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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

WILSON, NORTH CAROLINA 27894

VOL. XCIX

NOVEMBER 15, 1965

NO. 1

PROVERBS CHAPTER 25

The north wind driveth away rain; so doth an angry countenance a backbiting tongue.

It is better to dwell in the corner of the housetop, than with a brawling woman, and in a wide house.

As cold waters to a thirsty soul, so is good news from a far country.

A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.

It is not good to eat much money: so for men to search their own glory is not glory.

He that hath no rule over his own spirit is like a city that is broken down, and without walls.

CHAPTER 26

As snow in summer, and as rain in harvest, so honour is not seemly for a fool.

As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

A whip for the horse, a bridle for the ass, and a rod for the fool's back.

Answer not a fool according to his folly, lest thou also be like unto him.

Answer a fool according to his folly, lest he be wise in his own conceit.

He that sendeth a message by the hand of a fool, cutteth off the feet, and drinketh damage.

The legs of the lame are not equal; so is a parable in the mouth of fools.

As he that bindeth a stone in a sling, so is he that giveth honour to a fool.

As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

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MT. ZION, 2 KINGS 7

Jan 28, 1934

I have opened to this chapter this morning. I don't know if I can get much out of it to give to you or not. I have had some very comforting thoughts about it, but sometimes when I am alone I have these comforting thoughts and think I would like to be able to tell them to my people when I have to speak before them; but when I come to that time those thoughts will not come to my mind, so then I have to think those thoughts were for me and not for you. God's prophet, Elisha, not Elijah is spoken of in this chapter. When Elijah was taken up into heaven by a whirlwind his mantle fell upon Elisha, and also a double portion of Elijah's spirit. When Jesus hung upon the cross He cried, "Eli, Eli, Sabacthani?" which means "My God, my God, why hast thou forsaken me?" The name Eli-jah means Eli, My God, and "Jah" is this name Elijah means "My God is Jehovah." Eli-sha means My God, and "Sha" salvation, that is, "My God is salvation" or "God is my salvation." I think these two prophets set forth law and gospel. Elijah's ministry was more one of rebuke, while Elisha's was more one of salvation. The first verse in this chapter says, "Then Elisha said, Hear ye the Word of the Lord, Tomorrow about this time

shall a measure of fine flour be sold for a shekel, in the gate of Samaria." What was the cause of such a message? Let us look back a little at the previous chapter. There it tells us that the Syrians had besieged Samaria, which was the capital city of Israel, and there was such a sore famine in Samaria that an ass' head was sold for fourscore pieces of silver and the fourth part of a cab of dove's dung for five pieces of silver. An ass was forbidden food to an Israelite, but the famine was so sore, and food so scarce that they were forced to come to that or die; and that was at a very high price, eighty pieces of silver. Dove's dung is highly concentrated fertilizer, and that also was very high priced. A cab of it was about four pints, and at this time a fourth of a cab was sold for five pieces of silver, and the people were using it to try to grow a little food. Not only this, but the city was so scarce of food that women were even eating their own children. How terrible! It was at this time that Elisha made this startling announcement that in twenty-four hours food would be so abundant that it would be sold for very little. We may learn from this that it could be sold for very little. We may learn from this that there is nothing too hard for the Lord, that nothing is impossible with God. I don't suppose there is one of you in this meeting house

but has your own particular troubles and problems, but however dark it appears to you, however unable to extricate yourself, however impossible of escape it seems, there is nothing impossible with God, and He says "My Grace is sufficient for thee," and "As thy days, so shall thy strength be," and he can make a way of escape that you may be able to bear it. I have told the story before (and some of you heard me, but it will bear repeating) of two little girls who were talking over how much money they had. One said she had a nickel and the other said she had ten cents. The one who had the nickel asked the other to show her money "why," she said, "You only have a nickel." Yes I do have ten cents," the other replied, "Because my daddy has promised me another nickel to night." This child's faith in her father was so strong that to her what he had promised was as good as though she actually had the other five cents in her possession: so we may safely trust our Father that he will bring to pass all he has promised us, however impossible it may appear.

When Jesus was on the earth a rich young man came to Him and Jesus told him to sell his possessions and follow him. The young man went away very sorrowful for he was very rich. Jesus then said to His disciples, "How hardly shall they that have riches enter the Kingdom of God!" The disciples said, "Who then can be saved?" It looked to them if a rich man could hardly be saved, how could anybody else; but Jesus

said, "With man this is impossible, but with God all things are possible." With men the salvation of souls is impossible, God alone can do this. Riches cannot save us, for we are not redeemed with corruptible things such as silver and gold; yet men are preaching that they must have money to go into the heathen lands to save souls, when the Scriptures expressly say that no man can by any means redeem his brother nor give to God a ransom for him: that he should still live forever and not see corruption. It looks as though people do not read their Bibles, or if they do they don't heed what they read. There are other riches, too. A person may not be rich in this, world's goods, but they are rich in their own good works. They think because they are honest, and live clean lives, and are morally good that they have something acceptable to offer to God, but morality will never avail for the salvation of the soul. It is impossible with men and only possible with God. This statement of Elisha's seemed so ridiculous to the Lord on whom the King of Israel leaned that he said, "Behold, if the Lord would make windows in Heaven might this thing be?" This king of Israel at this time was Jerorham and he was not a good king but a wicked one. He leaned on the hand of one of his lords. There was one of his troubles. Solomon, to whom God gave great wisdom tells us to lean not to our own understandings;" but this king, instead of looking to God, leaned on this lord, for he was evidently one of the King's advisors, and was also

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an unbeliever judging by his words to Elisha. Elisha's answer to him was, "Behold thou shalt see it with thine eyes, but shalt not eat thereof." And so it came about as we shall presently see. Let us look now at the third verse: "and there were four leprous men at the entering in of the gate:" Leprosy is a type of sin, because it is an incurable disease. Men have tried to seek out a remedy for leprosy, but to the present moment none has been found, and there is no cure for sin so far as man is concerned, and the only cure for it is an application of the blood of Jesus Christ. The thief on the cross found this cure and bathed himself in that Fountain which was opened for sin and all uncleanness. Leprosy is a type of sin in another way, and that is because it is on the inside of its victim before it breaks out in the skin. When a man suspected leprosy in himself he was commanded to go to the priest, and the priest was to diagnose the case as to whether it was leprosy or not. They were not to go to a physician but to the priest. The priest was given directions to be able to diagnose the case, and if he could not be sure he was to shut the man up for seven days, that is to quarantine him, and if at the end of seven days the breaking out was on the skin only it was proved that it was not leprosy, but if it went deeper than the skin it was leprosy. Leprosy is more than skin deep. There are some diseases which work inside a person and do their deadly work before it is discovered, so that when it is discovered it is

too late for anything to be done. Just so with leprosy, and just so it is with sin. It works on the inside before it is discovered, for we are born in sin: our first parent Adam transgressed God's law, and the whole of his posterity are partakers of his sin. It is in our blood, in our very natures. Some people never become aware of it, but those who discover it breaking out in them cry "unclean, unclean." God told Moses to put his hand into his bosom and when he took it out it was leprous, white as snow. Then God told him to put it back in his bosom and God restored him. God did this to show that leprosy came from within a man, of which it was a type of sin. Another peculiar thing is that when a man became leprous all over he was pronounced clean. Not until we come to the end of our own efforts to obtain righteousness does Jesus become the end of the law for righteousness.

The law of God is not annulled because Jesus fulfilled it; our endeavors to keep the law will not avail us for our souls salvation, but the same grace which brings salvation teaches us that, denying ungodliness and wordly lusts, we should live soberly, righteously and godly, in this present world: Four Leprous men: four! This is the fourth instance of leprosy in the Old Testament; the one of Moses which I have just mentioned, then Miriam, then Naaman, and these four leprous men. Some of you who are Bible readers may think I have missed out one, and that is Gehazi; but it was Naamen's leprosy which clave to Gehazi, so

I view that as one case. Gehazi was covetous of Naaman's worldly riches, so he had Naaman's leprosy to cleave to him, and it is so with believers; they cannot pursue after the pleasures and riches of the world without having its leprosy too. There have been those who have sacrificed their meetings to follow their business for worldly gain, their hearts are set on making money and what happens? Their love grows cold, their hearts are not exercised in the things of God, they become dead to the enjoyment of Spiritual things.

We cannot run after the world and its pleasures without having its leprosy. If we sow to the flesh, we shall of the flesh reap corruption. It seems to me there is something significant in this number, four. I want to take you back to the first chapter in the Bible. The account of the creation is there. The first day God said "Let there be light" and there was light. The second day God divided the waters and made the firmament to divide the waters which were above the waters which were underneath. The third day He gathered the waters under the firmament unto one place and the dry land unto one place, and He caused the grass and herbs and fruit trees to be brought forth from the earth. Then the fourth day God goes back to the first day and places lights in the firmament, the sun and moon and stars. Four is three plus one. Three is a figure of the Trinity; Father Son and Holy Spirit, and man is one. It seems to me that the

number four represents the blessings of God to mankind.

These four lepers were to be the means of God's blessing to Israel. The sun, moon and stars were to be for signs, and for seasons and for days, and years; the outpouring of God's blessing to man. We sometimes speak of the law dispensation as though there was no grace there, but many a time did God interpose His grace to save Israel from her enemies and her deserved calamities. The whole of mankind benefits by God's goodness. He is merciful to the wicked while being good to His people. God's people are the salt of the earth. God would not destroy that wicked city Sodom while Lot was in it. God said He would not destroy it for the sake of fifty righteous in it, nor for forty-five, nor for forty, for thirty, for twenty, nor even for ten. Even with ten there was salt enough to preserve the city from destruction, but when it came down to one, that was not sufficient salt, and God sent Lot out of Sodom, and then rained fire and brimstone on the city and destroyed it. So it will be with the world. There are some things written in this blessed Book which have not yet come to pass. There has been sufficient salt in the earth to preserve it but it is getting less and less. God's people are becoming fewer and fewer. The long-suffering of God is His mercy to the world even yet, and not until the last elect vessel of mercy is gathered out from the world will His restraining power be taken away, but that one will not be sufficient salt in the earth and the Lord shall descend from Heaven with a

shout, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up to Him: then and not till then, will God pour out the vials of His wrath upon the world.

There is something else we may learn from these four leprous men. Lepers were outcasts in the land of Israel, and these four men were together at the entering in of the gate. Though they were outcasts, they were all suffering from the same disease, so they wouldn't do each other any harm by coming in contact with each other, but they could enjoy communion of heart to heart, and they did. They spoke to each other and said, "Why sit we here until we die? If we say, we will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live: and if they kill us, we shall but die." They felt their case to be hopeless as they were, they thought they could but die if they fell into the hands of the Syrians. The soul that knows its leprous conditions sees nothing but death and condemnation around him.

Last Friday morning a young man telephoned me that his father was sick and wanted to see me: So I went to see him. When I saw him he did not appear to have any particular sickness, but he was in a bad state of mind. He said to me, "Oh! Elder Leferts, I am going to hell." I tried to show him that his distress was proof of the fact that he was God's child, but I could not bring him

comfort: he read his own condemnation even the promises. This is when we get into such places that we throw ourselves on the mercy of God though nothing but condemnation and destruction appears to face us.

So these lepers rose up in the twilight and came to the uttermost part of the camp of the Syrians, and when they looked, behold, there was no man there. Naturally they were astonished and went into the tent and carried thence silver and gold raiment, and went and hid it; and then went into another tent and carried the things from that also. Then they said one to another, "We do not well, this day is a day of good tidings and we hold our peace: if we tarry till the morning light, some mischief will come upon us: and therefore come, that we may go and tell the king's household." I said that the name Elisha means God is my salvation. The gospel is a day of good tidings to poor leprous sinners: Elisha besides having Elijah's mantle fall on him, had a double portion of his spirit, and in these glad tidings of salvation sinners receive of the Lord's hand double for all their sins. Not only are they delivered from the miry clay and their feet set upon a rock and a new song put in their mouth, but He establishes their goings. Here is a double: not only the salvation itself, but guidance for the future.

God does not save His people from their condemnation and then leave them: no, He leads and guides them. The Gospel is full of doubles. These lepers did not feel right to keep these good tidings to

themselves, they felt they should tell it to the king's household. How beautiful upon the mountains are the feet of them that bring good tidings! Immediately following my baptism, I felt I didn't want to go back to live in the world, I could have kept on and gone to glory, but it was not to be that way. I was kept here, I don't know why, unless it was that I should be given to declare these good tidings in my inadequate way to you.

You remember the poor Gaderene whom Jesus healed and out of whom He turned the devils, wanted to go along with Jesus. You couldn't blame him: Jesus had done so much for him, he loved Him for it, and wanted to be with Him; but Jesus did not allow him to but said, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and has had compassion on thee."

We hear lots of things over the radio, and plenty of preaching which is not of the truth. Sometimes I wonder why the glad tidings cannot go over the air, it seem it would be so wonderful, but probably if one were to preach the truth over the radio the broadcasting company would not stand it for long and soon cut him off altogether, or charge him so high a price that he could not afford to keep it up.

So these lepers called to the porter of the city and told him the good news, and it was told in the king's house. What was the reason the Syrians had vacated their camp? The sixth verse tells: "For the lord had made the host of the Syrians to hear a noise of chariots,

and a noise of horses, even Syrians to hear a noise of chariots, and a noise of horses, even the noise of great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses and their asses, even the camp as it was, and fled for their life." The Lord did this, caused them to hear these noises and there was nothing there. It was all their imagination. Oh! yes the Lord has control of even imaginations. Some folks imagine things until they become actual facts to the ones who imagine them. So these Syrians imagined a great host was after them and they were so scared they left everything just as it was and fled for their lives.

When the news came to the king as Israel, he suspected the Syrians of trickery, thinking they knew the Israelites were hungry, therefore they had gone out of the camp to hide themselves, that the Israelites would be inticed out of the city; then the Syrians could enter the city and take it. Oh! the unbelief of the human heart. The king of Israel was a wicked king, and he could think up such a scheme; it was a thing as he would have done himself. One of his servants then suggested that scouts should be sent out to see; so he sent, and the messengers returned and found it was even as it had been told. "Then the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was

sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord." But what happened to the unbelieving lord upon whom the king leaned? When he replied to Elisha's prophecy of plenty to eat in twenty-four hours he had said, "Behold if the Lord should make windows in heaven, might such a thing be." Behold, thou shalt see it with thine eyes, but shalt not eat thereof."

I was led to meditate a few days ago on the difference between just beholding a thing and really seeing it, by a casual remark of someone that some people behold but they don't see. We often use the word "see" to mean "understand," so some people may see things around them, but it doesn't make any particular impression on them. There might be someone in this meeting - house who sees me standing here speaking, they hear what I am saying with their natural ears, but it does them no good because they don't comprehend, don't understand what I am talking about. This unbelieving lord was told he should see these things happen with his eyes, but he should not eat thereof, and it was because of his unbelief. His mind was blinded, because of the terrible unbelief of his heart. Though Elisha declared what he said, the word of the Lord, this man ridiculed the very thought of it. It was so opposite to his reason and intellect. The natural man receiveth not the things of the Spirit of God. It happened out to him as Elisha had said, for the king appointed him to have charge of the

gate: but the hunger-crazed people crowded through the gate and trod him under their feet that he died. The king did not know it when he appointed the Lord to stand in the gate, but he was fulfilling God's predestinated purpose that this man should be visited with the judgment of God for his wicked unbelief.

In conclusion let me say this, Oh! that we may have grace to be not only hearers of the word, but doers also: let me not be like a man who looks into a glass and beholds himself, and then straight way goes on and forgets what manner of man he was. May we not only believe the truth, but may it be a living principle in our lives.

"So let our lips and lives express the Holy Gospel we profess."

It is my longing desire the prayer of my heart, that I may not only preach these things to you, but that I may live them. Our religion is a beautiful thing, but it is not something to be just talked about, but that which should control our lives. There is nothing too hard for the Lord. God give us grace to believe in Him, to believe his word, to know He will provide for us, that He will bring us safely through all our problems and trials, however impossible it may appear to us.

SIX YEARS IN HELL

Dear Brother Adams,

For some cause, I feel to share what seemed to me six years in hell with a disturbed mind. Jonah said: "Out of the belly of hell cried I!"

This sad condition followed a

stroke I suffered on July 14, 1959. I also suffered a second stroke December 4, 1962. I realize, at best, I will only hint at what I have experienced and suffered in those dark and gloomy years I spent in a prison not visible to the natural eye. No one except those that have experienced the same that I have, can realize what a miserable feeling it is for mid-day to be as dark as midnight. Shortly before my mind began to become cloudy, I was seeking to know more about the deep things of my God, and may I say right here, with the Bible to support me, that anyone that is seeking Godly wisdom, is asking for great sorrows; they do not realize the kind of school that is taught its students if they are also taught of the Spirit.

The thought came to my mind, shortly after my first stroke, that the old Baptist had slighted me, and disregarded my second marriage, so I declared non-fellowship against the Blue Ridge Association. At that time I felt justified in doing so, yet, no one in the ranks of the Old Baptist had ever been treated any better than I. They were the dearest people to me on earth; I was offending the ones whom I loved so well when in my right mind, and yet, I could not, with the mind I had, do any better than I did. I was a victim of a deranged mind.

I tried to stay with my home church till it seemed it was raining fire down on my defenseless head. I was in torment, I felt bound to seek refuge and peace of mind or lie down and give

up. So I left my home church at Goblin Town and asked for a home with a people who were not in our fellowship. I hoped to find peace of mind. They seemingly, gladly received me, but for some cause, I had no liberty to preach to those people. So the devil was in my heart, and I was very angry with the Blue Ridge Association. But my sorrow began to get greater, and I felt my burden was greater than I could bear. I spent much of my time on my knees, begging my God to deliver me from the hell I was in. And sometimes it seemed I could feel flames of fire going around my body, yet I was no better to cry from the belly of hell than poor old Jonah was. But my greatest sorrow and remorse came when it pleased God to open my eyes enough to realize the wound I had inflicted on the people that I hope God blessed me to love, and blessed me to preach to, and if not a poor deceived mortal, the good Lord lifted me to the mountain top, and loosed my tongue to declare His sacred truth. I was well received by all the Old Baptist. They treated me in the most lovable manner, yet most of my time in the last few years, I have felt I did not have a friend on earth, and perhaps not one in heaven. I lived accordingly. I feel to be an outcast. My spiritual enjoyment is mostly taken away, as is my sleep and appetite. The world does not have anything I want other than what is needed for the preservation of this sinful body of flesh.

The best part of my life is what little time I spend with those that have much in common with me,

or asleep and I do very little sleeping. I seldom go to church anymore, I realize my mind is much impaired, and I am afraid I might say or do something that would either offend or embarrass the church, or some of its members. I feel to realize it would be better for me to die than to offend one of those little ones. Luke said: "As He (meaning Jesus) entered into a certain village, there met Him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when He saw them, He said unto them: Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving Him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And He said unto him, Arise, go thy way: thy faith hath made thee whole." Luke 17:12-19.

While here on earth, Jesus said: "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offense cometh!" Matt. 18:7. The Lord has so wonderfully blessed me in days of the past. It was time for me to go down in that lonely valley, and get more needed schooling, to make me obedient, Paul said of Jesus, "Though He were a Son, yet

learned He obedience by the things which He suffered, and being made perfect, he became the author of eternal salvation unto all them that obey Him: called of God an high priest after the order of Melchisedec." Heb. 5:8-10.

I fully believe I needed all the sorrows I have endured or will endure in this life. I will not miss one thing God has in store for me, let it be sorrow or joy. If it were not for the doctrine I have been made to believe, I would lie down and give up, there would be little in this life to live for.

Now, I will go back and relate some of my experience in my darkest days of the six years I walked the floor. One night while my daughter, Thelma, was here, I prayed, or tried to pray, until my breath was almost gone, and I got down on my knees and kissed the floor. Near that time I felt my breath was most gone, and I only had enough left to speak a word. I told my wife and Thelma goodbye for this life, and I wondered if my soul would be saved. Many times before Thelma came, I would prepare myself for death, get in bed and cross my hands, so when I was found, my wife would know I did not freeze to death. I feel my time here is very short, but that troubles me but very little, for I do not see anything to live for, except trials and untold desolation. Yet I know I have had to travel the road that I have traveled. I feel as did 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. O Lord, correct me, but with judgment; not

in thine anger, lest Thou bring me to nothing." Jer. 10:23,24.

I am waiting on the Lord, regardless of all my afflictions and sorrows. I have a hope deep down in my heart this morning, that there is a home for me not made with man's hands, where there will be no affliction, no sorrow, nor pain, nor death, where we will never take the parting hand, where God will wipe away all tears. And thanks to God, He has blessed me not to hold any malice against anyone. I like the ways of some better than I do that of others, but I had nothing to do with that. We all are victims of circumstances.

This is only a brief account of my life's walk of the last six years. I desire that you my Brethren, weep not because of my tribulations, but that God bless it to your consolation.

"In hope of eternal life, which God, that cannot lie, promised before the world began. —" Titus 1:2.

"O Land of Rest, for thee I sigh;

When will the moment come,
When I shall lay my armor by,
And dwell with Christ at home?
No tranquil joys on earth I know,
No peaceful shelt'ring dome;
This world's a wilderness of woe;
This world is not my home.

(Elder) C. R. Rakes
R.F.D. No. 4,
Stuart, Va.

A RENEWAL

Dear Brother Adams,

Enclosed you will find my check for the amount of ten dollars, for which I wish my subscription to

Zion's Landmark renewed for one year. Also please renew the Landmark for Mrs. Edward J. Scott, 1617 Orange Street, Wilmington, N. C. 28403, for a year. There should then be a balance of four dollars; this I would like for you to add to the indigent fund, hoping there will be those that enjoy the dear Old Landmark, and would not get to see it, except for this fund. Such a wonderful gesture on the part of the publishers, to have established this fund.

How I wish I could write an interesting experience such as we are privileged to read in the pages of this wonderful paper. Many describe my feelings far better than I could, and they encourage me, as unworthy as I feel to be, for I can witness with them. Many of them tell in part what I too have experienced. The little hope that I have had since a small girl is worth more to me than all the wealth in this world.

Please try to visit our little church in Wilmington every time you can. We need your encouraging words, guidance and counseling.

My very best love to Sister Pauline and the family.

Sincerely,
Amie H. Benson
1313 General Lee Ave.
Fayetteville, N. C.

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid. See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

Zion's Landmark

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

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THE HAND OF THE LORD

Dear Elder Adams:

Please explain the 37th chapter
of Ezekiel in Zion's Landmark.

In hope,

Mrs. Mary A. Gilikin
R. F. D. 2, Box 480
Beaufort, N. C.

In the thirty-seventh chapter of Ezekiel are the words of the Prophet Ezekiel relative to what the Lord said to him. The prophet said: "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and behold, there were very many in the open valley; and, lo, they were very dry. And He said unto me, Son of man, can these bones live? And I answered O Lord God, Thou knowest."

The prophet did not say that he knew whether or not these bones

could live, but he was confident and sure that the God of heaven and earth, who created all things, and disposes of all things according to the good pleasure of His will, does know. Therefore he answered, "O Lord God, Thou knowest." He knew a God who formed Adam of the dust of the earth and breathed into his nostrils the breath of life. He knew a God who was as able, if it were according to His good pleasure, to make these dry bones live, as He was to perform the many other great miracles which He had performed.

Jesus said, "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. Matt. 19:24. When His disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, "With men this is impossible; But with God all things are possible."

The prophet was commanded to prophecy upon these bones, and say unto them; "Oh, Ye dry bones, hear the word of the Lord." It matters not how dry they were, when the Lord spake, they could hear: "Thūsaith the Lord God unto these bones; Behold, I will cause breath to enter into you and ye shall live." The first sign of life in the bones "Was a noise, and behold a shaking, and the bones came together, bone to his bone, and when I beheld, lo, the sinews and the flesh came upon them and the skin covered them above: but there was no breath in them." Eze. 37:7,8. May it be ob-

served that these bones are now covered with sinews, flesh, and skin, and are now in the form and stature of a man, yet without life, like Adam before God breathed into his nostrils the breath of life.

The prophet was commanded to prophesy unto the wind: "Prophesy, son of man, and say to the wind, Thus sayeth the Lord God; come from the four winds, O breath, and breathe upon these slain, that they may live." "So I prophesied as He commanded me, and the breath came into me and the breath came into them and they lived, and stood up upon their feet, an exceeding great army. Then He said unto me, Son of man, these bones are the whole house of Israel: Behold, they say our bones are dried and our hope is lost: We are cut off for our parts." Verses 9,10,11, of the 37th Chapter.

This prophecy appears to refer to the Jews. They were captured by the Chaldean army and carried to Babylon. They were put behind the prison walls, their walls were torn down. Their houses and land laid waste. Their place of worship, the temple at Jerusalem, a place where they had assembled for many years, had now fallen into the hand of their enemies. Former privileges and pleasures enjoyed by them were now enjoyed by others. They said: "Our hope is lost: we are cut off for our parts." They were desperate. They had lost hope and they felt to be forever cut off. But this was not true, even though they believed it to be so. Paul said, "I say then, Hath God cast away His people? God forbid! God hath not cast away His people

which he foreknew." Rom. 11:1,2. God still has a remnant among the Jews which will be brought to the knowledge of the truth in the latter days. The Jews were the natural branches. They were cut off and the Gentiles were grafted in. The Apostle said, "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature, unto a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?" Rom 11:24. "And so all Israel shall be saved." Rom. 11:26. That is, all the chosen of God, which is Spiritual Israel, shall be saved. "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 fathers' sakes. Rom. 11:27,28

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

Certainly this prophecy concerning the dry bones, the adversities which blighted their hope, was not put on record just to fill space. Indeed no! Paul said, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

If we fail to see Jesus concealed in the law and revealed in the gospel, we shall miss the substance.

Those who have been quickened by the Spirit of God are made alive to their state and standing before God. They feel the condemning power of God because of their sins and transgression. They endeavor to appease the wrath of God by satisfying the demands of God's law. But their works of righteousness fail to meet the demand of an offended God. Their hope is lost. They feel to be cut off. They are dead in the same sense that Paul was when he said, "I was alive without the law once: but when the commandment came, sin revived, and I died." Rom. 7:9. You are as dry, lifeless and helpless as these dry bones. When these dry bones were shaken, they came together, sinews came upon them. They were covered with flesh and clothed with skins. They were fashioned in the form of men. When the breath of the wind blew, they breathed.

What a shaking of those who have come to the end of their strength! God does the shaking. The shaking is the result of fear and trembling. When God shook the mountain, the children of Israel feared. "And so terrible was the sight, that Moses said, I exceedingly fear and quake." Heb. 12:21. God not only shook the earth but heaven also. Paul said, "Whose voice then shook the earth; but He hath promised, saying yet once more, I shake not the earth only, but also heaven. This phrase, "yet once more," signifies the removing of the things that are made, that the things which cannot be shaken

may remain." Heb. 12:26,27. Shaking removed the temple (the place of worship by the Jews). Sacrificing of bulls, goats and heifers, (which never put away sin) came to an end. Jesus set up the new order of things; faith and repentance toward God. Baptism by water, and the institution of the Lord's supper, which was to be observed in remembrance of His death and resurrection until He comes again.

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

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

follow Him.

The prophet Ezekiel said "The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel, his companions: And join them one to another into one stick; and they shall become one in thine hand." Eze. 37:15, 16, 17. It is evident that the ten tribes of which Ephraim is the representative head, were at this time separated from the tribe of Judah and Benjamin but the time will come when they will be joined together, of which is represented by the two sticks.

This is future prophecy and it is not to be understood that the divided nation of Israel will be brought together in a literal sense, but the spiritual seed among the ten tribes and spiritual seed among the tribe of Judah and Benjamin will be brought together and become one. This prophecy will have its fulfillment when the fullness of the Gentiles be come in. This is verified by the Apostle Paul, who said, to the Gentile brethren, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit; that blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written: There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob: For this my covenant unto them, when I shall take away thier sins." Rom. 11:25-27.

"David, my servant shall be king over them, and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes and do them." Eze. 37:24. David is a type of Christ, the one shepherd, who shall rule and reign over His people.

T. F. Adams

EVELYN (EBBIE) EUGENE MEWBORN

Our Aunt, Evelyn (Ebbie) Eugene Mewborn, was born June 4, 1874, and passed away at her home, near Snow Hill, N. C., where she had resided for more than ninety years on April 20, 1965. She was the youngest of ten children, and was the daughter of Deacon Joshua Mewborn and Winifred Wooten Mewborn. She united with the Church at Mewborn's on the second Sunday in December, 1897, and was baptized on the following Friday by Elder John W. Gardner, who was pastor of the church at that time. She was the oldest in membership as well as in age in the church at the time of her death.

Her life was inspiring and helpful to the people in her community. She was blessed with the gift of knowing how to entertain people of all ages, and she was always teaching in her everyday life the better way. She took several orphaned girls into her home, trained them and sent them to school. She boarded many teachers of the local public school, and gave her services freely in the civic affairs of the community and county, as well as for the betterment of education.

She was reared with her parent's orphaned grandson, John Thomas Whitted, who was about the same age, in her parent's home. This grandson and she lived in the home with these parents and cared for them until their deaths. After her mother's death, she took the place of a grandmother. When Agnes P. Whitted, wife of John T. Whitted died on Sept. 27, 1914, she reared his four children, namely, Willie, Temesia, Winnie and William, as her own. Some of them lived with her at different intervals during her life. By settlement her home became the portion of Temesia Whitted Benton, and her husband, William Benton. They kept her in their home and cared for her as long as she lived. So, she died at the same home site where she was born after ninety years and some months. When she was feeble the other children came and helped, and she appreciated their assistance.

She was blest to be able to attend her church meetings for sixty-eight years, as a faithful and beloved member. She especially enjoyed hearing people sing, and in her younger years she managed to get a teacher to go to the different churches two days

to the week in the summer. This teacher taught the rudiments of music and singing to the children in the communities. The effect of this influence is seen until this day.

When I could see how she was cared for by those who were raised in her home, I was reminded of the dear family ties which are used in the scriptures. Such explains to our finite minds the meaning of the love, of God, and of the last commandment, "Little children love one another." (See John 15:12)

Her last rites were conducted in Mewborn's Church, by Elder J. M. Mewborn, her great-nephew, in the absence of her pastor and nephew, Elder J. E. Mewborn, (who could not attend because of illness) and Elder T. F. Adams. The text, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them," was the basis of remarks made on the occasion. Her body was laid to rest in the burial plot with her parents.

With pleasant memories have I written these words.

Her niece,
Her niece,
Eula V. Memborn

ELDER THOMAS HILL EDWARDS

The subject of this notice was born July 29th, 1896, and passed away in Onslow Memorial Hospital Sept. 14th, 1965, at the age of 69 years. He grew to manhood on his father's farm in Duplin Co., N. C. He was a veteran of World War I. Returning home from the service, he engaged in farming and was shortly thereafter married to Miss Mattie Lanier. To this union were born six children, four boys and two girls, viz, Elbert, Durwood and Thurman all of Route #3, Jacksonville, N. C., and Tony of Raleigh, N. C., Mrs. Adrian Gurganus and Mrs. Archie P. Cannon both of Jacksonville, N. C., one brother, Tracy C. Edwards, and one sister Mrs. Dora Thigpen, both of Beulaville, N. C., and several grandchildren, children.

He professed a hope in Christ when a young man and was received into the fellowship of Muddy Creek Church the second Sunday in Sept. 1922. Being deeply impressed with speaking in public, he began exercising his gift and was ordained to the full work of the ministry the third Sunday in June, 1933.

He was a faithful minister of the Gospel for thirty-three years. He served several churches and baptized quite a number of people. He was a strong believer in Salvation by Grace alone, feeling his entire dependence upon an independent God who does all things after the counsel of His own will. Like Jonah of old, was made to say, "I will pay that that I have vowed. Salvation is of the Lord." Jonah 2:9.

We miss his presence so much, and very much indeed when we visit the churches that he was blessed to attend, but we do feel that he is now resting in that wonderful

Paradise of God, there to await that day when Jesus shall come with the shout and the voice of the Arch Angel to gather his Jewels in Heaven, then to be taken to that great and Eternal City, there to be forever with the Lord.

Our deepest sympathy goes out to the bereaved family. May the good Lord in his mercy reconcile them and us to his Divine Will.

His funeral was conducted at Jones Funeral Chapel by Elders H. A. Young, A. B. Barham and J. B. Pollard. A large congregation was in attendance, as he was laid to rest in the family cemetery beneath a beautiful mound of flowers.

Written by request of the family by his pastor.

J. B. Pollard

RESOLUTION OF RESPECT FOR SISTER PEARL CHAMBERS

Sister Pearl Chambers was born August 10, 1891, and passed away August 4, 1965, making her stay here 73 years. She was married to the late I. C. Chambers, who was a deacon of Roxboro Church. Of this union three daughters and one son survive.

She united with Roxboro Church September 30, 1944. Sister Chambers was a loving and faithful member, she attended as long as her health would permit. She was severely afflicted with arthritis. The past several years of her life were so painful and miserable, that only the Grace of God kept her going. She was given to look to God for all things. God so wonderfully blessed her with faithful children who lived near and with her to care for her. We are sure that every thing was done for her loving hands could do for her comfort and well-being.

We feel that she is at perfect peace, and while we are sad at her departure from us, we feel that she is at rest.

Therefore, be it resolved:

1st. May God reconcile the bereaved family to their loss, and give them a hope in Him.

2nd. That the church bow in humble submission to the will of God.

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

Done by order of Roxboro Church in conference November 6, 1965.

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

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PROVERBS
CHAPTER 26

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The great God, that formed all things, both rewardeth the fool, and rewardeth transgressors.

As a dog returneth to his vomit, so a fool returneth to his folly.

Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

The slothful man saith, There is a lion in the way, a lion is in the streets.

As the door turneth upon his hinges, so doth the slothful upon his bed.

The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

The sluggard is wiser in his own conceit than seven men that can render a reason.

He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

As a mad man who casteth firebrands, arrows, and death.

So is the man that deceiveth his neighbour, and saith, Am not I in sport?

Where no wood is, there the fire goth out; so where is no talebearer, the strife ceaseth.

As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

Burning lips, and a wicked heart, are like a potsherd covered with silver dross.

He that hateth, dissembleth with his lips, and layeth up deceit within him.

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FOREWORD ON THE BOOK OF JOB

The book of Job is widely misunderstood. Men acquaint themselves with the letter; but farther than that, it seems to mean very little to them; yet it is most profitable for doctrine, for correction, for instruction in righteousness, etc; and patience under sore bodily affliction; desertion by friends, family church people (or inward friends) see Job 19:19. Patience under reproach from most trying and persistent men, posing as friends (though messengers of Satan); who are themselves, opposers of and antagonistic to Job's way of religion.

The book of Job is a setter forth, of true versus false religion. Job's religion is the pure and undefiled religion as set forth in scripture the other four men have a kind of Pharisaical religion or works system. Job's doctrine is pure as the dew; as true as we have on record; in line with other Patriarchs, such as Moses; the Prophets; Christ and the apostles and Baptist of the ancient order.

The book also, has a scope outside this episode between Job and the friends; who in truth were only adversaries to Job's religion. In a way it applies to our world today. This terrible affliction, and unrivalled trials; which ended in complete victory for Job; is of wide importance, to the true Israel of God today; and all through the

ages. It undoubtedly portrays our present day conditions, religiously. It contains truth needful to the hearts of believers in all ages and conditions. Being the first written scripture given to us, it is ample proof of its need.

It now as then, depicts the entire host of protestant Christendom, in the three friends; whose doctrine, unless one be thoroughly established in the supreme sovereignty of God; can mislead weak believers. It also represents Catholicism, in the person of Elihu; who like the Pope of Rome, says; "I am in God's stead," which is false statement, number one by Elihu, and one we should look into, as of paramount importance to us. Jacob flatly denied that he was in God's stead. We know Jacob was a chosen vessel. Read Gen. 30:2. We have nobody's word but Elihu's that he was even known of God: and there is not the slightest hint anywhere; outside of his own self-praise; that "He was in God's stead." Joseph was abashed when his brethren fell on their faces before him, confessing and begging; and he rebuked them saying, "Am I in God's stead or place?" He then reassured them; saying, "Fear ye not, I will nourish you, and your little ones." Gen. 50:19,21.

One thing we must notice, and keep in mind; Baptist, Protestant and Catholic alike, worship the

true and living God in very divergent ways. True and false. Predestinarian Baptist alone (so far as I am aware) ascribe all power to God. In this they subscribe to the truth. Others worship in more or less error with their different degrees of works. While Catholics worship in gross error. Chief of which is, they have a mere man whom they say is in God's stead. They and protestants alike have a works system contrary to sound doctrine; yet all these people understand from nature that there is a living God, but whose Sovereign power they deny and substitute for it a system of creature helps.

The many and diverse interpretations of the book of Job I attribute, in part at least, to lack of intelligent study, together with the error of believing a thing; because some eminent divine of now or of other days accepted or preached a wrong interpretation of it. The injunction is: Study to shew thyself approved unto God, a workman that need not be ashamed, rightly dividing the word of truth. II Tim. 2:15.

I am not in complete agreement with any interpretation I have heard or read; if I were, there would be no point in writing this. I do not however, wish to set forth a new doctrine; (merely in part at least), an interpretation that seems most plausible, of parts, that I believe have been accepted without proper study; especially as to whom Elihu represents, and the part he represents in this episode. It is so plain to me that Elihu sets forth Catholicism; that I am at a loss to know

why I have not heard it proclaimed before. To believe that Elihu is a true Prophet of God; as I have heard; seems preposterous, and such gross error. No true Prophet would speak so falsely; as we shall see that Elihu speaks. At least none ever did. Not even Christ ever claimed to "Be in God's stead." Christ said: "I and the Father are one." To be in God's stead was to be too exalted for even Christ to claim. No man has ever been exalted to that place. To claim to have that distinction, surely is blasphemy. Job nor none of the three friends, nor any other in our translation of the scriptures ever claimed it: therefore it cannot be true. Elihu and the popes of Rome, so far as I know, are the only ones who ever had the audacity to claim it.

To explain in as clear terms as I can command, what I hope to have been taught of God concerning these men; is my aim in this writing. Having as I believe, consistently, conscientiously and prayerfully, studied this bit of scripture; being led as I hope by the Spirit, in this undertaking, I invoke the continued leading of God's Spirit, that the treatise may be set forth clearly and truthfully, to the praise of the God of all power; and to the complete vindication of Job in all that he said.

Not one of these men who came to Job were truly serving God at that time. All were working in the capacity of messengers of Satan; for Job is not turned over to the powers of evil. All present were intruders on the privacy of

Job's home; and Job was desperately sick and in no condition to receive company and did not want them there. But unwanted and intruding as they were, they stayed right there until God broke the spell under which He had enthralled Job, lo this long time. These were persistent men; (such as Satan needed to carry on his work), with no sympathy for a desperately sick man; nor any respect, for the rights of Job, even in his own home. Job being quiet at home, had not invited any of them. He needed quiet, not company; neither did he desire nor need advisers, for God had said; "There was none like Job." And with these words from God's lips; praising Job in such adorable words; we can readily see none of these men were capable of teaching Job. Besides all this, Job's disease was so loathsome; that he desired not to be subjected to the presence of mocking bystanders; so he begged the men over and over to leave his premises, but they would not. Is not that reason sufficient to cause any to see that these men are on a desperate mission for some one. Wise men would not intrude on the privacy of any sick men. And think of it; in Job's own home.

So often have I heard Job falsely accused; because he preached a sovereign God. He gave God the honor of having all power and man having none. This is more true perhaps of Job than any other writer. Then too, I have heard Job called self-righteous; just because he would not consent to be called a low vile criminal, but insisted he was a clean man moral-

ly.

In an outstanding manner the book of Job portrays God's power and predestination. No book in all the Bible is more explicit in the detail of creation, than God's own words to Job — The nature of God, his wisdom, justice, goodness severity and sovereignty. In fact the book treats on most, perhaps all, the fundamental doctrine — creation, providence, original sin, depravity of mankind, redemption, eternal life, and everlasting punishment.

There was evidently much dissension over the translation of the book: visible by the many explanatory dissension references. No other book in all the Bible seems to have so many.

I have been disturbed in recent years that so many predestinarian Baptist ministers seem to classify Elihu above Job; in Godliness, knowledge and the important traits of a Godly man. Since early childhood, I have been impressed with the outstanding patience of Job. Of his being a model character. Truly exemplifying patience—outclassed only by Christ, Himself, of whom in some ways, Job is said to be a type. Learning of this was indeed lamentable. God had left on record for Job, the most magnificent expressions of praise ever spoken by God, Himself, for any man, words that are encouraging and abounding in grandeur. How could anyone pass lightly over these words from the Holy Creator, and cast Job off as a second rate figure in this controversy; was beyond my ability to comprehend; just because Satan had sent four contenders to

spy out Job's liberties in the privacy of Job's home, and to make all manner of false accusations against God's sick servant, of whom God had said: "There is none like Job." God knew of Elihu's existence when He uttered these words of praise for Job to Satan. If Elihu was so great, so learned, so good, as he proclaims himself to be, (No one else ever so recommended him) why then did God say: There is none like my servant Job? This is proof positive to me, that God never once considered Elihu in a class with Job. Elihu was Satan's tool, and Satan used him wickedly.

It is unknown who wrote the book of Job. From very ancient time guesses have been made, but the author remains God's secret. We do know however, that the AUTHOR of all that Job, himself said: WAS GOD HIMSELF. The Holy Ghost moved Job to speak by revelation, ever to say things that Job had not known before he said them. Just as God's ministers today are led, speaking things they never before thought of till the instant they say it. Proof of this is: at the end of the controversy when Job declared: "Who is He that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not." Job. 42:3.

Job was God's servant before these trials. Job. 1:8. God said he was, could we want better evidence? Job was not a servant in the sense that God later spoke of Nebuchadnezzar as a servant; but in the sense of being a regen-

erated child of God, for Job feared God. Unregenerated people fear the devil. Of that fear I am sure. To fear God is to hate evil and the fear of God is the beginning of wisdom, and none but those who are born again truly fear God.

I firmly believe that my only desire in writing this, is to try to show that Job is absolutely right in all that he said; and that God completely vindicated him, and that is what I hope to do. For proof of this, I again refer to God's own words when He said: "The Lord said unto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as My servant Job hath." See Job 42:6. God not only vindicated Job, but He actually defended Job against these accusers. And that is true of the three accusers is also true of Elihu. Elihu was on the same mission as the three friends were; he spoke the same language or doctrine that they spoke and used many of the same accusations and was even more insulting to a sick old man and I believe he was more enduring and severe in his accusations.

This is a serious matter: I do not feel that Elihu knew much about the "Right Way." Elihu accosted poor feeble Job and said: "I am in God's stead". Job. 33:6, and he made many other boastful remarks: such as the assertion that his words would be from the uprightness of his heart; that his lips should utter knowledge clearly; and many such unkind and untrue statements. Who ever uttered a

more idle, flagrant, self-righteous boast? To all who think that Elihu represents the Gospel ministry, or Christ, I would suggest that you specially study the boastful arrogance of this young "Upstart," who pretends that he will deal kindly with Job. (At times he does seem to have a mite of remorse or shame for torturing such a sick old man); but he soon forgets, and instead of kindness, he uses more caustic, cutting words than any of the others, besides being so boastful and so sure of his own knowledge. No man of Spiritual knowledge would boast after his manner. But Job did not venture to defy nor answer him. He ignored him.

The Lord answered Job out of the whirlwind and said, "Who is this that darkeneth counsel by words without knowledge?" These four men denounce Job, God's servant, vehemently; and cast him off as evil, as in Luke 6:22. But according to God's words and the testimony of the Most High, Job was the victor, for he certainly told Eliphaz: "My wrath is kindled against you and your two friends; you have not spoken right things of me; as My servant Job has." Job 42:7. Not once did God say He was angry at Job. If what these men said was not "Right Things," then sound reasoning forces us to concede they spoke falsely, that Job stood firm from his first words to the end of the controversy.

God required no sacrifice of Job, which it is most certain He would have done if Job had erred. We can therefore feel sure that Job was right in his words whether

we like it or not; God said it was right, and God's actions are a witness to His words. The three must sacrifice and go to Job and Job will pray for them; which infers that all will be right for them after his prayer, but Elihu was completely ignored except that God asked Job: "Who is this that darkens counsel with words without knowledge?" It is sure that Job did not darken counsel, as some think, for Job spoke "Right Things." (42:7) Right things do not darken counsel. To darken counsel is to speak wrong things.

One way in which Job could be considered a type of Christ: God said, there was none like Job, and there was none like Christ. Please consider what God said of Job: none like Job and He was moved to destroy His own servant without cause."

Submitted by
Nancy Johnston McDaniel
Box 37
Vandervoort, Ark.

**GOD-CALLED MINISTER
ARTICLE FROM ZION'S
LANDMARK-JUNE 15, 1902
REPRINT BY REQUEST**

"Therefore now, O Lord, take I beseech thee my life from me; for it is better for me to die than to live." Jonah 4:3.

Dear Brother Gold:

The above text of Scripture appeared to my mind today while at work in the field, and as I have been comforted by it I desire to comfort others with the same wherewith I've been comforted.

Jonah, to my mind, is a type of every God-called minister. Some

may think strange of the sentence, "God-called minister," so I will say I heard of an old darkey saying that God called some, the devil called some, the sisters called some, and fried chickens called some, and judging from the many doctrines preached I guess he was about right. But while all these things may be true there are some few truly called of God as Jonah, and to my mind every one such will do just as Jonah did, flee from duty, try to throw off the burden of preaching, try to go in an opposite direction from that of the spirit, but there are Jonahs, and there is no doubt in my mind but what Ninevah will be preached unto, (and I think Ninevah a type of the church) and this to my mind is not done as some might suppose, just every and any way, but by the divine appointment of him who worketh all things after the counsel of his own will.

Now as all Bible readers know Jonah took ship to go (as he thought) to Tarshish, but he could not go, for the Lord had not so commanded, and if he had gotten there he could not have preached, for how can they preach except they be sent?

But the storm arose, and it was all on account of Jonah's disobedience, and I have thought of it a good deal, and wondered if Jonah had thought that all the crew could have been lost, and he himself saved, would he have held his peace? But be this as it may, Jonah acted faithfully; he told them to cast him overboard, and doubtless they thought Jonah was destroyed, and no one would

ever see him on earth any more; but God, we are told, prepared a great fish to swallow up Jonah, and he never was in a safer place in his life, and I reckon this was one of the best colleges that men ever went to in order to learn what to preach, for Jonah never left until he learned, for while in the belly of the whale he said one of the best and truest things ever uttered by man, "Salvation is of the Lord." There has never been an abler sermon preached than this. But the message God gave him for poor Ninevah was not so comforting as that, and I have thought about it a good deal in my short life, and especially since I have been trying to preach, when the Lord requires me to rebuke and exhort, and show his people their sins, I have to suffer a good deal like Jonah did, for we all love to speak comfortably unto Jerusalem, and cry unto her that her warfare is ended, and her iniquities pardoned; but none of us want to lift up our voices against those we love. But when we have to tell them they shall be overthrown, we (like Jonah) want to see them suffer, for we have had to suffer in being prepared to thus cry against them, and they were undoubtedly overthrown, but not just like Jonah expected. I can at times almost see poor Jonah out of the east side (and this means something or it would not have been written) of the city, for Jesus is spoken of as being the bright or morning star, and the Son of Righteousness too, and they both rise in the east, and so it is when the poor servant goes in the discharge of his duties he is apt to

be led towards Jesus in his feelings. He now looks on and thinks (as I trust I have at times) what I done? Did the Lord lead me to speak that message? O, what meditation of mind we have at times wondering over the past like Jonah as it were. We sit for a little while under the shelter of our own obedience notwithstanding we have been whipped into it; but it only lasts until the east wind comes, and we are again in trouble and ready to conclude, surely the Lord has never called me in my life and I had better never been born, and like poor Jonah, we had rather die than be a deceiver, (for God's servant wants to be sincere.) So while this prayer for death is being uttered by poor Jonah, and he feels everything is against him the Lord prepares a gourd to grow up over him. Just think of it, dear reader, if you can, for this, as I have told you before, is the experience of God's servants, now "for his servants shall serve him," and if it takes a whale, a storm, an east wind and a rain, the Lord makes him willing in the day of his power; and we find Jonah instead of feeling O how pleasant it is to be a preacher getting a big salary, and living in a fine parsonage, Jonah, weather beaten to that extent that he is even glad to be shaded by the gourd, and remember brethren, it came up in the night. This means something too. Poor Jonah could not see it come and grown. We can't see why God should bless us at all, being so disobedient; but Jonah's joy over the gourd was so much like ours now only momentary. God cuts it down, teach-

ing poor Jonah a lesson all the while, and a precious one indeed—a lesson of mercy.

So while Jonah is again troubled because of the removal of the gourd, the Lord tells him he did not labor for the gourd. No, indeed, God freely gives us all things. This is one thought that does me good, dear brethren, for sometimes I get faint-hearted like Jonah, and wish in myself to die, and the Lord said to Jonah, "Dost thou well to be angry?" and Jonah said, "I do well to be angry even unto death." Now the Lord said to him, "Thou hast had pity on the gourd, for the which thou didst not labor, nor cause to grow; which came up in a night, and perished in the night; and should not I spare Ninevah, that great city, in which are more than six-score thousand persons that cannot discern their right hand and their left hand, and also such cattle."

So we hear no more from Jonah now since the lesson is completely opened up to his mind. No doubt Jonah felt as all of us do on such occasions, "great and marvelous are they works, Lord God Almighty."

So, dear brethren and friends, I must conclude after all that Jonah's preaching did good, and so does every sermon that God causes man to preach, for Paul said it pleased God by the foolishness of preaching to save them that believe, and I also think Jonah's prayer to die was answered, but not just like Jonah thought, nor like the natural man would understand it now; but God took Jonah's life, and gave him his, for we have to die to live and live to

die. Now I do hope God's servants will not think I have written this because they do not believe these things, but because they do believe them. "For he that believeth hath the witness in himself." Now dear Brother Gold, let me again ask you as I have done in the past not to publish this nor anything that I should ever write unless you think it is according to the teaching of the scriptures and the experiences of God's humble poor, for I am a weak creature indeed and subject to err, only as I am kept by God's power, and aside from these things I trust I love the cause and would not sow the seed of discord among brethren for all the applause of this vain world, "for what if a man gain the whole world and lose his own soul?" and I think if I should do anything that should gain the friendship of the world, and lose the fellowship of the brethren, or even hurt their feelings, I would never get over it in this life. I know I am vile and helpless, but Jesus is perfect and powerful, and when he takes away our vileness and self dependence and kills us to self as he did Jonah this is a glorious exchange, and because people think it a pleasant thing to be a minister of Jesus, (and I confess I believe in a sense it is,) does not make it so, for Paul said, "I protest be your rejoicing I die daily," and he also said, if the dead rise not then is Christ not risen, your faith is vain, and our preaching is vain. I believe we have a little fortaste of his death and resurrection while in this life, for Paul said again, "I am crucified with Christ, nevertheless I live and yet not I, but

Christ liveth in me, and the life that I now live in the flesh I live by the faith of the son of God who loved me and gave himself for me." I hope I have written as unto wise men, consider what I have said, and the Lord give thee understanding in all things.

I have only hinted at Jonah and the way the Lord prepares his servants to preach to his people. This is wonderful indeed and so unlike the way some seem to think men are prepared. One said, "The preparations of the heart in man and the answer of the tongue is of the Lord," and I feel sure when the Lord sends a man to preach he will send him to the right place, and the right time, and all such preaching will be a benefit, as in the case of Jonah's preaching, for the Ninevites repented, and in this way were overthrown from an exalted frame of mind to an humble one, and this is one of the good effects of preaching. I don't think I ever heard a true gospel sermon in my life but what to some extent condemned me, and I am made at times to feel surely I can't be a child of God, for if I was preaching it would do me good, and at times it does.

On one occasion Paul preached until midnight, and one young man fell down dead, but he was restored unto life, and so it is the gospel causes you to sink very low in your feelings at times, while at other times it carries you very high, exalts the poor sinner in Jesus, and abases him in the flesh.

But brethren while this is true I am sure there is no man that can preach or hear while destitute of

the little savory meat to Isaac, Esau wants some of the honor, and even Jacob has nothing to boast of, for his own preparation is a mystery to himself. He has Jacob's voice but Esau's hands in his feelings, outwardly he is no better than Esau, but with the voice of the spirit he can make a joyful noise unto God's little ones, and David said: Blessed are the people who know the joyful sound, etc. So dear ones, if you can, eat of this meat, and drink that which Jacob brings which in a sense is a type of Jesus and in a spiritual sense is the firstlings of this flock; so if you can eat the flesh and drink the blood of the son of God it is an evidence of life.

I know I have been scattering, but such as I have give I unto thee. So if any should find fault just please write and let us see how it is. I wish I could write like I think, but can't. Finally brethren live in peace, and the God of peace shall be with you.

Lovingly submitted,
W. A. Simpkins,
Raleigh, N. C.
May 6th, 1902

SWEET MEMORIES

Dear Brother and Sister Adams,

If I may call you Brother and Sister! I do not feel worthy to do so, but I am so glad to be able to sit and meditate on the sweet times that I have spent in the churches under the sound of the ministry when the ministers were so richly exercised in the good things from a far country.

I am afflicted and am also getting older by the day. I am unable to go to church much of the

time now, but God is so good to me and I still have many sweet memories that do refresh my spirit when I can recall the wonderful sermons I have heard at the various churches and associations that the Good Lord has blessed me to attend and rejoice in. My Landmark and Bible bring me much comfort and joy too. They are my daily companions. But my greatest comfort is the secret visitations of Jesus, my Saviour in the depth of my soul. I feel that Jesus is ever with me and has watched over me all the days of my life.

In my younger days when my children were small, I overworked myself doing my work at home and working in the mills, until I had a nervous breakdown, and later I was the most miserable creature one can describe, which terminated into a stroke that has left me a cripple for the last twenty - five years. Some may question my judgment in making this statement, but I think this affliction has proven to be the greatest blessing the good Lord has ever sent on me for it has been the means by which the Lord has seen fit to open my blind eyes to the truth as it is in Christ Jesus. If any one had told me even the day before, that I would ever ask for a home with the Old Baptist people, I would have disputed it, for at that time I thought I hated them and what they taught. But "God works in mysterious ways His wonders to perform." Now to me the Old Baptist Doctrine is my dearest love and Jesus is my All. I have seen Him many times in my afflicted years and twice be-

fore that, but like the Old King Nebuchadnezzar, who was made to eat grass with the oxen of the field, I had to be brought low indeed!

I know now that I have so much to be thankful for, that God always does the right thing, and works what seems evil to us, to our good, for I truly believe that if it had not been for the stroke I suffered, I surely would have lost my mind and that would have been worse for all concerned and as it is I can enjoy reading, writing and trying to tell others about my wonderful Savior, Christ Jesus. I also have my dear husband and children to enjoy. And greater than all else in this life is my hope of a life everlasting after death. This I did not have before. The Lord is great and His mercies are everlasting.

Brother Adams, on Sunday night of the 25th. day of October, I had one of my sweetest dreams or visions. I dreamed that I was living in Draper, N. C. in the same house that we lived in at the time I had this stroke. In my dream it did not seem that I was afflicted as I am, but I was well again. I went to our front door and opened it and looked out. I looked to the right hand corner of our yard and there I saw a very large white rock. It was round like a globe of the world and was as white as snow, so white that it glittered and as I looked, something was drawing me to it. I started out to where it was lying, as fast as I could run and when I reached it, I just fell across the rock with both my arms around it. Then the rock spoke to me and said, "I am

Jesus, I came to bring light upon the earth." O Dear Brother and Sister! I feel like this was too great for me, but I know that it has been so sweet to have so much to think about. I feel that I was right to say that God was blessing me when He sent my affliction for it was for my good even if I am crippled. If I have Jesus, I have every thing worth having in this life and the one to come. Paul said: "We know all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28.

Brother Adams, this stone I dreamed of was a great stone; it looked to be over eight feet thick and perfectly smooth without a scratch or mark on it. As soon as I was near enough to see it all around I thought it was so pretty, I wanted to keep it forever. I then began to wonder where I could put it so that it would be well kept and so that it would continue to be as pretty as it was when I found it. Then it came into my mind that this great and beautiful stone was in my heart to live with me on into eternity or forever. Such a dear and wonderful keepsake! I know it is worth much more than all of the precious gems, diamonds, rubies and all of the things that are called so great in this world. I do not feel like even my heart is a sufficient place to have such a great thing to keep, but with Jesus in my heart now, I am so happy and I will, with His help, keep my lovely stone inside my heart forever.

Well when I began I did not mean to write so much but I just

had to tell someone besides my husband of these beautiful experiences. Please Brother Adams when at the throne of grace remember us and excuse all mistakes. I realize that I cannot write well, but I do the best I can. Please discard anything I have said that I should not have said.

May the Lord bless all of His dear children everywhere, and lead them and keep them. And may He remember and keep you two wherever you go. God bless you all.

A sister in hope,
Mrs. E. G. Hall
106 Victor St.
Spray, N. C.

BEG FOR GOD'S MERCY

Dear Brethren,
both male and female:

I so desire to come out to you even though I feel so unworthy, unfinished and incapable. And as I enclose a few thoughts upon the sixth chapter of the Acts, as I was given to see for a few short minutes, and then there has come a fear upon me after I have to set it forth.

I beg God's mercy be upon my needy soul, if I have erred, but so is salvation only by grace and I can not ever deny my Lord God Jehovah who in Christ Jesus gave the elect numbers and multitudes to the bringing in of light, even revelation, that all honor, glory, praise and dominion be unto His Holy name.

I am doing well physically and feel to glorify my God and Master for all blessings bestowed upon me. I am alone here at home and feel very secure in that my Lord

watches over me. Not alone, I really can say, and my prayers are in thanksgiving, for the courage and strength given me in the vital times of 1964. I extend my love to the brethren of like precious faith and beg God's mercy be upon the poor, maimed, afflicted and broken, that a light shall shine into their hearts that they be raised up to give all honor, glory and praise unto God the Father in Christ Jesus and for His sake.

So much I would like to do, but this seems to be as far as I am given to go. So again,

My sincere love in
fellowship of Christ,
Sister Marion Mulholland
zr. f. d. no. 1 Box 424
D8530 Lambertville
New Jersey

Our hearts go out to this Dear Sister in great sympathy. Her Dear Companion was called from this life during the past year and she now lives alone. May the dear Lord continue to visit her in Spirit and comfort her in her loneliness for His promise is: "I will never leave thee, nor forsake thee." Heb. 13:5. Editor

A RENEWAL

Dear Brother Adams,

Inclosed you will find a check to cover my subscription for two years to the dear Old Landmark, which I enjoy reading so very much. I have been reading it since I was just a little girl. My father died when I was only five years of age, and my mother continued taking it, since I got so

much comfort from it and loved to read the experiences of the dear old Baptist so much. This is still true and I love what they stand for, because I do believe it is by the grace of God that we are what we are, and if we have any righteousness it is of God and not of ourselves. If we are saved it is only of Him.

I do feel to be so little and unworthy to even call His Name, but I know our worthiness is of Him and is in Him who is able to do all things and He never makes an error. If one at all, I feel to be the least.

As ever, a little Sister, I hope
Mrs. A. U. Leggett
RFD No. 1
Stokes, N. C.

ETERNAL HOPE

Dear Brethren in the Lord,

Being very mindful to be at my home duties this beautiful spring day; I seemingly just had to write a few lines before I was released to go on to my surrounding duties. While being impressed in the spirit of love in Christ and feeling there is no blessing that can compare with God's wonderful gifts in spirit, the world rolls on at a great speed unaware.

I shall admit, I am given to wonder just how it came that I have been given such a beautiful garden and such dainties, even of frankincense and myrrh, which attain to very fragrant odors, then just so, I must respond to my duties of value to store away unto

life eternal is my hope of glory in Christ Jesus our salvation, our One and Only Redeemer unto salvation, whereby man must be saved.

I am looking forth to the day when I may get out to be in the midst of my people in Christ, to embrace our Lord in the unified understanding, but all is well with me here at home, as I am alone and can live my life in meditating as I fulfill my home duties.

My love goes out to you all in sincerity and with prayers that God's love and mercy ever keep you in His abiding.

With Hope,
Sister Marion H. Mulholland

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Has your subscription expired? Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

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which thy fathers have set."

Editor

ELDER T. FLOYD ADAMS
Willow Spring, N. C. 27592

Associate Editor

ELDER J. M. MEMBORN
Willow Springs, N. C. 27592

Vol. XCIX

No. 2

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MY VIEWS ON REV. 1:4

Dear Elder Adams,

I am enclosing three dollars to renew my Landmark for I do not what to miss a single copy. I hope you and Sister Adams are well. I thank God that I am getting along very well and I thank God for my health at my ripe age. I am now eighty-one years old.

Elder Adams, will you please give your views on Revelation 1:4.

Thank you,

Mrs. James Cummings
1230 R. I. Ave. N. E.
Washington, D. C. 20018

The first chapter of Revelation, fourth, fifth and sixth verses, taken together as one sentence, reads as follows: "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, and from Jesus Christ, who is the faithful witness, and the

first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

This epistle was written by John to the seven churches of Asia. The words which he wrote were given to him by divine revelation, which was not only for the seven churches of Asia, but for all the gospel churches in succeeding generations. John "was in the Isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." See verse 9. He wrote as he was moved by the Holy Spirit of God to set forth those things that must shortly come to pass. Who but God could reveal His sacred truth to John? The One who declared "The end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." He 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.

This revelation of Jesus Christ, which God gave unto Him to shew His servant John, was put on record for the comfort of the chosen vessels of His mercy. When the word of God is applied to our hearts by the Holy Ghost which is given unto us, we learn that God through His Son, Jesus Christ, is the source from which all goodness, mercy and truth does and

must come. He said "Grace be unto you."

Many of us inquire, What is grace? The best answer I know to this inquiry is: it is a free and unmerited favor bestowed upon an unworthy recipient. The grace of God is not purchased with corruptible things, such as gold and silver, but by the precious blood of Jesus Christ. He is the Giver of Grace, mercy and truth—the One who was delivered for our offenses and was raised again for our justification. "The law was given by Moses but grace and truth came by Jesus Christ." Jno. 1:17.

"Grace be unto you, and peace, from Him, which is, and which was, and which is to come—" Peace is like Grace, it comes from God and was given to His Son Jesus Christ, to be meted out to those who were given to Him by the Father before the world began. Jesus said, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. Those who have felt the condemning power of God, because of sin and transgression of His just and holy law and have received forgiveness for all their sins and transgressions through His Son, Jesus Christ, will ascribe greatness and thanksgiving unto Him, who is, who was, and who is to come." He is the Almighty God, eternal, and unchangeable, the same to the Old dispensation, "Which was," and to the New dispensation, "Which is and will be the same to the Church

Triumphant "Which is to come." "And from the seven Spirits which are before His throne."

The word seven is not to be taken in a natural or literal sense. The word denotes the fullness and completeness of God, the Holy Spirit of God, the perfection of God. He is before the throne, for as God made all things, so He governs all things by His Spirit. It is from Him that we receive the diversity of gifts. All goodness, flows from Him through His Son, Jesus Christ, who is the faithful witness and the first begotten of the dead, and the Prince of the Kings of the earth. Unto Him that loved us and washed us from our sins in His own blood, and hath made us unto our God, Kings and Priests: to Him be glory and dominion forever and ever."

Jesus Christ, the Son of God has many names. The Prophet said, "For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: And His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Isa. 9:6. Jesus Christ, the Son of God possessed two natures, human and divine. He was born of the virgin Mary and of God the Father. In his human nature, He ate, He slept, He suffered: He was made like unto His brethren, yet without sin. He is God manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory. See I Tim. 3:16. In His divine nature He neither slumbers nor sleeps. David said, "Behold He that keepeth Is-

rael shall neither slumber nor sleep." Psa. 121:4.

Jesus Christ is the one whom Philip preached to the eunuch. To reach the eunuch, Philip must go down from Jerusalem unto Gaza, which is desert. The eunuch was reading a prophecy which he did not understand. "The place of the scripture which he read was this. He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened He not his mouth: in His humiliation His judgment was taken away: and who shall declare His generation? For His life was taken from the earth." Acts 8:32,33. Philip opened his mouth and began at the same scripture, and preached unto him Jesus, the Savior of sinners. The eunuch, like many of God's humble poor who have been favored to hear the word, desired baptism at the hand of Philip. It is said, "—and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Acts 8:38,39.

The eunuch received in baptism, an answer of a good conscience towards God. For it is said, he went on his way rejoicing. This conforms to the words of Peter: "—Baptism doth now also 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." I Peter 3:21. Baptism is a like figure of the eight souls saved by water. In the gospel day it is an

emblem of the death, burial and resurrection of Jesus Christ. Whatever method many may choose, it is a scriptural record that both Philip and the eunuch went down into the water and came up out of the water. The Savior, Himself, was baptized by John in the river of Jordan: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: And lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." Matt. 3:13-17. This is the Jesus that Philip preached to the eunuch, "Which is, and which was and which is to come."

T. F. ADAMS

BLACK CREEK UNION

The Black Creek Union was appointed to be held with the Church at Sappony, Nash County, N. C., the fifth Sunday and Saturday before in January. The Church is west of Highway #58. Leave this Highway at Sandy Cross. The church is located about one-half mile on the left side of the road. We invite the brethren to come and visit us, especially the ministering brethren.

J. B. Williams
225 Braswell St.
Rocky Mount, N. C.

LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Surl Church, beginning Saturday before the fifth Sunday in January, 1966. Elder Jack Hawkins was chosen to preach the introductory sermon, Elder L. P. Martin, alternate. All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

JAN 13 1966

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NO. 3

**PROVERBS
CHAPTER 26**

When he speaketh fair, believe him not; for there are seven abominations in his heart.

Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.

Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him.

A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

CHAPTER 27

Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.

Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

Open rebuke is better than secret love.

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

The soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

As a bird that wandereth from her nest, so is a man that wandereth from his place.

Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

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THE SPIRIT GUIDES US

Dear Brother Adams,

If the Lord wills it so, I feel to comment on the following scripture: "He said unto them, I beheld Satan as lightning fall from Heaven." Luke 10:18.

These are the words Jesus was speaking to His Disciples—the seventy that He sent out to preach and to say The kingdom of God is come nigh unto you. When they had returned and were telling Him that the devils were subject to them through His name.

We cannot read the scriptures right unless the spirit guide us for it is hid from the wise and prudent and revealed unto babes. If we are given to read right then we also are given to understand. I was not given to understand nor read that verse or quotation of scripture which I have here quoted. I could read the words, but not with understanding, and now I fear I cannot explain just what I can see in it, but Jesus on one occasion said: "How readeest thou? If they had been given to read with understanding, they would have known the signs of the times. They would have known that He was the Christ for He was spoken of all through the scriptures.

To me it seems the literal meaning of the text is that Jesus saw Satan fall from heaven, but I do not so understand it, for I believe He was telling them how Satan and Satan's kingdom fell. I sup-

pose people in all ages have spoken of heaven as being in the remote elements above and that it came down from Heaven and there Jesus was telling them in a few words that Satan fell by the same power that the lightning falls, which is the power of God. Lightning strikes from the elements or clouds, and God controls it and causes it to go to the place that He has appointed for it to go. Just so He has appointed that His people shall go and they go at the appointed time. He, Jesus, causes Satan to fall and it is by the same power that the lightning falls.

I do not believe that Satan was ever in Heaven. That is, the eternal heaven where God is, because God is a consuming fire and sin cannot come into contact with God for He is a sin destroying God; so therefore Satan could not have been in heaven. The heaven that Satan was in was the church here in time and at the final consummation of all things, Satan will be cast out just as it is recorded in Revelation 12:9. On the other hand, God is love, for He said: "Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jer. 31:3. He is a God of mercy to His people, but to sin, He is a consuming fire. And He said unto them; I beheld Satan as lightning fall from Heaven." Luke 10:18. The same power that causes Satan to fall from heaven, is the same power

that spoke this world into existence in the beginning of time, He did not have to labor as we would to build anything, but He just spoke it into existence by the word of His power and this same power created everything in the creation of the earth, then He created the earth and the fulness thereof. He made man of the dust of the earth.

This same power caused Abraham to have faith in God and it was counted unto him for righteousness. Now I believe this righteousness is the same thing that the Lord Jesus Christ formed in you, the Hope of Glory, for faith is also the gift of God and so is the Lord Jesus Christ. God gave them all to His people and He also gave them all things that they need for Paul said: "God shall supply all your need according to His riches in glory by Christ Jesus." Col. 4:19.

This same power caused Noah to prepare the ark to save the eight souls as well as all the beasts and fowls of the air and all creeping things wherein the breath of life was. This same power caused all of them to come into the ark of their own accord: "They went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in. Gen. 7:15,16. God brings His own into His spiritual ark, and the preachers do not save the souls of men as some say.

God brought them all into the ark and shut the door, and they could not get out. We today, if

we are in that number, cannot get out (and certainly we do not want to get out) because God has brought us into His kingdom and Jesus Christ is King of this Kingdom. He is our ark—our Savior. I feel that the ark that Noah prepared in some wonderful way points to Jesus, or is a type of Jesus, in the gospel day, because it was to save the eight souls from the flood that Noah was commanded to prepare the ark; and the drawing of the beasts and fowls of the air and creeping things point to the sinners being drawn by the Holy Spirit in the gospel day. These sinners are drawn by that same power and are made willing to come to the church and to tell what great things the Lord has done for them. For Jesus said, "All that the Father giveth me shall come to me; and he that cometh to me, I will in no wise cast out." He also said: "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. Jno. 6:44. In another place he said: "With loving kindness have I drawn thee." Jer. 31:3. This is all brought about by the same power that causes Satan to fall.

This power is proven again in the experience of the three Hebrew children when they were cast into the fiery furnace - Shadrach, Meshach, and Abednego. These Hebrews were kept by the power of God and they assured the King that they would not worship the image that he had set up. Dan. 3:17 and 18. They 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 fiery 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." This fiery furnace was heated "One seven times hotter than it was wont to be heated." I feel like this seven times hotter than it was wont to be was to show the wonderful saving power of God for this was so hot that it destroyed the ones that cast them in. These three Hebrews were bound in their clothing and cast into the fiery furnace and they "fell down bound into the midst of the burning fiery furnace," and then the King "Nebuchadnezzar was astonished and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt: and the form of the fourth is like the Son of God." Jesus had made His appearance to deliver His children from the fiery furnace, and to show forth His wonderful power in the earth. There was no smell of fire on their garments not even the hair of their heads was singed.

We, in our experience, have sore trials and are tried in the furnace of affliction, and it seems seven times harder than need be but it is for our good, because if we did not have trials, afflictions and troubles here, we would not know by experience how good the Lord

is but when He comes down and delivers us from the fiery furnace of trials and temptations, then we can rest in that peace, the peace that the world knows nothing about, for it is in Him that all peace dwells and without Him there is no peace. All powers that be, are ordained of God, but the power of God is above all.

This same power closed the lions' mouths when Daniel was cast into the den of lions. There is a beautiful picture in this if we are given to see by faith how this represents the power of God and the weakness of man. There was nothing that Daniel could do to help himself, for the lions would have consumed him at once if it had not been for the protecting power of an all powerful, all wise, all merciful, omnipotent God.

This is our experience today, for when we come to the end of our own strength and have gone as far as we can go, we find ourselves facing death, then this all powerful God, our Savior comes with healing in His wings.

When Daniel was brought out of the den of lions, the ones that accused him were cast in, and their bones were broken by the time they reached the bottom.

We, as natural beings, are unaware of what the Lord does for us in the way of protecting us and preserving our lives here in the world, but we can truthfully say that He is able to keep us if it be His will for He will do all His pleasure in heaven and among the inhabitants of the earth and none can stay His hand or say What doest thou? This same power made the sun, moon, and the stars, and

placed them in their orbits and caused them to shine forth to His name's honor and glory, not of their own light, but by the great light of the sun. The same is true of His children, their light does not shine of themselves, but they reflect the light of the Son of man, their Savior. With this great manifestation of God's power, who can claim that God cannot save man, if he will let Him? Instead, He causes man through much suffering and tribulation, and a great sense of need, to seek to know the Lord, and to desire above all else to be raised from his lost estate. He not only makes the man willing, but He makes the man anxious and He causes Him to beg for salvation. "He works and none can hinder, hinders and none can work" and "It is God which worketh in you both to will and to do of His good pleasure." By the raising of Lazarus from the dead, He shows that He is both the resurrection and the life, for no man has ever raised the dead unless it was done by or through the name and power of God, and by this same power Jesus will raise this sleeping dust of ours in that glorious resurrection at the end of this time would when time shall be no more and we shall be changed and fashioned like unto His own glorious body and we shall ever be with the Lord in that world that has no end, where we can praise Him forever and ever, Amen.

Your brother in hope
of eternal life.

(Elder) Charles R. Ball
205 Beverly St.
Hampton, Va. 23369

FEAR AND TREMBLING

Dear Brother Adams,

I will try to write you a few lines while I am feeling the way I now feel for I have been made to realize that this feeling will not last. While I am writing this, I am in fear and trembling, but I hope it was put in my mind by the Lord to do so. My desire is to write what the Lord would have me write.

I truly hope I will be guided by His power to tell you some things which I feel at times. Since my husband passed away, I have had some hard trials and temptations at times. I am so weak in my flesh that it is hard for me to travel the road which I am traveling now, of course at times the Lord gives me a rest, which I realize I do not deserve. The Lord has been good to me, yet I am a stranger to myself and I feel to be a stranger to others.

Brother Adams, at times I feel that I love everybody, and then again, I am made to wonder whether or not this is the love of God. Could this be to show me that God is first? Just as sure as I feel that everything is working out for me, it seems that the love which I hope I have been made to feel at times is cut back or retarded. It sure does hurt when this happens to me. I think sometimes that this might be the old tempter trying to make me think I do not love the people of God as I should. The Apostle 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. O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:21-24.

It is a wonderful thing when I can feel that sweet love flowing. The Lord has been good to me although I seem to be weaker in the flesh than some people. I do not feel that I deserve anything good. I need mercy! At times I am much weaker in the flesh than I thought. Brother Adams, I hope that I do not ever do anything to hurt God's people. I believe that when we hurt anyone, we have to suffer because of it. My desire is to live right, but I fall short of it. "So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7:25.

I have a warfare in me, something telling me one thing and something else telling me another thing.

At times I get to the place that I do not know what to do. I am afraid that I will do something that will hurt someone and that I hope will never happen. If you have a mind to pray for me, I believe it will be answered, because I truly believe you are one of God's people whether I am or not. I have been made to feel at times that the Lord was dealing with me. I do hope that He will keep me and guide me through dangers seen and unseen. I have seen God move things when I could not do one thing about it. I remember when I first moved down here I was burdened, and I

was praying for my brother to be given an understanding about me. I went on for awhile in this condition and he came to me and told me that he believed that the Lord showed him that I desired to do right; and if I ever did anything wrong it would be through the weakness of the flesh. He said he was given more understanding than he ever had before. He told me that he felt like it was a blessing that I moved down here, and I hope I have been made to see the same thing, when the Lord blesses me with an understanding.

My desire is to be honest. You mean a lot to me. I feel like you have seen things about which caused you to feel that I needed help. I do not feel worthy of your concern for me, although I have been made to feel that I should be thankful for this concern which I hope you will always have for me. I have seen at times that my prayers have been answered.

Brother Adams, when I get to the church, I do not feel that I am worthy of even going in at the church door. Do you ever feel like this? I feel like I am the weakest one in the church, and at times I feel like I am just a burden to people. But I hope I will be able to go to church and that His love will continue in me for God's people. I am mixed up at times, but when I am blessed, I enjoy going to church and being with you dear people. I just wish I could live as I desire to live, but of myself, I cannot do one thing good. I get in a hurry sometimes and want things to work my way, but I am beginning to believe that God works things in His own way.

This is a rough road to travel, but I believe we will have to wait upon the Lord for help. The Poet said: "God works in mysterious ways, His wonders to perform, He puts His footsteps on the sea, And rides upon the storm. I hope you do not mind me writing you like this, but I wanted to tell you some of my feelings. Answer if you have a mind to. Pray for me when you can, I need your prayers.

Mrs. Shirley B. Strickland
R.F.D. NO. 2 c-o J. B. Brady
Smithfield, N. C.

LIFE OF JOY AND PEACE

Dear Brother Adams,

I have wanted to write to you quite sometime, but I feel what I can write no one would even take time to read. I am enclosing three dollars for renewal of the Landmark. I enjoy it so much. I love to read the writing of the elderly saints of God. Elderly people are so sweet to me. My dear Mother and Daddy were good Old Primitive Baptist.

After reading Sister Eva Pierce's letter from my home church, I felt too little and too unworthy to even claim membership of the church. I united with a church in Lexington, twenty-one years ago, and was baptized by Elder Sam Atkinson about six years ago for I was accepted at New Pierce Chapel along with my husband and three children.

I have long since believed what my forefather stood for. I went to other places, but found nothing to satisfy my poor hungry soul. Sometimes now I cannot find what I am looking for. A few times in

my life I have been made glad I am what I am, a poor beggar, begging for mercy and grace. I never really knew how helpless anyone is until I stood over my old gray headed father and saw life leave and viewed the beauty in death. There is a beauty in death along with the broken heart when we are blessed to see it and feel submissive to God's will in the death. For God's little ones, it means freedom from this life of turmoil, sin and sorrow in exchange for rest, joy and peace.

I would like to tell you about the bright light that woke me a few years ago, the brightest light I have ever seen. My eyes could not behold it, but immediately the darkness put it out. The blackest darkness I have ever tried to see through. Sometimes a little bit of that light shines again, but just for a very few seconds and when it does, it seems I cannot stay here any longer. Sometimes I am afraid to go to meeting, I go and do not want to be seen. I feel to be so unsightly because of my unworthiness. I do not want the people to see me shed the tears I so often have to shed, and I just want to hear and not be seen. Hymn number 286 has been on my mind for the past few weeks. A few more years shall roll, A few more seasons come, A few more storms shall beat, On this wild rocky shore. Then O my Lord! prepare my soul, for that calm day, these are just a few lines, one now and then, but they are what arrested my mind. When you have the mind and have to beg for mercy, please remember my family and

me. Our boys are in the far away country in the Armed Forces to fight for our country.

The May fifteenth issue of Zion's Landmark has meant more to me than any of the others. I do not know why, but it seems to fit my own life. If you feel to publish this all right, and if not just tear it up and remember me and mine in your prayers.

A sister in Christ, I hope,
Mrs. Chester Taylor
206 Homer St.
Lexington, N. C.

SMALL AND AFRAID

Dear Brother Adams,

I have a letter I received from my cousin sometime ago. I enjoyed it very much, so I have his permission to send it to you. If you think it worthy to put in the Landmark, I will appreciate it.

Unworthily,
Archibald Thompson
Smithfield, N. C.

Dear Archibald,

I do not know why I had to write to you tonight, but somehow I knew that I could not sleep until I did write. I had already gone to bed, but I could not go to sleep. I am carrying an awful burden to night. I feel the Good Lord has rejected me and I feel that I am on the outside trying to look in and I want to be inside so very much. It is so beautiful in there and there is so much love on the inside. It is so dark and lonely out here. I know I can not get in till God takes me in. I feel so small and afraid. I kept thinking of you as I rolled in my bed.

Saturday at Old Union Church I saw that there was so much of the love of God in you. It must be a wonderful experience. I want so much to know and feel that love, yet I know I am not worthy of the love and fellowship of the good members of that church. I have so many sins to repent of. I pray for God's blessings and forgiveness. Archibald, I do not know how to ask you this, neither do I feel that I am worthy of asking you, but if you have a mind to do so, and can find it in your heart to do so, I would like very much for you to pray for me. And if it is not asking too much, will you please request the good members of your church to remember me in their prayers? Evidently, there was so much love in the church at Old Union the Saturday I was there, that I wanted to be a part of it, but I knew that I was not worthy of that love. That great love is for God's chosen ones. I wonder if the good people at Old Union would also remember me in their prayers. I know I am asking an awful lot of you, but I could not get you out of my mind and I could not go to sleep in the condition I was in. Something kept urging me to get up and write to you.

Well, it seems that I have said that that was intended for me to say, as my mind has gone blank. If you have a desire to answer this letter I would like to hear from you very much.

Please pray for me.
Your burdened cousin,
Troy B. Thompson.

Zion's Landmark

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

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DEACON'S DUTY

Brother Adams,

We see it is time to send in our renewal. We are still enjoying reading the Landmark. We would like for you to write on the duties of a Deacon and the duties of a deacon's wife, if she has any. Thank you for past favors in answering our questions.

Yours in hope of
eternal life,

J. C. and Velma Boyd
RFD 1, Brownsboro, Texas

I know of no better reason for setting apart and ordaining deacons to serve gospel churches than that which is recorded in Holy Writ. Beginning with the sixth chapter of the Acts, which reads as follows: "In those days when the number of the disciples (which were the church members as used here) was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows

were neglected in the daily ministration." Then the twelve (Apostles) 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 seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word." Acts 6:1-4.

According to the Syriac Version of this scripture, the Apostles being informed of the murmurings by the Grecians, called the multitude of the disciples or the whole body of the church together, for what the Apostles had to say concerned them all, and when they convened together, they said: It is not pleasing, neither to God, nor to us, nor could it be pleasing to the church itself; that we should leave the word of God; (the study of the word, meditation upon it and preaching the gospel) because of the lack of time, for much of the Apostles' time was consumed in "serving tables," that is in collecting funds and feeding or administering to the poor widows and determining their needs. The care of the poor was taking more time than was left for reading the scriptures and preaching the gospel. This they regarded as not being right. The serving of tables for the benefit of the souls of God's people was required of the Apostles. So they said: "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." (The word seven is occasionally used to denote completeness in the scriptures, which could be true in this case.) These men of honest report, full of the Holy Ghost and wisdom were qualified for this work. To lay hands on a brother who does not possess the qualifications recommended by the Apostles, does not fit him for the several duties which are required at his hand. The qualifications necessary or required for a deacon, should first be recognized in these brethren, because of their having manifested them before the laying on of hands. In other words it is identifying the gift in those whom God has qualified.

The qualifications of those who are to be chosen deacons are: They must have an honest report, full of the Holy Ghost and wisdom. This does not only mean that he should be one who pays his just and honest debts, but he should also be honest in his convictions. After the Apostle had enumerated the qualifications of a minister, he said: "Likewise must the deacons be grave, not double-tongued, 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." I Tim. 3:8-10.

Our sister said: "We would like for you to write on the duties of a deacon." This is a good subject and one worthy of discussion for the work of a deacon involves much more than serving the bread and wine at the communion table.

Of course deacons should do this, however there was no complaint relative to this duty in the Apostle's church. It appears that the murmurings of the Grecians against the Hebrews was because their widows were "neglected in the daily ministration" or service. The extent of these murmurings are not stated. They must have been very numerous because the Apostles had taken notice of them. But the Apostles did not have the time to investigate all of these complaints without neglecting the duties attendant to the serving of tables to the flock, the reading, searching and studying the scriptures, the work of the ministry attendant to the preaching of the gospel.

From hence we learn what is the business of deacons, who were appointed to take this part of the Apostles' work off their hands and attend to it: They were to serve tables, not only by providing the bread and wine for communion service; but by receiving the Spiritual bread and wine through the ministry and distributing it to the feeble members who are in need, being men full of the Holy Ghost." Another duty is to administer to the carnal needs of these poor widows by providing them with food and raiment and the necessities of this life with the assistance of the church. They are also to observe what members are missing from the various services, with whom they are to communicate and admonish if their absence is not justified. And if their admonitions are not regarded, report it to the church: and likewise they

are to serve the minister's table, by taking care that he has sufficient competence or sufficient means for his needs and in such cases it belongs to them to stir members of the church to their duty in communicating or donating to him to conform to his carnal needs.

"Wherefore, Brethren, look ye out among you —" which shows that this sort of officers or deacons must be members of the church, and of the same church to which they are ordained deacons, for the scripture says, "Look ye out among you," and they must be chosen to that office by the whole church, the membership.

"Seven men of honest report." Why is the number seven so mentioned? We assume that number was judged sufficient for the care of the poor of that church at that time and other matters requiring their attention, or that was subject to require their attention. However, other, churches would not necessarily need seven deacons, but the Jews chose "Seven good men of the city" who had great authority in their synagogues. It could be that seven deacons were needed or the word seven was used to denote completeness or sufficiency. Then all their churches appointed a sufficiency of men to the office of deacon.

At least according to the scriptures, it is necessary that all deacons in the church be men of honest report and have a good reputation, both from within the church and without, a reputation for truthfulness and known as faithful men full of the Holy Ghost

and of wisdom. Those the Jews chose were men who not only had the Spirit of God in them, but who were well known for their rich experiences of grace. They were men who had superior gifts of the Spirit and were capable both of defending the truth against opposers and of speaking a word of exhortation or of comfort to the distressed, or of reproof to members when needed, as circumstances might require, but this reproof should be administered in tenderness and kindness in a fatherly or brotherly manner.

I doubt that the murmurings of the Grecians were spoken aloud, but were likely whispered around, one to another as the word implies. But it became the duty of the deacons to investigate these complaints to see if they were justified, and if so the responsibility of the deacons was to correct this wrong and see to it that each member's interest was properly taken care of, and their needs supplied.

If a Brother Deacon feels that his duties cease when he passes around the bread and wine at the communion table, he has little conception of the duties and qualifications of a deacon, for this is a small matter. The Apostle who said, "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business," was aware of the conflicts that are subject to arise among the members of churches and the great need of having qualified, Godly men of wisdom, to cope with such situations in a

Godly manner. Otherwise, the church is subject to have wounded feelings even to the point of a division. This has happened many times because of the lack of wisdom and godliness and using the right diplomacy. In many cases talking too much and saying the wrong thing works a great evil, but a good deacon can see this often before serious wrong is done.

When the above mentioned Apostle told the Jews or Hebrews to "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business," the business under consideration was to reconcile the differences between the Hebrews and Grecians when the latter felt they or their widows had been neglected, when they had not received an equal share of the daily administration. The Hebrews and the Grecians were of the same nationality. They were all Jews, or the greater part of them were. The Hebrews dwelt in Judea, in or around Jerusalem or near the church, and spoke the Hebrew language. The Grecians who were Jews, were born in Greece and spoke the Greek language.

The number of disciples had greatly increased from a hundred and twenty to three thousand, and from thence to five thousand, and after that a multitude of men and women were added. It appears that at first everything was agreeable, but with a great increase in the membership there is usually an increase in the heretics, or unbelievers, and they are sure to cause trouble. False teachers creep

in and as a result, strife and dissension arise, Satan begins his work whose pleasure is to bring a disturbance and trouble and divide the flock. The early church was not free of feud, animosities and contentions. Ananias and Sapphira (his wife) were plagues to the church. The disciples sold their land and houses and brought the price of the things that were sold and laid them down at the Apostle's feet and distribution was made to every man according to his need. Ananias and Sapphira also sold their possessions and kept back a part of the price and this brought rebukes from Peter. It was an act of deception, for they lied about it. Satan put it in their hearts to tell a falsehood about it. Peter said: "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things." His wife did likewise and fell down as Ananias did. See Acts 5:1-5.

A liar is a deceitful being, and has no place in the church, for a liar will cheat and defraud. He may escape the knowledge of his associates or the brethren and sisters of the church if he is in it, but soon or late, he will betray himself for his deeds will be made manifest as it was with Ananias

and Sapphira. God is not mocked. He knows the thoughts and intents of the heart of all men.

Again we refer to the scripture: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom," and the Apostle said: "Whom we may appoint over this business." Now what business did he have reference to? It was to administer tables to the needy—the sick and afflicted, and those who are not able financially to provide the necessary food and clothing, and to investigate the needs of the pastor, and administer to his needs and that of his family for he must sacrifice his time and service to the care of serving churches, reading and informing himself of the teachings of the scriptures. We learn by reading that the scriptures say things that we did not know are in the Bible. Sometimes they give us joy and sometimes they bring to us fear, but it is good to read to know some of the truths that are taught there. At least, we never know when it will please our God to give us some inspiration and understanding of what is laid down in the scriptures. Not only the minister is instructed to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," but this applies to all who believe the truth and have had an experience of grace, for all of us study to shew ourselves approved and when we read the scriptures or when we listen to the minister either talk or preach, we are doing this very thing, be-

cause we are looking and listening for a witness or witnesses that we are approved unto God. The scriptures are our witnesses when we understand them and we rejoice in them, and when a minister from the pulpit or in conversation is blessed to reveal these truths to us and rightly divide the word of truth, he then spreads or serves tables for his hearers. Such food causes both the deliverer and the hearer to feel to be approved unto God that needeth not to be ashamed; at least for the time being. I realize I have digressed to some extent from the theme of this writing, but I hope I have done no ill to the subject.

Another important work of the deacons is this: If a matter of dispute comes up between the brethren or the sisters and one says another has wounded his feelings, the deacons should be informed enough in church discipline to see to it that gospel order is followed by the offended ones, or those involved in the disturbance. The scriptures say: "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." Matt. 18: 15-17. When the deacons see to it that this procedure is carried out,

it is rather seldom that the trouble is not settled outside of the church. There are other duties of the deacons, one of which is: If a charge is preferred against a brother in the church and he is accused of committing a public offense, whether the report is true or false, the deacons must have him appear before his accuser and the church that they may hear the complaint, and after having heard the complaint from the accuser, the church will then dispose of the case according to the evidence presented.

A brother accused of a public offense must face his accuser just as in the case of our natural laws, and whether he is guilty or innocent must be decided by the church: and in the case of the laws of our land, the accused must face the courts of our land who decide the guilt or innocence of the accused.

Another important duty of deacons is to visit the sick, especially those who are of the household of faith, and speak words of comfort to them. Also visit any member or members who feel to be a castaway. Make it impressive upon such that their presence at each meeting is essential to the well-being of the church. They should invite them into their homes and counsel the church body to do likewise. If there is any preference to be made at any time, let it be in favor of the poor, those who feel to be little, insignificant and unworthy of notice. As before stated, a visit among the absentees can often prove beneficial and encouraging. Solomon said, "A word

fitly spoken is like apples of gold in pictures of silver." Prov. 25:11. Ascertain their reason for non-attendance. Make a report when it is fitting that you do so, that the church may know the state and standing of each member. A visit attended with kindness and brotherly love has deep appeal.

Another lesson taught by our Lord and Master was put on record, as an example for His humble and favored few to follow: He said, "When thou makest a dinner or supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed: for they cannot recompence thee, for thou shalt be recompensed at the resurrection of the just." Luke 14: 12-14. In each and every lesson taught by Jesus, there is a paramount thought for our benefit. In this we see that preference, if any, should be to the poor, maimed, blind, and the lame.

The Apostles named the type of men to be appointed over this business. The reason being that wisdom, experience, spiritual knowledge and spiritual wisdom are very essential qualifications in the duties that attend the work of a deacon. The labor of a deacon is not an easy task if he feels the weight and responsibilities laid out before him, yet it is a joy to his soul when he can have some assurance that the Lord blessed him in performing such services. Paul said, "For they that have used the

office of a deacon well purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus." I Tim. 3:13.

A man that is appointed to the office of deacon, is like that of a true minister of the gospel. He will never feel that he is qualified to serve in this sacred place. His heart's desire and prayer will continually be, Lord undertake for me.

Our Sister asked the question: "What are the duties of a deacon's wife, if she has any?" She should be faithful in all things. Paul said, "Even so must their wives be grave, not slanderers, sober, faithful in all things." I Tim. 3:11. The word "grave" implies that she is serious minded, sober, and reasonable in her thoughts and action. To be faithful in all things would embrace many things. The word "faithful" means trustworthy. God made Eve to be a helpmeet to Adam. A good woman (one who has the grace of God in her heart) is a helpmeet to her husband. A deacon's wife who is grave and faithful in all things will find many things that she can and will need to do, some of which are as follows: Speak words of comfort to those who are in distress whether it be in body or soul afflictions, guard her tongue, assist her husband in his many responsibilities when needed and render assistance to the needy. There are many occasions such

as these.

Spiritually speaking, the best qualified persons to perform any service in God's kingdom, are those who know that they are blessed to do, rather than those who feel that they are blessed because of the doing. Those who know that the blessing precedes the action or is accompanied with the doing, are those who have become dead to the law by the body of Christ. They worship God in Spirit, rejoice in Christ Jesus and have no confidence in the flesh. Those who have been redeemed from under the law, have lost their first husband. When under this law, they have confidence in the law, but having become dead to the law, or the law is dead to them, which means the same, they become married to another, to-wit, Jesus 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 who is raised from the dead that we should bring forth fruits unto God." Rom. 7:8. They love their husband— (Christ) They glory in Him. He is their Head, their Friend and King. They confide in Him and look to Him for both their natural and Spiritual blessings. Paul said, "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

T. F. ADAMS

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NOTICE

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

A POEM

Jesus went to His own and His
own received Him not.

That the Scriptures might be ful-
filled, "That they all forsook
Him and fled."

He said "I am the Vine, Ye are
the Branches."

One branch does not lean upon
another branch, but each re-
ceives it's strength from the
Vine.

God knows just what His chil-
dren need, and at the appoint-
ed time they receive it.

Mable Hager

OBITUARY OF BROTHER WALTER CLEVELAND BROOKS

It has pleased the Lord to remove from our midst, our very dear brother, Walter Cleveland Brooks. Brother Brooks was born September 25, 1881 and departed this life April 19, 1965, in Rocky Mount Hospital, Va., making his stay on earth 83 years, 6 months and 24 days. He lived in Franklin County most of his life.

Brother Brooks was an afflicted man and had been bed-fast the last five years of his life. His survivor is Sister Dora Mattox

Brooks.

Brother Brooks joined Old Bethel Church, November 9, 1918, and was baptized the third Sunday in December 1918, by Elder J. A. Brooks. He was a good husband to his wife, and a faithful member of his church and those who knew him loved him.

He was elected Clerk of his home church shortly after he joined and was also ordained a deacon. In this capacity he served faithfully as long as he was able. At his death he was a member of Collinsville Primitive Baptist Church.

His funeral was conducted at Arrington Funeral Home in Rocky Mount, Va., April 22, 1965, by Elder H. D. Perdue. His body was laid to rest in the Mattox Family Cemetery, under a beautiful mound of flowers, there to await the second coming of the Lord Jesus Christ, who will speak to the dust of his saints to come forth and they will be raised in His likeness to ever praise Him who hath done all things well.

Brother Brooks believed in a God that saved His people with an everlasting salvation and His works will stand forever.

Written by request of his wife

Noel Tilley
R.F.D. 1, Box 350
Fieldale, Virginia

BLACK RIVER UNION

The next session of the Black River Union Meeting is appointed, to be held, the Lord willing, with the Church at Harnett, the fifth Sunday and Saturday before in January, 1966.

The church is in Sampson County, about 500 yards off #242 Highway between Dunn and Roseboro, N. C.

All lovers of the truth are cordially invited to attend, and a special invitation is extended to our ministering brethren.

Alonzo Barefoot,
Union Clerk

MILL BRANCH UNION

The Mill Branch Union was appointed to be held with the Church at Pee Dee, Saturday and Fifth Sunday in January, 1966. Pee Dee Church is located in Horry County, South Carolina, about ten miles west of Conway, S. C. Visitors will come to Conway, turn westward on 701, after going through underdrive follow 701 about one and one half miles, turn right on community paved road. Then oflow about 4 miles, turn square to left, go about three miles to another paved road, turn left to church. Services on Saturday to begin at 11:00 A.M., and on Sunday at 10:30 A.M.

E. L. Vaught, Union Clerk

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PROVERBS
CHAPTER 27

JAN 19 1966

Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbor that is near than a brother far off.

My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

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.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C. 27592

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MY BLESSINGS

Dear Brethren and Sisters in the Lord,

If the blessed Lord directs my hand to write, I will try to tell some of the wonderful blessings that the dear Savior has blessed me with these many days and weeks, months and years; that He has kept me here for some purpose, but for what purpose, is beyond my knowledge, for there is no good I have ever done, and I am persuaded there is nothing good I can do of my own accord. And this gives me trouble because I am not pleased with my life and it seems to me a child of God should live a better life than I have yet been able to live. However, now and then He gives me some evidence that He has been with me through my travels here in this world and has kept me out of the enemies' hand. Had He not done so, the snares of this life would have enthralled me long before now. For many times I have seen myself almost overwhelmed, but the blessed Lord has brought me safe thus far, and I believe He will lead me on.

When His time comes to take me away there is nothing that will keep me here, but nothing can take me away until His time comes for that. I believe this for I have been shown it in my travels here in this world for I have been turned over in a boat into wa-

ter thirty-five feet deep and I had never been able to swim till that night, but I swam then and I have never been able to swim since that time. Also I have been shot in the forehead with a twenty-two calibre rifle and have been in several other places where I had what we term narrow escapes, but evidently it was not a narrow escape, but just that God's time to take me had not come. I believe the blessed Lord has been with me all through my travels, here in this world; and the happiest moment of my life was when the Blessed Lord came to my rescue and caused me to stop and stand still and "See the salvation of the Lord." And He caused me to turn around and see the rough, rugged roads I had traveled, and made me to know that He was my Savior and my keeper. Then He brought all these things back to my remembrance and I was made to rejoice and thank Him for everything: for the food and clothing I have enjoyed, the dear friends I have, for all the blessings that He has bestowed upon me; for my dear family and for my church affiliation and the great love I have for God's people and the love He has bestowed on me as one of His. Yet there are times with me that I am cast down so low and I stay so lonely till I am afraid I have not been born again, and I am overshadowed

with this fear for days and days at a time, fearing that I have not been born again. I wonder sometimes if there is anyone like me, or does anyone have the ups and downs here in this world that I have. But I hope it is good for me, because the Lord knows what is good for us, but it does not seem good to us at the time. There is one thing that I do believe: He has given me a love for the church and the members composing the church, and I hope it is with an everlasting love. But I feel like I was brought through the wilderness and the fiery furnace to be where I am. Well, as I do not have a mind to write much, I will bring this to an end by asking the readers of Zion's Landmark when they feel like praying please remember this poor sinner in their prayers. May God bless all of you!

Well I have just returned from church and I have a mind to write a few more words if it be the Lord's will. We enjoyed the preaching service today. I feel like I have been blessed to know preaching when I hear it. David said: "My cup runneth over." The servant related much of His travels through life and it made me think of some of my travels and caused me to shed tears for joy; for in our minister, I found a witness to my own travels and experiences. If I were the only one that has felt as I feel, it would increase my doubts and fears and my fears and my hope would not be strengthened! Sometimes I am cast down so low that I wonder if I have deceived

the brethren and sisters, and I even feel that I have deceived the blessed Lord, but I know that is not possible, for He knoweth our thoughts and the intents of our hearts. But I fear my claim of a hope is imaginary, then I am blessed with a thought that there has been a change of some kind in me and I had nothing to do with it being so, for I loved the life that I was living, too well to turn loose and take what I believe was given to me instead and by a stronger power than man's power. I tried to keep from offering to the church, but when God's time came for me to go, I could not stay away any longer, thanks to His blessed name.

Praise the Lord for His love and kindness endures forever. No sweeter name I have ever heard than the name of our Lord and Savior, Jesus Christ, who directs our footsteps and controls our thoughts and blesses us with light when it pleases Him, to walk in the way that pleases Him. O that He will lead us and direct our course that we may not stumble and O that He may bridle our tongues, the unruly member of our body. Well I will stop now. From a brother who feels to be one of the smallest, if one at all.

D. P. Gillie
Critz, Va.

**"IN THE BEGINNING
WAS THE WORD"**

Dear Brother Adams,

I have been thinking of writing a few lines of what I believe to be the truth. May the Lord be my helper: If I were an expounder of the truth this might be my text.

Paul told Timothy to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. II Tim. 2:15.

What is the word of truth as here referred to? The Bible is composed of the scriptures and in them we find the written word of truth, but John said: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men." St. Jno. 1:1-4.

Paul said: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16,17.

Jesus always had the poor in mind when here on earth. He said, "The poor have the gospel preached unto them. Matt. 11:5. When the poor woman anointed Jesus with oil, she was criticized by Judas Iscariot, not that he cared for the poor, because "he was thief and had the bag, and bare what was put therein." Then said Jesus: "Let her alone: against the day of my burying hath she kept this. For the poor ye have with you always: but Me ye have not always." Jno. 12:7,8.

"Jesus said to the Apostles, Whom do ye say that I, the Son of Man, am? and they said, Some say that Thou art John the Baptist

rose from the dead and some say Elias; and other Jeremias, or one of the prophets, some say one thing and some say another. But Jesus said to the Apostles, "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God; and Jesus answered and said, unto him, Blessed art Thou, Simon Barjona; for flesh and blood hath not revealed it unto Thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build My church and the gates of hell shall not prevail against it." This Rock is the foundation of His church. Jesus Christ is the foundation of the hope of every child of God and nothing can prevail against it. This is a solid foundation, one that is immovable, one that the gates of hell cannot disturb, and those whose hope is so founded, so established, are secure in Christ. Christ, the Son of the living God cannot be broken nor prevailed against.

Jesus said, "If thy right hand offend thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

"Ye have heard that it was said of them or old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee, that one of thy members should perish, and not

that thy whole body should be cast into hell."

"If thy right eye offend thee" or cause thee to offend, to stumble, and fall into sin, our Lord has no regard here to near relatives seeking to alienate us from God or Christ and hinder us in the pursuit of divine things. Their solicitations or efforts are to be rejected with the utmost indignation, and they themselves to be parted with and forsaken, rather than be complied with. This scripture mainly has reference to adultery and to such members of the body, which often are the means of leading persons on to the breach of it; particularly the eye and hand. The eye is often the instrument of ensnaring the heart this way. Mention is only made of the right eye, but both are alike involved in guilt: "pluck it out and cast it from thee; which is not to be taken literally but figuratively; and the sense is that persons should make a covenant with their eyes as Job did, and turn away from beholding such objects which may tend to excite impure thoughts and desires, and deny themselves the gratification of the sense of seeing or feeding the eyes with such sights as are acceptable to the flesh; and with indignation and contempt, reject and avoid all opportunities and occasions of sinning which the eye may be the instrument of, and lead unto, "For it is profitable for thee that one of thy members should perish, rather than that thy whole body should be cast into hell." This is still a continuation of the figure here used: and the meaning is, that it will be better to loose all

the carnal pleasure of the eye, or all those pleasing sights which are in accord with a carnal or singular heart, than expose the whole man, body and soul to everlasting destruction, and the same is true of the hand of hands, but the scripture says: "The wicked shall do wickedly: and none of the wicked shall understand." Dan. 12: 10.

As a matter of fact, the child of grace who has the fear of the Lord in his or her heart, has a hate for evil or sin. Solomon said: "The fear of the Lord is to hate evil." And they hate sinful acts and therefore are restrained, because of this hate of sin, fear of the Lord and love of God. These things restrain those who love the Lord from such indulgence or indiscreet acts as above described and which are pleasing to the flesh.

Jesus said: "Heaven and earth shall pass away: but My words shall not pass away. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." St. Mark 13:31-37.

W. M. Echols
Chowchilla, California

THY WILL BE DONE

Dear Brethren and
Sisters in Christ,

Through trouble and much sorrow I have been brought to the place to say Lord not my will but thine be done. If I know my heart's desire this morning, it is to praise God's Holy Name and to confess that He has all power in heaven and in earth. No man can stay His hand, nor even has the right to say, What doest thou? We read in the scripture that Jesus said, "In the world Ye shall have tribulations but be of good cheer; I have overcome the world." Jno. 16:33.

If I could know that the troubles, trials and tribulations, thought they be hard for me to bear here in this life, I would hope to have them while here on earth, for I believe the people of God do all their suffering here and if I know anything about the whole matter, we suffer very greatly, even daily because of our sins and shortcomings, but my dear Brethren and Sisters, Christ alone suffered for our sins and paid the debt, all of it! O, what a gracious thought, what a consoling fact! All of our suffering here in this life is so insignificant as compared to the glorious things that God the Father has prepared for His own—the chosen people of God — "That great city, the holy Jerusalem, descending out of heaven from God."

I do not seem to be able to get away from revelation and I do not want to. Take revelation away, what would be left for poor sinners, nothing whatsoever. Because the only way anyone will

ever know anything about God or any of His great and wonderful works in this life, is by it being revealed unto him or her by God. Revelation is the means by which the Lord visits, comforts and inspires His own here on earth. It is by revelation that His flock is fed and administered to. In the sixteenth chapter of St. Matthew Jesus asked His disciples saying, "Whom do men say that I, the Son of man am?" and they said: "Some say that thou art John the Baptist, some say Elias, others Jeremias or one of the prophets." We see that these men that Jesus was speaking of did not know Jesus. And were just guessing. But they thought that He was one or the other of the ones they named, because He was preaching the same God. Yes, these men had heard of Him by the hearing of the ear only. But when Jesus asked His disciples the same question saying, "But whom say ye that I am?" Peter answered and said, "Thou art the Christ the Son of the living God." This was not guess work, Peter knew that Jesus was the Christ. But how did Peter know that Jesus was the Christ? Jesus answers this question in the seventeenth verse saying, "Blessed art thou (not going to be blessed, but already blessed) "Blessed art thou Simon Bar-Jonah for flesh and blood has not revealed it unto thee, but My Father which is in heaven." It was revealed to Peter by God the Father. So it came by revelation. Jesus says: "Upon this Rock, (the Rock of revelation which is Jesus) will I build My church and the gates of hell shall not prevail

against it." This church is not built by man, nor without a foundation as the world would have you believe, but God says, "I will, you shall." Jesus says upon this Rock I will build My church and the gates of hell shall not prevail against it. It is complete: finished!

Eva M. Hamilton
Atlantic, N. C.

PERILOUS TIMES SHALL COME

Dear Children in Christ,

If it be God's will, I will tell of the joyous meeting at Rougemont May 16, 1965. Our pastor preached on the scripture II Timothy 3: 1-5. "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."

Those referred to in this scripture are of the doctrine the world is teaching. That is: If you will, God will. Saying it is up to man to decide whether or not he will accept God. When we hear references to these things, can we help but think of one who claims to be bringing thousands to accept Christ, proclaiming, "Now is the hour of decision." People who are not sick do not seek a physician, neither do people who do not feel to be sinners seek a Savior,

that is people who are not sin sick do not seek a Savior for they do not feel the need of a Savior.

The Apostle Paul said: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster, for we are all the children of God by faith in Christ Jesus."

The school of law fails to heal the wounds. The wounds only become worse and worse as a child of God sees that of himself he cannot keep the law. So then he sees himself completely undone and lost, world without end; and in desperation he cries out, "Save me Lord or I perish." The apostle also says, I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? I Cor. 3:2,3.

As His people are brought through trials and tribulations, we have deeper and deeper experiences of grace, and we seek more and more evidence. Looking back and we recall our first taste of grace was precious, but we gradually grow in grace, and as we grow, we yearn for more evidence to satisfy our hungry souls. We read and pray, seeking to learn more of the truth contained in the scriptures. We also learn that it is as the wind; we know not from whence it cometh, nor whither it goeth. There we have to stop and see the salvation of the Lord. I believe that on a few

occasions I have tasted the meat. The meat being the evidence that we see beyond a doubt that all man's efforts are as naught unless attended with the power and the revelation given by God that we may understand. Paul said: "For I neither received it of man, neither was taught it, but by the revelation of Jesus Christ." Gal. 1:12.

Sometime ago, I read of a bee flying into a truck or motor vehicle and causing it to wreck, killing four people. If God did not control that bee, four people died before their time. But the scripture says there is a time to be born and a time to die, so the purpose of God was being fulfilled in this accident, as bad as it may seem to us as human beings. It also says, "To everything there is a season, and a time to every purpose under the heaven; a time to be born and a time to die—" Many occurrences that take place in our lives seem bad for us, but Paul said, "All things work together for good to them that love God, to them who are the called according to His purpose." We do not know God's mind and purpose, what is good and what is bad. Sometimes what seems to us to be bad, we are later enabled to see worked for good to some particular child of God. The Bible says, He created the wicked for the day of evil.

Our pastor emphasized that God does not cause His people to sin, He restrains them instead, but when it pleases Him to withdraw His restraint, we learn then what sinners we are, because we, in our

flesh or nature, are prone to sin. The Bible says, He created the wicked for the day of evil. None except the children of God even know they are full of sin and that even their thoughts are full of sin. That is why those who are not born again cannot repent of their sins. They cannot see their sins and they have no remorse for sin and cannot repent, not knowing they are born in sin and shaped in iniquity. How else could we have known the magnitude of His love and the abundance of His grace, had we not partaken through Adam of the fruit of the tree of Good and Evil, and been justly condemned under His righteous law? Of course the fundamental cause of all of this was that our God predetermined it all and declared it before the foundation of the world, and it is all taking place according to His determined counsel. His great love and mercy was accorded or granted His people through the death and suffering of His Darling Son. "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."

"Now Sarai, Abram's wife, bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. — And he went in unto Hagar, and she conceived; and when she saw that she was conceived, her mistress was despised in her eyes. And Sa-

rai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee. But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. And the angel of the Lord found her by a fountain of water in the wilderness,— And He said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the Lord said unto her, return to thy mistress, and submit thyself under her hands. — I will multiply thy seed exceedingly, that it shall not be numbered for multitude. — Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael.”

When Abram was ninety-nine years of age the Lord appeared before him and told him that he should no longer be called Abram but Abraham, and Sarai should be called Sarah, that he should be father of many nations, and that Sarah should bear him a son and she should be a mother of nations, and her son should be called Isaac. The Lord said to Abraham: “I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an

everlasting possession; and I will be their God. — This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.” Gen. 17:7,-8,10.

When Joseph was sold by his brothers, he was bought by the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt and sold him to the Midianites, who sold him unto Potiphar. Joseph's life was being spared for a purpose. Joseph's interpretation of Pharaoh's dream (the ruler of Egypt) of the seven fat kine and the seven lean kine and of the seven ears that came up in one stalk, full and good and seven ears withered, thin and blasted with the east wind, the lean kine devoured the fat kine and the thin, blasted ears devoured the full and good ears, was that there would be a seven year period of plenty followed by a seven year period of famine, and that the seven years of famine would consume the food stored during the seven years of plenty. Certainly this was a great demonstration of the Lord's work with His favored people. It is evident that Joseph was born and grew up for the expressed purpose of preserving life during the famine. The way he was reared, the envy of most of his brothers, mainly caused by the fondness and partiality of Joseph's father — Jacob — toward him; however, his life was preserved by the protection of Reuben and Judah who desired to take Joseph back to his father, but instead he was sold to the Ishmaelites and finally sold to the rul-

ers of Egypt.

The hand of the Lord is all Joseph's travels was obvious and His purposes were carried out. All of Joseph's trials, persecutions and hardships served to better prepare him for the work and life that was facing him. Through his hardships and sufferings the natural lives and welfare of his father and brothers as well as the people of Egypt were preserved. To this extent Joseph is a beautiful type of Christ, for through the sufferings, sacrifices and hardships, including His crucifixion, spiritual salvation was made possible for His chosen people. They were saved from famine of the soul, they were saved from death and they were saved from eternal destruction of the soul.

I believe I have been made to know that God has prepared tables before me in the presence of my enemies, and that my enemies have been just as necessary to me as my friends, because they were in the right place at the right time; stumbling blocks to what would have been destruction had I gone the paths I would have, of myself, chosen, had I been left without God's love and care.

So God's children are little flowers, planted in a garden, not of their own selection; cared for by God's love and kept in ways they knew not and would not have of themselves chosen. 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 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." Rom. 9:16-18.

Elder Burch Ray once made the expression that the temples were not big enough to hold God, and I believe we have all witnessed that, for He is everywhere present and nowhere absent.

Humbly submitted,
Mable Hager
Four Oaks, N. C.

AUTHOR AND FINISHER OF OUR FAITH

Dear Brother Adams:
(Brother Oscar Adams in Georgia)

If I could I would send to you and to all my dearly beloved brethren, Christian Greetings in the name of our Lord and Savior, Jesus Christ. Oh! that we might be enabled to approach unto Him, fall at His feet, and with pleading eyes and searching heart, look unto Him!

In Hebrew, twelfth chapter, we read the words of Paul, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the Author and Finisher of our faith; —." Oh that I might be enabled to lay aside every weight of this flesh which ties me so tightly to this world, and run with enduring patience that race that is set before me; Oh that I might be found ever looking unto Jesus, the Author and Finisher of that

faith in which I hope to have an interest!

Looking unto Jesus! Job said, "Though He slay me, yet will I trust in Him." Esther, with death facing her from two sides, said, "And so will I go in unto the king, — and if I perish, I perish," but it will be at the feet of my King, and with my eyes looking unto Jesus. Jehoshaphat, admitting that he had no might and begging the Lord to judge his enemies, said: "— neither know we what to do: but our eyes are upon thee." Dear Brother, do we have to go outside our own breasts to find a witness? Have you not, in your experience, possibly many times, been so cut down and made so helpless as to be forced to cry: Lord, I cannot take a single additional step, do Thou intercede for me? Lord I have gone the very last step that I can go; truly I am at the ends of the earth, and "From the end of the earth will I cry unto Thee."

Job said, "I have heard of thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes. "The Lord blessed the latter end of Job, more than his beginning."

Esther's petition was granted and her request was performed. And Jehoshaphat was told "This battle is not yours, but God's. "— stand ye still and see the salvation of the Lord with you." Even I, in my humble experience, feel that I can testify as a witness. So long as I had strength enough to kick; so long as I had will sufficient to complain, there was no

relief. I was not looking unto Jesus; indeed, I was concerned with my own justification and my own desires in the matter. But, when all of my strength was gone that I could not move one bit further, and when all of my will was broken that I fell at His Feet, then I was made to be still, and to turn my eyes unto Him in pleading for mercy, and I saw for myself, His lifting and His delivering, and His moving of mountains from before me.

As long as Job complained and justified himself and called forth his uprightness, there was no deliverance. But when he was completely cut down and abhorred himself and repented in dust and ashes, he was delivered. It was then that he saw the salvation of the Lord, and found his new riches to be ten thousand times that which he had lost. As long as Jonah complained and rebelled, he came to nothing, except deeper troubles but when he once more turned his eyes toward the temple of God and cried from the belly of the fish, "Salvation is of the Lord," then he saw that salvation with him personally. He was delivered to the right place, and at the right time, and with the right knowledge of his Lord. Manoah and his wife did nothing while the angel did marvelous things before their eyes. They could do nothing but look upon the angel of the Lord. Daniel had nothing to do in the den of lions, but to trust in his God and to be still and wait for the morning. The disciples did nothing but look upon their Master, when the great work was finished. What did you do, and what did I do, when

the great work was made manifest in our hearts? We stood in amazement, we were astonished, and we rejoiced and sang praises unto our Savior.

Looking unto Jesus! Just as long as I find room to complain; just as long as I rebel and kick against the traces that hedge my path; just as surely as I have that much strength and self-will, there is no answer to the trial. It only grows heavier and heavier. So long as I am enveloped in a great cloud of sins in this flesh that so easily beset me, I cannot see Him. It is only when this cloud of sins has been broken; only when He has come down to "Rend the heavens," and I have fallen at His feet, and am made to plead for His mercy, and crying "Even so, Father, for so it seemed good in Thy sight;" only then, that I am able to "look unto Jesus" and see Him and find an answer to my prayer and see His salvation with me.

Looking unto Jesus! "Even as Christ forgave you, so also do ye." Even as He did, so also do ye; look unto Him as your Teacher, as He who has gone before, He set the example, opened the way, and says unto His little ones, "Come unto me —." "Because Christ also suffered for us leaving us an example that ye should follow His steps." He is the Way, He is the Door, He is the Head of the body. But is not the whole body attached to the Head? and one with the Head? If the body hurts, it sends a message to the head which tells it what to do. Truly we do not know what to do, we do not even know what is

wrong, much less what the remedy might be! All we can do is turn our eyes to our Advocate and our Mediator and our Savior, our Head! Whatever our trouble, He has always been sufficient. If sick, He is the Physician; if accused and condemned, He is the Advocate; if chastened, He is the Mediator with the Father; if iniquities prevail, He is the Fountain of Christ to whom we must flee and beg for cleansing; He is our Teacher for all that we learn of true knowledge. All our hope cometh from Him. He has taken on Himself all our guilt under the law, and has given us of His righteousness to plead. When He was apprehended, we were let go. When He died, our guilt under the law died. When He rose, we found new life, For our justification He left the tomb. O yes, this is our hope! He is our all-sufficient Savior. Has He ever failed to come to your rescue? Has He ever left you to perish in utter despair? Has He not always and in every case, delivered you and preserved your life to this good day? Has He not always shown you His love and mercy and salvation — that is, when you were looking unto Jesus, when your eyes had been turned from yourself and set forward and fixed upon Him? The fact that you are alive this day, is the answer.

Now man, in his own strength or will, cannot turn his own eyes; nor can he see before his eyes have been opened. There must be a "Beholding." To look unto Jesus, He must be close with us; He must have given us eyes of the Spirit; and above all things He must shed

His Spiritual light upon us, before we can see and behold Him. So often we grope in the dark and stumble for lack of that spiritual light and that spiritual understanding. Still we must go forward, begging, trembling, trusting, pleading.

Esther had no legal right to go before the king, but she was in desperate circumstances, and she ventured, pleading mercy — and she found mercy! John says: "Hold that fast which thou hast." (Rev. 3:11) Thou hast a little hope, hold it fast; thou hast a little understanding, hold it fast; thou hast a little experience of past mercies and deliverances, hold fast all of that which they have taught thee, and by faith, go on ever looking unto Jesus the Author and Finisher of our faith! This His people will do because these experiences are gifts of God, and are what they have to cling to.

It is beautiful to think of Esther venturing forth with her great necessity, putting on her royal apparel, appearing before the king, and finding his favor and mercy. He held out to her the golden septre. She ventured forth, she dared to reach out her hand, and she tremblingly touched that golden septre. The septre represents the authority, the power, the sovereignty and the virtues of the king. Here it might represent the righteousness and the virtues of Jesus, our great King. When the little one finds favor, and tremblingly goes forward and is enabled to reach out a hand to touch the Golden Septre of our Savior, he partakes of the strength and the righteousness, and the love and the mercy,

and of all the virtues of our Savior. Thence he walks in the strength of his Lord; he moves in the virtues of the Spirit of the Lord, he appears before the Father clothed in Royal Apparel, the righteousness of Jesus. Hold fast that which thou hast, ever looking unto Jesus.

In looking unto Jesus, there is a waiting; there is a trusting; there is a seeking after Him, and a watching until He comes. "Stand ye still and see the salvation of the Lord with you, O Judah and Jerusalem."

Dear Brother, we are compassed about with this great cloud of witnesses in the prophets, both in the Old and the New Testament, but again we have witnesses within the soul that is made alive. "Ye were sealed with that holy Spirit of promise." Can we testify, and are we a witness? To be a witness, you have to be present, you have to be near enough to see, and to hear and to feel. Have we in our own experiences seen and heard and felt the great deliverances of the Lord? Can we testify to His mercy, His faithful love and His salvation? Have we been preserved alive to this good day?

May the Lord of all mercy please to look upon us to watch over us, to guide our steps, to preserve our souls and bring us through our days in a way that is acceptable in His sight. May He hand us down in peace with Him and raise us in His righteousness to sit with Him before the Father in Eternity. These things we would beg in the name of our Lord and Savior, Jesus Christ.

A. D. Alston

Zion's Landmark

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

Editor

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Willow Spring, N. C. 27592

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NEW WINE IN OLD BOTTLES

"Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles and both are preserved." Matt. 9:17.

"And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles." Mark 2:22.

"And no man putteth new wine into old bottles: else the new wine will burst the bottles, and be spilled. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new: for he saith, the old is better." Luke 5:37-39.

The above is a parable which Jesus spoke, and is recorded by the three writers — Matthew, Mark, and Luke. Webster says: A

parable is a short fictitious story with a moral." Jesus taught many lessons in parables. The Scribes and Pharisees could understand the literal meaning of a parable, but they knew nothing of the Spiritual lesson which is taught in the experience of those from whom the hard and stony heart has been taken and a new spirit has been applied within.

Bottles made of glass were not in common use at the time this parable was spoken. They were made of skins. They could understand that if new wine was put into old bottles (which were well seasoned and not flexible) the new wine would burst the bottles and the wine would be spilled.

A paramount lesson is taught in this parable as well as all the parables spoken by Jesus. Spiritual lessons are "Hid from the wise and prudent, but revealed unto babes." The stony heart which the Scribes and Pharisees possessed, as well as all unregenerated persons, would well describe the old bottles and is what Jesus was alluding to in this allegory. There is no expansion nor gilding to a stony heart, therefore the stony heart is taken away from those who are born of the Spirit of God. The prophet said, "A new heart also I will give you, and a new Spirit will I put within you: and I will take the stony heart out of your flesh, and I will give you a heart of flesh." Eze. 36:26.

A heart of flesh is different from the stony heart. It is flexible and soft which compares favorably to the new bottle. The new bottle, made of skins, will expand as the

wine expands during fermentation, when the new wine is put within it. Thus the bottle and the wine are both preserved. The old bottles will hold the old wine because there is no expansion or fermentation, but it takes new bottles for the new wine. Jesus said, "No man also having drunk old wine straightway desireth new: for he saith, the old is better." Luke 5:39. Old wine is well suited to the taste of those who trust in the law for life and salvation. They believe in works of their own righteousness. They teach for doctrine the commandments of men. They worship the creature and not the creator.

The new wine is a type of the gospel, the old wine is a type of the work system. The new wine adds strength and stimulation to those who are born of the Spirit of God. It quenches their thirst. It builds them up when they feel feeble and weak. It brings joy and peace to their souls. Those who have not felt this in their experiences, in their souls, will still believe that the old wine or trust in the law, is better for they contend that their life and eternal salvation depends upon their works of righteousness, but if and when it pleases the Lord to give them a taste of this new wine, they will say as the governor of the feast said, "They have saved the best wine until now."

When Jesus was born of the Virgin Mary, and began to preach and teach, He set up a new order of things. Instead of serving the best wine first, He served the best wine last. Jesus performed a mir-

acle at the marriage feast in Cana of Galilee. He changed the water into wine. He said, "Draw out now and bear unto the Governor of the feast, and they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the Governor of the feast called the bridegroom, and saith unto him, every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now." Jno. 2:8-10. How true in our experience: When one is quickened by the Spirit of God, he flees to the law for refute and when Jesus performs a miracle and gives this one a taste of the new wine, he will never contend that the old is better.

The term, NEW WINE, does not mean that it is new from the standpoint of age, but it is new to the child of God who is receiving it, for regardless of how new it is to this newly converted and redeemed child of God — the babe in Christ — for it is new to those who have tasted that the Lord is gracious, yet it is as old as time. Any substitute for this new wine, that is, the works of men's righteousness, will never satisfy those who hunger and thirst after righteousness. It takes the NEW WINE which Jesus alone can give to build up our hope and strengthen our feeble knees. The Lord said: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws

into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

T. F. ADAMS

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Editor

IN MEMORY OF MY MOTHER POLLIE AYCOCK PITTMAN

In memory of my mother and Dear,
Who passed away three years ago,
I never knew while you were here
That I would miss you so.

In nineteen hundred sixty-two
At Christmas time when all seemed gay,
The death angel called for you
For your heavenly home far away.

I knew you were lonely and wanted rest;
A rest you knew not here,
But of all in the world, Mother Dear,
I loved you the very best.

On that Christmas Eve you suffered so,
You longingly looked at me and smiled;
And said "Turn me loose, Bessie, Let me go."

From that moment I was reconciled.

You must have known how I'd miss you,
You knew I needed you so;
You said, "I don't want to leave you,
"But Bessie, I am ready to go."

Those words meant so much to me!
And it was that night that I was made
Reconciled, for I could see
That death you could not evade.

Now it is almost Christmas again,
You always loved this time of year,
In your last days you were like a child,
You wanted a tree with your family near.

I have been so lonely and desolate here,
For all of my life I had you,
But my one consolation is as I linger here,

Your life is with Jesus and He loves you too.

Surely, you are gone to rest
Your body lies by my Daddy's bier,
I knew you were so lonely since he left.
With maturity of age my understanding's
more clear.

Sleep on, Dear Mother in Heavenly rest,
Away from all trials, pain and distress;
An inspiration was your life to me,
May we all be with you again where none
molest!

Written by her daughter,
Bessie Joe Pittman
P. O. Box 685
Apex, N. C.

OBITUARY

In memory of Sister Lou Pollard, wife of the late brother and deacon R. R. Pollard, we, the members of Fellowship Church, bow in humble submission to our Heavenly Father who doeth all things according to His will. He saw fit to remove from this life our beloved Sister Lou Medlin Pollard of R.F.D. 1, Angier, N. C., Johnston County. She was 90 years old. She was received into the fellowship of the church at Fellowship the first Saturday in August 1953, and was baptized on Sunday following, by the pastor of the church—Elder Shepard Langdon.

Sister Pollard died August 9, 1965, and was laid to rest beside her mother in Saint Mary's Grove Church cemetery. The funeral was conducted by Elder W. D. Barbour and Rev. Wiley Ferrell.

Her nearest survivors are two stepsons, A. E. Pollard and C. C. Pollard and three step-daughters, Miss Lena Stephenson, Mrs. Beulah Jones and Mrs. Flonnie Johnson.

Therefore be it resolved that three copies of this obituary be made, one for the family, one for the church records, and one sent to Zion's Landmark for publication.

Done by order of Fellowship Church in conference, October 2, 1965.

Elder W. D. Barbour, Moderator
Brother C. Z. Langdon, Committee
Brother E. H. Dupree, Committee

NOTICE

Gill's (6) volumes commentary upon the whole Bible, Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

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NO. 5

PROVERBS
CHAPTER 27

FEB 9 1966

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.

CHAPTER 28

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

For the transgressions of a land many are the princes thereof; but 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 without 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.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

MY JOURNEY BACK

Dear Brother Floyd,

I wrote to you once a long time ago, and you had it published in the Landmark. I said to myself then, that I will never write to you anymore for fear you will do that again. Well, here I am doing what I said I would not do, and why am I doing it? I am manifesting exactly what am, nothing and less than nothing, having no control over my mind, over what I think nor what I do. This feeling attending my writing to you was given me last night as I rolled and tumbled in my bed and on the floor a portion of the time. When I went to bed I was feeling very well, but I awoke about 1:30, which is not unusual for me.

When I awoke, I thought, well, I will go back to sleep in a few minutes, but it seemed I became more and more awake. My mind was carried away back, years and years ago and I was made to think and meditate on the journey of this poor worm of the dust from then until now. And I want to say here, regardless of the road I have had to travel and things that have taken place in my life, I have been such a mystery to myself! Things that have caused me to weep and moan and to beg God for mercy would have been only trifles to some. I still feel at times that the Lord has been better to me than anyone else in all the

world. But getting back to last night, I was caused to think of the time when I became a member of the Missionary Baptist Church and of what my mother said about it. My sister, Nita, said: "Mama, does it worry you that Erma has joined that church? and she said, "No, it does not, she is in God's hands and if it is His will to show her the truth, and bring her away from there, He will."

You knew my mother well Brother Floyd, and I believe you both loved each other with that love that passeth understanding. I have thought so many times of how wonderful it would have been to have known and understood how my mother felt, but I did not know until a long time after she had passed away. I feel that it is the same way with me as it was with my mother. I did not understand how she felt and now my children do not understand how I feel, but I believe I know the God that has kept me all the days of my life and has made me to know that of myself I can do nothing, that I am completely dependent on Him who is able to keep my children, and cause them to know the truth as it is in Christ Jesus. Then and only then will they be able to understand why I love to go to church so much and to the associations, mix and mingle with the brethren and sisters of like faith

and order who mean so much to me. Both of my children are members of another faith and order, but that does not worry me. They may think it does but really it does not. I may talk in front of them some time, and say a little about how I feel, but in doing so I am not trying to make them feel as I do because I know I cannot. I only hope it will be God's will that they will bear with me in the way that I am, because I hope I am what I am by the grace of God. I love my children, they just do not know what they do mean to me, and if I do talk a little about what means more to me than anything in all this world, it is because it is on my mind, for it is the very breathing of my soul, it is my life. I want to talk about the love of God and His amazing grace to His little children. I get so full sometimes, I just have to say something to someone of how I feel.

Going back some years ago, now I do not remember how long I was in that Missionary Baptist Church, but I became dissatisfied. I went on for a while feeling that way, but finally I had to quit going. I told them to take my name off the church book, but they went for a long time before doing so. Yancy, my husband, was a member there too, and he continued to go for a few Sundays, then one day he said to me, "You know those people over there at the church act like they do not want to speak to me." After that he did not go any more, then one day he saw one of the deacons of the church. He asked him if they had

taken my name off the book and he said, "No, we have not, we were waiting and hoping that Erma would change her mind and come back." Yancy said to him, "You just as well take her name off because she will never be back, and while you are taking hers off take mine off too." I feel that Yancy had been given to understand a little of the condition that I was in. He could not live with me, and see me like I was, and not know that something was taking place with me. I do not know that I am a child of God, but I do know there has been a change in my life. What it is I cannot say.

Sometime after that, one of the members came to see me, and of course we were talking about my having left her church. She said, "Erma, the reason we hated to lose you was because you were such a good church worker." I really felt sorry for her, because she could not help not being able to understand. I do not know how long it was after that before I started going to the little church at Rougemont. It was early in the year 1940, I believe. In November of that year I was made willing to ask for a home with you precious people and so far God has kept me in such a way that I have not caused any trouble among you, but O, the fear and trembling that I live in from day to day, wondering if it is His will to keep me at your feet. On this journey that I am traveling, there has been many Bethel spots along the way, and I feel like those Bethel spots are what we long for, even

though we are led through the deep waters, and fiery trials of this life, and sometimes I feel that we just cannot go on.

Last night when I was in such a condition I was made to cry, O Lord! I want to go home. I get so tired and weary here. I was made to beg Him for mercy with my face buried in the rug on the floor. I was on the floor because I felt like the bed was too good for me to be in. I even felt that the floor was too good, that the earth outside was too good for me to bury my sinful face in. I wanted to cry out to Yancy and try to tell him a little of how I felt, hoping he would be given to understand but I could not. I thought of several dreams that I have had over these many years. I seemed that I lived a life time so to speak, there in that dark room in just a few hours. I dreamed one night several years ago that there was a snake in my right side, and I could never tell anyone, only God knew the pain and suffering that I was having to endure, because of that snake. The snake's head was sticking out of my side and it was moving around and around and licking its tongue out at me. O, the agony I was in! I thought, Surely I must die, I cannot stand this, when right in front of me there appeared a group of people all dressed in white. A man walked away from the group and removed the snake from my side and I will say again that I could never tell anyone and only God knows the relief I felt when that snake was removed. I could never find words to express

the joy and thankfulness that was mine at that moment. I told this dream to Sister Carrie Martin who is a dear and precious friend, as we were going to visit a sick sister. She said, "Erma, that was a good dream, that snake represents the devil and he is in all of us, and only God has the power to say, Get thee behind me, Satan, and he obeys."

I recall another dream I had in 1952. I had been to Rougemont Church where services were held that night and Brother Martin, my pastor, was carried away in the Spirit, if I am not deceived, and he was blessed to come forth boldly, without the fear of man, to preach the doctrine, the only doctrine that can reach this sinner's case. I went home that night in fear and trembling and as I lay there upon my pillow with my husband just across on the other side of the room; I was weeping and trying to beg God to have mercy on me, and if I were deceived in the way that I had been caused to take and the truth which had been made so precious to me, to please show me that night. My husband was sleeping so peacefully, not knowing what was taking place with me.

Sometime after this experience, sleep came to me and I dreamed I was standing outside our home on beautiful green grass. It felt like a thick carpet to my feet. I was alone just standing there gazing upward at something that made me wonder in amazement. It seemed that the sun had just gone down behind the western hills and it had left the whole universe glit-

tering and shinning as gold. And as I gazed in wonderment, I saw the biggest man I had ever seen in my life circling this whole universe. I could see the strong muscles as they worked in his body and as he circled on and on, all that covered his body was a thin net like substance, which was draped around him and hung down very gracefully. It was a beauty to behold, but suddenly, I was struck down with my face in the dirt. It seemed what had been that beautiful soft green grass, had disappeared. Everything seemed so dark, I wanted to lift my eyes and look up and see if that big man was still circling the golden universe, but I could not move. I tried to move my head to the right, but no I could not. I was just as helpless so far as doing something for myself was concerned, as I was when I was brought forth from my mother's womb. I believe I was made to know right there, that "It is not in man that walketh to direct his steps, but of God that sheweth mercy," and that it is in him that I live, move, and have my being. O! may it ever be his will that this sinner is enabled to look unto Him from whence cometh all my help, not a part of it. The next morning I was caused to think on that dream.

Somehow I was given to feel that it was nothing other than the power of God that had caused me to believe the precious truth that was proclaimed by Brother Martin the night before, and I was made to rejoice that it was not left up to puny, weak man to do or not to do, but was made glad right

then that I believed in a God that had all power both in heaven and in earth, and that nothing moved without Him. I was made to know that I did not believe this truth of myself. O! what a mystery it is to this sinner that God, knowing all about me and what I am, could have mercy on such as I. Sometimes I feel so ashamed and would like to hide, but there is no place to hide from the all seeing eye of God. I am not ashamed of the doctrine I believe, but I am just ashamed of this mass of corruption that gives me so much trouble from day to day. Brother Floyd, while I feel so little and unworthy of being blessed of this great God to look upon your faces from time to time and hearing the good news from a far country, yet He blesses me to even forget momentarily the troubles and sorrows of this life.

Since I started this letter to you, I have attended the Seven Mile Association, and I feel now that if I am not mistaken in this thing that God in His great love and mercy caused me to rejoice along with others in a love that passeth all understanding of which the world knows nothing of. When I left that place, there was such a love, if I am not deceived within this heart of mine, that I wanted to take them in my arms and say farewell in the Lord, and if we never meet again here in this life, I hope to meet you beyond the river, where there will be no more sorrow, pain nor death, and tears will cease from falling. There we shall need no lamps by night for night shall never come. Our

God is the unfailing light of that sweet and happy home. O, how I hated to leave that place. I had a desire to fall at their feet and thank God for this wonderful love that He has given me for His blessed children. The love and sweet fellowship of this little flock, means more to me than words can express. The joy I have had in talking to some of them of how I get along in this life, in some measure helps me along the way. Brother Floyd, I feel so little right now! and I believe I will say that It is a good experience to feel little. I also believe that we have to be made to feel little and see ourselves what we are, nothing and less than nothing — before we are brought forth praising this great God who controls the little ant on the ground, as well as the king on his throne.

All things are in His hands both small and great. There is nothing too hard for God. He sits on His throne undisturbed. He needs not the help of man, although there are some that think He does, but these things are in accord with the purposes of God and they must be as they are. I only hope I am thankful that He has caused me not to want to deny His great power over all things. I believe if there is a called servant of God that wants to be kept from denying the power of God over all things, it is Brother Martin. I believe the other servants of God feel the same way, but since Brother Martin is my pastor, I hear him preach on this more often than I hear others and that is the doctrine I love — the doctrine

that abases man and exalts God. You know Brother Floyd, I try to stay at home sometimes with Yancy and not go to church, but I find myself getting ready to go all the while, knowing if I am a child of God, it is nothing other than the great love of this Lord of Lords and king of Kings that is drawing me, and causing me to run after Him.

Sometimes I am all mixed up and confused over the way things are, and then again I am made to rejoice that everything is just like it is and I would not change it if I could. I am not expecting an easy time on this Journey, but by the grace of God I hope I will be given strength to bear the toil and endure the pain supported by His word, until the end. And as the poet says, "The consecrated cross I'll bear, Till death shall set me free and then go home my crown to wear; For There's a crown for me."

Brother Floyd, I realize that I have only hinted at how I feel, but I do not have to tell you that it is better felt than told. Sometimes I feel that I have a reason to feel as I do, and then again, I am made to wonder if I have ever had an experience of grace. I have had many other dreams and experiences in my life that I have not mentioned here, but most of my time I am caused to feel that they do not mean anything, and yet there are times, momentarily, when the little hope and evidence that has been given me, would be sufficient if I were called to die.

Brother Floyd, with these last few words I hope to come to a

close. If I know my heart, I have a desire to walk safely, to be humble, to be truthful, to be kept little in a feeling sense, to love peace, and above all to be kept from denying the power of God over all things. I know of myself, I can do none of these things that I desire to do, but I know God is able and I feel to say here as Paul did: "I can do all things through Christ which strengtheneth me, but without Him, I can do nothing." So realizing this, I can not say from your little sister in Christ Jesus, because I can only say: I hope this is from your little sister in Christ Jesus.

Farewell until we
meet again,
Erma Godfrey
Bahama, N. C.

**IN AWE OF HIS MERCIES
AND LOVE**

My dear Mrs. Wells:

Carolyn wrote me of her visit to you, and I did not realize that you had been so sick, although Arthur had mentioned that you were not well. Excuse me for taking the liberty of writing you, but I just felt to say that since hearing from Carolyn you have been in my thoughts, and hope that it may be the will of our Lord and Savior to raise you up again, make you whole and to rejoice in His Spirit.

The Apostle Paul said, "Without controversy, great is the mystery of Godliness! Everywhere I read I cannot but stand in awe at His mercies and love and the mysteries of His creation. I was tonight reading in Job, chapter

thirty-nine, and was struck by the comparison of the foolish ostrich with the wise eagle. Somehow I am given to see the contrast and the conflicts as pictured in the scriptures. There is always the conflicts between the flesh and the Spirit; the world and the Lord's people. The chapters from thirty-eight through forty-one all speak to Job of the mysteries of Godliness. The Lord is speaking out of the whirlwind, "Shall he that contendeth with the Almighty instruct Him? — Then Job answered the Lord — Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth." Job was an upright and a perfect man, one that feared God and eschewed evil; yet in his afflictions and trials, he complained against the Lord and spoke without knowledge and wisdom. The sovereignty of God is most beautifully set forth in these four chapters. In questioning Job, the Lord 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?" All of this is most wondrous; how can man complain in the face of it?

Look at the foolish ostrich as described in verses thirteen through seventeen of Chapter thirty - nine. "Gavest thou the goodly wings to the peacock? or wings and feathers to the ostrich? Which leaveth her eggs in the earth and warmeth in dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones; as though they

were not hers; her labor is in vain without fear; because God hath deprived her of wisdom, neither hath He imparted to her understanding." First, consider the peacock; what has she, and where is her glory? It is not in her head; rather it is in her uppertail or her wing. It is in a lower part of her body. What is her glory? It is her beautiful tailfeathers; it is a show of beauty to this life; it is pure vanity—entirely vanity, and is under the sentence of death as are all things in this life and in this world. She is past and forgotten.

The ostrich is the largest of all birds; she is the most foolish. Here is a big thing and a "much" that has its end in "nothing." She has no wisdom, no understanding, she has nothing. The ways and characteristics of every creature are given her by her or his creator. Who can change them? The ostrich leaveth her eggs in the earth. Now her eggs are her strength, her first born, her young, her future life, her hope in the things to come, that which sustains and promulgates her life and existence. She leaves them, she does not protect them, or care for them, nor nurture them, nor act as a mother to them. Instead she leaves them, deserts them and all that they represent. She leaves them in the earth. Now the earth represents this body, the old man, the natural self. Thus it is that she leaves her future treasures in the things of this world and this life, in the old man of nature which is under the sentence of death.

"She warmeth them in dust." How typical of the "foolish man" of this world. Does he not warm himself by the sparks of his own kindling? Does he not store up the treasures of this life, and warm himself and satisfy himself in the treasures and idols and prides and accomplishments and vanities of this life? They are all under the sentence of death. "She forgetteth that the foot may crush them, or that the wild beast may break them." Forgetfulness is characteristic of the foolish; of those who live presently in the vanities of this life, with no thought for the morrow. The foot of time and of death may and surely will come when unexpected and will crush the treasures and destroy them. Also the wild beast, the evil spirit will come to break the treasures and destroy and devour them that there is nothing left. "She is hardened against her young ones as though they were not hers; her labor is in vain without fear." Her young, her treasures, her new birth, her spirit, enjoy no regard nor nurture nor love nor care from her. She has disowned them as if they were not hers. She has forgotten, and left them to be warned in the sentence of death, nor from being broken and devoured by the evil spirits of this earth.

And why has she, the ostrich, done these things? "Because God has deprived her of wisdom, neither hath He imparted to her understanding." Job is in this chapter being compared in a manner, with the foolishness of the ostrich. Job had complained to

the Lord because of his affliction; he had tried to justify himself and contend with the Almighty. (See Job 40:2) Job wilt thou be as the ostrich? Wilt thou trust in and value only the pleasures of this world to warm, protect and nurture thy new birth, thy new life, thy spiritual hope? Where wilt thou find wisdom and understanding? Not in the things of this life and of this world, but rather through experiences and chastenings and tribulations sent by the Lord for thy good and thy teachings. "Despise not the chastenings of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth." (Heb. 12:6) "Before I was afflicted, I went astray — It is good for me that I have been afflicted; that I might learn thy statutes." (Psa; 119:67) Job had complained, and Job was being instructed. Job had spoken against the righteous, holy and sovereign will of God. Job, wilt thou be as the foolish ostrich?

Then in the latter part of the chapter (39:27-30) another picture is shown. "Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place." The eagle builds her nest, not in the sand, nor the dust of the earth, but atop the highest mountain on the rock, even the craig of the rock. It is her nature to rise high above the earth to build her nest and to lay her eggs, and to fly and to live. "She dwelleth and abideth on the rock,

"which means that she lives there over a period of time, rather than visit there. The rock signifies strength, a strong foundation, even the strength of Jehovah God. The rock is the strong place in contrast to the sand and the dust. Jesus said, Upon this rock, I will build My church, and the gates of hell shall not prevail against it. He also taught that the wise man built his house upon a rock, while the foolish man built his upon the sand.

"From thence she seeketh the prey, and her eyes behold afar off." From thence, from the rock, from the strength of the Lord, she seeketh and she sees afar. She is high above the earth, and there is nothing of the earthly idols to cut off her view; she looks above earthly things and she sees afar off!

"Her young ones also suck up blood —." Now blood is that which signifies life; it is out of the living, found in the living and that which sustains life. It is from the animal kingdom rather than from the plant kingdom. Abel's offering of the firstlings of his flock was acceptable to the Lord, while Cain's offering of the things of the land, or the earth, were not acceptable. The ostrich feeds upon the things of the land, while the eagle feeds upon the things of the animal kingdom, or the things that have blood. The supreme sacrifice of our Savior was the giving of his blood (life) for the life of His little ones. Jesus said: "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him

up in the last day." Jno. 6:54.

By a little comparison we may see the difference between the foolish and the wise. The ostrich leaveth her eggs in the earth; the eagle remains with her eggs upon the rock or in the nest high and in strong places. The ostrich is no mother to her young, but the eagle never leaves her young, until they are ready to leave the nest, except for food. Their nests are built in high trees or on cliffs, often in very lonely places. The father or male bird assists the mother bird in sitting on the eggs and attending the young eagles. When the little or young eagles are hatched, they are fed and taught to fly and are able to leave the nest when they are from eleven to thirteen weeks old. While the ostrich is hardened against her young, the eagle bears the eaglets upon her wing and brings them again to the high and lofty cliff, even the crag of the rock. We read that the ostrich's "labor is in vain without fear;" but we find no such thing said of the eagle, rather we read that "her eyes behold afar off!" for she has very keen eyesight.

The eagle is to the birds of the air, as the lion is to the beast of the fields, and as the Lebanon cedars are to the trees of the forest, and as the rose is to the flowers of the garden; even so, the child of grace is the salt of the earth and in the eyes of the Savior, is "the chief among the thousands."

Job wilt thou be as the ostrich? or wilt thou be as the eagle? "I have heard of thee by the hearing

of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." Thus did Job reply unto his Lord and Master and Creator. Only the Spirit can pray "Thy will be done, Thy kingdom come;" the flesh cannot pray that, for indeed it is and means the crucifying of the flesh, the reborn soul is of a dual personality or nature. There is the Spirit and the flesh, and the one lusteth against the other, so that ye cannot do the things ye would. Ye cannot freely and wholly do either the spiritual things or the natural things that ye would, for neither the spirit (so long as it is housed in this body) nor the flesh has free way. They are yoked together, chained to each other while we are here on this earth, and are ever lusting against each other, that is pulling against and apart from each other. Jesus, the God-man had this nature also. When He prayed the Father, "If it be possible let this cup pass," was spoken by the Man, while "nevertheless not as I will, but as Thou wilt" was spoken by the Spirit.

Mrs. Wells, excuse me for writing so lengthy on this thought. May the Lord in His mercy and loving kindness sustain you, strengthen you and lead you every step that you are called upon to take, that you be brought by the right way to that city of habitation.

Yours in christian love,
Douglas Alston
Georgia Military District
Atlanta, Ga.

A CHRISTMAS EXPERIENCE

Dear Precious Laborers through Christ,

I am sorry I failed to notice that my Landmark subscription has expired. I am sending a check for five dollars, with which please renew my subscription for the remainder of the year and apply the balance toward a subscription for some other person who enjoys it.

As the Christmas season approaches, I do not know whether anyone would benefit from the experience I am about to relate, however, many of my neighbors can testify to the truth of this for they seemed to rejoice with me and I feel impressed to pass it on. Do with it as God directs.

This is what I think of as a Perfect Day: How many of us can look over our lives and find a perfect day that we have spent? Was there not a little cloud of fear or of disillusionment or of disappointment somewhere in the picture? In searching I found that even my wedding day was attended with some displeasures and imperfections, yet, I believe that God has blessed me to spend one perfect day; and that day was just a sample of the one long glorious day that is in store for those who are embraced in the covenant with the Father, the Son, and the Holy Ghost at the final coming of Jesus Christ. This plan of salvation determined, appointed and declared before the world was created and perfected by the death and resurrection of Christ Himself, to us is strengthened and confirmed by the faith

implanted by God within our souls. However, by our works we often prove whether our faith is in God's ability or in man's ability.

In going back to an experience of several years ago, Christmas, a time that I felt should be a joyous occasion, had become for me a burden that I dreaded more and more each year. It was not that I did not enjoy giving but having such a large number of relatives and friends, I could not spare time and money to reach them all. Neither could I afford to hurt some by giving to only a portion of them a gift. Finally the concern became so great I was led to seek God in prayer. I was enabled to ask if I were using Christ's birthday wrongfully and if I were that God would please show me and enable me to use it rightly.

The twenty-fifth of December came much as usual and passed with what I felt to be no answer to my prayer. On the third day of January 1955, I arose early as was my custom, in order that I could get my husband off to work. What an awakening I had that morning when I arose! It seemed to me that heaven had opened and the whole universe was praising God. As I started my breakfast, I began singing at the top of my voice. My husband remarked at my great happiness. At that time our home was not equipped with running water and during the process of preparing breakfast, I found it necessary to go to the well on the back porch for a bucket of water. As I turned toward the east my eyes

beheld the most beautiful star I have ever seen. So magnetic was it that I found it hard to concentrate on cooking breakfast and I kept going to the window. After my husband left for work, I went in and aroused our small daughter and told her to come see the beautiful star. We returned to the back porch together, but it seemed that the halo around the star was gone, but under a very natural star though was the most beautiful sunrise I believe I have seen. I finished my morning chores and went to open the small country store I was tending at that time. I do not recall any special incidents of the day, but it seemed that every customer and every salesman was in a good mood, for not one single incident occurred that I can remember to mar the beauty of that day. When the evening came, the sunset was just as glorious as the sunrise.

I sincerely believe God blessed me to celebrate Christ's Birthday that day as it should be celebrated.

A Sister in hope of eternal life,

Lillian Esther Havner
R.F.D. No. 1
Carthage, N. C.

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Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

OBITUARY OF MILLARD G. PEEDIN

It is with sad hearts that we attempt to write the obituary of our highly esteemed Brother and Deacon, Millard G. Peedin, whom God saw fit to call from this life on June 5, 1965. He was eighty-three years of age. He united with Bethany Primitive Baptist Church May 3, 1944 and his wife received into the fellowship of the church at the same time and both were baptized together; however she preceded Brother Peedin in death in 1958.

Brother Peedin was a firm believer in salvation by grace. His wise counsel, firmness and patience will be sadly missed in the administration of the church affairs. His church, family and friends are brought to much grief because of his departure, but they are consoled with some assurance that he has gone to a place of eternal rest, therefore we sorrow not as those who have no hope, for God has prepared a world of bliss for His chosen ones after this life, this sweetens our sorrows as nothing else can.

Brother Peedin was an affectionate companion, a loving father and a good neighbor. He was always ready to lend a helping hand when he could.

Brother Peedin leaves to mourn his passing, nine devoted sons and daughters—four sons and five daughters—one brother, three sisters, twenty-two grandchildren and one great grandchild. May the Lord reconcile his devoted family and friends to the perfecting of his will, and attend them with His Spirit.

The funeral was conducted at Bethany Church by Elder Gerald Pate and Reverends Robert B. Peole and Clyde Cox, and his body was laid to rest in the Peedin Cemetery near the home, there to await the second coming of God, our Savior.

Therefore, be it resolved:

First: That our church may bow in humble submission to the will of God in removing from our midst our Brother Peedin.

Second: That a copy of this obituary be sent to Zion's Landmark for publication, a copy sent to the family, and a copy recorded in the church records.

Done by the order of the church in conference the fourth Saturday in July, 1965.

Elder Calvin Harward, Moderator
Sister Edith Thompson, Committee
Brother Archibald Thompson,

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

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INSPIRED BY GOD

Dear Bro. Adams,

I would like for you to express your thoughts on the following scripture. Luke 11th Chapter 24, 25, 26, verses. You will also find this in Matt. 12th Chapter 44, 45, 46.

Your little Bro. in hope,
Noel Tilley
Route 1, Box 350,
Fieldale, Virginia

These verses read as follows: When the unclean spirit is gone out of a man he walketh through dry places, seeking rest: and finding none, he saith I will return into my house whence I came out. And when he cometh he, findeth it empty, swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself: and they enter in, and they dwell there: and the last state of that man is worse than the first. The 45 verse of Matt. 12 Chapter ends by saying, "Even

so shall it be also unto this wicked generation."

Paul in writing to Timothy said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2nd Tim. 3:16, 17. Jesus said, "A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit. By their fruits ye shall know them."

In the preceding verse Jesus said, "He that is not with me, is against me: and that gathereth not with me scattereth." Luke 11:23. Jesus now begins by saying, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none, he sayeth, I will return unto my house whence I came out. And when he cometh, he findeth it empty, swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first."

The unclean spirit under consideration is the devil or satan. The man whom he went out of, is not a man of God who has been born of the Spirit of God, but a professor, those who taught for doctrine the commandments of men. A wicked person who has made an outward profession of religion like the scribes and pharisees who make clean the outside the cup and platter but inwardly they are full of dead men's bones, and

all uncleanness. There is no evidence that the devil was cast out of the man, but went out and in at his pleasure. He walketh through dry places. The dry places which are under consideration is in the souls of those who have been regenerated and born of the Spirit of God. There is moisture or living water in the souls of God's people to quench their thirst in time of need, but this is not suited to the taste of satan. This place is very dry for him; he cannot carry on his operations with the success which he desires. These chosen vessels have become dead to sin.

Paul said, "How can they that are dead to sin, live any longer therein." Sin lives in their flesh, but they cannot live in sin. That which is food and drink for those who follow the work of satan is detestable to the saints of God.

This parable is well suited to the Jews, who had the Holy commandments of God delivered unto them. They appeared outwardly to be very pious and religious. For this reason it may be said the unclean spirit went out. That is, he did not find the rest and comfort in the bodies of the chosen of God whose bodies are not the house or property that belongs to Satan. Their bodies are the house of God, the dwelling place of God, the temple of God. "What? knew ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6:19. "Know ye not that ye are the temple of God, and that the Spirit

of God dwelleth in you. 1st Cor. 3:16. This house is not so agreeable a place for Satan to dwell as it was in his own house. Therefore he said I will return into my HOUSE whence I came out. Satan's house is in the scribes and pharisees, who desired to have the applause of men, occupy the uppermost rooms at feast and sit in the chief seats of the synagogues, and be called Rabbi. It is said, when he returned, he found it swept and garnished. It was swept with reformation and garnished with the lust of the flesh, and the lust of the eyes and the pride of life. See 1st John 2:16. "Then goeth he and taketh to him seven other spirits more wicked than himself and they enter in and dwell there, and the last state of that man is worse than the first." The word seven often means completeness. In this man or wicked generation was an agreeable place for these wicked spirits to work and build up hate and malice to pour out their vengeance in persecuting the saints of God and crucifying the Lord of Glory. "The last state of that man is worse than the first." Whatever is true with reference to this man, Jesus said, "Even so shall it be with this wicked generation." As before stated the scribes and pharisees are the wicked generation, which Jesus referred to. He pronounced a "woe" against them. "Woe unto you scribes and pharisees, hypocrites! for ye devour widows houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation, woe unto you, scribes and pharisees, hypocrites! for ye com-

pass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." Matt. 23: 14, 15. Is it not clear to be seen that their last state was worse than the first? The Holy commandments of God were delivered unto them. They put on an outward reformation of religion. They appeared righteous unto men. Inwardly they were full of hypocrisy and deceit. They, for pretense, made long prayers. They devoured widows' houses. They made proselytes. "They paid tithes of mint, and anise and cummin, and omitted the weightier matter of the law, which was judgment, mercy, and faith. They made clean the outside of the cup and of the platter." They appeared outwardly righteous unto men, but within they were full of hypocrisy and iniquity. They worshipped the creature more than the creator. They change the truth of God into a lie, and taught for doctrine the commandments of men.

The above characters are described by Peter as being false teachers. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of and through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their dam-

nation slumbereth not." 2 Peter 2:1,2,3.

Peter continues by giving a fuller description of those in whom these wicked spirits dwell. "They speak evil of the things that they understand not." "Sporting themselves with their own deceivings while they feast with you. Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls." "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity, they allure through the flesh, through wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought into bondage. For if after they have escaped the pollution of the world through knowledge of the Lord and Saviour, Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the Holy commandment delivered unto them. But it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that is washed to her wallowing in the mire," 2nd Peter 2:17-22. Jesus said, "The last state of that man is worse than the first." Peter said, "The latter end is worse with them than the beginning."

These false teachers were taught in the letter of the law. They only had a head knowledge of the Lord, the Saviour of sinners. They knew nothing of the righteousness of God which is by faith. If they had been born of the Spirit of God, and had an experimental knowledge of Jesus Christ, they would not have been engaged in persecuting the saints of God and crucifying the Lord of glory. Jude said, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Jude 1:5. The above described characters are the persons in whom these wicked spirits dwell whether they are unconverted Jews or Gentiles which is their own house, and not the house of the Lord.

T. F. Adams

OBITUARY

It has pleased our Heavenly Father to remove from our midst our beloved Brother J. Broughton Guy. He was born May 1912, and departed this life September 23, 1965. Brother Guy was married to Sister Manila Dupree Spivey, December 28, 1932, whom he leaves to mourn his passing, also one son J. Isaac Guy, and one step-daughter, Mrs. C. B. Marcom.

Brother Guy was received into the fellowship of Angier Baptist Church Saturday before the first Sunday in July 1956, and was baptized by his pastor, Elder T. Floyd Adams, the following day.

He was a strong believer in salvation by grace and was a good and faithful member until his death. He will be sadly missed by his church as well as his many relatives and friends.

Brother Guy's funeral was held in the church and was conducted by Elder Adams, his pastor, and Rev. James West. He was laid to rest in Willow Springs Cemetery. We extend to the family our heartfelt sympathy, and desire that the good Lord reconcile them to His will, for we feel that our loss is

His eternal gain. May we, the church, bow in humble submission to the will of our Heavenly Father.

Therefore, be it resolved that a copy of this obituary be recorded on our church book; one sent to the family and one sent to Zion's Landmark for publication.

Done by order of Angier Church in conference, December 4, 1965.

Bro. A. H. Dupree

Bro. L. S. Prince, Committee

Sister Ernie Prince

OBITUARY

It is with sad hearts that we attempt to write the obituary of our dearly beloved Sister in Christ—Sister Martha Dupree. She was the daughter of Preston and Florence Strickland, and after an extended illness, death came to her. Sister Martha was born January 19, 1893 and was deceased August 23, 1965, making her stay on earth 72 years, 7 months and 4 days. She lived a faithful and useful life. She united with the church at Angier by letter October 5, 1927 and was a devoted and faithful member. She was a strong believer in the doctrine of salvation by grace, and faithfully and regularly attended her meetings prior to her confinement. She was confined to her bed several years preceding her death.

Sister Martha was always interested in the peace and welfare of the church, and when the brethren and Sisters visited her during her illness she would always inquire about the welfare of the church and the members. She was the oldest of a large family of brothers and sisters, and she largely reared and trained them, being mother and father to them and they were very devoted to her and faithful to the end.

She was blessed to bear her sufferings with patience, realizing from whence her blessings came. We feel that she could say as did Paul of old: "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is a crown of righteousness laid up for me, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.

We think of Sister Dupree as not having passed from life unto death, but as having passed from death unto life eternal.

Done by order of the church in conference October 2, 1965.

Sister Ruth Dupree

Brother W. A. Dupree, Committee

Brother D. T. Adcock

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PROVERBS

CHAPTER 28

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 alway: but he that hardeneth his heart shall fall into mischief.

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

The prince that waneth 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 blessing: but he that maketh haste to be rich shall not be innocent.

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TO THE HOUSEHOLD OF FAITH

Dear Brother Adams,

Once again because of a burdened mind, it is my pleasure to write to the household of faith, and to the saints scattered abroad, realizing if not deceived that writing is a portion of my burden. Please overlook all mistakes for I am full of them and if one is comforted in the least degree, remember the praise all belongs to God.

Today my wife and I went again to Dan River Church, up beyond Lovers Leap to a good meeting. We dearly love the pastor and his wife, Brother and Sister Benny Clifton. They are both good to us, as is the church also.

We read St. John 17:1-5: "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. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." Many years ago, while but a little school boy, I was taught by my teacher what she thought was the Lord's Prayer,

beginning like this: "After this manner therefore pray ye: Our Father which art in Heaven, hallowed be Thy Name. Thy kingdom come, Thy will be done on 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 forever, Amen."

My earthly teacher was wrong, this was not the Lord's prayer. Jesus was here teaching His disciples to pray "Thy kingdom come." These words alone imply that. Consider them at this time. The church as yet had not been set up in the hearts of God's little children, as it is today. So, they were told to pray for this work to be done. The Lord's prayer is recorded in the 17th. chapter of St. John, a part of which I have already quoted:

"As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." A portion of His prayer was for His church, His people, "To as many as Thou hast given Him." When were they given Him? Before the foundation of the world. Paul says:

Psalms 139:15,16 says: "My substance was not hid from Thee when I was made in secret, and curiously wrought in the lowest part 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. "Again in Ephesians 1:3-6 we read: "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."

A favorite text of the Arminians: 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. 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." (Here they will stop and why?) The remainder reads thus: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The remainder of that scripture denies their argument. This believing is of God, Himself. He determined it 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 be-

fore the foundation of this world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved." Eph. 1:3-6.

A favorite text is often used by the unbelieving world: "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. 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. Right here they stop, and why? Because to quote the remainder of that scripture would deny their argument, for it says: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." This is why some believe and others do not it is of God, and He determined it before the foundation of the world. Jesus told Nicodemus: "Ye must be born again." St. John 3:7, Born of the Spirit so we are thus given a spiritual mind in order to understand spiritual things and spiritual truths, for we cannot with the mind of nature, the mind we are born with naturally, the carnal mind, understand spiritual things. The scriptures plainly teach thus, and the world completely ignores it, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.

Rom. 8:7,8. This assertion is written in the present perfect tense, showing this. This natural mind remains God's enemy, but we hope we also have a spiritual mind. Read the entire seventh chapter of Romans. The Apostle Paul describes the warfare in detail between the carnal and spiritual minds, which warfare every child of God is acquainted with. Now, to get back to the text: "As Thou hast given Him power over all flesh, that He should give eternal life TO AS MANY AS THOU HAST GIVEN HIM." How many? "As many as Thou hast given Him." Even Jesus, the blessed son of God could not do more, nor less, than this. This one quotation of scripture forever kills the doctrine of the world, when truly seen. Right here let me say, I have never seen nor heard any minister who believes the work system as a means of salvation take Eph. 1:3 for a text. This scripture upholds the doctrine of election and predestination and confirms the doctrine of salvation by grace: "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." This scripture denies their doctrine completely. The doctrine of election, predestination and salvation by the grace of God is fully supported and is the foundation of the doctrine upheld by our people, the Old Baptist.

The entire Bible is in harmony and in accord throughout, when it is correctly understood. One scripture does not deny nor contradict another. In the language of

Jesus the dependence of man to accept God and receive salvation is affirmed. 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: Again, Jesus said: "All that the Father giveth me shall come to me and Him that cometh to me I will in no wise cast out. 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." St. John 6:37-39.

Brother Adams, I am sure you will agree that the truth of God does not come by natural learning, but by divine revelation and experience, and I hope I am so deeply rooted in what I have been enabled to believe, that it has become a part of me.

Paul said, "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. Heb. 8:10.

The words of Jesus Christ recorded in St. John 17:4 say: "I have glorified Thee on the earth: I have finished the work which Thou gavest me to do.

A fitting hymn reads as follows:

Hark! the voice of love and
mercy
Sounds aloud from Calvary;
See! it rends the rocks asunder,
Shakes the earth and veils the
sky!

Chorus

It is finished
 Hear the dying Savior cry.
 It is finished !O what pleasure!
 Do these words afford!
 Heavenly pleasure, without measure,
 Flow to us from Christ the Lord.

Chorus

It is finished!
 Saints, the dying words record.
 Finished, all the types and shadows,
 Of the ceremonial law;
 Finished, all that God had promised,
 Death and Hell no more shall awe.

Chorus

It is finished
 Saints, from hence your comfort, draw.

While Jesus hung on the cross, He said, "I thirst!" and was given vinegar from a sponge. Then He bowed His head and gave up the ghost."

He finished the salvation of the whole house of Israel, under all covenants, by the Lord Jesus Christ, by His life, death, resurrection, ascension, intercession, to be finally completed when He comes the last time to gather His Jewels home, in that longed for day.

Farewell in love,
 (Elder) Layton Wingfield
 Ridgeway, Va.

WILL TRY

Dear Brother Adams:

I have often felt impressed to write something of what I hope the Lord has done for my soul, but feeling my unworthiness has kept

me from making the attempt, however, for relief of mind and hoping the Lord will guide me in the attempt, I am going to try.

My parents were both Primitive Baptist by faith, but they passed from this life before I was old enough to know anything about the doctrine they believed. After my mother died, my father, having passed away seven years before, I was sent to live with a Methodist family. They carried me to Sunday School and there I was taught if I would keep the commandments of God, He would save me when I depart from this world. So I tried to do that, but on every hand, I failed to keep them. They held revivals each year and some would go to the altar and say they were saved. I was at this time about fifteen years of age, when I became very much concerned about my condition as a great sinner, and I thought if I did what they told me, I would be saved.

They told me if I would join the church, I would feel better, so I did that, but alas! I felt more condemned than ever. To me it was the worst sin I had ever committed. Not long after this, I had a dream that I believe revealed to me the true church. In my dream I was traveling with this Sunday School Group and we came to a hill. On top of this hill was a building that looked like most of the Primitive Baptist churches. Someone said. "What is that building?" Another answered: "That is the Old Baptist Church." At that instant, I believe a love for the Primitive Baptist was planted in my heart. When we reached

this building it was Heaven, and they began to try to climb through the windows and I was left alone. A voice said: "He that entereth not in by the door of the fold, but climbeth up some other way, the same is a thief and a robber."

I looked at the door and it was shut. A voice said: "Knock and it shall be opened." When in obedience to the voice, I raised my hand to knock, Jesus appeared at the door. He was so bright I could not look upon Him. I looked at myself and I was clothed in filthy rags. He said: "Come in." I said, "I am not fit to come in." He said, "My grace is sufficient for you." When He said that, I was inside the most beautiful place I have ever seen and I was clothed in a white robe like His. In front of us was a large table as white as snow. Seated at the table were two old people and on the table was a large book which I thought was the Book of Life and these two elderly people were writing the names of the children of God. I said: Is my name in that Book? Jesus said: "You cannot know now, but you shall know in the hereafter."

Here I awoke and felt satisfied that we do not know our names are in that Book, while here in this life, but I believe I shall know when it pleases Him to make it known to me. I have gone through many troubles since that time, but that dream still stays with me. I am now seventy-two years old.

Brother Adams, this is just a little of what I have experienced in my pilgrimage in this world, but fearing you might tire of reading,

I have tried to be brief.

I was received into the church at Bethel in Pulaski County, the third Sunday in June, 1913, and was baptized the third Sunday in July of that same year by Elder John W. Hurst. I moved my membership to Montgomery Church in 1926, where Elder Golden Harris was pastor at that time.

I have only written this to relieve my mind. The least of God's children if one at all.

Yours in hope of mercy,
Ella M. Nunn
R. F. D. No. 1 Box 353
Blacksburg, Va.

IN SPIRIT AND IN TRUTH

Dear Brother Adams and Readers of Zion's Landmark,

I have thought I would never attempt to say anything or write anything on the subject of religion again. I do not know how to live and I do not know how to die. I feel so much of my time it would be a relief to be out of it all, yet we have no right to ask why life is so hard.

For a testament there has to be a death. Paul said: "O wretched man that I am, who shall deliver me from the body of this death?" I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, But with the flesh the Law of Sin." If I am a child of God, this is the cross they have to bear.

From the beginning I believe there is a way working toward an ultimate way or plan, by way of a pattern that was set forth from the beginning of time. Each

experience, each day is a chain of events and circumstances, each pitfall is a refining pot. Solomon said: "The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts. The fining pot is designed to melt, to re-shape, and to form the vessel to a more acceptable state that it may be made fit and ready for the Master's use. The prophet Malachi said: "He shall sit as a refiner and purifier of silver and he shall purify the sons of Levi, and purge them as silver and gold, that they may offer unto the Lord an offering in righteousness." Mal. 3:3.

I have traveled many miles, desiring to hear and understand more and more of the unsearchable riches of God. Yet we cannot receive anymore than God has ordained and prepared us to receive, and often in this preparation there is a rugged route to surmount, but the greater the trouble the greater the reward and the reception, because the preparation or seed bed is well prepared.

Sometimes we wonder if we will ever feel the presence of God again, or know His bountiful love, grace and power again. But we do not realize there is not sufficient preparation for that, because Christ is a man of sorrow and acquainted with grief and He comforts those of His who know grief and sorrow.

As a child I was told I had a soul and I was concerned. I wanted to know more about why I had a soul and why it was there. I also wanted to know why it must be separated in death from my body and where it goes after death.

When Jesus was here on earth, He told the woman of Samaria: "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." Jno. 4:24.

In Gen. 1:27 we read: "So God created man in His own image; in the image of God created He him; male and female created He them." There is more than one. It says male and female created He them. Then Gen. 2:5 says, "And there was not a man to till the ground." In chapter one, man had been created, but in Chapter two, verse seven, it says,— "the Lord formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul. One Adam and Eve being created, male and female, representing the spiritual Adam and Eve. One being formed of the dust and a rib taken and Eve made. I wonder if this formation from the dust represents the fleshly Adam and Eve. There seems to be proof that the Spiritual Adam was created and the fleshly Adam formed from the dust.

Humbly submitted,
Mable Hager

HIS GAIN

Dear Elder Adams,

Forgive me if I failed to send a message of appreciation and thanks to you for your kind words and the true and comforting treatise by your pen, on HOPE. A few days after receiving that, my dear Sister Esta (Sister Ivey) was taken from us: So this weak mind cannot recall if I wrote to you. I gave the message to Sister Ivey and her son, Bill, to read, then

I mailed it to my dear Sister Ela (Sister Watson) to share with us and asked her to mail it to you to be published in Zion's Landmark. The next day after I mailed it to Sister Watson, Sister Ivey passed away. This was October 15, 1965. She took her bed Monday and on Friday about eleven-thirty, death claimed her.

Our loss is great, it is hard to bear and we are all so sad and lonely; especially the dear son: but we would be submissive and say the Lord gave and He hath taken away. Bless His Holy Name. She now sleeps in perfect peace, awaiting the call. She had a sweet hope to hear on the glorious morning when He who died that we might live, shall call His sleeping children to come forth, and they shall awake with His likeness and be satisfied. Oh! that will be Heaven! Although so poor to claim a glorious hope, I do hope this poor one shall also fall asleep in Jesus to awake with His Likeness, to live in Endless Eternity with Him and His redeemed Children.

Pray for us all, that we may be faithful and stedfast to the end. Especially pray for the welfare of the dear lonely son. My sister and I are to live on here with him. If you ever come this way again, come by to see us.

Forgive this intrusion upon your time, and remember if I have faith "It is the gift of God. O! for faith to trust Him to the end of the way. The same poor sinner in hope of mercy.

A sister in hope,
Silla Wilson

A PRAYER

Dear Elder Adams:

Here is a letter we received from our son, Darrell, who is now in Germany with the United States Army. He feels God gave him a mind to pray for his brother, Dennis, who is now in Viet Nam. We would like to have it printed in the Landmark, please.

Brother and Sister Taylor
Lexington, N. C.

Dear Mom and Dad:

Just a few lines to say hello and let you know that everything is coming along all right here. Mom, I am very sorry that I have not written in the past few weeks to you and Dad. I have not even had time to write to Marcella (His wife). We were in the field two weeks and now we are getting ready for inspection tomorrow. I know that you want to hear from me as much as I want to hear from you. However, there will be times when I just cannot write for a while. But I want to let you know that I think it is just great for you to keep writing me. What I enjoy most is hearing about the church and the people I love and miss so much. Thank you Mother, so much for standing by me the way you have.

I received a letter from Sister Pierce today. I enjoyed hearing from her so much. Tell her I will answer it as soon as I possibly can. She is so humble in her ways and the way she writes a letter makes me feel so much better.

How long does Dennis have to stay in Viet Nam? Lord, I hope and pray every night, that God

will keep him safe, and return him home safe and sound to his loved ones. But God has His own will and does things the way He sees fit for them to be. All we can do is beg for mercy and love and that He will keep us all safe.

Some how Mother, I feel that a word of prayer could make me feel so much better. Oh, God in heaven! Ruler of the world and Maker of all things. I come to Thee with a heavy heart and a burdened mind, to ask of you, Great God above, to remember my brother who walks in the danger of Viet Nam, and Oh Lord protect him from unknown danger, be pleased to keep your guiding hand above his hand and lead him home safely. We know that you and only you can keep the bullets and snipers away from him. Not only him, but keep all the other men over there safe who are facing many dangers. Lord bless my wife, Mother and Dad, with all the love and care that you see fit to grant. Guide us along the road that you have laid for us before time was, and lead us to walk through the valleys and upon the mountains of light and joy. May this all be according to Thy will and reconcile us to Thy will.

I feel right now that I have not done my part, I do not know what or how, but there is a great emptiness in my heart, also for Marcela. Maybe some day it will be made known to me. But right now I do not know what it is.

These and all other blessings we ask in your great name, Dear

Lord, Amen.

P.F.C. Jimmey D. Taylor
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Editor

NEFFIE ROEBUCK WHITE

The Lord willing, we will write a few lines in memory of our dear Sister, Neffie Roebuck White. Sister White was born December 25, 1887, and departed this life February 4, 1965, making her stay on earth 77 years and one month.

She was received into the Primitive Baptist Church at the water and was baptized by her pastor, Elder B. S. Cowen, and later moved her membership to Flat Swamp Church where she remained until her death.

Her funeral was conducted at the home by Elder Johnny Williams of Rocky Mount, N. C., assisted by the Rev. Mr. Hagwood of Robersonville, N. C.

She was first married to Mr. Will House, January, 1909, and he passed away the same year. She married again June 1913, to Brother W. A. White, who passed away several years ago. To this union were born five children, two daughters, Rebecca, who died very young, and Miss Selma White of the home. Three sons, Alton, of near Oak City, N. C., Cecil of near Robersonville, N. C., and Norman of Plymouth. Thirteen grandchildren; two brothers, Tom and Lester of Robersonville, N. C. and one sister, Mrs. Malissa Stancel of Ayden, N. C., to mourn her departure.

Done by order of the church in conference at Flat Swamp the first Saturday in March, 1965.

Elder W. E. Grimes, Moderator
Brother Lester Bryant, Clerk
Sister Susie Mathews) Committee
Sister Ethel Roebuck) Committee

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
Willow Spring, N. C. 27592

Associate Editor

ELDER J. M. MEMBORN
Willow Springs, N. C. 27592

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HOPE

There are but few people as compared with the many that believe in a hope religion. The majority will say that they know that they are saved. I can accept this as being true when I am lifted up. When David was lifted up he could say with a certainty that the "Lord is my shepherd and I shall not want." This is a time of feasting, when we can feel the presence of the Holy Spirit, but when Jesus hides His smiling face, we grope in darkness and are made to fast rather than feast. I am often reminded of the words of Jesus to John's disciples and the Pharisees fast off, and thy disciples fast not. Jesus said, "Can the children of the bridechamber mourn as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then shall they fast." Matt. 9:15.

Speaking of a hope, what is the purpose or benefit of a hope? It

is an anchor of the soul. Paul said, "—Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchis-dec." Heb. 6-19,20. A hope of a child of God is the same as an anchor is to a ship. When the anchor is let down it keeps the vessel from drifting in time of storms. Even so a hope, which is an anchor of the soul, keeps the subjects of His grace from being tossed to and fro and carried about with every wind of doctrine. See Eph. 4:14. Those whose anchor is in Jesus Christ are steadfast and unmovable. The Apostle said, to the Corinthian brethren, "Therefore my beloved brethren, be ye steadfast, unmovable always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." 1 Cor. 15:58.

How can a ship or vessel move when the anchor is cast into the deep. How can the subjects of God's grace do any other but be steadfast and unmovable, since their hope is anchored in Jesus Christ. The direction of the hope of those who are anchored in Jesus Christ differs from the anchor that holds the vessel. In the former the anchor is upward and entereth within the vail. In the latter, (or ship) the anchor goes downward.

From what the Apostle said, is it not clear to see that those who do not have a hope in Jesus Christ do not have an anchor? It is for this reason that they

preach for doctrine the commandments of men. They trust in their own righteousness for life and salvation. Those who follow them are not rooted and grounded in the faith. Many who profess to be the servants of God preach part grace and part works. They say that you are saved by the grace of God, but when you are born of the spirit of God, you are now put on your own, that is, do good and you will receive the blessings of God. By this, they teach that it is optional with the creature to make his choice, that is, do good and get blessings or do bad and get curses.

I do not mean to be critical or point the finger of scorn at those who believe this. I was once an advocate of this false doctrine, and continued in this belief until it pleased the good Lord to reveal to me that I was totally depraved and not capable of performing one good service that would be acceptable to God, without the blessing of God. When our blind eyes were made to see and our deaf ears were unstopped and our hearts were opened to receive His word, we could then see the folly of our former course. It takes nothing less than removing the scales from our eyes and being given a new heart to understand and know the truth of what Jesus said, "Without me ye can do nothing."

The gospel, which is the power of God unto salvation to every one that believeth, is a joyful sound. Those who can hear it are highly favored and wonderfully blessed. They walk in the light of the counsel of God. David said, "Bless-

ed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." Psalms 89:15. The blessing of God must precede action rather than action preceding the blessing of God. To say that we can perform good works and receive blessing from God is like the old saying, "It is putting the cart before the horse."

If we preach the word of God, or if we hear the word of God, or if we pray a prayer that is heard and answered by God, all must be accompanied by the blessing of God. If we should entertain the thought that we could preach, pray or hear without the blessing of God, we would be proud, boastful and puffed up. We would be taking honor to ourselves, we would glory in ourselves rather than glory in the giver of every good and perfect gift, to wit: Jesus Christ. The Lord knows how to keep the chosen vessels of His mercy meek, humble, patient and longforbearing. How does He do this? It is by His rebukes and chastisement. Why does God continually rebuke and chastise His people? It is because of His love for them. The redeemed family of God are living sinners (not dead sinners). Even after they are born of the spirit of God, they continue to sin in the flesh. They weep and mourn because of their daily sins and transgression. They are the only people that receive the rebukes and chastisements of God. They fall far short of living up to what they feel that a child of God should live. They may often think that God hates rather

than loves them because of His rebukes and chastisements. This is not true. It is an evidence of His love for them.

Paul said to the Hebrew brethren, "My son, despise not thou the chastening of the Lord nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? If ye be without chastisement whereof all are partakers, then are ye bastards and not sons." Heb. 12:5-8. How often will one say within him or herself that I will guard my tongue and take heed to my ways that I sin not with my lips, only to find that they are repeating the same things over and over. Their daily sins and transgression with no power to correct their ways, keep them humble and continually calling upon God to undertake for them. He (God) does undertake for them but how does He do it? By continual rebukes and chastisements. The poor soul is so tried with no power to mend his or her ways they continually call upon God in prayer as David did and say, "Hold up my goings in thy paths that my footsteps slip not." Psalms 17:5.

One of the ways in which God makes the subjects of His grace acknowledge His goodness and mercy to them is by adding affliction to affliction. This He did when the children of Israel murmured and complained to Moses for bringing them in a land where there were no seed, no vines, no pomegranates and no figs to eat, nor

no water to drink. What did God do to stop their murmuring? He sent fiery serpents among them. They bit them and many of them died. In all of this affliction they acknowledged God's goodness and mercy in delivering them from the Egyptian bondage. When the bite and sting of the serpents became so severe, they then said "We have sinned for we have spoken against the Lord and against thee." Numbers 21:7.

The Poet said:

"Afflictions though they seem severe,
Are oft in mercy sent."

Afflictions are an unestimated value to the children of God. They cannot be compared to earthly treasures. If you have money on interest it works for you. If you have afflictions, trials, troubles, and persecution in this life you have heavenly treasures working for you. Paul said, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory —." 2 Cor. 4:17. Affliction is light and only for a moment when compared with the glory that shall be revealed in us.

I have often repeated that those who have a hope which is anchored in Jesus Christ have less reason to find fault of others than any people on earth. Those who believe that they are justified by their works will boast of their good works. Boasting is excluded by those who are justified by faith and given a good hope through faith.

T. F. Adams

IN MEMORY OF MY BELOVED MOTHER, MRS. BERTHA LASSITER

It is with a saddened heart that I attempt to write this memoir of our dearly beloved mother, Mrs. Bertha Lassiter who was born October 20, 1886, in Martin County, and departed to her eternal home, peacefully, August 11, 1964. She was seventy-seven years, nine months and twenty-one days old. She was ill twelve weeks and was seriously ill four weeks in Johnston Memorial Hospital, having suffered three heart attacks.

Mother was first married to Mr. Dallie Johnson and to this union were born three children of which one survives; Mrs. Atlas Johnson, Benson, N. C. Mr. Johnson her first husband, was called home after being confined to his bed two years.

For many years Mother taught school at Pleasant Grove. She was very kind and generous to the students. When a child won a prize, she gave the others something also.

In 1911 she married Mr. S. A. Lassiter who preceded her in death, June 1950, after a long illness. Surviving from this marriage are two daughters, Mrs. Wilson Strickland, Four Oaks, N. C., Mrs. Earl Stephenson, (myself) Branchville, Va., and one son, Mr. Sherwood Lassiter, Clayton, N. C., with whom she made her home since the death of our father; one step-daughter, Mrs. John Myatt, Smithfield, N. C., one step-son, Mr. R. H. Lassiter, Four Oaks, N. C. There were several step-children who departed this life many years ago, four of whom were afflicted and helpless. She so faithfully and patiently cared for them many years until their deaths. Several nieces, one Mrs. R. H. Lassiter, made her home with us several years prior to her marriage, also mourn their loss of her.

When I was called early in the morning of her departure, I realized that our greatest treasure was being taken from us, that our dear mother, who had cared for us so lovingly and tenderly through all the years, was departing, nevermore to return. The scripture—"Well done, good and faithful servant—" came into my mind. I thought of it as we traveled along but I could not remember the rest of the verse. On our return home, I was shown where to find it. Matt. 25:21. It reads thus: Well done, good and faithful servant: thou has been faithful over a few things, I will make thee ruler over many things. Enter into the joy of thy Lord." That scripture was a great comfort to me. Not that I had any doubt, whatsoever, about her.

We do miss her so much, but it is not for us to question the work of God, and on these words we rely: "The Lord gave, and the Lord hath taken away, blessed by the name of the Lord."

My brother and sister-in-law were so good and kind to Mother. They had everything done that earthly doctors and nurses could do for her comfort, but there is a time in life when man's help fails. She spoke of that the last time I conversed with

her and said that she was ready to go when the Lord was ready to take her.

Our mother labored many years, not for material gain, but for the sake of her family. She was truly a wonderful mother, wife and neighbor. Her life was one of sacrifice, patience and endurance without complaint, always returning good for evil. She rendered a great and useful service in the community in which she lived, whenever there was evidence of need. Mother's life was an inspiration to her family and those who were closest to her. It portrayed many evidences of a child of God. Christ said, "By their fruits ye shall know them."

She suffered many trials and tribulations in this life. All of which strengthened her belief and hope in a just and Holy God. She often said, "We must through much tribulation enter into the Kingdom." By the grace of God she was a sincere and loving person, one of humility and deep regards for the welfare of others as well as the church.

She was happily received into the membership of Clement Primitive Baptist Church, the second Sunday in June, 1926, and was baptized by Elder L. H. Stephenson, who was pastor at that time. She remained a steadfast and loving member, serving her God, her family and neighbors with constant faith and heart felt fidelity. She always attended church as long as her health permitted. I remember when she walked to church about five miles away. She never tired of hearing the gospel of Christ. When asked which preacher she enjoyed most, she said, "All of them."

Mother was a strong believer in salvation by the grace of God and loved to converse on the things of Jesus. The Bible was her guide for every day living and for teaching us. She was a lover of the truth and she taught us very early in life to tell the truth and to do unto others as we would have them do unto us.

Funeral services were conducted at McLaurin Funeral Chapel, Clayton, N. C. by Elders T. Floyd Adams, Allen Johnson, and Wilbur Barbour, by her request, in the presence of a large crowd of sorrowing relatives and friends. They manifested their love for her not only while she lived but by such a beautiful display of flowers which were placed over her sleeping body beside that of our father in Lassiter's Family Cemetery.

Her life will never be forgotten by me and many others. May the God in whom she trusted enable us to follow Mother's footsteps and after this departure, enter into the joy of the Lord.

Written by a daughter,
Mrs. Earl Stephenson,
Branchville, Va.

OBITUARY

I desire that my hand may be directed in an effort to submit some remarks in memory of Sister Kate Kellum, who was born December 21, 1879, and departed from

her loved ones June 20, 1965, making her stay on earth eighty-five years and six months. She was married only once, but her earthly companion was called from this life many years ago, leaving her with an honorable family, who are now left to call her blessed.

The Lord saw fit to bring her to the church November 15, 1936, where she was received and remained a faithful member, always filling her seat when able to be present. Her sore afflictions caused her to be bed-ridden about three years, but she apparently endured her afflictions with great patience Paul tells us: "Tribulation worketh patience.

We believe that she was one of those for whom Christ came into the world to save and He accomplished what He came to do. Sister Kate enjoyed the brethren and sisters who visited her during her illness as well as other friends and she responded well to Godly conversations, as she would inject such expressions as, "If I am saved it will be by the mercy and grace of God." We believe that when God puts one foot upon the land and the other upon the sea and declares that time will be no more, that Sister Kellum will be among those whom God recognizes as His own.

Her funeral was in the Family Cemetery, conducted by Elder L. L. Yopp.

Done by order of North East Church in conference, August, 1965.

Written by an undeserving sinner in hope of being one of that number when the Lord comes to claim His own.

Joseph H. Morton
Box 68, R. F. D. 2
Jacksonville, N. C.

OBITUARY

Brother D. M. (Dock) Denny was born in 1887 and passed away January 15, 1964. He was married to Maggie Allen, February 25th, 1912. To this union were born seven children: Allen Denney, Mrs. Ellen Wicker and Edith Luther of Carthage; Irvin of Sanford, and Miss Maude Denny of Winston-Salem, N. C. All of which are left to mourn his passing together with eighteen grandchildren, four great-grandchildren; two brothers; two sisters; one half-sister; and a host of sorrowing friends and brethren and sisters in the church.

He first joined a church of another order while he was living in Surry County, but was never satisfied, and while observing the baptism of his brother in the flesh who had been received into a Primitive Baptist Church, a feeling came over him that he could never express, and he began to attend the meeting of the local Old Baptist churches, and shortly after moving to Moore County, he and his dear companion united with the church at Lamm's Grove on the first Sunday in December 1933 and were baptized by Elder D. V. Spangler who was serving as pastor there at that time. They remained loyal and faithful members, always contributing to

the welfare and the upkeep of the church, the cemetery and the ministers who served them. He loved the doctrine of salvation by the grace of God and enjoyed hearing it preached in its purity.

His health began to fail several years ago and he suffered much, but was very patient, seldom complaining. His companion is much bereaved because of the loss of her lovable, peace loving companion. Life is so desolate without him. A vacant seat is in the home that never can be filled, but "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." May the God of all grace comfort the bereaved family and reconcile them to His will.

His funeral was conducted at Lamm's Grove Church by Elder S. T. Atkinson, whom he dearly loved, who was assisted by Elder J. C. Dunbar and Elder C. T. Hardward. His favorite hymn—"Amazing Grace"—was sung at the funeral.

His body was laid to rest in the church cemetery there to await the resurrection of these our vile bodies. Our hearts are saddened by the passing of Bro. Denny, but we can here witness with the Apostle Paul when he said: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain until the coming of the Lord shall not prevent them which are asleep" — "and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." I Thes. 4:13-17.

Done by order of the church in conference.

Written by Sister Lizzie Comer

OBITUARY

We, the members composing the Spring Green Primitive Baptist Church desire to bow in humble submission to the will of our merciful Heavenly Father who called from our midst, our beloved Sister Nora Dean Taylor Knox Grimes, on May 27, 1965. Her stay was 79 years, 9 months, and 17 days.

Sister Grimes was born on August 10, 1885, the daughter of the late Nancy Elizabeth Taylor. She spend most of her life as a resident of Martin County.

Sister Grimes united with the church at Spring Green during her early twenties and held membership with the same until the time of her departure, a period of approximately fifty-five years. It was indeed a privilege to have known this dear sister and to have had the opportunity to observe the manifestation of God's love within her heart which she so ably manifested in her everyday walk, and daily conversation.

Sister Grimes was a faithful mother,

grandmother, and friend. She was also a faithful mother in Israel. The works of the Spirit were exemplified by the fruits she bore. The church at Spring Green grieves over her loss, but we believe our loss is our sister's eternal gain. She was a firm believer in salvation by the grace of God. She had a desire to give God all the honor and praise for a finished and complete salvation and this salvation was complete in the mind and purpose of God before the foundation of the world.

Sister Grimes was first married to Coy D. Knox. There were no children born to this union. Her second marriage was to George David Grimes. To this marriage were born six children. Surviving are three sons, two daughters, twelve grandchildren, four great-grandchildren, three half brothers, and two half sisters. To the family, we extend our heartfelt sympathy in their distressing hours. May they be comforted by the words of the Apostle Paul just before departure from this life: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and to me only, but unto all them also that love His appearing."

Her funeral was conducted in the Spring Green Primitive Church by Elders W. E. Grimes and E. C. Harrison. Interment was in the Spring Green Church beneath a mound of beautiful flowers, a token of the esteem in which she was held.

Done by order of the church in conference the fourth Saturday in June, 1965.

Elder W. E. Grimes, Moderator
 Johnny Ray Gardner, Committee

OBITUARY

We, the members composing the Skewarky Primitive Baptist Church desire to bow in humble submission to the will of our heavenly Father who called from our midst out beloved Sister Ludie Corey Lilley on June 8, 1965, making her stay upon this earth 89 years, five months and twenty-three days. Sister Lilley was born December 15, 1875, the daughter of the late Harry and Cindy Griffin Corey.

Our dear Sister held membership among the Primitive Baptist for approximately sixty-five years. She first united with the church at Smithwick Creek, she then moved her membership to the Jamesville Church in 1914, and was received by letter in our little flock in March, 1933, thus holding membership at Skewarky Church for a period of thirty-two years. Although due to afflictions, our dear sister was unable to attend her meeting regularly during the last several years, it was an inspiration to visit her in her home. She was blessed to bear her afflictions with as much patience as anyone I ever saw. Her conversation in expressing her physical feelings always ended with a manifestation of strong faith and hope and she never failed to express her gratefulness to her God for His mercy

and goodness to an unworthy sinner, rejoicing in His tolerance and patience.

The church at Skewarky grieves over the loss of her, but we hope and feel our loss is our sister's eternal gain. She was a firm believer in salvation by grace and rejoiced in an abiding hope that heaven would be her home after this life. She sought to give God all the honor and praise for a finished and complete salvation wrought by the spilling of the blood of His glorious son, Jesus Christ. A salvation complete in the mind and purpose of God before the foundations of the world.

Sister Lilley was the widow of the late Joseph M. Lilley who died in 1936. Surviving are one son, Elmer D. Lilley, a foster son, Wendell Peele, eight grandchildren, sixteen great-grandchildren, two brothers, two half brothers, and one half sister. To the family we extend our heartfelt sympathy in their distressing hours. May they be comforted by the strong arm of Jesus.

Her funeral was conducted in the Chapel of Biggs Funeral Home. Interment was in the Tice Community Cemetery beneath a mound of beautiful flowers, which evidences the esteem in which she was held by her many friends. Done by order of the church second Saturday in June, 1965.

Elder E. C. Harrison, Moderator
 Johnny Ray Gardner, Committee

OBITUARY

Sister Tuck was received into the fellowship of Surl Church in 1945, and departed this life several weeks ago. This saddens our hearts but the Lord knows best and we desire to be reconciled to His will, for we know and realize He does all things according to His determinate counsel and none can say, What doest Thou? May He also reconcile those who are near to her by nature and mourn her passing. May they too rest assured that He does all things well and that their loss is for her good. Only God can calm the troubled breast.

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.

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

Done by order of Surl Church in conference, October 9, 1965.

Elder L. P. Martin, Moderator
 Brother Charlie Blalock, Asst. Clerk

MR. LEM CARVER

In as much as it pleased the almighty God to remove by death our highly esteemed and beloved brother.

We the members of Roxboro Primitive Baptist Church, desire to bow in humble submission to the will of the Lord, and wait patiently for that day that we shall be reunited.

Brother Carver passed away July 17,

1965, making his stay on earth 81 years, 11 months, and 4 days. He was a faithful member to his church until the end.

He was married to Miss Lonie Tingen, September 15, 1910. They had been married 54 years and 10 months. To this union was born 5 girls and 3 boys. He retired at the age of 65. He was employed by the Roxboro Mills for 42 years.

Brother Carver joined the Roxboro Primitive Baptist Church, July 1, 1933, and was baptized the 1st. Sunday in August, 1933. He remained a faithful and loving member to the end.

Sister Carver and her children were very attentive and devoted to him.

We the members of Roxboro Primitive Baptist Church extend our heartfelt sympathy to all the family.

Brother Carver's funeral was conducted by Brother Sam Gilbert of Winston, N. C., and Brother Jack Hawkins in the Roxboro Primitive Baptist Church.

He was laid to rest in Flat River Church Cemetery beneath a beautiful mound of flowers.

Therefore be it resolved, that a copy of this obituary be recorded on our church book and a copy sent to the family, and one sent to Zion's Landmark for publication.

Written by:
Keene Gillis

MEMIOR

Brother George Robert Martin was born July 8, 1875, and passed from this life February 1, 1965, at the age of eighty-nine years, six months and twenty-three days. He was the son of the late Henry Lee, and Mary Jane Martin. He was married to Martha Ann Wood February 1898, who preceded him in death as of May 16, 1957. To this union was born ten sons and daughters. Two daughters died at an early age. One son, Amos Martin, passed away in 1962. Left to mourn his passing are six sons: Clarence, Elbert and Joe of Patrick Springs, Va., Harvey of Stanleytown, Va., Clyde and Curtis of Fieldale, Virginia. One daughter, Mrs. Posey Laymon of Stuart, Virginia, twenty grandchildren and thirty-five great-grandchildren. Also surviving him are one brother, Charley Martin of Patrick Springs, Virginia; one sister, Mrs. Mattie Fulcher of Spray, North Carolina, and two half sisters, Mrs. Bertha Jarrett of Patrick Springs, Va., and Mrs. Maude Rickmond of Greensboro, N. C.

Brother Martin united with the church at Shady Grove about fifty-five years ago. He was a faithful member until His death. He was licensed to speak in public and he exercised as such about forty-five years. He often walked far and near to visit the churches he loved so well. The Lord blessed him with a rich manifestation of humility which we so love to see in our brethren—both male and female.

Brother Martin was ever ready to ex-

tend a helping hand in time of illness or need among his Brethren, friends and neighbors. All of us shall miss him sadly, but we realize he has been spared to a long and useful life and has now gone to his reward prepared by the son of God for His people.

His funeral was conducted by his pastor, Elder W. J. Puckett, assisted by Elder Harvey Prillaman, Elder Ben Martin, Elder Dewey Rakes and Elder Sam J. Corn. His body was laid to rest in the Laymon Cemetery beside that of his wife, to await the call that awake the sleeping dead and God's redeemed shall rise to meet King Jesus in that Heavenly Land where parting shall never come again.

Written by request of the daughter, Mrs. Posey Laymon.

(Elder) Sam L. Gilbert

APPOINTMENTS FOR ELDERS

H. D. PRILLAMAN AND A. B. BARHAM

Mill Branch Association

Mill Branch Church, 7:00 p.m., Feb. 28; Simpson Creek, 11:00 a.m., March 1st; Tabor City, 7:00 p.m.; March 1st; Pireway, 11:00 a.m., March 2nd.

White Oak Association

Wilmington, 7:00 p.m., March 2nd; Newport, 7:00 p.m., March 3rd; Ruhama (Morehead City) 7:00 p.m., March 4th; South-west School House, 7:00 p.m., March 5th; Maple Hill, 11:00 a.m., March 6th.

Black Creek Association

Goldsboro, 7:00 p.m., March 6th; Lower Black Creek, 11:00 a.m., March 7th; Sappony, 7:00 p.m., March 7th; Sandy Grove, 11:00 a.m., March 8th; Contentnea, 7:00 p.m., March 8th; Creech's 11:00 a.m., March 9th.

Seven Mile Association

Primitive Zion, 7:00 p.m., March 9th.

Little River Association

Bethany, 11:00 a.m., March 10th; Angier, 7:00 p.m., March 10th; Fellowship, 11:00 a.m., March 11th; Willow Springs, 7:00 p.m., March 11th.

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

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VOL. XCIX

FEBRUARY 15, 1966

NO. 7

PROVERBS CHAPTER 28

To have respect of persons is not good; 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.

CHAPTER 29

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.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C. 27592

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Devoted To The Cause of Jesus Christ

"LOOK UNTO ME AND BE YE SAVED—"

Dear Brother and Sister Simpson:

I hope this finds both of you well and enjoying good health. My wife and I are about as usual except I grow worse in some ways every day, in that I do not want to do the things which I do not like to do. I agree with Brother John: "A man can find time to do the things he really wants to do," but I am a poor correspondent. Anyway my wanting to hear from you has finally overcome my reluctance to write, so here I am.

We read in the scriptures that "It is God which worketh in you both to will and to do of His good pleasure." Phil. 2:13. But it seems to me that my will is so often contrary to His will. We are told in I Corinthians 2:14: "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto Him: neither can he know them because they are spiritually discerned."

God says, "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else." Isa. 45:22. Some would ask, who are the ends of the earth? But only those who have seen themselves vile sinners and have resorted to every effort known to such convicted sinners, to improve their condition and bring themselves to be favored of God, all to no avail, know what it is to come to the end of their efforts

to receive forgiveness for their sins. These are the ends of the earth and the ones to whom The Lord was speaking to when He said: "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else."

The doctrine of the world is: "Ye can accept or reject God and His righteousness." But this is not the doctrine of God our Savior. The serpent told Eve in the garden of Eden, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:5. So Eve believing "took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. This was the downfall of the human race, and the old tempter has and does continue to deceive and harass the children of God from that day.

John said: "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."

I Jno. 4:7-11. Jesus in talking to Peter, said: "— upon this Rock I will build my church, and the gates of hell shall not prevail against it." This brings a joyful thought. God is love, and Jesus Christ is the Son of God who has redeemed the church, the bride of Christ, the church of the living God and this church is built upon that Rock, the sure foundation — "I am in my Father, and ye in me, and I in you." St. Jno. 14:20.

The Lord said: "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? I am the Lord your Holy One, the creator of Israel, your King." Isa. 43:13,15. Here in our part of the country, some use these expressions as permissive decrees, but to me these people denounce the truth as plainly declared by God, Himself. Therefore they give themselves away by their interpretations and betray their identity being witnesses unto themselves. The God that I hope I worship is a God of purpose and power. He says, "The wicked shall do wickedly and none of the wicked shall understand." Both John and Christ called them a generation of vipers. The prophet, Malachi denounced the iniquities of the Jews or Israelites. Christ called them "Hypocrites" and told them they were not of God.

Malachi said they were a nation against whom the Lord hath indignation forever. "I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand. 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, (meaning the Gentiles) saith the Lord of hosts." Mal. 1:10,11. This was the turning of the Lord from the Jews to the bringing in of the Gentiles, and shortly before the coming of Christ, being born of a woman and manifest in person here on earth, for the redemption of His people.

We read: The Lord hath made all things for Himself; yea even the wicked for the day of evil." That does not leave out the serpent, the devil, that old dragon or Satan. Anything that has life or breath, God made for Himself and for His pleasure. These are called "Children of the wicked one." "Vessels of wrath fitted to destruction," "ungodly sinners." To me they are the "Apostate" group, and everyone of them will do as does the dog, return to his own vomit, or as the sow that is washed to wallowing in the mire." Some may say: Are not all men like that? No, I do not believe all men are wicked, ungodly sinners. I do believe all men are sinners, for by one man sin entered into the world and death by sin, for all have sinned and fell short of the glory of God, so death was passed upon "All men." "—Sin, when finished, bringeth forth death." So then, regardless of his rank, position or the robe he wears in this life, when a man dies it proves he is a sinner and he may be a wicked,

ungodly sinner, (which he is by nature); he is guilty before God in either case. We read: "— we are by nature, the children of wrath even as others." So that places all of us in the same category so to speak, except for the mercy and grace of God; all of them, all men, are condemned. If we are guilty of one point we are guilty of the whole so far as the law is concerned. The law demands perfection or death. Then where and how is the remedy?

When, where and how has this remedy ever been? Was it seen, thought of and purposed before man was ever made out of the dust? Who would dare say, No? To this question all who believe, receive great comfort in the assurance that the remedy was purposed from the beginning of time, by the coming of Jesus Christ into the world and sacrificing Himself on cavalry for them, who believe in an all wise eternal God. God loved one twin brother and hated the other before they were born, therefore neither of them had done any good nor evil. The reason why was: "That the purpose of God according to election might stand, not of works, but of Him that calleth." "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. If that does not set forth God's purpose, how could it be expressed in language? The remedy was Christ Jesus our Lord and Savior. "He shall save His people from their sins." "I came not to call the righteous but sinners to repentance." Matt. 10:13.

Not wicked or ungodly sinners, but sinners to repentance. "No man can come unto me except the Father which has sent me draw him. No man can come unto the Father but by me."

"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 your Father in My name, He may give it you. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Jno. 15:16, 19. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "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. 6:37,44. This is the language of Christ who was God manifest in the flesh, the only begotten Son of God. Then to me, as it was with the twin brothers, Jacob and Esau, the grace of God is what makes the difference. We are saved according to His own purpose and by grace that was given us in Christ Jesus before the world began." And then tell me He is not a God of Purpose? He is definitely a God of purpose.

The scriptures say: "God will send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness. II

Thes. 2:11,12. Again we read: "This is the work of God that ye believe on Him whom He hath sent." Jno. 6:29. And it makes a man want to fall on his face as did Abraham; smite himself on the breast as did the poor publican, and say, "God be merciful to me a sinner." It makes him see himself as Paul said: "The chief of sinners, and if a saint, the least of all. Always at the feet of his brethren, not at their throats. Always realizing by the grace of God: I am what I am. Always begging "Keep us from all evil," hoping that we are among those "Who are kept by the power of God." Realizing that we are weak and of ourselves can do nothing. The will to do is present with us, but how to perform that which is good I find not.

Then what are we but poor unworthy worms of the dust: begging for a continuance of His mercy and in our weak way, thanking Him for His mercy and kindness, and we hope His love that has followed us all the days of our life? In our hope we are numbered among those whom He has loved with an everlasting love. "God is love; and he that dwelleth in love dwelleth in God, and God in him." I Jno. 4:16. This is our hope.

I did not mean to write so much when I started.

If what I have written is any comfort to the readers, look unto the Author and Finisher of our faith, if not throw it into the waste basket. Write us when you feel to

do so, and come to see us, when you can.

In hope of life eternal with Him.

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ELDER LEFFERTS

BLACK ROCK, JUNE 3, 1934

I SAMUEL 30

In considering Old Testament characters we are apt to think of them as types of Christ, and forget that they each one had a Christian experience. They all were sinners, and their nature no better than any others. They all had their weaknesses and slips and falls and departures from the right way, and it has pleased the Holy Spirit to leave on record, accounts of them. He gives us the naked truth, does not gloss over their lives, and it is for our instruction. David was at times very weak. Here we find him fleeing from Saul, and where did he go? Into the land of the enemies of Israel. He went to Achish, king of Gath, in the land of the Philistines, who gave him Ziklag for himself and his men, and all that belonged to them. While he was there the Philistines went to battle against the Israelites, and David offered the services of himself and his men to Achish. Achish was willing to accept his offer, but the other princes of the Philistines objected. They remembered that David had killed Goliath, their champion, and they were afraid that if David should go out to battle with them that he would turn traitor and fight against them for the Israelites. So

they objected and said that David should not go, wherefore Achish told David to depart from him back to Ziklag.

How different was David when Saul sought his life from the time when he went out against Goliath. Then he was strong in faith, his trust was in the Lord, and the enemy was delivered into his hand. But now Saul threatens his life, and he is afraid and he says "I shall now perish one day by the hand of Saul." That was a lie! for had not God already anointed him to be king over Israel? God had promised him the kingdom, and when God promises a thing it is as good as done. Saul could not destroy David, but here he is, fleeing from Saul, for fear of his life. Oh! David, where is the faith and the courage you had when you went out against Goliath? David returned to Ziklag, he and his men, and what did they find? Everything belonging to them was gone, and Ziklag was burned with fire. What happened then? Why David's men who had been faithful to him who had stood by him through thick and thin, when they found their wives and children were gone, it was too much for them; they blamed David for it all, and they turned against him and were ready to kill him.

It was hard enough for David to find everything gone, but now he had to stand alone. Here I think is a type of our Spiritual David, the Lord Jesus Christ. He had to stand alone! But here we must differentiate. David had to stand

alone as the result of his own wrong-doing, his own foolishness, but our Spiritual David had stood alone for sins "Not His own. What did David do? In his distress he turned to the Lord. This is the first time that David remembers the Lord. He had followed the dictates of his own mind; instead of seeking the Lord for guidance when Saul threatened his life he took counsel with himself and went his own way, but for the providence of God he would have fought against his own people, and fought for the enemy, and brought down more trouble upon himself. Have we not all done the same?

Instead of waiting on the Lord, we have taken things into our own hands, and many times we don't wait on the Lord, until we have come to the end of waiting on ourselves, and the Lord is always better to us than our fears. His providence often saves us from going from bad to worse, and He does more abundantly for us than we can ask or think. Not until he came to the end of all hope in himself did David seek the Lord. Then he said to the Priest, "I pray thee, bring me hither the ephod." The ephod was the shoulder pieces on the high priest which supported the breastplate, in both of which were engraved the names of the twelve tribes of Israel. In the breastplate were placed the Urim and Thurim, by which in some way, which the Holy Ghost has not seen fit to make it clear, the priest received direction of the Lord when the people went to inquire of the Lord. Now David inquires of the Lord and he asks

two questions: the first, "Shall I pursue after this troop?" the second, "Shall I overtake them?" David does not now go his own way, he seeks the Lord carefully. It is good for us to seek the Lord to guide us. Sometimes we get to a place where it seems two ways meet. We are in a quandary, we don't know which way to go. He will direct you. Sometimes he shows us by hedging us around by circumstances which cause us to go in the right way; Sometimes it is by a Scripture coming with power to the mind, or the line of a hymn, perhaps, it may be given in the preaching.

If you will excuse me, I will tell you of an experience of my own not long after I came to Virginia to live. I had been living at Warwick, New York, and serving the church there as pastor. I had received a call to be pastor in Virginia, and I accepted, taking my family there to live. After I had been in Virginia some time I received a letter from the firm where I had worked in New York begging me to come back and they would give me more money than I had formerly received. The church at Warwick found this out, and they also wrote for me to return to them. This was a temptation to me. It is no use saying it wasn't, because it was, for I had a wife and family of little children to provide for. I was much distressed and perplexed as to what to do, and begged earnestly for the Lord to show me. One day this Scripture came forcibly to my mind, "No man, having put his hand to the plough, and looking

back, is fit for the Kingdom of God." That settled it! I wrote to the firm thanking them for their kind offer, but that I was settled in Virginia. I wrote the church also that I could not return to them giving them my reason. Our lives are filled with the providence of God, and often the interposition of the providence of God mercifully delivers us from the going further astray, and reaping the consequences of our own foolishness. We ought never to go without seeking the guidance of the Lord. Some will go their own way, and move to a farm or some place which is perhaps a hundred miles from the nearest meeting, and then wonder why they have become so cold and lifeless to the things of God. Is it any wonder? If we are so placed through circumstances over which we had no control, that is a different matter: but to move away from our brethren and church privileges for the sake of worldly gain is wrong and is only asking for trouble.

David had brought himself into trouble by his faithlessness and fear of Saul, forgetting all about the Lord, but now in his distress he turns to inquire of Him; and the Lord answered him; "Pursue: for thou shalt surely overtake them and without fail recover all." The Lord promised David more than he asked for. David wanted to know if he should pursue, and then if he should overtake, and God tells him to pursue, and promises him he shall surely overtake them: but God promises something for which David did not ask, that he should "without fail recover all."

No doubt in his heart David longed for this, but he could not ask for it; his heart must have been anxious for the safety of his and his men's wives and children, but it was too much to ask. Oh! how many times the Lord does give us so much more than we deserve, more abundantly than we can ask or think. He does not always do it in the way that we want Him to, but He gives us something better as He did Moses.

Moses wanted to go into the promised land with the children of Israel, but God said, "No." and He took Moses to Himself. Was not that better? Moses had carried the Children of Israel on his mind and heart for forty years; it was much better that he should be taken away, than that he should still be burdened with them. The Lord told David he should surely overtake, and without fail recover all. How sure are the promises of God. He makes them double sure to us.

In Israel a man could not be put to death by the witness of one man, there had to be at least two witnesses. So 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, saying, "there art a priest forever after the order of Melchisedec." These precious promises in this blessed Word, they are ours, we have a right to them, and God will not fail to fulfill them.

Notice here, though the Lord had

told David to pursue and promised he should overtake, he did not tell David in which direction to go. How did David know which way to go? Another providence showed him. David and his men came to the brook Besor; and there another trouble came to David. He only had six hundred men to start with, and then two hundred became so faint that they could go no further. When the discovery of the loss of all their belongings was made, probably none of them had thought about eating, but had just gone on, so that some of them became overcome with faintness. This must have seemed hard for David, for it seemed he had few enough men already. David was now seeking the Lord and walking in the right way. Though God does visit His children with chastisements for their sins, yet it is not always in the path of disobedience that troubles come upon us.

Sometimes our walking in obedience brings persecution and trials of our faith. Jesus was a man of sorrows and acquainted with grief, and yet He never committed a single sin.

These men becoming too faint to go on left David with but four hundred men. Gideon only had three hundred. The Lord showed him by the way they drank water who were the men he should take, and out of thirty-two thousand there were but three hundred left. There were some who got down on their knees to drink, and the Lord told Gideon were not the men for him. No, men like that would let the enemy come upon them unawares; but those who took up the

water in their hands and lapped like dogs, they were the men to go with the Gideon. The enemy would not come upon them unawares. Their manner of drinking water was such that their gaze would not be off the enemy while attending their temporal needs. Thus they foreshadowed that command of Christ to His disciples many centuries later: "Watch and pray lest ye enter into temptation." Satisfying our physical and temporal desires at the expenses of sacrifice of alertness against temptation is not becoming in a good soldier of Jesus Christ, nor would it do in Gideon's service.

I said another providence directed David. His men found a young Egyptian man, and brought him to David. They gave him food and drink, for he had been three days without any: and when he had eaten, he revived. This was unusual, for when anyone goes so long without food, it takes some time to recover strength even after a meal, and the young man was also sick; but he revived so that he could answer David's questions as to who he was; and his answers showed to David who it was who had taken all his belongings and burned Ziklag.

He said he was an Egyptian, servant to an Amalekite, and that a company of the Amalekites had burned Ziklag: he also said that three days ago he felt sick and this account of this young man is a beautiful type of one who is born again. He becomes sin-sick, and his former master, Satan, turns him out. Satan has no use for a sin-sick soul. The devil has

no more place in a prayer meeting any more than a believer has in a place of worldly amusement. There is no comfort there for a believer, not does he feel comfortable there. Neither is Satan comfortable in a company of praying souls.

You remember the Philistines once took the ark of the covenant from the Israelites into their own land, but they didn't know what to do with it after they had it. Nothing but trouble befell them. They had all sorts of plagues of emerods and mice and so on, until they were glad to be rid of the ark; and this is how they got rid of it: They made a new cart and tied two milch kine to it; and they laid the ark on the cart and let the kine take it where they would, and eventually it came to Kirjath-jearim, where it stayed until David came to the throne, when he had it moved. And how was it moved: They did the same thing as the Philistines, put it on a new cart. The Oxen shook the cart, and one man Uzzah took hold of the ark to steady it, but he was struck dead. This was contrary to the law of God. The Israelites had copied the Philistines and trouble came on them. The Lord's people can copy after the religion of the world. Nothing but failure and sorrow will come to them if they do. Be not conformed, etc. God had commanded that when the ark was to be moved it was to be borne on the shoulders of the priests by staves run through rings on the sides of the ark: but later on he did, and had the ark brought to the city of David in the proper

way; and when they brought it that way the priest went but six paces and then sacrificed. Why was that? Why was that? Oh! They were walking carefully now; they wanted to be sure they were doing that which was right in the sight of the Lord; and the ark was finally set in his place, with rejoicing.

From this young Egyptian David learned that it was the Amalekites who had done him so much damage; and it wasn't any wonder, for the Amalekites had suffered much at the hands of Israel, for God had sworn that he would have war with Amalek from generation to generation. David then asks the young man if he could bring him down to that company, and he said, "Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company." Oh! this sin-sick soul, that has been so long in Satan's service, after being fed and revived with living bread and living water, he does not want to again return to his former master. No he now lives and serves our Spiritual David. So the young man took David down to where the Amalekities were encamped, "Eating and drinking, and dancing, because of all the spoil that they had taken out of the land of the Philistines, and out of the land of Judah. And David smote them from the twilight even unto the evening of the next day; and there escaped not a man of them, save four hundred young men, which rode upon camels and

fled. And David recovered all that the Amalekites had carried away; and David rescued his wives. And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil nor anything that they had taken to them: "David recovered all." Of Jesus it is written he shall lose nothing but raise it up again at the last day.

The sacrificial atonement of Jesus Christ embraces the believer's person — body, soul, spirit. He will recover all from death and grave, corruption itself excepted.

My soul, take courage from the Lord;

Believe and plead His Holy Word:

To Him, alone, do thou complain;

Nor shalt thou seek His face in vain.

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LAW OF LOVE

"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. The chosen vessels of God's mercy who are redeemed from under the law keep and do the commandments of God. They cannot fail to keep His commandments. They are written in the heart and put in the mind. Paul said, "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws in their mind and write them in their hearts; and I will be to them a God and they shall be to me a people: And they shall not teach every man his 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.

This is the law of love that is

written in the mind and put in the heart. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour (Jesus) as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37,40.

Under the New Covenant, Jesus added a new commandment. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." Jno. 13:34. The love of God which is shed abroad in our hearts is evidence that we are the children of God. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." Jno. 13:35.

John was inspired by the Holy Ghost to say, "Whosoever believeth that Jesus is the Christ is born of God: And every one that loveth him that beget 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 grievous." — Jno. 5:1-3. Surely there isn't anything grievous in loving those of like precious faith. The chosen vessels of God's mercy do their whole duty in keeping the commandments of God. In this they cannot fail. Why, because His laws are written in their hearts and put in their minds.

Solomon said, "The words of the

wise (Jesus) are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished; of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man." Eccl. 12:11-13. In this the subjects of God's grace do their whole duty. They fear God and keep His commandments. David said, "The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous-altogether." Psalms 19:9. Solomon said, "The fear of the Lord is to hate evil, pride and arrogancy, and the evil way, and the forward mouth, do I hate." Prov. 8:13.

To hate evil is an evidence that they possess eternal life. They hate their evil ways. Our experience is like that of Paul. He said, "For that which I do I allow not; for what I would, that I do not; but what I hate, that do I. If then I do that which I would not, I consent unto the law (the law of Moses) that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do." Rom. 7:15-19. This is the warfare between the flesh and spirit.

Because of our daily sins and

transgressions, we receive the rebukes and chastisement of God. We so often do and say things which bring sorrow and grief to our souls. Our cry is like David, "Set a watch, O Lord, before my mouth; keep the door of my lips." Psalms 14:1-3. If David could keep the door of his lips, he would not be calling upon God in this instance; neither would we. God has condemned sin in the flesh in those whom He loves. Rebukes and chastisements of God are not an evidence of His hate, but rather a manifestation of His love. Paul said, "— My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; For whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Heb. 12:5-8. What a mercy it is to feel the rebukes and chastisement of God! They consume our beauty and pride and keep us meek and humble that we may esteem our brother better than we. Not only this but when we can feel the presence of the Lord, we can then pray and love our enemies. Not with the love that we have for those of like precious faith. It is in the sense of sorrow, tender compassion and pity; knowing that, if it had not been for the love and mercy of God, we, too, would be blind and enshrouded in darkness.

Those who love the Lord do and

keep His commandments. These commandments were given by God not in the Old, but in the New Covenant. They are not to be confused with the Ten Commandments which God gave to Moses. These commandments were broken. Man is too vile and sinful to keep them. They were not given that man should be justified by them. They never offered eternal life and salvation. But the purposes of these commandments is to show man how vile and sinful he is. They are a searchlight. The law reveals the enormity of sin. Paul said, "By the law is the knowledge of sin." He said that he would not have known sin but by the law. He would not have known lust except the law said: Thou shalt not covet. Read the 7th chapter of Romans, verses 7-24.

The law that God gave to Moses reveals the corruptions of our nature. It is like a straight edge. It portrays the crooks but has no power to make the crooked straight. It takes the hewing ax to straighten the log; even so, it takes the sword of God's spirit to hew us down. God said, "The crooked shall be made straight and the rough places plain—" Isaiah 40:4. Paul said, "If there had been a law given that could give life, verily righteousness should have been by the law." He further said, "By the deeds of the law shall no flesh be justified in his sight." If man could have been justified by his works of righteousness, it would not have been necessary for Jesus to come into the world, bleed and die. Paul

acknowledged that the law of Moses was good, just, and Holy but he confessed that he was carnal; sold under sin. Men may offer many remedies for sin but Jesus is the cure for sin. This was portrayed in types and shadows under the law. The victim was slain and the body of the leper was sprinkled with the blood. Jno. said, "The blood of Jesus Christ, His Son, cleanseth us from all sin."

1 John 1-7. The law had no power to pardon sinners. It demanded justice. Paul said, "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.

Jesus kept the law to a jot and tittle. He satisfied divine justice. He stood between the offenders and God who was offended. Through His crucifixion, death, and resurrection He brought in an everlasting righteousness to those that were given to Him by the Father. He came not to do His own will but 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 blessed of the Lord live in Jesus; they move in Him. Their being is in Him; they are His offspring. See Acts 17:28. They are His by birth. They are led from law to gospel. "The law was our schoolmaster to bring us unto Christ." They are justified by faith. They know the joyful sound. The gospel is music to their ears and soothing to the soul. They can separate law from gospel. They know the difference

between the works of man and the works of God which worketh in them both to will and to do of His good pleasure. They know the voice of Jesus. They follow Him. He is the way, the truth, and the life. "There is none other name under heaven given among men whereby we must be saved." Acts 4:12. "The law was given by Moses but grace and truth come by Jesus Christ." Jno. 1:17.

"Blessed are they that do His commandments, that they may have right to the tree of life, (Jesus) and may enter in through the gates into the city." Rev. 22:14. Essentially, there is only one church and one gate, yet there were seven churches in Asia as well as there are many gospel churches today through which the subjects of His grace are blessed to enter.

T. F. Adams

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Heavenly Father to remove from our midst our dear Sister, Sadie V. Barnes, who was born March 14, 1882, and died October 7, 1965, making her stay on earth 83 years, six months and 23 days.

She was the daughter of the late Henry West and Catherine Sexton West. She was married on June 10, 1900, to Alfred Winson Barnes and to this union five children were born.

She united with the Primitive Baptist Church at Bethlehem on Saturday before the third Sunday in June, 1897, and remained a faithful member until her death, always filling her seat at the appointed meeting time unless hindered by illness or divine providence.

Sister Barnes so lived that she left a good report by all that knew her, being of good Christian character, a loving and devoted mother and a good neighbor and friend of those with whom she came in contact. She loved to read the Scriptures and had a deep understanding of the spiritual truth contained therein, always loving to sit and talk about what great things the Lord had done for her.

She was in poor health for several years prior to her death, but remained able to

attend meetings. She became seriously ill and was taken to the hospital where death struck her about one week later. Her funeral was held on October 9, 1965, by her pastor, Elder A. L. McKinney assisted by the Rev. Herbert Bryan and the Rev. Clyde Dalton. She was laid to rest beneath a mound of beautiful flowers.

Therefore be it resolved:

First — That the church at Bethlehem has lost a dear and faithful member, whom we believe has been called from this sinful world to a home in that place where Jesus said, "I go to prepare a place for you..." Jno. 14:2. Therefore, we bow in humble submission to the will of our Heavenly Father who doeth all things well.

Second — That we extend to the bereaved family our sincere, heart-felt sympathy and commend them to the loving tender mercy of Jesus who is able to comfort them.

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

Done by order of Conference on Saturday before the first Sunday in December, 1965.

Bro. J. B. Holidia, Mod.

Bro. C. C. Reynolds, C. C.

Bro. C. C. Reynolds, Com.

OBITUARY

Brother John Lockhart Phelps was born September 8, 1888, and after several years of declining health, he passed away in Watts Hospital, April 3, 1965. Surviving are his widow, Mrs. Mattie Phelps; a daughter, Mrs. James A. Wade, R. F. D. No. 3, Mebane, N. C.; three sons, Wilford, R. F. D. No. 1, Cedar Grove, N. C.; Wyatt, R. F. D. No. 2, Hillsboro, N. C., and Jack Phelps, Mebane, N. C.; eleven grandchildren, two sisters, Mrs. M. H. Parker, Cedar Grove and Mrs. Ruth Monk, R. F. D. No. 3, Mebane, N. C.

Graveside services were conducted at the Cedar Grove Methodist Church Cemetery by his pastor, Elder Burch Wray and Rev. Clark Porter.

It was a great consolation to me to talk with him for he was well-read in the scriptures and firmly believed in the doctrine of salvation by grace. Brother Phelps was given patience to endure his afflictions and seldom complained when I was in his presence, except to express his regret for being unable to attend his church meetings and longing to meet with the believers of the truth. He realized there was nothing he could do to promote his salvation, but he believed that Christ died for the sins of His people, and they are given the faith once delivered to the saints, and to trust the True and Living God.

Brother Johnny was received into the

fellowship of Wheelers Church the fourth Saturday in January 1961, but was not baptized because of his health until the fourth Sunday in May following. He proved to be a loving and faithful member and was always mindful of the needs of the church.

Wheelers Church realizes its loss and extends to his family our deepest sympathy and may we be able to take comfort in the truth that he is at rest from his labors and his works do follow him, for the works of a child of God are the works that God works in both to will and to do of His good pleasure.

Done by order of Wheelers Church in conference, April 10, 1965.

Humbly submitted,
Ruben Bowes, Committee

OBITUARY

Sister Rachel Lee Duncan was born October 29, 1904, and passed away October 17, 1965. She was the wife of Baxter R. Duncan, a deacon of Roxboro Church, who survives; also a daughter, Mrs. Josephine Coats of Durham, N. C., two sons, Terrell K. Duncan of Burlington and Pello L. Duncan of Jackson, Miss.; the grandchildren and four brothers survive.

Sister Duncan was received into the fellowship of the church in Roxboro, June 2, 1957, and was baptized August 4th, following, by the pastor, Elder L. P. Martin. She remained a faithful member till death. She, by the grace of God, was always humble and tender in manner, and apparently she had a desire to walk softly before God's humble poor. She was blessed of God with health and strength to faithfully attend and care for her husband during his illness.

Sister Duncan loved the church and rejoiced and believed in the absolute sovereignty of God in all things. Could she but speak, I am sure she would say that her going was according to God's time.

While we miss her smiling face and feel her passing is such a great loss, we have been enabled to feel that this is a great gain to her. Oh how wonderful to be carried home to rest! "Precious in the sight of the Lord is the death of His saints."

May we be given to bow in humble submission to God's Holy Will. We have an humble hope that we will meet her one day where there will be no more separation, but continual praise and honor to Almighty God.

May we reconcile her loved ones to their loss and give them grace to look to Him for all things, and to feel that she is at perfect rest in the Paradise of God's love!

Therefore, be it resolved that a copy of this obituary be placed in our church records, a copy sent to the family and a copy sent to Zion's Landmark for publication.

Done by order of Roxboro Primitive Baptist Church in conference, January 1, 1966.

Humbly submitted:
Elder L. P. Martin, Moderator
Bro. George B. Walker, Church Clerk

OBITUARY

It has pleased our Heavenly Father to call from the walks of this life, Mr. Robert T. Wright, age sixty-four years. He is survived by his wife, Sister Bertha Wright, one daughter, Bettie Dallam, Rolling Hills, California; four sisters: Myrtle Stokes, Esther Nicholson and Lottie Wright, all of Oklahoma; Reda Broudrick of Paso Robles, California. Five brothers: Clint, Dewey, Vester Jesse and Clyde Wright, all of Oklahoma, and two grandchildren.

The last enemy, death, came to our beloved friend at his home, April 21, 1965. Mr. Wright, a native of Oklahoma, had resided in California twenty-four years. He was loved by his many friends at Bakersfield as an honest and respected citizen. We believe that God, who doeth all things well, blessed him with a love for the Old Baptist, although he was not a member. He showed a kind welcome in his home to the brethren. Our desire is that the Lord of all mercy will reconcile Sister Bertha Wright to his holy and righteous will.

Elder T. R. Jefferson conducted the funeral service at Green Lawn Memorial Park, Bakersfield, California. Paul was inspired to leave on record: "The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they that are heavenly, now this I say, Brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit corruption: "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." I Cor. 15:52.

We extend to the loved ones and family our heartfelt sympathy.

Walter B. Wilson, Church Clerk,
New Hope Primitive Baptist Church,
Bakersfield, California

OBITUARY

The Church of Harnett, Sampson County, North Carolina, being assembled in conference Saturday before the first Sunday in

May, 1965; requests that these lines be written in memory of our departed Sister, Mrs. Sarah Jackson Naylor. Sister Naylor was born September 24, 1885 and departed this life April 4, 1965, making her stay on earth 79 years, six months and eight days.

She was the daughter of Martin D. and Lizzie Strickland Jackson. She united with Harnett Primitive Baptist Church about 1910. Sister Naylor was married to Ashley Naylor and to this union were born six sons and seven daughters. Her husband, five sons, and seven daughters survive.

Sister Naylor was a faithful member of Harnett Church, and was never absent unless providentially hindered, always taking an active part in constructive matters relative to the church and community.

While she is missed by the church and mourned for by her relatives and friends, she is not mourned for as one without hope. She left behind evidence that there was implanted within, that living faith and hope which is an anchor of the soul both sure and steadfast; being a lover of the doctrine of salvation by grace, trusting not in her own strength but in Him who has declared that "All the Father has given me shall come unto me." Hence, the Harnett Church desires to bow in submission to our Father's Will, knowing that He doeth all things well.

Her funeral was conducted by her pastor, Elder J. M. Mewborn, assisted by Elder W. D. Barbour and Rev. Calcutt. Her body was laid to rest in the family burial plot in the church cemetery to await the coming of the Lord, at which time we hope to meet with her and all our loved ones who have gone from this world of sorrow to that home whose Builder and Maker is God, where sickness and death cannot enter and parting will be known no more.

Done by order of Harnett Church, Saturday before the first Sunday in May, 1965.

Elder J. M. Mewborn, Moderator
Bro. Avery Baggett, Honorary Clerk
Bro. Graham Jackson, Acting Clerk
Sister Avery Jackson,
Brother Graham Jackson,
Bro. Fuller Jackson, Committee

OBITUARY OF SISTER MAUDE DIXON SCOTT

By request of the family, and the wish of the deceased, I will attempt, in great humility and feeling of inadequacy, to write a brief sketch of our Sister, friend and loved one, Maude Dixon Scott.

She was born December 21, 1883, in Carteret County, North Carolina. She taught school for many years in Jones and Onslow

Counties, later moving to Wilmington, N. C., where she married her husband, the late Brother Edward J. Scott.

She and her husband both united with the Wilmington Primitive Baptist Church June 14, 1926, and were baptized the following Sunday, June 21, 1926, by the late Elder Ransom W. Gurganus, pastor, where both remained faithful and beloved members until their deaths.

She was a strong believer in Salvation by Grace, and her greatest pleasure for many years was to speak of the goodness of the Lord to her, all the days of her life. She was quick to defend the principles of right, and to lend a helping hand to those less fortunate than herself. She was greatly interested in the welfare of the church, and showed a keen interest in church affairs even after she was not physically able to take an active part.

We will miss her Godly conversation, counsel and guidance. Volumes of words and the consumption of much time would not do justice to this humble sister whose courage and faith were so visibly displayed in times of sorrow, it was an inspiration to this writer, and her Hope of a home beyond this world always seemed evident.

So far as she knew she leaves no living relative, however, she is survived by her husband's sisters and brothers, namely: Mrs. Olive Scott Higgins of Wilmington, N. C., Mrs. Cora S. Walton and Frank J. Scott of Jacksonville, N. C., where her body was laid tenderly to rest beside that of her late husband to await the morning of the resurrection, where she will see her Saviour, be like Him and be satisfied.

The lovely floral arrangements were only suggestive of the love, admiration and esteem in which she was held by her friends and loved ones.

We think of her quite often
And as we reminisce,
Of her Faith and Courage strong,
And her Hope that was so bright,
We feel that we would be remiss,
If we failed to say—
Salvation by Grace
Was the theme she loved.
Being taught by experience
And the Father above.
Her suffering now is over,
Her body is at rest, and
We feel she is with Jesus
And forevermore blessed.

Written by one who loved her.

Amie H. Benson

30 September, 1965

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PROVERBS
CHAPTER 29

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, shall give delight unto thy soul.

Where there is no vision, the people perish; but he that keepeth the law, happy is he.

A servant will not be corrected by words: for though he understand, he will not answer.

Seest thou a man that is hasty in his words? there is more hope of a fool than of him.

EDITOR

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Devoted To The Cause of Jesus Christ

"MY GRACE IS SUFFICIENT FOR THEE"

Dearly Beloved in The Lord:

In hope of eternal life which God, who cannot lie, promised before the world began, I, who feel to be the poorest of the poor, desire to write a few lines for the consideration of all who may be given the mind to read.

Before going further, may I quote the words of the apostle Paul as recorded in I Cor. 2:1-8. "And I, Brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God. How be it we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

Paul expresses my feelings in verse three. Quote: "I was with you in weakness, and in fear, and in much trembling; for, I realize that I am ignorant and unlearned, having no excellency of speech nor of wisdom, to express my feelings naturally speaking, much less declaring unto you the testimony of God. For this is done only by and through the revelation of Jesus Christ. My desire is, (if not deceived) to know nothing among you save Jesus Christ and Him crucified, **THE WAY, THE TRUTH AND THE LIFE**. If I be favored to do this, it will not be with enticing words of man's wisdom, but in the demonstration of the Spirit and of power. This I desire to do: (God willing), to write and speak the hidden wisdom of God in a mystery which God ordained before the world was unto our glory. Which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory.

For some reason, my mind has been exercised more or less on a few words contained in Paul's letter to the Church at Corinth. These words have been occupying my thoughts for the last several days, that is, at times I have been unable to concentrate on anything else. This scripture is found in II Cor. 12:9 as recorded by the Apostle Paul. "He said unto me, My grace is sufficient for thee: for

my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." In order that we may understand more fully what the Apostle had under consideration and why he made this statement, let us go back to verse seven. He says: "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness." II Cor. 12:7-9.

We see in verse seven that this thorn was given Paul for a certain or specific purpose. God had a definite purpose in this (as He has in all things) worthy of Himself. Someone may say, do you mean to say that God has a purpose in all things? Well, if He does not, I have no understanding of Holy-writ. In Ecclesiastes 3:1, we find these words: "To everything there is a season, and a time to every purpose under the heaven." Read on through verse eight, also read Isaiah 14:24, here the Lord is speaking by the mouth of the prophet, saying, "Surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand." In chapter 44.7 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, and shall come, let them shew unto them." Another witness is found in chapter 46: 9-11. "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure: Calling a ravenous bird from the east, the man that executeth My counsel from a far country: Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh." We see in this the purpose, lest he, Paul, should be exalted above measure through the abundance of the revelations. Had it not been for this thorn which was given to him in the flesh, He doubtless would have been exalted above measure. He no doubt would have been elevated in rank, station and dignity, raised high in his own estimation even above measure to the extent that he may have felt that he was deserving of some of the honor and glory through the abundance of the revelations. Hence this thorn was given to him to cause him to realize and to know that all power, all honor, all praise and glory belongs to God, the Giver of every good and perfect gift. This was good for the apostle, but did not seem good to him for he says: "I besought the Lord thrice, that it might depart from me. I have heard some say that

Paul prayed three times for the thorn to be removed. While the scripture does not say that he prayed, yet I would not object to the word prayer, for he most certainly was talking to the Lord.

However, it was not God's will to remove the thorn, it was not according to His Holy Purpose and Decree, for it to depart from the apostle, for we hear him saying in chapter nine, "And He said unto me: MY GRACE IS SUFFICIENT FOR THEE: FOR MY STRENGTH IS MADE PERFECT IN WEAKNESS. What is grace? Says one: "It is an unmerited favor." This is quite true, but Webster goes further than saying that it is just an unmerited favor. He says, Grace is THE UNMERITED FAVOR AND LOVE OF GOD TOWARD MAN IN CHRIST .Grace is a free gift, it is something that you could neither buy nor work for. Anything that you buy is not grace, neither is anything which you work for. If you had to lift one finger for it, it would not be free, hence it could not be grace. Because there is no grace except free grace. If it is not free, it is not grace. The grace of God that bringeth salvation was treasured in the Lord Jesus Christ before the foundation of the world in the mind and purpose of God, and is sufficient for all of God's children. It is sufficient for all who were chosen in Christ before the world began, the Church, the Bride, and Lamb's Wife. We hear Paul saying to Timothy: "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the

afflictions of the gospel according to the power of God; who hath saved us, and called us with an Holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." II Tim. 1:10.

The gospel does not give life and immortality, but it brings both of them to the light when Jesus appears. Another witness is found in I Peter 1: 18-21, quote, "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, WHO BY HIM DO BELIEVE IN GOD, that raised Him up from the dead, and gave Him glory; that YOUR FAITH AND HOPE MIGHT BE IN GOD."

"He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness." This doubtless meant more to Paul than if the thorn had been removed. Those sweet and precious words spoken by the Lord unto Paul, not to someone else, but directly to the apostle. "He said unto me, My grace is sufficient for thee." O what peace! What comfort and joy when He speaks unto one of

His little ones those gracious words! "My grace is sufficient for thee!" No wonder the apostle doubtless in a state of great rejoicing, could cry out saying, "Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong."

The grace of God has been, is now, and always will be sufficient for all the heirs of promise, the elect, all who were chosen in Christ before the world began. It was sufficient for Adam and Eve who after transgressing God's Holy Law, their eyes were open and they saw their nakedness, and sewed fig leaves together to hide their nakedness, but when the sun arose the fig leaves crumbled, the same is true of all man's works. Man's work never has and never will stand the test, because it is not by works of righteousness which we have done, but according to His mercy, He saved us by the washing of regeneration and renewing of the Holy Ghost, which He sheds upon us abundantly through Jesus Christ our Savior. Although those fig leaves did crumble, we see that they were not left naked for God clothed them with skins, which is figurative of the blood of the Lord and Savior Jesus Christ which cleanseth His people from ALL SIN.

God's grace was sufficient for Job who was afflicted with sore boils from the soles of his feet to his crown, even his wife seemingly

had no pity for him, for she said, "Dost thou still retain thine integrity? Curse God and die. But he said unto her, Thou speaketh as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." Job 2:9,10. Even when the news came that all his substance had been destroyed and his servants, and also his sons and daughters had been killed, we find recorded that "Job arose and rent his mantle, and shaved his head, and fell down upon the ground and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave and the Lord hath taken away; blessed be the name of the Lord." Job 1:20,21.

"He said unto me, My grace is sufficient for thee." This grace was sufficient for Shadrach, Meshach, and Abednego, for it delivered them from the fire which was hated seven times more than was wont to be hated. This grace delivered Daniel from the den of lions. This grace was sufficient for Jonah, who was made to pray unto the Lord, his God out of the fish's belly. We hear him saying, "I cried by reason of mine afflictions unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice. Jonah 2:1,2. He was made willing even in the belly of hell to be God's anything, for we hear him saying in verse nine, "But I will sacrifice unto thee with the voice of thanksgiving; I will pay that, that I have vowed, SALVATION IS OF THE LORD. And the Lord

spake unto the fish, and it vomited out Jonah upon the dry land." Evidence of the sufficiency of this grace is also found in the experience of John the Baptist, the forerunner of Jesus, notwithstanding, he had baptized Jesus in the River of Jordan, and had seen the Spirit of God descending like a dove and lighting upon Him: And heard the voice from heaven saying, this is My beloved Son, in whom I am well pleased, yet when he was shut up in prison, he became in doubt and sent two of his disciples to Jesus saying, "Art thou he that should come, or do we look for another." St. Matt. 11:2:3. John desired more evidence, but received only a renewal of what he already had, for Jesus said, "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt. 11:4,5.

Another witness is found in the parable of the prodigal son, who after wasting his substance in riotous living began to be in want. For there had risen a mighty famine in that land. And when he came to himself, he said. "How many servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and I will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose and came to his father. But

when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." St. Luke 15:13-25.

The same is true in the case of a certain man that went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, looked on him, and passed by on the other side. This certain man was in a miserable condition, yet received no help from the priest nor Levite, which to me represents the chance system. The religious professors of the world advocate that God would be unjust if he did not give every one a chance. As far as I know, everyone does have a chance. This certain man had two. But neither did him any good, and he was only half dead. And if two chances did this man no good and he only half dead, I fail to see how a chance would help one who is completely dead. But

thanks be to God, this certain man was not left in this condition. This grace which was treasured in Christ before the world, was sufficient for him, for we see that "A certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Luke 10:36-36.

This certain Samaritan is a beautiful type and figure of Jesus Christ, who came not by chance but on his journey. We hear Him saying, I came down from heaven, not to do my will, but the will of Him that sent me, and this is my Father's will that sent me: **THAT OF ALL THAT HE HATH GIVEN ME I SHOULD LOSE NOTHING.** Again, we hear him saying, "Even the Son of man came not to be ministered unto, but to minister, and to give my life a ransom for many." Matt. 20:28. And these many are those of which He should lose none. These are His Sheep. And He declared in St. John 10: 27-30: "My sheep hear my voice, and I know them, and they follow Me. And I give unto them eternal life, and **THEY SHALL NEVER PERISH, NEITHER SHALL ANY MAN PLUCK THEM OUT OF MY HAND.** My Father which gave

them me, is greater than all; **AND NO MAN IS ABLE TO PLUCK THEM OUT OF MY FATHER'S HAND."**

"And He said unto me, My grace is sufficient for thee." Good news dear saints, sweet comforting words, spoken by the Son of God, The Redeemer, The Great Captain of your salvation, the Savior of poor sinners, the One that loved you with a love that was so great that He left the singing of angels, laid down the glory which he had with His Father, and came to this sinful world, made of a woman, made under the law, to redeem them that were under the law. **AND HE DID REDEEM THEM WITH HIS OWN PRECIOUS BLOOD,** which was shed on the rugged Roman cross when He bowed His precious head and said, "IT IS FINISHED." Yes, He laid down His life for His Bride, He died that she might live, He not only died for her, but He was buried for her. He arose from the grave the third appointed morning for her. He ascended to His Father for her, and is now seated at the right hand of His Father, making intercessions for her according to the will of God, and some sweet day, He is coming back. The same Jesus that went up into heaven is coming for His Bride — The Church. He bought her. He paid the full redemption price. Yes, when He calls she will answer, every member of His Body, though it be sleeping in the tomb, will hear His Voice and come forth in the glorious likeness of the Lord and Savior, Jesus Christ, and be wafted on the wings of His love to

that sweet and happy home that was prepared for all His Saints. Where there will be no sorrow nor sighing, where pain and death is felt and feared no more. Yes, the grace of God is sufficient to land every one of His children on Canaan's bright and happy shore, and Heaven will not be full until every heir of the kingdom of God is carried home. O how wonderful, to be blessed with a sweet and precious hope of being embraced in that number. No matter how low down we be in the valley of darkness and despair, when He speaks to us saying, "My grace is sufficient for thee." We can say with Paul, "Most gladly therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."

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

"I WILL HAVE MERCY"

Dear Brother and Sister Adams,
 I have thought for the past week that I would write you and your family. I hope you are well. I feel some stronger than I did for a while after my loved one passed away. Yet, I feel that I can never be the same, as while my loved one was with me and the children.

When I think of what a great blessing that God gave me and the children, I try to praise Him for such a gift for the fifty-nine years that we lived together. I had to turn my back on her in November, knowing I could never have her with me in this life again. My heart is heavy and my

eyes are full of tears.

When Christ went in to death where His bride was, He, in His resurrection, brought her up from death. I am sure Christ and his bride will live together some sweet day.

Brother Adams, I could not say to my loved one what Christ said to His bride: "I go to my Father;" but He left words that mean so much to His Bride's family: "I will come again and I will receive you unto myself that where I am, ye may be also." I go to the tomb of my bride, but I cannot do what Christ did for His Bride.

Brother Adams, I hope to get away for a few minutes from that which saddens my heart so much. There has been a few times lately when I felt there is not anything that comes into my life that is not to the praise of God, yet I am not submissive to His will at all times. When I can take a summary of my life from my childhood until now, it is very plain to me that God has shown mercy to me all the days of my life.

I cannot see any reason more than this: God said, "I will have mercy on whom I will have mercy." I became afflicted, not in body, but in grief of soul, somewhere near the age of six or seven years. I was not a well child from that age because of my sins. I saw something which I felt justly doomed me to hell after death. The only reason I have for that blessed hope is that from time to time there have been a few moments in my life that I felt if God has not spoken to me by His Spirit, then I have no hope of eternal life. I

am now numbered with the aged and this I realize is true. I would be a happy man if I could know that I am one of the family of God with whom I have been numbered for upward of fifty years. I am not ashamed to tell you the children of God are the most blessed people on earth. I feel I saw the old Predestinarian Baptist Church in the years of my teenage, when the church members girded themselves with a towel and began to wash the feet of the brethren. Something spoke within me three times and said, "Behold the Church of God!" I would have given the world if it had been mine, to have been as I saw these people, humble babes in Christ.

They have not faded until today. They still look good to me. It has been over sixty years since I saw the first time, the Old Baptist Church. If I am not mistaken the the same God which revealed the church to me, called me to the ministry. If I am deceived in one I am deceived in the other. God knows my heart and it has been my desire to preach the truth as it is in Christ our Lord. I have no confidence in the flesh. I want to believe the things that God has given me to believe when the time comes to depart this life.

I do not want to take up space in the Landmark unnecessarily, but I would be very grateful if you will print the following: My children and I want to express to the many Brethren, Sisters and Friends, our feelings for the great kindness shown our loved one and us. We loved her so dearly and so many did visit her in her sickness

and death. She enjoyed their presence so much; I wish I could see everyone face to face and tell you what you all meant to me and the children. I stood by her bedside as she offered her hand to many friends. Often her pleasant smile followed the handshake. Many thanks to all the Elders who attended the funeral and the Elders that were present and did not speak. Again, thanks to any and all for your kindness.

Your Brother in hope,
Elder J. C. Dunbar
1542 Airview Drive,
Mount Airy, N. C.

Our heart-felt sympathy goes out to Dear Brother Dunbar and his son and daughter in the loss of his precious wife and their precious mother. They were a devoted family and lovers of the truth. May the Lord reconcile and bless them to be submissive to His will.

Editor

A DREAM

Dear Elder Adams:

I am enclosing a check for three dollars to renew my subscription for Zion's Landmark. I, like others, enjoy reading it very much. I was brought up under the Old Baptist doctrine, and I cannot understand why anyone does not see or believe in predestination, if they read the Bible.

Mr. Adams, sometime ago I had a dream and in my dream, I thought that I viewed Jesus and He spoke to me these words: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. This

was one of my dreams. I wanted to tell my Brother, Elder Fred W. Rhodes, who has now departed this life. I never felt that I could talk to him though. I guess I felt too unworthy to talk to him. I know no other reason. I just believe in long-suffering, and I feel sometimes that I have not suffered enough? But God is the Judge of these things and if it is His will to cause me to suffer, I will certainly suffer more, and if so, may our God grant that I will be given long-suffering and may I be enabled to patiently endure the suffering that comes my way.

For a year I have been under a doctor, with a heart condition. It gives me quite a lot of trouble. But I try to look to the good Lord to heal me of my condition, if it be His will. I lie awake much these nights. I said lie, but I am usually in a sitting position. I asked my family about going to Durham, for I wanted to go to church. I knew the little church my brother was pastor of, so we went and I enjoyed it so much. As I sat among those dear people, they did look good to me. I believe I had the witness within that these people are my people.

Brother Adams, I want to see you, for I love God's people. I do miss my brother, Fred. I miss his letters too. He did write me now and then. I still have every letter he wrote me since I was married, for I left the flock to go with the man I married. We settled here to make our home in Gastonia, about twenty-two miles below Charlotte, but I have missed

my family and the church I was brought up in. We do not have a Primitive Baptist Church in Gastonia. I wish there were one here though.

I read your editorials in the Landmark and they are a comfort to me. In closing I hope you and yours are well. And when you bow at the throne of Grace, please remember this poor sinner in your prayers.

An unworthy friend,
Mrs. G. C. Gates
1318 W. Davidson Ave.
Gastonia, N. C.

THE UNSEEN HAND

Dear Brother Adams,

Inclosed are three dollars to renew my subscription to Zion's Landmark for a year. I do enjoy reading the sweet experiences of the Brethren and Sisters, they have such great experiences to tell.

Brother Adams, if it is the Lord's will, I hope to write a few words of what I saw and heard on Easter Sunday night in 1954. We had been to Harris Springs Church and heard Elder Nash that day. I enjoyed his sermon immensely. I was at home alone that afternoon and night. I had outside work to do and I had gone outside for this purpose and was almost to the barn, when I turned and looked back at the house and I made the remark: "It is almost dark and I am here alone, when I heard a voice say: "Except the unseen Hand." I heard this as plainly as if someone had spoken to me, but there was nobody present. My eyes were blinded with tears as I stood there thinking of what I had heard and felt.

I finished my work and returned to the house, it was news time but I was not hearing a word of what was being said over the television, so I turned it off. I picked up the Bible and I was reading St. Mark 15:16. I read most of two chapters, the death, burial and resurrection of Christ. Then my eyes strayed away, and I would read a little more and again my eyes would stray as if I were trying to see something on the wall. I closed the Bible and said, I can not keep my eyes on the Bible so I will prepare for bed and see if I can sleep. This I did, turned off the light and climbed into bed, but there was no sleep for me. Oh, no. I was in Jerusalem and in the Mount of Olives. I could see the buildings and trees away off and they were so pretty. I was walking on the shores of the Sea of Galilee. Oh! It was beautiful! The water was clear blue and apparently it was still and calm. There were no waves to mar its beauty. I walked on and saw the sepulchre where Christ was buried. I was standing by it and looked in and saw I was at Christ's feet. At His feet I humbly begged for mercy. I looked at His body but His head was not there, but the print of His head was there where His head had been. The body was wrapped in linen as in the 15:46 chapter and verse of St. Mark which reads: "And he bought fine linen, and took Him down, and wrapped him in the linen, and laid Him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre."

I saw and and heard this on that Easter Sunday night, It is not a dream, I know.

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the
sea
And rides upon the storm.

Brother Adams, at times I feel so cast down, so full of doubts and fears! and if I know anything of God's work and love, it was not taught me by man and I know what I saw and heard was not man's work.

I hope you and Sister Adams are well and will have a mind to come to Harris Springs again soon, for I love you Primitive Baptist People.

Your sister in Christ,
I hope,
Susie Batchelor
611 North Emory St.
Covington, Ga.

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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. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid. See or write to Mrs. F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
Willow Spring, N. C. 27592

Associate Editor

ELDER J. M. MEMBORN
Willow Springs, N. C. 27592

Vol. XCIX

No. 8

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VIEWS ON MATTHEW 9:36-38

Dear Brother Adams,

If you are given a mind to write on it, I would be very grateful to have your views on the following scripture. Matt. 9:36-38. The scripture was on my mind for over a month, sometime ago, and it returned when we received Elder Atkinson's letter a couple of days ago saying he could not come, and I cannot get rid of it. At the present we have no prospect for a visiting minister to come to our Union Meeting or at least not to my knowledge. My husband has gone to Oklahoma for their meeting next weekend.

I hope all is well with you and yours.

From the least of all,
Mrs. Grace Jefferson
P. O. Box 556,
Somerton, Arizona 85350

Inasmuch as this scripture has been on the mind of our sister for sometime, she could perhaps give

a clearer interpretation of its true import than I. The verses referred to read as follows: "But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples: The harvest truly is plentiful, but the laborers are few, pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matt. 9:36-38.

An effort to get the true meaning of any portion of God's sacred word by carnal reasoning is as sounding brass or a tinkling symbol." Jesus said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, are spirit and are life." Jno. 6:63. "When Jesus saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Jesus Christ "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. 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." Isa. 53:3-5. So He knows the need of the subjects of His grace both natural and spiritual.

It is said, "They fainted." but this expression is not to be taken literally, but in spirit for they be-

came fatigued in spirit as well as in body, from journeying from place to place to hear the word and their minds were burdened and worried from the various traditions and doctrines of the scribes and Pharisees which had now become chaff and husk and no longer satisfied their drooping souls. They were now as sheep scattered, having no shepherd. They were like those of whom the Psalmist spoke: "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." Psa. 107: 4-7.

Seeing their destitute condition like sheep having no shepherd, Jesus was moved with compassion, and saith unto His disciples, "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Luke 10:2. The scribes and Pharisees were laborers but they were like the shepherds of Israel of old. They fed themselves and not the flock. They were more interested in fleecing the flock to satisfy their greed for gain. They devoured widows houses. The Savior said, "And for pretense make long prayers." Matt. 23:14. They caused divisions, they deceived the hearts of the simple. Paul warned the brethren to beware of such men. He said, "Now I beseech you, Brethren, mark them which cause divisions and offences contrary to

the doctrine which ye have learned: and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly: and by good words and fair speeches deceive the hearts of the simple." Rom. 16:17, 18.

These men were not laborers, they were loiterers. It appears that there were more of them than there were laborers. The Savior said: "The laborers are few." There is a vast difference between loiterers and laborers. The former were not concerned about the lost sheep, they were idlers—lazy and indolent. They did nothing to strengthen the feeble knee, nor bind up that which was broken, nor to lift up those who had a heavy heart, nor did they encourage those who felt to be loss. Jesus was now about to call the disciples. He said to them: "The harvest truly is plenteous; (meaning the large number of God's elect, which were in these cities, towns, and villages, and other places were teachable subjects, seeking to know the truth and feeling the need of a Savior), but the laborers are few; Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." His disciples, His laborers, bound up the wounds of the broken hearted; they preached Jesus, who is he Savior of sinners, the one who said, "I come not to call the righteous but sinners to repentance," they fed the hungry — the bleating sheep and lambs. Jesus said, "I come not but to the lost sheep of the house of Israel," and this was the doctrine which the laborers preached.

The time had ripened and the

time was drawing near when these sheep who had strayed from hills to mountains, should be brought into the fold. There were not just a few, but many. Therefore the Savior said, "Pray therefore the Lord of harvest, that He will send forth laborers into His harvest." Jesus said, "Pray ye therefore the Lord of the harvest." When Jesus speaks, He speaks with power and force, so this command came with force and power.

Jesus said: "The words that I speak unto you, are Spirit and are life." His commands were and are obeyed. Words spoken for prayer are not prayer if they are pretentious, for prayer is a sincere desire of the heart, and if Jesus gives us a prayerful heart, He also indites into our hearts a sincere desire, He causes us to feel a great need for what we are so impressed to beg for. His word conveyed the same force when He said "Let there be light and there was light." The same was true when He said to His troubled disciples: (for the time was drawing nigh when He should depart from this world.) "Let not your heart be troubled; ye believe in God, believe also in me." Jno. 14:1. The words of Jesus came with force and were attended with power. They never return unto Him void. The Prophet said, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall My word be that goeth forth out of My mouth: it shall not return unto me void,

but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." Isaiah 55:10,11.

The prayers of the righteous are not comparable to the prayers of the scribes and Pharisees who pray to be heard of men. Prayer is a gift of God. It is a perfect gift. "Every good gift and every perfect gift comes down from the Father of light in whom there is no variableness neither shadows of turn." Prayer does not necessarily proceed from the lips, but from the heart. It is given by grace through faith, without which it is impossible to please God. The evidence that one's prayer is heard and answered is that he receives that for which he petitions. John said, "And if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him." I Jno. 5:15.

If we petition God to send more laborers into His harvest, and our prayer is prompted by the Spirit of God, given by grace through faith, God will surely send them. If the Lord of the harvest sends them, this is evidence that we have the petitions that we desired of him. We may feel that we would rejoice to see one or more visiting ministers at our Union Meeting, but this is not for us to decide; however, if this is of Him, it will be fulfilled. The Lord knows what is best for us. It is like one writer said: "Comforts are often suspended that convictions may be deeper impressed."

When the Lord called His twelve Apostles, He knew the need

for others also to labor in His harvest. Therefore, He appointed seventy more: "After these things the Lord appointed another seventy also, and sent them two and two before His face into every city and place, whither He, Himself would come. Therefore said He unto them: The harvest truly is great, but the laborers are few: Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." Luke 10:1,2. The number of disciples had greatly increased from a hundred and twenty to three thousand, and from thence to five thousand, and after that a multitude of men and women were added. Surely there was a need for this number of laborers. Where there are but few disciples, but few laborers are needed. The work of the laborers is not to quicken dead sinners, for "It is the Spirit that quickeneth." Their work is to feed the sheep and lambs. When the gospel is preached, there is a need for it, it is food for those who hunger and drink for those who thirst. Laborers are known by what they preach and the fruit they bear. Paul said: "As it is written: How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Rom. 10:15.

May our sister rest assured, that if more laborers are needed, the Lord will take care of the need. The Apostle Paul being inspired to write, promised: "My God shall supply all your need according to His riches in glory by Christ Jesus. Now unto God and our Father be glory for ever and ever. Amen." Phil. 4:19,20.

T. F. Adams.

OBITUARY

In memory of our dear Sister Julia Francis Langdon Pleasant, who was born November 29, 1889. Sister Julia was married to Brother M. B. Pleasant, February 14, 1909. To this union was born ten children: three sons and seven daughters, all of whom survive her, together with twenty grandchildren and two great-grandchildren.

Sister Julia united with the church July 22, 1923, and was baptized the same day. She was a faithful, loving wife, mother, grandmother and Sister in the church.

Sister Julia was given a hope through faith to believe that salvation is by the grace of God. "Now abideth faith, hope and charity, these three; but the greatest of these is charity." I Cor. 13:13. Charity, we feel is the love of God shed abroad in the hearts of His people. Sister Pleasant was a recipient of that love which she manifested in her walk, and in her talk and to know her was to love her. We feel that she manifested the fruits of the Spirit of God, which are love, joy, peace, long-suffering, gentleness, goodness, faith, temperance and forbearance. Paul said: "For to me to live is Christ and to die is gain." We feel these words are so fitting in the life of this dear Sister.

Sister Julia faithfully filled her seat in her church until the Lord saw fit to call her home on March 22, 1965. The duration of her life was seventy-six years. Her dear husband, sons, daughters, friends and all who knew her will miss her, but to die in the flesh is to live forever to them who love God.

We believe that her soul and spirit is resting in the Paradise of God, there to await the second coming of the Lord and Savior Jesus Christ, when He will take His jewels home to rest in eternity.

Her funeral was held in Sandy Grove Church where her membership was, and was conducted by her pastor, Elder Calvin T. Harward, assisted by Elder T. F. Adams. Her body was laid to rest beneath a beautiful mound of flowers in Montlawn Memorial Park. May we be blessed to continue to believe in the same faith that Sister Pleasant made manifest during her lifetime—love and hope through trials and tribulations. She was kept strong in the faith and has now gone on to reap her reward through our Lord and Savior Jesus Christ.

Done by order of the church in conference, June 19, 1965.

Elder C. T. Harward, Moderator
 Brother C. L. Ogburn, Clerk
 Sister Lennie Dupree,
 Sister Eurice Ogburn,
 Brother C. L. Ogburn, Committee

OBITUARY

In memory of Brother Henry Gurganus, I endeavor to write a few lines, with such ability as God blesses me with. He was born October 5, 1883, and died July 6, 1965. He was married once and was blessed with a very creditable family of sons and daughters.

In May, 1963, he was impelled to go before the church at North East, and state his case and the church received him with open hearts, however, the church was his home for only a short while, because it pleased the Lord to call him home to that haven of rest. He was afflicted and largely confined to his bed for a long time, but he endured his afflictions with great patience. Paul said: "Tribuation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed in our hearts by the Holy Ghost which is given unto us."

On July 6, 1965 the death angel visited Brother Gurganus and called him home where the children of God enter into the great rest that no mortal tongue can describe.

The funeral was conducted in the Family Cemetery by Elder L. L. Yopp. Written by the request of North East Church in conference Saturday before the third Sunday in August, 1965.

Written by a brother in Christ, I hope,
Joseph H. Morton
R. F. D. No. 2, Box 68,
Jacksonville, N. C.

OBITUARY AND RESOLUTIONS OF RESPECT

Brother Charlie Westbrook was born October 29, 1875, and he died July 20, 1965, making his stay on earth ninety years, lacking three months exactly. He united with Roxboro Church, September 1, 1917, and remained a faithful member the rest of his life. He attended services as often as his health would permit. He seemed to enjoy the services and fellowship with the members and friends very much indeed!

Brother Westbrook was married first to Miss Mamie Morton. To this marriage three children now survive. Two sons, Bernice and Alvin, and a daughter, Mrs. Elizabeth Dunevant. After the death of his first wife, he married Mrs. Virgie Owen, who now survives.

Be it Resolved:

First: That the church bow in humble submission to the will of God, who has declared the end from the beginning.

Second: That we implore God's richest blessings be upon the bereaved family, with such ability as it pleases the Lord to give us.

Third: That a copy of these resolutions be entered upon our church records, a copy be sent to the family and a copy be sent to Zion's Landmark for publication.

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

BEAR CREEK**PRIMITIVE BAPTIST ASSOCIATION**

The Spring Session of the Bear Creek Primitive Baptist Association will convene the Lord willing, with the Lawyers Spring Church, Anson County, N. C., Friday before the first Sunday in May, 1966, and will continue through Sunday. Lawyers Spring Church is located at the Southern edge of the little town of Peachland, N. C., and Highway No. 74. The Baptist are cordially invited to attend and especially our ministering brethren.

For further information contact Elder J. T. Jones, Rt. 1, Box 515, Marshville, N. C., Phone 624-2322, or the undersigned.

Troy A. Williams,
Association Clerk
Rt. 7, Box 624
Monroe, N. C.
Phone 753-1414

CHANGE OF MEETING TIME OF THOMAS GROVE CHURCH

The Thomas Grove Church of the Blue Ridge Association has changed its meeting time to the second Saturday and Sunday in each month at 11:00 a.m., from the fourth Saturday and Sunday in each month at the same hour. The Communion time and foot-washing time will be held, the Lord willing, the second Sunday in June.

Noel Tilley, Clerk

UNION NOTICE

The Lower Country Line Union was appointed to be held with Surl Church, beginning Saturday before the fifth Sunday in May, 1966. Elder Jack Hawkins was appointed to preach the introductory sermon, Elder L. P. Martin, alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield,
Union Clerk

ANGIER UNION MEETING

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 May, 1966. Elder T. F. Adams was chosen to preach the introductory sermon and Elder S. J. Sauls, alternate. Raleigh Church is located on New Bern Avenue, thirteen blocks from the Capitol building, on left side of avenue going East.

All lovers of the truth are cordially invited to attend, and a special invitation is extended to our ministering brethren.

J. R. Thompson,
Union Clerk

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MARCH 15, 1966

No. 9

PROVERBS CHAPTER 29

He that delicately bringeth up his servant from a child, shall have him become his son at the length.

An angry man stirreth up strife, and a furious man aboundeth in transgression.

A man's pride shall bring him low; but honour shall uphold the humble in spirit.

Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not.

The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.

Many seek the ruler's favour: but every man's judgment cometh from the LORD.

An unjust man is an abomination to the just; and he that is upright in the way is abomination to the wicked.

CHAPTER 30

The words of A'gur the son of Ja'keh, even the prophecy: the man spake unto Ith'i-el, even into Ith'i-el and U'cal.

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.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C. 27592

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Devoted To The Cause of Jesus Christ

“DWELL IN UNITY”

Dear Brother and Sister Adams,

Herewith we greet you with love through Jesus Christ, who was delivered for our offenses and was raised for our justification. We are also renewing our subscription to Zion's Landmark.

I have been wanting to write you dear folks, and thank you for your love and kindness through Christ Jesus, that we received while we were among you. Words can not express the joy we received from your manifested love and fellowship while we were there. Everywhere we went, there seemed to be so much love and fellowship. It brings to mind the words of David: “Behold, how good and how pleasant it is for brethren to dwell together in unity!” Psa. 133 1. All the preaching we heard, gave praise, honor, and glory to the Only True and living God, who gave His only begotten Son, a ransom for all.

There are many alls used in the scriptures. I believe the all used here carries the same meaning as that used by Jesus when 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.” Jno. 6:37.

There is only one Savior, for it is written: “The angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy

womb, and bring forth a son, and shalt call His name JESUS. Luke 1:30,31. Luke further said: He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end. Luke 1:33. Matthew says, “She shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins.” And Paul tells us, “There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all. But unto everyone of us is grace given according to the measure of the gift of Christ.” Eph. 4:4-7. There is one church, the church of Jesus Christ, and this church is of Him, to Him and through Him and is complete in Him, chosen before the foundation of the world, and being manifest here in time.

Jesus said while here on earth: “And I say also unto thee, that thou art Peter and upon this rock— Jesus Christ — I will build My church; and the gates of hell shall not prevail against it.” Matt. 16:18. Christ finished His work while here on earth, and time is bringing to pass that which He finished and was declared by God from the beginning. The Prophet, Isaiah said, through inspiration: “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: — yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isa. 46:9-11. This was written after the resurrection and ascension of the Savior. There is no mistake about who built this church, or upon what foundation.

Isaiah went further by saying: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, (Christ) a tried stone, a precious corner stone, a sure foundation: He that believeth shall not make haste?" and David said, "The stone which the builders refused is become the head stone of the corner. (That stone is Christ upon whom His church is built.) This is the Lord's doing; it is marvelous in our eyes." Psa. 118:22,23. There are many pharisaical churches. These are contaminated with law worshipers—that is they base their salvation on their own works, and they teach for doctrine the commandments of men. Therefore Jesus said: "Ye hypocrites, well did Esaias prophecy of you saying: This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrine the commandments of men." Matt. 15:7-9. God is not honored by such a doctrine. The Prophet Isaiah said: "All our righteousnesses are as filthy rags." And this is the ex-

perience of every human being who has been dealt with by God our Savior, for the Lord reveals unto them their true condition before Him, and they are then enabled to see as Isaiah said: All our righteousnesses are as filthy rags, and they feel as did David of old: "I am a worm and no man!"

Now are we made free by the works of the law or by the blood of Jesus Christ? John says, "that which is bound by the law is in bondage, but the truth makes us free." When one is convicted of sin, he flees to the law for refuge and makes a desperate effort to keep that law, for his conviction is that the way of salvation is through keeping this law. He feels that he must do good and cover his sinful life that he now sees he has lived all the days of his life. But can he keep it? Paul said: "By the works of the law shall no flesh be justified." "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school master to bring us unto Christ, that we might be justified by faith." Gal. 3:21-24. That is, the quickened sinner endeavors to keep the law in an effort to please God by his good works, but the

harder he tries, the greater failure he finds himself to be, until he comes to the end of the law and finds that he is a failure in the Lord's sight and has grown more and more sinful and displeasing to God. In this condition the poor sinner begins to beg for mercy rather than offer his own righteousness, and there The Dear Lord comes to the rescue of this poor sin-sick-soul, and here he learns the truth of this scripture — "Wherefore the law was our school master to bring us unto Christ, that we might be justified by faith," and not by works. He can now see that that which is bound by the law is in bondage, but the truth makes us free. See John 8:31,32.

Jesus came here for a specific purpose and that purpose was to do the work that the Father sent Him here to do. He 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." Jno. 17:1-4.

This work was: "As Thou hast given Him (Christ) power over all flesh, that He should give eternal life to as many as Thou hast given Him (Jesus). And this is life eternal, that they might know Thee,

the only true God, and Jesus Christ whom Thou hast sent. I have glorified Thee on earth. I have finished the work which Thou gavest me to do — 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 have given unto them the words which thou gavest me; and they have received them and have known surely that I came out from Thee, and they have believed that Thou didst send me. I pray for them: I pray not for the world, but for them which Thou hast given me; for they are Thine. And all mine are Thine, and Thine are mine, and I am glorified in them. —and now I come to Thee— I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world." Jno. 17:2-16.

A Pharisee, who was a lawyer, asked Jesus: "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 prophets.

May the Lord bless and keep you.

An unworthy Brother and Sister in hope,
Austin M. and
Myrtle Tipton,
733 7th St.
Hollister, California 95023

THE DREAM

Published By Request

The following article taken from the American Banner, published at Pittsburgh in 1871, was handed to us by Mr. A. W. Arehart, of near Center, with the request that it be published in the Register:

The last time I saw Anthony Sherman was on the fourth of July, 1859, in Independence Square. He was ninety-nine and very feeble. Together we went into Independence Hall. Seated ourselves on one of the wooden benches my aged companion said:

"I want to tell you an incident of Washington's life—one which no man knows except myself, and, (if you live, you will before long see it verified. Mark the prediction! You will see it verified!"

I give the following narrative as near as possible in his own words: "When the bold action of our congress, in asserting the independence of the colonies, became known in the old world, we were laughed and scoffed at as silly, presumptuous rebels, whom British grenadiers would very soon tame into submission; but undauntedly we prepared to make good what we had said. The keen encounter came, and the world knows the result. It is easy and pleasant for those of the present generation to

talk and write of the days of '76 but they little know, neither can they imagine, the trials and sufferings of those fearful days. And there is one thing that I much fear, and that is the American people do not appreciate the boon of freedom. Party spirit is yearly becoming stronger and stronger, and without it is checked, will at too distant day undermine and tumble into ruins the noble structure of the republic. But let me hasten to my narrative.

From the opening of the revolution we experienced all phases of fortune, now good and now ill, at no time victorious and other times conquered. The darkest period we had, however, was, I think, when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of 1777. Ah! I have often seen the tears coursing down our dear commander's careworn cheeks, as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington going to the thicket to pray; well, it is not only true, but he used to often pray in secret for aid and comfort that God, the interposition of whose Providence alone brought us safely through those dark days of tribulation.

One day, I remember well the chilly winds whistled through the leafless trees, and the sky was cloudless, and the sun shining brightly. He remained in his quarters nearly all afternoon alone. When he came out I noticed that his face was paler than usual, and that there seemed to be some-

thing upon his mind of more than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters of the officer I have mentioned, who was presently in attendance. After a preliminary conversation, which lasted about half an hour, Washington, gazing upon his companion, with that strange look of dignity which he alone could command, said to the latter:

"I do not know whether it is owing to anxiety of my mind or what, but this afternoon, as I was sitting at this very table, engaged in preparing a dispatch, something in the room seemed to disturb me. Looking up I beheld, standing opposite to me, a singularly beautiful female. So astonished was I, for I had given strick orders not to be disturbed, that it was some moments before I found language to enquire the cause of her presence. A second, a third and even a fourth time did I repeat the question, but received no answer from my mysterious visitor except a slight rising of the eyes. By this time I felt a strange sensation through me. I would have risen, but the reveted gaze of the being before me rendered volition impossible. I essayed for the fifth time to address her, but my tongue had become powerless. Every thought itself suddenly became paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily and vacantly at my unknown visitor. Gradually the surrounding atmosphere seemed filled with sensation and grew luminous. Everything about me

seemed to rarefy, the mysterious visitor herself becoming more airy and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometime imagined accompany dissolution.

"I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious of gazing and vacantly at my companion. Presently I heard a voice saying, 'Son of the Republic, look and learn,. . .while at the same time my visitor extended her arm eastwardly. I now beheld a heavy white vapor at some distance, rising fold upon fold. This gradually faded away and I beheld a strange scene. Before me lay spread out, in one vast plain, all the countries of the world, Europe, Asia, Africa and America. I saw the Atlantic rolling and passing between Europe and America, and the Pacific lay between America and Asia.

" 'Son of the Republic,' said the same voice, 'look and learn!' At the same moment I beheld a dark, shadowy being, like an angel, floating in mid-air between Europe and America. Dipping water out of the ocean in the hollow of each hand he sprinkled some on America with his right hand, while he cast upon Europe some with his left. Immediately a dark cloud rose from each of these continents and joined in mid-ocean. For awhile it remained stationary, and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning gleamed throughout at intervals,

and I heard the smothered groans and cries of the American people.

"A second time the angel dipped water from the ocean, and sprinkled it as before. The dark cloud was then drawn back to the ocean, in whose heaving waves is sunk from view. A third time I heard the mysterious voice saying:

" 'Son of the Republic, look and learn!' I cast my eyes upon America, and behold the villages, towns and cities springing up one after until the whole land from the Atlantic to the Pacific was dotted with them. Again I HEARD the mysterious voice saying:

" 'Son of the Republic, the end of the century cometh, look and learn.' At this, the dark shadowy angel turned his face southward, and from Africa I saw an ill-omened spectre approaching our land. It flitted slowly and heavily over every town and city of the latter, the inhabitants of which presently set themselves in battle array against each other. I saw a bright angel, on whose brow rested a crown of light, on which was traced the word 'Union', bearing the American flag, which he placed between the divided nation, and said: 'Remember ye are brethren.' Instantly the inhabitants, casting from them their weapons, became friends once more, uniting around the stars and stripes. And again I heard the mysterious voice saying:

" 'Son of the Republic, the end of the century cometh, look and learn.' At this the dark, shadowy angel placed a trumpet to his mouth and blew three distinct blasts, and, taking some water

from the ocean, sprinkled it out upon Europe, Asia and Africa. Then my eyes beheld a fearful scene. From each of these continents arose thick clouds which soon joined in one, and throughout this mass there gleamed a dark red light, by which I saw hordes of armed men, who, moving with the cloud, marched by land and sailed by sea to America, the country which was presently enveloped in the volume of the cloud. I dimly saw these vast armies devastate the whole country, and burning villages towns and cities that I had beheld springing up. As my ears listened to the thundering of cannon, clashing of swords, and shouts and cries of the millions in mortal combat, the shadowy angel placed the trumpet once more to his mouth and blew a long, fearful blast. Instantly a light as from a thousand suns shown down from above me and pierced and broke into fragments the dark cloud that enveloped America. At the same moment I saw the angel upon whose head still shone the word 'Union', and who bore our national flag in one hand and a sword in the other, descend from heaven attended by legions of bright spirits. These immediately joined the inhabitants of America, who, I perceived, were well nigh overcome, but who immediately, taking courage again, closed up their broken ranks and renewed the battle. Again, amid the fearful noise of the combat, I heard:

" 'Son of the Republic, look and learn.' As the voice ceased the shadowy angel for the last time dipped water from the ocean and

sprinkled it over America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious. Then once more I beheld towns and cities springing up where they had been before, while the bright angel, planting the azure standard he had brought in the midst of them cried aloud.

“While the stars remain, and the heavens send down dew upon the earth, so long shall the Republic last.’ And taking from his brow the crown on which blazed the word ‘Union’, he placed it upon the standard, while the people kneeling down, said ‘Amen’. . . ‘The scene now faded away, and I found myself once more gazing upon my mysterious visitor, who, in the same voice I heard before said:

“‘Son of the Republic’, what you have seen is thus interpreted: Three perils shall come upon the republic. The most fearful is the second passing which the world united shall never be able to prevail against her. Let every child of the republic learn to live for his God, his land and the ‘Union’. With these words my visitor vanished and I started from my seat feeling that I had seen a vision wherein had been shown me the birth; progress, and destiny of the United States. In Union she will have strength; in disunion her destruction.” “Such, my friend,” concluded the venerable Anthony Sherman, “were the words I heard from Washington’s own lips.”
— Selected.

**EIGHTH ANNUAL UNION
MEETING OF THE THREE
PREDESTINARIAN OLD
SCHOOL BAPTIST CHURCHES
OF CALIFORNIA, HELD WITH
LITTLE FLOCK (PRIMITIVE
BAPTIST CHURCH, BAKERS-
FIELD, CALIFORNIA**

FRIDAY, SATURDAY AND SUNDAY, OCTOBER 29, 30, 31, 1965
Friday, October 29:

The three Primitive Baptist Churches of California have been blessed to come together in peace and harmony. “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 John 3:1. After singing hymns, Elder T. R. Jefferson came forward and preached to us, using the 2nd. chapter of I Corinthians for his text. Brother Austin Tipton followed, using for his text Isaiah 14:24. Saturday, October 30:

After singing hymns, Elder Jefferson offered prayer and preached to us. We came together in the afternoon and sang hymns, following which, Brother Tipton came forward and preached to us. Closing remarks were made by Elder Jefferson. Serving as moderator, Elder Jefferson called the churches into conference.

1. Called for the peace of each church. All reported peace.

2. Invited visiting brethren and sisters to seats in conference.

3. A hymn was sung and an invitation was extended for new members to be received by each church represented. Brother Wm. Echols and Sister Etta Jones from

Hopewell Church, came forward requesting their membership be transferred to Little Flock Church, as their church is without a pastor. The Hopewell Church had a quorum present and by motion, second, and unanimous vote, they granted letters of dismission to Brother Echols and Sister Jones.

Thereafter the letters of dismission were written by authority of Hopewell Church. They were read and received unanimously by Little Flock Church, and the right hand of fellowship was extended to Brother Echols and Sister Jones.

4. Called for unfinished business: None.

5. Called for new business: It was agreed by the body: First, That an invitation be extended to Elder Landers, Elder Simpson, and Elder Adams to visit us at our next session.

Second: That the next Union Meeting be held with Little Flock Church on the fifth Sunday of October, 1966, commencing Friday before.

A letter from Elder W. A. Little was read; also a letter from Elder S. T. Atkinson.

Third: Minutes were read and approved.

Sunday, October 31, 1966:

After singing hymns, Elder Jefferson preached to us. The right-hand of fellowship was extended to one another, bringing to a close the Union Meeting for which we give thanks to our Heavenly Father. "But God who is rich in mercy, for His great love where-with He loved us, even when we were dead in sins, hath quickened

us together with Christ, (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might shew the exceeding riches of His grace in his kindness toward us through Christ Jesus." Eph. 2:4-7.

We desire to express our appreciation to the friends, brethren, and sisters of Bakersfield for the care and hospitality toward us during the meeting.

Elder T. R. Jefferson,
Moderator
Walter Wilson, Clerk

MY DREAM

Dear Brother Adams,

Inclosed please find a check for three dollars to pay for my renewal to Zion's Landmark. I look forward to every copy and enjoy it so much.

Brother Adams I am sending a dream I had a few months ago. It is on my mind so much of the time. If you think it is worth the space in the Landmark, you may print it, if not just throw it aside. Remember us in your prayers.

A little sister with
a little hope,
Mrs. R. L. Johnson
R. F. D. 4, Box 103
Siler City, N. C.

As I stated above, a few months ago, I dreamed I was in my car with two other women and we came to a steep hill. The two women with me were afraid to go down the hill, but we decided to try to go down. When we got to the bottom we were in a wilderness and

there was a big, wide river; the water was rough and rolling in waves. I said: "I thought there was a bridge across this river." I looked around and the two other women were gone and I was alone in that wilderness. I knew I could not go back up that steep hill and I could not cross the river. I looked around me and saw a narrow road down by the river. I turned and went down the road as far as I could. The road ended and I got out of my car and walked back to the bottom of the hill and looked across the river. The water was calm and I could not tell it was moving. It had divided and there was a narrow bridge, white as snow, straight and smooth, without a bend or rough place in it. This bridge had started from the bottom of the hill and went across that wide river. I thought it was the most beautiful bridge I had ever seen. The water was level with the bridge and was calm, and as smooth as the bridge. I just stood there looking at the white narrow bridge and the calm still water, thinking how rough it was when I first saw it, and now it had so suddenly become so beautiful and calm with this pretty white bridge across it. I marveled at the calmness of the water.

I stood there wondering what I was going to do. I could not go back up that the steep hill and I was fearful to go across the narrow bridge, afraid I could not go straight enough to stay on the bridge since it was so narrow.

Brother Adams, I awoke while down in that wilderness, I thought the bridge was built so I could

get out of that wilderness, but I did not have faith enough in myself to start across.

I seem to stay down in that wilderness most of my time. I am so alone, one to myself, so different, so undone in my feelings. 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.

We had a wonderful meeting at Gaines Grove last Sunday. Elder Calvin Harvard was with us and he was blessed to preach so wonderfully of a God that has all power and a God that watches over His little children. I say little because I believe all of God's children feel little and helpless.

I believe I was lifted out of that wilderness for a few minutes and made to rejoice. I believe in an all powerful God and I have a little hope that some day I will be carried across that beautiful white narrow bridge.

Mrs. R. L. Johnson
Siler City, N. C.

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Editor

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Zion's Landmark

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Vol. XCIX

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Wilson, N. C. 27893 MAR. 15, 1966

VIEWS ON AMOS 5:19

Dear Elder Adams,

Inclosed you will find a check for three dollars, for my renewal to Zion's Landmark. Will you please give me your views on Amos 5: 19?

Thank you,
Roy Harrison
R. F. D. 2
Williamston, N. C.

Since the clarity of the verse requested is somewhat dependent on the preceding verse, I am quoting both the eighteenth and nineteenth verses: Woe unto you that desire the day of the Lord! to what end is it for you? The day of the Lord is darkness and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall and a serpent bit him."

The children of Israel in this chapter are exhorted by the prophet to hear his lamentation over them for their impending ruin.

He said: "Hear ye this word which I take up against you, even a lamentation, O House of Israel! The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up. For thus saith the Lord God; The city that went out by a thousand shall leave a hundred and that which went forth by an hundred shall leave ten to the house of Israel. For thus sayeth the Lord unto the house of Israel, Seek ye me, and ye shall live." Amos 5:1-5. This prophecy was spoken by the Prophet, Amos. Through this prophet, God told the Israelites, "I brought you up from the land of Egypt and led you forty years through the wilderness to possess the land of the Amorites, and I raised up of your sons for prophets and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the Lord. Amos 2:10,11.

The Israelites were once the favored people of God. But they departed from the law of Moses and followed the tradition of the elders instead of the true and living God. They worshipped graven images, which was contrary to the expressed command of God's law as given to Moses. "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth." Ex. 20:3,4.

The time was fast approaching when God would pour out His wrath against Israel. Before the time when God would destroy their

temple and nation, He forewarned them by many prophets that their Temple would be destroyed, also their houses, vineyards and cattle, and that they would become a dispersed and scattered nation and come to desolation. This prophecy of Amos was spoken directly against them. He said, "Hear ye this word which I take up against you, even a lamentation, O, House of Israel! The virgin of Israel is fallen; she shall no more rise; she is forsaken upon her land; there is none to raise her up." Amos 5:1,2.

The children of Israel had become a wayward and idolatrous people. They worshipped idols — the golden calf being one; they or their magistrates and judges oppressed the poor and by unjust gains, "Ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them for I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right." Amos 5:11,12.

He exhorted then (the Israelites) to "Seek good and not evil; that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph." (meaning the Israelites) Amos 5:14,15.

Israel was called a virgin. She (Israel) was espoused to God. The Israelites were the chosen people

of God. They had never before been subdued by foreign powers since she became a nation. The hand of God is now against them. "The virgin of Israel is fallen." These words are spoken in the present perfect tense. Although the judgments of God had not as yet been executed upon them. But it was sure and certain. The mouth of the Lord hath spoken it. There is no past nor future with God. Past and future is reckoned only by man. Not so with God, He is one eternal now. Whatever is in His mind and thought will surely come to pass, because it is also in His declaration as recorded in Isaiah 46: 9-11: "Remember the former things of old: for I am God and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure: calling a ravenous bird from the east, the man that executeth My counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have proposed it, I will also do it." He also said: "The Lord of host hath sworn, saying, "Surely as I have thought so shall it come to pass; and as I have purposed so shall it stand —" Isa. 14:54.

Israel had both large and small cities within its boundaries. From these they must muster their armies to meet the enemy for the impending ruin that was close at hand for "the day of the Lord is darkness and not light." The Israelites had been warned well by

the Prophet, Amos. He said: "Hear ye this word which I take up against you, even a lamentation, O House of Israel! The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up. For thus saith the Lord God; the city that went out by a thousand shall have an hundred and that which went forth by an hundred shall leave ten to the house of Israel. For thus sayeth the Lord unto the house of Israel, Seek ye Me, and ye shall live." But the Israelites did not heed the warning given them by the Prophets. They continued in their unbelief, their idolatrous and evil practices. God knew it would be so, for "surely the wrath of man shall praise" him and His purpose was performed in this. (See Psa. 76:10)

Defeat was evident according to the prophets who gave the warnings for even though they mustered a thousand soldiers in their large cities to fight the enemy, and an hundred in their smaller cities, they would lose the battle, be taken captive and many slain, but there would be a remnant left. "For thus saith the lord God; the city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten to the house of Israel." this is verified by Paul, who said, "Esaias also crieth against Israel. Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Rom. 9:27. See also Hosea 1:10.

It mattered not what course the army of Israel might take to es-

cape the invading armies, whether to the right or to the left, or whether backward or forward, they would surely be surrounded by their enemies. It would be "As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall and a serpent bit him." Amos 5:19. In this comparison the treacherous army is compared with or likened unto the lion, the bear and the serpent—one or the other was to do the deadly work. So if a man should see a roaring lion and turn to flee from him, and he then be met by a devouring bear, or if he escaped the bear and went into a house and leaned his hand on the wall and an unnoticed serpent bit him, there would be no escape—death would be his doom inspite of his effort to escape. The same would be true of the Jewish Army for it would fall victim of the enemy.

The lion, bear and serpent are used figuratively to illustrate the strength and power of the armies that would invade the Jewish nation which would, in the appointed time of God, destroy their temple (Jerusalem), their place of worship; their cities, houses and vineyards would be laid waste; many would be slain, and others taken captive, and only a remnant would be left who would escape the edge of the sword.

Israel became a dispersed and a scattered nation after this. Paul said, "— Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Rom. 11:25. God will return to the

Jews when "The fulness of the Gentiles be come in." The Jews will again be grafted into the "Good Olive Tree." As it is written: "And so all Israel shall be saved. There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins." Rom. 11:26,27. God hath not cast away His spiritual seed among the Jews nor cast away His spiritual seed among the Gentiles. They will be as one. There shall be one fold and one shepherd — Jesus Christ.

T. F. Adams

RESOLUTION OF RESPECT

Whereas, the Almighty God in His perfect wisdom and at his appointed time was pleased to call from this time world unto Himself our beloved sister in Christ, Josie Evans Merricks. After many years of suffering failing health, she departed from this life on the morning of January 27, 1966.

Sister Merricks was born in Pitteylvania County, Virginia on February 4, 1900, the daughter of Emma Tolbert Evans and our beloved Elder Charlie Evans who preceded her in death a number of years ago. She was married to Bro. Rufus H. Merricks, who preceded her in death December 19, 1954. To this union was born four sons and five daughters: Thomas and James Merricks of Danville, Va., Frank Dorin Merricks of Spring Garden, Va., Joe Merricks of Providence, N. C., Mrs. Lemma Powell, Mrs. Lena Robinson and Mrs. Louise Carter all of Danville, Va.

She also leaves a stepson, our beloved pastor Elder M. C. Merricks and two stepdaughters, Mrs. Lillian Reynolds of Danville, Va., and Mrs. Ollie Stullman of Baltimore, Md.

Sister Merricks united with Banister Springs Primitive Baptist Church on the 3rd. Sunday in April, 1941. She was a strong believer in the doctrine of our Lord and Savior Jesus Christ which was manifested by her rejoicing at hearing the proclamation of the Gospel and hearing the songs of Zion which were her delight. She was steadfast in her conviction of the predeterminate council of God and salvation by Grace and Grace alone.

We the church feel saddened by the loss of this our dear sister but feel our loss is her eternal gain.

We feel she is now asleep in Jesus waiting for the redemption of her body by Jesus our Lord to be presented to the Father

without spot of blemish.

May the all wise and merciful God grant the grace to sustain her children and loved ones that they may be reconciled thereby.

Funeral services were conducted at Barker Funeral Home by Elder J. G. Gardner followed by your beloved pastor Elder M. C. Merricks at the family cemetery.

Resolved that a copy of these resolutions be made available for publication in Zion's Landmark and one be made a part of our church records.

Done by order of the church in conference February 19, 1966.

Nat O. Gilses, Clerk
Banister Spring Primitive
Baptist Church

OBITUARY OF BROTHER CHARLIE WILLIS

In as much as it has pleased our Heavenly Father to remove from our midst our highly esteemed and much beloved Brother Charlie Willis. We, the Churches of Zenith and Glenwood, desire to bow in humble submission to the will of God, who does all things well. He is too wise to err and too merciful to be unkind.

Brother Willis, a son of the late A. J. and Emma Willis, was born January 19, 1901, in Rockingham, N. C., and died December 2, 1963. He leaves to mourn his passing, his widow, Mrs. Julia Willis; one daughter, Mrs. Betty Campbell, Roanoke, Va.; one son, William Willis, Bluefield, W. Va.; two brothers and four sisters.

Brother Willis united with Zenith Church, Crumpler, W. Va., May 1960, and was baptized by Elders W. E. Branch and L. B. Hylton. He was a faithful member; he attended church regularly unless providently hindered, he loved the truth and manifested a strong belief in prayer.

Funeral services were conducted at Bennett's Funeral Home, Northfork, W. Va., by Elders W. E. Branch and L. B. Hylton, a second service was held in Salem, Va., by Elders L. B. Hylton and J. P. Helems. He was laid to rest in Cedar Lawn Cemetery, to await the second coming of our Lord. Brother Willis is greatly missed by his dear companion, the children, brothers and sisters and the brethren and sisters of both churches.

Written by request,

L. B. Hylton

OBITUARY

It is with much sadness that we attempt to record the death of our dear Brother, John Adam Sinclair. He was born March 18, 1888, and died June 21, 1965, making his stay on earth a little more than seventy-seven years. Brother Sinclair united with

Harnett Church of the Seven Mile Association, the first Sunday in October 1912, and was a faithful member until death.

He leaves to mourn his departure a faithful companion, seven daughters, five sons, twenty-six grandchildren, and a host of friends and relatives.

His funeral was held at Harnett Church by his pastor, Elder J. M. Mewborn. His body was laid to rest in the church cemetery to await the call of his Heavenly Father, in that great and final day.

We, the church at Harnett, wish to express our heartfelt sympathy to his bereaved family. May the blessed peace of our Savior be granted to the widow and children, and may they be given assurance of the precious hope in Christ that by the grace of God, they and we, will meet him in heaven above, there to part no more.

Done by order of Harnett Church in conference Saturday before the first Sunday in July 1965.

Elder J. M. Mewborn, Moderator
 Brother Graham Jackson, Clerk
 Bro. Fuller Jackson,
 Bro. Graham Jackson,
 Bro. A. E. Baggett, Committee

**ORGANIZATION OF DAVIS MEMORIAL
 PRIMITIVE BAPTIST CHURCH**

March 12, 1966

At the request of the brethren and sisters who are members of Maple Hill Primitive Baptist Church, who wishing to organize in an independent body or church of the same faith and order at Davis Memorial Meeting House, Onslow County, N. C., the presbytery of brethren assembled at the meeting place designated for use of the church.

After singing hymns of praise, by request Elder McLane Horne of the Mill Branch Association opened the session with hymn of praise and prayer.

The presbytery was formed by the election of Elder H. A. Young, as moderator and Elder J. M. Mewborn as clerk.

First: The presbytery being duly organized and ready for business at hand, the following Elders and Deacons were seated: viz:

Elder McLane Horne of the Mill Branch Association, Elder B. L. Godwin, of the Seven Mile Association, Elder A. B. Barham of the Salem Association, Elder H. E. Mann of the Black Creek Association, Elder J. M. Mewborn of Mewborn's Church. The following Elders were present and seated from the White Oak Association; Elder Isaac Shephard, Eddie Humphrey, J. B. Pollard, J. T. Whitley, Dewey Humphrey, Horace Bryan, H. A. Young, and Licentiate Bro. Eugene Shephard.

Second: Those wishing to organize into the new church of the same faith and order, were asked to present their letters. Letters

were presented from Brethren E. J. Davis, Furney Davis, Virgil E. Davis, and from Sisters Eula Davis and Stella Davis from the Church at Maple Hill.

Third: The Church Covenant, Articles of Faith, and Rules of Decorum were called for, presented, carefully read and examined by the presbytery, and declared by them to be orthodox and sound in the Old School of Primitive Baptist Order: (the same faith of our fore-fathers from our earliest remembrance and records,) and same is ordered to be attached to these precedings, and made a part of same.

Fourth: The presbytery being fully acquainted with the church at Maple Hill from which the above named brethren and sisters came, and knowing them to be in peace, sound in the faith, on motion, second and being agreed hereby acknowledge that we witness their soundness in the faith and gospel order, and hereby recommend them to the churches in general as being one with us in faith and practice. We, therefore, declare them a regularly ordained gospel church, qualified and empowered to do business for themselves.

Fifth: On motion, second, and being agreed, the presbytery adjourned with the request that immediately after adjournment that the organizing members come around and be given the hand of fellowship by the presbytery and other members of the same faith and order in good standing, who are present.

In testimony whereof we hereunto subscribe our names, this the day and year first above written.

Elder H. A. Young,
 Moderator of Presbytery
 J. M. Mewborn,
 Clerk of Presbytery

Note: After the presbytery adjourned, the church went into conference, elected Elder H. A. Young as moderator, whom they also called as pastor and Bro. Virgil Davis as Clerk of the church. Matters were also discussed relative to correspondence, with churches in the White Oak Association, etc.

RESOLUTION OF RESPECT

Written in memory of our Mother and Mother-in-law, Sister Nettie E. Creech.

Sister Creech was born March 25, 1881, and died September 21, 1955. Her funeral was conducted by her pastor, Elder J. B. Williams, and was laid to rest in the church cemetery.

She was married to the late W. E. Creech who preceded her in death about two and one-half years. To this union, three daughters survive. They are: Mrs. J. D. Hinton, Mrs. W. E. Mitchael, and Mrs. W. T. Barham with whom she made her home after the death of her husband

She was received in full fellowship of Creech's Church the first Saturday in September, 1916, and was baptized the following

Sunday by Elder J. T. Collier.

Sister Creech was a faithful member and was loved by many. As long as her health permitted, she was always present to fill her seat in her church, as she was a strong believer and much loved the true and unadulterated doctrine of Salvation by Grace.

We feel very grieved and saddened in the loss of Sister Creech, yet we feel that God knew best and that our loss was her eternal gain. In being at her bedside the last few moments that God permitted her to live, I am sure I saw and was made to realize the departing of that soul and spirit going back to God who gave it to await the return of our Blessed Saviour for the reuniting of body, soul, and spirit when we will forever be like Him and be satisfied.

Therefore, be it resolved:

1st. That God may reconcile the bereaved family to their loss and give them a hope in Him.

2nd. That the Church bow in humble submission to the will of God.

3rd. That a copy of these resolutions be placed on our church record, a copy be given to the family, and a copy be sent to ZION'S LANDMARK for publication.

Done by order of Creech's Church in conference November 6, 1965.

Elder J. B. Williams, Moderator

Brother C. A. Creech, Clerk

Written by: W. T. and Mae C. Barham

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the Church at Sapony, the Lord willing, the fifth Saturday and Sunday in May, 1966. The church is located just about one mile west of No. 58 Highway, and about half-way distance between Wilson and Nashville, in Nash County, N. C. Leave No. 58 Highway at Sandy Cross or J. W. Bone's Store. Elder W. G. Pate was appointed to preach the introductory sermon.

We wish to invite our brethren, sisters, friends, and extend a special invitation to our ministering brethren.

J. B. Williams, Union Clerk,

225 Braslow Street,

Rocky Mount, N. C.

NOTICE

The Primitive Baptist Church of Winston-Salem, 423 Acadia Avenue will hold a fifth Sunday meeting in May. Services to start at 10:00 A.M. All lovers of the truth are invited.

B. C. Clinard, Clerk

BLACK RIVER UNION

The Black River Union will be held with Harnett Church, Sampson County, N. C., the fifth Saturday and Sunday in May, 1966. The church is located about fifteen miles

southeast of Dunn, N.C. Take Route 421 south to Hwy. 242. Turn right on Hwy. 242 for three miles to first crossroad. Church is on your right.

All lovers of the truth are invited to meet with us, especially our ministering brethren.

Alonzo Barefoot, Clerk

MILL BRANCH UNION

The Mill Branch Union will be held, the Lord willing, with Mt. Pleasant Church located in Lee County, South Carolina, 5th Sunday and Saturday before in May, 1966. The church is located four (4) miles west of Bishopville, S. C.

Those coming from north and east, come to Bishopville, S. C. entering on No. 15 Highway. Continue south on Highway 15 two (2) miles to sign on left side with pointer reading Mt. Pleasant Primitive Church, 2 miles. Turn right on paved road and follow same 2 miles to sign on your left, turning left on dirt road. Church is in sight at sign.

We invite our ministering brethren of our Faith and Order to come and be with us, also others of our order that are not ministers. Saturday meeting will begin at 11:00 A.M. Sunday meeting will begin at 10:30 A.M. Lunch will be served each day.

If anyone lacks information, write J. H. Carter, 606 N. Brooks Street, Manning, S. C.

E. L. Vaught, Union Clerk

WHITE OAK UNION

The next White Oak Union is to be held, the Lord willing, with the Church at Wilmington. Those desiring directions will please take either route as follows. Those coming from the South will come into Wilmington on Third Street. Follow Third Street all the way through town for about six miles which is the Carolina Beach Highway or U. S. 421. Look for marker on the right side of the road. Those coming from the north by way of Burgaw will follow Highway 132 to road leading to Green Lawn Mt. Park. Follow this road to U. S. 421, turn left and watch for marker on the right hand side of the road.

We invite the brethren to visit us especially the ministering brethren.

H. A. Young,

Union Clerk

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

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APRIL 1, 1966

No. 10

PROVERBS
CHAPTER 30

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.

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

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

The eye that mocketh as 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, which I know not:

MAY 16 1966

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C. 27592

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Devoted To The Cause of Jesus Christ

HUMBLE BEFORE MEN

Dear Brethren and Sisters
in Christ:

It is seldom that I can write or tell much of my experience. My unworthy feelings are ever with me, and I realize my inability to express myself as I would like. My desire is to be always at the feet of the saints, to be humble before all men. Trusting that God will be with me in this attempt, may all the praise, honor, and glory be to Him who shed his blood for the saints and made them acceptable to God the Father.

It has been asked of me on occasions if I believed in an all-wise God, one who ruled over and in all; in the absolute sovereignty of God. For my experience to mean anything to me my answer has to be that I do.

I was not brought up in an Old Baptist home, had never heard of these people until meeting the man who was to become my husband. What little I knew about them I did not understand. After our marriage and for several years thereafter, we were active in the church I was brought up in. I cannot tell when the doubts first began with me, except they were made aware to me in the latter part of 1959. It came to a head in 1960 during the last illness and death of my father-in-law. There was much confusion in my mind. The things I

had been taught from childhood were shown to me to be wrong. He had never been blessed to ask a home with the church, yet I felt that he was assured a place in glory. It was against my teachings that a person not baptized by water could be saved. But I saw him as saved and myself as lost. At this time I was blessed to meet Elder Ernest Branch. I had never seen a person who was more humble than he. It would be hard to explain my feelings when meeting him. I felt he would be the one I could talk to, for I was hoping to get some understanding of the many questions in my mind about this new way of life, to me. At that time and since, he and his dear wife have been dear friends and a comfort to me and my family many times. Also at this time I talked a lot with Lee's grandmother, Sister Maggie Priddy.

A couple of months after Dad's death we were transferred to Kansas, near Kansas City where Lee was stationed with the Air Force. We found a Primitive Baptist church near Kansas City where we attended the two years we lived in that area. During that time I became heavily burdened that I make some definite decision about my church affiliation. I tried to pray that if it were pleasing in the Lord's sight that I request that my name be drop-

ped from the records of the church with which I was affiliated that I be given some certain sign that it was meant for me to withdraw. For what seemed to be a long time, there was no answer until one night in early May 1961, when I had a wonderful dream. In this dream was Elder Branch, myself, and a third person who seemed to be neither male nor female. The person did not have a visible face. We were walking side by side, Brother Branch was in the middle, myself on his left and the third person was on his right. We had our arms about each other's waists and were walking up a flight of stairs. I was filled with such a peace and feeling of love never before experienced! This continued with me for about three days. Prior to the dream, I had been so very low in feelings and I now feel that at that time I died a death that will not be required of me again as long as I am on this earth. A few days following the dream, I realized that it had been the answer to my prayer. I wrote the letter requesting the church of my membership to remove my name from their enrollment and till this day I have not regretted it one time.

Lee, my husband, attached to the military services of our country, received orders in June 1962, to go to Labrador for fifteen months. I preferred that our boys and I make our home in West Virginia while he was away from the United States mainland. So we did that. It was a great blessing to be there to attend the many meetings and Associations. All the peo-

ple I met then and at other times were so kind to us! Many times at the meetings I felt so very unworthy, yet truly thankful to be in their midst. They all looked to be so much better than I, yet I longed to be one with them. Getting to hear the many ministers proclaim the whole truth as it is, was such a privilege, and it often was sustaining to my hungry soul. The church became more and more "my family," as my parents could not understand why I believed as I did. In one sense, it is sad to give up a portion of one's parental love, but I could not exchange my hope of eternal life and love for the doctrine and truth as it is in Christ, for their man-taught religion. O, if they could only see and understand! My hope becomes very small at times, but always some small spark remains that God came to me in the pardon of my sins and remembers them against me no more. To those who have likewise come away from the full love and understanding of Mother and Father can understand my feelings here. It brings many sad moments, but it in turn draws us even closer to our church, church affiliations and most of all it causes us to seek comfort from our Heavenly Father. During this trying time, God was ever with me, for I never felt forsaken or void of His loving watch-care over me. It was the sustaining bond that made me willing to stand firm in my belief. Surely God gave me the needed strength to enable me to withstand all that would come my way. I was void of

strength within myself to bear it alone. O, what a merciful God He is! He comes to us when we are so in need of Him!

As the time came nearer and nearer when Lee would be returning home, I felt that I would likely leave Princeton, yet outside of the church. Many were the times that I wanted and even longed to go home to them, and try to tell them what I hoped the Lord had done for me, but the way never seemed open to me, until my last Sunday at Glenwood Park Church. I arrived at church that morning ill at ease because the call I had expected from Lee had not come overnight. But during the service, though my mind was taken from him and all else in this world, the Lord blessed the ministers — messengers of God — that morning to preach with such wonderful liberty that my soul was literally carried away. Yet in the closing I was no nearer being in the church than before until Brother Branch came to me. Then before I really realized what I was doing, I was telling him I wanted a home with them.

For several months previous to that time, the scripture written by the Apostle Paul and recorded in Phil. 2:12,13: "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," had been a mystery to me. At that time I could fully understand it.

The church received me though I could not speak one word to them. I was baptized the following Sunday along with a brother from Dan River Church by Elder Branch and Elder Frank Pegram.

Lee arrived home late the day I was received into the church. It was my wish that he be present for the baptism. It is difficult for me to tell how I felt the day I was baptized, but if I have ever been at the saints' feet, I do believe that I was that day. The peaceful feeling and in all humbleness continued with me for days after that. My mother-in-law told me that day that I felt my troubles were over now, but that they were actually only beginning. I have found that to be true in the two years since I came into the church. Yet I would rather suffer with the Godly than enjoy the pleasures of sin for a season. This is a different kind of trouble, and we are often enabled to experience a deliverance in which we feel the presence of God, our Father, and this sweet communion is the continual longing of our souls.

We have been in Missouri now for a little more than two years. We had some difficulty finding Primitive Baptist who preach the doctrine that accredits God with all power in Heaven and earth and in all things, and none can stay His hand. In March 1965, we attended services with Elder John Simpson of Granite City, Ill. and have been blessed to be with them several times since. We learned of them through the Landmark, so we feel to be more thankful for it

than before.

This is only a small portion of what I hope the Lord has done for me. There have been many wonderful moments, friendships that I cherish, all given from the One above to whom all thanks be forevermore. May all look over this with charity, for I realize my limitations. I am never able to write as others do, many of whom have the gift to write as one preaching a sermon. To this unworthy one, my writing lacks the many references to God's eternal truths as recorded in the scriptures, which many others are blessed to have. This is only one reason I am reluctant to try to put my feelings into words for publication.

Humbly submitted,
Mrs. Marilyn Shaw or
Mrs. Priddy L. Shaw
706 East Line St.
Kirksville, Mo. 63501

THE HOLY GHOST

Dear Brother Adams:

I guess I should acknowledge your article on Malachi, the fourth chapter, but I am somewhat reluctant to do so, as I do not have much gift in expressing myself. I had written you that I was satisfied with what the Holy Spirit had revealed to me. The Holy Ghost is the teacher and cannot be changed. Your article was very good and all that you said has come to pass but it came to me with power that His first coming was not a great and dreadful day to the saints, but a great and wonderful day to them, because to know deliverance from the great

burden of sin that weights down a condemned sinner is the most wonderful relief this poor sinner ever experienced. No words can describe this joy, this relief, this true salvation. However, I declare before my Savior that the miserable days I spent under condemnation because of the load of sin that the Coming Of The Dreadful Day of the Lord revealed in me—my guilt before Him — brought me into great condemnation before Him and brought complete repentance before Him. This was followed with a great deliverance when my soul was overwhelmed in praise to my Savior for what He had done for my soul, which I had been caused to know was lost and ruined forever. I can now see that His first coming was truly a dreadful day, because I was condemned because of my heavy load of sin and the joy I received in my deliverance from my lost and ruined condition was too great to be described.

The coming of Christ to this earth by the birth of the Christ Child of the Virgin Mary, brought joy to those who looked for Him, but trouble to Herod, the wicked king of Judaea, who sought to kill Him. "All Jerusalem with him," (Herod) were troubled (see Matt. 2:3.) "When he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for

out of thee shall come a Governor, that shall rule my people, Israel." Matt. 2:4,6.

Herod attempted to take the young child — Jesus and kill him, but "The angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night and departed into Egypt; and was there until the death of Herod: that it might be fulfilled, which was spoken of the Lord by the prophet, saying, Out of Egypt have I called My Son." Matt. 3:13,15.

The second coming of the Lord will be a great and dreadful day for all living at that time. "And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Matt. 24:30.

Back to the text or the scripture under consideration: Mal. 4:1, 3, "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of host, that it shall leave them neither root nor branch. But unto you that fear My Name, shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down

the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

It says, "All the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of host, that it shall leave them neither root nor branch." We see many Jews today and they are not all righteous. Blasphemy is sin against the Holy Ghost, which He says shall not be forgiven unto men. Matt. 11:31. Again He says: "Whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:32. "And to whom swear 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. 3:18,19.

Peter says: "Beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens of old, and the earth standing out of

the water and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 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." II Peter 3:1.8. (That is, it is one eternal now with God, no past, no future, but now, so far as His knowledge and purpose are concerned. Our knowledge is so limited that we have no future knowledge, we only know what has taken place, not what will take place, and then we do not know the purpose of what is and has taken place, but God has an eternal purpose in everything and in His purpose it is perfected already.) "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." (That is, He has elected a bride for His Son, Jesus, and He is not willing that any composing that bride shall perish, so time will continue until all of this elected number shall come to repentance. When this is complete, the end will come, so He says:) 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 hasting 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?" II Peter 3:9,12.

I assume Sister Jefferson has written you about the Three days' meeting or the Union meeting. We were disappointed that no one was able to come from your area. However, Elder Jefferson was given strength and grace to conduct the services and I think all felt it to be a good meeting. A very sizable crowd attended. Brother Jefferson would like to know there will be someone to take his place as he knows that his days of service, like all of us, are limited. But he will be given strength, both natural and spiritual, to continue to serve in the cause of Christ according to His will. None of us know the extent of this termination, either with Elder Jefferson or with ourselves. Our hope is in the Lord and He will suffice. O, may He continue to remember us! Brother Jefferson is one of our best and most able ministers. Many churches have gone out of existence, but we believe there will continue to be a witness of His — The Lord's — presence with us. The many deaths of the saints and other events that take place cause us to feel that the time is short. Many are looking for peace but Jesus said "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Matt. 10:34. Paul said,

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." Thes. 5:1,6.

With love and a precious hope,
Harry T. Vories

A POEM

Dear Brother Adams:

I am sending you a copy of a poem that came out in the Landmark over sixty years ago. My wife learned it by memory then, which was when she was a young girl. A few days ago she recited it to us and I had it put down on paper. Her father was a subscriber to Zion's Landmark at that time. We would like to have it published in the Landmark again if you feel to do so.

Much love, in hope of eternal life,

W. S. Brown

R. F. D. No. 1, Box 315

Myrtle Beach, S. C.

TESTIMONY

It was in 1884 that I found myself in trouble,
In twelve long months or more,

my sorrows seemed to double.
It seemed there was a heavy load
not far above my head,
It soon would cast me overboard
and crush my soul to death.

It seemed I was all alone, the
worst of all creation,
Without strength of my own, I
would die without redemption.
Unto the Lord I sought for rest,
wretched and undone,
Without one plea of righteousness,
or power of my own.

In earnest when I tried to pray,
Have mercy on me Lord,
And take from me this load of
sin that I have carried long!
I know, He said, Come unto me,
all that are heavy laden!
I felt that that applied to me al-
though I was not forgiven.

At length it was so very plain,
one night through a dream,
My load of sin was gone, a light
around me shone.
The light was shown so very plain,
it seemed it shone from heaven.
In love and mercy it seemed to
say, "Your sins are all forgiven.

Though it seemed I could not be-
lieve, for doubts and fears came
in,
Until the Lord my soul relieved
and showed the light again.
I prayed to Him with all my
heart for fear I was deceived,
That he would show the light once
more, I surely would believe.

All at once the light was shown,
I clapped my hands and tried
to shout,

O, thank Thee, Lord! and I awoke.
 I knew that I had been asleep, I
 felt calm and serene:
 When something seemed as if to
 speak, you have only had a
 dream.

Though I did not feel the same,
 My load of sin was gone,
 I did not know from whence it
 came, nor whither it had flown.
 Again when I was all alone, what
 wondrous love was seen,
 I do believe that I was shown the
 Lord of my salvation.

The room was filled with joy and
 peace and love that I can't men-
 tion,
 My heart was filled with thank-
 fulness, I felt my sins forgiven.
 I felt then like I'd never doubt,
 nor ever have a fear,
 Or ever know a sorrow, or ever
 shed a tear.

But those moments passed away
 and I was in the dark,
 Though I feel from day to day,
 that's a Christian's life in part.
 And if I have the saving grace
 then I shall never fall,
 Though in His mercy I'll ever
 trust, the vilest of them all.

I am ignorant and unlearned and
 weak in every way,
 But God who gives the breath I
 draw, knows what I am each
 day.
 I felt that I would like to be a
 member of the church,
 But thought that one so vile as I,
 was not received as such.

For proof I asked the Savior Dear,

were it right for me to join,
 And if the waters might be clear,
 which had been muddy all along?
 When meeting time came on, there
 was nothing in the way,
 The water was a crystal clear, it
 was a lovely day.
 And so I went and told a part, I
 could not tell it all,
 And was baptized on Sunday morn,
 by Elder John C. Hall.

Author unknown.

**IN LOVING MEMORY OF
 SISTER LOLA RAPER**

Sister Raper was born October 19, 1917.
 She united with the Church in Raleigh, N.C.,
 in May, 1948, and was baptized the same
 month.

She was the wife of Brother Joseph M.
 Raper. To this union was born three sons,
 Leonard, Marshall and Bruce Raper. All
 survive to mourn her departure from this
 life.

It being the will of our Heavenly Father,
 she departed this life February 5, 1965.

It was our privilege and pleasure to
 be associated with this dear sister for
 several years. We will ever cherish her
 memory as near and dear to us.

While we are grieved at our loss. We
 believe our loss is her eternal gain.

Therefore be it resolved, First, that the
 Church at Raleigh has lost a faithful mem-
 ber, Her husband a loving wife and her
 children a devoted mother.

We extend our tender love and sympathy
 to the bereaved family. Trusting that the
 God of all grace, may comfort and sustain
 them in every trial.

Second—That we bow in humble sub-
 mission to our Heavenly Father who doeth
 all things well.

Third—That a copy of these resolutions
 be recorded in our church book, one sent
 to the family and one sent to Zion's Land-
 mark for publication.

Done by order of the church in Raleigh
 in conference.

Sister Alene W. Perry,
 Sister Ora Smith
 Joseph M. Raper, Clerk
 Committee

NOTICE

Gill's (6) volumes commentary upon the
 whole Bible. Standard work since 1743-1944
 is now ready for distribution. Price \$32.50
 per set postage prepaid. Hassell Church
 History by Sylvester Hassell, reprint of
 1886. \$4.95 postpaid. Body of Divinity by
 John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
Willow Spring, N. C. 27592

Associate Editor

ELDER J. M. MEMBORN
Willow Springs, N. C. 27592

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"FOR IT IS WRITTEN—"

Brother Adams,

I have been thinking for some-time that I would ask you to give your views on the scripture that is recorded in Cor. 9:9: "For it is written in the law of Moses, Thou shalt not muzzle the ox that treadeth out the corn; doth God take care for the oxen?"

Remember us in your prayers is my desire for Christ's sake.

Love to all, a
brother I hope,
C. L. James
Stokes, N. C.

Before we proceed to endeavor to give an answer to our Brother's question, we will examine the preceding verses to ascertain the reason why the apostle referred to the law of Moses as recorded in verse nine. Beginning with the first verse of the ninth chapter of I Corinthians Paul proceeds to prove that he was an apostle of Jesus Christ. "Am I not an Apostle? Am I not

free? Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord?" It appears that there were some who questioned his authority to call himself an Apostle of Jesus Christ. He was not numbered among the twelve apostles, and when Judas Iscariot by transgression fell, the apostles cast lots, which fell upon Matthias to take the place of Judas to complete the number twelve. This could cause some to question (especially his enemies) his qualifications as an apostle. Men may say that they are called apostles and men may say that they are called to preach. They may say they have had many dreams and revelations. This within itself is not sufficient evidence that they are called to preach. The best and sure evidence that a man is called to preach, is that he preaches the gospel of Jesus Christ.

Paul proved his apostleship by the work which he performed. The doctrine which he set forth at Corinth was attended with great success and encouragement to those who had had an experience of grace and were his followers. He said, "Are ye not my work in the Lord? (Note he said: "In the Lord.") "If I be not an apostle unto others, yet doubtless I am to you; for the seal of mine apostle are ye in the Lord." This he said by way of proof that he was an Apostle. He was an apostle to many others, both Jews and Gentiles, and especially to the Gentiles where the greater part of his labor was bestowed. Paul said, "Truly the signs of an apostle were wrought among you in all

patience, in signs, and wonders, and mighty deeds." II Cor. 12:12. This was further proof of his apostleship. In Acts 19:11 it is recorded by divine testimony: "And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick, handkerchiefs or aprons, and the disease departed from them, and the evil spirits went out of them."

Having proved his apostleship, he proceeded to establish his right as a gospel minister to expect a comfortable livelihood of temporal things, which should be supplied at the expense of the church. It was in the mind and thought of the apostle to impress upon the church that it was their responsibility to provide the temporal needs of those who are called and qualified of God to preach the gospel, not only the minister, but also his wife. From what the apostle said it appears that the wives of some of the apostles accompanied their husbands on their journeys in preaching the gospel and their needs were supplied at the expense of the church. Paul remained a single man, but supposing that he had a wife, her maintenance should be at the charge of the church as others were. To this he adds, "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Surely, Paul, being an apostle, should be supplied with temporal necessities as the other apostles and their wives.

Paul said, "Or I only and Barnabas, have not we the power to

forbear working?" I Cor. 9:6. By this, he means that he and Barnabas, who was a yoke fellow with him in the ministry, had the right and not only had the right, but were entitled to live at the charge of the churches. He proceeded to show that soldiers do not go to war at their own charge. The government provides them with food and raiment and other necessities of life. Also those who plant and cultivate a vineyard, eat the fruit thereof, and those who feedeth a flock, eat and drink the milk of the flock. "Say I these as a man? Or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the ox that treadeth out the corn. Doth God take care for oxen? I Cor. 9:8, 9. These words are repeated by Paul which is written in God's law and given to Moses. "Thou shalt not muzzle the ox when he treadeth out the corn." Deut. 25:4. Also Timothy 5:18 says: "Thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward."

Threshing machines were unknown in the days of Moses, and wheat was called corn. The grain was separated from the straw and husk by the use of oxen, who trampled the straw with their feet. By this means they separated the straw from the grain. The law of God forbade the muzzling of the oxen while treading out the corn. They were to eat the straw and grain while they were treading out the corn. Therefore he said, "Doth God take care for oxen?" If those who are called to warfare are

clothed and fed at the expense of the government, and those who plant a vineyard eat the fruit thereof, and those who feed the flock eat and drink of the flock, and the oxen eat while treading out the corn, is it not just and right that the servants of God should receive their temporal needs at the expense of the churches? We are told further: "After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come. Therefore said He unto them, the harvest truly is great, but the laborers are few: Pray ye therefore the Lord of the harvest, that he would send forth laborers into His harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, 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. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say: Even the very dust of your city which cleaveth on us, we do wipe off against

you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. Luke 10:1-11.

The apostle taught the church at Corinth to be mindful and not neglect the obligation which was binding upon them to care for the temporal needs of those from whom they had received Spiritual food.

To the Roman brethren, He said: "It hath pleased them verily; and their debtors they are. For if the Gentiles have been partakers of their spiritual things, their duty is also to minister unto them in carnal things." Rom. 15:27. To neglect to do this is to muzzle the ox. That is when a minister of the gospel must shoulder the responsibility of supporting a family, his time is so filled that he cannot give attendance to reading that he needs to do to be well informed in the teachings of the scriptures. Timothy was instructed by Paul: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." Tim. 4:12-16.

The Apostle further instructed the Corinthian Brethren: "If we

have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ." I Cor. 9:11,12.

Paul had the power of scriptural authority to be compensated by the church for services and labor in the Master's Vineyard, yet he himself did not exercise this power. He said to the Thessalonian brethren, "For yourselves know how ye ought to follow us, for we behaved not ourselves disorderly among you: 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." II Thes. 3:7-9. Paul was a tent maker by trade. He preferred to labor with his own hands that he might not be chargeable to the church. By so doing he avoided any occasion by any of his enemies to accuse him of preaching for filthy lucre. His purpose in writing to the church was not for his own sake, but that the churches should be mindful to take care of the expenses of the servants of God who had wives and families and were in need of such assistance that they might give more attention to reading and other duties attendant to serving churches and in preaching and feeding the flock with spiritual food.

If a church calls for the services

of a minister of the gospel, who has a wife and children, and is financially destitute of this world's goods, such a minister would be in dire need of financial assistance if he gave the churches in his pastoral care the necessary attention obligated by him and this is even more true if he is very unlearned and ignorant of the teaching of the scriptures. To be able to give a thus saith the Lord for facts presented to his audiences concerning the scriptures, both in conversation and in the pulpit or before audiences, a minister must take counsel from the teaching of the Apostle Paul when he was exhorting Timothy: "Give attention to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." I Tim. 4:13,14. Under such circumstances, would it not be an obligation of the church to see that he and his family is supplied with the necessities of life? Failure on the part of the church to do this would be muzzling the ox that treadeth out the corn. There is more required of a minister than officiating in the pulpit on Saturdays and Sundays. He has many funerals to conduct as well as visiting the sick in the homes and hospitals, and he is often called away from his duties at home in crucial times, when his farm work is urgent and neglect is fatal or very injurious to the welfare or progress of his work.

This is one side of the picture. On the other hand, if God has blessed a servant with the necessities of this world's goods, why

should he expect to be supported at the expense of the churches he serves? Many members are blessed with more success financially than others. Some ministers wives are more qualified both with ability and ambition, to take responsibility and carry on in the absence of the husband, than others. The Apostle did not stipulate any fixed amount for the maintenance of God's servants who are in need or for relief of the poor. He said to the Corinthian brethren, "Every man according as he purposed in his heart, so let him give; not grudgingly; or of necessity: for God loveth the cheerful giver. God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work: As it is written, He hath dispersed aboard: he hath given to the poor: His righteousness remaineth forever." II Cor. 9: 7-9. David said: "He hath dispersed, he hath given to the poor; his righteousness endureth forever; his horn shall be exalted with honor. Psa. 112:9. For it is written in the law of Moses, Thou shalt not muzzle the ox that treadeth out the corn; Doth God take care for oxen?" I Cor. 9:9.

T. F. Adams

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Mrs. Robert Arnder, Mount Airy, N. C.	2.00

OBITUARY

Inasmuch as it has pleased the heavenly Father to remove from our midst Brother Wayne Compton, we, the members of the Mebane Primitive Baptist Church, desire to bow in humble submission to the will of Almighty God who created all things for a purpose saying there is a time to be born and a time to die.

Brother Wayne was born April 13, 1888, and passed from this life October 18, 1965, making his stay on earth 77 years and 7 months. He was the son of Henry and Eula Compton, of Orange County, North Carolina. His wife preceded him in death. He leaves to mourn one daughter, Mrs. Mary Johnson of Durham and two sons, James of California and Hurdle of Hampton, Va.

He was not blessed to express his love and experience to the church until his last stay in the Hospital. He called the church for a home with whom God had given him love and he was gladly received but never baptized.

Our dear brother believed by Grace are ye saved through faith, and that not of yourself. It is a gift of God.

His funeral was conducted by his pastor Elder Burch Wray and Elder George Hill. His body was laid to rest in Cedar Grove Cemetery beside his wife.

We desire that a copy of this obituary be sent to the family, a copy be placed in the records of our church book and a copy to be sent to Zion's Landmark for publication.

Written by order of Mebane Primitive Baptist Church in conference Saturday December 5, 1965.

Victor Walters

OBITUARY AND RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to remove from our midst our dear sister, Ethel V. Holidia, who was born October 28, 1889 and died July 7, 1965, making her stay on earth seventy-five years, eight months and nine days.

Sister Holidia was the daughter of the late William Acey Voliva and Fannie Parisher Voliva. She married Brother Joseph B. Holidia on March 3rd, 1907 and they raised a family of two boys and one girl.

She united with the church at Bethle-

hem in June, 1918, and remained a true and faithful member until death; always filling her seat as long as health permitted. She enjoyed singing the hymns of Zion, and was the leader of our singing each meeting time. She was a dutiful wife and mother. She assisted her husband in his duties as deacon and church clerk at Bethlehem for many years. She lived a life of good report and was well esteemed by all who knew her.

Sister Holidia was in poor health the last few years of her life and for the last few months she was unable to attend the meetings. Her condition grew worse and she passed away on July 7, 1965. Her funeral was conducted by the pastor, Elder A. L. McKinney, assisted by the Rev. Herbert J. Bryan. She was laid to rest in the church cemetery beneath a mound of beautiful flowers. Therefore Be It Resolved:

First: That the church at Bethlehem has lost a dear and faithful member, whom we believe has been called to take her place in that mansion in heaven, which was not made by hands. Therefore we bow in humble submission to the will of our Heavenly Father who doeth all things well.

Second: That we extend to the bereaved family our heartfelt sympathy and commend them to the loving and tender mercy of our Saviour, Jesus Christ, who is able to comfort and reconcile them.

Third: That a copy of these resolutions be sent to Zion's Landmark for publication, a copy placed in our church record and a copy sent to the family.

Done by order of our church in conference on Saturday before the first Sunday in December, 1965.

Bro. J. B. Holidia, Mod.
Bro. C. C. Reynolds,
Church Clerk

FANNIE REBECCA NELSON ALFORD

It is with a sad heart that we write a few words in memory of a dear aunt, Mrs. Fannie Rebecca Nelson Alford, member of a prominent family in this county for many year, who died in East Carolina Sanatorium at Wilson, Thursday, September 30, 1965. She has been in declining health a number of years and was in the hospital one month.

She was one of eleven children born to the late John R. and Agnes Andrews Nelson, July 19, 1880, near Parmele, N. C., in Martin County, she lived all her life in the county, and lived to see all her brothers and sisters pass away, except one brother, Ollie Nelson of Williamston and one sister, Mrs. Lydia Coburn of Robersonville, who was the oldest of the eleven.

She was married to John Robert Alford in 1910. One child was born to this union and died in infancy. Her husband was a Spanish-American Veteran. He died in 1918, and she lived with her father until around 1930, when they went to live with a brother, who died two years ago, and continued to live with her sister-in-law, Mrs. Bessie Nelson until she entered the hospital. Her

father was among the last confederate veterans in the county and passed away in the early 1930's.

She was a good nurse and was always available and willing to go wherever and whenever she was needed as long as her health permitted and was greatly beloved by all who knew her and will be greatly missed by all.

She was a faithful member of Flat Swamp Primitive Baptist Church for many years.

The funeral service was held in the Flat Swamp Church, Saturday afternoon October 2, 1965, at 3:00 by her pastor Elder W. E. Grimes. Interment was in Robersonville Cemetery under a mound of beautiful flowers.

We will miss her presence but feel we must bow in humble submission and feel that she is resting in peace.

The church wishes to extend their heartfelt sympathy to the family.

Therefore be it resolved:

That a copy of this obituary be sent to Zion's Landmark, a copy recorded in our church minutes, and a copy be sent to the bereaved family.

Done by order of the church in conference Saturday before first Sunday in November 6, 1965.

Elder W. E. Grimes,
Moderator
Lester Bryant, Clerk
Susie A. Bryant, Com.

OBITUARY OF

SISTER JOSEPHINE DUNBAR

Sister Josephine Dunbar, the wife of Elder J. C. Dunbar, was born March 10, 1884. In 1903 at a meeting in the home of her parents, Brother Jim Jones, Sister Kizzie Denny Jones, and Sister Dunbar united with the Primitive Baptist and requested that her membership be with the Union Church where it remained until her death which was November 6, 1965. Her stay on earth was eighty-one years, seven months, and twenty-six days.

She was married to Elder J. C. Dunbar on October 26, 1906, with whom she spent fifty-nine years and ten days in a humble Christ-like manner. Surviving her in addition to Elder Dunbar are Sister Ola Dunbar Moser, a daughter; a son, Elmer; several grandchildren; Sister Mary Key, her sister; and Brother Monroe Jones, her brother.

Sister Dunbar's life was dedicated to her husband, her children, her church and the brethren and sisters from far and near. What better way can one serve than by serving His people? Surely Sister Dunbar did her share of this. She manifested her faith by her life of love, service, dedication and devotion to her family, her husband, and most especially her church and Association, by showing so much love and hospitality to the sister Associations for whom she did as much cooking and serv-

ing as anyone surely ever did.

Those called to take part in conducting her funeral, which was held at her home church at Union on November 8, 1965, were as follows: Elders Sam Flippin; Garland Payne; G. W. Hill; Benny Clifton; Letcher Martin; and Floyd Adams. Others taking part were: Elders Sam Atkinson; Sam Gilbert; A. B. Barham; Harry Dagenhart and J. S. Sechrist.

Her uncompromising stand for what she thought was right, her constant and continuing efforts to keep peace among Old Baptist, her devotion to her church and her family as well as her contribution of service and hospitality to everyone, caused all who knew her to lament her passing, but her life manifested her faith so strongly that her family, her many brethren, sisters and friends were made reconciled, feeling that our loss would be her eternal gain, and that she had gone home to be with her Elder Brother, the Lord Jesus Christ, who, we believe, loved her as He did the thief on the cross to whom He said, "Today thou shalt be with me in Paradise." We believe that is where Sister Dunbar is resting.

That sweet smile with which she was blessed even to the end of her consciousness, manifested that Christ like spirit that dwelt within her heart, an essential organ of the carnal body which was subject to disease, old age, and decay; but we believe it will dwell in a spiritual body after the resurrection like unto that of her Saviour, the Lord Jesus Christ, whom she can praise in a perfect way in that world that shall never end.

Written and submitted in love upon the request and unanimous approval of her home church in conference on February 5, 1966.

George A. Fulk, Clerk

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VOL. XCIX

APRIL 15, 1966

No. 11

PROVERBS CHAPTER 30

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 an 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 they 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;

A greyhound; an 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.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE WORD OF THE LORD

Dear Brother Adams:

Just a few words to you about God's creation, His Son and His people. The Psalmist says, "By the word of the Lord were the heavens made; and 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." Psa. 33:6,7. Again he says, "Of old hast Thou laid the foundation of the earth: and the heavens are the work of Thy hands. Psa. 102:25. I believe all things are old with Him and not anything new. We read in Psa. 90:2, "—even from everlasting to everlasting, Thou art God." He also declared the end from the beginning, see Isa. 46:10. To such a God certainly there is nothing new. All things are new with us, when it pleases Him to reveal them to us through His Son. Then they become just as old as He Himself is. In the beginning of His word, the scriptures, it seems to me He is speaking to someone, and I believe He is speaking to none other than His Beloved Son.

Darkness was upon the face of the deep and God said, "Let there be light: and there was light." Gen. 1:3. Webster says the word "let" is a verb, as used here, meaning to allow or permit. He further adds: It is "also used as an auxiliary (helper) in commands

or suggestions." Such as "Let there be light: and there was light." This was a command given by God and it accomplished that which God meant for it to accomplish, just as all of His commands accomplish. For David said: "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him. For He spake and it was done; He commanded, and it stood fast." Psa. 33:8,9. He says, "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 whereunto I sent it." Isa. 55:11

He ended His work on the sixth day. He completed it, and finished it, in the highest degree of excellence, and perfection. It was durable, solid, and stable, no mistakes made. God is all perfection. Now God was alone except for His darling Son, who had forever been with the Father. It seems to me sometimes that before the foundation of the world, God and His Son went into covenant together — a covenant of love, nothing but love. Then the world was founded in love and hung upon nothing but love, and that is what it is resting on today, for God is Love, and He that loveth is born of God." Then He said, "Let us make man in our image, after our likeness: and let them have dominion over the

fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image in the image of God created He him; male and female created He them." God told them to be fruitful, multiply and replenish the earth; and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

"Thus said the Lord: Ye have sold yourselves for nought, and ye shall be redeemed without money." Isa. 52:3. Christ was and "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." Isa. 53:3. Men in nature know not God and they have no love for Him. When He was here on earth, He was rejected and despised of men. They knew not that He was Christ and refused to accept Him as such, because He was born of poor parents and was called the carpenter's son by all except those who knew Him as a Savior, the Son of God, and these were very few — only those to whom Christ revealed Himself. This is still true as of today. Many claim they know Jesus and love Him and have accepted Him as their Savior, when they do not know Him, because the Holy Ghost has not visited them and revealed Christ as a Savior of sinners. Furthermore, they do not know themselves as sinners before God, because God

has not visited them and quickened them nor made known to them that they are dead in trespasses and sin, and are in great need of a Savior — Christ who came to the earth to fulfill the law of God for them and pay the debt that they cannot pay, that they may live. Until God visits them and reveals to them their true condition and their need of a crucified Savior, they will continue in their sins — a lost sinner.

To those to whom He said, "I will ransom them from the power of the grave: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from Mine eyes," were in need. The Lord had caused them to see themselves the great sinners that they were, in need of a Redeemer, because of their vile-ness — a condemned sinner before an avenging law that demanded justice. But He said: "I will ransom them from the power of the grave, O death, I will be thy plagues; O grave, I will be thy destruction, repentance shall be hid from Mine eyes." In other words, He will deliver them from eternal death and destruction. This is still the experience of God's little ones. In their conviction they see their loss and ruined condition and feel that eternal death and destruction is their doom, but when Christ appears with healing in His wings and reveals His complete redemption and salvation to them, death has no more plagues, the grave has no more destruction nor power, because in the death of Christ, all death, destruction and plagues

by sin are banished and done away with.

When you are pleading at the throne of grace, please remember me.

Your brother in hope,
Elijah B. Moore,
Lucama, N. C. R.F.D. 2

MY EXPERIENCE

Dear Brother Adams:

I have read your writings many, many times in Zion's Landmark. Somehow I do not know why, but for about two weeks I have been given a very strong mind to write my experience, which I hope is an experience of grace. I have tried to put it off, but it keeps coming back, and tonight I feel so alone and so downcast or depressed, that I have become willing to try to do so. So if I am blessed to tell it like I feel and saw it, I am willing and anxious for the whole world to see and believe the doctrine conveyed by it, if they can. My earnest desire is that many be taught and enabled to see. I never knew what a Primitive Baptist was until after I was married. I was reared in another faith. Most of my people are of the Holiness Faith. They wanted me to believe that way too, and I tried to do so with all my strength and working tools. I used to tell my mother-in-law who was a Primitive Baptist, that the others were right and I thought they were. I would try to prove to her they were right, but one night when I was about twenty-five years old, (I do not believe that I was asleep) the Lord showed me the church of God. I tried to pray to Him to show me the right

way and to guide me and this is what He showed me: A host of people all clothed in white robes, they were all alike, no male nor female was among them. One had a light about the size of a star that stood over the heart, and that was the only light that lighted the whole place. That one appeared as Christ, or I knew Him as Christ. They were singing a hymn of a Home in Heaven, What a Joyful Thought! Then in this dream I saw a man who appeared and I thought he was Christ; then for a time I thought he was Elder George Hill. There was a very outstandingly bright halo around him and he preached as I had never heard before. I knew this was heaven. This great host of people were shouting and praising the Lord. I was on my bed sick and he came to me. I told Him I wanted a home with them. He told those present what I said and they said, "Receive her." He took me by the hand and raised me up and I was healed. I looked at myself and I was dressed in a white robe like the others present were, then I awoke, but only for just a minute and I was gone again. This time a man whom I thought was my husband, was walking with me down to the water which was the most beautiful sight I ever beheld. I saw no place on earth to compare with it in beauty. As we went down to the river, it appeared to be crooked until we came near it, then I looked up the stream and it was perfectly straight as far as I could see. As we stepped down into the water it divided. I looked down at our

feet and it was dry. Every step we made, the water divided in front of us. I looked back and the water had closed in behind us. I thought of the Red Sea. I could not turn back, we had to go on, and that is the way it is with me at the present time, there is no other way. This was what He showed me and it was, I believe, the true church. Sometimes I feel that I would die for it and sometimes He fills my heart so full of joy, or of what I believe is His Glory, that I feel that I would give everything I ever saw of this world's goods if my two children could see and believe what I see and as I see it, and could be included in this way. I know where all blessings come from. I know too, if it is His will, in due time He will reveal such as the Father has stored up for His people, and there will be none of His left out.

The day I was received in Union Church, I saw Brother George Hill clothed with that same light that I saw that night. There was a power that no man can resist which came upon me. I had to tell what the Lord had done for me, what He had shown me — the true church. I may not be one of His chosen ones, but there is no doubt in my mind where the true church is. Sometimes I get so low, so downcast, I am made to cry, Father, I stretch my hands to Thee, No other help I know, If Thou withdraw Thyself from me; Ah! whither shall I go?

A few mornings ago, I arose from my bed and I felt to be at the end of my strength; I cried

out, Oh Lord! undertake for me! and Oh, My Father, Lead Thou me! I had a longing expressed by the poet: O land of rest, for thee I sigh,

When will the moment come,
When I shall lay my armor by
And dwell in Christ at home?

Of my late days, so much of the time, I just long for that moment to come. I am so all alone most of my time, my nerves are so bad; but I just feel sometimes that the Lord has taken the sting of death out of death for His people and I want to go home and be at rest with my Savior God. Then again I feel so vile, so prone to sin, I fear that I am not born again.

This is a long letter, but the half has not been told! I right now could keep on writing, but I must stop. If you feel to do so, print of this what you see fit to use in Zion's Landmark.

Brother Adams, if there is anything in this that is not in accord with sound doctrine, please do not print it. I feel to be the chief of sinners, the least of all of God's humble poor, and if I am one of them, it is only by the grace of God, for Nothing in my hand I bring, Simply to the cross I cling. If you or any of the Readers are given a mind to pray for a sinner such as I, I desire an interest in your prayers, and I desire to see and meet all of you face to face in that heavenly home beyond the grave.

Nellie Marion

Mrs. Posey Marion
608 South Franklin Road
Mt. Airy, N. C.

HOPE — JESUS CHRIST

Dear Brethren and Sisters:

I have desired for a long time to write and give a reason for my hope in the Lord Jesus Christ. When I first became much troubled, I did not know what was the matter with me. I felt so depressed and downcast and was in deep trouble. I thought I would surely die or that some member of my family would be taken.

One day while coming from the spring, where we got our water, I was made to stop and set my bucket of water down, and while looking on the earth at the dust, the thought came to me that I must surely die and my body turn to dust like the dust I was viewing. During these few minutes of my meditations, I saw a snowy white feather, soft and downy, fly up in front of me and slowly move out of sight, and it seemed I began to see it was the Lord showing me I was a sinner or at least reminding me of this fact.

Sometime after this the Lord came to me and said: "I am the Lord Jesus Christ, and no one else." He said these words over the third time saying, "I will tell you the third time so you will know I am the Lord talking to you." He said, I know you have to wear a thorny crown for a while, but you shall have relief someday and forever, never to suffer anymore." I saw Him when He placed a crown on my head, it had sharp thorns in it, but every one of these thorns had a bright light shining on it. The crown seemed to be made of gold; giving a bright light. After this

crown was placed on my head, the Lord took me by the hand and led me into my home church, showing me a seat, saying; "You must take your mother's seat in the church." Then I felt like my mother was going to die.

I went on a long time in deep trouble. I would read the Bible and found some comfort at times. In a dream I saw my feet in deep mire of mud and the Lord came to me and lifted me out and set my feet on a large snowy white rock, then I looked and saw my feet as clean and white as snow.

Later in a dream I saw our pastor baptize me. I thought I was dressed in white. After being baptized I thought I went on upstairs at my earthly father's home and joined hands with a large band of women. I thought we were going around singing and rejoicing. When I awoke, I was so happy, as I thought all my troubles were over and I would never see any more trouble. I could and did praise God for I thought my troubles were over forever, but in a short time it seemed to me I must join the church or die. I was so afraid I was not called by the Lord! I tried to pray one Saturday morning before going to church that the Lord might show me whether or not I should offer to the church that day, but when Elder Albert Philpott announced an open door for the reception of members, a higher power than I carried me to the stand, and I was telling my hope in the Lord. The first thing I knew Brother Philpott said, "You have my hand," and I was received into

the pale of the church. (This was Old Goblintown Church in Patrick County.)

I want to tell you, my dear readers, that I am yet wearing that thorny crown that the Lord said I had to wear a while, and I fear and believe I will have to wear it as long as I stay on this earth. He only meant that I would have relief some day, forever in the world to come, and not in this sinful world.

I thought at one time that when I became a member of the church of God, I would be able to live like I want so much to do, but I have been through many fiery trials and troubles and God has taken care of me thus far, and I hope He will lead me on. This is only a portion of what I hope the Lord has shown me. I was received into the fellowship of the church August, 1910 and long since I became a member, I saw in a dream the pretty blue sky come low and I saw a little angel come through the sky that looked to be just as thick as could be. I clapped my hands and rejoiced and said: The world is coming to an end, and if I could only be as happy as I was at that time, I would not care how quickly it came to an end.

Once I was so troubled because of what I felt to be persecution, when I saw myself up in the air gliding along on a wire and I thought the Lord said to me, "See, you are far, far above your enemies and they cannot hurt you."

I desire that this experience be read before as many Elders and members of the Primitive Baptist

Church as can be arranged conveniently, because I want to know what the church thinks of it and whether or not they feel that the one who wrote it is a child of God.

A sister in Christ, I humbly hope,

Nannie Hall Cox Setliff

P.S. This was found a few days before her death, but not knowing she was seriously ill it was not read to the church members, that they might have perhaps comforted her in her sufferings and afflictions.

AN ANGEL LED ME OUT OF A DEEP RIVER

I dreamed an angel led me out of a deep river, and I dreamed a throng of angels was flying by God's power to me, meeting me with sweet heavenly smiles and warm handshakes. Their robes were whiter than snow. I believe these angels were preachers of the gospel.

Again I dreamed I saw a white vapor and black clouds rising from the vapor, following the tops of the mountains. It looked like everything was going to be consumed by fire. I prayed to the Lord and there stood two angels who came in answer to my prayer; they vanished all fear of danger from me. One angel went through the wall and caused all signs of fire to vanish, the other angel talked with me. Their robes were whiter than snow. These angels were from heaven. It seemed to me they were so nigh unto me in spirit and love, that I was filled with love also. These angels had power to lead us out of lion's dens and shield us from var-

mints of every description, even from rattle snakes.

These angels have power to lead us out of prisons without keys to unlock the doors; they have power to drive back the enemy, they are sent at God's command.

I dreamed I saw a little boy. He held out his right hand and the palm of his hand was covered with golden stars and a ring of golden stars round his spotless white robe. This boy was Jesus, Jesus holds the churches in the palm of his right hand by His power. The candlesticks represent the churches of the Living God.

A local sister in the church dreamed that I came to her home and I had a crown of stars as big as a half bushel on my head and I turned toward a big crowd and went out of sight. I thought of the great wonder that appeared 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 robe of righteousness and a crown of twelve stars representing the twelve apostles and the moon, the law of Moses, under her feet.

Mollie Salmon
Woolwine, Va.

THE RESURRECTION

My Dear Readers:

In a vision or dream, I saw my Savior coming in a white cloud. Behind Him was a golden rod, but at first it was silver bright. He came over me and He appeared to have all power and every moment, He would look down at me. He had a solemn look. A voice spoke to me saying, It will outlive evil,

sin and corruption, and rise in everlasting triumph and glory, and in the morning of the resurrection both soul and body will live and reign with God forever in the bright mansion of eternal bliss. From this wilderness of woe, the power of the resurrection will gather our souls and bodies together from the extremities of the earth of every race and color and will become one pure white race without disease and deformity.

The voice of the Son of God has the power to bring the elect through buildings and walls. The voice has the power to bring us through the steel vaults and from the graves, the clay can not stick to their white robes for the power of the resurrection is stronger than the graves, and bliss reigns in glory to eat and drink the meat and bread of life and drink from the river of life.

Oh, what great love and nearness and sweet heavenly smiles! God tunes our hearts to sing, and with such power and sweetness and love at the trumpet sound! The voice of the Son of God will descend with our souls to our bodies in their graves, and there will be recognition in heaven in my opinion. The non elect will not come into mind but cast into the sea of forgetfulness. The elect will come forth clothed in white robes and crowns with palms of victory in their hands. His people will be like Christ on the mount of transfiguration when His face did shine as the sun and His raiment was white as the light.

Mollie Salmons
Woolwine, Va.

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
Willow Spring, N. C. 27592

Associate Editor

ELDER J. M. MEMBORN
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VIEWS ON EZEKIEL 36:24-28

Dear Brother Adams,

I would like to have your views
on Ezekiel, 36:24-28.

Yours in hope,

Max Hipp

116 Dale

Collinsville, Ill. 62234

My meditations on this portion of God's sacred word are to be received only as far as they are supported by the law and testimony laid down in the scriptures. The Prophet Isaiah said, "To the law and to the testimony: If they speak not according to this word, it is because there is no light in them." Isa. 8:20, and in II Peter 1:20 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."

The verses referred to by our brother, read as follows: "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 an heart of flesh. And I will put My Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. 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." Eze. 36:24-28.

This is future prophecy and a promise to the Jews who became a dispersed nation when their temple was torn down and their cities were destroyed. Their land was laid waste, and their vineyards and houses. Many were slain. Others were taken captive. A remnant fled to the mountains. From then until now their dwelling places have been among the nations of the world. Even though Israel (the once favored people of God) has been scattered among the heathen, yet His promises are sure and certain of fulfillment and He has promised to bring them out from among the heathen and give them the land of Israel, the promised land.

The Jews who were the Israelites were described as a stubborn and rebellious generation. They tempted and provoked the most high God, and kept not his testimonies: but turned back, and

dealt unfaithfully like their fathers: "They provoked God to anger with their high places. and moved Him to jealousy with their graven images. When God heard this, He was wroth, and greatly abhorred Israel: so that He foresook the tabernacle of Shiloh, the tent which he placed among men; and delivered His strength into captivity, and His Glory into the enemy's hand. He gave His people over also unto the sword; and was wroth with their inheritance." Psa. 79:58-62.

The Prophet said, "Therefore say, Thus saith the Lord God: Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel." Eze. 11:16,17. God still has a Spiritual Seed among the Jews who will be brought in When the "fullness of the Gentiles be come in." The Jews were cut off because of unbelief. Jesus was born of Mary who was a Jewish woman, and of Jewish descent, therefore by His natural birth Christ came of the Jewish descent, and was counted a Jew. So the Jews by birth were His people.

When the Jews were cut off from Christ, the Gentiles were grafted in. But Paul said: "I say then, Hath God cast away His people? God forbid. For I also am an Israelite of the seed of Abra-

ham, of the tribe of Benjamin. God hath not cast away His people which He foreknew. — I say then, have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." Rom. 11:1,2,11.

Again Paul said: "As concerning the gospel, they (meaning the Jews) are enemies for your (meaning the Gentiles) sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: "even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. Rom. 11:28-32. Paul said to the Gentiles, "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? For I would not, brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is My covenant unto them, when I shall take away their sins." Rom. 11:24-27.

It is most certain that God's favor will return to the Jews in the latter day and bring them into their own land. This was prophesied by Hosea who said, "Then shall the children of Judah and the Children of Israel be gathered together, and appoint themselves one head, Jesus Christ, and they shall come up out of the land: for great shall be the day of Jezeel." Hosea 1:11. The prophet continues by saying, "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." Eze. 36:25. This is not to be understood that they would be sprinkled or cleansed by natural water, nor does it have any reference to water baptism. This water is typical of the blood of Jesus Christ which cleanses His people from all sin, and uncleanness. John said: "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His son, cleanseth us from all sin." I Jno. 1:7,8.

Sprinkling the unclean with water and the ashes of an heifer was typical of the cleansing by the blood of Jesus Christ. Paul said, "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 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." Heb. 9:13,14. When the Lord brings the chosen vessels of His mercy among the Jews into their own land, He will do more for them than they will be able to ask or are worthy to receive. "A new heart also will I give you, and a new spirit will I put within you: And I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Eze. 36:24-38.

The stony heart is the dwelling place for Satan. This will be taken away and a new heart will be put within, which will be the dwelling place for Jesus Christ. The love and mercy of Jesus will be revealed to them. He will manifest Himself to them that they may know that He is their God and they are His people. "I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Eze. 26:27. They will no more worship under the law, nor observing new moons, nor sabbath days, nor the circumcision of the flesh. They will worship God in Spirit, rejoice in Christ Jesus, who is the Savior of sinners, and have no confidence in the flesh.

"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." Eze. 36:28. This blindness in part of the Jews which was spoken by God, by the mouth of Ezekiel, Hosea and others, will end when the fullness of the Gentiles be come in. See Romans 11:25. The veil which caused their blindness will then be removed. They will

then acknowledge Jesus as their Savior, and will glorify His name and call Him Lord of Lords and King of Kings.

T. F. Adams

**IN MEMORY OF ELDER SHEPHERD
LANGDON**

Our Heavenly Father has removed from our midst, our beloved pastor, preacher and brother in the Lord. He was a brother to all who knew him, whether in the church or out, if they carried the mark in the forehead of a brother in Christ.

Brother Langdon was the son of the late Brother and deacon, J. R. Langdon. He was born September 13, 1891 and died November 14, 1965. The duration of his life on earth being seventy-four years, two months and one day. He was first married in November 1911 to Sister Maude Jones, but she was deceased November 17, 1960. To this union was born three daughters: Mrs. Paul V. Jones, Mrs. Carl J. Edwards and Mrs. Odell Benson; and two sons: Mames and Shepherd Langdon, Jr.

On November 16, 1962, Brother Langdon was married a second time, to Mrs. Gertrude Ellington, who survives him, also four stepsons and one stepdaughter. Brother Shepherd leaves two brothers: Brother C. Z. and Carlie Langdon, and a very dear stepmother, Sister Wincie Langdon, to mourn his departure.

Elder Langdon united with the church at fellowship the first Sunday in December, 1921, at the water and was baptized along with Sister Bertha Langdon, by the late Elder William Stephenson. He often spoke of how Elder Tom Coats looked out over the congregation on one occasion at church and remarked: "Some of you young men will have to stand here where I am some day and preach," saying, "He spoke to me when he said that, and what a heavy load that remark caused me to carry." Sometime later the Lord spoke to him and said: "You will baptize the anointed of the Lord." We believe he lived and did just that. In his lonely hours, he would say: "I long to fly away and be at peace." To us, he is not dead, but gone to the place prepared for the saints. He believed and preached salvation by the grace of God, and God alone. Paul said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

Brother Shepherd, as he was generally called at home, and Brother Renzie Parrish

were ordained the first Sunday in August, 1939, and they were both called to serve jointly as pastor of Fellowship Church, in December 1940, which they did as long as Elder Parrish lived, then Elder Langdon served alone. He also served Clement, Oak Grove and Hannahs Creek Churches for quite sometime. But his health failed him in the later years of his life and he had to give up his churches, however, we held him in the highest esteem as honorary pastor until death, for we loved him, he was most humble and submissive, and he was very agreeable.

His funeral was conducted at his home church, Fellowship, by his pastor, Elder W. D. Barbour and Elder T. F. Adams. Elders Sam Atkinson, J. M. Mewborn, S. J. Sauls, Allen Johnson, B. L. Godwin, C. T. Harward, D. E. Parker and Rev. Carlie Langdon made remarks. He was laid to rest beside his former wife, Sister Maude, beneath a beautiful mound of flowers, to await the coming of our Lord.

Be It Resolved:

That we, the church, bow in humble submission to the will of Him that doeth all things well and according to His will.

That a copy of this obituary be sent to the family.

That a copy be spread on our church book and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference.

Bro. C. Z. Langdon

Bro. E. H. Dupree

Committee

OBITUARY

By request of the Church at Sandy Grove in conference January 1, 1966, we, the undersigned committee endeavor to submit the following lines:

Brother Grover Cleveland Langdon was born in Johnston County, N. C., March 27, 1884, and was called home September 25, 1965. He was the son of the late Brother James Monroe Langdon and wife, Eliza Jane Coats Langdon. He was united in marriage to Mittie Catherine (Kittie) Stephenson on October 6, 1906, and the same year he and his wife settled near Coats, Harnett County, where he and Sister Langdon were blessed with thirteen children, six boys and seven girls, twenty-five grandchildren and sixteen great grandchildren. Eleven of his children are now living.

He and Sister Langdon both united with the Gift Church, Coats, N. C., on July 16, 1927, and were baptized the same afternoon by Elder L. H. Stephenson. They remained members of Gift Church until December 14, 1935, when they moved their membership by letter to Sandy Grove Church, Johnston County, N. C., near Angier. Sister Langdon departed this life

December 21, 1937.

Brother Langdon was a faithful member and was much loved by the Church at Sandy Grove as well as the sister churches for many years. His faithfulness to fill his seat at the meetings of our church and as correspondents to other churches is a great loss to us. When we think of the love this dear brother had for his family as well as the church, we are made to think of the scripture in 1st John 3:14. "We know that we have passed from death unto life, because we love the brethren." This same great love which is the Gift of God made him a good provider for his lovely family of children who have risen up and called him blessed. These things live today in our memory although he has departed thence. The writer 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." Rev. 14:13. The church felt and declared that she recognized the gift of deacon in our brother, and called for his ordination which took place June 20, 1936. This office he filled with humbleness, even as that of a little child, as long as he lived.

It is our heartfelt and prayerful desire that our Lord and Saviour reconcile the children and all the family ties to the dispensation of His Will. To know that Father and our precious Brother is out of his suffering in this time world brings relief, yet we miss him.

His funeral was conducted at his home near Coats, N. C., by Elder Calvin T. Harward, his pastor, assisted by Elder T. Floyd Adams. A large group of his brethren, friends, kinsmen, and neighbors gathered to pay their last respect to the memory of Bro. Langdon. Yet, we join with the Apostle when he said, "That ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1st Thess. 4:13,14. It is our hope and belief that he was in that number chosen in that Kingdom which was prepared from the foundation of the world. Therefore, be it resolved:

That a copy of these resolutions be placed on our church records, a copy be sent to the family and a copy be sent to Zion's Landmark for publication.

Humbly submitted,

Brother M. B. Pleasant, Committee

Sister Leah Smith, Committee

OBITUARY

It has pleased our Heavenly Father to call from our midst a very dear and highly esteemed brother George Dawson (F. D.) James; son of the late David (Bud) James and Claudia Peel James. He was born in the Cross Roads Community in Martin County, sixty years ago, and spent most of his life there on the farm, locating in the Parmele area thirty years ago or more.

Brother James was married in early

manhood to Catherine Leggett and one daughter, Wilda, and one son, George P. both of the home, were of this union. He united with the Flat Swamp Primitive Baptist Church in February, 1957, and was faithful to attend as long as his health permitted. He was greatly afflicted in his last years of life but was blessed with a wonderful wife and two dutiful children, who were very attentive to him for he needed constant care, day and night, in his last days. I have known the family for many years and have visited in the home on many occasions and of all brother James' afflictions, I have never heard him complain, but he would always say, "I am so thankful to be as well off as I am." Christ said, "I will leave in the midst of thee an afflicted and poor people and they shall trust in the name of the Lord." This was alluding to soul affliction of course, but often the soul afflicted are also afflicted in body, as we are persuaded was the case with Brother James, for all of God's people have soul afflictions.

We believe his spirit has returned to God who gave it, to await the final resurrection when Christ shall come the second time and "Change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able to even to subdue all things unto Himself."

He leaves to mourn their loss, a dear wife, one daughter Wilda, a son George, and one brother Irvin James, of Robersonville, N. C., and Mrs. Larry Wade of Oneonta, Ala.

The funeral service was held in the Flat Swamp Church Sunday afternoon at three o'clock by Elder W. B. Grimes and Elder E. C. Harrison of Beargrass. His body was laid to rest in the Robersonville, N. C. Cemetery.

We, the members of Flat Swamp Church extend to the family our sincere sympathy, desiring that God may reconcile them to their loss and His divine will.

Elder W. E. Grimes, Moderator

Susie A. Bryant, Committee

SARAH JANE WILLIAMS SNIDER

Our hearts are saddened by the loss of our beloved sister, Sarah Jane Snider, a faithful member of this church and a loving mother and grandmother to her family.

She was born July 29, 1890, the first child of John Anderson and Sarah Elizabeth Snider Williams.

On Christmas Day, 1910, she married Robert F. Snider. They lived together happily 54 years, 4 months, and 19 days. Her husband, eight children, twenty-five grandchildren, sixteen great grandchildren, two sisters, two brothers, and many friends survive to mourn her passing.

She united with the Primitive Baptist Church at Pine Meeting House on the second Sunday in September, 1917, and was baptized by Elder S. J. Reich.

Death came unexpectedly on the 14th day

of May, 1965, at the age of 74. As she passed from this life, her husband and children were by her side.

Hundreds visited in the home and attended her funeral testifying of the love and high esteem held for her by so many.

The funeral was conducted by her pastor, Elder C. S. Mills, assisted by Elders C. G. Jones and Johnny Belton. They spoke sweet words of comfort to the family and friends. Elder Mills read the 31st chapter of Proverbs, verses 10 through 31, which he felt to be most fitting describing the virtuous woman.

She was laid to rest in the church cemetery under a blanket of beautiful flowers that had been thoughtfully and lovingly provided by her friends.

Her entire life was spent in service to her church and to her family. It pleased the Lord to give her such a love for her church as to have its welfare uppermost in her mind, and the times were very few through the years that she did not fill her place on the front pew. She delighted in making her home open to the brethren, sisters, and friends of the church and her hospitality was enjoyed by large numbers of people. She will be missed by her church and her family and friends beyond words, but as long as the Lord blesses us with memory, she will not be forgotten.

We have the precious hope and feeling of assurance that her soul dwells with the Lord and that on the morning of the resurrection she will be called from a peaceful sleep and carried home to sing the praises of the Lord forevermore.

Written by Connie Koontz, a granddaughter, for Oak Grove Church and read before the church in conference on June 12, 1965.

OBITUARY

Brother Walter R. Mann of Newport, N. C., was born January 6, 1884, and separated from this life February 22, 1966, making his stay on earth eighty-two years, one month and sixteen days. He was married to Miss Maye Garner on September 23, 1903, who survives him. He also leaves one foster daughter, Mrs. Harold V. Chartley of the home, three sisters; Mrs. Minnie Garner, Mrs. Ethel Mason; and Mrs. Evelyn Edwards also of Newport; three brothers; Elder H. E. Mann, Mr. B. J. Mann of Newport and Mr. Harvey Mann of Kinston, and many other relatives and large host of friends to mourn their loss.

Brother Mann faithfully served as rural mail carrier, from which he retired after 33 years service. He and his wife were received into the fellowship of the Primitive Baptist Church in Newport June 1, 1912 and remained a faithful member the remainder of his life. He was a firm believer in salvation by the grace and mercy of God, ascribing all honor and glory to Him for his hope of Heaven after this life and for his many blessings while in this life.

Brother Mann's wise counsel and guid-

ance evidenced his sound wisdom and judgment in matters of concern in reference to church matters or matters pertaining to his every day life. He endeavored to attend church regularly even in his declining years. He attended as long as he was able to be carried by friends and brethren, and when he could no longer go, he manifested an interest in the well-being of the church and each individual member, and particularly was he interested in the order and peace of the church. He was a very efficient church clerk and served in this capacity many years.

His home was a favorite gathering place for his Brethren and Sisters, both at home and abroad, and they enjoyed a warm welcome when they were favored to visit in his home both from him and his companion. In his younger years he drove many miles to visit sister churches and associations. He was therefore well known among Old Baptist.

His funeral was conducted at the church by Elder H. A. Young and Elder Bennie Pollard after which his body was laid to rest in Cedar Grove Cemetery beneath a beautiful floral tribute by relatives and friends, there to await the call of the Blessed Savior when He comes to gather His jewels home.

The church at Newport has lost a valuable servant, the family has lost a devoted member, but may God be pleased to reconcile both our church and his family to the execution of His will, for we believe the Lord has called him home to his reward prepared by the sacrifice of the Son of God for those who love Him, and from whom He gave His life.

Elder H. A. Young, Pastor
Sister Annie Higgings,
Church Clerk

ROBERT T. WRIGHT

It has pleased our Heavenly Father to call from the walks of this life, Mr. Robert T. Wright, age 64 years. He is survived by his wife, Sister Bertha Wright, one daughter, Bettie Dallam, Rolling Hills, California; four sisters: Mrs. Myrtle Stokes; Mrs. Esther Nicholson and Miss Lottie Wright all of Oklahoma; Mrs. Reda Broudrick of Paso Robles, Calif. and five brothers: Clint, Dewey, Vester, Jesse and Clyde Wright all of Oklahoma, and two grandchildren.

The last enemy-death-came to our beloved friend at his home, April 21, 1965. Mr. Wright, a native of Oklahoma, had resided in California twenty-four years. He was loved by his many friends at Bakersfield as an honest and respected citizen. We believe that God, who doeth all things well, blessed him with a love for the Old Baptist, although he was not a membebr, he showed a kind welcome in his home to the brethren. Our desire is that the Lord of all mercy will reconcile Sister Bertha Wright to His Holv and righteous will.

Elder T. R. Jefferson conducted the funeral service at Green Lawn Memorial Park, Bakersfield, California. Paul was in-

spired to leave on record: "The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. Now this I say, Brethren, the flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. I Cor. 15: 47, 48, 50-52. We extend to the loved ones and family our heartfelt sympathy.

Walter B. Wilson, Church Clerk

OBITUARY

JOHN THOMAS BROWN, JR.

Brother Johnny was born July 18, 1883, the son of the late Elder C. C. Brown and Nancy Jenkins Brown, and passed away June 17, 1965, making his stay on earth eighty one years and eleven months. His early life was spent in Onslow County, near Sneads Ferry, N. C. In early manhood he was married to Alice Gertrude Pollard who survives him, together with six sons, Milton of Florida, Garland of Wilmington, N. C., Harold of Hamlet, N. C., Herchel, Norman and Irving all of Jacksonville, N. C., two daughters, Mrs. Edna Hewlett and Mrs. Nina Ruth Tenuta, both of Wilmington, N. C., twenty one grand children, twenty seven great grandchildren and one great grandchild. The greater part of his life was spent in and near Wilmington, N. C., where he made his living as a carpenter and farmer. He united with the Church at Wilmington, August 16, 1959, and was baptized by his pastor Elder Horace Bryan, he was a hard worker and provided well for his family. He dearly loved children, family and friends, and was always ready to lend a helping hand in time of need, he said shortly before his passing that he had been blessed to enjoy a full life, and hoped he was thankful for the many blessings the good Lord had provided.

He was a strong believer in Salvation by Grace, and was impressed to offer to the church many years but felt so unfit and unworthy and therefore did not come until the time we feel that was appointed of God for him to come.

He was a good husband and father and was held in the highest esteem by the brethren and sisters, neighbors and friends, we miss him so much but we feel that our loss is his eternal gain, and he is not dead, but fallen asleep in Jesus, and when Jesus shall come again to call his children from their sleeping dust, he will be one in that number who will hear that blessed call come in ye blest of my Father, inherit the Kingdom prepared for you from the foundation of the world.

His funeral was held in Coble Funeral Home by his Pastor Elder Horace Bryan

and the unworthy writer, he was laid to rest in the Prospect Cemetery beneath a beautiful mound of flowers where a large congregation had gathered to pay their last tribute of respect to one we all loved.

Done by order of the Church in conference and by request of the family February 19, 1966, and written by J. B. Pollard.

Elder Horace Bryan, Moderator
Sister Evelyn Pratt, Clerk

**OBITUARY OF OUR BELOVED
SISTER IN CHRIST**

Mrs. Alice K. Crooms was born on the 17th day of October 1891. On June 9, 1923, she came before the Primitive Baptist Church at Sand Hill, Duplin County, N. C. humbly seeking a home for the rest of her soul, and the church gladly received her. On the following Sunday morning she was baptized by her pastor, Elder L. E. Bryan in full fellowship of the church and she lived a very devoted and faithful member just as long as she was able physically to attend. She believed in the doctrine of salvation by the grace of God.

On February 6th, 1966, the good Lord saw fit to call her home. She leaves to mourn their loss, five children, three girls and two boys and a host of relatives and friends. We would all say sleep on and take thy rest until Jesus comes and gives the command: "Come in ye blessed My Father, inherit the kingdom prepared for you before the foundation of the world." "So also is the resurrection of the dead. It is sown in corruption: it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." 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." I Cor. 15: 42-45 and verse 54 and 55.

Sister Crooms' funeral was preached at her home by her pastor, L. L. Yopps and she was laid to rest in Pine Lawn Park near Kinston, N. C.

Therefore, be it resolved that a copy of this obituary be sent to Zion's Landmark for publication, one given to the family and one recorded on our church minute.

Done by order of the church in conference, March 12, 1966.

Written by Oscar Howard and
Brantley Kennedy
L. L. Yopp, Moderator
Brantley Kennedy, Clerk

OBITUARY

We, the members composing the Skewarky Primitive Baptist Church, desire to bow in humble submission to the will of our merci-

ful Father, who called from our midst our beloved brother, Brother Levi Milbon Donaldson. Brother Donaldson was born on October 29, 1924, and died October 29, 1965, thus making his stay upon this earth 41 years to the day.

Although our dear brother was received into the fellowship of our little flock approximately only three years before his departure, it is with sincere gratitude that we were blessed to see the manifestation of God's love in his daily walk and conversation long before his request for a home in the church. He was a faithful husband and father to his children, but most comforting to us was his faithfulness to his God and the church. Although his afflictions were not light he remained faithful, and with much effort, continued to attend his meetings until the time of his departure.

The church at Skewarky is grieved over her loss, but we hope and feel our loss is our brother's eternal gain. He was a firm believer in salvation by grace and was abiding in the hope of being taken on the wings of God's love to that celestial city, eternal in the heavens, whose builder and maker is God.

He leaves to mourn his passing, his widow, Sister Virginia Donaldson, to whom he was united in marriage on October 3, 1945, and four sons and one daughter, all of the home. Also surviving are his mother and stepfather, four brothers and two sisters. To the family we extend our heartfelt sympathy in their distressing hours.

The funeral was conducted in Skewarky Church by his pastor, Elder E. C. Harrison, assisted by Elder W. E. Grimes. Interment was in the Church Cemetery.

Done by order of the church in conference second Saturday in November, 1965.

No Name Signed

OBITUARY

Sister Della B. Shirley a member of East Atlanta Primitive Baptist Church passed away on February 27, 1966. We feel that our loss is her eternal gain.

The funeral was conducted in Carmicheal Funeral Home and laid to rest in College Park Cemetery. Elder T. L. Huff conducted the service.

Done by order of the church in conference March 19, 1966.

Elder T. L. Huff, Mod.
J. Q. Adams, Clerk

SALEM ASSOCIATION

The Salem Association will convene, the Lord willing, with the Winston-Salem Church

on the Bunker Hill Church ground beginning Saturday before the third Sunday in June, 1966, and continuing through Monday. Bunker Hill Church grounds are located on Highway 66 between High Point and Kernersville, N. C.

We extend a hearty invitation to all who have a mind to come and be with us.

A. B. Barham, Clerk

LOWER COUNTRY LINE ASSOCIATION

The Sixtieth Annual Session of the Lower Country Line Primitive Baptist Association will be held, the Lord willing, beginning July 2nd, 3rd and 4th, 1966, at the permanent meeting site near Surl Church in Person County, N. C., about five miles East of Roxboro, and just off Highway 158.

Elder L. P. Martin was appointed at the past session to preach the introductory sermon and Elder J. W. Hawkins, as alternate.

A cordial invitation is extended to all believers in the Doctrine of Salvation by Grace to come and worship with us in these services, and we especially invite our ministering brethren.

Reuben Bowes,
Association Clerk

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VOL. XCIX

MAY 1, 1966

NO. 12

PROVERBS CHAPTER 31

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.

She seeketh wool and flax, and worketh willingly with her hands.

She is like the merchants' ships, she bringeth her food from afar.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

I AM OPPRESSED

Dearly Beloved:

Today as I sit here listening to the rain steadily falling upon the roof, I am reminded of the words of the Lord as spoken by the mouth of the Prophet, quote: "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Deut. 32:2. And while meditating on the goodness and mercy of God, my mind seems burdened with a desire to write. But I am fearful to make the attempt, for I know not what to write, I know not how to begin nor what to say. My groanings are: O Lord, I am oppressed, undertake for me."

A portion of the 14th chapter of St. John seems foremost in my mind, and God willing, I desire to express a few thoughts in connection with same, hoping that God may see fit to direct my mind to write the truth as it is in Christ Jesus, for there is none other name under heaven given among men, whereby we must be saved.

Beginning with the 15th verse, we find these words, "If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither

knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. 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." St. Jno. 14:15-20.

In this scripture, Jesus was speaking words of comfort to His disciples while He was yet with them. And in verses one, two and three, He says, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am, there ye may be also."

And in verse fifteen, He says, "If ye love me, keep my commandments." He was still speaking to His disciples, to those who had a reason to love, and did love Him. The reason they loved Him was because He **FIRST LOVED THEM**. We find in Holy Writ, "We love Him, because He first loved us." As the Poet expressed it: "I love my Savior God, because He first loved me. Because He shed His precious blood, to set my spirit free." To know Him is to

love Him. Those who know and love Him DO KEEP HIS COMMANDMENTS. We find in Holy Writ, "He that saith, I know Him, and Keepeth not His commandments, is a liar, and the truth is not in him. The ability to keep His commandments is not in the creature, but in the CREATOR. Without Him, we can do nothing, but through Him, and by Him, those that love Him can do all things. We hear the apostle saying, "I can do all things through Christ which strengtheneth me." Phil. 4:13. 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. "If ye love me, keep My commandments, and I will pray the Father." Dearly Beloved, I have said many times, that I can not think of anything that I rather have than the prayers of God's people. Here the Blessed Savior, the only begotten of the Father, full of grace and truth, declares, "I will pray the Father. Good news! Dear Saints. Glad tidings from a far country. Jesus praying for His little ones, not for the world, but for those that the Father had given Him. He says in chapter 17, "I pray not for the world, but for them which thou hast given me; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom Thou hast given me, that they may be one, as we are one. While I was with them in the world, I kept them in thy name: those that Thou

gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them Thy Word; and the world hath hated them, BECAUSE THEY ARE NOT OF THE WORLD: even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the World." Verses 9-17, Chapter 17.

"He shall give you another comforter." In verses 25 and 26 He 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."

"If ye love me, keep My commandments, and I will pray the Father and He shall give you another comforter, that HE MAY ABIDE WITH YOU FOREVER." And that is long enough. Continuing in verse seventeen, He says, "Even the Spirit of Truth, whom the world cannot receive." This glorious doctrine proclaimed by Jesus, is as far from the false doctrine that is being proclaimed by the world, as the east is from the west. The world is teaching that salvation is offered to the whole world and they can accept or reject it. But Jesus emphatically declared, "The world cannot receive

the Spirit of Truth. He gives the reason why it is so, and why it must be so. "Whom the world cannot receive, because IT SEETH HIM NOT, NEITHER KNOWETH HIM." Another witness to this is found in Holy Writ, "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. John 3:1.

"But ye know Him." Here He tells His disciples that they do know Him. He also gives the reason for this, "For He dwelleth with you, AND SHALL BE IN YOU." On another occasion, He says, "I am the good Shepherd, and know My sheep, and am known of Mine." John 10:14.

"I will not leave you comfortless: I will come to you." He did not say, If you will come to me, I will comfort you. But, "I WILL COME TO YOU." DEAR Reader, I have never learned how to go to Him. O the times that I have gone groping in darkness, trying to look on the right and on the left, but could not perceive Him nor feel His presence, feeling as David did when he cried out, "Will the Lord cast off forever? and will He be favorable no more? Is His mercy clean gone forever? doth His promise fail forevermore? Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies? Psa. 77:7-9.

But O, The gracious promise, "I will not leave you comfortless, I will come to you." And when He comes, He comes with healing in His wings. Because His re-

ward is with Him. As He declared in Rev. 22:12. Behold, I come quickly; and My reward is with me, to give every man according as his work shall be." Jesus continues in verse 19, quote: "Yet a little while, and the world seeth me no more." While Jesus was here in a body of flesh before His crucifixion, the world saw Him, but knew Him only as the son of Joseph the carpenter. They knew Him not as the Son of God, the Savior of sinners, For had they known Him, they would not have crucified the Lord of glory. But I have never found in the scriptures, that the world ever says Him after His glorious resurrection from the dead. But we do find that He appeared on different occasions to His chosen disciples, and the first one that we have any record that He appeared to was Mary Magdalene, out of whom He had cast seven devils." Mark. 15:9. And as Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. "They said unto her, Woman, why weepest thou: She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, "Woman, why weepest thou? Whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell

me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say Master." Mary knew Him not until He spoke her name, then it was that she could say unto him, Master. And turning she no doubt would have touched him, but He said unto her, "Touch me not; for I am not yet ascended to My Father: But go to my brethren, and say unto them, I ascend unto my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God, and your God." I ascend unto my Father, and your Father; and to my God, and your God." St. John 20; 11-18.

Further proof of His resurrection is found in I Cor. 15 chapter as declared by the Apostle Paul saying, "For I delivered unto first of all that which I also received, how that Christ died for our sins according to the scriptures: and that He was buried, and that He rose again the third day according to the scriptures: and that He was seen of Cephas, then of the twelve: After that, He was seen of the above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time." I Cor. 15: 3-9.

"Yet a little while, and the world seeth me no more, but ye see me: because I live, ye shall live also." Oh, What a glorious promise, made by the blessed Savior, the One who

has never broken a promise. No He never has, and never will break a single promise which He has made to His little children. I have made promises which I did not keep, it is not that I wanted to break my promise, but I was unable to fulfill. I did not then, and do not now, have the power to keep a promise, But we hear Jesus saying, "All power, both in heaven and in earth, is given into My hand, that I should give eternal life to as many as the Father hath given me. Eternal life is the gift of God, and that life is in His Son. Jesus says, "My sheep hear voice, and I know them; and they follow me: and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of My hand. Jno. 10:27,28. He also said, "Other sheep I have, which are not of this fold, them also, I must bring, and they shall hear My voice, and there shall be one fold, and one Shepherd. He did not say, I will have them brought, and He did not say, I will get the preacher to bring them, neither did He say, I will get the preacher to help me bring them. But, He emphatically declared: "Them also I must bring, and they shall bear My voice and there shall be one fold and one shepherd. The word "Also," I feel has a definite meaning. It was not just put there to fill space. Then also I must bring; just as I have brought others before them, in the same way that I have brought all the other sheep, them also I must bring; for I am the way, the truth, and the life, and no man cometh unto the Fa-

ther but by Me.

"Because I live, ye shall live also." Yea, He is alive, and alive forever more. As He said unto John when He appeared unto him in the Isle of Patmos: "I am He that liveth, and was dead; and behold, I am alive forever more, Amen. And I have the keys of hell and of death." Rev. 1:18. Dear Reader, Are you not glad that Satan does not even have the keys to his own kingdom? He does not have the power to kill and cast into hell as some advocate. For there is no power but of God; the powers that be are ordained of God. We find in Holy Writ, "The Lord killeth, and maketh alive: He bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: He bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: For the pillars of the earth are the Lord's and He hath set the world upon them." I Samuel 2: 6-8. This is good news to all who have been taught of the Lord. This is glad tidings to His little flock. We hear Him saying, Fear not little flock, for it is your Father's good pleasure to give you the kingdom." In verse 20 of the text He says, "At that day ye shall know that I am in My Father, and ye in me, and I in you." In this we see the surety and safety of the Church. The Lord is still at the helm. He is still on His throne. Still reigning and ruling in the army of heaven, and among the

inhabitants of the earth, and none can stay His hand, nor say Jehovah, why or what doest Thou. As the Prophet declared, "Behold, the Lord God will come with strong hand, and His Arm shall rule for Him: Behold, his reward is with Him, and His work before Him. He SHALL FEED HIS FLOCK LIKE A SHEPHERD: HE SHALL GATHER THE LAMBS WITH HIS ARM, AND CARRY THEM IN HIS BOSOM, AND SHALL GENTLY LEAD THOSE THAT ARE WITH YOUNG." Isa. 40:10,11.

This doctrine honors and glorifies God, and comforts His little children. This is His doctrine THE DOCTRINE that drops as the rain, this is His speech, the SPEECH that distils as the dew. This is as the small rain upon the tender herbs, and as showers upon the grass. This is the glorious Truth, which has been, is now, and shall be preached in all the world for a witness, not to save sinners, but a witness to the salvation of all God's chosen elect. Any man who claims he is preaching the gospel as a means of saving sinners, is denying the finished work of Christ. Jesus saved His people with an everlasting salvation. He laid down His life. He shed His precious blood on the cross, for poor sinners. He died for His bride, He was buried for her, He rose from the grave for her. He ascended to the Father for her. He is now seated at the right hand of His Father making intercession for her according to the will of God. And some sweet day He is coming back to claim His Bride. For He declared, 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 afar, and my daughters from the ends of the earth. This people I have formed for myself, and **THEY SHALL SHOW FORTH MY PRAISE.**

Humbly submitted,
(Elder) C. D. Whitley
R. F. D. No. 1, Box 103,
Oakboro, N. C.

A BETTER LIFE

Dear Brother and Sister in Christ, I hope:

I cannot express my feelings toward you and yours that through the goodness and mercy of our Lord, had caused you to remember me as you have. For me to tell you that I appreciate your kindness and forethought of my necessities, is by far too mild a way of manifesting my sincere thanks, and I am made to ask, Why are the Brethren so good to me? I who am so sinful and so corrupt. I do so many wrongs, and though I confess my wrongs it would seem I soon forget, and ere long I find myself doing the same thing again. It would appear at times to be the sincere desire of my old wicked heart to do right, and I have often made the vow: I am going to live a better life today than I did yesterday, but when the day was gone I would look back over it: Lord have mercy on my poor benighted soul, I would cry. To me it seemed I had made myself threefold worse, if possible. O wretched man that I am, who shall deliver me from

the body of this death? (Sin) Then how can the brethren be so good to me?

I have had a mind and if not deceived, I have been impressed to travel some in your country among the churches, but I am too old to make the attempt. Now, again, I am too little!

I do hope you and Sister Adams are enjoying good health, doing well and that the Lord in His goodness and mercy is still blessing you in attending your churches in peace, love and fellowship.

This is my prayer,
(Elder) W. A. Little

We hope Elder Little will be pleased to conform to his impression and come among us and visit our churches. — T. F. A.

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Editor

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"PREACH THE WORD"

Dear Brother Adams:

I will appreciate it if you will
give your interpretation of II Tim.
4:2.

Yours in hope,
W. E. Pardew
R. F. D. No. 1
Jonesville, N. C. 28642

II Timothy 4:2 reads as follows:
"Preach the word; be instant in
season, out of season; reprove, re-
buke, exhort with all longsuffering
and doctrine."

This scripture means either
Christ, the essential WORD or the
word of truth, faith and gospel
salvation, the word of righteous-
ness, peace and reconciliation by
Christ, which essentially is Christ
Himself. So in my opinion The
Word which Paul charged Timothy
to preach, is Jesus Christ the Sav-
ior of sinners. John said, "In the
beginning was the Word, and the
Word was with God, and the Word

was God, and the same was in the
beginning with God." Jno. 1:2.

Jesus was the One whom Philip
preached to the Eunuch. He —
the Eunuch — was a native of
Ethiopia. "He arose and went: and,
behold, a man of Ethiopia, an
eunuch of great authority under
Candace, queen of the Ethiopians
who had the charge of all her
treasure, and had come to Jeru-
salem for to worship, was return-
ing, and sitting in his chariot read
Esaias the prophet. Then the Spirit
said unto Philip, Go near, and join
thyself to this chariot. And Philip
ran thither to him and heard him
read the prophet Esaias, and said,
Understandest thou what thou read-
est? And he said, How can I,
except some man should guide me?
And he desired Philip that he
would come up and sit with him."
The place of the scripture which
he read was this, He was led as
a sheep to the slaughter; and like
a lamb dumb before his shearer,
so opened He not His mouth: in
His humiliation His judgment was
taken away: and who shall de-
clare His generation? for His life
is taken from the earth." Acts 8:-
32,33. Philip was a minister of the
gospel. He was bade by the Spirit
of God to join himself to the chari-
ot. He heard the eunuch read the
prophecy and said, "Understandest
thou what thou readest? And he
said, How can I, except some man
should guide me? Acts 8:30,31.
"Then Philip opened his mouth
and began at the same scripture
and preached unto him Jesus." Acts
8:35.

This was a solemn charge which
Paul delivered to Timothy. It was

in the presence of God and the Lord Jesus Christ. Paul said to Timothy, "Preach the Word." That is, preach the power of God, His salvation, pardon, peace and reconciliation which come only through Jesus Christ for our justification: The One Who is the Mediator between God and man, Who is our life and salvation. "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.

There are refreshing seasons when the true servants of God are blessed to preach the unsearchable riches of Jesus Christ, the one Who is the way the truth and the life. So Paul said, "Be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Paul was well qualified to give this solemn charge to Timothy, his son in the ministry. He continues thus: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. II Tim. 4:3,6. Jesus said, "Watch and pray, that ye enter not into temptation: the Spirit indeed is willing, but the flesh is weak."

It takes diligence and faithfulness to reprove, rebuke and ex-

hort, yet it is needful that the saints of God may be reminded and not carried about with winds of doctrine. This he charged to Timothy to do with all longsuffering and doctrine. Be patient, preach the doctrine that Christ and His apostles taught. 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. Here he had no reference to eternal salvation but "in doing this thou shalt both save thyself and them that hear thee" from error. Paul was counseling Timothy to take heed unto himself as a minister, an undershepherd, that his life and conversation be exemplary before his brethren, as he was advised by Paul in verse twelve in this same chapter: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." This counseling was of God through Paul and was in accord with the yearning of the Spirit within Timothy's heart. The same is true of all who have been redeemed by God.

When one is born of God, his heart becomes very tender and he is imbued with a great desire to live a life that is pleasing to God.

He yearns to do good and not evil, to do charitable deeds, deeds of kindness, attentive to the needy and to lead a clean and honorable life, and honor the name of his Savior and the profession He has made. So Solomon said: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Ecl. 11:6. The morning part of our spiritual lives begins when we are first born into the Spiritual world, when we are redeemed from under the curse of the law and are delivered into the marvelous light of God. At this time Solomon says, "Sow thy seed; that is, endeavor to live a life that portrays the gift that now dwells within, and in the evening withhold not thine hand, that is, continue to live as in the morning, withhold not the same endeavor to honor the profession you have made, "For thou knowest not whether shall prosper, either this or that, or whether they shall be alike good."

Good shepherds kept watch over their flock by night as well as by day. When Jesus was born in Bethlehem Judea, it is recorded, "And there were in the same country, shepherds abiding in the field, keeping watch over their flock by night." Luke 2:8.

Paul not only fed the sheep and the lambs of the flock of God, he was also a watchman ready to give the alarm at the approach of danger. He exposed false teachers who loved to have preeminence and the applause of men and

cared not for the welfare of the flock, and it was indeed timely for him to warn Timothy of the approaching danger that the chosen vessels of God's mercy should not be allured and carried about by the cunning craftiness of ungodly men, who lie in wait to deceive. The doctrine which the apostles taught is in full accord with that which Jesus taught. When he sent his apostles to preach that the kingdom of heaven is at hand, He said to them: "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves." Matt. 10:16. Not that they were to bite or use the poison of asp-like serpents, but that their wisdom should be as "Wise as serpents." Serpents crawl about in hedges or obscure places, very quietly that they may be unobserved. They are sharp-sighted, quick and keen: "Be ye therefore wise as serpents and harmless as doves."

A striker is not qualified to serve in the capacity of a minister or servant of God, but tenderness, kindness and gentleness behooves a servant. The proof of a minister is not made manifest or evidenced by backbiting, giving railing for railing, envy and scorn and speaking evil of men. Neither is such becoming of a child of grace as a lay member. Jesus said, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Matt. 26:41. Jesus laid the example for his followers. Peter said, "For even hereunto were ye called: because Christ also suf-

ferred for us, leaving us an example, that he should follow His steps: Who did no sin, neither was guile found in His mouth, Who, when He was reviled, reviled not again; when He suffered He threatened not; but committed Himself to Him that judgeth righteously: Who, His own self bore our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

His people are dead to sins, they have no love for sin, and they find life only in righteousness, for they hate sin. Solomon said: the fear of the Lord is to hate sin, and we do in the Spirit. So if we hate sin, can we find life in anything that is evil? and if not then Peter says, "that we being dead to sins, should live unto righteousness." That is a blessed thought. John says, "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God." I John 3:9. The new man or inner man is born of God and he does not commit sin, and he cannot sin. This does not have reference to the old Adam man by any means, consequently there is a warfare within between the earthly man and the inner man or new man, and this warfare is a battle that is never entirely won until our bodies are still in death, but it is a joy to know that this warfare is an evidence that we are the children of God.

Paul said to Timothy, The servant of the Lord must not strive; but be gentle until all men, apt to teach, patient, in weakness instructing those that oppose themselves; (that is, they oppose what they see in their own nature, for they want to live godly lives) if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2nd Tim. 2:24-26.

Why did Paul say to Timothy to be gentle unto all men, in meekness instruct those who oppose themselves? He knew that he was once without any knowledge of the hidden mysteries of God. Now that he had been enlightened to see and understand the truth of God's word, he had nothing to boast of. Did he circulate and boast that he had superior knowledge to that of his brethren? No, he did not. 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 labored more abundantly than they all: yet not I but the grace of God which was with me."

Paul's past experience, through trials, troubles and tribulations, well qualified him to tell Timothy how to make the proper approach to his hearers. If love is the moving cause of any correction of errors, it will never wound the feeling of those who are seeking to know the truth. Nothing can be accomplished if the flesh is the prompting cause of what we do or say. It is the spirit, not the flesh,

that overcomes evil with good.

"With longsuffering and doctrine, Preach the word, be instant in season, out of season. That is, be diligent, watchful at all times, by day and by night. Reprove, rebuke, exhort with all longsuffering and doctrine. It was Paul's manner to reason with his brethren from the scripture. This he did when he came to Thessalonica where there was a synagogue of the Jews. "Paul as his manner was, went in unto them, and three sabbath days reasoned with them out of the scripture. Opening and allying, that Christ must need have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you is Christ." Acts 17:2,3. Paul reminds them of how he labored night and day, and with tears he said, "Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears." Acts 20:31.

Love, meekness, patience and longsuffering are the fruits of the Spirit. Paul emphasized this as being all important in the work of the ministry. "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

T. F. Adams

MEMOIRS

At the request of the brethren and sisters of Hannahs Creek Church, we attempt to write this tribute to the memory of Sister Ada Surles, who was born July 4, 1879 and departed this life February 11, 1966, making her stay on earth 86 years and seven months. Her husband was Lonnie Surles, and to this union were born, three sons and four daughters, all of whom are left to mourn their loss of a loving mother. Also **surviving** are a host of sad relatives and friends.

She was received into the fellowship of

the church in May 1920. She loved her church and was a faithful member until her health failed several years before her death.

After the death of her husband several years ago, she made her home with her daughter in Smithfield.

We feel to call to the attention of her sad children, relatives and friends the comforting words of the Apostle Paul recorded in I Thes. 4:13-17, "We sorrow not even as others 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. 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."

The life she lived attested to the fact that she was one of God's little ones: "For we shall know them by their fruits."

The funeral rites were conducted by Elder T. F. Adams. Her body was laid to rest beside that of her husband in the Dixon Cemetery, there to await the resurrection and ever to be with the Lord.

Be it resolved: That a copy of these resolutions be placed in the church records, one sent to the family and one sent to Zions Landmark for publication.

Done by order of the church of Hannahs Creek in conference in February 1966.

Elder D. E. Parker, Moderator
Sister Callie Johnson, Committee
Sister Lillie P. Weaver, Committee

MEMOIRS

Sister Lucy Jane Spencer Joyce was born in Patrick County, Va., March 15, 1880. She departed this life September 14, 1965, age eighty-five years. Sister Joyce was the widow of Richard G. Joyce, a deacon of Spoon Creek Church. He preceded her in death as of March 28, 1953.

Besides a host of friends, she is survived by two sons: Mr. Edgar Joyce, Martinsville, Virginia, and Mr. Alvis (Dickie) Joyce, Critz, Virginia; three daughters: Mrs. Maggie Davis, Martinsville, Virginia; Mrs. Lena Gregory, Martinsville, Va. and Mrs. Mildred Aliff, Martinsville, Va. One brother: Mr. George Spencer, Critz, Va. Two sisters: Mrs. Sallie Joyce, Martinsville, Va. and Mrs. Rose Alexander, Fullerton, California. Seven grandchildren and two great-grandchildren; together with the membership of her beloved church.

Sister Joyce united with Spoon Creek Church the second Saturday in September 1930. Brother Joyce was received also on Sunday and they were baptized into the fellowship of the church. They were both

faithful members as long as they lived.

Sister Joyce was afflicted in the last years of her life, and was not always able to attend her meetings. Her children did everything they could to make the last days of Mother as comfortable as possible. They have lost a kind and loving Mother, Spoon Creek Church has lost a good faithful member, the community a kind and gracious friend.

We beg the Lord for grace to bow in humble submission to his Holy Will, and say our Father's Will be done. We hope to meet her again in that heavenly land where there is no parting nor sad farewells.

Her funeral was held September 16, 1965, at Spoon Creek Church by Elder Benny Clifton and this unworthy writer, Sam Gilbert. She was laid to rest beside the sleeping body of her husband in Roselawn Memorial Park, there to await the coming of her Lord, when He shall return to gather His saints to part no more.

Done by order of the Church in conference, Saturday before the second Sunday, October 10, 1965. One copy to the family, one copy to Zions Landmark, and one copy for the Church records.

Elder Sam Gilbert Moderator

OBITUARY

G. F. Scott, (Frank) as he was familiarly known, was born the fifth day of August, 1881, and died February 25, 1966, making him 84 years and seven months old. His wife, Emma Rawls Scott was born February 27, 1881, and was deceased in March, 1965, making her stay with us 83 years and a few days, there was only about eleven months difference in their departures from this life.

They were both life long residents of Onslow County, and lived happily together about fifty-five years. They had no children of their own but they had a host of neices, nephews and friends to mourn their loss. He leaves one brother, R. N. Scott, New Bern, N. C., and the writer Cora L. Walton or Mrs. George A. Walton, Jacksonville, N. C., a sister. His wife left one sister, Mrs. Hattie Wooten of Maple Hill, N. C. Neither of them ever united with any church, but they were firm believers of the Old Baptist doctrine—salvation by grace and not of yourselves, but it is a gift of God. They loved and entertained the members and others, as long as she was able to make preparation for them.

Because of ill health she was taken to the hospital in Raleigh, where she remained the remainder of her life, and he went to a Rest Home, so they had to be separated during their last days, which was grievous to the family, but nothing else could be done. I feel we should be reconciled to God's will, in taking them out of their suffering for we have reason to believe they are now resting in that everlasting peace and joy that never ends.

Written by a true friend,
One who loved them

OBITUARY

Blessed are the dead who died in the Lord, that they may rest from their labors, and their works do follow them." It is with sad hearts that we attempt to write a few lines of respect in memory of our dearly beloved Sister in Christ, Sister Vonnice D. Massengill, who departed this life December 23, 1965 at the age of sixty-five years. She was the daughter of the late John Daniel and Lula Barbour Dupree. She is survived by her husband, James T. Massengill of Route 1, Smithfield, N. C., five daughters; Mrs. Drowel of Fort Knox, Kentucky, Mrs. Lois Edmons of Fayetteville, N. C.; Mrs. Eula McMillan of Ocilla, Ga.; Mrs. Ruth Smith of Fayetteville, N. C.; Mrs. Nettie Pitts of Oxford, N. C.; one son, Wilbur T. Massengill, Route 1, Smithfield, N. C.; three sisters: Mrs. Gertie Pate; Mrs. Lola Warren and Mrs. Roxie Walton, also two brothers, Eugene and Joseph Dupree, and fourteen grandchildren.

Sister Massengill united with the church at Clement by experience and baptism in November, 1923. She was a faithful and devoted member and was held in high esteem by the church and all who knew her.

Funeral services were held in the Chapel of the Underwood Funeral Home in Smithfield by her pastor, Elder W. D. Barbour and Elder Allen Johnson. Burial followed in the Clement Primitive Baptist Church Cemetery.

Therefore be it resolved, first, that God does all things well, so may we extend our deepest sympathy to the family, second, that three copies of this resolution be made; and one sent to the family, one sent for publication in Zion's Landmark, and one copy recorded in the church records.

Done by order of Clement Church in conference this the 8th of January, 1966.

Brother W. A. Langdon
Sister Annie Langdon
Committee

OBITUARY

In memory of our beloved Sister Jennie Lee Cobb. We bow in humble submission to Almighty God who was pleased to call her from our midst on November 5, 1965. Sister Cobb was a devoted member, believing in salvation by grace and predestination of all things. She was an inspiration to all that knew her.

She was the daughter of Albert and Louise Page and was born on October 11, 1904. She united with the church at Burlington on Christmas day, 1934, and was baptized by Elder G. W. Hill on February 3, 1935. The pond was covered with ice, but that did not weaken her faith in her Almighty Savior who had blessed her with a hope of heaven and immortal glory.

She was married to Brother Allie Steven Cobb; and to this union was born five children, three daughters and two sons. They grew up to be good citizens and were very devoted to their parents. Sister Cobb had been in ill health for many years, but God

blessed her to bear her affliction with a smile. She often spoke of how good God had been to her, and looked forward to the day when He would call her home. She told some of the wonderful experiences while in the hospital of how the Lord had visited her in visions. That was a comfort to her and a blessing to the ones she shared them with.

We miss her in so many ways, but we feel that our loss is her eternal gain.

Be it resolved that a copy of this obituary be sent to the bereaved family, a copy recorded in the church book, and a copy sent to ZIONS LANDMARK for publication. Done by order of Burlington church in conference on February 5, 1966.

Elder G. W. Hill, Moderator
 Brother W. A. Barham, Clerk
 Brother J. M. Rice, Asst. Clerk

OBITUARY OF

MRS. IOLA WOOD JOHNSON

It is with a sad heart that we attempt to write the obituary of our dearly beloved sister in Christ, Sister Iola Wood Johnson. She was the daughter of Moore and Eliza Wood and after an extended illness, death came to her at the age of eighty-two years.

Sister Johnson is survived by one daughter and two sons. She united with the church in October, 1921, and was a devoted and faithful member. She was a strong believer in the doctrine of salvation by the grace of God, and faithfully attended her meetings when she was able. Sister Iola was interested in the peace and the welfare of her church and would always inquire about the church and its members, after she was unable physically to attend.

She was the oldest of a large family of Brothers and Sisters and helped rear them. They were very devoted and faithful to her to the end. She was blessed to bear her sufferings with patience, realizing from whence her blessings came. We feel that she could say as did Paul of old, I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is a crown of righteousness laid up for me which the Lord, the righteous Judge, shall give me at that day and not to me only but unto all of them that love His appearing.

We think of Sister Iola as not having passed from life unto death, but as having passed from death unto life eternal.

Therefore, be it resolved, that a copy of this obituary be recorded on our church book, one sent to the family, and one sent to Zion's Landmark for publication.

Done by order of the church in conference on March 12, 1966.

Sister Vara Morgan
 Sister Alma Mathews
 Committee

OBITUARY

The God I love and the one who has been so merciful to us all, removed from our midst by death Aunt Olive Horne Bryan,

February 26, 1965. She had been confined to her bed about three months, but her love for the church and the doctrine of Salvation by grace were the theme of her conversation with family, brethren, sisters and friends when they visited her during the entire illness.

Aunt Olive was born April 9, 1876, in Onslow County, N. C. She was married to Enoch W. Bryan, Sr., May 19, 1943, who preceded her to the grave May 6, 1960. Her survivors are: Six stepchildren, Mrs. John Ellis, Leon, Phil, Paul, E. W. Jr., and Earnest Bryan, all of Florida; one brother, Bland W. Horne, Rt. 1, Chinquapin, N. C., a host of nieces and nephews also survive including Graham Horne with whom she made her home the last few months.

She united with the Church at Muddy Creek, June 26, 1927, and baptism followed by Elder L. E. Bryan. She was a faithful attendant to her home church and sister churches as long as her health permitted, and was blessed in many ways. She occasionally expressed her gratitude to her God for having been spared and privileged to attend and worship with the people of God for so long. She was almost eighty-nine years of age. Graham brought her to Muddy Creek to the quarterly meeting the fourth Sunday in November, 1964. I will always remember how happy she seemed to be that day, and the hearty reception to everyone. I love her memory.

Her funeral was conducted at Muddy Creek Church the fourth Sunday in February, 1965, by Elders L. L. Yopp and Lewis Williams. Her body was placed beside her husband beneath a lovely mound of flowers in Fountain's Cemetery.

I feel that she is sleeping that blessed sleep that awaits God's little children. Written at the request of the church clerk, and by her niece.

Arlene Brown
 R. F. D. 1, Box 231
 Chinquapin, N. C. 28521

SISTER MARY W. STEPHENSON

We, the Church at Middle Creek, bow in humble submission to the will of our Heavenly Father, who in His infinite wisdom and at his appointed time, removed from this life, our beloved sister Mary Whitley Stephenson on October 20, 1965.

She was married to Lonnie D. Stephenson on December 13, 1902. Brother Stephenson preceded her to the grave several years. She leaves to mourn her lovely daughter, Mrs. Sallie S. Russell, with whom she always lived. This daughter was dearly devoted to Sister Stephenson and always did all she could for her. In addition, there are four surviving sisters, Mrs. Rachel Messer, Mrs. Nannie Parrish, Mrs. Lula Norris and sister Daisy Snead and several nieces and nephews.

Sister Mary united with the church at Middle Creek by experience and baptism the second Saturday in August, 1914. She remained a faithful member and filled her

seat when health permitted. Her health was bad for many years. She was a loving mother, good neighbor and good and faithful member of the church.

We, the members of Middle Creek Church, extend our heartfelt sympathy to all the family. May they be given 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 may be enabled to say, "Thy will be done, not ours."

Sister Stephenson's funeral was conducted at Middle Creek Church on Friday, October 22, 1965, by Elder S. J. Sauls, her pastor, and Rev. Ben Ingle and Rev. Ormand. Burial followed in the church cemetery beneath a beautiful mound of flowers.

Therefore be it resolved that a copy of this obituary be recorded on our church records, a copy sent to the family and a copy to Zion's Landmark for publication.

Done by order of Middle Creek Church in conference on February 12, 1966.

Elder S. J. Sauls, Moderator
 Brother T. R. Whitley, Clerk
 Sister Alice Perry, Committee
 Mrs. B. H. Whitley, Committee

OBITUARY

It is with a sad heart that we attempt to write of the loss of our dear and beloved sister, Ella Gurganus. Yet we do not mourn our loss as those who have no hope. We believe that hers is eternal gain, and that she is now resting where there is no heartache, sorrow nor pain.

The church of Briery Swamp has lost a true and faithful member. Unless hindered, she always filled her seat, manifesting the great love that God had shed abroad in her heart for the truth. With a countenance of humbleness she walked and spoke softly in the life she lived. There was a warm welcome to anyone who visited her home. Sister Gurganus was a lover of the truth according to her experience. She was sorely afflicted for nearly two years and she spent most of that time in bed. This did not lessen her faith and love for the truth. She believed God speaks and it is done, commands and it stands fast. She also believed if she was one of God's humble poor, it was by His grace.

Sister Gurganus was born May 30th, 1887, and passed away December 8, 1965, making her stay on earth seventy-eight and one-half years. She united with the church of Briery Swamp, Pitt County, North Carolina, Saturday before the second Sunday in March 1907, and was baptized by her pastor, Elder Tommy Lawrence, the second Sunday in May, 1907.

She is survived by four daughters, Mrs. Myrtle Roebuck and Mrs. Nolie Spivey of the home, Mrs. Isolene Gray and Mrs. Kate Roughten of Norfolk, Va., several grandchildren and great grandchildren and a host of friends who mourn their loss.

Her funeral service was conducted by

her pastor, Elder S. R. Boykin, assisted by Rev. Jack Daniels. She was laid to rest in the family cemetery, there to await her Savior's call. May her children be reconciled to the loss of their dear mother and grandmother, and may the Giver of all good and perfect gifts attend them with his comforting spirit. The Lord giveth and the Lord taketh away, blessed be the name of the Lord.

Written by order of the church in conference, Saturday before the second Sunday in December, 1965.

Ada M. Leggett, Committee

OBITUARY

In as much as it has pleased the heavenly Father to remove from our midst, Brother Wayne Compton, we the members of Mebane Primitive Baptist Church, desire to bow in humble submission to the will of Almighty God who created all things for a purpose saying there is a time to be born and a time to die.

Brother Wayne was born April 13, 1888 and passed from this life October 18, 1965, making his stay on earth 77 years and six months. He was the son of the late Henry and Eula Compton, of Orange County, North Carolina. His wife preceded him in death. He leaves to mourn her loss, one daughter, Mrs. James Johnson, of Durham, N. C. and two sons, James of California, and Hurdle of Hampton, Va.

He was not blessed to tell his experience and express his love for the church until his last confinement in the hospital. He called for the church to assemble there by his bedside, when he expressed a desire for a home with the church from whom God had given him a love. He was gladly received, but he was never baptized. Our dear Brother believed the doctrine: "By grace are ye saved through faith, and that not of yourself: it is a gift of God, not of works lest any man should boast."

His funeral was conducted by his pastor, Elder Burch Wray and Elder George Hill. His body was laid to rest in Cedar Grove Cemetery beside his wife.

We desire that a copy of this obituary be sent to the family, a copy placed in the records of our church book and a copy be sent to Zions Landmark for publication.

Written by order of Mebane Primitive Baptist Church in conference, Saturday, December 5, 1965.

Victory Walters, Church Clerk

OBITUARY OF SISTER ALICIA RAWLS

God in His infinite wisdom removed from our midst Sister Alicia Rawls, September 24, 1965, at five thirty o'clock in the morning. She had been in declining health for sometime and about a month previous to her death she had a fall breaking her shoulder from which she did not recover.

She was born ninety-two years ago, August 5, 1873, near Tobersonville, N. C. She was married on December 30, 1891 to Jesse B. Rawls, who died in 1946. She

united with the Primitive Baptist Church in 1911, where she remained a very true and faithful member until her death.

Surviving her are two children, Hubert Jesse of Fairmont, N. C., and Mrs. T. E. Gardner of Raleigh, N. C. Two brothers, Sam T. Everett of Robersonville, N. C., and Simon Everett of Fayetteville, N. C. We pray that each of her family may be the recipients of God's sustaining grace.

We, the Church of Robersonville, have sustained a great loss in the passing of our dear Sister, but we feel that our loss is her eternal gain. Blessed are the dead who die in the Lord. "We can say she kept the faith and finished her course henceforth there is a crown of righteousness laid up for her as for all of them that love His appearing."

Funeral services were conducted by Elder W. E. Grimes and Rev. James O. Hagwood. Interment was in Robersonville Cemetery.

Be it resolved that a copy of this obituary be sent to the family, one sent to Zion's Landmark for publication, and one recorded in the church minutes.

Done by order of the church in conference on the first Saturday in November, 1965.

Elder I. S. Conner, Moderator
J. J. Williams, Clerk
Mrs. Roberson
and Miss Sue Moore, Committee

OBITUARY

In loving memory of our dear beloved deacon, Bro. C. R. Morgan. Bro. Cicero Ransom Morgan was born August 31, 1878. He was married to Miss Alice Beatrice Chandler, June 29, 1910. To this union was born five sons who survive him. Messers R. A., J. J., W. B., H. C., and D. A. Morgan

Bro. Morgan joined the Ball Rock Primitive Baptist Church, Conyers, Ga., in 1928. He united with East Atlanta Primitive Baptist Church Atlanta, Ga., by letter on September 17, 1930, and on January 29, 1950, was ordained a deacon and served as deacon until he passed away January 25, 1966. His funeral was conducted at Ward's Funeral Home on January 27, 1966, by his pastor Elder T. L. Huff. He was laid to rest in East View Cemetery, Conyers, Ga., beneath a beautiful mound of flowers which evidenced the love and esteem of his many friends.

Be it resolved: That a copy of this obituary be sent to his dear wife, a copy be recorded in the records of our church book, a copy be sent to Zion's Landmark for publication.

Done by order of East Atlanta Primitive Baptist Church in conference March 19, 1966.

Signed: Mollie McIle Guthrie
W. F. Swafford

SISTER ETHEL OAKLEY

Sister Ethel Oakley was received into the fellowship of Surl Church in the year

of 1919, and passed from this life March 6, 1966. She was blessed to live the life of a faithful member the duration of her life in the church.

She was married to the late Mr. John Oakley. To this union were born four sons, all of whom reside in Person County, North Carolina. We desire to bow in humble submission to the will of God. Though we will never see her humble face again, we believe she has run the race that God ordained for her, and she is only sleeping, awaiting the call, Child come home!

We are glad that we believe in One that is able to take the sting out of death and is able to make His saints say, Come welcome death, I will gladly go with you. were dear to her by the ties of nature, that

We would say to the sons, and to all that we extend our heart felt sympathy. Though many words can be spoken, only God can calm the troubled breast.

We desire that a copy of this obituary be given the family, a copy sent to Zions Landmark for publication, and a copy spread upon our church book.

Done by the church in conference, April 9, 1966.

Elder L. P. Martin, Moderator
Charlie Blalock, Asst. Clerk

LAUREL SPRINGS ASSOCIATION

The Laurel Springs Association will be held, the Lord willing, with the Church at Coleman, beginning as usual on Friday before the third Sunday in August, 1966, and will continue through Sunday.

In order to secure more seating capacity and parking facilities, the Coleman Church has arranged to entertain the association at Fairview School which is located on Highway No. 89, about one mile north of the Skyline Drive, directly opposite the airport.

A cordial invitation is extended to all our corresponding brethren and sisters in each association.

George A. Fulk, Clerk

BLUE RIDGE ASSOCIATION

The Blue Ridge Association will be held with the Collinsville Church, the Lord willing, beginning on Friday before the third Sunday in July, and will continue through Sunday.

Collinsville Church is located on the East side of the Town of Collinsville, Va. Those coming from the South on U. S. 220, turn East on Route 609 at the First National Bank Building, go two miles to the church. Those coming from the North will turn at the same place.

On Saturday and Sunday, the Church at Collinsville has acquired the use of the grounds of Riverside Church for the remaining portion of the association. This church is located one mile west of Fieldale, Va., on Highway 682 and four miles East of Bassett.

Noel Tilley, Clerk

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PROVERBS
CHAPTER 31

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.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

UNTIL YOU ARE QUICKENED

"A Man Can Receive Nothing, Except It Be Given Him From Heaven." John 3rd. Chap., 27th. Ver. This is a statement of John the Baptist, the forerunner of Christ our Lord. We believe it includes all of God's little ones, male and female. We do not profess to understand all scripture, far from it, but we hope and trust that we understand how a vile and corrupt sinner is a child of God. If your name is written in the Lamb's Book of Life, which if we understand the scriptures, was written and sealed before the world was, then you are a subject of grace, and if this is true, and I am persuaded that it is true, then you little children of God that have been enabled to see yourselves as vile and corrupt sinners before Him, by nature and by practice have been His favored ones since "Before the foundation of the world. This is an inheritance that cannot be taken from you, neither can it be given to you if you do not have it. In Ephesians we read: "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.

Until you were quickened, you were not concerned about your soul's welfare, because you were dead in trespasses and in sin, and had no knowledge of any need. "The natural man receiveth not the things of the Spirit, neither can he know them, for they are spiritually discerned." When one is brought to see himself a sinner, he enters into a state of mourning. One writer of a hymn said: "Lord, with a grieved and aching heart, to Thee I look, to Thee I cry; Supply my wants and ease my smart, O help me soon, or else I die! Here on my soul a burden lies, No human power can it remove; My numerous sins like mountains rise; Do Thou reveal Thy pardoning love. Break off these adamantine chains, from cruel bondage set me free; rescue from everlasting pains, and bring me safe to heaven and Thee."

So cheer up little one, it is a sure sign of Spiritual life when one mourns and cries because of sin. When an infant is first born, the first thing it does is cry. This is an indication of life. The same is true of a babe in Christ, it cries inwardly: "Lord have mercy on my sinful soul."

The prodigal son was just as

much his father's son when he was wasting his inheritance as he was when he came to himself and returned home, and how much more rejoicing of soul he had when he returned home, than the one that stayed at home. I shall not try to explain that, but this we do know, if we know anything, that whatever God does, is just and right. John, the Revelator, said when he was on the Isle of Patmos on the Lord's day and in the Spirit; "I saw the dead small and great, stand before God, and the books were opened and another book was opened, which is the Book of Life, and the dead were judged out of those things that were written in the books according to their works." This scripture, I believe, is sometimes confusing to God's little ones. But the first thing we want to consider is that the beloved servant of our Lord was very careful to keep the books separate.

(So we want to keep them separate and not confuse them, so our understanding will be clear as to which book is under consideration). As we understand, The Lamb's Book of Life was fixed and sealed before the world was created, sealed with seven seals and they searched Heaven and earth for someone that was worthy to open this book or to look thereon and John wept much. But one of the elders said unto John, "Weep not, for behold the Lion of the tribe of Judah, the root of David, hath prevailed to open the Book and loose the seven seals thereof." The dead were judged out of the books, the spiritual dead as I understand it. They had never had my spiritual

life. Sometimes I am told by some that God would not be a just God if He elected to save some people and leave others to be lost. Our Beloved Paul said: "Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted His will? Nay but, O Man, who art thou that repliest against God? Shall the thing formed say unto Him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" When we consider, we realize that we as human beings exercise choice in our daily lives. We like some people, more than we like others and we like some foods better than others, and we have a choice in everything pertaining to our likes and dislikes, just as the Lord did when He chose His bride — the church — before the foundation of the world.

But to get back to our text, "John answered and said, a man can receive nothing except it be given him from heaven." Christ said, "I am the Way, the Truth, and the Life: No man cometh unto the Father, but by me." Jno. 14,6. These three scriptures confirm the doctrine of election or choice. He created all things in heaven and in earth, visible and invisible; powers, dominions, principalities. He created them by Himself and for Himself.

There are two kinds of people on earth — the elect and the non-elect. Paul said: "He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints

according to the will of God. And we know that all things work for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them, He also justified: and whom He justified, them He also glorified. What shall we then say to these things: If God be for us, who can be against us?"

Jesus said shortly before he was crucified: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him saying, Lord, when saw we thee an hungred, and fed Thee? or thirsty and gave thee drink? When saw we Thee a stranger, and took thee in? or naked, and clothed

Thee? Or when saw we Thee sick, or in prison, and came unto Thee. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, unto everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty and ye gave me no drink: I was a stranger and ye took me not in: naked and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

People sometimes ask me why God commanded or said: "Be ye therefore perfect even as your Father in heaven is perfect", and "Be ye holy as He is holy," and "A new commandment I give unto you that ye love one another as I loved you." In Christ's great sermon on the mount "He went up into a mountain: and when He was set, His disciples came unto Him: And He opened His mouth, and taught them saying, Blessed are the poor in Spirit: for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be

comforted." etc. He continued this sermon for some length, making many beautiful expressions—many of them being warnings, admonitions and experiences of those who know the Lord. One of these expressions being "Be ye therefore perfect, even as your Father which is in heaven is perfect." This to the average person sounds like admonition or a commandment that one can accomplish of his or her own free will, but it is not so. Christ was teaching or preaching to HIS DISCIPLES, NOT PEOPLE WHO KNEW NOT GOD. This was the very experience of these disciples. At heart they were perfect, even as their Father which is in heaven. Yes He is in heaven, but He is in the hearts of His people too. 1st John 3:0 says, Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God." This is the Godly man, the man that doth not commit sin, and it is the Godly man that is perfect "even as your Father which is in heaven is perfect;" however, we are plagued with the ungodly man, who does commit sin and is full of sin. This same John says in the verse above the one just quoted, "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 also said, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteous-

ness."

So it is very plain to see that there is within a child of God a Godly man that doth not commit sin — he loaths sin, he hates sin, and would not be contaminated with it could he avoid it. Then there is the ungodly man that dwells within the same body and this brings about a constant warfare between the flesh and the spirit, however until the babe in Christ is born there is no warfare for there is only one spirit—the earthly man — dwelling therein, and there being no Godly man dwelling therein, there is no warfare and there is no knowledge of sin being within for it is only when the new birth — the birth of the babe Christ Jesus — within the heart and this heart has been made new, for the sinful man has now been forced out of the heart into the flesh and the new babe is born into the manger or heart, there to remain, but this is what brings about the warfare. "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 anymore in heaven. The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the world: he was cast out into the earth, and his angels were cast out with him. 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. And

they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. 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 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." Rev. 12:7-13. The woman is the child of God, and the evil one still persecutes her or the children of God.

The purpose of this article, if not deceived, is to show that a man cannot receive anything except it be given him from heaven. We have had people tell us that there is no such thing as helplessness with man — that is, we can rule that evil spirit within our natures. All our acts that are good are from God — they are prompted by Him and I am inclined to believe there is a purpose in our evil acts also for He maketh the wrath of man to praise Him, and says the remainder of wrath He will restrain. Even our prayer is given. Of course we can go through a form of prayer, but there is no answer to what we attempt to pray except the Lord gives or indites this prayer in our hearts. Also Paul says: "For 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. The Lord said: Remember this, and shew yourselves men: bring

it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God and there is none like me, declaring the end from the beginning, and from ancient times, the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Isa. 48:8,9,10. Can any one question God's foreknowledge, His power, His predestination and origin of all things?

There is much said about prayer this day and time, but we believe that a child of God prays when God causes him to feel so constrained or feel the need of prayer and then we find it impossible to pray acceptably unless He sees fit to bless us with acceptable words or petitions. Sometimes the very yearning of our hearts is all we are blessed to come forth with. Therefore we believe a child of God cannot pray nor refrain from praying only as God directs. But prayer is the sincere desire of the heart either uttered or unexpressed. We know not how to pray as we ought, but the Spirit itself maketh intercession for us with groanings that cannot be uttered.

If my readers will bear with me, I will here relate an incident that occurred in the experience of my mother. This was during World War I. Mother had three living children. One sister was at home with her, one of my sisters was an inmate of the insane asylum and I was a soldier in France. She was unable to hear from me for quite a long time, and she thought I was probably dead. So her burden was almost more than she could

bear. She was in this condition for a long time. Of course she was trying to pray day and night, but could get no relief. However, one day she was impressed to go down into the woods to pray. She fell on her face and poured out her heart to her God and Savior, there where no one could hear her but God. Suddenly she arose and came out of the woods praising Israel's God. She told me that if she had had one hundred children, she would have been satisfied that all of us were in the hands of God and she said she walked the mountain top for three days and three nights perfectly happy; as happy as anyone can be in this life. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." I Cor. 2:9,10.

I feel that I must add these remarks: I have tried to tell God's little children that we are all beggars, but I cannot remember any time in my life, when I felt as destitute of spiritual things as I did a few Sundays ago. Usually when the writer is blessed to attend an Old Baptist meeting, he can shed tears of rejoicing, but after hearing three Old Baptist preachers, preach that day, (and I believe they each had good liberty,) appropriate hymns followed the sermons, but not one word penetrated this heart of mine. I had no spiritual response, and O, how miserable I was realizing more than ever

before what King David meant when he said, "O, Lord, restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit." Psa. 51:12.

When we are shut up to understanding and are cold and dry during a real service conducted in an Old Baptist meeting, we can see why and how it is with those who have no understanding nor joy nor experience in this way. They are blind, yet they are not to be blamed, but pitied instead, for as long as this is their state of being they can never understand or know God. So how very wonderful it is to be numbered with those for whom God sent His only begotten Son into the world to die that they might live and have everlasting life with God the Father, God the Son, and God the Holy Ghost — three in One.

To those who can witness with me, please remember me at the throne of grace,

W. E. Pardue,

R. F. D. No. 1

Jonesville, N. C. 28642

"COME"

My dear Brother and Sister Long:

My letter from Carolyn today enclosed the clipping that you sent her, and the news of Bro. Herndon's passing. My heart-felt sympathy goes out to Sister Herndon and to the church, and to you in the loss of the dear Husband, Father, pastor, and Brother in the 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 forty-two 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 everyone, 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, longsuffering 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 afflictions 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 rise 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.

Douglas Alston

PEARLS FROM THE SEA

Dear Brother and Sister Adams,

For some reason, I have decided to try to write you a few lines. I hope this finds all of you well. We are getting along very well, just have colds. I received your letter concerning the appointments, and am hoping we will be favored with health to fill them. I heard Elder Mewborn was down at Newport News, Va., last Sunday, and I was told that they all were in tears at the end of the preaching. I was glad to hear that and hope you can visit there too.

Brother Adams, I often think of the dream I had of you and Sister Adams, and the pearls that you had so beautifully worked out and more yet to finish. As you know, pearls come from the sea, and pearls are a figure of the children of God, brought up out of great tribulation, having their robes washed white in the blood of the Lamb. I hope I know something about this great deliverance.

I would like to relate a dream I had many years ago. In this dream, I was at sea on a large ship on top deck and there were right many men on this ship with me, but they were on one side of the ship and I was on the other. I was given in this dream to know that everyone of them was against me. This dream was so plain! I could see the guard rails around the ship and the floor which seemed to be of oak plank. I looked and all these men had gone down into the ship except the last one and he was going down the stairs and closing the hatch. I was left alone on top deck of this ship. I

looked and the railings on the ship were gone. There arose a great storm and the waves began to beat upon the ship and then it began to get smaller. It reduced in size until it was about the size of a small room and so slick that I saw I was not going to be able to stand. I got down on my knees and then the waves swept me overboard. I was carried down to the bottom of the mountains that were in the sea. I was given to know that no one in this world could help me; neither could I help myself. I was like the Prodigal Son when he said that no man gave unto Him. But I was given to look up unto Him — the God of Heaven, and Earth, and Sea, and to all upon Him. And as David said, He heard me and came to me. He took me up and out of this place and put me back on the same ship and with the same men. I saw that the railings were back, up around the ship, and the storm was over and the sea calm. These men were still on the other side of this ship. I looked at them and was given to know that they all were still against me. I was also given to know their minds concerning me. They said, He will never be able to stand. But the same one that delivered me out of the depth of the sea spake and said: "By the same power that delivered you out of the sea, you shall be able to stand."

Now I fear to send this. I am fearful it will not stand examination, as I so often am in going to the stand.

But a word more about pearls: The Lord said He purchased the

field for the pearls therein, and He said something about this world being the field. So they, being so precious in His sight, are loved by Him as Ruth was by the rich man Boaz and much more. As Boaz looked upon Ruth, his love went out to her; and he said to the reapers to drop handfuls of purpose. And when they are dealt with and wrought upon, then it is that they are as willing as Ruth was to be found at the feet of Boaz in this great grainary of food, (Christ). So I believe this church is most beautiful and glorious within, in the sight of our Lord.

Rebecca was just as willing to go when these precious ornaments were placed up on her, and this word that was sent by Abraham through his servant, sank into her heart. This is the word that had gone out of His mouth and 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." Also she heard that Isaac was heir to great riches, his Father, Abraham, being very rich and all this being given into the hand of Christ, our Elder Brother, all things. We then being an heir of God and joint heir with Christ, all things are ours, as Joseph was sent of God before hand to prepare great store houses of food and possessions for Jacob and the household of faith, it was so in the great covenant of life, before the world was created and entered into by this three in one God. Jesus was to come and to save His people from their sins and satisfy law and justice completely and Jesus was glorified in

this with the same glory that He had with the Father before the world began. So then these children were brought up out of Egypt and through the Red Sea, through the wilderness with a great abundance and lacked nothing. He went before them and brought up the reward. He was over them by night in a pillar of fire and by day a cloudy one. So then they that trust in the Lord will be as Mt. Zion that cannot be removed. That is, they will not be tossed about with every wind of doctrine. So then the Prophet said by inspiration: "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." So the Lord looked down upon the low state of His handmaid — the church — and laid help upon one that is mighty, even Christ.

Your brother in hope of eternal life.

(Elder) H D. Prilliman
603 Daniel Creek Rd.
Collinsville, Va. 24078

GRACIOUSLY BLESSED

Elder C. B. Britt
Dear Brother in Hope,

I received your card and little message which you sent with it. Will now try to write a little in answer to it. I am well and have been graciously blessed of the Dear Lord, with good health. I cannot keep the tears from flowing when I think of the pleasant meetings we have spent together, hearing the truth preached in love. To me that is the love which embraces God the Father, His Son Jesus Christ, and the Holy Ghost. And to

think on God as being no less capable to judge all men before the world began than He will be when the world shall be no more! Oh! He said, "I am God and beside me there is none!" He is the only way of life and salvation. We have to admit the Lord seeketh such as to worship Him in Spirit and in truth, for God is a Spirit. Oh, how I love to hear the power of God proclaimed for He speaks and it is done, He commands and it stands fast!

He goes before His sheep and calls them and they follow Him, but the voice of strangers they know not. I look back over the track I have traveled and wonder if it can be possible that one so careless and undone as I, can be one of the sheep that belongs in that happy fold. Our dear pastor at Cana is still feeding the little flock and I trust the Lord has called him to watch over us, for I feel the need of watching for we all alike mourn because of our imperfections after the flesh, and feel so unworthy in the sight of a Holy and just God.

Dear Brother, is this the road the faithful must travel? I do not think one's nature is anything but a cross to the Spirit, that is why we continually have this inward warfare — the flesh against the Spirit, the Spirit against the flesh and no one has this except the redeemed of the Lord, This is my great consolation, because I have this continual warfare, even though it gives me much trouble and doubt. Paul said: "For though we walk in the flesh, we do not war

after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds —" II Cor. 10:3,4.

Yes, Dear Brother, you spoke of my husband being a good man, he was good in more ways than one. He was a good husband and father; always contending for truth and honesty, desiring order in all things. I miss him so much to go to for advice. He was my constant care for over two years, he was not even able to feed himself, yet I was not weary of waiting on him, administering unto him, for every call he made day or night and he looked to me for everything. So many nights now, I am awakened thinking I hear him calling, until I can wake sufficiently to know I am only dreaming, and then the tears will flow from my eyes until, in mercy, the Lord enables me to sleep again, realizing he is gone to a better world and I am so selfish to want to keep him here in this world of sin and woe to God's people. He lost his voice and could not sing, but he sat and repeated the two first verses of hymn number 59 in Gables Hymn Book. I sing constantly in an effort to keep my mind off of my sad state and loneliness.

May the Lord bless and sustain you in my prayer. Pray for me that my faith in Jesus as a complete Savior, fail not in my declining years. Please give my best regards to your wife. I hope I am a sister, in hope.

The least of all, if one,
Mrs. S. C. Davenport

Zion's Landmark

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

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VIEWS ON ISAIAH

Dear Brother Adams.

I am interested in your comments on Isaiah 29:4-11. Thank you.

Yours in Christ, I hope,
Mrs. O. G. Yeatts
R. F. D. No. 5, Box 434
Danville, Virginia. 24541

The 4th verse reads as follows: "Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

These are the words of Isaiah who was a true prophet in Israel. He spoke the words that were given to him by God. It is recorded that Holy men of old spake as they were moved by the Holy Ghost. It is further said that "God who at sundry times and divers manners spake unto the Father by the prophets, but in these last days

hath spoken to us by His Son Jesus whom He hath appointed heir of all things."

This twenty-ninth chapter sets forth the downfall of the Jews and destruction of Jerusalem and the rising of the Gentiles in the gospel day. Although this prophecy was given several hundred years before the coming of the Messiah, it was sure and certain for the mouth of the Lord hath spoken it. The fulfillment of which had its accomplishment and came to an end a short while after the crucifixion, resurrection and ascension of Jesus Christ.

Israel was a stiffnecked people. "The Lord said unto Moses, I have seen this people, and behold, it is a stiffnecked people. Now therefore, let me alone, that My wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation. "They departed from the law of Moses and followed the tradition of the elders. They taught for doctrine the commandment of men. They worshipped the creature and not the creator. Jesus said to the scribes and Pharisees, "Well hath Esaias prophesied of you, hypocrites, as it is written: This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrine the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such things ye do. Mark 7: 6-8.

This prophecy sets forth the terrible and dreadful state of being

in which the inhabitants of Jerusalem would find themselves when God would pour out his wrath and righteous indignation against them. A woe is pronounced against them. Beginning with the first and second verses of the 29th chapter of Isaiah, He said, "Woe to Ariel, to Ariel (meaning Jerusalem) the city where David dwelt! Add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel." The meaning of which is: as the altar was covered with the blood of the slain beast at their yearly sacrifice, so it would be with the blood and carcasses of men. "And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee." Isa. 29:3 The Lord is said to do that which the enemy should do because it was according to God's order, for it was according to His will, and which he would succeed and prosper and therefore the prophecy of it is all the more terrible.

Jesus foretold to the people of the dreadful day in which their enemies would compass them on every side: "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee on every side." Luke 19:43. Also see Luke 21:20 of which Jesus said, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."

The 29th chapter, verse four, gives a description of the dread-

ful plight in which the remnant of the inhabitants of Jerusalem would find themselves when their city would be brought down and their speech would be scarce able to be heard. "Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust." In Gadsby's book, "Wanderings" volume 2, page 270, He said: "The ancient heathen imagined that the voices of spirits were feeble and articulate, very unlike the human voice. The idea sprang from the fact of women who practiced necromancy — having the power of changing their voices, probably as ventriloquists, and making the people believe the sound came from the dead underground. The Septuagint or Greek translation, generally express this as "familiar spirits." Ventriloquists, as is recorded in Isa. 8:19 and in other places. In Isaiah 29:4 reference to this is made, meaning, "Thou hast been lofty and lifted up, but thou shalt be brought down. Thou hast been lofty and lifted up, but thou shalt be brought down. Thou hast had a high and commanding voice, but it shall be subdued. Thy speech shall be low out of the dust, as one that hath a familiar spirit. It shall whisper. (margin chirp) our of the dust."

The fifth verse of Isaiah Chapter 29, sets forth the great number of strangers, which are described as a multitude like unto dust and the multitude of the terrible ones shall be as chaff that passeth

away, their enemies who would besiege their cities, tare down their walls and scatter or take them captive. The multitude of the Roman army would be as numerous as dust, so numerous they could not be counted who would be upon them and their city instantly or suddenly. This was to be done by the decree of God, who would visit them with "Thunder and with earthquake and great noise with storm and tempest, and the flame of devouring fire." Verse 6.

The multitude of all the nations that fight against Ariel (Jerusalem) even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision." Isa. 29:7. That is, the nations composing the Roman army which fought and subdued the Jewish nation did not themselves reap the riches they had anticipated, neither did they divide the spoil. God ordered it otherwise. Their thought with respect to this was as a dream of a night vision. "It shall be even as when a hungry man dreameth, and, behold, he eateth, but he awaketh and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh and so shall the multitude of all the nations be, that fight against Mount Zion." This was behold, he is faint, and his soul hath appetite: a comparison used to show the disappointment of all those who fought against Mount Zion. See verse 7. God who purposed the overthrow of the Jewish nation can and did overthrow their enemies, the Roman army. This is intimated by the

words: "Their dream shall be as a night vision." They were just as stupid as the Jews and had no thought that the battle was directed by God himself.

The tenth verse reads: "For the Lord hath poured out upon you — he Jews — the spirit of deep sleep, and hath closed your eyes: The prophets and your rulers, the seers hath he covered." It was not the eyes of the true prophets that were closed, but their rulers, the scribes and Pharisees who pretended to know what was taught in the law. They hated the true prophets. They despised and rejected them. Paul said, "Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life." Rom. 11:3. They could not see the Messiah who was concealed in the law and revealed in the gospel. Their eyes were closed. "The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes! the prophets and your rulers, the seers hath He covered." This was not a natural but a judicial blindness, which was in part. It was a blindness of understanding. Paul said, "Blindness in part is happened to Israel until the fulness of the Gentiles be come in." Rom. 11:25.

The vision which was given to the Prophet Isaiah, concerning the downfall of Israel and the rising of the Gentiles was hid from their rulers, prophets and seers (ones who are supposed to see, understand and explain to the people) "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the

prophets and your rulers, the seers hath He covered." "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.

Isaiah continued by saying, "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." The Lord had closed their eyes. The prophecies of all the prophets contained in the scriptures or all the prophecies in the book of Isaiah, concerning the Messiah or Christ, were no more seen, known and understood, either by the priests or the people, than if they had been in a naturally sealed book, and this was due not to the obscurity of these writings nor because they were really sealed up, but it was due to the blindness and stupidity of the people to spiritual understanding, for their eyes were closed and their heads covered. However, these prophecies of the scriptures were only closed to them, not to others, not to the apostles of Christ whose understanding was opened by Him to the things written concerning Him in the law, in the prophets and in the Psalms, but neither the Jewish rulers nor the common people understood them, yet they were the means of fulfilling many of them, and they were just as ignorant of

their own ruin and destruction for the rejection of Christ.

The Jews were learned men after the wisdom of the world, but void of the spiritual meaning of the word of God. The book of the prophecy was delivered to them. It was mysteriously written. Rather than acknowledge that they did not understand the meaning of the prophecy, it appears that they preferred to excuse themselves by saying, "I cannot, I am unlearned." Really they did not care to read the book, they had no mind to read it. There were so many difficult things in it and they had no understanding, therefore they did not care to look into it nor to attempt to give any explanation to others. They did not like to retain God in their knowledge, therefore, "God gave them over to a reprobate mind." Rom. 1:28. Those who have no spiritual understanding, readily believe and will accept no other prophecy than that of the false prophets, that was true at the time of Christ, before Christ came into the world to die for His people, and is still true. That is why those who believe and preach the doctrine of salvation by the grace of God, the foreknowledge, predestination and election of an all-wise, all-powerful God are so few, "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:27,28. Kings and rulers who are prone to have their way, much

prefer the prophecy of false prophets rather than the true prophecy. This was true of Ahab, who had four hundred false prophets, who prophesied a lie to him. He hated the true prophet, Micaiah, because his prophecy was against him. See I Kings 22:8. Israel had become a rebellious nation. It was according to the course of their nature to say, "Prophecy not unto us right things, speak unto us smooth things, prophecy deceit: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Isa. 30:10,11.

Notwithstanding, Israel has become a scattered people among the nation, yet God has a spiritual seed among them whose love and favor will be manifested among them and they will be brought together in the latter day. The beginning of which will be when the fullness of the Gentiles be come in. Paul left on record this verification: "They also, (meaning the Jews who were for a time cut off) if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. 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? 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." This will be a time of spiritual rejoicing among

the Jews. David said, "Oh that the salvation of Israel were come out of Zion: when the Lord bringeth back the captivity of His people. Jacob shall rejoice and Israel shall be glad." Psa. 14:7. Essentially, Paul said the same: "So all Israel shall be saved; as it is written, there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob: For this My covenant unto them, when I shall take away their sins." Rom. 11:26, 27.

T. F. ADAMS

MYRTLE HYMAN

Whereas it has pleased our Heavenly Father to call from our midst a very dear and highly esteemed Sister, Myrtle Everett Hyman. She was born March 10, 1890, and died October 20, 1965. Her husband preceded her in death several years ago and she leaves two daughters, Mrs. J. W. Taylor, Jr., of Robersonville, North Carolina, Mrs. Don Schultv, of Petersburg, Virginia, and five grandchildren. She also leaves one brother, W. Ben Everett of Robersonville, N. C. and one sister, Mrs. Nolie Moore of Raleigh, N. C., and a host of friends to mourn her going. We mourn not her passing as those which have no hope, but feel our loss is her gain. Sister Hyman united with the Church at Flat Swamp many years ago, forty or more. She was greatly afflicted in body during the last years of her life and we believe she knew also the affliction of soul. We believe when Christ said, "I will also leave in the midst of thee an afflicted and poor people and they shall trust in the name of the Lord," He was speaking of such as our dear Sister. Her spirit has returned to God who gave it to await the final resurrection when Christ shall come the second time to change our vile bodies and fashion them like unto his glorious body.

Her funeral was held at the Biggs Funeral Home in Robersonville, N. C. Services were conducted by her Pastor, Elder W. E. Grimes and the Rev. Cecil Brown, both of Robersonville, N. C. Her body was laid to rest in the Robersonville Cemetery under a beautiful mound of flowers, there to await the resurrection morn.

We, the members of Flat Swamp Church, extend to the family our sincere sympathy, desiring that God reconcile them to their loss and his divine will.

Elder W. E. Grimes,
Moderator
Mrs. Ludie W. Grimes,
Committee

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PROVERBS CHAPTER 31

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.

ECCLESIASTES CHAPTER 1

The words of the Preacher, the son of David, king in Jerusalem.

Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.

What profit hath a man of all his labour which he taketh under the sun?

One generation passeth away, and another generation cometh; but the earth abideth for ever.

The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

The wind goeth toward the south, and turneth about unto the north; it whirleth about continually: and the wind returneth again according to his circuits.

All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again.

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE NEED OF THE LORD

Dear Brethren, Sisters and kind Friends in the Lord,

This morning as usual before attempting to write, this thought came into my mind. Oh, how I feel the need of the Lord with me! How weak, unworthy and helpless I am! And how little I know! And do I know anything about the great and wonderful work of the true and living God? Then this thought came into my mind as it has many times in the past, I need him no more nor less this morning than I have all my life. Because without Him I can do nothing, no, not even draw the breath of my natural life. But one of the writers said he could do all things through Christ who strengthened him. God works in His people both the good and the will at His good pleasure.

With the above thought in mind and still wondering what I should write, a voice spoke within me saying, "Read the one hundred twenty-seventh Psalm." I picked up the Bible turned to the Psalm mentioned and this is the way it reads. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city the watchman waketh but in vain. It is vain for you to rise up early; to sit up late; to eat the bread of sorrows, for so He giveth His beloved sleep. Lo, children are an heritage of the Lord: and the fruit

of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate."

When I saw this scripture this thought, as it usually does, came into my mind. Oh, why did it have to be this? At the same time knowing full well that if it had been any scripture in the Bible, I would not have known anything about it unless God had given me an understanding of it. So hoping it would be His will to do so, as I read I became deeply interested in this Psalm and I hope to be blessed to write what I saw in it.

First, it reads: "Except the Lord build the house, They labor in vain that build it." The question in my mind was the house. What house? I have never looked upon the church as a house. I believe that our bodies could be spoken of as a house that we live and dwell in here in this life. But when God spoke, He said, Let us make man." He did not say let us build man. So we see that these, our natural bodies were made. But to me this house spoken of in the Psalm is an invisible house to the natural eye, a spiritual house. This house is built by God and set up in the hearts of His people. "The kingdom of God is within you." We read in Luke 17:20,21: "When He

was demanded of the Pharisees, when the kingdom of God should come? He answered them and said, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! For, behold, the kingdom of God is within you."

Except this house is built by the Lord, they labor in vain that built it. But when God built this house — the church — He set it up in the hearts of His people. Then it is likened unto the wise man that built his house upon a rock. The rains descended and the floods came and the winds blew and it fell not. For it was founded upon a rock. Except the Lord build the house — except He begin the good work in the heart and finishes it — then they that labor, labor in vain. Now if we by our own works try to build this house and set it up in the heart, then all our labor is in vain, and this one could be likened unto a foolish man which built his house upon the sand (the works of the flesh) and the winds blew and the rains descended and the floods came and beat upon the house and it fell and great was the fall of it. But when the Lord builds this house and sets it up in the hearts of His people, it becomes a great city and the watchman waketh but in vain. Now the Lord does not just build the city, but He keeps it. It is vain for you to rise early or sit up late to eat the bread of sorrow. For so He giveth His beloved sleep.

We read in St. John, the sixth chapter and fifty-first verse that Jesus says: "I am the living bread which came down from heaven, if

any man eat of this bread, he shall live forever." No man has ever eaten this bread in vain, because Jesus says: "If any man (Jew or Gentile) eat of this bread, he shall live forever." But the bread of sorrow spoken of in the Psalm is not the bread of life, but the bread of sorrow. (Our own works) All our works are in vain, if we rise up early or sit up late to eat the bread of sorrow. For so He giveth His beloved sleep. We read that God did all of His work in six days and rested on the seventh, and everyone that hath ceased from his labors has entered into that rest; because God hath given them an understanding to know that He builds the house and keeps watch over the city and that they can do nothing. All their work is in vain. So He giveth His beloved sleep, rest, from their own works. But the world is working right on trying to build this house and set it up in the heart. Except the Lord build the house, they labor in vain that build it. Children are an heritage of the Lord and the fruit of the womb is His reward. Now notice what this scripture says: these children are an heritage of the Lord. They are God's children. Well, some will say that every body is God's children and that He is their father. But I do not find it that way according to the Bible. He is God over the whole world and beside Him there is no God. He speaks and it is done, commands and it stands fast. He owns the whole world and the fullness thereof. He has all power over all things, but He is not father of all. I would not

say this if there were no scripture to prove it. We read in Matthew, chapter thirteen. Jesus said: "The kingdom of heaven is liken unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them an enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

Then Jesus sent the multitude away, and went into the house: and His disciples came unto Him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of Man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of Man shall send

forth His angels, and they shall gather out of His kingdom all which do iniquity; and shall cast them into a furnace of fire: There shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their father. Who hath ears to hear let him hear." Now this is proof that He is God over them and not their father? For they have no knowledge of Him. They are as Jesus said, doing the lust of the devil their father.

On one occasion, Jesus was speaking with the Jews and said: 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. They answered Him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your

father. Then said they to Him, We be not born of fornication; we have one Father, even God.

Jesus said unto them —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." See St. John, 8th chapter. Therefore there are two fathers — one the devil and one, the true and living God. And to the children of God, the true and living God is their father and their God and beside Him there is no other God. They are of the heritage of the Lord, blessed by the father to inherit the kingdom prepared for them before the foundation of the world. The fruit of the womb is his reward. When the Lord begins to build this house and set it up into the ears of His people, they find they are completely shut up as it were in the womb and cannot come forth. God shuts and none can open, he opens and none can shut. But He says He will not cause to come to birth and not open the womb. So when God has finished this work, has built the house and set it up into the hearts of His people then He opens the womb and they come forth declaring that he is God and beside God that he speaks and it is done, commands and it stands fast. That God has done it all; that they themselves have not, nor can they do anything. They sing praises to His great and Holy Name. This is the fruit of the womb and

God's reward. Except a man be born again, he cannot enter into the kingdom of God. "As arrows are in the hand of a mighty man, so are children of the youth." Psa. 127:4. These great and wonderful truths that God puts into the hearts of his children are as "Arrows in the hand of a mighty man." "Happy is the man that hath his quiver full of them: They shall not be ashamed, but they shall speak with the enemies in the gate."

Eva M. Hamilton
Atlantic, N. C.

"THUS SAITH THE LORD"

Dear Brother and Sister Adams:

Once again, feeling to be burdened, yet feeling unworthy, I will attempt to write, realizing as in the past, if I be not blessed, vain are my efforts. At the outset, may I say, were it not for this burden, my pen would remain silent and still. I write seeking to gain relief, and may you be blessed to bear with me and to realize that part of my calling is to write.

Again do I remember the words of my Dad in prayer, in days now past and gone: "O Lord, the times and places that once have known us shall soon know us no more." I realize this more keenly now than ever before.

The scripture, Jude 1:3 has been 'with me the last several days: "Beloved, when I gave all diligence to write unto you, of the common salvation (meaning equally shared) it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the

saints." Earnestly contend, to me means ready to defend each point of doctrine contended for, first, by the prophets and apostles, and Jesus Christ Himself, and now, in our day by God-called ministers. By the grace of God, I stand ready to contend for this doctrine, in the face of friend or foe, so much the more as we see minds of men turned toward uniting together in a world-wide organization to which no genuine Old Baptist will ever belong. I refer to the World Council of Churches.

Now may we be blessed to take the doctrine, point by point, and prove the reality of it according to the scriptures, according to "Thus saith the Lord," and believe His word to the extent that we believe the doctrine proclaimed by the world is largely a false doctrine and nothing less, regardless of how high their leaders stand in the eyes of the world. Always remember St. Luke 16:15: "And He said unto them, ye are they which justify yourselves before men: but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."

May we trace first, the doctrine of Election? This is one point we must earnestly contend for. Psalms 139:15,16, says "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth: Thine eyes did see my substance yet being unperfect (not yet fully manifest) and in Thy book all my members were written, which is continuance were fashioned, (in God's mind and purpose)

when as yet there was none of them." Manifestly agreeable to Ephesians 1:3,4. "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.

Against these statements in the Holy Bible I will place all the arguments of the world, and the world will surely lose for there is a great difference between the opinions and beliefs of men, (be they ever so highly educated,) and "Thus saith the Lord." His written word is the man of our council, before which the world must be silent, or knowingly and willingly deny the word of God as it is laid down in the scriptures.

Now to those who were "Chosen," this is what Jesus Christ came to do, according to St. Matt. 1:18-21, "Now the birth of Jesus Christ was on this wise: when as His mother, Mary was espoused to Joseph, Before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privately. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Jos-

eph, 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."

Now He has come and gone back to His Father in Heaven, and either He saved His people, or He did not; which do you say that He did? If He saved them, that does away forever with the chance doctrine. We can say with definite surety that He saved them with an everlasting salvation, and this belief only is in harmonious accord with "Thus saith the Lord."

Back to the scripture mentioned as my test: "It is needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Brethren, I am writing on the basic fundamentals of our faith, if or if not I was embraced in it. These points are foundation stones, deeply imbedded in the hearts of the saints of God, as ages have come and gone, by reason of experience.

Third, we believe that we must be "Born again" in order that we be given a spiritual understanding, a spiritual mind, for the mind and understanding we receive from our natural parents is enmity to God. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." And truly, we could not, nor can we now take a natural mind and understand spiritual things. For the natural mind is still God's enemy, or we would have no cross. Read Romans, sev-

enth chapter. The Apostle Paul herein describes the warfare between the natural and spiritual minds, at war until death, no compromise, no truce declared.

Fourth, we believe after being born again, we have to be, and are kept. I Peter 1:3-5, says: "Who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time." Fifth, we believe none of God's children shall ever perish, they can never be lost. St. John 6:37-39. "All that the Father giveth me shall come to me: and Him that cometh to me, I will in no wise cast out. For I came down from Heaven, not to do mine own will, but the will of Him that sent me, and this is the 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." Already been raised once (from death in trespasses and sin), and to be raised again in the Eternal day. The resurrection of the dead.

Sixth, we believe the Lord visits His little children from time to time, verified by the promise of Him, recorded St. John, 14:2. "In My Father's house are many mansions if it were not so, I would have told you. I go to prepare a place for you."

The mansions being, His little children. One house, but many mansions. One church, many members. I Cor. 3:16 says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" He visits them many times in a life's journey, continuing to reveal Himself, continuing to

teach them Heavenly things, Heavenly truths. And each visitation causes His children to rejoice. Is this not so? Were it not for these visitations, a long time ago we would have given up, for we often feel fearful we have caught the shadow, and missed the substance. Yes, we have to have daily renewals of the Holy Ghost, the re-assurance that we are His, and He is ours. Is not this recorded in some of our Hymns? Listen! Lloyds, 337:

“Sweet was the time when first I
felt
The Saviour’s pardoning love.
Applied to cleanse my soul from
guilt,
And bring me home to God.
Soon as the morn the light re-
vealed,
His praises tuned my tongue,
And when the evening shades
prevailed,
His love was all my song.”

Then down near the end of the hymn, the poet expresses a dejected state as compared to the joyful state expressed in the first verses. However, this is the experience of most of God’s little ones. When they are first delivered from sins, the first three verses express their feelings and reaction, while the later verses express the occasions of their despondency and doubts. One poet expressed the various seasons of a child of grace in these words which are very fitting:

“Mixtures of joy and sorrow
I daily do pass through;
Sometimes I’m in a valley,
And sinking down with woe.

Sometimes I am exalted,
On eagles’ wings I fly;
I rise above my troubles,
And hope to reach the sky.
Sometimes I’m full of doubt,
And think I have no grace;
Sometimes I’m full of praising,
When Christ reveals His face:
Sometimes my hope’s so little,
I think I’ll throw it by;
Sometimes it seems sufficient,
If I were called to die.”

The first verses of both these hymns favorably compare with the fifth verse of the twenty-fourth chapter of Deuteronomy: “When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.” Now near the end of the 1st hymn, we find these words of lamentation:

“Now when the evening shade
prevails,
My soul in darkness mourns;
And when the morn the light re-
veals,
No light to me returns.
My prayers are now a chattering
noise,
For Jesus hides His face;
I read — the promise meets my
eyes,
But will not reach my case.”
However, hope finally returns
and the writer can sing the final
verse:

Now Satan threatens to prevail,
And make my soul his prey;
Yet, Lord, Thy mercy cannot
fail;
O come, without delay!

To the hopeful ones, I am glad Jesus made this promise: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." St. Matt. 5:6.

Now the seventh and last: We believe in the final resurrection and everlasting joy of the saints of God. Phil. 3:20,21, says, "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."

Sufficient to say, according to "Thus saith the Lord." We believe this, "Our vile body" shall be raised from the dead, and this answers all denials from whomever and whatever source. I Cor. 15:51-54 says: "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 (body) shall have put on incorruption, and this mortal (body) shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death! where is thy sting? O grave! Where is thy victory? The sting of death, is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved Brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, foreasmuch as ye know that your labor is not in vain in the Lord."

Farewell, Brethren,

Humbly yours in hope,
(Elder) Layton Wingfield
Ridgeway, Va.

WILL NOT DENY THE LORD

April 17, 1951

My dear Brother in hope:

I must at least, acknowledge your letter of April 8th, but cannot write much at this time. I am in Pusan, Korea and in transit to change of station. I think I will be called to serve in *Ridgeway's* Headquarters (was McArthur's) in Tokyo, Japan, as instructor for Chemical Officers in this theater. I wish I could sit down for two or three hours and talk to you about this change of duty. It is far too long to write in a letter. According to human reasoning, that which was altogether impossible, has been brought to pass right before my eyes and without me turning one finger in the matter. The human greed, jealousy and hatred of, has brought me under trial. Not the bullets of the Reds, but the darts of human flesh. I have refused to drink and curse and play cards and be a "Good fellow" and bow and scrape to the powers that be, and they have disliked me. The Lord has stiffened my bristles to stand firm and say: "If that be the cause, let them be what they may—I cannot deny my Lord, and by His Grace, I will not bow to Baal." My flesh did not say that, I just know it was the gracious

Lord. This trial began about the middle of February, but I did not learn the cause until the first of April when the above declaration was made. For two weeks while I felt to pray the Lord to undertake for me, to tell me what I must do, or must I be still and continue with it — Even as I would ask His guidance as to what I was to do, He took the whole matter out of my hands, and made me remember Jehoshaphat's prayer and His answer to Jehoshaphat in II Chron. 20:15, "—the battle is not yours, but God's." Oh, I was asking Him what I must do, He showed me that I have nothing to do — that He would bring it all to pass! How sweet, by experience, is II Chron. 20:1-19!

I do not want to mention details, they are not important. But the powers in Headquarters of my Unit have consistently refused to let anyone transfer to another unit, and have given them very bad records for asking out. So while I hesitated to ask, while I asked the Lord what was right in His sight—the Lord did something miraculous! Lord forgive me if I am guilty of presumption! but Psalm 105:14 tells what He did, "Yea, He reproveth kings—" and He turned the hearts and minds of the powers that be. Without asking for anything I was called in, interviewed most courteously, given orders to come here to the 8th Army HQ (headquarters) to talk with my chemical officer and ask for another assignment. Air transportation was arranged for me, and just by accident, apparently (do you

think it was an accident?) I arrived at the same time that the chemical officer of McArthur's HQ arrived from Tokyo. All was confirmed this afternoon by phone and orders will be cut, and the Colonel there says "Hurry."

Brother Oscar, the sweet part of it is, I have never seen anything so clearly, I cannot doubt just now at least, that the Lord's Hand lifted me physically out of it all. David prayed, "Lord, shew Thyself" that these mountains may crumble in the valleys. I never knew so well what it means to have the Lord shew Himself and "remove mountains." In sight of man that which was utterly impossible, has been brought to pass, and right before my eyes. I cannot but feel that pages and pages could be written on II Chron. 20:17 alone! "Go out against them —," go out and face them, go out without a weapon, helpless in yourself, face the enemy and stand before him, and there you must see the Lord's battle and the Lord's salvation with you. Tomorrow, go out, Be still now, stand, set yourself — be patient and wait until tomorrow. When is tomorrow? Oh it is the Lord's time! It is when the trial has come to maturity; It is when the lesson has been learned. Tomorrow go out and watch and see the salvation of the Lord with you! "Fear not, nor be dismayed to face the great host even to face them with no weapon and no ability in your hand. Fear not to go helplessly before them. Oh what are the weapons of man in the sight of the Lord! How He turns the hearts

and minds and plans of the governors and rulers and kings and powers that be, so that they lie down as the lion with the ox, the bear with the cow, and the serpent with the babe, and no harm shall be done in all of His hilly mountain. How the vile flesh becomes obedient and submissive in the day of His power (tomorrow). Bro. Oscar, I hold nothing against the men who stand against me — they are but instruments in my Savior's hand, and they have done their part in bringing a sweet blessing to me. I am not contending with them (the Lord will do that for me — surely I cannot) but if I hold my peace, if I speak not of these things, I feel my very soul shall burn within me, as I deny the mercy of my Lord and Savior! O Lord, enable me to praise Thy great and holy name! May I proclaim all the glory to be thine and acknowledge Thee in all of my ways!

It will neever be put in poor frail words. The Spiritual things of His Kingdom, cannot fit into earthen vessels of this language. It is too great for me. I must leave it in the Hands of the Lord. O Lord, remember Zion in mercy and enable her to proclaim Thy mercy endureth forever.

Yours in a sweet hope
of His salvation
Douglas or
A. D. Alston

A REDEEMED PEOPLE

Dear Brother In Hope,

God's people are a redeemed people, a people whom God chose in His Son. The Apostle Paul

was inspired to say: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He has chosen us in Him before the foundation of the world, that we be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved." Eph. 1: 3-6.

Of all nations God reserved a people in Christ Jesus and gave them to His Son, and determined that they should be redeemed by Christ from under the curse of the law. Jesus said: "My sheep hear my voice, and I know them, and they follow me: I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. St. Jno. 10:27, 28. They know not the voice of strangers.

These people are known of God as the Elect and Redeemed of God; and they are saved by the blood of Jesus Christ. They were created as His church, and were crucified with Christ according to His purpose. Paul said, "I am crucified with Christ." Gal. 2:20. When Christ was resurrected from the grave, His people were also resurrected in the mind and purpose of God, and they are saved with out spot or wrinkle, They will live in Christ and God forever. St. John the divine in speaking to the seven churches which were in Asia, said: "Unto Him that loved us,

and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." Rev. 1: 5,6.

God's people teach people that know God, they cannot teach those who knoweth not God, for they are not teachable. And His people obey God in spirit and sing His praises. They pray without ceasing as He says, for there is a yearning in their souls, imploring God for mercy, love and guidance continuously. It is their desire to serve and honor His Holy law. In spirit we give praise and serve God, and keep His Holy Commandments, because we are enabled and told: "Fear God, and keep His commandments: for this is the whole duty of man." Yours in hope,

Dr. F. P. Welch, Box 123, R.F.D.
No. 1, Stanton, Texas

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Editor

NOTICE

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

RESOLUTION OF RESPECT FOR BROTHER JOHN HARRIS

Brother John Harris was born August 18, 1883, and died December 27, 1965, making his stay on earth eighty two years. He was married to Miss Lucy Bowes, and to this union thirteen children were born, eleven now survive as does his wife.

He united with Roxboro Church September 1, 1945, and was a faithful member, with the welfare of the church at heart always. He loved the doctrine that his beloved pastor has been so wonderfully blessed to preach. He was ordained as a deacon of Roxboro Church September 3, 1961. By the grace of God he was an humble man, a good husband and father.

While we miss him so much, we feel that his desire has been granted, by the mercy of God, in the words of the hymn that he loved to sing so much. "O Land of Rest For Thee I sign." We feel that he is at rest and in peace.

May we be given to bow in humble submission to God's will. We desire that his bereaved family may be given comfort in their sorrow.

Therefore: Be it resolved that a copy of this obituary be placed on our 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 Church in conference March 5, 1966.

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

CHANGE OF MEETING PLACE IN NEWPORT NEWS, VA.

Please announce in the Landmark that the Primitive Baptists of the Newport News, Va., area have secured a permanent place of meeting, which is a small church building located behind the Warwick High School, just off Warwick Blvd., at Harpersville Road and Gatewood Drive, Newport News, Va.

The Lord willing, we hope to continue our meetings as heretofore on every fourth weekend as well as each fifth Sunday weekend. We appreciate the Elders as well as visiting brethren who have visited us in the services here for these several years, and trust that they as well as others will keep us in mind and visit us whenever it is so you can.

Mr. and Mrs. Joseph Plaster
22 Forrest Drive,
Newport News, Va.

NOTICE

Lloyd's Hymn Books, each \$2.85 postpaid, ½ dozen \$17.10 postpaid. 1 dozen \$33.60 postpaid.

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Editor

ELDER T. FLOYD ADAMS
Willow Spring, N. C. 27592

Associate Editor

ELDER J. M. MEMBORN
Willow Springs, N. C. 27592

Vol. XCIX

No. 14

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Wilson, N. C. 27893 June 1, 1966

A CERTAIN RICH MAN

Dear Bro. Adams,

I am sending three dollars to renew my subscription to the Landmark for another year. I enjoy reading it so much. Please give your views on the verses 19 through 27 in the 16th Chapter of St. Luke. I will appreciate it so much.

From a brother I hope,

D. P. Gillie

Critz, Virginia

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 repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16: 19 to 31.

This is a parable which sets forth a contrast between a man who possessed an abundance of this world's goods and Lazarus, a poor man who was afflicted with sores. Webster says a parable is "a comparison, a short fictitious

narrative from which a moral or spiritual truth is drawn." Abraham was the father of both the rich and the poor man. God made a covenant with Abraham when he was ninety-nine years old, saying: "And I will make my covenant between thee and me, and I will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall 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 decendent 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 unbelieving 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 feast 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 decendents 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. 8:21.

In the rich man, who was a pos-

essor 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 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 decendent of Abraham through 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 wise 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

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Bethany the fifth Saturday and Sunday in July, 1966. Elder Calvin Harward was chosen to preach the introductory sermon, Elder T. F. Adams, alternate.

The church is located on the west side of Highway 70-A, in the Town of Pine Level, N. C.

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

J. R. Thompson, Union Clerk
Princeton, N. C.

UNION NOTICE

The Lower Country Line Union was appointed to be held with Flat River Church, beginning Saturday before the fifth Sunday in July, 1966.

Elder Jack Hawkins was appointed to preach the introductory sermon, Elder L. P. Martin, alternate. All lovers of the truth are invited to meet with us especially ministering brethren.

Clyde Satterfield, Union Clerk

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JUNE 15, 1966

NO. 15

ECCLESIASTES
CHAPTER 1

JUL 5 1966

All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

The thing that hath been, it is that which shall be; and that which is done, is that which shall be done: and there is no new thing under the sun.

Is there any thing whereof it may be said, See, this is new? it hath been already of old time which was before us.

There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

I the Preacher was king over Israel in Jerusalem:

And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man, to be exercised therewith.

I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

That which is crooked cannot be made straight; and that which is wanting cannot be numbered.

I commune with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

And I gave my heart to know wisdom, and know madness and folly: I perceive that this also is vexation of spirit.

For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C. 27592

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Devoted To The Cause of Jesus Christ

STRONG IN FAITH

Dear Cousin Oscar, and I hope,
Brother in the Faith:

Word comes to me that you have been confined to your home due to body infirmities; that you have not had the privilege lately of mingling with your loved brethren. I am sorry that such is the case, and yet we must and do believe that all things are right, and work for our eternal good, although we cannot feel, in the flesh, that blessing at the time of our distresses. As your body may be weakened, may it please the Lord of Life to strengthen His Spirit within your soul so that you may say as did Paul, "When I am weak, then am I strong." Weak in this body, but strong in the faith of our Lord.

This morning I was ready for work some twenty minutes earlier than time. I slipped out a book and read a Scripture that has been sweet to me in times past. I referred to it in the Bible — Revelations 21:13. It is in the second from the last chapter in the Bible, and it just seems to bring to a glorious ending all that is embodied in the chapters preceding from Genesis to Revelation. In describing the City of New Jerusalem, the City of God, we read: "On the east three gates; on the north, three gates; on the south three gates; and on the west three gates." That is only one verse in this

description of the City of Life, but it is significant. John was in exile, on the Isle of Patmos, when he was carried away in the Spirit to a great and high mountain and shown this great city, the Holy Jerusalem!

This was the time of gathering in and was it not sweet to think of those twelve gates on every side of this Great City; gates at every point of the compass, gates guarded by Angels of God; gates forever open; gates to the City of Light for there is no night there; gates to receive sinners from all corners of the earth, regardless of from what sins they come, or what manner or direction they may come; gates opened and kept open that no sinner shall ever approach this City and come to a blank wall and find not a way to enter in! Gates! Gates of pearls in walls of precious stones! Gates are openings, they are ways to pass the wall, they are entrances into that which is beyond; they are ways of escape, the Door to the City of Life!

At the very beginning, the second chapter of Genesis, we read of the man Adam and Eve being placed in the garden of Eden to walk freely among the trees and to partake of the fruits. They spoke with God in innocence. But human nature came forward, they sinned, and were driven out to earn their bread by the sweat of the brow. From that hence, man has wan-

dered farther and farther from His God; he has been scattered throughout the entire earth, even to every corner of the compass; every step he takes is away from the Truth. "All we like sheep have gone astray, we have turned every one to his own way." But through all the years the Lord has known those that are His, and has thrown thorny hedges about them to curb them and keep them from ever getting too far to be, one day, returned to His fold!

Now look at the children of Israel in the wilderness. The Lord was watching over them every step of the way. He sent a pillar of cloud by day, and a pillar of fire by night to guide them on their way. We read in Numbers of just how they were to encamp. Of the twelve tribes, three were to encamp on the East, three on the South, three on the West and three on the North, with the tribe of Levites about the Tabernacle in the center. Note here we have the same four square formation that is described in (Revelation) the City of Jerusalem. It is very significant, also, that the tribe was to come into this formation only when it encamped; only when it came to rest. When they were on the journey, they were not in this formation at all; but when they came to rest, when they were still and waiting and resting, then they took the form of the City of New Jerusalem.

Let us look again at this form. Three tribes on the east, each one pitching by his own standard. The Levites pitched by the tabernacle of the Ark. At night the light ever

burned in the tabernacle, and each tribe, each family of each tribe might look out of the door of his tent and see that light burning. There is, as it were, a direct connection from the light in the tabernacle to every family in every tribe. Again, I say, this was true only when they came to rest; and the darker the night, the brighter did the light appear.

But the sins of this flesh ever continue, and His little ones are faced with many troubles and trials, even wars and pestilences; they wander on and on and are scattered, because of their sins and evils of this life, to every corner of this world. All have sinned, all have gone astray; there is not one who has not sinned. There is not one that can turn his way or turn to retract his steps. He is indeed hopeless to return in his own efforts to his Lord. John saw this situation also and wept because there was no man found worthy to loose the seals or open the book, or even to look upon it! Then the angel said unto John: "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!"

Who is this Lion of the tribe of Juda? And who is this Root of David that hath prevailed? Ah, dear Brother, in the middle of the Bible we read of a Savior, the Son of God. He came down from Heaven, that we might be raised up from a low ground of sin and sorrow! He suffered the shame and paid the penalty of every one of His little ones; He satisfied every demand of Holy Law of Justice; He

arrested the sinners that were given Him, and turned them about and set their feet Zion-ward; He stopped their wayward journey and caused them to turn, even to seek that City of Life, that City of God, the Holy Jerusalem. Our Savior turned our feet; we would have, nor could have, ever turned except He turned us and spoke into our very souls His words, "Come, My beloved; let us go forth—" Come My beloved and follow with Me all the way throughout eternity!

So it is now, that His little ones and coming, coming, coming; yes, journeying Zionward! Our days upon earth must one day, come to an end. Dear Brother, will we come to find an open gate? Will we find a beautiful gate of pearl? Will it be guarded by an Angel of God? Will it be an open way for us to enter into that Holy City of God? Oh Lord, draw us Zionward, draw us ever closer to Thee and to Thy Holy Jerusalem, the dwelling place of the Most High God!

On the east three gates; one the north three gates; one the south three gates; and on the west three gates! On every side gates; guarded gates, open gates; gates into that City of God, clear as crystal. There is no temple there, for the Lord God Almighty and the Lamb are the temple of it. There is no sun there, neither moon, for the glory of God doth lighten it, and the Lamb is the light thereof. There shall be no night there, for no darkness shall be about His dwelling place. The glory and honor of all nations shall be brought into it. There shall in no wise enter into it anything that defileth; but

they which are written in the Lamb's book of Life. The Lord will draw all of His within the fold. "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! Open ye the gates, and the King of Glory shall come in."

Dear Brother Oscar, if I may so address you in love, I have been so dead spiritually and so cold and so full of self; that this morning for some reason, I had twenty minutes, and for some reason, my hand reached the certain book that opened at a certain page, and I was caused to see this scripture once again. Then today, a letter from Mama Peters mentioned your name, and with it, I received a desire to be enabled to write you something. If the message means anything to you, or is not of any comfort to you, just know that I would praise God for opening to me a little door that seems long closed. I hope you can understand what I mean. I have been made to cry and to weep over my condition and still it all seemed in vain. But once more, it would seem to me that He in mercy has cracked the door and allowed just a little light to shine in and a little hope to be renewed. Oh, if I knew how, I would desire to praise Him for His mercy and for His goodness to one so unworthy. Oh it seems that I am helpless, but I go on trampling His goodness under foot; knowing it, yet being powerless to stop it. Thus do we wander farther and farther from our God,

until He in mercy throws a crown of thorns about us to hedge us and stop us and turn us, even draw us again to cry after him. Sometimes, dear Brother, when enabled to see things in His true light, trials are made sweet because there is a sweet blessing coming out of them. I hope that your trials can be made sweet to you in your weakness; my prayer for you is that He may speak "Peace be still" into your soul, saying: I am God that led you out of Egypt and through the wilderness, even across Jordan and into the Promised Land. I am God and beside me, there is no God! I am the first and last, I have purchased thee, thou art mine, and thou shalt show forth My glory; thou shalt come with Me, My beloved, through trials now, through My resurrection later, and finally dwell with me in eternity, to ever praise the Father in that world that knows not time.

May His loving mercy guide your steps, watch over you and save you for His sake.

Yours in a hope of His
loving care,
A. D. Alston
APO 47 San Francisco,
California
8 May 1952

THE UNPARDONABLE SIN

We have been requested to give our views on what constitutes the blasphemy against the Holy Ghost, the sin which Jesus said should not be forgiven unto men. Inasmuch as it is necessary to have the Scripture upon this matter plainly before as we write, we

shall begin by quoting those passages which refer to this matter. The first is in Matthew 13,31,32, and reads as follows: "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whomsoever speaketh a word against the Son of Man, it shall be forgiven him; but whomsoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." The gospel according to Mark 3, 28, 29, & 30 puts it in this way: "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but that he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they said, He hath an unclean spirit." Turning now to Luke 13, 10, we find it thus: "And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost it shall not be forgiven." Both in Matthew and in Mark this declaration of Jesus concerning the unforgivable sin is in connection with the Pharisees accusing Jesus of having cast out devils by Beelsebub the prince of devils. This ascription of the work of the Holy Ghost to the devil is what is called the blasphemy against the Holy Ghost. To thus ascribe the work of the Spirit to the devil is to be guilty of a sin which shall not be foregiven. The period during which this sin shall

not be forgiven is "never." Matthew puts it, "Neither in this world, neither in the world to come." Mark says, "Never," Therefore we take it that the expression "Neither in this world, neither in the world to come," is the same as "Never." That is, whosoever ascribes the work of God's spirit is a lost soul, there is not forgiveness for that sin throughout all the period of time. As for the heaven beyond this life, there will be no sin in that world, therefore no forgiveness of sin there. To be guilty of this blasphemy is to be in danger of eternal damnation. In the eternal mind and purpose of the infinite all-wise God from before the foundation of the world, God's elect were not, and have never at any time been, in danger of eternal demnation. When the blessed Jesus declared this truth about the unforgivable sin against the Holy Ghost, he was then in the legal or Jewish world. Under that legal covenant and in that legal world, there was no such thing as forgiveness for blasphemy against God. Witness the Scripture in Leviticus 24, 16: "And he that blasphemeth the name of the Lord, he shall surely be put to death and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death." When Jesus further said, "Neither in the world to come," He had no reference to the world of eternal glory beyond this mortal life. He meant by "the world to come" the gospel world or age which was to follow after His

resurrection from the dead, when the legal world or age should have come to an end. As there had been no forgiveness in the legal world for the blasphemy against God so there is not now any forgiveness for this blasphemy against God in this Gospel world.

The law of Moses could not forgive that sin, but killed him who committed it, neither does the gospel of Christ forgive blasphemy against God, but excludes from the household of faith one who ascribes the Spirit's work to the devil. Therefore neither in the law world nor in the gospel world is there forgiveness for the sin against the Holy Ghost. The word "never" does not mean eternal. It means "At no time," and has reference to the whole extent of time, that throughout the whole period of time there is no forgiveness for blasphemy against the Spirit. We know that this subject has been a matter of great concern to many of the Lord's dear children, because most of them have at some time in their soul's travels feared themselves to be guilty of the unpardonable sin. That great adversary of the soul's peace, the devil loves to tease and torment the children of God, and his accusations against the brethren are never so poignant as when he can take the very Scriptures of truth and hurl them at the saints. Never is Satan so plausible as when he comes garbed as an angel of light quoting passages from the Sacred Book. But while he quotes Scripture at times, he always quotes it piece-meal, never having any regard for the context; and while he

strues it correctly. Nevertheless the pain which Satan causes by his gross misapplications of the Word are terribly acute and give rise to sore doubts and misgivings on the part of the harrassed believer, Now, we feel to say emphatically that where one has a fear lest they have committed the unpardonable sin, the presence of that very fear is itself an evidence that the unpardonable sin has not been committed. Those who are guilty of this unpardonable sin never have any such fear about it. The presence of the fear proves there exists also a reverence for God. Where reverence is there can be no blasphemy. A spiritually awakened soul is alive to sin, the unawakened soul is dead to sin. When dead in sin there is no fear of sin, indeed no consciousness of sin at all. To be conscious of sin and to be in fear of it is evidence of spiritual life.

We feel to say to our readers, especially to those who may at times feared themselves guilty of the unpardonable sin, that if you were really committing this terrible sin you would not know it, you would be callous and hardened, and without feeling any pain about it. The fact that this fear of the sin is with you shows your conscience to have been made tender regarding the offensiveness of sin, and this fear of the Lord is the knowledge of life to depart from the snares of death. Jesus says in the Scripture quoted from Matthew that a word spoken against the Son of Man shall be forgiven. This means that any offence which comes against Jesus

shall be forgiven. All the sins which are changeable to the second Person in the Trinity are forgiven, it does not at all matter what may be the character of kind of blasphemy or sin committed. If it be an offence against Jesus Christ, it shall be forgiven. Jesus Christ is the Mediator between God and God's elect, and is the elect's Surety for all the debts they owe to divine justice. Almighty God has laid on His Son all the sins of His elect children. There is not one single sin which the elect of God have committed, or are committing at this present time, or that they may or will commit, but that Jesus Christ has atoned for the whole of them. He has washed away all the sins of His people in His own blood. This is because the sins of all God's chosen people come against the Son of Man, Jesus Christ. He is the Scapegoat for all of them, and bears their sins, all of them, away into the land of forgetfulness, whence they shall never return to be remembered any more, never to be charged to their account. On the other hand, the sins which come against the Holy Ghost are not forgiven. This is because there is no mediation provided in the will of God for these sins. These are the sins for which Jesus Christ was not made responsible, the debts for which He was not made Surety. Suppose Mr. A gives to Mr. B his note for \$500., and that Mr. A asks Mr. C to go his surety on the note. Mr. C consents to be A's surety. In the event that A cannot pay this note, C will have to pay it, because he is surety for it.

But suppose Mr. D also owes Mr. B a note and that D fails to pay it. Now B goes to C and wants C to pay D's note. Will C do it? He will not. Why not? Because C is not D's surety, therefore is not liable for D's debts. Jesus Christ, the Son of Man, was from all eternity the predestinated Mediator and Surety for His people who were chosen in Him before the foundation of the world. All their debts to God He will pay and has paid. He gave His life for them. But Jesus Christ is not Surety for the sins of the whole human family. Therefore the sins of those for whom Jesus was not made Surety, are not atoned for and never will be atoned for. All those sins are sins against God the Spirit directly, without a mediator to stand between and render satisfaction for them. Therefore these offences being against God the Spirit, and not against Jesus Christ, have never forgiveness. There is no sin so terrible, no blasphemy so heinous, but what it is possible to be forgiven, provided it is against Jesus Christ, that is provided He is the Surety for the transgressor committing that sin; but even if it be but a word against the Holy Ghost there is not forgiveness anywhere for it, because it is an offense for which there is no mediation provided, no surety to pay it. The apostle Paul had at one time been a blasphemer, as witness his first letter to Timothy, thirteenth verse. But this blasphemer found forgiveness. Why did he? Because Jesus Christ was from all eternity predestinated to be his Saviour, therefore the Surety who

paid all Paul's indebtedness to divine Justice, thus bringing unto Paul the forgiveness of all his sins. No doubt there have been many who have blasphemed God who have not found forgiveness as Paul did, who were naturally no worse men than Paul had been, but who obtained no forgiveness because Jesus Christ was not from eternally responsible for their safety, was not made of God to them their Surety. Therefore their sins were against God the Holy Ghost without a mediator to stand between them and divine justice to make good the debt that they might go free. From all this line of thought which we have been pursuing here, it will be seen that it is not possible for a child of God to commit an unpardonable sin. There is not one single sin of all the elect of God which Jesus Christ is not the atonement for. If there is anything which He left out or overlooked, then He is not the perfect Captain of their salvation, but liable to err, as the rest of us. Since He has however perfected all His set-apart people by the one offering of Himself it follows that not one of them can commit an unforgivable sin. This unforgivable sin is the sin committed by the wicked, or by those who were not included in the covenant of election before the foundation of the world. Their sins have no atonement. There is no mediator provided for them, hence their offenses are directly against God the Holy Ghost, and not against Jesus Christ. If they were against Jesus Christ they would be forgiven.

We hope we have made ourselves

sufficiently clear, so that you have grasped our view of this matter. We hope we may have been enabled to set at rest your fears as to yourselves being guilty of this unpardonable sin. If you have had a fear within yourself that you may have been guilty of this, that very fear is testimony of spiritual life within your soul; having this life you must belong to Christ, and belonging to Him you have Him as your advocate in the court of Heaven to present you faultless before the throne of God.

Belonging to Him, you cannot sin yourself away from Him. "For I am persuaded that neither death, nor life, nor 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."

Copy of editorial in the August 1925 number of the "Signs of the Times," written by Elder Lefferts.

ELDER LEFFERTS, MT. ZION

March 25, 1934

John 9-25

"One Thing I Know, That Whereas I was Blind, Now I See."

My mind was led to this subject by the hymn we have just sung—488 "I once was lost, but now am found, was blind, but now I see."

Jesus had healed a man of his blindness and the pharisees were telling him that the man who had opened his eyes was a sinner. The one who had been blind said he didn't know anything about that, but one thing he knew was that,

whereas he was blind, now he could see, and that the man who gave him his sight was called Jesus. That was one thing the Pharisees could not take from him, that he was once blind, but now saw.

There are some people who do not know what they believe, but the reason they don't know is because they have not had a real experience. If you go to a certain place, when you come back, you may tell of something you saw there, Someone may tell you, you are mistaken, it is not so, but you will say," I know it is there, because saw it." On the other hand, if you have only read or heard of a thing and someone disputes it, that one can very easily put a doubt in your mind. The Queen of Sheba heard of Solomon's wisdom and fame and riches, and she came to him with hard questions to prove him; and Solomon told her all her questions, and she saw all that she had heard was true, only it had not been half told her.

There have been no doubt, those who doubted that the doctrine of Salvation by Grace was what it was boasted by some to be, but they have come to see and find out, and have confessed that it is so good, so glorious, that it is far more so than ever the report they heard, which was true, but the half was not told them. You cannot rob such people of it, they have had a real experience of it. So this man, one thing he was quite sure of, and that was he could now see. "And as Jesus passed by." It was no accident that

Jesus was going that way, he had an object in going that way and that was to come to this blind man.

The steps of Jesus Christ were ordained of God, and had a purpose in all he did. He had a purpose in going through Samaria, he must needs go and became he had a lost sheep there. In prophecy it said, "He hath enclosed my ways with hewn stone," and here are some of the stones — one was to open the eyes of the blind, and another to heal the sick, and raise the dead and so on. "He said a man which was blind from his birth." We are all born blind spiritually. Jesus disciples asked him, saying "Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Jesus did not mean that this man, or his parents were not sinners. Every member of the human race is a sinner. The disciples thought that probably this affliction of blindness in this man was due to some uncleanly sex habits of his forebears, but Jesus said that it was that the works of God might be made manifest in him.

We don't know what this world might have been like if Adam had not sinned, but Adam did sin, and plunged all his posterity into ruin, and it was for this purpose that the work of God in redemption might be made manifest.

I would not minimize the enormity of Adam's transgressions: because God's purpose was in it, does not take away man's accountability for his sins; but neverthe-

less, the purpose in it was that the works of God might be made manifest. Jesus is God the Father manifest in the flesh, and Jesus came to do the will of Him that sent Him. Jesus said He delighted to do the will of His Father. There was a delight for Him to drink that cup of suffering and agony because He saw it, all; in that it would bring His bride with Him in Glory, so that terrible agony was as nothing to the pleasure beyond it. I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." Did Jesus mean that he must do this work of giving sight before the sun went down because he couldn't do it after it became dark? No, that is not what he meant at all: the biggest miracle He performed was while it was dark, and that was when He arose from the dead. Then what did He mean? the next verse tells us "As long as I am in the world, I am the light of the world." Turn back to Isaiah and there you will find that it was asked, "Watchman, what of the night?" and the watchman said, "The morning cometh, and also the night." Here it is then, the night of Judaism, the night of all those legal ceremonies was at its end, and the Sun, Jesus had arisen and it was day. He was the light of the world while He was in it: but the watchman said that night would follow the day; and so it has. The night came when Jesus ascended into heaven: but as the moon and the stars naturally give light in the night, so the 'church as a body is the world, and the individual members as

stars. They reflect the light of the Sun and shine as stars, until presently they "shall shine forth as the sun in the Kingdom of their Father."

Jesus said, "I am the light of the world" He also said, "I am the way, the truth and the life. John says, "In Him was life; and life was the light of men." After Jesus had said He was the light of the world, He spat on the ground and made clay and anointed the eyes of the blind man with the clay. Then Jesus said, "Go, wash in the pool of Siloam (which is by interpretation, Sent.)" The blind man went therefore, and washed, and came seeing. He went with the clay still on his eyes, and when he washed in the pool it washed away the clay and also he came seeing.

It tells us in (2) Kings and also in Chronicles that the king Hezekiah made a pool and a conduit to bring water into the city. Instead of letting the water go just anywhere as it wanted to, he built his pool so that the people would not have to go outside the city after water. We are told here the meaning of the pool of Siloam, which is, "Sent." One use of the ministry of the gospel is to open the eyes of the blind. It is not to give life to dead sinners. The man was alive, but he was blind.

We have many colleges in this land to supposedly teach and prepare young men for the ministry of the gospel; but the preaching of the gospel cannot be taught of man, and the preaching that they preach is "another gospel: which is not another, "not the gospel. Young

men and women are sent to college and are instructed so that they shall have the same ideas and notions when they get through. Occasionally there may be one who is not satisfied to swallow down everything as it is handed out to them, they want to do some thinking for themselves, they will not run into the mould: but these cases are very rare. Most of them just take what they are taught. The time of youth is the most impressionable age. It is the easiest time to learn. As we grow older we do not retain things as easily as we did when we were younger. It is not so much the fact that we are older, but because, as we grow older, we have more on our minds, more responsibilities than in our youth. I find I cannot remember Scriptures I read now as easily as those I read twenty-five years ago; I cannot quote those I read now as readily as those I learned years ago. This shows it is good for us to be acquainted with the Scriptures while young.

The reading of the Scriptures will not make true Christians of us, but it will not do any harm; and if the time does come when we become really interested, we shall be very thankful that we have had in earlier days at least a knowledge of what we might call the letter of the Scriptures. The blind man went to the pool of Siloam with the clay still on his eyes. So it may be that some of those who have human notions of religion come under the sound of the gospel by a man sent of God, and the clay, these human notions and ideas, are washed away, their eyes are

also opened to the truth.

Paul was sent of God to preach the gospel to the Gentiles. When God stopped Paul, while persecuting the church, He said that he was a chosen vessel to bear His name before the Gentiles. Paul said a dispensation of the gospel was committed unto him; and Paul was especially the apostle to the Gentiles. It was given to him to open up things in the scripture which the other apostles could not do. He was able to preach unto the Gentiles that Jesus had blotted out the handwriting of ordinances that was against them, which was contrary to them, and had taken it out of the way, nailing it to his cross. Paul also said another thing which the other apostles had not declared, "Behold, I shew you a mystery." The scriptural meaning of mystery is, "secret," not something mysterious, or spooky, or ghostly; and this was the secret which it was given Paul to declare, "We shall not all sleep, but we shall all be changed, in a moment in a twinkling of an eye:" also that we which are alive or those that shall not die, or in other words, fall asleep, shall be caught up together with the risen dead to meet the Lord in the air. Paul says that he was sent to open the eyes of the Gentiles; and to Paul it was specially given to show how Jesus broke down the middle wall of partition which was between the Jews and Gentiles. A minister who is sent of God is enabled by the Holy Spirit to open the eyes of the blind. Paul says this, "How shall they hear without a preacher?" but he does not stop there, he says, "How

shall they preach except they be sent?" When God sends a man to preach, he preaches what God bids him, and he cannot die until he has preached the last sermon God has sent him to preach.

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Editor

MOLLIE A. LEWIS

Sister Mollie, known as Belie Lewis, was born July 22, 1892, in Pitt County. She was the daughter of Enos and Betty Langley. Her husband died a few years ago leaving her with three sons, Herbert Wilson, Linwood and Jack Lewis. She is survived by one sister, Sadie Lillie, and many nieces and nephews.

Sister Lewis united with Otters Creek Church the first Sunday in October, 1927, and was baptized the same day. She was afflicted many years and could not attend church. She was a firm believer in the doctrine of salvation by grace and grace alone. She enjoyed having her friends and brethren visit in her home and converse of God's love and mercy. Sister Lewis died January 11, 1965. Funeral services were conducted by her pastor, Elder C. L. Coker. She was laid to rest with her husband in the family cemetery to await the coming of the Lord and the resurrection of the dead.

It is ordered by the Church at Otters Creek, that Sisters Rosa Norville and Pearl Crisp write this memorial. Resolved, that three copies be made, and that one be given to the family, one for the church record, and one for publication.

Elder C. L. Coker, Moderator
J. B. Coker, Clerk

UNION NOTICE

The next session of the Black River Union will be held with Reedy Prong Church, the Lord willing, fifth Saturday and Sunday in July, 1966.

The church is located about four miles west of Newton Grove, one mile off #55 Highway, between Dunn and Newton Grove. All lovers of the truth are invited to attend, especially our ministering brethren.

Alonzo Barefoot, Clerk

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
Willow Spring, N. C. 27592

Associate Editor

ELDER J. M. MEMBORN
Willow Springs, N. C. 27592

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VIEWS ON JOHN 9:417

Elder Adams, will you please explain, through Zions Landmark St. John 9:41? It reads as follows: "Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth."

Mrs. Ava Gray

R. F. D. 2

Newport, N. C. 28570

The above scripture was spoken to the Pharisees. The Pharisees were indignant and arrogant toward Jesus. They despised and rejected him. Previous to this occasion, Jesus had opened the eyes of a man who was blind from birth. This man was brought into question by the Pharisees who said unto him, "How were thine eyes opened? He answered and said, "A man that is called Jesus made clay and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight."

Jno. 9:11. "Then said they unto Him, Where is He? He said, I know not. Then again the Pharisees also asked Him how He had received his sight. He said unto them, "He put clay upon mine eyes and I washed, and do see." Jno. 9:15.

The Jews did not believe his testimony that he was born blind until they questioned his parents. "And they asked them, saying, "Is this your son, who ye say was born blind? How then doth he now see?" His parents answered them and said, "We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself." Jno. 9:19,20,21.

Therefore said some of the Pharisees, "This man is not of God, because He keepeth not the sabbath day." Others said, "How can a man that is a sinner do such miracles? And there was a division among them." The Pharisees said to him, "What sayest thou of Him, that He hath opened thine eyes?" He said, "He is a Prophet."

His parents were afraid to say that it was Jesus who opened their son's eyes, for fear of being cast out of the synagogue, because they — the Jews — had agreed already that if any man did confess that He was Christ, he should be put out of the synagogue. See Jno. 9:22.

Not being satisfied with his testimony, neither the testimony of his parents, "Then again called they the man that was blind, and said unto him, Give God the praise: We know that this man is a sin-

ner." He answered and said, "Whether He be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." Jno. 9:24,25. This is true today. There are many babes in Christ, whose eyes have been opened to see that they were once blind. With a spiritual eye they can see as they have never seen before. They often rejoice in Spirit. Yet, they may be like this man who knew not who opened his eyes.

They have had some spiritual light and understanding. They know that their eyes have been opened to see that there has been a great change in their way of life for that which was darkness to them, is now light. They may not be able to tell, nor give any exact time that they first saw the light nor be able to tell who opened their eyes. If they should be questioned by unbelievers, or Pharisees, concerning who opened their eyes, they could not say with full assurance that it was Jesus who opened their eyes.

"Then said they to him again, What did He to thee? How opened He thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? Will ye also be His disciples? Then they reviled him, and said, Thou art His disciple; but we are Moses' disciples. We know that God spake unto Moses: As for this fellow, we know not from whence He is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence He is, and yet He hath opened mine eyes."

"Now we know that God heareth not sinners, but if any man be a worshipper of God, and doeth His will, him He heareth.

"Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, He could do nothing."

The Pharisees answered and said unto him, "Thou wast altogether born in sins, and dost thou teach us? And they cast him out." Jesus heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on the Son of God?

He answered and said, Who is He, Lord, that I might believe on Him? Jesus said unto Him, Thou hast both seen Him, and it is He that talketh with thee." And he said, Lord, I believe. And he worshipped him. Jesus said, For Judgment I am come into the world, that they which see not might see; and that they which see might be made blind."

Some of the Pharisees which were with Him, heard these words, and said unto Him: "Are we blind also?" Jesus said unto them: "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." Jno. 9:2-41.

Those to whom Jesus has made it known that He opened their eyes and manifest His love to them, are not ashamed to own their Lord, neither are they ashamed of their precious hope. 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. If this man suffered shame because the Pharisees had cast Him out of their synagogue, it is most certain, when Jesus revealed Himself to him, that he rejoiced in spirit to know that he was counted worthy to suffer shame for His namesake. This was true of the apostles. See Acts 5:40, 41. It is true in the experience of all of those who have received pardon and peace through the mercy and grace of the Lord Jesus Christ. They can sing with the poet.

I am not ashamed to own my
Lord,
Nor to defend His cause,
Maintain the honor of His word,
The glory of His cross.

The scripture especially mentioned reads as follows: "Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." Jno. 9:41. When Jesus came into the world, He set up a new order of things. Old things are passed away; behold, all things are become new. The abolition of the Jews' kingdom was now near its end. The destruction of Jerusalem was foretold by the prophets and had its fulfillment a short time after the crucifixion, resurrection and ascension of Jesus Christ. "For judgment I am come into the world that they which see might not see." The Gentiles were in darkness. The Gentiles were in darkness many hundred years. The coming of Jesus was in fulfillment of the prophecy "Which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the

sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up." Matt. 4:14-16. The coming of Jesus was a light to the Gentiles. "That they which see not might see, (that is, the Gentiles) and they which see might be made blind" — the Jews. Not that Jesus made them blind, but the glorious gospel which Jesus taught, being the New Order of things, was light to the Gentiles. But it was darkness to Israel. Natural light gives light to most creatures but darkness to others, namely, bats and owls who are blinded by the light.

The light of the gospel softens the heart of some, but hardens the hearts of others. The natural sun will soften wax but hardens clay. The hearts of the Pharisees were hardened by the doctrine taught by Jesus Christ, because they rejected Jesus as the Christ or Messiah and until this day the Jews or natural Israel still reject Him and are still looking for the coming of Christ, the Messiah. There was a time when the Jews had spiritual light. This was true in the reign of David. At this time the Gentiles were in darkness. Under the new order of things (at the coming of Jesus Christ) the Jews were spiritually blind and the Gentiles could see the light of the gospel. Paul said, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Rom. 11:25. Therefore Jesus said, "For judgment I am come into the world that they which see not might see, (meaning the Gentiles)

and they which see might be made blind" (meaning the Jews). According to this scripture, when the fulness of the Gentiles be come in, Christ will again turn to the Jews, His people by His natural birth. He said: I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking." Jer. 23:4.

Some of the Pharisees heard the words which Jesus spake to the man whose eyes He had opened. They perceived that His words had reference to them. Therefore, they said to Jesus, "Are we blind also." Jno. 9:40. This they said with indignation. The Pharisees were Jews. They were learned men after the wisdom of the world. Paul said, "For it is written, I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent." I Cor. 1:19. "Jesus said unto them, If ye were blind ye should have no sin but now ye say, We see; therefore your sin remaineth." Jno. 9:41. The meaning of these words is this: If they had been aware of their lost and ruined condition, poor, miserable and blind, their sin would have been covered and their iniquities pardoned. "But now ye say, We See, therefore your sin remaineth."

The scribes and Pharisees felt no need of a physician or Savior, they felt to be whole, they felt no lack of righteousness before God.

"They that be whole need not a physician, but they that are sick." Matt. 9:12. Jesus said, "I am not sent but unto the lost sheep of the house of Israel." Matt. 15:24. In a spiritual sense it means those who are sin sick, feel to be lost, blind and undone and feel to be without God and without hope in the world. These are the lost sheep unto whom Jesus was sent. These have been quickened by the Spirit of God and made alive to their lost and ruined condition. These are the ones who have need of a Savior and have a knowledge of this need. They feel to be wretched and miserable. When Jesus opens their eyes, reveals Himself to them, pardons their sins, their transgressions and fills their hearts with love and peace, they can then sing the hymn in spirit and in truth, that was composed by Newton; who had been delivered from his sins:
(To Be Continued In Next Issue)

BLACK CREEK UNION

The Black Creek Union is appointed to be held, the Lord willing, with the Church at Upper Black Creek, Wilson County, N. C., the fifth Saturday and Sunday in July, 1966. Elder H. E. Mann was chosen to preach the introductory sermon, Elder Andrew Boswell, alternate.

The Upper Black Creek Church is located on the East side of Highway 301, about one and 1/2 miles of Lucama, N. C.

Our brethren, sisters and friends are invited, and a special invitation is extended to our ministering brethren.

J. B. Williams, Union Clerk,
225 Braswell Street,
Rocky Mount, N. C.

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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JULY 1, 1965

NO. 16

ECCLESIASTES CHAPTER 2

I said in mine heart, Go to now, I will prove thee with mirth: therefore enjoy pleasure: and, behold, this is also vanity.

I said of laughter, It is mad and of mirth, What doeth it?

I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom, and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

I made me great works; I builded me houses; I planted me vineyards;

I made me gardens and orchards, and I planted trees in them of all kind of fruits;

I made me pools of water, to water therewith the wood that bringeth forth trees;

I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me;

I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy: for my heart rejoiced in all my labour; and this was my portion of all my labour.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

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Devoted To The Cause of Jesus Christ

**ELDER LEFFERTS AT
NEW VALLEY**

Feb. 4, 1934

Matthew 6. 9-15

"After this manner therefore pray ye: Our Father which art in Heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power and the glory, forever. This is the prayer Jesus taught His disciples to pray. Then He goes on to say" For if ye forgive their trespasses, your Heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Jesus only makes comment of 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 is commonly called "The Lord's Prayer" but it is not the Lord's prayer, for He did not need to pray to have His sins forgiven: Jesus never sinned. All those who came and were baptised with John's baptism came confessing their sins. But Jesus had no sins to confess. That is why John did not want to baptise 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 baptised 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 Chapter 4, verse 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 to one 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 show 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 do not 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." The other thing is that it was not in Christ's name. Jesus speaking to His Disciples just before His crucifix-

ion, told them that "Whatsoever ye shall ask the Father in My Name, He will give it to you. Hitherto have ye asked nothing in My Name." 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 that 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 we 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 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 the 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 had 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 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 fulness of the Gentiles is come in.

Though Jesus was so hailed by the multitudes yet the Pharisees and the 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 first fruits 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 fulness of the Gentile 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 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 never known before, but you and I will not see

it, those of us who belong to the 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 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 the 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 not 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 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 *Esaiah* chapter 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 the Spirit of the Lord shall rest 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 suckling child shall play on the hole 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 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, literally 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 something 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 into Mount Nebo, where he died. Moses had borne with all their stiff-neckedness, for they were a stiff-necked 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 MT. ZION

Sept. 24, 1933

I Samuel 25

I desire this morning, to talk to you of some things in this chapter. It is a very interesting chapter telling of a woman named Abigail. Once the wife of Nabal, she afterward became the wife of David. David is spoken of as a man after God's own heart. He was the second king over the Israelites. Saul was the first king, but God gave Saul to them in His wrath, for the Israelites were not content until they had a king like the nations around them. Saul was not a man after God's own heart. Rather he is somewhat of type of Anti-Christ.

The devil has always persecuted Christ, and Saul persecuted David, who in many things is a type of Christ. David was as weak as any of us when left to himself. We can none of us stand one moment longer than as we are kept by God.

There are people today who say that if they could rewrite the Bible, they would cut out those things which tell of the weakness of Bible Characters, and tell only of their virtues: but the Scriptures are written for our learning, and the Holy Spirit's teaching is not as man's. There are many who were sometimes strong in faith, but they sometimes broke down. There are such things as "Spiritual breakdowns." Moses broke down. In the wilderness the children of Israel murmured against him for water. God told Moses to speak to the rock, but Moses smote it twice. This was in a figure, to belittle the work of the Lord Jesus.

This rock which Moses smote twice, had already been smitten once and the water poured forth. It was only necessary for Jesus to be smitten once, for Salvation to be accomplished for His people. Not only that, but Moses spake unadvisedly with his lips. In his anger when he smote the rock on this occasion he said. "Hear now, Ye rebels; must we fetch you water out of this rock? Must we do it? Salvation is wholly of God and not by any works of our own, yet Moses said, Must we do it.? The Lord told Moses he had not sanctified the Lord before the people of Israel. Moses fell down. Elijah fell down. He was so bold in faith, that he could face four hundred and fifty prophets of Baal and prove who was the true God. The God that answered by fire, let Him be God.

The prophets of Baal called on him for hours, pleading for him to send fire for the sacrifice, but Baal

heard not: but afterwards, Elijah prayed unto God and fire came and consumed the sacrifice and licked up all the water round about it: yet see the weakness of Elijah—because Jezebel threatened his life, he fled. O, Elijah broke down. Peter broke down. In the garden of Gethsemane he was so bold he drew his sword and smote off the ear of Malchus, the high priest's servant; Yet how soon he was afraid to acknowledge Jesus before his enemies.

Paul, too broke down. How weak he once became. If we turn to the Acts, we find there an account of it. He allowed himself to be persuaded to join with four men who had the vow of a Nazarite on them, to save himself from the Jews. Turning to the book of Numbers we find that on the eighth day of their separation a blood sacrifice had to be offered. Paul was with these men until the seventh day was nearly ended. the eighth day almost there; but for God's providence how far would Paul have fallen! For Paul to have offered a blood sacrifice would have been no less than trampling under foot the blood of Jesus Christ but God's mercy prevented Paul, for an angry mob drew him out of the temple to kill him, but he was saved by the soldiers.

God used this mob in His providence to keep Paul. I cannot understand those who laugh at the idea of God's providences. He has appeared for me many times in my life providentially when I could see no way.

All these men proved how weak in themselves they were, and all

of us, when left to ourselves, break down; and there is no telling how far we should fall but for this, that the everlasting arms are underneath. We cannot fall out of them, and they are ever there underneath, however low we may fall,

God tells us of Jacob, that as an eagle stirreth up her nest, fluttereth over her young, spreadth abroad her wings, taketh them, beareth them on her wings; so the Lord did lead him. You know the mother eagle takes away the nest from under the little eaglets and in falling they involuntarily use their wings' muscles, but the mother eagle swoops under them, catching them in their struggle. This is done over and over to exercise the wing muscles until the young birds are able to fly. If we did not have the trials of our faith, we never would use the wing muscles of prayer by which we soar to the Throne of Grace.

David, though a man after God's own heart, was very weak, many times. When David was a young man, he went in the strength of the Lord and smote Goliath, the Philistine giant. Saul, who was then king, made David put on his armour, but he said he could not go in that, and he put it off him. All David had was a sling and stone, and the stone struck the giant in the forehead. You may say that required good marksmanship; but I believe God directed that stone. If you say, but the giant had on an helmet of brass, I believe the stone went right through the helmet and sank into Goliath's forehead: then David drew Goliath's sword and smote

off his head with it. David was strong then, but not long after we find how weak he became.

After his killing of the enemy one would have thought Saul have been proud of David, but he was jealous of him, and sought David's life, and David fled from Saul. Instead of putting his trust in God now, what did he do? He took Goliath's sword, saying "there is none like it." Using a weapon of the enemy of the Israelites. On one occasion, David and his men went into a cave in the wilderness of En-Gedi. Yes, David was not alone, for it tell previously that at the Cave Adullam, everyone that was in distress, or in debt, or discontented gathered themselves unto him; and he became a captain over them: Even so, Jesus is the captain of our Salvation, made 'perfect through sufferings; and everyone who is distressed on account of sin, a thousand talents in debt, with not one farthing to pay, discontented with the pleasures this earth affords, gather themselves unto him.

While David and his men were in the cave, Saul, unaware of their presence, came into the cave, and lay down to sleep. David's men tempted him to destroy Saul, saying that God had delivered David's enemy into his hand; But David stayed his men by telling them not to put forth their hand against the Lord's anointed. David did however, cut off a piece of Saul's skirt, but he was sorry afterwards even for that.

After Saul awoke and started out, David went out also, and cried after him, "My Lord the King." and stooped with his face to the earth and bowed himself. Then in meekness, he said to Saul, why do you listen to those, who say David seeketh they hurt? He brings the relationship still closer and says, my father. (For David was Saul's son-in-law.) and shows Saul the proof, that he could have killed him, the piece of Saul's skirt. David says then, the Lord avenge me of thee, but mine hand shall not be upon thee.

Here we see David reposing his confidence in His God, but how weak he sometimes was. He said, I shall one day perish by the hand of Saul. At another time he said, there is but a step between me and death: but it was not so. David was not to die that day., not the next day nor many years. Had not God already anointed him to be king over Israel? We now come to the account in the chapter we have before us as our subject.

(Continued In Next Issue)

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COMMENTS ON LUKE 22:31,3

A friend has requested my comments on Luke 22:31,32, which reads as follows: "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 they faith fail not: And when thou art converted, strengthen thy brethren."

The words that impress me most in these verses are the words of Jesus to Peter, "When thou art converted, strengthen thy brethren." The word convert, means to convince. Peter must be convinced and know the truth of what Jesus said, "For without me ye can do nothing." Jno. 15:5. It was the time in which Jesus instituted the Lord's supper that He spake to His apostles and foretold that one of them would betray Him. They began to inquire to know which of them it would be "They were exceedingly sorrowful, and began every one of them to say unto Him, "Lord, is it I?" Mat. 26:22 Not only this, "There was also a strife among

them which of them should be accounted the greatest." Luke 22:24.

Peter was a man that had great zeal, love and affection for his Lord and Master. He so expressed it in the following words, "And he said unto Him, Lord, I am ready to go with Thee, both into prison and to death. And he Jesus said, I tell thee Peter, the cock shall not crow this day, before thou shalt thrice deny that thou knowest me." Luke 22:33,34. Peter must be converted and know that his strength is not in himself, but in the Spirit and power of God. The best of men fail to accomplish many things which they purpose to do that they feel would be to the honor and praise of God. It was the love that Peter had for his Lord and Master that prompted him to say, "I am ready to go with thee, both into prison and to death."

Peter was possessed with self-confidence. If he had said, "Lord if Thou wilt give me strength, I will go with Thee into prison and into death: it would have been evident that he was aware of the fact that his strength was in the Lord; but what he said was nothing more than chaff, coming from a weak man. Solomon said, "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." Prov. 19:21. It matters not whether the device in a man's heart is intended for good or evil, if it is not in the counsel of God it will not stand. What Peter purposed to do was not in the counsel of God; had it been in His counsel it would have stood. Jesus said, "Before the cock

crow thou shalt deny me thrice." Self-confidence had to be shaken out of Peter, that he might learn that he could not stand in his own strength, but in the strength and power of Him who worketh all things after the counsel of His own will. Shaking was the Lord's way of purging Peter from trusting in himself. "Satan hath desired to have thee that he may sift thee as wheat." This is a figure of speech. The purpose of a sifter is to separate the faulty grains, dirt, chaff and straw from the good grain-wheat." Through the process of sifting, the precious is taken from the vile. That which is unprofitable falls through the sieve. The good grain remains in the sifter.

The Lord said to Peter, "I have prayed for thee that thy faith fail not. The Lord did not pray that Peter's self-confidence would not fail, but that his faith fail not. Faith is like wheat, it is shaken but never shaken out. Paul said, "Now abideth faith, hope and charity; but the greatest of these is charity." I Cor. 3:13. Those are the things that abide after the unprofitable things are shaken out. The voice of God shook Mount Sinai and the whole Mount quaked greatly. See Exodus 19:18. It was a dreadful sight to behold. Paul said, "And so terrible was the sight that Moses said, I exceedingly fear and quake." Heb. 12:21.

The purpose of this shaking was to remove some things that other things should remain. Paul said, "—Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake

not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken as of things that are made." The things that were made was the temple at Jerusalem, and the things which they used in their religious worship which were all removed, laid waste and perished with the using. The abolishing and despersing of the Jewish Kingdom, their sacrifice offerings, observing new moons, and feast days, were all shaken and came to an end at the coming of the Messiah. The things which cannot be shaken is the Kingdom which Jesus set up, which is everlasting and the good things which came by Him, the remission of sins, pardon and peace, adoption by Jesus Christ, justification and everlasting inheritance, the gospel and the doctrine of salvation by grace and the ordinance of it-baptism, the Lord's supper, and the mode of gospel worship. All of which cannot be shaken and will remain until the second coming of Christ.

The things which are shaken as well as the things which cannot be shaken, are taught in the experience of those who have been tossed to and fro, sifted and shaken. Jesus taught Peter a lesson at the time the Savior was taken to be crucified. Peter had said before: Lord, I am ready to go with thee both into prison and to death." Jesus said to him, "Before the cock crow thou shalt deny me thrice." At the appointed hour the test came: "A damsel came unto him saying, Thou also was with Jesus of Gaililee, but he denied

before them all, saying, I know not what Thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Naxareth; And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by and said to Peter, Surely thou also are one of them: for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crow. 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." Matt. 26:68-75.

This was a bitter experience and a terrible shaking, but it removed the self-confidence that Peter had manifested in himself when he said, "Lord, I am ready to go with Thee, both into prison and to death. Luke 22:32. It was through this dreadful experience that Peter was prepared to add strength to his brethren. If a man who professes to be a minister of the gospel has never been convinced of his weakness, he will believe and preach the works of man. His speaking will be of little or no value to those who have been converted. We have an example of this in the persons of those who came to Job to offer words of comfort in his distressed condition. They had not been converted. Job had been converted and brought to know that the evil that came his way as well as the good, was all in the appointment of God. They inferred that he was not living right before God

which was the cause of his affliction, and that if he would change his attitude toward God, return to Him, put away iniquity, receive the law from His mouth and have his delight in the Almighty and lift up his face to Him, that all would be well with him.

They further advised Job to "Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee; receive I pray thee, the law from his mouth, and lay up his words in thine heart; if thou return to the Almighty thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust, and the gold of O'Phir as the stones of the books; Yes, the Almighty shall be thy defense and thou shalt have plenty of silver, for then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God; Thou shalt make thy prayers unto Him, and He shall hear thee, and thou shalt pay thy vows." Job 22:21-27. Job knew they were men without understanding. He said, "What ye know the same do I know also: I am not inferior unto you. Surely I would speak to the Almighty, and I desire to reason with God. But ye are forgers of lies, ye are all physicians of no value." Job 13:2-4.

There is an immense difference in those who teach for doctrine the commandments of men and those who preach the gospel which Jesus Christ taught, and delivered to His holy apostles. The former believe that they can perform good works, and by so doing escape the chastisements of God and re-

ceive His blessings. The latter preach the total depravity of man. They ascribe all honor, glory and praise to God. They preach that the subjects of His grace are blessed to do the commandments of God, rather than being blessed for doing His commandments

Paul refuted the false doctrine of those who were not sound in the faith. He said, "Beware of dogs, beware of evil workers, beware of the concision. "Phil 3:2.

Elder Gadsby said in his book, "My wonderings:" Volume, page 132: "I think that Paul referred to some who were preaching a partial circumcision — a part of the old covenant and a part of the new, that is, part works and part grace: and these are associated by him with "Evil-workers." They did not like to give up altogether the old covenant, of which circumcision was the sign, so they wanted to incorporate it with the new." (unquote) Paul believed in the circumcision of the heart and not of the flesh. He said, "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus and have no confidence in the flesh." Phil. 3:3.

Paul was taught the weakness of himself. This instruction was by a thorn which was given to him in the flesh. He was like Peter. He was lifted up in the Spirit. Paul was especially favored with an abundance of revelation, but "There was given to him a thorn in the flesh, the messenger of Satan to buffet him, lest he should be exalted above measure through the abundance of revelation." He was given to see the sin that dwelt in

his nature or body. This was an unpleasant experience which Paul, as well as Peter, had to endure, but it was needful to teach them their weakness, and cause them to know that the grace of God is sufficient and that their strength is made perfect in weakness. Jesus told Peter, "When thou art converted, strengthen thy brethren. Those who are weak, are strong. That is those who feel to know they have no spiritual strength within themselves, are strongest in the faith. Paul said, "Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." II Cor. 12:10.

The words of Jesus to Peter, "When thou art converted strengthen thy brethren." were applicable when Peter was brought low and was convinced of his inability to stand as a witness for his Lord and Master. He thought he could go into death with Him willingly, but instead he denied even knowing him. He not only denied Him, but he cursed and swore that he did not know Him. Certainly he was convinced of his weakness and therefore converted into knowing how dependent he was. Jeremiah said: "The yoke of my transgressions is bound by His hand: they are wreathed, and come up upon my neck: He hath made my strength to fall, the Lord hath delivered me into their hands, from whom I am not able to rise up."

Peter was converted into knowing that he was a poor weak and helpless creature, and that he could only preach the glorious doctrine of

salvation by grace when he was clothed with power from on high. On the day of Pentacost, which was after the crucification, resurrection and ascension of Jesus Christ, he comforted and fed many with the power of the gospel who were built up in the most holy faith. About three thousand souls were baptized and added to the church the same day.

The word of God which was spoken by the prophets, was now opened up to his understanding and it was made known to him that it was the purpose of God that His Son, Jesus Christ, should be taken by the wicked hands of men, crucified, slain, buried and raised up the third day to give repentance unto Israel and forgiveness of sin. Among the things which He declared, he said, "Be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. (This was the lame man made whole) See Acts 3:27. This is the stone which is set at naught of your builders, which is become the head stone of the corner: neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Act 4:10-12.

In reference to Peter, may I add that when Peter said, "Lord, I am ready to go with Thee, both into prison and to death, he was yet under the law and trusted in himself to do many good works. But when he was crucified in the flesh

and redeemed from under the law, he now lived by the faith of the Son of God, the one who said to Peter, "I have prayed for thee that thy faith fail not." Paul said, "I am crucified with Christ: Nevertheless I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the son of God, who loved me, and gave Himself for me." Gal. 2:20.

The mark in the forehead is seen and manifested in those who are crucified with Christ, and redeemed from under the law. They never take any honor or praise to themselves for any good deeds which they are blessed to perform. This was true of Peter who healed the man that was lame. The people marveled as though it were a miracle performed in the name of Peter. He said, "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? The God of Abraham, and of Isaac and of Jacob and 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 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 3:12-16.

Peter left on record two epistles for the comfort of his brethren in succeeding generations to those whose hearts it has pleased God to open. When the word of God has been applied to their souls by the Holy Ghost, their hope is strengthened. The new man is renewed, that he may be established in the faith, and not "carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive;" nor are they drawn away by the lust of the flesh, nor by persecution, nor by the errors of ungodly men.

T. F. ADAMS

VIEWS ON JOHN 9:417

(Continued From Last Issue)

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:
 'Tis grace has brought me safe thus far,
 And grace will lead me home.

The Pharisees had no knowledge that they were blind. They said, "We see." They contended that they were the seed of Abraham by natural birth, but they were not all his seed by regeneration. They were ignorant of the promise that

God made to Abraham. It was to the spiritual and not the natural seed of Abraham, that the promise was made and was here under consideration. Paul said, "Now to Abraham and his seed were the promises made. He saith not, to seeds, as of many; but as of one, and to Thy seed, which is Christ." Gal. 3:16. Paul brings the subject more clearly to the light by saying, "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.

If the Pharisees had been conscious of the fact that they were blind, and had felt to be without God and without hope in the world, their sins would not have been charged against them. The poor man that was blind who sat and begged, received mercy, pardon and sight through Jesus Christ. A contrast is clearly seen between those who feel that they are spiritually blind and those who are spiritually blind and have no knowledge of it. The former receive redemption and are brought to the knowledge that it was only through spiritual knowledge from God our Savior that their blindness was revealed to them and the fact that they could see their own blindness was due to spiritual knowledge and conviction.

The contrast is clearly seen by the two who went up to the temple to pray. One was a Pharisee; the other was 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. Luke 18:10-14. The publican had knowledge of his unworthiness, his lost and ruined condition without God and without salvation. Jesus had mercy on him and Jesus had mercy on him rather than the other. He went down to his house justified rather than the self-righteous Pharisee who did not feel the need of a Savior. If the Pharisees who were blind and were ignorant of their lost state before God had felt as the publican did and had known their sins would not have been charged against them, they would not have been Pharisees, but penitent sinners, and there is none who can show one that he is a lost sinner, without God and without salvation and without hope in the world, except the God of mercy, power and knowledge.

The Pharisees said: "We see." Jesus said, "But now ye say, We see; Therefore your sin remaineth." There is no forgiveness for sin without repentance.

T. F. Adams

NOTICE

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

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at Davis Memorial, the Lord willing, beginning Saturday before the fifth Sunday in July, 1966. Elder H. A. Young was appointed to preach the introductory sermon.

All lovers of the truth are invited to meet with us, especially the ministering brethren.

H. A. Young, Union Clerk

MILL BRANCH UNION

The Mill Branch Union was appointed to be held with the Church at Mill Branch, the fifth Saturday and Sunday in July, 1966.

Mill Branch Church is located in Columbus County, N. C., about six (6) miles East of Tabor City, N. C., and about six miles East of 701 Highway.

E. L. Vaught, Union Clerk

NEW RIVER ASSOCIATION

The One Hundred Seventy-Second Session of the New River Association will convene, the Lord willing, with Montgomery Church, located in Montgomery County, Virginia, beginning on Friday before the second Sunday in September, and will continue through Sunday.

The Montgomery Church is located four miles Northwest of Christianburg, Virginia, on Route 460. It is also three miles Southeast of Blacksburg, Virginia, on Route 460.

We extend a cordial invitation to all believers in the Doctrine of Salvation by the Grace of God, and to our corresponding brethren, sisters to come and worship with us in these services.

Gervase E. Duncan,

Association Clerk

ABBOTTS CREEK ASSOCIATION

The Abbotts Creek Association will be held, the Lord willing, with the Church at Rock Hill, beginning on Friday before the fourth Sunday in August, 1966, and will continue through Saturday and Sunday following.

Rock Hill Church is located about two miles west of Asheboro, N.C., just off U.S. highway 64 on hardsurfaced road. There will be pointers at turning place.

We desire the presence of our corresponding brethren, sisters and friends.

C. T. Hardward, Clerk

JUL 27 1966

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ECCLESIASTES
CHAPTER 2

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

And I turned myself to behold wisdom, and madness, and folly; for what can the man do that cometh after the king? even that which hath been already done.

Then I saw that wisdom excelleth folly, as for as light excelleth darkness.

The wise man's eyes are in his head, but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity.

For there is no remembrances of the wise more than of the fool for ever; seeing that which no wise, in the days to come shall all be forgotten. And how dieth the wise man? as the fool.

Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.

Yes, I hated all my labour which I had taken under the sun; because I should leave it unto the man that shall be after me.

And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity.

Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

AS YE JOURNEY

Dear Children of the Heavenly King,

As ye journey sweetly sing. Sing your Savior's worthy praise.

Glorious in His works and ways." Dear loved ones in Christ, if I may so address you. The doctrine preached by this people is the doctrine I love; and to sing in the spirit is the only way we can really enjoy singing and this we can only do when it pleases our God to bless us with His presence. When I attempt to write for publication, I am made fearful. May God forbid that I do or say anything to cause strife and confusion among His little ones. I feel to be as the Apostle Paul said, The chief of sinners, not worthy to touch even the shoe laces of my master. As my dear pastor said today: I do not feel worthy of the love and kindness of my own family, even, and how can I feel worthy of the love of God's humble poor? Yet, I hope I bear witness of the worthiness which is of Christ, our Heavenly King.

I feel that I have been given a love for the people of God, and the more I am with them, the more I desire to go among them. I am not satisfied to stay away from them, though I think at times they would be better off without me. But oh, Lord! I would of all men be most miserable without them.

I attended communion services

at Jerusalem Church today and surely the Dear Servants present were blessed to preach Christ and Him Crucified.

I have always wanted to possess a home here below; (natural home) but as I have told some; If that is one of the things my husband and I need here below, then we are just as sure to have one as it is God's will for us to have one, but if it is not His will then we will never own one. The greatest of all homes is the spiritual eternal home in heaven. I hope we have a home promised us there. But as I have often told my companion, God knows our every need and He will supply it.

If it pleases the Lord to cast us down on the bed of affliction without a dime or crumb of bread, then He is just as able to cause some generous soul to come to our rescue and lend a helping hand to our feeble cause, for He never slumbers nor sleeps. He clothes and feeds the little sparrows, and the lillies of the field, and they toil not neither do they spin. (Matt. 6:2) and His little ones are of more value than are these.

When I hope I groan in the Spirit, I feel if only I could pray, but the Spirit prayeth within. How can such a weak worm of the dust as I pray? Oh, how good the Lord has been to me and mine all the days of our lives! Oh, if we

could thank Him as we feel we ought, for His goodness and mercy! He went with me through my siege of illness in the McCain Hospital and raised me up and blessed me to learn to drive and then blessed me to get a car, so I can now go to my meetings more often.

Some say, Count your blessings. We will never be able to do that. I heard some of the brethren say today, that they would like to be able to remember their dreams and write them down on paper, but we cannot keep some dreams in mind for long, they're just for us alone. In a dream not long ago, I saw my dear mother who has been deceased ten or more years, and she looked so well and happy! I thought I said to my husband, I want to go home to see Mother, for I am homesick for her. I felt such a longing to go home to be with her. I told my companion upon rising the next mornig that I hoped that was given me to assure me that Mother had gone on, and that I will follow to be at peace with God in that world that has no end.

Before I was so afflicted in body, I dreamed one night of my mother, my son, my sister, my brother, Fred and I being at the edge of the Rockingham Fishing Lake, not far from where I was reared, which was one of the mud-dist ponds I have ever seen. We started walking on the water and I became afraid. I stopped and started sinking, when my dear sweet mother looked back and smiled a sweet smile, then I was given courage and confidence and

was enabled to go on still walking on the water. When I was able to catch up with them, my sister said, "When we get to the other side, we will not know each other. I do not believe we will know each other there as we are known here; that is, in a natural way. I dreamed of glimpsing the other shore and everything looked as white and pure as marble.

Brother Adams, it was so good to see you and many others at the Association. I wish to thank you dear people again for sending me the paper. After reading it, I pass it on to Sister Pearl Martin, who is afflicted in body. If you can see anything of comfort in this, you may print it, if not, cast it aside. May God be with you all until we meet again. In bonds of Christian Love.

The least of all if one at all,
Melba Cobb Vaughn,
R. F. D. No. 1,
Box 280, Wadesboro, N. C.
28170

ELDER LEFFERTS AT MT. ZION

Sept. 24, 1933

I Samuel 25

(Continued From Last Issue)

David and his men became hungry, and David, instead of trusting in God to provide for them, sent ten young men to a man named Nabal. This man had great possessions, and it was sheep-shearing time. This meant much food prepared for the shearers, and David knew there would be plenty and to spare: so David sent these ten men to ask Nabal for food, with the plea, that he and his men had done no hurt to anything, that

was Nabal's, all the while, they were near his shepherds and flocks, and that Nabal's shepherds would bear him out. Nabal answered David's men roughly, refusing them and saying, "shall I take my bread." (I want you to notice that word my,) and My water and My flesh that I have killed for my shearers, and give it unto you. Nabal's character is exactly shown in a parable which Jesus spake, of a rich man whose ground brought forth plentifully. He asked himself what he should do as he had no room where to bestow my fruits. I will pull down my barns and build greter, and there will I bestow all my fruits and my goods, and I will say unto my soul, Thou hast much laid up for many years. Take thine ease, eat, drink and be merry." But God said unto him, Thou Fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? "This exactly fits Nabal case, for the name Nabal means "fool," Nabal said these things are mine, not considering at whose hand he received them.

At the return of his men David, became angry, and vowed vengeance on Nabal and all that he had, saying, "Gird ye on every man his sword" Oh! David, where is now that humble waiting upon God that you had when you would not lay your hand upon Saul!

The name of Nabal's wife was Abigail, a very different character from her husband. Their marriage, which probably was not a love marriage, but one put on them by their parents, as was often the

case in those days, was not at all congenial. One of Nabal's men told Abigail all that had happened, saying, indeed that the men were very good to us and were a wall of protection unto us, all the time they were with us.

The man went to Abigail, for he knew it would be useless to try to plead with Nabal. So Abigail made ready food for David and his men, and went out to meet David, but not telling her husband what she was doing.

In those days a woman was subject to her husband and it was a very unusual thing which Abigail did in acting without her husband's knowledge, but Abigail knew the uselessness of telling Nabal, and unless peace could be made with David, she with all of Nabal's house would be destroyed. Necessity was laid upon her. After her pleading with David, he blessed the Lord which sent her to meet him, and blessed her that had kept him from shedding blood and avenging^d himself with his own hand. We said starting out, that David was in many respects a type of Christ.

Abigail well represents a poor sinner, under condemnation, feeling guilt and the consequent wrath of God, from which there is no escape, but through the Lord Jesus, to whom the soul flees for refuge.

Abigail at first is the wife of Nabal, a man of thorough worldliness. There was no congeniality in this union neither can the sinner, feeling the burden and guilt of sin find any good in the world. They had no children—neither

can one married to the world, bring forth fruit unto God. Abigail when pleading with David, took all the blame on herself, she did not put the blame on her husband: neither will the convicted of sin, try to put the blame on anyone else, they will be like David who said, "Against Thee, Thee only have I sinned, and done this evil in thy Sight." We shall not try to make excuses, but beg for mercy and forgiveness, as Abigail did, knowing God's anger is just. They said unto David "The Lord will certainly make my Lord a sure house — yet a man is risen to pursue thee and to seek thy soul: but the soul of my Lord shall be bound in the bundle of life with the Lord thy God, and when the Lord shall have appointed thee ruler over Israel, then remember thine handmaid. "Do we not see Jesus in all this? When Jesus was born Herod did his best to destroy Him, but he could not. Abigail's plea to be remembered reminds us of the thief on the cross who said, Lord, remember me when thou comest into thy kingdom.

David gave Abigail an answer peace, and told her he had hearken to her voice, and accepted her person, even as Jesus did to the thief. Now Abigail returns and tells her husband what she has done, and when she told him his heart died within him and he became as a stone, and soon after he died. The law says that a woman is bound to her husband as long as he liveth, but if he be dead she is free to marry another. Here is a sinner, once married as it were to the world, but now the world is

dead to them and they long for another, even Christ. When David knew that Nabal was dead, he sent his men to commune with Agigail, to take her to him to be his wife. He does not go himself.

So the Lord by the Holy Spirit woos us, and espouses us unto Christ, until the time shall come when He shall come for His Bride. The name David means "Beloved" and the name Abigail means "Delight." So is the Lord Jesus our Beloved, and His Church or Bride is His delight. Nabal was a very rich man, and all that was his when he died became Abigail's; but she turned her back on it all, to become David's wife. She no longer desired Nabals riches, David was more to her. So the Lord Jesus appears the altogether lovely to His people — the world loses its charms, and He becomes their All.

KNOWLEDGE OF GOOD AND EVIL

Dear Brother Adams:

For some reason my mind has been burdened for the last few weeks with a desire to write. Just before beginning the enclosed article, a voice seemingly spake to me saying, "Write while it is yet day; for night cometh when no man can write." Brother Floyd, the doctors have told me that I have Glaucoma, a very serious condition of the eyes, and if left untreated, will eventually cause total blindness. However, he told me that he felt sure he would be able to control it with proper treatment. While I am following his instructions, I realize that all healing

power is in the Lord's hand. If not asking too much, please, when you pray, make mention of me and my condition.

A little brother, I hope,
In need of much mercy,
C. D. Whitley
Box 183, Oakboro, N. C.

Knowledge Of Good and Evil

I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." Gen. 3:10.

The above scripture came forcibly into my mind this morning, and God willing I desire to comment briefly on it. Realizing my weakness, I desire devine guidance as I endeavor to express my thoughts in connection with same.

Before going further, let us read, beginning with Genesis 3:1-10. "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, that God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die! And the serpent said, unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of

the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons; And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself."

We find in the preceeding chapter, That the Lord God had planted this garden eastward in Eden; and out of the ground He had made to grow every tree that is pleasant to the sight, and good for food. We also find that He also placed in the midst of the garden; the tree of life, and the tree of knowledge of good and evil. He also took the man which he had formed from the dust of the ground, and put him in the garden of Eden to dress it and to keep it. And the Lord commanded him 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."

Now if I have any understanding of this, the tree under consideration, contained the knowledge of BOTH GOOD AND EVIL. In this tree was the knowledge of not

only evil, but also good. Some advocate that God made Adam able to stand, but liable to fall. If this were true, Why was grace treasured in the Lord Jesus Christ before the foundation of the world? It would not have been needed if he stood. And if he had been able to stand, but liable to fall, would he not have been just as likely to have done one as the other? The doctrine that God made him able to stand, but liable to fall does not make sense to me. First of all; God does not work that way. His work is a perfect work. God's work is not only good, **BUT VERY GOOD.** If God had made Adam able to stand, **HE WOULD HAVE STOOD.** Paul tells us that the creature was made subject to anity, not willingly, but by reason of Him who had subjected the same in hope. Rom. 8:20. God had a reason worthy of Himself, in all of this. If Adam and Eve had not eaten of the fruit of the tree of knowledge of good and evil, they would not have had any knowledge of either good or evil. They knew not that they were naked until their eyes were opened. And their eyes were not opened until after they had partaken of this fruit of the tree of the knowledge of good and evil. They were not ashamed of their nakedness until their eyes were opened. Because they were not aware that they were naked. But when their eyes were opened, **THEY KNEW THEY WERE NAKED.** This is true of a poor sinner who is dead in trespasses and in sin. He is not aware of his miserable condition, until the light of God's Holy Spirit shines

in his heart. He is dead in sin, with no fear of God before his eyes. But when his eyes are opened and he is made to see himself for what he is, A poor wretched vile, guilty, lost, and undone sinner. He resorts to the law — that is, the law of Moses which contains the ten commandments. He begins to sew fig leaves together to try to hide his nakedness. But man's work never has and never will stand the test. "And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, where art thou? And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard Thy voice in the garden, and I was afraid, because I was naked." Adam was not ashamed of his nakedness until his eyes were opened. He was not afraid, until he heard the voice of the Lord God calling unto him, "**ADAM, WHERE ART THOU?**" Neither is a poor sinner ashamed of his sins until his eyes are opened. He is not afraid until he hears the voice of the Lord God calling to him— "Where art thou?"

Adam was not deceived, but the woman being deceived, was in the transgression. Adam knew it meant death to eat of the fruit of the tree of the knowledge of good and evil. For God had had emphatically declared: "In the day that thou eatest thereof, **THOU SHALT SURELY DIE.**" But for

the love which he had for the woman whom God had given to him, who had partaken of the fruit thereof and did eat, and when she gave unto him, He did eat also, rather than he separated from her, for she was bone of his bone and flesh of his flesh. In this, we see him as a type of Christ, who for the love of the woman which His Father had given Him, had gone into death by partaking of the forbidden fruit and going into death, (The Elect, the church, His Bride) Christ agreed in covenant bonds ordered in all things and sure, before the world began, that He would come to this sinful world, suffer beed and die in her stead.

The woman — Eve — was deceived by the beguiling influence of the serpent, who said unto her: "Ye shall not surely die. For God doth know that in the day that thou eatest thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:5. So by the serpent's beguiling influence, and the pleasant and appetizing flavor of the fruit, she took of it and did eat, and gave unto her husband and he did eat. Then it was, that they realized that they were naked for their eyes were opened. I feel that every child of grace that has been arrested by the power of God, can witness with this. And if so, it is precious evidence that they "Are built upon the foundation of the apostles and prophets, Jesus Christ Himself, being the Chief Corner Stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord—" Eph. 2:20.

"I heard thy voice in the garden, and I was afraid, because I was anked, and I hid myself." Gen. 3:10. I feel that this is experienced by all who have been taught of the Lord. Daniel bears witness to this, for he says, "I, Nebuchadnezzar, was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Dan, 4:4 and 5. Is this your experience, Dear Reader? Can you witness with this? Has there been a time in your life when you were at rest in your house? And were you not flourishing in your palace, when you saw a dream which made you afraid, and the thoughts upon your bed and the visions of your head troubled you? Have you heard the voice of the Lord God calling your name, saying, "Where art Thou?" If so, were you not afraid? Why were you afraid? Because the Light of God's Holy Spirit had shined into your heart, your condition was made plain before you, your eyes had been opened and you could behold your nakedness. You could see your vileness. You could see and feel yourself sinking down beneath God's Righteous frown, and your cry was: "Lord, have mercy on my poor soul." You could bear witness with the publican who could not so much as lift his eyes up to heaven, but smote upon his breast, saying, "God be merciful to me a sinner."

Dearly Beloved, how well I remember the year of 1932. I was at that time, working in a flour mill in the little town of Oakboro,

North Carolina. I had taken very much to strong drink. I was at rest in mine house, and was flourishing in my palace. One Monday morning, after I had been under the influence of alcohol over the weekend. I was at work with no thoughts concerning my eternal destiny; when as suddenly as a bolt of lightning from a clear sky, I was arrested by some power which caused me to quake and tremble. For the first time in my life, I felt the need of prayer. I had heard some people say, that if you would humble yourself down and pray, God would hear and save you. I glanced around the room where I was working to see if anyone was looking at me. Apparently no one was paying any attention to me. So I turned around and started to leave the room. I had to get away. I wanted to go some place where no one could see me. I did not know how to pray. But I had to try. I must go somewhere, that no human eye could behold me and where no human ear could hear. Some secret place where I could pour out my soul —“I heard Thy voice, and I was afraid.”

As I went down the steps into the basement my very being was filled with this thought, Hell is my doom. I looked around for some place to hide, and finding none I crawled over into the darkest corner that I could find, and knelt down in the dust and tried for the first time to pray. All I could say, was, O Lord have mercy on me, a poor vile sinner. But I received no relief. It seemed the words did not go above my head. I had heard

people say that every body is a sinner, and I did not doubt this, but I had never felt to be the viles of the vile before. If someone had told me then that I was not the greatest sinner that ever walked the earth, I would have known better, for I could feel it, and the breathings of my heart and soul were for mercy.

I bore this burden of sin and condemnation three long months, feeling that every day would be the last. I heard others in whom I had confidence, tell their experience and how they had been brought along. I could witness with them until they came to the time and place when they were delivered, there they left me. I could see no deliverance for me. Only death, and then cast forever into that lake of fire and brimstone. Finally, one night after bidding the sun good bye as it went down beyond the western hills, feeling that I would not live to see it arise, I lay down upon my bed in my little humble home. I do not know how long I had been in bed, while lying there I felt a cool breeze, as if it were a heavenly wind which filled my soul, and I heard a voice speaking unto me, thus: “Blessed be the Lord, God of Israel, for He hath visited and redeemed His people.” Luke 1:68 In a moment, in the twinkling of an eye, the burden of sin which had been upon me took flight, and my tongue was loosed and tuned to sing praise to God. I then could reach back through the ages of time and say with David, “Bless the Lord, O my soul, all that is within me bless His Holy name.

I felt as free and as innocent as if I had never committed a sin:

My desire after I received a hope was to be baptized: I wanted to follow Jesus into the liquid grave. I desired a home with the Lord's people, but I felt unworthy, for the feeling of unworthiness soon came, and with it great fear; that I was deceived. I went to meeting quite often, and oh, how I loved the doctrine of salvation by grace. It was food for my poor hungry soul. The burden to be baptized grew so heavy that I was made to vow that if God would bless me with another opportunity, I would go before the church and tell them what I hoped the Lord had done for me and let them be the judge. But when the time came, it seemed there was a great wall between them and me. I could see them all as being worthy, but as for me, Oh! I was so unworthy!

In my meditations I thought, If I were ever blessed to offer to the church, it would be at Smith's Grove, as that church was only about one mile from my home. But this was not the case, for the day that I left home to go to Clark's Grove Church, I had no more idea of offering to the church that day, than I had of rising and flying. But when I walked into the church, some power took possession of me; and when the pastor announced an open door of the church and they began to sing the closing hymn, I feel that the same power that took possession of me as I entered the house, carried me before those people. I do not remember how I got there, I do not

remember leaving my seat. I do not know what I told them. But for some reason known to God, I was received; and on the following Sunday, the pastor, Elder Eudy buried this body of mine in the liquid grave. I have never been able to express the joy which enveloped this old body as I was raised up out of the water. We hear some talking about going to heaven, but Dear Reader, Heaven came to me on that occasion, as the writer expressed it; "Heaven came down my soul to greet, And glory crowned the mercy seat." No wonder, the poet could say, " 'Tis a heaven below, our Redeemer to know, and the angels could do nothing more than to fall at His feet, and the story repeat, and the Savior of sinners adore." I feel that I can truthfully say; that for a whole week, not a wave of trouble crossed my peaceful breast.

I was going on my way rejoicing, when a voice spoke in me saying, "Comfort ye, Comfort ye, My people, saith the Lord," This caused this old body to quake and tremble, and great fear came upon me. "I heard Thy Voice in the garden and I was afraid." I cried, Oh! Lord, I cannot. I am too ignorant and unlearned. I can never stand before thy people, the wisest people on earth and try to speak in thy great and good name. But as time passed, the impression to speak grew stronger, and the burden heavier. Finally, on one Sunday at Herrin's Grove church, the pastor asked me if I felt like offering prayer. I said, No, I can't. He replied, I just feel like you can and that it will be a relief to

you. I was afraid to refuse and I could not say yes. So he selected a hymn and announced that I would offer prayer. After they had finished singing the hymn, I knelt down on the floor and for the first time in public, I tried to pray. I was blessed to feel some degree of relief when I arose.

After this, I made several efforts to open services at the churches where I was blessed to attend, but experienced no relief. Finally I was convinced that I was mistaken in it all. I felt that I was deceived, and that God had not called me to preach. I told my wife that God had not called me, and everybody knew it, and most of all, God knew it, and that I never expected to try it again. I even said, I will die before I ever make another attempt. The following three weeks I stayed at home. I did not go to church anywhere. I felt that I was making out all right until I was stricken down and for three weeks I was unable to get out of bed unaided:

One morning as I lay there in my bed, suffering untold pain, a neighbor boy came into my room where I was and asked me how I was feeling. I said, I feel that I am going to die. I am in so much pain, I cannot live. As I lay there seemingly dying and yet I could not die, A voice spoke saying, "Why don't you pray?" Inwardly, I said, O no, I cannot. I do not know how to pray. But as the pain continued severe, the impression grew stronger and the burden grew heavier and a spirit of willingness crept into my breast, until I was made to ask my wife

and the boy if they would allow me to try to pray. The boy said, "Yes, I will be glad to kneel down with you." My wife said, "Shall I help you up so you can kneel down on the floor?" I said, No, If it is God's will for me to pray, I can pray lying down here on the bed. Dearly beloved, If I have ever been favored to pray that the will of God be done, I believe I was blessed to do so then. I do not know what I said, I only know that my pain was gone, and shortly after this a voice said to me: "You are not going to die now. I have a work for you to do, and you are going to perform that work." I cried out with joy and said to my wife, I am not going to die now, for the Lord has a work for me to do and if it is His will for me to leave you and the children and go at His command to comfort His people, to preach the glorious gospel of His kingdom - salvation by the sovereign grace of God - I am willing.

Yes, Dear Readers, I feel that I was made willing to be God's anything. The following Sunday, I was able to attend church, and I was blessed with liberty to unburden my soul. The church granted me liberty to exercise my mind in the bounds of the Bear Creek Association." For the next five years I tried from time to time to speak at the churches which I now was blessed to attend and sometimes I felt that I was favored with liberty, while at other times, I was shut up. Truly, the Lord opens and none can shut, and shuts and none can open. In March 1940, the church called a presbytery and or:

dained me to the full work of the ministry. This was very much against my feelings, and I begged them not to do this. I told them I had all the liberty I needed and much more than I was worthy of, but they would not hear me. I realize I have been wonderfully blessed. The Lord has blessed me with a home among His people for more than thirty years. I am trying in my weak way, to serve three churches of the Bear Creek Association. It has been my privilege, but with the knowledge of my great unworthiness (I am conscious of the fact that all our worthiness is of God) to baptize many of God's little children into the fellowship of the church. My desire is (if I know my heart) that God may keep me in such a way that I will never do anything to hurt or offend one of God's little ones, or ever bring any reproach upon the church of the living God, and that when my journey is ended, and my race is run, I may say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day :and not to me only but unto them also that love His appearing. II Tim. 4:8.

Now getting back to the text, We find that although the fig leaves which Adam and Eve sewed together and made themselves aprons, did not stand the test. We see that they were not left naked, for the Lord God did make coats of skins and clothed them ,which represents the shedding of blood.

It would be impossible to remove the skin from an animal without the shedding of blood,

The scripture tells us "Without the shedding of blood is no remission of sin. See Hebrews 9:22. This is a type of the blood of the Lord and Savior-Jesus Christ —, which cleanseth His people from All sin.

Humbly submitted
(Elder C. D. Whitley
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NAAMAN THE SYRIAN

A Discourse, Prached by J. R. Respass, Ellaville, Schley Co. Ga.
Text - 2 Kings, V, 1-16

1. Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria; he was also a mighty man in valor, but he was a leper.

2. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3. And she said unto her mistress, Would God my Lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

4. And one went in and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of

rainment.

6. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have there-with, sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7. And it came to pass when the king of Israel had read the letter, that he rent his clothes and said, Am I God, to kill and make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider I pray you, and see how he seeketh a quarrel against me. (and so on to the 16th verse.)

The text contains some of the things that "were written aforetime," and "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." — (Rom. XV. 4) If, therefore, we shall learn anything from the subject before us, save the bare historical facts, it will be from investigating it in its figurative meaning. And I suppose it would hardly be necessary to prove that the scriptures of the Old Testament are almost wholly figurative; the altars and offerings, the tabernacle and temple, the priests and priestly garments, in fact Abraham and his seed, the land of their bondage, their travel thence to the land of Promise, and that land itself, are all types of Christ, His Church and God's dealings

with her. And if we are enabled, in the investigation of this subject, to discover the true analogy between what is herein taught and that which is taught by Christ and His Apostles, and which has been written by the finger of God upon our own hearts, then we shall have comfort and hope; for we may thereby be assured, at once, both of the divine origin of the scriptures and of our hope.

Naaman then, as a figure, represents a sinner; for he was a leper, and leprosy represents sin; for, under the law, it was held to be an unclean disease. If an Israelite had the leprosy, he was not permitted to eat of the holy things until he was cleansed. But Naaman does not merely represent a sinner, he represents more; he represents a sinner who has been chosen to salvation, the truth of which will be evident in the investigation of this subject.

(Continued In Next Issue)

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VIEWS ON MATT. 22-14

Mrs. Mae Morton of 3115 F. S. Main, Ext., High Point, N. C., requested our views on Matt. 22-14. Which reads as follows: "Many are called, but few chosen."

Reply — Such views as we have on the proposed text, we have expressed in former volumes of "Zion's Landmark." We have no new light upon the subject. Yet many of our present readers have not access to our former volumes, we will reassert what we have written before.

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 witness-
es." 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; 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. The Prophet Hosea said, "As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images." Hos. 11-2. They were called by the Prophets and Apostles but they refused the call. They were void of understanding. Their hearts were hard and stony. They were born of the seed of Abraham of which they much boasted, but they were born through the law and not through the righteousness of faith.

Jesus spoke a parable to the chief priests and pharisees, which sets forth their contempt and scorn for His words. "The Kingdom of Heaven is like unto a certain King which made a marriage for his son, and 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. 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 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 Spirit-

ual blessings in Heavenly places in Christ. According as He hath chosen us in Him before the foundation of the world, that we should be Holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved." Eph. 1: 3,4,5,6.

The chosen in Christ Jesus are also called, and this call is a Holy calling. Paul said, "Who hath saved us, and called us with 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." 2nd Tim. 1:9. Those who are called with a 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

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ECCLESIASTES
CHAPTER 2

AUG 9 1966

For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall be leave it for his portion. This also is vanity, and a great evil.

For what hath a man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

For all his days are sorrows, and his travel grief; yea, his heart taketh not rest in the night. This is also vanity.

There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also saw, that is was from the hand of God.

For who can eat, or who else can hasten hereunto, more than I?

For God giveth to a man that is good in his sight, wisdom, and knowledge, and joy: but to the sinner he giveth travail to gather, and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

CHAPTER 3

To every thing there is a season, and a time to every purpose under the heaven.

A time to be born, and a time to die: a time to plant, and a time to pluck up that which is planted:

A time to kill, and a time to heal: a time to break down, and a time to build up:

A time to weep, and a time to laugh: a time to mourn, and a time to dance:

A time to cast away stones, and a time to gather stones together: a time to embrace, and a time to refrain from embracing:

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Devoted To The Cause of Jesus Christ

NAAMAN THE SYRIAN

(Continued From Last Issue)

In his case, as in the case of all sinner who have been chosen and cleansed of their sins is displayed the Power and Wisdom of God in the effectual work of his Spirit and word in their hearts, bringing them in subjection thereto, that they may live. Herein, then, is taught the doctrine of Election, a doctrine very repulsive to the carnal mind, but one which abases man, exalts Christ, and glorifies God. "And many lepers were in Israel in the time of Eliseus the prophet, and none of them were cleansed saving Naaman the Syrian." (Luke IV-27.) and when they of the synagogue heard these things they were filled with wrath. Those whom sought to be justified by the law in the days of Christ, were filled with wrath, when he taught them the doctrine of God's discriminating grace. And if you may fear that you belong to the synagogue and that you are seeking to establish your own righteousness more than you are the salvation of your soul. We often hear the saying that it would be unjust in God to save one sinner and not to save all sinners; or to give them all a chance to be saved; to cleanse one leper and to leave others uncleansed; and yet those who talk that way profess to believe the Scriptures, — and with Ten thousand chances of salvation they

would never embrace the first one until they are changed. Go abroad into the world and note what it is that men love; go into the great cities and behold the pursuits of the children of this world; go into their costly palaces that have been dedicated as they say, to the man of sorrows; see the great and mighty, the noble, rich, and the chief captains thronged together there in their purple and fine linen, and imagine what a reception Christ, the carpenters son, would have with such a congregation, when he should ascend the rostrum and proclaim, 'Woe unto you scribes, pharisees, hypocrits! ye make clean the outside, — ye flaunt your righteousness in the face of heaven, — ye exalt your fleshly wisdom, and ye know not that ye are naked, blind, poor and miserable.' Would they not crucify Him again? yea, verily. How shall such people be saved short of God's eternal purpose? Give them a chance! Will the natural, unchanged heart accept a chance to be broken and humbled! no, indeed. And those people just described are no worse, naturally, than the rest of the family of Adam. To be saved then, is to be saved from themselves. They must be cut off from the old stock, clean off: and therefore the word should be preached to them that will do it. "Is not my word like as a fire, saith the Lord, and like a manner that breaketh the

rock in pieces?" (Jer. XXX III) Therefore preach the doctrine of Election, special Redemption, Effectual calling and final Perseverance. This doctrine is illustrated in the subject before us. Did not God choose Abraham when there were others that he did not choose; and he blessed him and multiplied his seed, and overcame and destroyed their enemies, and gave them a land for which they did not labor.

Naaman, then represents an unconverted sinner — a sinner dead in trespasses and in sins— for he was a Syria. And as he was saved so are sinners now saved; and the reason he was saved is the reason why sinners are now saved; and the effect upon him is the effect upon converted sinners now; they are humbled as little children, and made to testify "that there is no god in all the earth, but in Israel; "that is there is no salvation in any works of the flesh, the best and most perfect that can be wrought by man; and that the man of the most perfect morals is no more apt to be saved than the man of the worst morals; that good morals do not procure the love of God, and bad ones do not hinder it.

The Gadarene was saved, as well as the guileless Nathaniel. And we would not be understood as underating morality, but we would not also overrate it. Morality is a great good, but it is a blessing that pertains wholly to this life. This will be illustrated in the subject before us. The misfortune with the world today is, that it is believed and taught that

a moral man, a rich noble, learned and great man is more apt to be saved than a poor, ignorant, unlettered, and unknown man; that children brought up in Sunday schools are more apt to be saved than those who have not those advantages, so-called. These are serious errors; and they are proved to be so in the subject we have before us. There is no God in all these advantages, they pertain to this life, and as such are blessings; but when we attempt to make them efficacious in the salvation of the soul, we are substituting them for Christ; and are thus perverting them, and turning them into a curse. But some will be ready to say, then let us continue in sin that grace may abound; but that is an old charge, answered by the apostle Paul, many centuries ago: there is a great salvation in morality; the moral man escapes many afflictions that are visited upon the immoral.

The Jewish leper is represented by a converted sinner; one who has either not taken up the cross in obedience, or who has for some disorder (leprosy) been excluded from the church.

But Naaman would now he represented by a high-minded, moral man for he was a great man with his master, an honorable and valorous man —His master (ruler, the spirit that prompted his works) was the king of Syria (the flesh), and not the King in Zion; and all he done, however good was prompt-

ed by the king of Syria, the spirit of the flesh, the "prince of the power of the air, the spirit that worketh in the children of disobedience." He would be represented by a good neighbor, one who was ever ready to help the poor, to visit the sick; just and exact in his dealings, prompt to pay his debts, temperate in eating and drinking; one who provided an honest living, who was no busy-body in other man's matters; who would not take up an evil report against his neighbor, who was never in brawls, in no rowdy company, drinking and cursing; in whose word was respected by every body; in short, one who was fore most (he was captain of the host) in everything that tended to moral good. And was a man of valor, of moral courage; who would not go wrong with a multitude; who had the courage to stand alone, if necessary; who would reprove a demoralized public opinion, even though he should be blamed and persecuted for it. And yet, with all this, he was a leper, or a sinner. A Christian ought to be what this man was; but this man was not a Christian.

In a larger sense, Naaman would be represented by a man whose life had been devoted to study; so that he could speak with the tongue of man and angels; who was of world-wide reputation as a lover of his fellow-man; who had reared hospitals and poor-houses; had often risked his life in visiting the sick in dangerous, contagious diseases; who had endowed institutions of learning; who for love of liberty, had labored through

wearry years of statesman in the senate of his country; with no spot upon his good name, and whose hand had received no bribe to blind his eyes; and to whom none would dare to make a dishonorable proposition; and who had the moral courage to stand to his honest convictions, though he should thereby lose his high position, be driven in disgrace from his country and incarcerated in prison. He might be all this and yet not be a Christian; he might do all these things, and more even to giving his body to be burned, and yet, after all, be but a sounding brass, or a tinkling cymbal. Because he might do all these things through a fleshly spirit, to save his soul by them, to be seen of man, seeking their praise, with not a particle of the love of God in all his sacrifices. But he would be a great man with his master (controller, ruler), the king of Syria or the flesh.

But Naaman, more particularly, represents a moral man — The legalist who believes that he merits salvation for his good morals, until the time of his hearing the words of the Jewish maid; after which he turns his eyes toward the other country. He now, for the first time, begins to see that he must go out of Syria (the flesh), to be healed; to realize that his good morals will not cleanse him of that wretched disorder. Syria was his native land; it is the home of the flesh; in it there dwells no good thing; and for it there is no promise but of death. In that land all is gross darkness, spiritually; no sun shines there, with his healing beams; no balm grows,

there, to cure the sick. There is no stream flowing in Syria, whose waters will cleanse the leper; there is not even a fountain of that sort of water there. Syria is not a land of that sort of rain, the former rain and latter rain. There are streams in Syria, but they flow from corrupt fountains, and the waters are muddy and bitter. There are doctors there, but under their treatment the patient grows worse. The herbs of that country are no better than wild gourds; but there is a balm for the sick, and a physician to cure them, but they are in another country; and there is a healing stream; but it flows in the land of promise, or faith. And to that land the leper must go, to be cleansed of his leprosy. In other words, we must go out of the flesh; and the works of the flesh; out of our own efforts and righteous; before we shall realize Christ or the healing; We must go like Abraham, from our native land to the land; of promise; and there must be a great necessity to move us to this course. Our healing, or salvation, being appointed; the means to bring us to the place of healing, is also appointed. As before said, God had chosen Abraham, and therefore sent His word to him.

“Get thee out of thy father’s house and from thy country, and thy kindred, into a land that I will shew thee.” And the word was effectual. Abraham went out from his native land. And for like reason, Ruth was separated from the polluted land of Moab, and brought to Bethlehem; to the feet and bed of Boaz. And it was also the Elec-

tion of God, that provided the word of the Jewish maid, to reach the ears of the suffering leper, Naaman, in the land of Syria. It reached him in spiritual darkness, ignorance and helplessness; and it enlightened him, and turned his face towards Israel.

“Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance to Syria; he was also a mighty man in valor, but he was a leper.” See what a great man he was in the flesh, or Syria; he led the king of Syria’s most — for Syria has her king, called by the apostle “the prince of the power of the air, the spirit that now worketh in the children of disobedience.” Paul, before his conversion, was another Naaman, he was also a great and honorable man with his master, a man of valor, could stand by and see Stephen stoned to death; but he, too was a leper. He kept the law, and as touching its ceremonial righteousness was blameless; but he persecuted the disciples of Christ even unto strange cities, honestly believing that he was doing God service whilst compelling them to blaspheme. But alas! for fleshly righteousness; how greatly he was misled by it; and had no change been wrought in him by a holier and more powerful spirit than the one by which he was controlled, whilst leading the host of persecution, his sincerity of belief, his delusion in the righteousness of his course, would not have palliated in the least his sin in the great day. Don’t hug that delusion

to your breast, that if you are honest in your belief, that it matters not what you believe, for it is a snare of the devil, it is the egg of the cockatrice, and will hatch into vipers in your bosom, and poison your life.

So Naaman was a great man in his country, great with his king, the leader of his host, the same as to say, a man whose morals were perfect in every particular, in which there is a deliverance or salvation, Naaman had this. "The Lord by him had given deliverance to Syria." And there is a Syrian or fleshly deliverance, and may be attended too, by the sinner as well as by the saint, by the Syrian or Jew. It is a common salvation, as the rains of heaven that fall upon the just and the unjust. But we should always remember that good morals, the very best possible, **Never** procure spiritual deliverance, never save or **cleanse** the soul. And the danger of substituting the works of the law, or of the flesh, for Christ, is very strongly enforced by him in his report to the Pharisees when he tells them — "Verily I say unto you, the Publicans and harlots go into the Kingdom of God before you;" because the Pharisees relied upon their fleshly works, or the righteousness of the law for the salvation of their souls, when they were simply designed for their fleshly salvation. As has already been said, there is a deliverance in good morals, which should be highly esteemed by all men, and by none so much as by the Christian — For the Christian is commanded to pray for these things

in his rulers, that he may be enabled to lead a peaceable and quiet life in godliness and honesty. But it is useless to enlarge upon the many great blessings that accrue to all men in individual and national morality. But a nation of moralists may be no better, as it relates to the spiritual man, than the Jews who rejected and crucified Christ. And to the individual, there is no more help in his good morals, than there was help for Naaman in Syria. And many have thought that because we reprobate the law in the salvation of the soul, that we are in consequence thereof, licensed to immorality, that our doctrine is pernicious, and ought to be suppressed. No doubt that Paul believed this, when he verily thought he was doing God service in trying to destroy it. He no doubt supposed, that when Christ and His disciples were teaching that the works of the law would not give eternal life, that they could no nothing to gain eternal life, that they must be born again, that they could do nothing to procure the new birth, that they were helpless and depraved, that they were snapping asunder by such teaching all moral restraints, and persuading man to do evil, and hence with great zeal Paul set out to stop such doctrine, by persecuting and destroying those who believed and taught it. But we contend that, whilst none can nor will be saved by any works of righteousness which they have done, that nevertheless those who are born of the Spirit of Christ; walk as he walked in their spiritual man; in their walk and in their

heart they magnify the law and make it honorable, but not under the spirit of the flesh (king of Syria), but under the spirit of Christ and against such there is therefore no law. There our doctrine is no clock for murder, adultery, lying, fraud, extortion, and the like; for he who should glory in the doctrine of grace, because he supposed it delivered him to do such abominations as the above, would be fully as far from the Kingdom of heaven as publicans and harlots. Whilst, therefore, Christianity will beget morality of the highest type, the highest type of morality will not beget the least spiritual emotion. But as said before to the individual, there is no more help for him in his fleshly works than there was help for Naaman in Syria; but on the contrary, if he should trust in his good works for the salvation of his soul, he is that much the worse off by them; worse even and father from Christ than Publicans and harlots that have no such fleshly righteousness to mislead them.

For this confidence in the flesh is that from which we must be converted before we feel the cleansing of our leprosy. And that doctrine which teaches you or your children to trust in the works of the flesh is injurious to you and to them; though it be taught you by popes, cardinals, bishops, elders, doctors of divinity, circuit riders, editors, by the learned or unlearned, by your parents, or by any other person, fly from it as you would from the edge of the sword, and from the pestilence; because it sets Christ aside, and

rivets your bondage to the flesh, and delivers you over into the service of Satan. When such religion as that prospers, transgressions are increased amongst men, and they wax worse and worse deceiving and being deceived. The outside is made clean, hypocrites are honored, folly is set in great dignity, servants are upon horses (servants of sin) and princes (the best men) are walking as servants upon the earth; pride covetousness, envy, deceit, fraud, selfishness, disobedience to parents, oppression of the poor, false-swearing, and ungodliness of all sorts, spring up and are nurtured by it. The simplicity of the gospel is ridiculed, pulpits are converted into states, upon which pendants with affected twaddle, deliver themselves of their vomit, to the high entertainment of appreciative audiences. Under the influence of such religion, even the children are not what they seem to be. It is sowing to the flesh, and we shall reap corruption it is 'sowing dragon's teeth, and armed men shall spring up.'

No blight, frost, rust, or mildew shall cut off that harvest, it will spring forth and mature a hundred fold in wars, and in individual and national calamities; and the innocent will suffer with the guilty. Look at the late war in this country, and the moral and physical desolation that has followed in its track! And it may be retraced back to a false religion.

Houses have been plundered, women dishonored, harvest-fields laid waste, cities burned and sacked, and the government overturned. These things take place

when this sort of religion is in the zenith of its glory. — "It riots in corruption," and judgement is turned away backward., and justice standeth a far off. For truth has fallen in the street, and equity cannot enter. Yea truth faileth and he that departeth from evil maketh himself a prey. None call-eth for justice, nor any pleadeth for truth. They trust in vanity and speak lies; they conceive mischief and bring forth iniquity." — (Isaiah.) are not these days upon us, and have we not had, and yet have an abundance, a super abundance of that sort of religion? And are we not yet convinced that it is not the religion of Christ? Then let us quit it, for it is idolatry, and let us go to Jesus and be cleansed.

Naaman was a great leper in a far off land from Zion, yet being one whom God designed to bring into Zion, and cleanse of his sins, the means to that end are provided; and they are timely and effectual. Therefore we find that the "Syrians had gone out by companies, and had brought away captive, out of the land of Israel, a little maid, and she waited on Naaman's wife."

This was Jewish maiden. No Syrian maid could have borne that massage to Naaman; it would have been a fleshly massage borne by a Syrian maid. The word came not from Syria, but from Israel—not of the flesh but of the spirit. But the Jews did not send the little maid to Syria to hunt out Naaman and tell him of the Prophet in Israel; it was not according to their law to affiliate with the

uncircumcised; and they did not probably know of his leprosy, and if they had, they had leprosy of their own that was past their art of healing. And they could only have looked upon the leprous Syria as an enemy to their country; nor did the Syrians, when they captured the maid, do it that she might bear the message of cleansing to Naaman.

It was far from their heart to honor the Prophet of Israel by the raid, capture and captivity of the little maid. Nor did the Jews, when they were at last overcome by their fleshly righteousness by long continued departures from the truth, expect that they would be broken off for the Gentiles to be grafted in. And it was far from the purpose of Herod, Pilate and the Gentiles, and the people of Israel, when they with wicked hands crucified Christ, to honor God and bring deliverance to thousands of millions, who have since heard the message, and been cleansed by the healing stream. But the Syrians did honor the Prophet in Israel, though it was not their design to do so. The Jews would not have sent the little maid to Syria any sooner than Jews now (Christians, or spiritual men), would induce another to sin that good might come of it. Nor would the Jews — Jews in spirit—have ever crucified Christ; had there been none on earth but his disciples, then Christ would never have been crucified; and if he had not been crucified, the scriptures would not have been fulfilled; and he would not have been victorious over death, hell and

the grave, and have brought life and immortality to light. And if there had been no Syrians (sinners) the little maid would not have been captured, and Naaman would not have been cleansed, but he would not have been a leper. But Christ must be crucified; and when it was done, it was in a war against God, His word and the statues of Zion. Yet it was overruled by the Lord, but not prompted by him, and made to subserve his purpose: so was the wickedness of the people who crucified Christ overruled; nor are we to deem their wickedness any less reprehensible because God defeated the accomplishment of their designs: for they were just as guilty as though they had not miscarried in their purposes; and if they failed it was not their desire to fail, and their damnation is just, as will be the damnation of all impenitent sinners: for they are not prompted by God's Spirit to do as they do, for his Spirit prompts to good, and never to evil. Therefore none under the influence of God's Spirit can sin, for sin is the prompting of an evil spirit. By the Spirit of God we ascribe Holiness to Him in all His works, and ascribe sin to ourselves. This is the worship of God. Nor did the carnal Jews and Gentiles at Iconium, when they combined with their rulers to stone and despitefully use Paul and Barnabas, design to send them to Lystra and Derbe to preach the gospel there. And when they whipt Paul and Silas, it was not that the jailor and his household should hear words from them and

be saved, but to suppress their words altogether.

But the little maid was in Naaman's house in due time to open his eyes to the prophet in Israel. Salvation is of the Jews. Through her captivity salvation is come to the leprous Syrian; and so all Israel shall be saved, as it is written, "There shall come out of Zion the deliverer, and shall turn ungodliness from Jacob" — that is, the deliverer shall not come out of Syria, or out of the flesh, or of our own works of righteousness; or even out of our faith, if it were possible that faith should be the product of Syrian soil. But Syrian soil does not grow such fruits as faith; for instead of faith being an effort to the flesh it is, in its effects at least, a triumph over nature. Faith comes from the same country that the little maid came from, and when it takes up its abode in the flesh, it is ever pointing as the little maid to the Prophet in Israel — the Lord Jesus Christ.

The little maid's words were words in season — "Would God my Lord were with the prophet that is in Samaria, for he would recover him of his leprosy." Thus she spake to her mistress, Naaman's wife, and the words were conveyed to the ears of the sick man — the man who had used all the medicines of Syria in vain; for he had employed all the means that could be employed by any man in Syria — the best and most learned Syrian doctors, the most famous and costly Syrian durgs, until he had suffered many things of many physicians, as many have

suffered in a similar condition since; and like the woman who at last went to Christ after she had spent her living, he grew worse under their treatment, and had quite despaired of ever being cured, when the words of the little maid fell upon the ears of the dying man like cold water upon a thirsty soul — they opened up, a faint hope, at least to him who thought else to die in despair. But it was a last resort of a sinner. It is true that none will ever go to Him as long as they can find ease else where; for Naaman had reason to believe that the Jews looked upon him as no small enemy; he had set their power at nought; he had, under orders of his king, waged war against them, as all sinners have against the laws of God. But then he was rich (moral), and thought to propitiate favor with his riches; he was great and would go in his chariot; he was honorable and brave — the captain of the King's host, and hence he could not divest himself of the thought that the prophet would be more favorable to his suit than to one of meaner advantages; and these thoughts clung to him, as his leprosy, until he was healed, and then such thoughts as these were gone also. Naaman, prior to this time, had no ears to hear spiritual words. His necessities were great, the leprosy was killing all his power had failed, all things in Syria had failed him, and to Israel that land of enemies (to his flesh), he must go. And he is now prepared by his necessities and the word of the little maid to go out of Syria, as Joseph's brethren were prepared

to go to Egypt for corn when their own stores were exhausted. The heavens above them were brass, the earth beneath was iron, there were no supplies at hand; and every time they went to the crib they took some away, and that much less was left; and they got poorer, and poorer, and more and more helpless, until at last the last sack was taken, even the husks, and they knew and felt that there was no resource. But as long as there was a single sack of corn in the crib, they could not feel wholly destitute, and could not therefore pray the prayer of the destitute, but they must pray that prayer before help would come. Christ comes to the sinner only when he can do no longer without Him. And when Joseph's brethren realized their utter destitution, then the word came that there was corn in Egypt. Blessed news! It was not the news that made them feel their needs; they felt their need of corn before the news came to them that there was corn in Joseph's country. For had there been one who had a crib full of corn (full of his own righteousness), when the news came that there was corn in Egypt, it would have been no good news to him, but rather unwelcome news, inasmuch as it would have lessened his own wealth by reducing the price of corn. This is why the old and modern Pharisees hate the doctrine of grace; Christ reduced the price of their corn down to nothing, by telling them that they could do nothing; that he came to save sinners (those destitute of corn), when they thought

he ought to save those who were righteous. There are those in these days who teach and believe that a man with a crib full of corn is more apt to be saved than the poor destitute one, and they say, meet Christ on the half way ground — that is, do something to induce Christ to save you; but all their words will not keep one from coming to Christ when the spirit of necessity reaches his heart; nor will it induce one to come to Christ — they may come something they call Christ, but it is not a sense of their needs that brings them, anymore than it would be a sense of need that would cause the man with a full corn crib to go to Egypt after more — he might go, but it would be to increase his riches (righteousness), and his labor would not be prompted by hunger — and his labor might be outwardly as great, or greater, than the labor of Joseph's brethren, but it would be prompted by a very different spirit; as the man who pulled down his barns and built ones to bestow his fruits, labored perhaps, as hard as the poor fellow who from a sense of hunger gleaned the fields for his daily bread, but with a very different spirit. No man is going to Christ as long as he can do without Him — no man who is really poor is proud of it — a really poor man is ashamed to confess his poverty, and that his smoke-house is destitute of meat and his crib of corn, but a rich man would not mind saying he had no corn in his crib, because he knows he can have it there when he wants it. And the penitent sinner confesses

his sins with real grief and shame, whilst the impenitent (rich) confesses it with pride as they made sport with blind Samson. When the widow of Sarepta was out to pick up two sticks to cook the last meal she had that she and her son might eat it and die, then and not 'til then, did she receive the word of the Prophet — "Thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth—" Thenceforth she lived upon the word of the Lord — an unwasting and un-failing righteousness! But when Christ sends his word to the heart the dead sinner rises like Lazarus: nor will the evil words of men hinder the effect of His word.—" Is not his word as a hammer that breaketh the stone in pieces?" and the word and doctrine of men will be in comparison but as the Chaff of the summer threshing-floor. Joseph's brethren were, as Christians are and have been since, reduced to poverty and destitution before the welcome word came. As we hear them often when they come to the church, in telling their experience say, the more I prayed the worse I got, until I thought there was no help for me, when unexpectedly I was enabled to rely upon Christ.

(Continued In Next Issue)

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COMMENTS ON PROVERBS

9:10-11

My Friend, Mr. L. C. Johnson of Benson, N. C., requests my comments on Proverbs 9:10,11, which reads as follows: "The fear of the Lord, is the beginning of wisdom and the knowledge of the Holy is understanding, for by Me thy days shall be multiplied, and the years of thy life shall be increased."

If we should undertake to fathom the depth of the above verses or any other portion of God's sacred word, by carnal reasoning, we would fall far short of its true meaning. Because "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8: 7, 8. Paul further says, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them

that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of man, save the Spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 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. 2:9-14.

These scriptures were written by Holy men of God as they were moved by the Holy Ghost. The spirit that prompted these Holy men to write the sacred truth as recorded in Holy Writ, is the same spirit that reveals the true meaning in the hearts of the chosen vessels of His mercy. When the word of God is revealed to the subjects of His mercy, and that which was written in the law and the prophets, they then became witnesses to the word of God. They are spirit and life to them. Jesus said, "The words which I speak unto you, they are spirit and they are life." Jno. 6:23. Paul said, "The Spirit itself beareth witness with our spirit that we are the children of God." Rom. 8:16.

The words which Solomon spoke were words of wisdom, not the wisdom of the world, but the wisdom of God who spake as never man spake. It appears that the tenth verse of the scripture inquired of

has much bearing upon the eleventh verse: "The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding." Here we have a beginning; this beginning of wisdom is when God puts His fear into the heart. One may have lived many years according to the course of nature and yet be without Spiritual Wisdom. The fear of God is not in his heart. But when God quickens and condemns him through the administration of His just and Holy law, the fear of God is put into his heart and the knowledge of his sinful condition is made known to him. This is the beginning of wisdom. Paul said to the Ephesian brethren, "And you hath He quickened who were dead in trespasses and sins; wherein times past ye walked according to the course of the world, according to the Prince of the power of the air, the spirit that worketh in the children of disobedience: Among whom also we all had our conversation in time past in the lust of our own flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Eph. 2:1-3.

When the saints of God feel the condemning power of God because of their sins and transgressions they may feel that life is near an end. Especially is this true when all their effort to appease the wrath of God has failed, however, they have never been conscious of their sinful condition until they feel the wrath of God in their souls, therefore they have never feared the Lord until He begins a good work with them, and instead of

this being the end of life with them, it is the beginning of wisdom: "The fear of the Lord, is the beginning of wisdom and the knowledge of the Holy is understanding, for by Me thy days shall be multiplied, and the years of thy life shall be increased." Instead of this spiritual affliction bringing natural death as is what we believe is about to happen at the time to us, it is the beginning of wisdom with us, and even the days of our natural lives, according to our feelings in the matter, are multiplied and the years of our life is increased. We are also brought to know Christ as our Savior, God as our Father and the Holy Ghost as our Revealer. 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." The good work of God which is the beginning of wisdom, is the beginning of the days that are multiplied and the years of his life are increased. This does not mean that a man's natural life will be prolonged beyond that which is in the appointment of God, for the number of days from the time we are born into the world until we leave this world, is fixed in the mind and purpose of God. Solomon said, "To everything 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.

It is the beginning of the Spiritual life, not the natural, that the days of his life shall be multiplied, and the years of his life shall be increased. His spiritual growth is now begun. He grows in grace

and in the knowledge of the truth, and except for this new birth, this one would never have had this Spiritual Wisdom and knowledge of the Holy, neither would he have known the Spiritual birth, his days in Christ would not have been multiplied nor his years in Christ increased. "For by Me thy days shall be multiplied and the years of thy life shall be increased."

The law of Moses which contains the ten commandments does not offer eternal life and salvation, Paul said, "For the law made nothing perfect but the bringing in of a better hope did; by the which we draw nigh unto God." Heb. 7:19. Hezekiah is an example of those whose days were multiplied and the years of his life were increased. It is recorded, "In those days was Hezekiah sick unto death. And the Prophet Isaiah, the son of Amos came to him and said unto him: Thus saith the Lord. Set thine house in order; for thou shalt die and not live. Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him saying, Turn again and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold I will heal thee: on the third day thou shalt go up unto the house of the Lord, AND

I WILL ADD UNTO THY DAYS FIFTEEN YEARS; and I will deliver thee and this city out of the hand of the King of Assyria; and I will defend this city for mine own sake, and for my servant, David's sake." II Kings 20: 1-6.

Paul is another example of those in whose heart God put the fear of the Lord, which was the beginning of wisdom with him. This fear fell upon Saul as he journeyed to Damascus. The purpose of his journey was to persecute the saints, "And as he journeyed, he came near to Damascus; and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecuteth thou me?" Acts 9:3,4. He trembled and was astonished. He was condemned under God's law. Before God quickened and condemned him, he was alive without the law, but when the commandment came sin revived and he died. He said, "The commandment which was ordained to life I found to be unto death." Rom. 7:10. Not that he died a natural death. He became dead to the law by the body of Christ. God put the fear of the Lord in his heart which is the beginning of wisdom. This was the beginning of his spiritual life in which his days were multiplied and the years of his life were increased.

Our inquiries may ask the question; Do I have the fear of the Lord in my heart? There is a fear in my heart, but is this the fear of the Lord, Let me ask: Do you hate evil? Solomon said, "The fear of the Lord is to hate evil." Prov.

8:13. Do you hate your evil ways? Do you say and do many things that bring grief and sorrow to your soul? Can you witness with Paul when he 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. Can you see that within you there dwells no good thing? Do you recognize or see that you are carnal, sold under sin? Or can you sanction or agree with the teachings of those who preach for doctrine the commandments of men and who inform their listeners that to be saved they must open their hearts and let God come in? The scribes and Pharisees which were of Jerusalem, came to Jesus, saying, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But He answered and said unto them, why do ye also transgress the commandment of God by your tradition?"

Do you love the doctrine which was taught by Jesus and his Apostles, that salvation is by the grace of God through faith and that not of yourselves but the gift of God? Such is the experience of a child of grace and such are among those of whom God said: "For by me thy days shall be multiplied, and the years of thy life shall be increased." This promise is to God's elect and each of them will be blessed with the fulfillment of this great promise.

When Peter preached to those who crucified the Savior, many were pricked in their hearts, and said to Peter and the rest of the Apostles: "Men and brethren what

shall we do?" See Acts 2: 37. This fear which fell upon them was the beginning of wisdom. "They that gladly received the words of Peter were baptized: and the same day there were added unto them about three thousand souls." Acts 2:41. "And fear came upon every soul: and many wonders and signs were done by the Apostles." Act 2:43.

In our experience we learn there are two kinds of fear. One is a slavish fear. This we experience when we are in bondage under the law. When in this condition we fear satan and fear death and we labor to escape both, but when God delivers us from this slavish fear, we are brought into a filial fear. This is the fear that comes through love and devotion as a daughter or son has for his or her loved ones. A father or mother. When Jesus came into the world He removed this slavish fear, that is, when He comes or reveals Himself to His Own as their Savior, their Redeemer, the Savior of sinners He removes this slavish fear and bestows in thier hearts a filial fear which is prompted by love, deep affection and devotion, an even greater love than a son or daughter has for a parent. They are then given the fear of God, which is the beginning of wisdom. Paul said, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

Heb. 2:14,15. In the latter you are given a filial fear, which means that you have a reverence for God as does a son or daughter for a parent—a mother or father. However the love of God cannot be described in its fullness for there is no love to be compared to it, and those who possess it are endowed with the greatest possession or gift that has ever been bestowed on mankind for with it is everlasting salvation and redemption of the soul. The Lord delivered you from the bondage of fear and you love those of like precious faith and have a desire to walk softly before God, not because you are afraid of death, but because of the love that was given to you by Jesus Christ, the one who has done so much for you and given you a precious hope in Him which means more to you than all the treasures this world affords. Your days are now multiplied and the years of your life are increased. For every child of God will experience this spiritually, because his days in Christ are multiplied and the years of his life are increased, this is also in Christ that we experience the fulfilling of this scripture.

T. F. ADAMS

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Editor

LITTLE RIVER ASSOCIATION

The Little River Association will convene the Lord willing, with Clement Church, Johnston County, North Carolina; beginning Friday before the fourth Sunday in September and continuing through Sunday.

Clement Church is located about three miles west of Four Oaks, North Carolina. Those coming by way of Interstate 95 or Highway 301 turn west at stop light in Four Oaks. Go by High School on State road number 1162, about three miles, turn left on State road number 1335 to church. Those coming Highways 70, 50 or 55 take Highway 210 to about (11) eleven miles west of Smithfield, turn south east on State road number 1335 at Chester Barbour's store, about four miles to church. Watch for pointers on each end of State road number 1335.

All lovers of the Truth are cordially invited to meet with us.

C. L. Ogburn, Clerk

MATES CREEK ASSOCIATION

The next session of the Mates Creek Association will be held, the Lord willing, with the Mates Creek Church, Buskird, Pike County, Kentucky, beginning on Friday before the first Sunday in September, and will continue through Sunday. Those coming from the South or East follow Route 52 from Bluefield, W. Va., to Taylorville, W. Va. Turn left across mountain through Matewan, W. Va., then cross bridge into Kentucky; turn right two hundred yards to church. Those coming from the west can use the same Route No., only turn right at Taylorville, W. Va.

The Old School or Primitive Baptist and friends are invited to come and be with us. We feel that we need you.

N. E. Stanley, Clerk
Mates Creek Association

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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ECCLESIASTES CHAPTER 3

A time to get, and a time to lose: a time to keep, and a time to cast away:

A time to rend, and a time to sew: a time to keep silence, and a time to speak:

A time to love, and a time to hate: a time of war, and a time of peace. What profit hath he that worketh in that wherein he laboureth?

I have seen the travail which God hath giveth to the sons of men to be exercised in it.

He hath made every thing beautiful in his time: also he hath set the world in their heart; so that no man can find out the work that God maketh from the beginning to the end .

I know that there is no good in them, but for a man to rejoice, and to do good in his life.

And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it; and God doeth it, that men should fear before him.

That which hath been is now; and that which hath already been: and God requireth that which is past.

And, moreover, I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.

I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose, and for every work.

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

NAAMAN THE SYRIAN

(Continued From Last Issue)

They did not, of course, get worse and worse the more they prayed, but they began with the idea of obtaining salvation by their prayers, and they were being taught to look to another source, to go to another country for help—to go out of themselves—and before they would do this they must become destitute, take out the last sack of corn even to the last grain, and then the welcome news come, and they could appreciate it as the power of God and wisdom of God in their salvation —” He (God) will regard the prayer of the destitute and not despise their prayer” —Joseph’s brethren would never have gone to Egypt for corn if there had been corn in their own cribs any sooner than the righteous (self righteous) will repent and seek Christ.

And Naaman went out of Syria, but he took the precaution in his fleshly wisdom to take a letter from his king to the king of Israel

—But the little maid pointed him to the prophet of Israel and not to the king.

“And he departed and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the latter to the king of Israel saying, now when this letter is come unto thee, behold I have therewith sent Naaman my servant unto thee, that thou mayest

recover him of his leprosy!” But as already said, the little maid directed him to the prophet, and not to the king; and he went therefore to the king of Israel, under the spirit of his fleshly king, who seemed to demand of the king of Israel the cleansing of Naaman’s leprosy, as a matter of justice, that because he had been a good servant in Syria and deserved favor of his king, that therefore he was entitled to favor from the king of Israel, whom he had never served, but to the contrary, had been injurious to him. As one now who had been moral, studious, industrious, temperate, and had acquired therefore, great learning, reputation and wealth, should suppose that because he was favored in this life (Syria) for his good parts, that therefore he should be favored with eternal life. And when such a one is quickened by hearing the spiritual word (the word of the Jewish maid) he will not and cannot at first divest himself of the fact of his past morality; and therefore appeals to the king of Israel, to the laws of Israel, to be justified, when in fact those laws condemn him; for he is carnal, though he has the germ of spiritual life — the root of the matter — in him. Yet, he applies to the king of Israel under the prompting of the fleshly king, as a sinner appeals to God for salvation, when God’s laws condemn him for being a sinner; as if a

murderer should demand of the judge pardon for his crime, whose duty it was to pronounce against him the sentence of the law. Had Naaman come to the king of Israel under the Spirit of God, instead of the spirit of the flesh, he would have come confessing his sins, as the murderer would come into court and plead guilty. And thus Naaman would have been honoring Israel, and the laws of Israel; for he who confesses before God in spirit, that he is a sinner, and that God's law that condemns him is just, has got the spirit of the law in his heart, the spirit of holiness, and is a subject of mercy in Christ. Israel was under a good king when she lived right, and under a bad one when she lived wrong; as a Christian is under a good king when he does his duty, and under a bad one when he neglects it. But let the king of Israel be good or bad, in that respect, he cannot save the Syrian leper. God has never committed the power of soul-saving to the church that belongs exclusively to God himself. There is a moral salvation in the Church, and the believer has experienced a salvation in joining the church. But the salvation of the soul is a different thing. And that the church, nor all the churches, and even churches of Christ at that, in the whole world, cannot bestow upon one single individual. But the king of Israel at the time of which we are writing, was not a good king, that is Israel was not living as she ought to have lived; but no odds for that the leper must go to the prophet, to the prophet he was

directed by the spiritual word, and by the prophet he was cleansed, not being hindered by the disorders of Israel, nor being moved to do it by Naaman's worldly greatness, morality and wealth. Naaman experienced here what the king expressed, "am I God to kill and to make alive?" This king, of the house of Ahab, was not a prophet. David was a prophet, priest and king, and as such, was a figure of Christ. He was anointed three times, and out of a horn. Saul was the first king of Israel after him, David; "that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." Saul was a head and shoulders higher than any other man in Israel; but even under him, with all his moral excellence (head and shoulders higher), Israel could not stand before Goliath, but fled from him forty days, until David came into the struggle and overcame for them. Saul's kingdom was bright and brittle; he was anointed out of a vial, indicating that his kingdom should pass away, and his seed should not reign. Saul had no previous preparation by trials and afflictions, and hence, could not sympathize with the erring; for he knew no weakness, having had no trials. But David, when he came in to reign, was made perfect by suffering, and was able, therefore to save or succor those who had, through sin, been brought to the gates of death. But Saul was the anointed of God, and therefore, David would not put forth his hand against him, and even slew the man who, to gain his favor, re-

ported that his hand slew Saul. From this we may learn, that the law of God is not to be violated with impunity; and that we gain on favor of Christ by such acts of presumption, but on the contrary, wrath. The law is the anointed of God, but the word of healing is not in it, and never was in it. And Christian duties do not cleanse or save the soul, but they are not therefore, to be set aside. Christ did not abrogate the law, but He fulfilled it; and we who walk in Him, fulfill it also. The extra labor the Syrian had in going to the king of Israel, was under the prompting of the flesh (king of Syria). Nor is the extra labor that convicted sinners now have in coming to Christ, prompted by the spirit of the gospel, it is a distrust of it. The gospel directs us to trust in Christ, but our fleshly spirit (the king of Syria) says, that we must do some good thing before Christ will receive us; and also, to take all our Syrian riches—bags of gold, and talents of silver, and changes of raiment; but they were an encumbrance to Naaman and will always be, when they are perverted to such a use. They are useful and profitable to men in Syria (this life), but they are worthless in the spiritual land—the kingdom of Faith. I have felt unfit to say grace at my table—was not good enough! what folly; and seeking to set it in dignity. But we are told to come boldly—matters not how unworthy we are or ignorant, how poor or despised—to “Him who hath saved us and called us, not according to our works, but according to His own

purpose and grace, given us in Christ Jesus before the world begun.”

If Syrian wealth (fleshly righteousness) could have cleansed anybody, it certainly would have been efficacious in Naaman's case, for he had as much of it as Paul had; and he testifies that he was blameless in that sort of righteousness. But his wealth would have cured him as well in Syria—had it possessed curative properties — as it would in Israel. And it was carried back to Syria by Naaman, who has cleansed without money and without price. It was necessary that he should learn that very important lesson, that the cure was without money and without price, in order to render the praise — indeed and in truth—to the prophet in Israel.

Naaman went to the King of Israel, as convicted sinners go to the minister or the church for their prayers; and to prayers of their own because Christians pray; to meetings because Christians go, and give alms because they do; seeking to get into a worthy frame by worthy deeds; and the spirit that prompts his works is a different spirit to the one that prompts the works of the converted sinner. Whenever a saint or sinner resorts to the law, or to Christian duties, for the salvation of his soul, he is sure to be under a fleshly spirit; he goes to the king of Israel, by direction of the king of Syria, and if he is not a quickened sinner, born of the Spirit of holiness, heard the Spiritual word, he will find rest; but if quickened, as Naaman was, he will find wrath,

as he did. If deceived by a fleshly maid, he will find rest before he gets to the prophet, and turn back to Syria; and his last state will be worst than the first. Naaman found that the king of Israel was not God, to kill and to make alive; that he had no power to cleanse a leper — A Syrian leper — any more than the law, and Christian duties, can give a sinner a new heart. I heard, once of a minister, who set a number of people on a bench, at a meeting of some sort, to praying, "Lord have mercy upon me!" and in a little while, he went to them, and asked them if they felt any better; and they replied that they did not; but after awhile he asked them, and they said they felt better, and better, and better, until they were converted. These people never got poor and poorer, and more and more helpless until they became destitute, but richer and richer, better and better, until they were perfectly pleased with themselves, and had got religion by their own efforts. But the widow, before the prophet came to her, got lower, and lower in her meal barrel, poorer and poorer, until her own stores were exhausted; then the prophet came to her, and brought the word — the meal that could never fail, the righteousness of Christ. Then she lived upon the bread that came from heaven, whereof, if a man eat, he shall never die—not the manna that the fathers ate in the wilderness, that could not be kept.

And Naaman is realizing that his fleshly righteousness does not heal him, but he grows more and more hopeless; every step he takes

from Syria, only divests him more and more of the trust in himself; and when he came to the point, to lose all help in himself, he was out of Syria, and from under the fleshly spirit, and was that much nearer the healing stream.

But he couldn't believe it yet, for he believed that he was further from it than when he started, and he was ready to say, as Job before him said, "—he hath set darkness in my paths;" but he was walking in a new land, in a "way that he knew not;" and the Lord would soon "make darkness light before him, and crooked things straight." The more he prayed, the worse he felt, because he started with confidence in his prayers, and hence, as he lost that confidence, he felt more and more destitute; and there been no better remedy provided for him, than lay in the power of the king of Israel, he would have certainly returned to Syria an uncleansed leper.

But where God begins a good work, it will be carried on to completion; he begins it to finish it; the cost has all been counted up, before the first lick was ever struck. He knew how much opposition of the flesh, the world, and the devil, had to be overcome, in bringing Naaman to the healing stream. A man may begin to build a house, and fail to complete it for lack of means or power, or be deterred by enemies, and driven off; but the infinite power of God is brought to bear in the salvation to God, from the beginning to the end, as the Alpha and Omega. In due time, the leper is brought from under even the king of Israel to the

prophet. "Let him come now to me, and he shall know (said Elisha) that there is a prophet in Israel." The leper was now prepared to go to the prophet, he had no letter from the king of Syria to the prophet, but the word of the little maid was to the prophet. "So Naaman came with his horses and his chariot, and stood at the door of the house of Elisha, and Elisha sent a messenger unto him, saying Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth and went away and said," Behold, I thought, he will surely come out to me, and stand and call on the name of the Lord his God, and strike his over the place and recover the leper."

The cleansing was not to come as Naaman expected it, for he expected it to come in a way that would honor him, but it could not come in that way and cleanse him. What a comfort it is to know that we received the cleansing in a way, that we were not looking for, and in a way at war with the flesh. "This is the worm-wood and the gall; my soul hath them still in remembrance, and is humbled in me, therefore, have I hope." The leper expected the prophet to do some great thing for him; to stand and call on the name of the Lord; to strike his hand over the place, and such — like carnal and fleshly things. There is no doubt, but that was the way was done by the Syrian doctors of divinity. Naaman would have felt much gratified by such works; would have felt that he was con-

ferring a great favor on the prophet, by affording him an opportunity to make such demonstrations in his behalf. As some persons, whose life has always been correct, might suppose that the Lord would be greatly pleased to save so good a person! What an awful mistake! But it was the leper who must be humbled and not the prophet; Christ is to be exalted in cleansing sinners and not the sinner. That is the great difficulty, and it was when Christ was here. The Jews would not receive Him because He did not come according to their fleshly expectations; for had He come that way, they would have received Him; but He could not come that way and have glorified God; nor could they have glorified God in so receiving Him. The world has ever since been trying to set up and sustain a doctrine, that will enable a sinner to receive Christ without a change (in Syria) as though such a reception would be of any benefit to them. Men have been endowed with worldly (Syria learning, in order to present Christ so forcibly and attractively that men would naturally love Him; as though men would naturally love that which breaks their proud hearts and separates them from nature.

Which is nothing more than exalting Syria (the world and the flesh and abasing Christ. And this doctrine the world and flesh, because the love of Christ is not in them. And if the prophet's messenger had preached such doctrine to Naaman, he would have gladly received it, and not been worth

and gone away; but he would never be cleansed by it. That is the reason there is so much leprosy in the world now; there are so many messengers bearing fleshly messages; so many preachers preaching false doctrine, building up the flesh, and teaching people that there is something in Syria that will cure them; that they can do something good; that there is a spark of grace in the flesh (Syria) that may be kindled into a divine blaze that will consume sin. And numbers of those believing it never leave Syria at all, but remain there and die in their sins. These modern, unscriptural means have really had, it seems, a tendency to turn men away from Christ, and to keep them away, rather than lead them to him; for we all know that men are practically worse. Can the rush grow up without mire? Can politicians enact unrighteous laws and be sustained, if the people were not fallen into corruption? Murder, theft and false-swearing are things of common and almost daily occurrence; men's obligations are almost valueless; the creditor has become subject to the debtor, the lender to the borrower. And are there not all sorts of "rings," as they are called, for public plunder? The laws of the land are infected with the leprosy of the people; it is sapping the vitals and eating out the Spirit of free government. Has this vice and immorality sprang forth teachings of Christ? We know it has not. The people have been misled, morally, politically and religiously, the blind teachers have

led them into a ditch. These means which have sprung up in Syrian soil amongst the doctors and wise men, are off shoots of the flesh, watered with tears of deceit, nurtured and upheld by worldly wisdom and wealth, and bear fruit to the praise of men, and not of God; and are, and have been, in the long run, an injury to the human family. They choke the growth of truth; they presage moral darkness and its thousand evils; and where they get a stronghold, the light of the gospel will be withdrawn; the fruitful places turned into a wilderness, and the house be left desolate. We have reaped corruption, this whole people, and grown worse and worse morally, not withstanding the Boards, Union Sunday Schools, Tract Societies, Theological Schools, and things of like character, have been in full blast all the while. Then who will leave them and go to Christ; Who will leave the treacherous light of the flesh for the pure light of the new heavens? But men will not do it, and yet charge God with injustice! O man! turn away from the deceitful wisdom of this world, and be content to do that which the prophet of heaven points out to you. Teach your children morality by precept and example, but don't teach them vanity—they have enough of that with all you can do to check it. Encourage them in reading the scriptures, and read them to them, but as you value their souls, don't teach them — nor suffer others to do it — that their good works will save them, only from some of the afflictions of this life. Keep them away from places,

as much as possible, where such things are taught. This bringing them up in the nurture and admonition of the Lord. Your little daughter has learned nearly a dozen chapters in the Testament, which is good; but that acquisition will be an injury to her, if she is led to believe that she merits divine favor for her diligence in learning those chapters; or that she is any more likely to be saved on that account, than the little ragged girl on the street. It is right for the children to be taught to read the scriptures; but never substitute the Bible for Christ. Bibles are good books, the best by far of all books, the only inspired book in the world; but they are not to be worshiped; God alone is to be worshiped. And he who, out of love to Christ, gives a Bible to a poor disciple of Christ, is giving him a cup of water and is doing a good deed, for which he, the giver, should be thankful as well as the recipient of the favor. But many have lived and died in faith who never read a sentence in a Bible; and many, I have no doubt, who have read the Bible in more than one tongue, have died and been banished from God. Abel died and went to heaven before there was a Bible; when one chapter would have comprised the whole of God's revelation to man. And let us be content with working in God's sight, seeking and being filled with his praise, and the flesh will be humbled thereby; and not go and attach ourselves to a band of Syrians to rob Zion of her glory and place the crown on the head of the Syrian; but let us

crown "Jesus, Lord of all."

Paul took wages of the church to preach the gospel at other places but he formed no society for that purpose. A society involves an outlay of money, and to get that Syrian means must be resorted to; and the cause of Christ is thus invariable weakened. The rich, who have the money, must be pandered to, the doctrine softened, the practice made congenial to the flesh; and thus Israel is overcome and carried captive by the flesh (Syria) And preachers must be educated to please itching ears of the worldly great; and here is involved another outlay of money in building up religious schools. Of course an educated preacher can't live as cheaply as a common "homespun" fellow; he is not educated to that point; he can make more money at something else, as it is almost a matter of money. And to get more money they must have more members, and to get them they must resort to other Syrian means; and therefore a Tract Society is formed Sunday Schools instituted" as effectual means of soul-saving;" protracted meetings are held, and everything is put under tribute to their religion. If the doctor wants practice, the lawyer and politician clients and votes, the merchant customers, the schoolmaster pupils, the editor subscribers, he must be religious, or at least he must not oppose their good works. And I have heard that one denomination had already been complaining that it did not have its full share of federal offices. Cannot the people see whither they are drifting? Can't they see that

the government will be, ere long, under priestly domination? For the people are already under it. Subscribe for a newspaper for a year, and you will see, in the most of them, truckling enough to the religion of the day. Almost any of them can treat their readers to a delicate tit-bit, in the way of a Hardshell Baptist sermon; because they know that they are unpopular, and oppose the fashionable religion of the day; and that they will lose no favor, but gain favor by making fun of them. . . Miserable worshippers of Mammon! But if Christians had been content with their fleshly abasement and the exaltation of Christ believing the word of God and the word of His prophet, they would have been established in the truth and been prosperous. There would have been no division amongst them, and they would have presented a solid and unbroken front to the enemy; and Syria would bend the knee to Israel; and one Israelite would chase a thousand Syrians, and two put ten thousand to flight. Let all believers, therefore, come to the Church of Christ, and unit with her, doing away with all the traditions of men, and the Syrian can never overcome them. Let those who have done wrong, and been wrong, make the necessary atonement for the cure of their disorder, bow to the word of the prophet in Israel, and they shall be healed.

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" How natural, fleshly and Syrian-like! because at war with the word of the prophet of Israel. The word said

Jordan — and why not Jordan before Abana and Pharpar? because the word cuts us off from the fleshly waters of Syria, that we may be the "circumcision who worship God in the Spirit (Zion), rejoice in Christ Jesus, and not in our gold and silver (fleshly, righteousness), and have no confidence in the flesh (Syria). Naaman's heart was at war with the word; but the word must triumph ere he is cleansed. There was a congenial way to his flesh, in Abana and Pharpar, that seemed right to him; but the word of the prophet of Israel was not there. He had ceased to trust in his king, or in the king of Israel but he was still holding on to Syria, to Abana and Pharpar; but these must be given up before he is cleansed. Those streams might and would honor the flesh, but they would not honor the word and cleanse the leper. But Jordan (it might be objected) is but water, as Abana and Pharpar are water; but in Jordan the word has the victory, whilst in Abana and Pharpar the flesh has the victory. One might pray the publican's prayer and say, "God be merciful to me a sinner," with the spirit of the Pharisee who boasted of his righteousness; and suppose you that the words would make a difference between him and the Pharisee? Of course none would, in these days, use the Pharisees words in prayer because his prayer was condemned; but there are no doubt, thousands who have confessed with their lips and said, God be merciful to me a sinner, with impenitent hearts, thinking the

mere confession meritorious in the sight of God: which was but offering the sacrifice of the wicked, and was an abomination in the sight of God; and which was going up and not down, and washing in Abana and Pharpar; a coming in the flesh (Syria) under which influence and cleansing can never come; because it is not coming to Christ away from the flesh. So if Naaman had gone down into Abana and Pharpar seven —and the word said seven (but seven in Jordan) or even if he, to make for his lack in going to Jordan, had gone down into Abana and Pharpar, both, seven times seven, it would never have cleansed him; for he could never have done it with the spirit of the word in his heart.

Let not those who have, in a practical sense, gone into Abana and Pharpar (it may have the seeming of going down, but it is flesh - exalting), let them not suppose that by doing more to put away their sins and hide them from God; for God knows what it takes to cleanse, you, and the prophet knew what it would take to cleanse Naaman; and nothing else would do it, for nothing else would humble the proud heart; and until that is humbled the leprosy reigns. For every thing you do in Abana and Pharpar is a sin —a sin, and must be atoned for from the first to the last, from baptism down. Why do men spend so much time and labor to convince their fellows that it will do as well to go to Abana and Pharpar as to Jordan? How can a

Christian rest short of the truth? How strange it is that men can be so easily convinced in regard to the concerns of eternity, and yet, are so particular and watchful in regard to the things of time. Christian, pause!—see if you are honoring the word in all you do; in your doctrine, order and self-denial. Search the word, and be not led about by those who make merchandise of you. I care not if you be great in this world; Naaman was great. And what is your greatness to be accounted of in the presence of Him, before whom all nations are but a drop in the bucket; nothing, yea, less than nothing and vanity. Be more solicitous to inscribe your name in Christ than in Syrian marble; for in Him is durable riches, and honor, the other is but the corrupt breath of time and soon vanishes forever. And beware of that popular phrase, "Religious liberality, religious charity." Don't be afraid of being called a bigot, because you contend earnestly for the truth as it is in Christ. There are no two right ways; there are no two churches of Christ, it is impossible. There may be two or more wrong ways as Abana and Pharpar, but there is but one Jordan. And worldly respectability is no test of the church of Christ, in fact, it is evidence against her. That doctrine and order which the world loves, you may set it down that God hates it, And never conform to error in religion above all things.

(Continued In Next Issue)

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
Willow Spring, N. C. 27592

Associate Editor

ELDER J. M. MEMBORN
Willow Springs, N. C. 27592

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BE NOT IGNORANT

"Moreover, Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat ;and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." I Cor. 10:1-4.

The way in which our Fathers were led under the law dispensation portray in type and shadows the way in which God's humble poor are led in the gospel dispensation. Moses was their leader. He gave the command and went before the children of Israel, a beautiful type of Jesus who takes His own sheep and goeth before them. Moses being their leader, led the children of Israel through the Red Sea and journeyed with them forty years in the wilderness, the Red Sea being typical of the trials,

troubles and tribulations that the children of Israel endured.

God performed many miracles for the good and protection of this favored few. Among the many miracles, He displayed His mighty power by His servant, Moses, who lifted up his rod (fatih) and stretched out his hand over the Red Sea and the Lord by a strong east wind caused the waters to go back and made it dry land. The waters were divided and rose up as a wall on their right hand and on their left; so that the children of Israel went through on dry ground and all came safe ashore. Thus not one of them perished. They were under a pillar of cloud by day and a pillar of fire by night. The water was higher than their heads on their right and on their left, and a cloud was over and all around them. (God's enduring love ever shieldls His chosen ones in Chirst.) His strong arm extended to protect His chosen ones. The pillar of cloud by day protected them from the burning sun in the day, and the pillar of fire by night gave them not only protection, but light to guide them Both conditions were from the same pillar. In the day it appeared to be cloud, but in the night it appeared to be fire.

The water being higher than their heads and a cloud over and all around them, they were literally immersed in the water,denoting the cleansing power of the water and the blood shed by Christ on Calvery's tree of the cross for the cleansing of His people. The baptism by immersion being inditcive of the same. John the Baptist

preached in the wilderness of Judea, saying: Repent ye: for the kingdom of heaven is at hand. There went out to him Jerusalem and all Judaea and all the region around Jordan, confessing their sins, and were baptized of John. 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. The pillow that was a shield to the children of Israel in the day, and a fire to them at night, furnished them light and protection at night, pointed to the crucifixion of Christ who would provide, through His crucifixion, the baptism by the Holy Ghost and by fire. The water that John baptized with denotes the cleansing power that the spiritual baptism effects by the redemption of His people by Christ from their sins. This revelation or demonstration was for the purpose of illustrating the true and proper mode of baptism as determined by God. When a child of God is brought unto repentance that one is a subject qualified for baptism by immersion or by water, but the baptism by the Holy Ghost and by fire is the work of God and is brought about by His teaching and experience. Those who are taught in God's kingdom have to suffer deep things, persecution, trials, temptations, humiliations. There are few lessons taught us except by and through suffering or experience.

Paul said: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized

into His death? 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. For if we have been planted together in the likeness of death, we shall be also in the likeness of His resurrection: Knowing this, that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Rom. 6:3-11.

When the Children of Israel were immersed in the water and under the cloud overhead, Moses was their commander and leader. He went before them. Jesus is the Spiritual commander and leader of the chosen vessels of His mercy.

Jesus laid the example, He was immersed and laid under the water by John who baptized Jesus in the river Jordan. It is recorded, "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying, I have need to be baptized of Thee, comest Thou to me? And Jesus answering said unto Him, Suffer it to be so now:

for thus it becometh us to fulfill all righteousness. Then he suffered Him. And Jesus, when He was baptizd, went up straightway out of the water: and lo, the heavens were opened unto him, and he was the Spirit of God descending like a dove, and lighting upon Him: And lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased." Matt. 3:13-17. If there remains any question in the mind of an impartial reader as which mode of baptism is supported by the scriptures, it must be expelled by the testimony of Philip who baptized the eunuch: "And as they went on their way, they came to a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest." "And He commanded the Chariot to stand still: And they went down, both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: And He went on his way rejoicing." Acts 8:36-40.

The decent of the Israelites into the Red Sea, when they seemed buried by water and their ascent from it to the shore, compares favorably with a baptism by immersion, administered by a minister, when the person baptized goes down into the water, is buried with Christ therein, and comes up out of the water, as the children of Israel did in reference to the Red Sea. Baptism by immersion

typifies a death, burial and resurrection as was true in the instance of the crucifixion of Christ who died, was buried and resurrected. When the children of Israel were baptized in the Red Sea the scriptures say "When they come out of it, they could rejoice and sing in the view of their salvation and safety, and of the destruction of their enemies. Even so the believer can and does rejoice in this ordinance, in the view of his salvation by Christ and safety in Him as the eunuch did who went on his way rejoicing.

Peter says: "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into heaven and is on the right hand of God; angels and authorities and powers being made subject to Him." I Peter 3:21,22. Those who have become dead to the works of their own righteousness and look to Jesus for life and salvation, are the people that have the sacred privilege of being immersed in the liquid grave (water).

In I Cor. 10: 1-4, we find these words: "Moreover, Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did eat the same spiritual meat; and did drink the same spiritual drink: for they drank of that Spiritual Rock that followed them: and that Rock was Christ."

We are told here that "Our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea; and did eat the same Spiritual meat. This meat was the manna that God sent to the children of Israel. The Lord told Moses, "I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that am the Lord your God. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground." Exodus 16:12-14. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.

This manna was called Spiritual because it was not a product of the earth. It came down from heaven. It was sacred food for the benefit of the corporal body. It was not bread as we know it but a mystical product-a-product produce or caused to be produced or formed for the children of Israel. It was a free gift from God as is Christ. It was prepared of God as is Christ. It was a gift as

Christ is a gift to mystical Israel. It came down from heaven as Christ, the true bread of life, did. This manna was round in form, expressive of the existance of Christ who is from everlasting to everlasting — no end. It was white in color, signifying the purity of Christ and His Holy life, conversation and being. This manna was sweet in taste as is Christ and all the blessings and fruits of His grace to believers.

The Israelites were supplied and supported by it for forty years. "The children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. Ex. 16:35. All the elect family of God are supplied and supported by the fulness of grace which is in Christ Jesus. All the Israelites had an equal quantity of this food, an omer, which is the tenth part of an ephah. As the children of Israel had an equal portion of manna, which was according to the eating of each, so all the saints have an equal share and interest in Christ, His blood, righteousness and sacrifice. As manna was the food of the wilderness for the children of Israel while traveling in it, even so Christ, is the fullness of grace, and in Him is the food and supply for spiritual Israel while passing through this world to the heavenly glory.

"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." I Cor. 10:4.

Moses was commanded to smite the Rock that the children of Israel might have water to drink, and this he did and the water came out abundantly, and the congregation of the Israelites drank and their beasts also. Christ the Spiritual Rock in like manner is smitten by divine justice with the rod of the law, that His people may drink of the water of that Spiritual Rock. And the water continued to flow from the rock that Moses was commanded to smite that the children of Israel might be able to satisfy their natural thirst, so it is with Christ today. The Spiritual thirst of the children of God is continually being satisfied, and His people are enabled to honor and praise His Holy Name as their comforter and Savior.

As the water continued in sufficient supply to the children of Israel, so the grace of Christ continues to be sufficient for His people.

When Paul besought the Lord thrice to remove the thorn in his flesh, the answer of Jesus was: "My grace is sufficient for thee." I Cor. 12:9. I David said, "Surely the goodness and mercy shall follow me all the days of my life." Psa. 23:6.

T. F. Adams

BEAR CREEK ASSOCIATION

The One Hundred and Thirty-Fourth Fall Session of the Bear Creek Association will convene, the Lord willing, with Crooked Creek Church, Union County, N. C., beginning on Friday before the first Sunday in October, 1966, and will continue through Sunday.

Crooked Creek Church is located about one mile north of Route 218, and three miles East of Junction of 601 and 218, on paved road No. 1608. Those coming by way of Charlotte will follow Route 218 two miles East of 601, turn left on paved road No.

1607, go one mile, turn right on paved road 1608 to church. Those coming by way of Concord will follow Route 601 about five miles, turn left on Route 200 to Locust and Route No. 27. Turn right on No. 27, then about one mile turn left on paved road, go about eight miles, cross Rocky River. After about one mile turn right on paved road No. 1607, go straight one mile, turn left on paved road No. 1608 to church. Those coming by way of Aemarle will follow Route No. 27, and follow as stated above. Those coming by way of Wadesboro will follow Route 218 about four miles west of Junction Nos. 200 and 218. Go one mile and pass B. H. Clant's Store. Turn right on unpaved road No. 1608, and one mile to church.

We extend a cordial invitation to all of our brethren, sisters and friends to come and be with us.

For further information write the undersigned.

Troy A. Williams, Assoc. Clerk
Route 7, Box 624
Monroe, N. C. Telephone 753-1414

LOWER MAYO ASSOCIATION

The Lower Mayo Association will be held, the Lord willing, with the Church at Goodwill beginning on Friday before the first Sunday in October, and will continue through Sunday.

It has been arranged to hold Friday's meeting on the grounds of Goodwill Church. The church is located between Ridgeway, Va., and North Spray, East of the Highway leading from Ridgeway to Leaksville, N. C. Those coming from the East will follow Route 87 through Leaksville-Spray, N. C., and then watch for pointers on highway leading to Ridgeway. From the South and other points follow Route 220 to Ridgeway. From the South and other points follow Route 220 to Ridgeway, take highway to Leaksville-Spray and watch for pointers.

The Saturday and Sunday service will be held in the Ridgeway, Va. school, where the association was held in 1965. The school is in the Town of Ridgeway, Va.

We invite our corresponding, visiting brethren, sisters, and friends to meet with us.

Sam J. Gilbert, Clerk
P. O. Box 2629,
Winston-Salem, N. C.

SEVEN MILE ASSOCIATION

The Seven Mile Association is appointed to be held with Mingo Church, Sampson County, N. C., beginning on Friday before the third Sunday in September, and will continue through Sunday following.

The association will meet at Mingo Church on Friday, and those desiring directions who come from north, southerly or westerly directions will come to Dunn, N. C., and take U. S. 421 towards Clinton, N. C. for about three miles. Turn left at paved crossroad. The church is about 1/2 mile off U. S. 421, three miles southeast of Dunn, N. C. Those from the East, turn

right at this same point.

On Saturday and Sunday, the association will meet in the Plainview School, which is located on U. S. 421 Highway, about five miles southeast of Dunn, and only a short distance from Mingo Church.

We invite our corresponding, as well as visiting brethren and sisters to come and be with us.

B. L. Godwin, Clerk
Coats, N. C.

UNION MEETING

The Union meeting of the Churches of the Predestinarian Old School Baptist Faith and Order of California, the Lord willing, will be held with the Little Flock Church, Bakersfield, California, located at Alpine Street, near Baker and California Avenue, in the Oddfellows Hall. Meeting will begin on Friday before the fifth Sunday in October, and will continue three days, being October 28th, 29th and 30th, 1966.

We desire to extend an invitation to all lovers of the truth. For information, call Brother Troy Smith, 2735 Monterey Street, Bakersfield, Calif., Telephone 322-1830.
Walter B. Wilson, Clerk

APPOINTMENTS FOR ELDERS

**JACK PULLIAM & LAYTON WINGFIELD
SEVEN MILE ASSOCIATION**

Monday, Sept. 19th Primitive Zion 7:30 p.m.
Tuesday, Sept. 20th Harnett 7:30 p.m.

LITTLE RIVER ASSOCIATION

Wednesday, Sept. 21st Bethel 11:00 a.m.
Wednesday, Sept 21st Sandy Grove 7:30 p.m.

BLACK CREEK ASSOCIATION

Thursday, Sept. 22nd Upper Black Creek
7:30 p.m.

WHITE OAK ASSOCIATION

The 1966 Session of the White Oak Association is appointed to be held, the Lord willing, with the Church at Newport, Carteret County, N. C., beginning on Saturday before the third Sunday in October, and will continue through Monday following.

The church building is located in the western suburbs of the Town of Newport, N. C. Those who come from the north or west will follow U. S. 70 Hwy. to Newport. Turn left in front of the School Building, 1/2 block to association. Those who come from the South will follow Highway 24 for about one-half mile beyond Broad Creek, turn left on paved road to Newport; In Newport turn left again at Depot on Hwy. 70. Go to School Building, turn right 1/2 block to association.

All lovers of the truth are invited to come and worship with us, and a special invitation is extended to those who labor in the ministry.

M. M. Gray, Assn. Clerk,
Route #2, Box 224,
Jacksonville, N. C. 28540

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VOL. XCIX

SEPTEMBER 1, 1966

NO. 20

ECCLESIASTES

CHAPTER 3

I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.

All go unto one place: all are of the dust: and all turn to dust again.

Who knoweth the spirit of man that goeth upward, and the spirit of the beast goeth upward, and the spirit of the beast that goeth downward, to the earth?

Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring to see what shall be after him?

CHAPTER 4

So I returned, and considered all the oppressions that are done under the sun; and, behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.

Wherefore I praised the dead which are already dead, more than the living which are yet alive.

Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit. The fool foldeth his hands together, and eateth his own flesh.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE SUFFERINGS OF SIN

Dear Brother and Sister Jefferson,

It was indeed pleasant to get your most welcome letters, stating how the following portion of scripture, Sister Jefferson, was given to you and how you were given to rejoice in it: "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." Rom. 8:18. I wish it had been you writing to me, setting forth what wonderful blessings the Lord gave you.

In Romans 8:20, 21, the Apostle Paul tells us, "For the creature was made subject to vanity, not willingly, but by reason of him subjected the same in hope because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." As creatures of this earth, of which we are a part, we are made subject to vanity. Trials and sorrows must be experienced ;we must be humbled and abased and made to see our Creator's strength and righteousness. Our righteousness is of the law, just vanity and more vanity. The 21st. verse is so dear as it promises us we shall be delivered from this bondage into the glorious liberty for which our hearts long.

The Apostle Paul in the 22nd. verse tells us 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."

Before we are brought to the knowledge of the truth, as it is in Christ, we are not established. We believe in a law religion, but some of us profess to know the way to Christ. We believe we can accept or deny, so we think we can accept Christ and be saved. The true believer has had the fullness of the gospel revealed to him in its powerful application by the law being spiritually applied in its killing power. All self-confidence is taken from us in the application of the work system and our strength is made perfect in weakness. Then the Lord reveals His loving kindness by manifesting Himself to us as our Redeemer — the Savior of sinners.

I believe the quickened sinner hungers and thirsts after righteousness. No such food is to be found in this sinful, wretched life. It is all of Christ. I often hesitate even to try to pray. Even when drawn, is it of the flesh or is it true prayer? Prayer must come of the Holy Spirit. Yet Paul said, "Pray without ceasing." See I Cor. 2:14. "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." The sinner, dead in trespasses and in sin, knows nothing of God. Only those in whom Christ dwells are made alive and know Him by the Spirit of God through the new birth. The quickened sinner sees himself in utter darkness, without hope in the world; until the Lord reveals Himself, the Savior of sinners. If it is revealed in us, it is equally revealed to us. The glory of divine revelation reveals God's mighty work in and to us, as I heard a dear brother say, "It is not a reflection, but a transfiguration." The glory given to us is not a reflection from without, but a transfiguration within.

The fruits of the Spirit are what causes us to groan because of our sins and our bondage, and the inability to do good, because evil is always present. "How to perform that which is good I find not." Paul said: "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil that I would not, that I do." Rom. 7:18,19.

Sin is a burden within us and we, being separated from God, groan with this painful burden, yet longing to be released. When the Lord brought Saul of Tarsus to repentance and put the fear of God in his heart, Paul was given to preach that which he hated as Sauls of Tarsus. as Saul of Tarsus he felt important, but as Paul he was unimportant or insignificant—

naked before God. He was brought to preach to the very ones he once persecuted. He now preached salvation by grace and grace alone. He suffered many afflictions and persecutions, like the Hebrew children in the fiery furnace, the fire could burn off only their bonds; the fire did not hurt them. I think this causes us to see and feel the great liberty and freedom in Christ our Lord and Redeemer, when He delivers us from fiery trials, the furnace of affliction. How fearful is the Truth in the light of God's countenance! Man can cover himself from his fellow creatures, but not from God. God sees us through and through, He knows our every thought. When we are brought to feel and know it. We cry out in spirit, lost! undone! unclean! worthless! helpless! guilty! condemned! as we see ourselves exposed by God's holy law. Oh how we are made to cry out, "God be merciful to me a sinner!"

Was it not through suffering that Jesus Christ was born here on earth? Equally so, it is through suffering that Jesus Christ is born into our souls. One cannot be established in the Truth as it is in Christ merely by listening to the gospel being preached or by reading the Bible, but it must be through an experience which entails suffering and fear. What do we know about the mercy of God other than that which we are taught through trials and tribulations and suffering and finally revelation. We must feel the need of mercy before we can know the delivering hand of God. Every entrance into understanding of spirit—

ual truth is through affliction. In the kingdom of Christ, which is not of this world, the born-again creature must suffer afflictions; like Christ in His dying agony, so the glory of Christ shall be made manifest in us more and more in the love of Christ Jesus our Lord.

The rainbow, a perpetual, God-given covenant, is sure, yet it requires the falling of raindrops and the sunshine thereupon for earthly creatures to view God's wonderful work and everlasting promise. The failing of rain while the sun is shining, to me is representative of our godly sorrow for our sins. This must be made manifest through Christ's ever illuminating light in our hearts. The Holy Ghost reveals Christ's suffering and death along with His wonderful work and promise to redeem us from disgrace and dishonor, which is justly ours by reason of our adamic nature. We must suffer trials and afflictions and must bear the dying agonies of Christ if we be one of the redeemed by the blood of Christ. How wonderful to be a witness that the blood of Jesus Christ, the Son of God, cleanses us from all sin!

I firmly believe if it had been our Creator's holy and righteous will, He could have made the adamic man perfect and He could have ever kept him so, but it was not His will to do this. The scriptures tell us the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Adam was made of the earth and was therefore a terrestrial creature. He was subject to vanity, but he

was under no law and therefore without sin. However God gave Adam a law and told him, "For in the day that thou eatest thereof thou shalt surely die."

Adam did eat and he died in trespasses and in sin. Under the circumstances that led to Adam's transgression, he could not have avoided committing the transgression, or the purpose of Christ Jesus our Lord and Redeemer would have been thwarted and this was in the determinate counsel of God the Savior of the world before the foundation of the world.

Adam, when partaking of the forbidden fruit, went from a state of generation, that is, without sin, to a state of degeneration, a sinner. Christ, the Son of God, while on earth, said, "Marvel not that I said unto thee, Ye must be born again," (St. John 3:7) that is, brought to a state of regeneration, made a new man in Christ. The adamic man must be redeemed from under the curse of the law. Adam was made above the law in the likeness of God, inasmuch as he was not under a law until God in His infinite wisdom gave him a law. "For in the day that thou eatest thereof thou shalt surely die." Adam partook of the forbidden fruit and thus broke the law and died in trespasses and in sin and was driven out of the garden of Eden, a sinner in need.

As Adam and Eve were then under God's holy and righteous law and as they were driven out of God's garden of Eden, their children were born under the law. Some may not like it, but we are bound to say from Holy Writ that

inside of Adam was all his posterity. They all fell in him and thus became sinners both naturally and spiritually. By the offense of one, that is, Adam, judgment came upon all to condemnation. Rom. 5:19-21, we read, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." If God had not chosen His people in Christ and that before the foundation of the world and given them to Christ, and if it had not been that Jesus Christ came, all would have remained under the law of sin and death. The Apostle Paul said: "But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4,5. Those born the second time are born of God, not of corruptible seed, but of incorruptible seed, by the word of God which liveth and abideth forever. They are now born without a natural father and are not under a law, they are regenerated, and made alive in Christ for they are born of God.

Those born again are made partakers of spiritual afflictions and sorrows that the worldly man knows nothing about. They are drawn closer to their God, their Savior and their King. Christ Je-

sus was a man of sorrow and acquainted with grief, and those whom He died for are also subjects of sorrow and acquainted with grief. Paul said, "This corruption must put on incorruption, and this mortal must put on immortality." A complete change of raiment. Is it not the change of raiment that changes the man? The robe of righteousness will ever give man a God-fearing walk and a God-fearing talk, because it is of God. 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.

My hope is that we are among the chosen few who have that blessed hope in Christ Jesus, and that when we see Him, we shall know Him, be like Him and be satisfied. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Savior, 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.

He has promised to supply all our needs. That need, I feel, is to be kept and forgiven by the Great Giver of all Good and Perfect Gifts.

I remain in hope,
(Elder) John Simpson

NAAMAN THE SYRIAN

(Continued From Last Issue)

A man who contends that he is right, and who will not admit that any who differ with him can be right is in these days of false—and fashionable religion, called a bigot; and those who call him so are as tenacious of their opinion that any way will do — as Abana and Pharpar — as he is that none will do but Jordan — the way that is pointed out in the word. It is a shrewd device of Satan to throw dust in the eyes of Christians; and when I hear a man talking that way, I think that he either has no religious convictions, or he has suppressed them for love of the world, or has been deceived by Satan and his ministers.

But Naaman's necessities were great and prevailing. His servants were his necessities — they were his constant attendants — they were with him when he left Syria, and with him when he approached the door of the house of the prophet. Let praise be to him who teaches us our needs. The leper knew that nothing in Syria had hitherto been any benefit to him, otherwise he would have returned uncleansed. "To whom else can we go? For with thee are the words of eternal life." But (it might be objected) what if Naaman had

not heeded the words of his servants who entreated him to go down into Jordan, would he have been cleansed? Of course not: that is what we contend for, that a man of himself, will not do it; for Naaman after he got to the door of the prophet would have turned back had not his servants been with him. "And his servants came near and spake to him and said; My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then when he saith to thee wash and be clean?" His necessities were greater than his pride — they drew near; in his wrath they were not so nigh — they spake to him and calmed his wrath, they entreated, persuaded and prevailed over him — their words, their whisperings he could not away with — he could hear nothing but their words and to them he could not be deaf; and urged on by them he went down into Jordan. But he merited no praise for heeding the voice of his necessities, anymore than you or I would be worthy of praise for swallowing a bitter and loathsome draught when about to die.

The words of the little maid pointed to the prophet in Israel — they did not make him feel the need of a cure — he felt that already, and his necessities urged him away from Syria; they accompanied him from the king to the prophet. He felt them more at times than at other times; and when he was ready to give up in despair and quit, they drew near to him. These servants are necessary for me yet; it is necessary for me to have

affliction. It was the voice of these servants that made me go to the church, that has kept me separate from the world, that checks ambitious thoughts and dispels worldly aspirations. They made me willing, even anxious to be a Primitive Baptist preacher—make me confess my faults and esteem the reproaches of Christ as greater than worldly honors.

But what are our sacrifices and sufferings? Were they ten thousand times more than they are, they would not save us — I have no doubt that many have made greater sacrifices than ever Paul did, and under the spirit of the flesh at that, leaving Abana to go to Pharpar; never having been separated in spirit from a dependence on the flesh; never having been hid in the healing stream of grace from Syria and Syrian streams — and even from the king of Israel — and lastly from their necessities even, convictions and penitence, to arise to Christ and nothing but Christ. That is why so many are, like Naaman, ready to go back to Syria, because they want to be saved by their convictions, penitence; by a big experience — something that will keep them up in stead of down — something to rely on besides Christ.

The words spoken pointed out the remedy for his disease, the last and only remedy; so hard to get to and distasteful to the flesh, but when taken so instantaneous in its results!

Readers, are you, in any sense, leprous? though you are a believer, yet there may be leprous spots upon you. Have you the leprous idea that Abana and Pharpar will

do as well as Jordan; that there is something good in the flesh; that any church, so called will do; that you may please yourself, your wife, children and friends by any mode of baptism! and you know not that your baptism must hide you seven times (perfectly) from the streams of Syria? To be immersed, even, by that church which holds in any fundamental sense to he flesh and the works of the flesh, is no more than dipping in Abana and Pharpar, and is sowing your field with diverse seeds, and making your garment of wool and linen, and, being unequally yoked with the flesh. It is unlike the baptism of the Holy Ghost which you received when you felt that your faith embraced Christ to the exclusion of all your own works. Beware of those spots!

They will spread upon you so that you will not be able to render praise to your Saviour, which is to the Christian of more value than rubies, and more to be desired than gold that perisheth, and is sweeter than the honey comb. You must be cleansed of the leprous doctrine of **free will**, for it is that fountain that sends forth the corrupt water that beslimes the earth with mire and filth; that keeps so many believers knee deep in mud, poisons the air they breathe, and keeps them weak and sickly; and it burdens them with heavy and heavier burdens the weaker they get, until, by grace divine, they are made free, and enabled to walk in joy, and find Christ's yoke easy and His burden light. O that you may be led to seek the healing stream that flows from that blessed "fountain filled with blood,

go to the Old Baptist Church of Christ, and find and feel that all your guilt has been washed away. How thankful should Naaman have been and was, that he was not allowed to exercise his free fleshly will, for that would have taken him back to Syria. And some day, but what if you had not prayed, or heard that man preach that time, or got sick or some other event, which seemed to be accidental, hadn't have occurred, would you have ever been a Christian? Probably not, but those things were not accidental any more than it was an accident that Naaman heard the spiritual words, and was moved by his needs to seek the prophet in Israel. These things wrought upon him because he was prepared for them, and he was prepared for them because God purposed his salvation. They were means adapted to the end by the Spirit; the same words probably had no effect upon any one else at the time, and probably no other felt any need. And they were no more accidents than it was an accident for Joseph's brethren to be quickened by their necessities to a joyful hearing that there was corn in Egypt, and to be prompted by their hunger to seek it.

Therefore Naaman went down into Jordan — "Then he went down and dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again like the flesh of a little child, and he was clean."

The leper is humbled at last! And the prophet of Israel is honored; the leper is cleansed and he is as a little child. And Naaman in

the joy of his heart wanted to pay the prophet for cleansing him. "And he returned to the man of God, he and all his company, and came and stood before him, and he said, Behold now I know that there is no God in all the earth but in Israel; Now, therefore, I pray thee, take a blessing of thy servant. But he said, as the Lord liveth, before whom I stand, I will receive none; and he urged him to take, it, but he refused."

The prophet would receive no pay from the cleansed leper even, for he must be taught this very important lesson; for he was thereby enabled to feel more deeply the obligation he was under to the prophet; and also from the estimate put upon his riches by the prophet, he learned the true value of them — that they had not nor would advance him in the favor of the prophet. This he learned after he was cleansed. There is in me even at times a disposition to offer my works unto the Lord as reasons why he should bless me; and sometimes complain in my heart that he is a hard master, reaping where he has not sown— because he keeps me down. Naaman could therefore wonder at this cleansing and ascribe it wholly to the Lord. And knowing now that his Syrian riches were of no profit to him in Israel (and we all know that) he should not henceforth put himself under any yoke of bondage to acquire them, as though they would avail him one iota. And lastly, when he should get back to Syria, as assuredly he would, he would, be prepared to testify in the face of the Syrian

doctors of divinity, that his riches availed him nought in his cleansing, neither before nor after it; and thus he would be enabled to resist their falsehoods by his own experience, and at the same time comfort those who had not his riches, or fleshly worldly advantages and righteousness. There are no doubt many who have experienced faith in Christ who are unable to resist the wise men of the world, when they are putting them under task masters to heap up treasures of fleshly righteousness to carry to Christ. Some poor leper might hear that Naaman was cleansed and say, No wonder, for he was a great man, honorable, rich, learned, and brave; was a good child to his parents never used prophane language, never drank to excess; was a good husband or wife, a good father, good citizen, upright in his dealings; and therefore it is not to be wondered at that he was cleansed; but as for me, there is no hope, for I have been lacking in all these things — and so poor that I haven't even a shekle — not a tear — can't meet Christ on the half-way ground even, not even to make one step towards Him. And Naaman could encourage such a one as that by saying, I did indeed have an abundance of Syrian wealth, but it done me no good in the Spiritual land — I went depending upon it, and now you will not go because you haven't got it; and you are easier to convert than I was — you are nearer the Kingdom. For though I had all that wealth, yet I told you it done me no good. You need not believe

those fellows when they tell you that a child brought up in Sunday school is more apt to be saved than one without these so called advantages; that wealth thus acquired will make your way to the prophet easier, for the prophet did not receive a solitary cent of all my wealth. And when preachers come along and tell you to work, and get even one shilling to meet Christ with, you may set it down that they are telling you what the word tells you. And I tell you, if you are poor and have been immoral, go to Him — don't wait to work for shilling.

He don't want your poor shilling — go boldly to Him, for it is without money and without price, as Naaman experienced, and as the prophet announced long ago— "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, buy wine and milk without money and without price." Oh, it is free! free! don't cost you a cent — Christ said He came to call sinners, not the righteous, to repentance. But the world preaches it this way; O sinner, Christ came to call you to repentance, and now repent that He may call you — work, work! and get rich, and be worthy of Him, and He will save you. Here was work and grace woven together, patch work that will not hold together and hide the sinners nakedness. And who would we praise or worship for our salvation — we would never know whether the God was in Syria or in Israel that cleansed us. And that doctrine will either make a man stand idle all the day or set

him to working out an impossible task — what does Paul say about it? "Though I might also have confidence in the flesh, if any other man thinketh that he hath whereof he might trust in the flesh, I more; circumcised the eight day; of the stock of Israel; of the tribe of Benjamin; a Hebrew of the Hebrews; as touching the law a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me those I counted for loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus 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 faith of Christ — the righteousness which is of God by faith," Phill. III.

Paul had the same righteousness that Naaman had when he was cleansed — the righteousness of faith and not of the flesh. What wonder and amazement must have filled the heart of Naaman at the mercy of the prophet — why should he be cleansed? for it was not because of his moral goodness, for that had failed, and had been rejected — then might he wonderingly say:

"Why was I made to hear His voice, and brought to enter in, Whilst others make a wretched choice, and perish in their sin
Surely it is free and amazing grace. And therefore now in spirit

and in word he 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."

And surely if there is anything that humbles the heart, it is a sense of God's mercy to our unrighteousness. And if anything is calculated to make us bear the ills of life, it is the faith we have in Christ and His eternal love to us.

And if any doctrine will enable us to endure the contradiction of sinners, it is this doctrine in the heart. And therefore whilst our morality would not save our souls, it does not by any means follow that we should, after we have become Christians, live in licentiousness, and use it for an occasion to the flesh; for now our Godly walk and conversation should not by any means be less than that of the mere moralist, but we should show forth in our daily lives the praises of our dear Redeemer — and as our good works, whilst in the flesh, glorified our flesh, so now, much more, our good works glorify Christ. Our motive now is different, our works are prompted by love. And it is in vain for any man to trust in Christ and live in unrighteousness, for he is not the minister of sin.

Therefore there should be no railing for railing, no doing evil for evil, no envying, evil speaking, lying, cheating, defrauding, covetousness and drunkenness. And whilst Christians should love one another they should hate no hu-

man being, not even an enemy; for if they are evil and we righteous, if they are in bondage and we free; if they are in religious error and we are in the truth, let us remember that we should have been as they are, had it not been for the amazing grace of God. Christians should exemplify, in their daily lives and conversation, the holiness of Christ's Spirit which dwells in them, whether they be in the field, house or city, they should bear about them the marks of the Lord Jesus. They should not sin against one another be disorderly conduct, for Christ is no cloak for sin. They should live so as to be ready to leave on short notice—they should work so as to leave nothing unfinished when the summons comes that calls them to lay their armor by. The minister should not have to regret at death that his work is not satisfactory, that he was distrustful of God to do all his duty. The wealthy member should not close his eyes on money stored away which has been withheld from objects that both the word and Spirit have directed his sympathy to. He may have to charge himself in death with having burdened the poor minister in withholding his carnal things from him.

We are taught in the foregoing:

1. How a sinner is saved.
2. Why he is saved. And,
3. The effect of it upon his heart.

And that is all that is really essential to us to know, in regard to our eternal salvation. May the Lord add His blessing.

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ECCLESIASTES 12:12

Dear Brother Adams,

I would appreciate your comments on Ecclesiastes 12:12, which reads: "And further by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh."

Yours in hope,
Mrs. Fosco Williams
203 Westover Dr.
Danville, Va. 24541

The above scripture is a quotation of Solomon. He was taught by the unearring spirit of God. He was a preacher. "The preacher sought to find out acceptable words; and that which was written was upright, even words of truth." Eccl. 12:10 He was a Holy man of God. He spake and taught as he was moved by the Holy Ghost. It is recorded, "For the prophecy came not in old times by the will of man, but Holy men of God spake as they were moved by the Holy Ghost." II Peter 1:21.

Before I attempt to make any comments on Eccl. 12:12, which is requested by our sister, it is well that we consider what the preacher said in the preceding verses, and particularly the eleventh verse. Solomon said in this eleventh verse, "The words of the wise are as goads." a goad is a sharp pointed stick or stave, which was used to train oxen or bring them into obedience. Oxen were often used by men to plow and cultivate their fields, and when an ox became unruly or refused to go forward, his master would pierce him with his good. Piercing with the goad made the ox push forward, or respond to the command from his master, whether to the right, the left, forward, or backward. Not only was the goad used to train oxen, but it was also used with cattle when needed in moving them from place to place. When one would become unruly, the shepherd would use the goad to correct them or bring them into obedience.

A goad may be compared to the word of God. Paul said, "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." Heb. 4:12. Paul learned by experience that the word of God is quick and powerful. He was once a pharisee and persecutor of the church. He was on a mission to bind men and women and put them into prison, when the word of God pierced his soul as a goad would pierce the body. "As he journeyed

he came near to Damascus: and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutiest thou me? And he said, Who are thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks, and he trembling and astonished said: Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do." Acts 9:3-8. Years ago, pricks and spears were often put on the cross bar of vehicles to train horses, to make them obedient and push forward rather than backward. God pricks the hearts of those whom He has quickened. This was true of many of those who crucified Jesus. They heard the words of Peter: "Now when they heard this they were pricked in their heart, and said unto Peter and to the rest of the Apostles, men and brethren, what shall we do?" Peter said, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

The words of the wise are not only compared to goads, but also as nails: "And as nails fastened by the Masters of assemblies, which are given by one shepherd." Eccl. 12:11. Jesus is compared to a nail. The prophet said, "And I will fasten him as a nail in a sure place: And he shall be for a glorious throne to His Father's house." Isa. 22:23, Jesus is the foundation of

His church. Paul said, "—Jesus Christ Himself being the chief corner stone; in whom all the building is fitly framed together, groweth unto a holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:20-22. The subjects of His grace are drawn to Him by the cords of His love. The words which were spoken by His apostles and prophets were given by Jesus Christ, who was their Teacher and Shepherd.

"And further, by these my Son, he admonished; of making many books there is no end; and much study is a weariness of the flesh." Eccl. 12:12. It appears there were many books written in the days of Solomon, as well as there are many books written in this day. A man may spend his money and fill his library with material that is written by uninspired men, and he may read and read and as Solomon said, "Much study is a weariness of the flesh." How much better it is to read the Holy Scriptures which were written by Holy men of God. Paul said to Timothy, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them: And from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 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, throughly furnished unto all good works." II Tim. 3:14-

17.

The holy scriptures contain the doctrine that was taught by Jesus Christ and His apostles. Paul's admonition to Timothy was to continue in them. This was for Timothy's safety that he might not be carried away by winds of doctrine, taught by false teachers. He said, "Till I come, give attendance to reading, (that is, reading the scriptures) to exhortation, to doctrine. Neglect not the gift that is in thee, which was given to thee by prophecy, with the laying on of hands of the presbytery. Meditate upon these things: give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." I Tim. 4:13-16.

It appears that the admonition which Solomon gave was the same in substance as that given by Paul in admonishing Timothy. (Timothy was a young man both in age and in the doctrine and Paul taught him the way more perfectly) He admonished Timothy thus: Thou therefore, my son, be Strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. (Timothy was not Paul's son by birth, for he was never married, but he was a son in Christ Jesus.)

The many books mentioned in the text, cannot be relied upon as

being authentic. This is not true with the scriptures. They were written by Holy men of old, as they moved by the Holy Ghost. They are the words of God. The law and testimony of God. Those who speak without a thus sayeth the Lord, speak in darkness. The prophet said, "To the law and to the testimony. If they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Beware of many books. They are often confusing rather than edifying. Much study of them is weariness of the flesh. Is it not better to read the word of God which was given by inspiration? When God opens your heart to search and read the testimony of the apostles and prophets, your soul is comforted. You find a true witness in the scriptures of the many things which God has taught you by experience. Does your soul bear witness with Job, who said, "Behold, I am vile? Job 40:4. Can you testify to the words of Jacob, who said, "I am not worthy of the least of all the mercies and of all the truth, which thou hast shewed unto thy servant—"? Gen. 32:19. Does Paul's testimony bear witness to your experience when he said, "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners; of whom I am chief?" I Tim. 1:15. Paul said, "The Spirit itself beareth witness with our spirit, that we are the children of God.' Rom. 8:16.

Beginning with Eccl. 12:13, Solomon said, "Let us come to the

conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man." The question is, Do you fear God? If so, you hate the evil principle that dwells in your flesh. Solomon said, "The fear of the Lord is to hate evil." Prov. 8:13. He further said, "The fear of the Lord is the beginning of wisdom." Psa. 111:10. David said, "The fear of the Lord is clean, enduring forever." Psalms 19:9. Those who have the fear of God in their hearts, do and keep the commandments of God. Not the ten commandments which were given by God to Moses. No man has ever been able to keep these commandments of God. Jesus kept and fulfilled these commandments for those that the Father gave Him. That is, He fulfilled the law to every jot and tittle: Matthew 5:18 says: For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The ten commandments contained the law of Moses or the law of God, but man was too sinful to keep it.

This law did not offer eternal life and salvation. Paul said, "If there had been a law given that could have given life, verily righteousness should have been by the law." Gal. 3:21. The purpose of this law of Moses was to show men how vile and wretched they are. Paul said, "By the law is the knowledge of sin." But none know this except the children of God. Paul said, I would not have known sin but by the law. I would not have known lust except the law

said, thou shalt not covet."

The law of Moses is compared to a straight edge. It reveals to man how crooked he is, how vile and how sinful. It takes the hewing ax to straighten a crooked log. Even so it takes the sword of God's Spirit to straighten sinners out and to bring them to the knowledge of their sinful condition, that they may not trust in works of their own righteousness, but serve the true and living God in Spirit, who is the way, the truth and the life. The commandments of which Solomon spoke to his son, are those which God has put into their hearts and written in their minds. Paul said, "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah — " Heb. 8:7,8. In this covenant God put His laws in their mind and wrote them in their hearts, and "they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:11,12.

Those in whose minds God has put his laws and has written them in their hearts, do and keep His commandments, and these are His commandments: "Thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and this is

the first and great commandment. The second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40 .Jesus said, "A new commandment give unto you, That ye love one another: as I have loved you, that ye also love one another." The redeemed family of God love one another. These are the words of Jesus. He said, "If ye love me ye will keep my words." Jno. 14:23.

John said, "Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth him that begat loveth him also that is begotten of Him. 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 grievous." I Jno. 5:1-3. Surely there is nothing grievous in loving the children of God. Like begets like. Paul said, "Let brotherly love continue." Heb. 13:1. These are not words that proceed from the carnal mind. They were given to Paul to speak, by the Holy Ghost. The word Let, as it is here written, is not based upon any condition, meaning that it is not optionary with the creature to do or not to do. Ther is no condition in any of God's commands. He speaks as one having authority or control. God said, Let there be light: and there was light." This

was spoken by one having authority from the beginning. Jesus said, "Let not your heart be troubled, ye believe in God, believe also in me." Jno. 14:1. He also said, "The words that I speak unto you, they are spirit, and they are life." It matters not whether the words were spoken by Paul or any other of the apostles, they are the words of Jesus.

Who would say that God's humble poor do not love one another? They do, and they keep the commandments of God, for Jesus said, "If ye love me ye will keep my words. John said, "Blessed are they that do His commandments that they may have right to the tree of life and enter in through the gates into the city."

The chosen vessels of God's mercy are blessed to do the commandments of God. Not blessed for doing. Solomon said, "let us hear the conclusion of the whole matter. Fear God and keep His commandments: For this is the whole duty of man." Ecc. 12:13.

T. F. ADAMS

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 October, 1966. Elder T. F. Adams was chosen to preach the introductory sermon, and Elder W. D. Barbour, his alternate.

The church is located about five miles west of Smithfield, N. C. All lovers of the truth are cordially invited to attend and a special invitation to our ministering brethren.

J. R. Thompson,
Union Clerk
Princeton, N. C.

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VOL. XCIX SEPTEMBER 1966 NO. 21

ECCLESIASTICS
CHAPTER 4

SEP 14 1966

Better is an handful with quietness, than both the hands full with travail and vexation of spirit.

Then I returned, and I saw vanity under the sun.

There is one alone, and there is not a second: yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches: neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.

Two are better than one; because they have a good reward for their labour.

For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up.

Again, if two lie together, then they have heat: but how can one be warm alone?

And if one prevail against him, two shall withstand him; and a three-fold cord is not quickly broken.

Better is a poor and a wise child than an old and foolish king who will no more be admonished.

For out of prison he cometh to reign; Whereas also he that is born in his kingdom becometh poor.

I considered all the living which walk under this sun, with the second child that shall stand up in his stead.

There is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A LETTER FROM A LOVING SISTER

Dear Brother Floyd and Sister Pauline,

I feel to write you a few lines, although I feel so low and have for quite sometime. I feel so unworthy and little that I fear you will not appreciate my writing, but if I know my heart, I love both of you and all the brethren and sisters with all my heart and I hope it is a pure love, a spiritual love that I feel for Christ's sake. You gave me a home with you at Willow Springs, when I had come to my wit's end and had no where else to go. I felt that I could live no longer without asking for a home with you, yet did not feel worthy to be with such people.

Lately I have felt to be in such darkness that I am so low and depressed so much of my time! I feel too, that I can see the image of Jesus shining in the hearts of His children, and at the same time behold the imperfection in my own life which is vile and sinful. It makes me feel less that any of you, the least of all, if one at all. The older I grow, the weaker I feel to be, and the God of all grace and mercy has all power. This being the beginning of 1966, I hope He will guide me and keep me humble and at the feet of our brethren and sisters, and may He enable me to esteem others better than self, for I have learned by

experience I cannot keep myself. I beg Him for faith, strength and grace to bear the afflictions He has in store for me. I do not know what they will be, only God in heaven knows.

I have been meditating much of the past year on what I feel that God, who has all power, has done for me and my devoted family. I was seriously ill and in the hospital for over a week, but I responded to the treatment wonderfully well. During the later part of my stay there my husband and son came into my room. I noticed they had sad expressions on their faces. The nurse had just brought my mail and they brought mail for me from home, but I could not concentrate on it for I was aware of the sad countenances on their faces, and I could feel it in my heart. Finally my husband said, "Your Daddy is not doing well." I asked him what the trouble was and he answered: "He has had a heart attack" Of course, I was badly upset. Both he and I began crying. I was asking one question after another, and saying, Lord have mercy! Lord have mercy! I looked over at my son and it seemed that he was choking, neither of them said anymore. This lasted just a short time when I felt through my whole being, and a voice said within me, "God is our refuge and strength, a very present help in time of trouble.

Psa. 46:1 and "Be still and know that I am God." Psa. 46:10.

I said to my companion and son who were trying to comfort me, The Lord has oversight over the whole situation, Papa, Mama, me, everybody and everything! At that time something had been done for me and I was blessed to calm down. I said, There is no need to worry over that I cannot help, for all things are in His Hands and there is nothing I can do but "Be still and know His will is done, both in Heaven an in Earth." I felt this most sincerely and it, to a great extent, reconciled me, at least momentarily. Then they made it known to me that Papa had had a coronary thombosis attack. He was stricken about midnight on Wednesday night before the fourth Sunday in February and was taken to the hospital by ambulance and placed under oxygen. All x-ray pictures anc cardiograms verified the presence of a thrombosis in the coronary arteries. No visitors were allowed other than the family and of course Brother Floyd, we always call on you and Sister Pauline too, to come to pray for us, for we feel you are blessed to pray and that your prayers are usually answered. We are told in James 5:14-16: "Is any sick among you? Let him call for the Edlers of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one

for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

A room with twin beds was provided by the hospital that Mama could be with Papa all the time, for he had previously suffered two strokes and cannot speak plainly and has some difficulty in swallowing food or water as the result of the strokes, and he has had some trouble with uremic poisoning.

I told my doctor after receiving this news, I felt that I must return home to see my Daddy. He was in Fuquay Springs and I was in Raleigh. My doctor said: "Not before Sunday," but on Friday before, I talked with him very persuasively: I told him I did not mean to discuss religion, but the Lord had given me faith to believe I would get along well, so he agreed to discharge me, and I was blessed to visit Papa a while each day, and later on, stand by and help wait on him. He remained in the hospital a month, being seriously ill, but he was strong in the faith and tried to be lively and as encouraging as possible. (He is of that nature.) Papa did very well and Mama is such a faithful companion! He improved greatly and returned home. Mama drove him around most every day for a short while, and even attended church several times, but recently he has had another attack and has been very seriously ill, but again the Lord has blessed him to make improvement and he now can sit-up a short while at a time. I do not believe there is a case that is ever too hard for the Lord, nor a person too low that our

God cannot raise him if it is His will.

I have been taught by experience that He has all power and I believe in the sovereignty of His will. Daniel 4:35 says: "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?"

We are the inhabitants of the earth, and we are reputed as nothing. "All of our righteousnesses are as filthy rags," so said Isaiah, I feel that we should not question His work, yet I find myself questioning, Why is it this way or why is it that way? I sometimes say, Surely if I were a child of God it would not be thus with me. I fell and sprang my ankle during the busy season of housing tobacco, freezing and canning and my doctor advised that I stay in bed for a week with my foot elevated to avoid a blood clot and shortly after I was on my feet again, I fell again and injured my back. So I felt that everything was against me. Again I was advised to stay in bed for awhile. This time I was confined by my bed twelve days which was just before our Association convened at my home church—Willow Springs. But the Lord lets us down and He lifts us up and I was made to feel that was nothing I could do to improve conditions. I just felt to be in darkness and everything was so gloomy! I was almost ready to give up in despair, but there was just a tiny spark of light that encouraged me and held

me up when I felt to be lower than the lowest. By experience we learn the truth of what Paul said: "—We must through much tribulation enter into the kingdom of God." Acts 14:22. Again he said: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: —and not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:1,3,4,5.

Finally if not deceived the Lord blessed me to say not my will, but thine be done. I sometimes feel to say with the poet:

"Wait! O my soul, thy makers will;
Nor let a murmuring thought arise,
Tumultuous passion, all be still,
His ways are just, His counsels wise.
He in the thickest darkness dwells;
But though His methods are unknown
Performs His work, the cause conceals;
Judgment and truth support His throne.

I keep my little Bible on the night table by our bed for I sometimes want to look for something of comfort. This was true a short while ago when I picked it up not knowing what I would read. I opened it and my eyes fell on John 1:4 which reads as follows: "In Him was life, and the life was the

light of men, and the light shineth in darkness and the darkness comprehendeth it not." That was a little comfort that perhaps I was given a little light when darkness seemed to prevail, but I was still impressed to read on, and I turned to 11th Chapter of Chronicles, 61st. verse. "Then said Solomon, "The Lord hath said that He would dwell in thick darkness." I do not say one time I compare my case to that of Solomon, for I thought what a wonderful man King Solomon was! and there shall come none after him as wise as he, when he was asked, he chose wisdom rather than riches, if a wise man like He had ever felt darkness, no wonder that I can witness with him so much of my time. O! my heart gets so heavy and loaded down with sorrow, I just cannot talk. I feel when at the meetings sometimes, that I do not want to be seen, my ears have seemed to be closed to the hearing of the word and how much I long to hear with a hearing ear again. But I try to hide my feelings.

You remember I told you recently, I was just about ready to doubt I had ever had an experience of a child of Grace, but somethings caused me to try to press forward. I have been to meetings when I felt so cold and burdened! I felt that I just could not live, and when you and the other ministering brethren began to pray and preach, I felt something in my aching breast begin to unravel soon, and my heart ache would disappear. But getting back to the experience I had while a alone and lying flat on my back in Bed. I had

read those other scriptures so I picked up the Bible again and my eyes fell on Matt. 5:14,15. "Ye are the light of the world, a city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house." I cannot tell you what a condition I was in. I was seemingly not in my natural mind. If I am not deceived, I was taken away from this world. I did not see the bed I was lying on nor the furniture in my room, but my eyes viewed the most beautiful picture I have ever seen, just above my head. I have had beautiful dreams, but never before have I seen a sight such as that in the day time, when I was awake. My eyes were opened and I saw a beautiful mansion. It looked as if it must be a real home — the trees, shrubbery, flowers, grass and everything just sparkled. The scene compared favorably with ice sleets when the ice covers the trees and growth and the sun shining on it. A snow and ice scene in the bright sunlight when the buildings and trees are all covered and the sparkling beauty is indescribable. This is such a scene as I experienced on his occasion. I hope you can witness with me in your imagination in the beauty of this vision.

One of our neighbors — an Old Baptist minister-called, soon after this experience, and I was freely shedding tears and could hardly talk with him, but I finally told him a porton of what I had just experienced. I also told him that I felt the Lord's presence, if not

deceived and that He had given me faith that I would be raised up from my bed, and I would be given strength to help prepare and entertain company, and attend the association, that I had for months been looking forward to and which was appointed to convene on the fourth weekend of September. So on Monday following, I was able to help do my work and I attended the association, beginning the next Friday, continuing through Saturday and Sunday, and I was able to have many of the precious brethren and sisters visit us during the time in our humble home.

So you see what power, love and mercy our God has. I told both of you that I felt that the Lord had been better to me than anybody I knew and I still feel so. Oh! how undeserving I feel of this love and mercy. I can sometimes witness with the poet:

"When I am made in love to bear. Afflictions needful rod,

Light, kind and sweet the strokes appear, through fellowship with God."

Some of the sweetest meditation I have ever had was on the bed of affliction. I felt I had a greater love for all the children of God than ever before. I felt that everybody loved me and that I loved everybody. It was a wonderful time and a wonderful association to me. One I hope to always remember. We went to the Mayo Association the next weekend and one of the Elders took his text on the fifty chapter of Matthew. That renewed the experience I had just had, because the scripture that arrested my mind was a portion of

that chapter. I told him about it at the lunch hour. I wish I could tell him what it meant to me for he preached it just according to my experience. I could hardly hid my feelings; I was rejoicing so. I told him a portion of what I had seen and I asked him to answer one question for me if he would. I asked him what that picture was hanged on that I viewed. He He said it was hanged on the word of God's Power, for He made the world and hanged it on nothing. I knew I did not see anything for the picture to be hanged on, so the answer satisfied me.

My rejoicing lasts only for a few moments and then I am down again. Since that time I have read Numbers 24:1-6, "And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. And he took up his parable and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open; How goodly are thy tents, O Jacob, and thy tabernacle, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters." I do not know whether this scripture supports and

set forth what I feel has been shown me or not but I did feel to be in a trance, and saw the vision that I have written.

On the second Saturday in November my dear husband was taken with a virus, that caused heavy congestion in his chest and right lung. He was under a doctor's care all the time, but early Wednesday morning he was taken with Pleurisy which went into pneumonia and he was assigned to a bed in the hospital, where he was confined some over a week. However, he responded well to the treatment. During this time I felt awfully depressed. I remember I called you both immediately after being advised he had to be admitted to the hospital. When I get in trouble I seek those I have confidence in for consolation and prayer. I feel so grateful to God for our many brethren, sisters, and friends, and for all the deeds of kindness shown me, my husband and family. We feel that when we most need our dear Brethren, and sisters that they usually are at hand to console and comfort us. For this we feel to thank our Heavenly Father who is so merciful to our unrighteousnesses.

Sometimes, I am afraid that we are imbibed with self-pity for it seems that we have more troubles and worse troubles than other people, but when we look around, we can see we have been wonderfully blessed, and that God has been so merciful to us! He has enabled us to see our dependence on the one who is able to restore us, and He has caused us to feel our unworthiness and our great need for Him.

This causes us to thank Him with humble hearts as never before. All of our family except my aged Father and he is somewhat improved, was restored to their wanted health, and are rejoiced to our dear Father for His loving care and keeping. Sometimes I feel that afflictions and tribulations are for our good and God's Glory.

I will say again that I love you and thank God and you for the forbearance you have extended to me and my family. A weak and unworthy sister in hope of mercy. Come to see us.

In love and sweet fellowship
 Eva Pearce
 R. F. D. 1
 Willow Springs, N. C. 27592

A LETTER FROM VIET NAM

Dear Brother Adams,

I received a letter from my son, Dennis, who is in the Viet Nam War. This son is a member of New Pierce Chapel Church. We were glad to hear from him and know how he feels about the Old Baptist whom he was left back here in North Carolina.

Brother and Sister Taylor
 206 Homer St.
 Lexington, N. C.

Dear Mama and Daddy,

I have told you many times this is a lonely place. When you are away from your loved ones, even if you do not see the enemy there is always a feeling that they are around or near you. But a person will always have some type of enemy everywhere he goes, and much of the time he, himself is his own enemy. But "there is a friend and

that sticketh closer than a brother, "Prov. 18:24, this comforter is the Almighty God in whom we have hope of everlasting life.

Sometimes Mom and Dad, I feel He has gone forever. That is when I feel I do not have a friend in the world. I feel I am worthless to every one. But then at times I can feel Him all around me. Everywhere I can see His wonderful works and his loving care and I am enabled to praise His Holy Name. This is when we feel we are on the mountain top. But there are always times when we must return to reality, see our unworthiness and beg for His mercy.

Mom and Dad, my sincere hope and prayer is that my life will be preserved and spared that I may be safely returned home to my loved ones in a safe and sound condition, and know when I put my feet on that Texas soil again, that God Almighty will have seen fit to spare my life a little while longer, so that I can be with the ones He has taught me to love, without a shadow of a doubt. My only hope and prayer is that I can go home to my loved ones, safe and sound.

This is a lonesome place for me. Mama, sometimes I have the most desolate feeling in my heart! I feel deserted from every one and everything forever. Believe me, I know how you feel since all of us children have left home. I know it does not seem like home anymore. I can remember when I was about fourteen or fifteen years old we would all start out to church on Sunday, singing those wonderful Old Baptist hymns. It has been a

few years, but I have not forgotten all those good elderly Brothers and Sisters, I have been blessed to love. You know I have been in the service three years, the twelfth of February, 1966. I have had many buddies from all over the world. Some were Catholic, some were Mormans, and some were Quakers and some Jews, but we were all good friends and buddies. If I were to bring them back home and take them to our church, they would think we are very peculiar and had a strange worship. I am sure this is true. They just do not know what good old time folks are like. Anyway, I was born with this strange doctrine in me, and I hope to die with it there.

Whenever you feel you can pray, remember my little family and me.

With love to both of you,
your son,
Dennis

Address:

Sp-4 Wade D. Taylor
RA 14812708
Hq. Btry. 6th. Bn.
71 st. Arty.
San Francisco, California
APO-96312

May the Lord bless and keep this young brother in his lonely hours and feed his hungry soul. We feel sure he would appreciate letters from any of the Brethren, Sisters and Friends.

Editor

NOTICE

Lloyd's Hymn Books, each \$2.85 postpaid,
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Editor

ELDER T. FLOYD ADAMS
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COMMENTS ON ISAIAH 66:6,7,

Dear Elder Adams,

Inclosed find money order for renewal of my Landmark, which I enjoy so very much. I wish you would please submit comments on the 66th chapter of Isaiah, verses 6th, 7th and 8th. I would especially like to have an explanation of the 7th verse.

Yours in Christ, hope,
Mrs. J. A. Levines
1124 Stewart St.,
South Norfolk, Va. 23506

The sixth, seventh and eighth verses of the sixty-sixth chapter of Isaiah, reads as follows: "A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to His enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation

be born at once? for as soon as Zion travailed, she brought forth her children."

Before we proceed to make any comments on this portion of God's word, we will take into consideration the source and occasion of this quotation. These words were spoken by the mouth of the prophet Isaiah several hundred years before the coming of the Messiah. God made His will known to His holy prophets in the law dispensation. These things were to be fulfilled in the gospel day. It is recorded, "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; — "Heb. 1:1, 2. The expressions, Sundry times and Divers manners, mean various times and separate or occasional manners. God not only spoke to Isaiah, but He spoke to all of His holy prophets. They foretold of the coming of Jesus, who was concealed in the law and revealed in the gospel.

The Israelites were once the favored people of God, but they departed from the law of Moses and worshipped idols, as well as living creatures. Year by year they made sacrifice offerings, all of which were to come to an end at the coming of Jesus. "For Christ is the end of the law for righteousness to everyone that believeth." Rom. 10:4. This is still true, for those who know not Christ in the pardon and forgiveness of their sins and have never yet felt themselves to be convicted sinners be-

fore God, believe that salvation is optionary with the creature and is therefore a matter of choice with him or her depending on whether or not he or she accepts Christ as his or her savior. Therefore their worship is not the true worship of God, but the law of worship of the flesh or the law dispensation. See Isa. 8:20, which reads as follows: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Christ is "This Word" here spoken of. So if they speak not according to Christ, it is because there is no light in them, but if they speak according to Christ, to His testimony, to His law, it is because there is no light in them, but if they speak according to Christ—His righteousness, His salvation, His love and power, it is because there is light in them, for He is the Giver of every good and perfect gift and He is the God of our salvation. See I Chr. 16:35 and Psa. 65:5.

It was timely that God spake by the mouth of His prophet and said. "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 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 His word." Isaiah 66:1,2. God, the Father, purposed that His Son Jesus should fulfill His law. This HE (Jesus) did by sacrificing His own body. He

fulfilled the law and brought in an everlasting righteousness for the chosen vessels of His mercy. Any sacrifice offering would be as the prophet said: "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation as if he offered swine's blood; He that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in abominations." Isa. 66:3. The representative heads of the Jews despised Jesus. They rejected Him and His followers. They cast His followers out of their synagogues. This they did for the blind man, the one whose eyes Jesus opened. They pretended that what they did was to the glory of God. They devoured widows houses and for a pretense made long prayers.

The Lord shall appear for those who were and are so ill treated by the Scribes and Pharisees. His appearing will be for their joy, but shame and contempt for their enemies. See Isa. 66:5. Many prophets foretold of the destruction of Jerusalem and the temple by the Roman army. Here the Prophet said: "A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to His enemies." This was future pophecy of what would be heard when their city would be besieged and their temple torn down. Surely this would be a time of noise. A voice from the city, a voice from the temple. This would be a time of shaking, trembling and confusion. On the one hand it would be a time of sorrow and dis-

tress for the inhabitants of Jerusalem but joy to those who captured the city.

Our sister said, she would especially like comments on the seventh verse. So with such ability as the Lord favors me with, I submit accordingly to her and my readers. "Before she travailed, she brought forth; before her pain came, she was delivered of a man child." To me this appears to have reference to the birth of Christ: and there is also a striking comparison of the conversion of Christ to the Gentiles in the gospel day. And then to the return of the Jews to Christ: "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children."

About the time of the birth of Christ or some years before, the Jews who were the favored people of God, became a stiff neck and rebellious people, and when Christ was born they denied that He was the Son of the living God and they still deny Him, So God turned to the Gentiles and they were grafted into the good Olive Tree, which was Christ, however God plainly tells us He will return to the Jews before the end of time, His own people. In Luke 21:24, Christ made reference to this occasion. He said: "And they shall fall by the edge of the sword, (meaning the Jews) and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This happened as this

scripture stated, and will continue "Until the times of the Gentiles be fulfilled." Then Christ will return to the Jews. Paul also spoke of this occasion in Rom. 11:25. 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." When "The fulness of the Gentiles be come in," my understanding is that Christ will return to His own people, and perhaps "A nation will be born at once." "For as soon as Zion travailed, she brought forth children."

The church is compared or likened unto a woman that is with child. Her pain was scarcely felt in some cases, before her children were born. This was true of the Hebrew women when they were in Bondage in Egypt. They brought forth before the midwives came in unto them. The Lord apparently provided that it should be so, because The Wicked King (Pharoah) passed a decree that the midwives should kill the male children, "but if it be a daughter, then she shall live." The midwives disobeyed the command of the King, and when they were rebuked by Pharoah, The midwives said unto Pharoah, "Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them." The Hebrews or Israelites were fruitful and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. The King observed this and he sought means

of burdening them. Therefore the Egyptians set over them taskmasters to afflict them with their burdens. But the more they afflicted them the more they multiplied and grew, so the King sought to destroy their male children to prevent their increase. The many burdens and afflictions finally led to the departing of the Israelites from Egypt. Certainly God had a great purpose in causing this difference. It was evidently to preserve the Hebrew offsprings from the cruel hand of Pharaoh.

This is a beautiful type of the spiritual seed of Christ who are born of the Spirit of God. They, like the natural seed of Israel, who were hated by Pharaoh, were hated by the Egyptians. Jesus Himself, was despised and rejected by His kindred after the flesh. He was born of the lineage of Jude. It is recorded, "He came unto His own (meaning His own people) 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 believeth 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 1:11-13.

Jesus was a poor man. He was born of the Virgin Mary. Born in the least city — Bethlehem — in Judah. He was cradled in a manger. Thus it is recorded, "Before she travailed, she brought forth, before her pain came she was delivered of a man child." He said of Himself, "The foxes have holes, the birds of the air have nests but the Son of man hath not where to lay His head." The chosen of His

grace are poor in spirit. With the beginning of the gospel church the numbers were few. About one hundred and twenty. See Acts 1:15. After this, three thousand were added See Acts 2:41. Then five thousand were added, See Acts. 4:4. Then believers were the more added to the Lord, multitudes both of men and women. Acts 5:14. This was the marvelous work of God in bringing many sons and daughters to Zion. This being so sudden and the great number which was added to the gospel church in so short a time was the beginning of the fulfilling of the prophet who said, "Who hath heard such a thing? who hath seen such things, shall the earth be made to bring forth in one day, or shall a nation be born at once? for as soon as Zion, (the gospel church) travailed, she brought forth her children." Isaiah 66:8.

It appears that this prophecy embraces the spiritual seed among the Jews who will be brought in, the beginning of which will be when "The fulness of the Gentiles be come in." Paul, speaking to the Gentiles, 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. Israel became a dispersed nation at the destruction of Jerusalem. A few as compared with the many believed in Jesus Christ. The greater number rejected the Messiah and the doctrine which was taught by the Apostles. It is recorded, "Then Paul and Barnabus waxed

bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. 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. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region." Acts 13: 46-49.

Notwithstanding, the Jews rejected the word of God, yet God has a spiritual seed among them that will be brought in, in the latter day when the fulness of the Gentiles be come in. Paul said, "So all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is My covenant unto them, when I shall take away their sins." Rom. 11:26,27. The gathering together and bringing in again of the Jews was prophesied by David; "Oh that the salvation of Israel were come out of Zion: When the Lord bringeth the captivity of His people, Jacob shall rejoice and Israel shall be glad." Psa. 14:7.

Those things which God spake by the mouth of His holy prophets, will in due time be fulfilled. It is our belief that much of this prophecy has been and is being fulfilled in the gospel day, and that which remains to be fulfilled, will surely

come to pass at the appointed time of God.

T. F. Adams

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Editor

OBITUARY OF BROTHER W. LESTER THOMPSON

Having no right to question God's will, it is with fear and sadness that we attempt to write of the loss of our dear brother, W. Lester Thompson who was born February 13, 1925 and departed this life January 19, 1966.

Brother Lester, as he was known to his brethren was married to Sister Myra Jean Morgan and they lived happily together for nineteen years. To this union was born one son, Mel, and two daughters, Quinlan and Lisa, all remaining at his home place. Besides his wife and children, he leaves to mourn their loss; his mother, two brothers, two sisters and a host of Brethren and Sisters in the church along with many friends and neighbors.

For many years before offering himself to the church, Brother Lester's walk in life was evidence of that great light that God has commanded his children to let shine that others may see their good works and glorify their Father which is in heaven. If one has this light, there is no way to prevent it from shining. It would not be a light if it did not shine.

We feel that Brother Lester worked out his own salvation with fear and trembling which God had worked in him both to will and to do of His good pleasure. He was received into the fellowship of Old Union Primitive Church Saturday before the second Sunday in September, 1963. After he related a sweet experience, he was gladly received and was baptized the following day by Elder C. T. Harward. The church saw him as a man of honest report, full of the Holy Ghost and wisdom, they then agreed to appoint him over their business by ordaining him a deacon a few months later, December 29, 1963. Until his death, he was blessed to faithfully fill his seat with the boldness of a lion, yet with the humbleness of a lamb, having the care and welfare of each and every member at heart. He was a firm believer in the doctrine of salyation

by grace, and we would often hear him say, "But by the grace of God, I am what I am."

God having loved His own before they were yet born into this world, we believe that our dear brother's labor and battles were not in vain. Feeling that in his final moments, even at such an early age, he could say as did Paul, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only but unto all them also that love His appearing." 4:6-8.

Funeral services were held at Old Union Primitive Baptist Church by his pastor, Elder Calvin T. Harward, and Elder T. Floyd Adams. His body was laid to rest beside his father's grave in the Thompson Cemetery on Route two, Smithfield, N. C., to await the coming of his Lord to be gathered with the saints and carried home to part no more.

Therefore, be it resolved: That a copy of these resolutions be placed on our church records, a copy sent to the family and a copy sent to Zion's Landmark for publication.

Done by the request of the church at Old Union in conference, June 11, 1966.

Humbly submitted,
Elder Calvin T. Harward,
Brother Gilbert Thompson,
Committee
Sister Myra Jean Thompson

OBITUARY OF SISTER LYDIA B. HORNE

By request of her husband, I will endeavor to write a brief notice of the life of our dear Sister Lydia B. Horne. Sister Horne was born January 28, 1884, daughter of the late Martin and Serena C. Manning. She grew up in Duplin County and lived in the same community all of her life and passed away April 2, 1966, at Kenansville Hospital. She was married to Brother Johnny W. Horne April 3, 1913, who survives her.

She leaves to mourn their great loss, her husband, one sister, Mrs. Hattie C. Horne, one brother, Fowler Manning, both of RFD, Richlands, N. C., several neices and nephews and a host of friends and neighbors. She was the mother of two boys, one passed away at the age of four years and the other passed away at the age of twenty-three years. She united with the Primitive Baptist Church about 1950, and was baptized by the late Elder R. W. Gurganus. She lived a noble christian life and was held in the highest esteem by the brethren and sisters and friends.

Sister Horne was a strong believer in salvation by grace and was faithful to attend her church meetings as long as she was physically able, and did so much enjoy having

the brethren and sisters visit in their good home. We miss her so very much but we have been made to feel that our loss is her eternal gain, and that she is now sweetly sleeping in the Paradise of God peacefully awaiting the coming of the Lord and Savior to call her from the sleeping dust, when she, together with all the redeemed family of God shall be raised and fashioned like unto the glorious son of God and wafted home to that great and eternal City, whose maker and builder is God, there to dwell with Him forever.

Our deepest sympathy goes out to her dear bereaved husband and all of her loved ones and may the Father of all of our mercies lead and guide them and reconcile them to His divine will and lead them in paths of righteousness for His Name Sake.

Sister Horne's funeral was conducted by Elder Horace Bryan and the unworthy writer. Her body was laid to rest in the family cemetery, the floral array was profuse and beautiful and a large congregation was in attendance.

Written by one who was given to love her as a dear Sister in Christ.

(Elder) J. B. Pollard

OBITUARY

Elder R. H. Payne, the son of the late William and Elizabeth Surratt Payne, was born June 9, 1888 in Surry County, Mt. Airy, N. C. and departed this life October 22, 1955, making his stay on earth seventy-seven years, four months and thirteen days. His funeral was conducted at Little Vine Church, Sylvanus, Va., by our pastor, Elder J. S. Sechriest, assisted by Elders A. C. Bonds and J. D. Wade. His remains were laid to rest in the family cemetery at Barren Springs, Va.

On October 31, 1907, he was united in marriage to Miss Cora Graham. To this union was born eight children, one preceded him in death several years ago. Fouty-one grandchildren and twenty-one great grandchildren also survive.

On October 23, 1915, Elder Payne was received into Charity Primitive Baptist Church of Wytch County, Va., by experience and baptism. He was baptized by the late Elder Floyd Bunn, and on July 23, 1927, he was ordained to the office of deacon. In 1945 this church was consolidated with Little Vine Church due to the deteriorated condition of the building and the small number of their membership. Brother Payne faithfully served as a deacon of Little Vine until he felt that he could no longer resist a call to the ministry. Therefore on October 9, 1954, he was liberated to speak and was ordained to full work of the ministry on July 9, 1955 and on

this same day he was called to serve in a dual capacity as pastor of our church with Elder J. S. Sechriest, where he continued as such until February, 1965, when his affliction disabled him from further service.

Elder Payne contended for the faith that was once delivered to the saints. He was a strong believer in the doctrine of salvation by grace, he served his church regularly and visited several sister churches of our faith and order. He is greatly missed by our church and all who knew him. Sister Payne, his devoted wife, being at his bedside when he drew his last breath, said he died with a beautiful smile on his face and he was looking up. Therefore we believe he fell asleep in Jesus, that blessed sleep from which none ever wake to weep, 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. He was a loving husband and kind father to the children.

Whereas, it has pleased the Lord to remove from us our beloved servant. We feel that our loss is his eternal gain. We, the church at Little Vine, with its pastor Elder J. S. Sechriest, desire to extend to the bereaved family our sincere heart felt sympathy and commend them to the loving, tender mercy of Jesus, who is able to comfort them.

Therefore, Be It Resolved: First, that a copy of this obituary be placed on our church record; Second, that a copy be sent to the family and one sent to Zion's Landmark for publication.

Done by the request and order of the church in conference, Saturday, March 12, 1966.

Elder J. S. Sechriest, Mod.
Bro. O. L. Surratt, Clerk
Sister Cordelia Surratt)

Committee

Brother O. L. Surratt)
Assisted by:
Bro. Ralph Payne
Sister Cora Payne

OBITUARY
SISTER PEARL HORTON

Sister Horton, a daughter of the late R. M. and Mary Whitfield Allen, was born October 13, 1892 and was called (we feel) to a higher order of life on October 24, 1965.

Sister Horton was married to John Horton November 26, 1911 and is survived by her husband and three children: Mrs. Mabel Horner, Mr. Douglas Horton, of Hurdle Mills, N. C. Route 1, and Mrs. Carr Holeman, Roxboro, N. C. Route 4; Her stepmother, Mrs. Oleina Allen, Roxboro, Route 4, N. C., five brothers and nine sisters also survive.

Sister Horton was blessed with a kind and lovely disposition, always putting her family, her church, brethren, sisters and friends foremost in her mind. It was this love for others that reminds us of the scripture: First John, fourth chapter, and nineteenth verse: "We love Him because He first loved us." God began a good work in her heart at an early age that could not be hid. She joined Flat River Primitive Baptist Church on April 1912, and was blessed of God to live humbly, faithfully and sincerely, never questioning the will of God. This was seen and felt all through her life by the many friends and loved ones that survive.

We were privileged to visit Sister Horton several times during her last months of illness. Each visit was edifying to see and feel the love of God manifested in her sweet face and conversation. She loved the Doctrine of Salvation by grace and never, in all her trials and afflictions, did she doubt that God was ruling and bringing to pass those things and that which He had purposed before the beginning of time.

Sister Pearl's husband was carried from her bedside to the hospital and a few weeks before her death. He was never able to return home and died four days after her death. John Horton was a good provider for his family, and we feel he believed the same truth that Sister Horton loved. He was always ready, willing, and did many times help with the welfare of the Church and Association. He lived faithfully to his family, was a good neighbor, a willing man to help in a time of need.

Funeral services were held for Sister Pearl October 30, 1965, by her pastor, Elder L. P. Martin, assisted by Rev. Ben Berry at Flat River Church. They are now resting side by side in the church cemetery to await the Glorious Resurrection.

We have lost a dear Sister, and friend and to the loved ones surviving, we extend our sympathy and may it be God's will to reconcile each of you. May we all be given a heart and mind to bow in humble submission to His will.

Written by order of Flat River Primitive Church in conference.

Elder L. P. Martin, Moderator.

Written by:
Brother Bernard Whitefield
Sister Rosa Blalock
Sister Carrie Martin

OBITUARY

In memory of our dear Brother, Robert Neathery, who was born May seventh, 1912 and passed away May 24th, 1966, his stay on earth being fifty-four years and seventeen days. He leaves to mourn his death, his wife,

Sister Reba, two sons and three daughters who looked after him very faithfully during his illness.

Brother Neathery united with the Church at Flat River the fourth Sunday in November, 1965, but he was not able to be baptized due to his affliction. It was not in the council of Almighty God that Brother Neathery's desire to be baptized by water be realized, but we believe that he was indeed baptized with fire and with the Holy Ghost, which is the only baptism essential to eternal life.

By the grace of an all-wise God, Brother Neathery manifested his belief in salvation by grace, confessing the weak and helpless condition of man and the power of God. God in His love and mercy did cause His love of the Church-His people-to be felt who were the chosen of God. This great love is often felt even in the trying hours of affliction. Job said: "Though He slay me, yet will I trust Him . . ." Job 13:15.

His funeral was conducted at Flat River Church by his pastor, Elder L. P. Martin and Elder Jack Hawkins. He was laid to rest in the Church cemetery, there to await the morning of the resurrection when Jesus shall come again and carry His children home where all will be peace and love forever.

It is our desire that God reconcile Brother Neathery's loved ones to His Sovereign will. John, the Revelator said: "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 4:13.

Done by order of Flat River Church in conference, June 25th, 1966.

Written by:

Sister Evana Wagoner
and

Sister Inez Rogers

Elder L. P. Martin, Moderator
Johnnie Oakley, Clerk

BLACK CREEK ASSOCIATION

The Black Creek Association will convene the Lord willing, with Creech's Church, Johnston County, N. C., beginning Friday before the fourth Sunday in October and continuing through Sunday.

Creech's Church is located near 42 Highway. Those coming from the west on No. 42, come to intersection of No. 39 Highway, pass the crossroad, go about ½ mile and turn right. The church is in sight on your right. Those coming from east turn left just before getting to No. 39 Hwy., there will be pointers.

We invite all lovers of the truth to come

and be with us and especially the ministering brethren.

L. G. Erantley
Association Clerk

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

MEETING AT PIERCE'S CHAPEL

Please Publish in the Landmark that Pierce Chapel Church, the Lord willing, will hold a fifth Sunday Meeting in October, on Sunday only. The Pierce Chapel Church is located about one mile from Silver Valley School, on Old 64, near Lexington, N. C.

All lovers of the truth are invited and a special invitation is given to our ministering brethren.

Chester Taylor, Deason

LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Helena Church, Saturday and Fifth Sunday in October. Elder Jack Hawkins was chosen to preach the introductory sermon, Elder L. P. Martin, alternate.

All lovers of the truth are invited to meet with us, especially the ministering brethren.

Clyde Satterfield, Union Clerk

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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NO. 22

**ECCLESIASTES
CHAPTER 5**

Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that do evil.

Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God in heaven, and thou upon earth: therefore let thy words be few.

For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words.

When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.

Better is it that thou shouldest not vow, that that thou shouldest vow and not pay.

Suffer to thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

For in the multitude of dreams and many words there are also divers vanities: but fear thou God.

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.

Moreover, the profit of the earth is for all: the king himself is served by the field.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. This is also vanity.

When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A FRIEND COMFORTED DURING SORROW

Dear Brother Floyd
and Sister Pauline,

I have often thought of writing you before now, but for some reason I have not done it. It has been almost four months since Lester's death and ever since I have had a mind to write you and try in my weak way to express how much I feel like God has reconciled me and the children to our loss, and yet we have not lost him. I feel he was given to us by God for a while, here on earth and he is now resting with his Father. We mourn for not having him here in the flesh with us but oh what a comfort God has given us to feel he is with Him and we hope, waiting for us to meet him. I hope and pray that some day God will bless us to that end.

God has been so merciful to me! such a sinner as I am! that I cannot understand why He has been with me during my sorrows, made me to feel Him near unto me, feel His strenght and His love. Oh, without this I could not have gone on! It has been a sorrowful time, yet a wonderful experience, because our merciful Father has caused me to feel His wonderful power and without His presence to reconcile, console and strengthen me, my burden would have been too great and I could not have gone on.

The children and I have been made more reconciled to Lester's death, than we ever felt that we could before it happened. God has shown us His power and I feel that it was God's will that He call Lester from us. King Nebuchadnezzar, through suffering, was humbled before God and brought to say: "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?" Through tribulation, we learn 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. See Rom. 5:3-5.

Lester passed away at such a young age! (forty years) but I feel that he was a blessed person. God gave him a love for the church, years before he was blessed to ask for a home at Old Union in September, 1963, and in three months the church recongnized the gift or qualifications of a deacon in him and ordained him as such. I feel that God blessed him to perform his duties in this capacity until his death, but he felt very unworthy in this service. It was his pleasure to attend church regularly. He enjoyed the love and fellowship of his brethren and sisters,

and all who knew the truth, whether members or not. It meant so much to him and still does to me, to have them come and be with us at Old Union and our home. As Elder Dunbar said at the Bear Creek association: I feel there is nothing in me to cause our brethren and sisters to want to come and visit in our home now. When Lester was living, I could understand why, but now I feel so helpless trying to entertain our dear brethren, sisters and friends. They have meant so much to me and yes, I feel someone has prayed for us, the visits, letters and telephone calls from our dear ones. Except for these encouragements, I do not know what we would have done. I thank God. I hope, for giving them a mind to remember us in so many ways and on so many occasions, and may it be His will to continue to remind them of our loneliness and our need of their fellowship, and love which can be manifest even by letter or card. We hope however, it will be manifest often by their presence, or a call. It is such a comfort to us to visit with those whom Lester so enjoyed; and to know they are thinking of us and are interested in our welfare, means more than words can express.

The children and I enjoyed a sweet and comforting letter from Elder Sam Gilbert. He did not learn of Lester's passing until much later. In his letter, he expressed my feelings much better than I can. May I quote a few sentences of his letter? "Sister Myra Jean, I cannot say I know how you feel. To you he was a

husband. One given you by the gracious and loving Father, to lean upon, to look to, in time of trouble and disappointment. To you he was two fold — a husband and a brother in Christ the Savior. When material things were needed, he was able to provide. When doubts and fears arose within and around you, and you felt alone in the world, without God and without friends, he could understand and no doubt many times he was able in the understanding the Lord blessed him with, express words that were comforting to you in hours of Spiritual need. Sister Myra, though you are now surrounded and engulfed in grief and sorrow by reason of the passing of one you loved so dearly, but the same God that called him away is able to comfort you in these dark and lonely hours."

It was such a comfort to read Brother Gilbert's letter, as well as others we have received. God has given others a mind to write the sweetest, most comforting letters and they seem to come when I need them most. I wish all could read them. It is a comfort to know the same God that called him away will look after us and comfort us. It is so lonely at times and burdens are so heavy, but I feel He will not put on us more than we can bear. The Apostle Paul said: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it," 1st. Cor.

10:13.

We had so much love and happiness together in the nineteen years of our married life. God blessed us with three wonderful children. They are such a comfort to me, and especially now, and so much company. As I told the children, we have lost so much, yet we have been blessed so much more than some. We have so many lovely, and wonderful memories. God has given us so much for which I feel so unworthy!

Brother Floyd and Sister Pauline, I hope in my weak way, I have been able to tell you and the dear brethren, sisters and friends a little about how I feel. I want them to know we appreciate so much, their kindness, prayers, expressions of sympathy, visits and all they have done during the occasion of Lester's death and since. May God give them a mind to visit us and write as often as they have a mind to. We need them. If you can find room in the Landmark to express our feelings, I would appreciate it and yet I feel so unworthy to take up any space. You have so many worthy items to print.

May God bless you both, you were so comforting during Lester's death. Brother Floyd, you and Brother Calvin (our pastor) were so blessed to speak comfortingly at the funeral. I have never experienced anything like it. Brother Calvin and his family had become so close to Lester and all of us and we to them, that it took the power of God to enable him to speak at all and I felt that God blessed you and him through His

power to be able to comfort us. Lester thought so much of you and was blessed to enjoy your visits to our home and to our church. Brother J. M.'s. prayer at the grave was also very comforting. I was glad he could be there.

May God continue His blessings on everyone. When down so low, may you all be given a mind to pray for us. God bless you.

An unworthy sister,
if one at all
In hope and fellowship,
Myra Jean Thompson,
R. F. D. 2, Smithfield, N.C.

FEAST AT OLD UNION CHURCH

Dear Brethren and
Sisters in Christ,

It is with humility and thankfulness that I undertake to put in writing the feast we were blessed with last Sunday at Old Union Church. The sweetness and beauty that we enjoyed and rejoiced in, is too much for me to tell, unless God gives me the words to reveal its beauty. The minister who was so blessed to feed the people of God who were present, used this passage of scripture for a text: "Honor Thy Father and Thy Mother, that thy days may be long upon the earth."

He was impressed to inquire: "Who is my Father and my Mother?" Then he went back to a dream which he had several years ago, when the heavens were rolled back like a scroll, and he was as a child, at the feet of Jesus. Jesus took him and placed him in the arms of His Bride. Then he felt that God is the Father and the

bride which is the church, is the Mother. When we are enabled to realize and see this picture with depth and understanding, it brings joy and peace.

Now in the types and shadows, we see the church. The children of God find comfort in the scriptures, when they are blessed to witness with them and rejoice in them.

We know that God's children are referred to as Lambs, as sheep, and they are also spoken of as a remnant; as trees, vines and branches. Jesus said: "The tree is known by his fruit." Matt. 12:33. He also said: "—Every idle word that men shall speak, they shall give account thereof in the day of judgment." I believe the children of God know the truth of this statement, for surely they give an account thereof, while they are here on earth. We know when we speak unbecomingly or say that, that we should not say and our hearts literally ache with remorse and pain, and we are made to beg God for forgiveness and guidance, and restraint. With us the day of judgment is here, it is the day of judgment when we feel to beg forgiveness because we know we have committed wrong and we feel so guilty and naked before God. We cry, O Lord, forgive and keep me from evil.

Jesus also said, "Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what we shall put on. The life is more than meat, and the body is more than raiment. 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 clothe the grass, which is to day in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:22-32.

When we are enabled to realize how dependent we are for everything, and that He has so devotedly promised that our needs will be taken care of in Him who knoweth all things and who doeth all things, our hearts are filled with gladness and thanksgiving. We can then enter into that rest which He had so rickly prepared for us. O what a glorious thought!

Last Sunday was communion time at Old Union and Elder Harward said, as he broke the bread, "If the Spirit of God is here, we will commune, otherwise it will be just a formality."

I believe the broken bread is a type of the body of Christ, and the wine is a type of His blood. "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. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." I Cor. 11:23-29.

The lives of the children of God are filled with one cross after another. We are so contaminated with sin in these bodies of ours and our lives are so filled with sinful acts that much of our time we go mourning and groaning, begging for mercy; desiring as Ruth of old did of Boaz when she was at his feet: "— spread therefore thy skirt over thine handmaid; for thou art a near kinsman. And how we do want to hear His voice say as Boaz said unto Ruth: "Blessed be thou of the Lord, my daughter. — And now my daughter: fear not; I will do to thee all that thou

requirest: for all the city of my people doth know that thou art a virtuous woman." See Ruth 3:9,10-11.

Our communion is a type of the death and resurrection of Christ, our Savior — the bread feeds and the blood cleanses.

Humbly submitted,
Mable Hager
Four Oaks, N. C.

A LETTER FROM A FRIEND WHO ENJOYS THE LANDMARK

Dear Mr. Adams,

I am a little late in renewing my subscription, for I enjoy it more than words can tell. Sometimes I read the experiences printed in the Landmark and I feel like I am the one whose experience I am reading, for they are so often almost the same as mine. I was brought up by an Old Baptist family and I love what they preach, and I love to go to hear them. I sometimes want to be with them so badly, but I do not have this opportunity very often. In reading the Landmark sometimes it fills my hunger for the time being.

I feel as little as anybody can feel, I believe. You knew my grandmother, Mrs. Lee Hill, she was a good woman and she was a strong believer in the faith. She never manifested her despondent feelings. She was always ready to smile and she seemed to love everybody.

I fear I am wasting your time. Thanks again for continuing my Landmark.

Mrs. Wilma Elliot
R. F. D. 4, Box 125
Oxford, N. C. 27565

Zion's Landmark

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

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THINGS OF THE SPIRIT

Dear Brother Adams,

I will appreciate it very much, if you feel to do so, if you will give your version of the meaning of Matt. 7:24 through 27, in Zion's Landmark. This text is often used by those who do not accept our interpretation of some very important scriptures. Please pray for this poor unworthy worm, when at a throne of grace.

I am, I hope a brother, although I cannot see any good in myself.

Ben B. Barton
Dexter, New Mexico
88230

The verses on which our brother request my comments, read as follows: Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell not: for it was

founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the wind blew, and beat upon that house: And it fell: And great was the fall of it." Matt. 7:24-27.

Before commenting on this portion of God's sacred word, it is well to consider that the meaning of the words spoken by Jesus Christ is spiritual and cannot be understood by the carnal mind. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Jesus said, "—the words that I speak unto you, they are spirit and they are life." Jno. 6:63.

It matters not how well a man may be educated in the letter of the law or how much natural wisdom he may possess, he will never be able to understand the things of the Spirit, until he is born of the Spirit of God. We have an example of this in the person of the Pharisee whose name was Nicodemus. If any natural man could have understood the words of Jesus, it is most certain that it would have been Nicodemus for he was a ruler of the Jews, and well versed in the letter of the law, but his natural learning did not prepare him to understand the words of Jesus who said, "Except a man be born again, he cannot see the Kingdom of God." Jno. 3:3.

All scripture is given by the inspiration of God and can only be understood as it is revealed by the

Spirit of God.

The verses of which our brother has requested my interpretation, were spoken near the end of Jesus' sermon on the mount where he taught His disciples. After this, Jesus spoke many things in parables, and He said unto them, "Have ye understood all these things? They say unto Him, Yea, Lord." Matt. 13:51.

Beginning with the 24th verse of the seventh chapter of Matthew, Jesus said, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." There are two kinds of hearers. One of them hears with an external or natural ear, and the other hears with the spiritual ear, and the natural too. Therefore the first can apply only the natural meaning, but the later is enabled to apply or see the spiritual meaning because it is their experience. Those who are born through the law and not through the righteousness of faith are external hearers. Those who are born through the righteousness of faith are both external and internal hearers. Paul said, "The promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

The Scribes and Pharisees heard the words of Jesus, but the word preached did not profit them, because what they heard was not

attended by faith. 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. Paul said further, "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 dilligently seek Him." Heb. 11:6. Those who were diseased with natural afflictions and came to Jesus by faith were healed of their infirmities. Of this, we have many examples. I will record a few. The Leper said, "Lord, if Thou wilt, Thou canst make me clean." Jesus put forth His hand and touched him, saying, "I Will; be thou clean, and immediately his leprosy was cleansed." Matt. 8:2,3.

Two blind men followed Him crying, and saying, Thou Son of David, have mercy on us, and when He was come into the house the blind men came to Him: and Jesus saith unto them, "Believe ye that I am able to do this? They said unto Him, Yes, Lord. Then touched He their eyes, saying, According to your faith, be it unto you. And their eyes were opened." Matt. 9:27-29. The woman that was diseased with an issue of blood for twelve years and spent all her living upon physicians, and was nothing bettered, but rather grew worse, said within herself, "If I may touch His garment I shall be whole." She touched the hem of His garment and immediately the issue of her blood stanchd. Jesus said, "Daughter, be of good comfort: Thy faith hath made thee whole; go in peace." Luke 8:48. :

Necessity is the moving cause of those who come to Jesus. Jesus Christ is the foundation. He is the chief corner stone. "For other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. 3:11. Those who came to him by faith are compared to a wise man who built his house on a rock. The rain, storms, floods and wind have no effect upon this house. It is founded upon the rock. Even so those who are in Christ Jesus are steadfast and unmovable. Their hope is anchored in Jesus Christ. They are not carried about with every wind of doctrine, nor by the sleight of men and cunning craftiness, whereby they lie in wait to deceive. See Eph. 4:14. The billows and waves may become boisterous at times but the rock is not moved. It is well expressed by one who said, "It is not your rock that ebbs and flows, but your seas." David said, "Have mercy upon me, O God, according to Thy living kindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me." Psa. 51:1-3.

A wise man will dig deep into the ground to find a firm foundation on which to build. Even so, those that possess faith dig deep into the scriptures of God's sacred word of which Paul said to Timothy: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known

the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 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." II Tim. 3:14-17.

The Bereans were diggers and searchers into the Holy scriptures. They did not take men's word unless what they said was in accord with the sacred word of truth. Paul said that these were more noble than those in Thessalonica, in that, they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Acts 17:11. The Bereans were doers of the word and not hearers only. James said, "Be ye doers of the word and not hearers only, deceiving your own selves." James 1:22. Those who have faith are laborers in God's kingdom. They work out their own salvation, not of themselves, but they work as God works in them both to will and to do of His good pleasure. Paul said, "Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Phil 2:12, 13. Paul is an example of those who had the will to perform that which is good, but he did not have the do. He said, "For I know that in me, (that is in my flesh) dwelleth no

good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." Rom. 7:18,19.

It remains to be seen that those who work and labor in God's Kingdom are blessed to do and not blessed for doing. It is through Christ that good works are performed. Paul said, "I can do all things through Christ which strengtheneth me." Phil. 4:13.

Those who trust in their works of righteousness for life and salvation are compared to a foolish man who built his house upon the sand. The rain descended and the floods came, and the wind blew and beat upon that house, and it fell, and great was the fall of it. This is a literal fact as well, for I have seen many buildings on the sea shore that looked well and stately, from out side appearance, but they were built upon the sand. When the rain descended and the floods came and the wind blew, they were scattered and torn asunder. They were without a firm foundation. This portrays in types and shadows, all of those who build upon works of their own righteousness.

Those who trust in the law for life and salvation are on a sandy foundation. The Scribes and Pharisees are examples of those who build upon self-works. Their trust was in the law and not in the true and living God. They were void of understanding. They made yearly sacrifice offerings. They kept feast days, and observed new moons. Circumcision of the flesh was also important to them. "Certain men

which came down from Judea taught the brethren, and said, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Acts 15:1. They were ignorant of the fact that all the sacrifice offerings and the circumcision of the flesh was done away at the coming of Jesus. Jesus Christ is the end of the law for righteousness to everyone that believeth. Circumcision is of the heart and not of the flesh. Paul said, "We are the circumcision which worship God in Spirit and rejoice in Christ Jesus and have no confidence in the flesh. Phil. 3:3. Any and all foundations that men may lay and build is nothing more than sinking sand.

There is a vast difference between those whose hope is built upon Jesus Christ and those who depend upon their works of righteousness for salvation. There is a decided contrast in their experiences. The former feel to be vile, sinful and unworthy. They feel to be little and insignificant. They feel to be unworthy of the least of the blessings of God. They feel the wretchedness of their own lives. They often pray unto God, certainly not for justice, but their cry is for mercy, mercy Lord! Mercy! Pity and compassion!

These little ones never feel to be worthy of anything, but the latter ones never feel to be unworthy. They know nothing of what it is to be the chief of sinners. They have never felt to be the vilest of the vile. They have never felt to be little and insignificant. Their prayers are like unto the Pharisee who stood and prayed thus with

himself and said: "God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week. I give tithes of all that I possess." Luke 18: 11, 12. This man is the representative of the Scribes and Pharisees who were born through the law, and not through the righteousness of faith. They sat in the chief seats of the synagogues and the uppermost room at the feasts. They were proud and boastful.

The publican prayed also. His words were few. He said, "God be merciful to me a sinner. He is representative of those who are born through the righteousness of faith. The wise man and the foolish man are compared to builders and workers. The work of the wise man is in a different kingdom from that of the foolish man. The work of the wise man is in the kingdom of God. He has been redeemed from under the law. Paul said to the Roman Brethren, "For sin shall not have dominion over you: for ye are not under the law but under grace." Rom. 6:14. They have been delivered from the power of darkness and translated into the kingdom of the Son of God. See Col. 1:12-14, which reads: "—Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the first born of every creature:—"

Paul was a worker. He said, "We then as workers together with Him, beseech you also that ye receive not the grace of God in vain." II Cor. 6:1. Paul was not a co-worker, as some may affirm. He was a subordinate worker. He as well as all of those who are in Christ Jesus, works as God works in him both to will and to do of His good pleasure. "For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:13.

The foolish man is also a worker. His work is in the flesh and not in the kingdom of heaven. He is under the law. A man labors and works in the field in which he lives. If he is under the law, he labors under the law. His trust is in the law. He believes that his works of righteousness is the way of life and salvation. He knows nothing of the truth spoken by Paul who said, "Therefore by the deeds of the law shall no flesh be justified in His sight: for by the law is the knowledge of sin." Rom. 3:20. He is without a foundation, like all of those who put their trust in the law. When the temple at Jerusalem fell, the unbelieving Jews were without a foundation. The believing Gentiles had a good foundation. They were in the chief corner - stone - Jesus Christ - Paul said to the Gentiles: "Now therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles, and Prophets, Jesus Christ Himself being the chief Cornerstone; in whom all the building fitly framed

together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.' Eph. 2:19-22.

T. F. ADAMS

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Editor

THE EARTH BEGAN

The universe was once a void
Creation not begun,
Darkness engulfed all empty space
No moon, no stars, no sun.

There was no form, no place nor thing
God's Spirit was alone,
But He became concerned about
His great and glorious throne.

This God which I am speaking of
Has power that is so great,
That all the minds of all the men
Could never illustrate.

And so it was, He drew His plans,
He drew them so exact,
Like all His works and all His plans
From them man can't subtract.

His plans complete His work begun,
His words were all it took
To make the earth and oceans too,
The rivers and the brooks.

The sun, the moon, and all the stars
That light the heavens above,
The hills, the valleys, and the wind,
The raven and the dove.

All cattle of ten thousand hills,
All fish that swim the seas,
All things that creep upon the earth,
God said that they shall be.

He made the man and woman too,
He spoke and it was done,
He gave them souls by word of mouth
By power of only one.

His Majesty, the only God,
Who ever can exist,
He spoke it all, completed all,
His work was effortless.

With His foreknowledge and foresight,
He did it all complete,
Left nothing large or small undone
Its finished and complete.

He built His Church upon His Rock,
Its sturdy and its sure,
No men, no devils, nor even hell,
Can make it insecure.

Its built to house His Chosen Ones
None other can go in,
Its only for God's special guests
Those cleansed by blood from sin!

Its where there is everlasting love
And praise for the Father,
From whom all blessings ever flow
Where nothing else can bother.

That light will shine forever more,
Darkness will ever cease,
There'll be no clouds not storms up there
Just everlasting peace.

There'll be no male nor female there
Nor any nationality,
But only love and happiness
Through all eternity.

All praise and glory in that place
Will be to the Father,
That was His purpose for it all
Only praise to the Father.

No man need work to change God's mind
To make his chance any better,
Because this God which I speak of
Will not change a letter.

The book of life which God composed,
Before time began,
That book was filled-no space is left-
It cannot be changed by man.

It is upon that very thing
On which my hope is based
If not for that I'm sure I'm lost.
For my only hope is grace.

This grace which I am speaking of,
Can't be worked out by man,
'Tis given freely, debts all paid
And not for deeds of man.

If you think God is wrong in this
And He should be defied,
By whom or what can He be charged?
By whom can He be tried?

He is the only creator
Except for Him there'd be
No place, no person, nor anything,
Not even you nor me!

If all the power derived by men
Were made into one bomb,
The power of it would be much less
Than one word in one Psalm.

I hope my trust is in a God
That never, never changes,
For if not so, I'm sure I'm bound
For hell unless He claims me.

For if He left it up to man
To guide his destiny,
Then God would ever be alone
In heaven eternally!

The strength which I am using now
While I am writing this,
Was furnished by that power on high,
Don't tell me that isn't bliss.

If any good should come of this,
No credit to me is due,
For at this time I realize,
No praise is due me nor you.

I feel to be the weakest one,
The smallest of the least,
My little hope is all I have
I pray that it not cease!

If I could pray, my prayer would be
That God would keep me so
That I could thank Him for all things
For which His blessings flow.

But He is God, and I am man,
To dust I must return,
And if not shielded by His love,
My soul no joy will learn.

Because I now that I am weak,
Like leaves in storms I'm tossed,
So if my path is not assured,
This poor sinner is lost.

Written by:

Troy G. Shepherd
Nags Head, N. C.

**IN MEMORY OF MY DEAR,
WONDERFUL FATHER,
ESLIE W. WALTON**

He was just a plain, dear Father,
With a loving smile each day,
Always trying to do for others
As he journeyed on his way.

The wonderful things you did for us,
Live in our hearts and convey
The laudable, endearing impulses,
You so often seemed to say.

Inconceivably you must be present,
For in everything we do,
We feel your gentle, guiding hand,
Which helps to bring us through.

Written by his devoted daughter,
Mrs. V. E. (Walton) Legge
Raleigh, N. C.

JESUS THOU ART A SINNER'S FRIEND

At times that ray of light seems small,
It seems so far away,
Its flicker is so very dim
It seems I'll lose my way.

I walk upon this earth confused
I am so all alone
Yet, would I trade it for the world
Or for an earthly throne?

Sometimes my hope is almost gone,
I wonder if its real!
Yet, it is all that I have left
I beg its continual feel.

Sometimes my life-it seems for naught-
I wonder why so it be
And yet I know God's ways are His
And not for man to see.

Sometimes I wonder how my God
Can be so good to me,
When all I've done is sin against
That which is dear to me.

Sometimes I wonder why this God
Would have a devil here!
And then this question comes to mind-
Could that be why I'm here?

It sometimes seems if that be true,
I'm serving very well,
For almost all my thoughts are on
Paths leading straight to hell.

I am so weak and prone to sin,
There seems no hope for me,
Unless He put my name up there
Before He made the sea!

I sometimes base my hope upon
That light, though it be dim,
My hope is: that I lose it not,
Although my hope be slim.

While I remain upon this earth,
I hope that each of you
Who feel this weakness in yourselves
Will tell me what you do.

Those of you who feel to be thus,
So helpless on your own,
You are the ones I wish to hear
That your feelings are my own.

To hear you witness to these things,
They are so dear to me,
Because it brightens up that light
Which I hope is for me.

Sometimes I try so hard to pray,
But words are all I get,
So if you can please pray for me,
I need them, don't forget.

My Mind sometimes is turned upon
My father lying there,
His days upon this earth were few,
His death was very near.

I told him that sometimes I felt
That I would like to say,
Oh, thank You, God, for everything!
But weakness blocked my way.

He said: My Son, you're not alone,
For it is thus with me.
If my desire does not give thanks
I know not how it be.

It is said that we should not judge
Lest we be judged the same,
But if I know what I believe,
God's book contains His Name.

His body has returned to dust,
From that which it had come,
But memories still abide with me,
Thank God; I was his son.

Although these years have passed my by,
My memory has not dimmed;
That light is bright and I now see
God's light that shined through Him.

The above poem can be sung in the tune
of No. 141 in Loyd's hymnal.

OBITUARY

In accord with the holy will of the Almighty God, our Beloved Sister, Elizabeth Widdefield Shreve Holley departed this life after much suffering and a long illness on May 10, 1966. She was born in Pittsylvania County, Virginia, February 7, 1894, the daughter of Martin V. and Mary Hardy Widdefield. She was first united in marriage to James W. Shreve, who preceded her in death on April 3, 1941. To this union were born four sons, Lee P. Shreve; Cosby A. Shreve and Clyde E. Shreve of Danville, Va., and D. Victor Shreve of Toledo, Ohio. Two daughters, Mrs. Russell A. Ireson of Danville, Va. and Mrs. Lawrence P. Moss Jr. of Blairs, Va.

Her second marriage was to Brother Holland Holly on March 25, 1951, who passed away on October 11, 1963. Sister Holly united with Banister Springs Primitive Baptist Church on the third Sunday in September 1919. Her love and devotion to her church, her brethren and sisters, was richly manifested by her walk in life. She loved the truth and rejoiced when she heard it proclaimed. She was hospitable in her reception to her kindred in Christ. Sister Holly was the most steadfast and unwavering sister in the doctrine, I have ever been privileged to know. She believed that God is almighty, the only true and living God who does all things according to His own will and purpose.

We, the church, sadly miss her and her absence is a great loss to our body, but we do believe our loss is her eternal gain. May the Giver of all good and perfect gifts direct the steps of her loved ones by His sustaining grace. Her walk in life was a testimony of the truth she professed.

The funeral service were conducted at her church by her pastor, Elder M. C. Merriks and Elder J. G. Gardner. Her body was laid to rest in Highland Burial Park, Danville, Va.

Resolved that a copy of this obituary be made available for the family, a copy put in the church records and a copy sent for publication in Zion's Landmark.

Done by order of the church in conference, June 1, 1966.

Nat O. Giles, Clerk of
Banister Springs
Primitive Baptist Church

IN MEMORY

Sister Jenney Kate Simpson Hill was born in Patrick County, Virginia. She departed this life March 7, 1966. She was eighty-seven years, three months and five days old. She was the widow of John W. Hill who preceded her in death as of January 31, 1936. Surviving her are two daughters, Mrs. Oneal Plaster and Mrs. Charlie Biggs of Martinsville, Virginia. Six sons: Charlie S., Harry Denny, James Phillip and John Ralph of Martinsville, Virginia; Claude Simphon Hill of Sanford, N. Car., Roy Ellis Hill of Portland, Oregon, and a host of friends together with the membership of her beloved Church. Sister Hill united with Spoon Creek Church on the second Sunday in December, 1897. She was a faithful member for almost sixty-nine years. She attended and supported her church as best she knew.

Her children endeavored to make life pleasant and comfortable for her in her declining years. They have lost a gracious and loving mother; Spoon Creek has lost a faithful and devoted member and her community has lost a good neighbor and friend. We desire that the Good Lord grant us grace of humiliation and submission to His Holy Will that we may feel to say, Our Father's Will Be done.

We hope to meet her again where there is no parting nor sad farewell and in that day may we be enabled to sing our God's praises foreverlasting.

Sister Hill's funeral was held on March 11, 1966 at Spoon Creek Church by Elder Benny Clifton. She was laid to rest beside the sleeping body of her husband in the church cemetery to await the coming of our Lord; when He shall return to gather His Saints together never to part again.

Done by order of the church in conference on Saturday before the second Sunday in March, 1966.

It is the will of the church that one copy of this obituary be sent to the bereaved family, one copy sent to Zion's Landmark for publication, and one copy placed in the church records for preservation.

Written by a brother in hope,
Cletus Turner
R. F. D. 1
Bassett, Va.

OBITUARY

Sister Ella Edwards was born and reared in Edgecombe County. She was married to Jonas Edwards and was blessed with six daughters and one son. She was wonderfully blessed to have a family so devoted to her. We feel that everything that loving arms could do was done for her.

She attended the church as long as her health would permit and she would greet her brethren, sisters, relatives and friends with a smile when they visited her. We at Otter Creek Church will miss her immensely. Her funeral was held at Otter Creek Church by her paster, Elder C. L. Coker,

assisted by Rev. Raymond Sasser. Burial was in Greenwood cemetery in Tarboro.

It is agreed that three copies by made of this obituary, one for the church records, one to be sent to the family and one to Zion's Landmark for publication.

Written by Gladys Edwards
Elder C. L. Coker, Pastor
Brother J. B. Coker, Clerk

RESOLUTION OF RESPECT

It is at the request of Tarboro Primitive Baptist Church, that I attempt to write in memory of our Dear Sister, Maggie Tolston. Sister Tolston was born on January 7, 1881, and died May 21, 1966, making her stay on earth eight-five years. She was blessed to ask for a home in our church, May 2, 1965 and was received and baptized in full fellowship of the church. It was due to her affliction that she was not blessed to attend her church after being baptized, but we feel that she was present in spirit, if not in body. We feel that Sister Tolston was already a member in spirit and sentiment, years before she joined with us, as she earnestly believed in "Salvation by grace."

We, the church at Tarboro, feel that our loss is Sister Tolston's eternal gain. We feel that she is resting in peace and her trials and tribulations are over. We feel that she is awaiting the Resurrection Morn, when her Spirit shall rise to an everlasting home and we all shall be as one and be satisfied.

Therefore, Be It Resolved: That four copies of this Obituary and Resolution of Respect be made: One for the church record,

- One for the family
- One for publication in the Landmark
- One for publication in The Signs

Done by order of our June conference.
Elder D. B. Stokes, Moderator
John H. Coker, Clerk

OBITUARY AND RESOLUTIONS OF RESPECT

In as much as it has pleased our Heavenly Father to remove from our midst our highly esteemed and dearly beloved Brother Willie Smith Garrett, we, the Church of Mebane, desire to bow in humble submission to the will of God who doeth all things according to His will.

Brother Garrett, son of the late James W. Garrett and Virginia Elizabeth Taylor Garrett, was born September 10, 1890 and departed this life March 8, 1966. Funeral service were conducted at Rich and Thompson Funeral Home in Burlington, North Carolina, by his pastor, Elder Burch Wray, assisted by Elder G. W. Mill and Rev. G. W. Swinney. He was laid to rest in Pine Hill Cemetery.

He leaves to mourn his passing, his wife,

Mrs. Grace Simpson Garrett, two daughters, Mrs. J. R. Maness of Winston-Salem, N. C. and Mrs. J. S. Hurlocker of the home and one brother.

Brother Garrett united with the Primitive Baptist Church of Danville, Va. in the early twenties and after moving to Burlington, North Carolina, he moved his membership to Mebane Primitive Baptist Church, by letter, in July 1930. He was a faithful member and dearly loved the doctrine of salvation by grace and manifested this love in his daily life.

Brother Garrett is greatly missed by his wife and family, the members of Mebane Church, other churches that he visited, as well as his many friends and neighbors.

Therefore, Be It Resolved:

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

Done by order of Mebane Church, in conference, April 2, 1966.

E. Leon Gilliam, Deacon

OBITUARY

Sister Ida Frances Slaughter Watson passed away April 12, 1966, in Alamance County Hospital, Burlington, N. C., after a lengthy illness. She was born in Person County, N. C. May 12, 1883, and was blessed to live a long and useful life.

She is survived by her husband, Mr. Luther G. Watson; two daughters, Miss Gertie Watson and Mrs. Gladys W. Duggins; three sons, C. C. Watson, William A. Watson and L. G. Watson, Jr.

Sister Watson offered and was received into the fellowship of Wheelers Church at the November meeting, of 1941. It was inspiring to hear her tell her experience. Her baptism into the Old School Baptist faith was so different from the way which she formerly believed, as she felt to be as good as anyone, but the time came with her when she could not live as she desired and then she felt to be the most sinful of all creation. Her life fully demonstrated the fruit of the spirit which is love, joy, peace, longsuffering, gentleness, goodness, meekness, temperance and faith. Her devotion for her church was sincere and was proven even in her afflicted state. We enjoyed many good meetings in her home.

Her funeral was held at Wheelers Church by Eld. T. F. Adams, Eld. J. M. Mewborn, Eld. G. W. Hill and Eld. Burch Wray and her body was laid to rest in Cooper Cemetery beneath a beautiful array of flowers

Our deepest sympathy is extended to her family who cared for her so tenderly and our hope is that God will be their great comforter in their bereavement.

Done by order of Wheelers Church in conference June 11, 1966.

Humbly submitted,
Reuben Bowes
Committee

IN MEMORY OF SISTER HATTIE LEWIS

Inasmuch as our Dear Lord has seen fit to take our Dear Sister Hattie Lewis from us, we feel our loss is her eternal gain. Sister Lewis was a strong believer in salvation by the Grace of God and had a sweet hope. She attended church when it was so she could and always came in with a smile.

Sister Lewis was born July 29, 1889 and died March 8, 1966. She was married at the age of 18 to Fred Lewis and to this union were born nine children, four boys and five girls. Sister Lewis was united with the church September 5, 1959 and was baptized at 10 o'clock Sunday by her pastor, R. B. Denson.

We know that God does all things well so may we extend to the family our heart felt sympathy in their troubles and may we say, "Thy will be done."

Sister Lewis' funeral was held at Otters Creek Church by her pastor, C. L. Coker.

Done by order of Conference at Otters Creek Church.

Written by Lizzie Highsmith
Moderator Elder C. L. Coker
Clerk, J. B. Coker

OBITUARY

We, the members of Surl Church, bow in humble submission to our Heavenly Father who does all things according to His will. He saw fit to remove from this life, our beloved Sister Bertha Chandler. She was baptized July 8, 1956, and departed this life March 29, 1966, leaving to mourn her passing, her mother, four brothers and two sisters.

Sister Bertha was a devoted member to her church, a firm believer in salvation by grace "through faith and that not of yourself; it is the gift of God, not of works lest any man should boast." Her funeral was conducted by her pastor, Elder L. P. Martin, assisted by Elder A. H. Barham and Elder Harry Dagenhart. Her body was laid to rest in Surl Church Cemetery.

We wish to extend our heartfelt sympathy to the family. We feel that their loss is her eternal gain. Therefore, be it resolved that three copies of this resolution be made; one for the family, one for Surl Church, and one to be sent to Zion's Landmark for publication.

Done by order of the church in conference April 8, 1966.

Elder L. P. Martin, Moderator
J. E. Dean, Clerk
Written by Bro. Clyde Satterfield

NOTICE

Lloyd's Hymn Books, each \$2.85 postpaid,
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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 we 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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OCTOBER 15, 1966

NO. 23

ECCLESIASTES CHAPTER 5

The sleep of a labouring man is sweet, whether he ate little or much: but the abundance of the rich will not suffer him to sleep.

There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.

But those riches perish by evil travail; and he begetteth a son, and there is nothing in his hand.

As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that laboured for the wind?

All his days he eateth in darkness, and he hath much sorrow and wrath with his sickness.

Behold, that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him; for it is his portion.

Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.

For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

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Devoted To The Cause of Jesus Christ

CRUMB OF MERCY

My dear Brother and Sister Melott:

It gave me much pleasure when Carolyn told me that you were one of the first that she met when she arrived at the Valley meeting in June. Surely you must have felt some drawing love for the truth and for the brethren to travel the distance and come to the little meeting. I hope that the Lord gave you something of a crumb of mercy to warm your heart and to speak peace in your soul.

I often think of the Lord's people as prisoners; they are not free to go and to do as others are; they are hedged about and bound with chains set by His Hands; they are framed by His shalls and wills. Paul often spoke of Himself as a prisoner of Jesus Christ in his epistles to the brethren and the churches. All of his steps, and the words of his mouth and the doings of his body were bound by the chains of the Lord, and he was just as much a prisoner as if he were physicaly in chains and in stocks and within the inner chamber of the prison walls. Paul was here by experience; yes, he had physicaly experienced this very situation and condition. In Acts 16, we read of Paul and Silas being beaten with many stripes and cast into the inner chamber of the prison. It was needful that Paul physicaly pass through this experience that he might later write in his epistles

as he did. He could testify as a true witness and speak feelingly, having experienced these things naturally and spiritualy.

Now thinking of Paul as a man of like passions as you and I, what would you think passed through his mind and thoughts between the time that he was beaten with many stripes and placed in the stocks, hand and feet, and put within the inner chamber of the prison — and that midnight hour when he was heard to pray unto God and to sing His praises? Yes, what did Paul pass through spiritualy? What lessons did he there and then learn, and what of the battle that was fought within his own mind and by the Lord before his own eyes?

Remember Paul was a strong young man, Paul was educated, Paul was recognized by the authorities, Paul was one time Saul. He persecuted the very saints of God; he stood by and saw Stephen stoned! Remember that Paul and Silas had been changed in heart, and after much sufferings had become faithful to the truth of our Lord. They had ministered in Phillip; Lydia had been converted; their beginning had been promising. It would seem that the Lord would surely bless them now. Well, He did, but it was not in a way that they expected. He blessed them by bringing them into trouble and later delivering them; He

blessed the certain man by sending robbers and thieves upon him, who took all that he had and left him half dead, and then by sending the good Samaritan: He blessed Jonah by having him cast overboard and to sink to the depth of the sea, and then by sending the great fish — and on and on. He blesses you and me, by sending us into the depth to be lifted again in His mercy and that we may see and know His salvation!

Instead of sending public acceptance upon Paul and Silas, which would have been flattering to their flesh, He turned the hearts of the Phillipians hard against them, and caused them to be seized, bound and beaten with many stripes; then to be cast into prison with orders to the already hard-hearted jailor, to keep them very secure. Thus they were carried to the inner chamber, within a second and a third wall of the great prison; even more, they were bound hand and foot in the stocks!

No hand was free to rub or soothe a single wound, nor to so much as brush a lock of hair away from a sweaty brow. They could not change their strained position; they could not recline nor even rest their wounded and beaten bodies. They could do absolutely nothing for themselves; they could do nothing but be still and suffer!

What must they have thought? What must have gone through their minds and hearts as they suffered death and yet had to live on? From a little experience of my own, I will venture to say what must have passed through their minds at that time. I would

think that it was day time when they were beaten and imprisoned— just how long from that time until midnight hour, I cannot tell. When they were apprehended and beaten they could see their own way, but they had to be still until the midnight hour, which hour was dark indeed and there was no seeing nor understanding at that hour, nor up until that hour.

Oh Lord, why had this come upon us? Were we not doing Thy will? Were we not being faithful to Thy commands? Why must such humiliation and such physical death befallen us? Surely Thou hast allowed our enemies to overcome us and now, we are unable to contend further for thy truth. What can this all mean? There was a rebellion and a feeling of being forsaken by the Lord and a self-pity within their hearts. They even felt to complain that the Lord had stopped them in His own innocence. Then they began to turn their eyes on themselves. How helpless they were! They could never get free from such a prison as this — and they had not even freedom of one single hand, nor foot — not even the smallest part. The walls of the prison were dark and bleak and cold; there was no window of light in that inner chamber. Their case was indeed hopeless. Surely this is the end; surely they were faced to the wall as was Hezekiah. After a little while, after a little complaining, after a little "Being still," they must have come to the place of "helpless tears." Their cries began to be: "Lord, truly I am desperate! O Lord, I am oppressed, undertake

for me! I am in a most helpless pit." Amidst their rebellion and self-justification and earnest cries from the depth of the pit, there was heard a small voice from within them, "You really think you are in an awful and desperate pit." The answer, "O I know I am." "But really now, down deep in your heart, do you not feel that the Lord can reach you in this pit — in this depth?" The answer, "Yes, I know He can — I must know that He can, but why were we allowed to get so low, in this place?"

Thus the battle went on for some hours a battle between Paul's enemies, his flesh, and the spirit within him. Finally, the spirit saith, "Do you not think your Lord will make a way for your escape from this pit also?" The flesh had to answer, "Yes," there being still an "I do not like this, when will He save me, and how will He do it?" The voice of the spirit whispers again, "Has He come to you before and reached you and rescued you and given you a hope?" "Yes, He surely has." Again, it comes, "Has He ever, in all of your life, left you in a pit? Has He ever in all of your experience, failed to deliver you?" The flesh has to answer, "No, He had never failed to deliver me from every pit, even to this day." "Then, do you really think that He will leave you to utter despair this time?" What can the flesh answer? "No, He has always delivered me from every trouble thus far, and I must hope that He will deliver me this time also — oh I am sure He will in His own time

and manner." Faith reassures "He will!" and brings to mind all of His sweet promises. The soul trembles and melts and cries, "O Lord, why did I doubt Thee? Wilt Thou, in mercy, forgive me for my doubting and denying of Thy power and sovereignty and love."

Yes, I feel that Paul and Silas, just as many others, had to go out and face their enemy, and had to stand still and see the Lord fight His own battle and hand him the victory. The whole story of this is given in II Chron. twentieth chapter — Jehoshaphat's prayer and the answer given him. He was told that the battle was the Lord's and not his. He could not fight; Paul could not turn one little finger to help himself; truly he was bound; truly he had to "Stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem!" Then after he had stood still; after he had come to the midnight hour; he could rejoice in spite of all of his helplessness and all of his sufferings because he then and there saw the battle fought right before his own eyes and the victory won by the Lord and given to him without a move on his part. So Paul and Silas sang praises to the Lord at the midnight hour. Then they could forget the hurt of the stripes on their backs—indeed the hurts began to be a comfort and a satisfaction within themselves. The storm itself, was made to be a calm. The troubles and trials are not removed, but they are sometimes made sweet to our souls and the experience something cherished! Then when they sang praise, the Scripture says;

"— the prisoners heard them. Notice, it was the prisoners who heard them. Could the meaner men of the world hear such prayers and praises? No, it was prisoners of the Lord who heard them. And just as Paul and Silas did not run away and escape from the jailor, neither did these other prisoners run away. Dear Brother, would you run away from what you loved with your very life. Who can hear but he whose ears have been unstopped by the Lord of mercies? Again, the jailor did not kill himself, nor did he run away. Why was that? Because the Lord made him a "prisoner" also. He saw his condemnation and would have taken his life, but there came the voice, "Do thyself no harm." I think of the trial of the faith of Abraham when he was told to offer up Isaac. The knife had been drawn upward, ready to strike when the voice spoke, "Do the lad no harm!" Oh how near we do seem to come to the point of death, before life is given.

Brother Orien, I have not written the above with the feeling that I would have had if I could. I read some reference to Paul and I thought of him in the prison bound hand and foot. I considered the thoughts that must have been in his mind, and I looked up the Scripture. There was no word for what I felt in mind — my thoughts were just between verses 24 and 25. There is so much in this passage. The Jailor had to be saved; the prison had to be tumbled down; the experiences of Paul had to be enlarged for an enlarged work that was before him

to do; then the prisoners had to hear Paul's prayers and praises! The power of the Lord had to be shown in the mighty earthquake, and the works of man (the prison) had to crumble in His (earthquake) sight! Oh just so many angles, so many themes in the Scriptures! So are the multitudes of the lessons and teachings of the Lord.

I must close. I am so dependent upon the Lord to say anything. I do not feel that there is any feeling in what I have said — though it is and has been a sweet thought in my heart many times. I thought once, surely nothing could reach me; but finally after much fretting and complaining, a small voice of faith came to me in a way that I had not known, and asked me simple questions. The Spirit and the flesh were at battle within me and I could only stand by and watch the battle rage — I had to witness it, but could not turn a finger. Every question had to be admitted. No, I cannot deny His power to save, but — Yes, there was the flesh, but there was the comeback. But the spirit spoke again and again: "Do you not really think that He will make a way of escape for you? Has He not done that before? Has He ever failed you? Has He in all of your life and experiences failed one time to come to your every need?" "No, Lord, Thou hast always met my every need — always been a SAVIOR to me." Then I felt so condemned for doubting! and I wept in bitterness as did Peter for denying!

I was going to close, and I must not begin another page. I trust that all is well with you little ones up there. May the Lord look upon you in mercy and preserve and send His guardian Angel to watch over you. And may His Grace exercise your hearts and souls and cause you to persevere in His truth and thus prove that you are His disciples indeed, and that you have known Him, whom to know in life eternal.

Yours in a blessed hope and the bonds of brotherly love,
Douglas

AGAIN I HIT BOTTOM

Dear Brethren and Sisters
in Christ,

A few days ago I was in a desert land. I could not get any comfort from the scriptures nor from Zion's Landmark and I felt to say as did David: "My God, my God, why hast Thou forsaken me? Why art Thou so far from helping me—" Psa. 22:1. The time to me was a living hell, but somehow things began happening and everything began falling into place. I had done nothing to make the difference, nor could I, so I could take no credit, but I was rejoicing beyond measure. Then suddenly I hit the bottom again, if there is a bottom, and I felt I could go through the eye of a needle, so to speak. I wondered why God let such a one as I live to be so imperfect.

My imperfections seem more than I can bear, yet with all my trying, I cannot attain to anything that I can lay claim to. It seems that I cannot say the right thing nor do the right thing; then

I wonder why I am here, yet I know we do not have the right to ask why.

We want to be perfect, but we know not how to attain to perfection, for in our flesh dwelleth no good thing. See Rom. 7:18. There is a thorn in the flesh to buffet us, lest we be exalted above measure. This thorn is a blessing in disguise, yet it is a miserable experience too.

Jesus said: "For the Son of man is as a man taking a far journey, who left His house, and gave authority to His servants, and to every man his work, and commanded the porter to watch." Mark 13:34. The words "To every man his work," is evidence indeed that we struggle at our labor, but as surely as we live every man was given a work and there is no escape. God's children will perform that work in the Vineyard of God's love. Today it seemed I felt with impact this world is God's Vineyard. Everything is working according to God's ultimate plan and to the good of His children. Our hardships and trials are blessings because Paul said: "We must through much tribulation enter into the Kingdom of God." Acts 14:22. It takes it all.

He said: "Strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil." It is precious and beautiful when we are enabled to see only a little. The Prophet Isaiah said: "But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a

little, and there a little; that they might go and fall backward, and be broken, and shared, and taken."

As His people grow in grace, with each trip down to the potter's house, the transformation is made. With each trial we long to know and understand why it has to be thus. Is this not getting into the meat, because it takes the evidence that we are His witnesses, to give us strength, daily. The meat is strong food given through God's love, but we are raised to Heavenly places through the meat—spiritual strength—and living waters of God's love. "Strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil."

Jesus suffered untold agony to satisfy the law and save His people from their sins. We have to feel or experience our helplessness to be able to experience what His Love and Strength are to us. But we have to go into the desert land to appreciate the mountaintop. One servant of God said: "Each time we go up we have to come down, and we go up as many times as we come down. We just stay longer when we come down." But how could we rejoice on the mountaintop had we not traveled in the valley or the desert land.

Humbly submitted,

Mable Hager

R. F. D. 1

Four Oaks, N. C.

WAILING WALL IN JERUSALEM

Dear Mama:

Well, it has been sometime now since I have heard from you, and

I have been rather anxious for a letter from you. May be what I have been saying to you in my letters are hard for you to answer for I do not suppose you are experiencing in just the same measure as I am those things I am trying to convey to you, for I do not know how I could be interested in anyone else's calling unless I was also somewhat affected in the same way. "For what man knoweth the things of a man, save the spirit of man which is in him?" So how could you know the things I experience? Well, not that I supposed an experiencing anything that is not common to men, I wish I did not have to impose these things on you, for I do not suppose that many of my thoughts make sense to you. Such things as my saying, you have become my wailing wall in Jerusalem, etc., have a rather stupid or far-fetched sound to the world and to the things that are in the world, for such things are contrary to the will of the flesh for the pride of the flesh is such that it does not want to concede it has any need of the love of God. If we are yet glorying in the flesh, we are excluded from having fellowship with Him. For He has chosen the despicable things of the world to confound the mighty. The Apostle Paul said: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and the things which are not, to bring

to naught things that are: that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." I Cor. 1:27-31.

I had not written supposing you were in the flesh, but supposing you were in the Spirit. But God knows we are not always in the Spirit, but we are often conterwise and cannot be receptive to those things contrary to our nature. But then God knows your will concerning me, and if your will concerning me is according to the flesh, I have no hope at all of pleasing you, for I cannot hide those things wrought in me according to His will that I love the things concerning the Spirit and the power of expressive love and a free expression of my thoughts concerning Him, I cannot resist. I cannot be happy in any doubts concerning you, for I am hungry for a mutual faith with you concerning the kingdom of God, for I am not forsaking a Godly hope, although I have waged a warfare in the flesh for Peter says in the scripture, I Peter 4:1,2. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." Isaiah says: Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusal-

em, 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. 40:1,2. I am often troubled because of my sins, and am troubled because of the warfare. It is as God has judged already for He says, He will judge the great controversy concerning Sion. I get awfully weary concerning the controversy of Zion. Paul says, "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.

God speaks with assurance when He says "Cries unto Jerusalem that her warfare is accomplished. This is a great comfort to the children of God, for this was accomplished in the mind and purpose of God before the foundation of the world, but it was actually accomplished with the crucification, death and resurrection of Christ the Son of God, who satisfied the law and redeemed his people — the church — from under the curse of the law. He could fulfill it, but no human being could. So He has predestinated all things in accord with His own will, that we must be saved in accord with the same will that is made known to us who are His beloved children, making known to us that our warfare is accomplished, for Christ during His crucifixion, said: "It is finished: and He bowed His head and gave up the ghost." St. John 19:30.

I am satisfied that the warfare of God's people is to be reconciled to this finished warfare or work.

Not as flesh and blood, but spiritually speaking. Paul said: "I thank my God upon every remembrance of you, always in every prayer of mine for you all, making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that He which hath begun a good work and will perform it until the day of Jesus Christ: even as it is meant for me to think this of you, because I have you in my heart; inasmuch as both in my bonds, and in the defense and confirmation of the gospel, ye all are partakers of my grace." Phil. 1:3-7. Peter said: "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." II Peter 3:9. The Apostle Paul tells us in Ephesians 1:3,4, "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: —" When Peter said "The Lord is not slack concerning His promise, as some men count slackness; but in long-suffering to usward, not willing that any should perish, but that all should come to repentance," He had reference to a specific people. His long-suffering was "to usward," to those He hath chosen in Him before the foundation of the world. See Eph. 1:4. Certainly He was not willing that any of these

should perish, but Jesus said: "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in thy name cast out devils? and in Thy Name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity. We have no reason to believe that these were among those of whom He Peter was speaking when he said: "He is longsuffering to usward and He is not willing that any should perish." Neither do we believe He had reference "To the multitude that came forth to be baptized of Jesus," when He said: "O generation of vipers, who hath warned you to flee from the wrath to come?"

Now I do not want you ashamed of those things I have suffered, for indeed I do yet suffer because of the same for I suppose it has been, it is and will be until the end that I also might have somewhat to offer in accordance with the sufferings of His people that I might be able to proclaim the gospel of His Son Jesus by an experience conforming me unto the image of God's own elect. For I suppose it has been given me on His account to suffer shame for the things wrought in me, according to the grace of His affliction, not that I suppose anything is to be gained by me, but rather than I might also be afflicted in the same way as are all His spiritual seed. Not that I suspect myself to be crazy or insane as some suppose.

Isaiah says, "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 way-faring men, though fools, shall not err therein." Isa. 35:8. Now the world cannot know and cannot understand how it is that we are to die to those things they call wise, how can they know anything of that agony, nor can they know anything of the hope nor of the glory of sharing in that death, that death that takes away the power of self and the power of the world. We die daily, accounted as though we are sheep for the slaughter. Yea, shout for joy ye saints, for ye have overcome them, for "Greater is He that is in you than he that is in the world."

Am I overreaching my bounds? Well, if I were a member of the militant church, I believe I would feel more at liberty to express these things, but as yet, I am not, but having heard her and having seen her afar off, I am constrained by some little hope to be of her in spirit and experience, although I do not know what will happen when I ask for a home with her, provided God allows. I pray we may all be more fully reconciled to His will, trusting in His providence in all things.

Love,
Powell

REACH FOR THE BIBLE

Dear Brother Adams,

I truly hope this finds you and Sister Adams well, as for me I never seem to feel well anymore. I have been disabled for the past five years, yet the Lord has been so good to this poor sinner, I do not feel to deserve the many

blessings the Wonderful Savior has bestowed on this poor beggar.

"I have thought of an incident you told about at our Association at Ridgeway last fall, many times, which impressed me very forcibly. You said you were much exercised on a scripture one Sunday morning on your way to church and sometime before you left for church, and felt anxious that the deacons in making the preaching arrangements that morning, call on you first, since there were others ministers visiting the church that day. And as the Lord would have it, the deacons arranged for you to go first. However when you arose opened the service by hymn and prayer then took your text using the scripture you had so feasted on earlier than morning only to find that the sweetness and revelation you had enjoyed were entirely gone and instead of the joy you had anticipated in delivering the sermon you had expected to be able to present, you had to sit down in humiliation. However at the close of the service you were called on to close the meeting and in an humble cast down condition, the Lord to some extent, delivered you in sweetness and humility while speaking for a short while. And when the meeting was over the senior deacon of the church went to you and said: "Brother Floyd you were not in the right shape to speak the first time you got up, this morning, but the Lord reduced you down just right the last time."

Many times when sleep does not come, I find myself with the Bible searching for some comfort.

Sometimes I feel that if I could only be with the people that I have been made to love, I could tell them of the wonderful Savior they have and I hope I have, and the humble hope I have.

Well, I seem to be getting away from the subject on which I meant to write. You, out of the goodness of your heart, have sent the Landmark to my dear Mother free for many years, and she enjoyed it so much, until shortly before she was called away from this time world on March 8, 1966. As I visited her each day, she would ask me to read the Landmark to her. This unworthy one also enjoys it, so inclosed you will find three dollars for the next year, as I do not want to miss an issue. My address is: Tony E. Stowe, R. F. D. 3, Box 242, Stoneville, N. C. 27048

I did not intend to write so much, but come to see us at Matrimony when ever you can, and remember this unworthy one when at the throne of grace, for I feel to need the prayers of God's humble poor.

Tony E. Stowe

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Contentnea, the fifth Saturday and Sunday in October, 1966. Elder W. T. Barham was chosen to preach the introductory, Elder W. G. Pate his alternate.

The church is located on the East side of No. 42 Hwy., about five miles West of Wilson, N. C.

We wish to invite our visiting brethren, sisters and friends, and a special invitation is extended to our ministering brethren.

J. B. Williams, Clerk
225 Braswell St.
Rocky Mount, N. C.

MILL BRANCH ASSOCIATION

The next session of the Mill Branch Association is appointed to convene with the Mill Branch Church, beginning November 4, and continuing through Sunday, Novem-

ber 6th.

The church is located about six miles from Tabor City, N. C. Those coming from Whiteville on U. S. 701, turn left at the El Rancho Motel. Anyone coming from Tabor City on 701 turn right at El Rancho Motel and follow paved road approximately 3 miles to church.

M. B. Paul, Clerk

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the Church at Pleasant Hill, Saturday and fifth Sunday in October, 1966.

The church is located about one mile from Myrtle Beach, S. C., on the Old Socastee Road. Visitors coming by Wilmington, N. C., come to second traffic light in Myrtle Beach, turn right and follow road to Union. Those coming by Conway, come to first traffic light, turn right follow road to Union. Services on Saturday will begin at 11:00 A.M., and Sunday at 10:30 A.M.
E. L. Vaught, Union Clerk

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Order from:

Elder J. B. Williams
225 Braswell Street
Rocky Mount, North Carolina 27801

BLACK RIVER UNION

The next session of the Black River Union will be held with Mingo Church, the Lord Willing, the fifth Saturday and Sunday in October, 1966. The church is located about four miles South of Dunn, N. C., just off Hwy. 421.

All lovers of the truth are invited to attend, especially our ministering brethren.
Alonza Barefoot, Clerk

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

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Willow Spring, N. C. 27592

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SEVEN SEALS, SEVEN STARS, SEVEN CHURCHES

Dear Brother Adams,

We would like for you to publish in *Zion's Landmark*, your views on the 5th, 6th, and 7th chapters of Revelation. There we read of the seven seals, seven stars, seven churches of Asia, and the sealing of the servants of God.

In sweet fellowship and Christian love in Christ we hope.

Bro. and Sister Taylor
206 Homes St.
Lexington, N. C. 27292

"I saw in the right hand of Him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in the earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was

found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Rev. 5:1-5.

Who could this be but God the Father who sits upon His throne? The book which John saw was in his right hand. It was "written within and on the backside." This book appears to be the book which was spread before Ezekiel in his vision: "And when I looked, behold, an hand was sent unto me; and lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe." Eze. 2:9,10. This book was not written and put in the form and bound together like our present day books. It was in the form of a cylinder, or scroll. It was written within and without, that is, on the frontside and on the back side of the roll. This book embraced the former things from the beginning of the creation of the world, and the later things — the coming of the Messiah (Jesus Christ), who was concealed in the law and revealed in the gospel. The old testament, or law dispensation foretold of the coming of Jesus Christ, His sorrows, sufferings, His betrayal and crucifixion by the hand of cruel and wicked men. The coming of the Messiah was the beginning of the fulfilling of the prophecy of old, or the old testament. The prophets foretold the destruction of Jerusalem, the

abolition and the despersing of the Jewish Kingdom and the sacrifice offerings which were offered year by year in remembrance of sin. Jesus Christ made one offering. He laid down His life and forever put away sin by the sacrifice of Himself and brought in an everlasting righteousness to those who are sanctified and cleansed by His blood. John said: "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." I John 1:6,7.

The coming of Jesus was set for the fall of the Jews and the rising of the Gentiles. We are told in Luke 2:34, "Simeon blessed them (meaning Joseph, Mary and the young child — Jesus) 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; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed."

The Jews stumbled at the birth of Jesus and denied that He was the Christ for whom they were looking and as a nation this is still true, but the scriptures tell us, A remnant shall be saved according to the election of grace. This was what Simeon meant when He said: "This child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." The birth of Jesus was too meager. He was

what was termed mean. He was too obscure, the company He kept, and the audience that attended Him; His doctrine and miracles. The Jews stumbled at His birth, parentage and education, and at His sufferings and death; they fell, through their unbelief and rejection of Him as the Messiah. The sense is, that this child, who is the stone of Israel, is set. Both as a stone of stumbling, and Rock of Offense, for many of the Jews to stumble at, and fall and perish; and as a precious cornerstone and foundation, for the erection and elevation of others of them, to the highest honor and dignity, that shall believe on Him. The later represents the elect of God among the Jews.

Even in the experience of a Child of Grace, when Jesus sees fit to reveal into one of His, their true condition, their lost and ruined condition before Him, their vile-ness, the corruption of their nature, such are set for the fall and when it pleases the Lord to free them from under the curse of the law and wash their sins as white as snow. He causes them to know that He has freed them from all their sins and brought them into an everlasting salvation, they learn then that it was for them that "The coming of Jesus was set for the fall and the rising again of many in Israel." Through the fall of the Jews, salvation is come unto the Gentiles. Paul said: "I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people

which He foreknew. — Even so then at this present time also there is a remnant according to the election of grace.—What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.” Rom. 11:1,2,5,7,8.

Much of the prophecy had been fulfilled when this book of Revelation was revealed to John, but many things which he saw were to come to pass in the future and were therefore yet to be fulfilled. Therefore the book which John saw in the right hand of Him that sat upon the throne was written within and on the back side, that is, it contained that which had already come to pass and that which was future prophecy and was to come to pass in the future and was sealed with seven seals. The word seven is often used to denote fullness and completeness. This may have reference to the beginning or the creation of the world, the different changes, or periods of time until the end of the world. Be this as it may, the book was sealed with seven seals. No man in heaven nor in earth, neither under the earth was able to open the book, neither to look thereon. But to all spiritual things there are seven seals — completely sealed — until it pleases God to open the secret of the good things He has in store for His children.

“John wept much because no man was found worthy to open and

read the book, neither to look thereon. And one of the elders saith unto me, weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.” Rev. 5:4,5. Christ is our worthiness, without Him, we have no worthiness. Jesus Christ is the Lion of the tribe of Juda. His natural birth was of the lineage of Juda, and the root and offspring of David. Jesus possessed two natures, human and Divine, likewise is each child of grace after regeneration. It was because of His natural birth, being the son of Mary, that reference is made of Him as the root and offspring of David.

The word Lion denotes courage and strength, the prophet said: “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 40:10. The fact that His people have two natures—human and Divine — accounts for the warfare that is ever present with them. The flesh wareth against the Spirit and the Spirit wareth against the flesh. As a result of this Isaiah said: “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 further said: “Why sayest thou, O Jacob, and speakest O Israel, my way is hid from the Lord, and my judgment is passed over from my God? 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? There is no searching of His understanding. He giveth power to the faint; and to them that have no might He increases strength. Isa. 40:1, 2, 27-29. And I beheld, and I heard the voice of many angels round about the throne — saying with a loud voice, Worth is the Lamb that was slain to receive power, and riches and wisdom, and strength, and honor, and glory, and blessing. Rev. 5:11, 12.

This book which was written within and on the back side, contains the secret will of God. It is only understood by revelation. "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. The gospel which Paul preached was not after man. Paul said, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Ga. 1:12. That which was true of Paul was also true of all the patriots and prophets of old, as well as all of God's called and qualified servants in succeeding generations.

Our Brother and Sister made inquiry concerning the seven stars and the seven churches of Asia. These are some of the mysteries of God, but they were revealed to John, the Revelator by one who said, "I am Alpha and Omega the first and the last: I am He that liveth and was dead and behold,

I am alive forevermore, Amen; and I have the keys of hell and of death." "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks, the seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." See Rev. 10-20. The angel of a church in that day was what we term the pastor or minister who serves the church.

The one that is alive and was dead is none other than Jesus Christ, who was delivered for the offense of His people. He was crucified and died on the cross by the wicked acts of men and was raised again for their justification. The crucifixion of Jesus was according to the decree and purpose of God. This is recorded by the prophet who spake as he was moved by the Holy Ghost; "Yet it pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed. He shall prolong His days and the pleasure of the Lord shall prosper in His hand. He shall see of travail of His soul, and shall be satisfied, by His knowledge shall My righteous Servant justify many: for He shall bear their iniquities." Isa. 53:10,11.

It was Christ who revealed to John the mystery of the seven stars and the seven golden candlesticks. He said to John, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which Thou sawest in My right

hand, and the seven golden candlesticks. The seven churches of Asia received their commission and instruction from the chief Shepherd, Jesus Christ. Seven being used in the scriptures to denote completeness and it may mean here, the complete number of churches as well as the complete number of pastors among them.

John said, "I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Rev. 7:4. Not that John saw the number, but he heard the number, twelve thousand of each tribe of the son of Jacob. The number twelve is not to be taken literally, but it represents the spiritual seed of Christ, which embrace all the sealed servants of God from every nation, kindred, people and tongue who are born of the Spirit of God.

Paul said, "For he is not a Jew which is one outwardly (meaning a spiritual Jew—one of the family of God) neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly: and circumcision is that of the heart, in the Spirit and not in the letter, whose praise is not of men but of God." Rom. 2:28, 29.

Certain numbers occasionally represent uncertain numbers. The five wise and five foolish virgins are certain numbers which represent uncertain numbers. Here the hundred forty and four thousand represent or is typical of the sealed number of servants of God in every nation, kindred and people who are the spiritual seed of Christ.

They preach Christ and Him crucified. They do not preach themselves. Paul said, "For we preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus sake." 2nd. Cor. 4:5. He said to the Corinthian brethren, "I, brethren, when I come to you, come not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I am determined not to know anything among you, save Jesus Christ and Him crucified." I Cor. 2:1,2. This determination that Paul expressed was of God, not of man, for we as human beings, have no spiritual determination that Paul expressed was of God, not of man, for we as human beings, have no spiritual determination nor persuasion.

The gospel which Paul preached is the doctrine which the redeemed servants of God preach. They preach Jesus Christ — Salvation by grace, through faith and that not of ourselves, but a gift of God, not of works lest any man shall boast; and that there is none other name given under heaven among men whereby we must be saved. "Surely He hath borne our griefs, and carried our sorrows,—" He was wounded for our transgressions, He was bruised for our iniquities: the chastisements of our peace was upon Him; and with His stripes we are healed. He was oppressed and He was afflicted, yet He opened not His mouth. "This gracious God has redeemed Israel from her sins."

T. F. A.

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ECCLESIASTES CHAPTER 6

There is an evil which I have seen under the sun, and it is common among men:

A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease.

If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he:

For he cometh in with vanity, and departed in darkness, and his name shall be covered with darkness.

Moreover, he hath not seen the sun, nor known any thing: this hath more rest than the other.

Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?

All the labour of man is for his mouth, and yet the appetite is not filled.

For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit.

That which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he.

Seeing there be many things that increase vanity, what is man the better?

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

1950 EXPERIENCE

Dear Brother Adams,

At your request I will try to write some of my experience which was published in November 1950, but the half can never be told, when it comes to the experience of a child of grace.

For quite some time I was greatly burdened to write what I had hoped the Lord had done for me. I would sit down and write and when I had finished, I would feel so much relief, but in a short while, the feeling would come: You haven't anything fit to write. Then I would burn all that I had written. I do not recall how many times I did this and my burden got so heavy that I was made to cry, Lord, is it Thy will? However, I am again trying in my weak way to write.

I was reared by Primitive Baptist parents, and was taken to church as far back as I can remember, which was when I was but a small child. I grew up loving the Primitive Baptist people.

I feel the Lord taught me from from early childhood to beg for mercy. Somewhere between the ages of eight and ten years, I dreamed the end of time had come. I was down on my little knees begging the Lord to have mercy on me.

My father would read the Bible aloud at night. When I would hear him reading about the end of time,

I would become so afraid that I would go to bed and cover my head to keep from hearing about it. When I was just a small girl, I called my sister a fool and Oh! how guilty I felt, for I felt that I had done so terribly wrong. The scripture then came to me; "Whoever shall say, Thou fool, shall be in danger of hell fire." Matt. 5:22. I went about promising that I would not call anyone that again, and the Good Lord has enabled me to keep that promise, so far.

About the age of sixteen, I was away from my father's home one night and during the night I awoke in so much trouble I could not rest. I felt that I was going to die. The thought came, if I were with Mother and Father, I would not be in this trouble. I began to cry, Lord have mercy! I do not recall how long after this, when one night I was at home with Mother and Father, and I awoke in this awful trouble again. I thought of my brother in the next room. I tried to call to him but, it seemed that I could not speak, I was made to know that they could not help me. Again I was crying, Lord have mercy.

I began to hunger and thirst to hear the gospel preached. In those days we had to walk to church, but I would beg my sister to walk with me. She said that I just wanted to be with the young folks. But I could not tell her or anyone else,

why I loved to go and that I love to feed on the gospel. The tears began to flow. I did not want anyone to see my tears, so I got a hat with a brim to come down to hide my eyes. I thought that I could hide my tears that way. My father was sick and was in the hospital during this time. Eight of us children were there at one time to see him. I stood back in the corner of that hospital room, trying to hide my tears, and I later learned that after we left, Father asked Mother if she knew which of us children loved him most. He said that I loved him most. I feel that this must have been true because I believe I loved him with both a natural and a spiritual love.

About five years before my father died, I dreamed of getting a slip of paper. At the time, I was helping my mother do some needle work for an aunt. She mailed a check to us for the work and I tried to think that was the fulfilling of my dream. My sister who lived in West Virginia, needed help. She had written for me to go help her. My father who had been ill for sometime, told me to go. But Oh! how I hated to leave him when he was sick! But I went and after I had been there around two weeks, one day a boy came with a telegram. When I reached and took the slip of paper on which was the message, I knew that my dream which I had five years before, had come to pass and sure enough the message told me that my dear father was dead!

When just a girl in school, I dreamed of seeing a train leaving

the ground and I heard Elder Golden Harris and Elder Landon Harris singing as it went into the sky.

After I was married, when my husband was away at work, I would watch the clouds, fearing the coming of storms. I just felt that something awful would happen, I would go to bed at night thinking that I would not be living by morning. During all this time I was begging for mercy and promising to do better.

In September 1942, I dreamed that Elder Landon Harris was baptizing me. The crowd was singing "How happy are they who their Savior obey!" I awoke so happy! I was not singing the song aloud, but my whole being was singing within. When I went outside it looked like a new world. Everything looked so beautiful! The sweet song of praises to the blessed Savior were in my heart. The sweet presence of the blessed Lord was with me.

On one occasion, His presence was so much with me that I looked around the room feeling that I could see something of this wonderful Savior. My heart was so burdened to be baptized! yet, I did not feel worthy to ask a home with the people that I loved so much. I would say from one meeting to the next that I would ask a home the next meeting time, and I often left the church so burdened that I did not think that I could go home. All this time I was begging for more evidence to go to the Church with. Once I saw in a dream the book of life open. The names were written in gold,

But I was not given to know who they were.

About this time I made me a white dress to be baptized in. There was to be a baptising on that Sunday morning. I began to try to slip some clothes into the car, without being noticed, hoping that I could offer that morning at the water, however, my husband saw me. He wanted to know what I was doing. Oh, I felt so awful, for he had told me that I did not have to join the church, that I could go on just the same.

In March of 1948, I went to the hospital for an operation. I promised the Lord that if He would let me live to be at church once again, I would offer to the church. I was blessed to be at church again, but still my time had not come. I began to feel that it was not for me to join the Primitive Baptist. I said to myself I would go to other churches. Then one night I went. I saw that it was not for me. They were of a different belief.

In September 1948, I returned to the hospital. This time I made no promises. I had been brought to the end. Then I had to say, "Lord, Thy will be done." I believe I had to go six long years after the Lord pardoned my sins begging for more evidence to go to the church with, that I might be baptized.

I do not want to criticize anyone's way of believing, but I do want to tell how I was made to praise this wonderful Jesus, the Savior of sinners. My brother in the flesh came to my home. He had come so many times thinking that he could teach or show me

his way of believing. At his coming this time, I had just returned from the hospital. He said that my trouble was that I was just scared about my soul. I told him a dream I had dreamed. I had dreamed twice that I was an Old Baptist from the top of my head to the bottom of my feet. He wanted to know just what I was waiting for to join the church, to be dragged in by the hair of my head? I said, "Sitting on a stool of do-nothing, as you all say." I said, "When the Lord's time comes, I will go. Before I knew it, I was clasping my hands together, saying, Praise God and Blessed Jesus. I was taken out of this world for a moment of time. I am made to believe that I was in the Spirit, praising God and the Blessed Jesus. This was around two weeks before the meeting time at Indian Creek Church.

As I walked into the church that Sunday morning of October, 1948, I felt like I had come home. When the door was opened for the reception of members, I was made ready to ask for a home.

My mother lived in North Carolina. I had always felt that Mother must be at my baptism. Elder Landon Harris asked when I wanted to be baptized and I said, "Today. It seemed that something was speaking through me — Mother and everything else was forgotten for the time being. I had waited so long to go down into the liquid grave, that I did not want another night to roll by before I was baptized. So I was baptized as soon as we all gathered at the water. I felt that I knew the meaning of

the hymn: "How happy are they who their Savior obey," for I felt that I had obeyed my Savior, and I believe I was raised from that grave to a newness of life. Oh! the Joy, peace and love that came into my heart! None can know who has not had a like experience. All my troubles and cares were taken away. For a short while it seemed we were all lifted up together there on the water bank, shaking hands with all the dear people was a heavenly experience.

That afternoon I went to my great aunt's home. I told her that I felt so good that I wanted to shake her hand. She kissed me and said, "You've joined the church?" I replied, Yes, and have been baptized. Her daughter was there. She said that she had told Mother that morning that she felt that I had joined the church that day. I feel that the Lord worked through them for my comfort and to give me more evidence in this life.

As I lay down on my bed that night, I was too happy for sleep. I wanted to sing songs of praises to the wonderful Savior. If I only knew how to express what the wonderful Savior has done for me! How I love to meet with His little ones. I long from one meeting to the next, to be able to mingle my voice with theirs, in songs of praises and to hear the gospel preached.

On one occasion, I hope I was given a hearing ear as an Elder was preaching. When I came to myself, it seemed that I was eating the gospel, as we eat the natural food here. I feel too little

and unworthy to be a member of the Primitive Baptist people. My desire is just to be able to meet these people for the rest of my days here in this world of sin and sorrow.

If one of God's chosen ones, I am the least of all,
Nannie Phillips or
Mrs. Victor Phillips,
Willis, Va. 24380

"THUS SAITH THE LORD"

My dear Sister Houser:

Some two weeks ago, I received a letter from Carolyn, telling me of your meeting at the Valley. I did rejoice in heart when she told me that one of the first persons she saw was "Dear Sister Houser." From that day I have desired to write you a little letter and to express to you that I rejoiced in heart and felt to praise the Lord, that He has once more enabled you to go to meetings. The Lord is good and His mercy endureth forever. He will do all of His pleasure with all those that are His. He will lead them through the valleys and the deep and dark places, but He will hear their cry and will answer them, and raise them and set their feet again upon a rock — even the Rock of Salvation. Every true son, He chasteneth. Now this chastening is not pleasant to the flesh, but it is right and good in His sight and we know, by faith that it is best for the preservation of our souls. How would you ever know His power and His mercy to reach down to you in the pit and lift you up and out if you were never in that pit? How would we ever know

His salvation, if we never felt lost-known ourselves to be lost and justly condemned and without one iota of strength to help ourselves? Yet He says, "I will shew him My salvation!" which is to say: I will bring him into the depth and make him to cry unto Me when he is distressed.

I often think of Hezekiah (Isaiah 38) when he was told by the prophet a "Thus saith the Lord:" What could be more sure than a "Thus saith the Lord" out of the mouth of a prophet of the Lord? What could be more impossible for him to overcome than the death that was literally staring Him in His face? Truly He faced an impossible situation! Yet, by the Grace of a merciful God, he, with his face to the wall, cried out in his despair, "O Lord, I am oppressed; undertake for me." Dear Sister, look at the answer that Hezekiah received "I have heard thy prayer, I have seen thy tears." Think of that! Is it not miraculous that the Lord would hear the cries and groans of such little ones as you and I? But He does hear; and He does see; and He does relieve! what words could be sweeter than these, "I have seen thy tears"? Dear Sister, have you ever been deeply troubled? Have you been past expressing in words, and cried unto Him in groans and sighs that could not be uttered? Have you turned your face toward Him, and with tears in your eyes, cried out, "O Lord, I am oppressed, undertake for me"; or as David said, "Have mercy upon me, O God, according to Thy loving kindness;" and Peter said as he be-

gan to sink into the waters, "Lord save, I perish." the publican smote upon his breast and said, "Lord, be merciful to me a sinner."

The Lord's message was, "I have seen thy tears." O what a comforting thought to feel and to realize that the Lord sees and watches over our every move and every thought. Would He look down upon such an one as I? Could it be so? In S. S. 2:14, we read, "Let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." I think He means this; turn thy face unto Me, look unto Me for thy help, and for all of thy strength and faith and love; let thy voice come forth in prayer unto Me. Thy prayers are sweet to Me and thy countenance is comely in My sight. What is the countenance of one of the little ones? Does he not wear an appearance of meekness and humility and long-suffering, and esteeming a brother higher than himself? Does he not show a little of His Savior's countenance? It is the meekness and humility and love of Christ reflecting from His face.

"I have seen thy tears." Our Savior has seen our troubles and our trials, and has pronounced every one of them good and just and right in His sight. Let us know these things, and may we be submissive and obedient to His will with us in all things. May we acknowledge Him in all of our ways, and trust Him, for He will direct all of our paths!

Faith whispers in the inner ear, when we are in our deepest dis-

resses, and asks simple questions. "Do you really doubt that He can reach you in this trouble?" We have to answer "No, His Arm is not short that He cannot reach all things." Has He come to you in other troubles? Yes, He has. Has He always lifted you out of your pit and established your going again? Yes, He always has. Has He ever, in all of your life, failed to save you from all of your deep and dark places of despair; has He ever failed you a single time? No, Lord, Thou hast never failed me; and by this faith I dare to hope that Thou will always come and lift me out of my troubles. Lord, let me never doubt Thee; let me not deny Thy sovereignty and Thy love; for Thou art my Savior and beside Thee, there is none other!

Dear Sister, it is almost time for another meeting at the Valley. This letter has been delayed. May it please the Lord for you to be able and to rejoice in another meeting with the brethren. My prayer is for the welfare of Zion; may the Lord revive her, bring her out of lukewarmness, send His guardian Angel to watch over her, and to guide her from error, and to keep alive the souls of the little one who bear this precious hope; those whose voice is sweet to Him, and whose countenance is comely in His sight.

Yours in a humble
hope of His love,
Douglas Alston
FBC Cml. School
APO 47
San Francisco, California
13 July 1951

A LETTER FROM SISTER SIMMONS

Elder and Sister T. Floyd Adams,
Dear Brother and Sister in Christ,

I wish to thank you for publishing my little article in the May first issue of Zion's Landmark. I also wish to tell you how wonderful and good God was to let me come into your midst for the church services and Associations at Surl and Willow Springs Churches and visit the wonderful family of God around Roxboro, N. C.

As I looked out over the multitude of people mingling together like a forest of trees with the leaves moving in a gentle wind, I was enabled to see the beauty of the Holy Spirit as compared with the trees of a natural forest. I could see the strong trees with their leaves of brilliant colors. The tall trees, the weak trees, the small trees, the strong oak and cedars, the weeping willows; I was enabled to see God's family, with the strong timbers and the weak timbers. I could see the wind amidst them as the Holy Spirit, blowing gently on the weak and no one was able to say from whence it came nor whither it goeth. So is every one born of the Spirit of God and the wind or spirit blows on the young and old, weak and strong alike.

If I am privileged to be one, I am indeed one of the little underbrush in God's forest. I am indeed the smallest of all the trees; making my way through the dry desert land, sometimes blessed to stand amidst the strong and weak, by the help and grace of the Great and wonderful God, knowing very well

that I will travel every mile, meet every face, bear every cross, shed every tear that He purposed for me in the morning of time. At His command and as the ages roll on, everything He has purposed will be accomplished. He will gather His praise from all the earth, as we are blessed to hear the cries of the dove calling his mate in the forest of trees. Its very echo seems to be praising the Father, Son and Holy Ghost, and there is none other like this bird, and Brother Adams, God in His greatness, still hears the cries of His children, and will until the last one that was elected and predestinated to come, appears on the stage of action, then time will be no more, then He will call our sleeping dust from the bosom of mother earth and every piece of His Spiritual timber from the Spiritual forest that composes the church of the true and living God, redeemed by His Darling Son, will come forth to praise Him in a perfect way. If we are among the privileged ones, we are as poor as the beggar, but as rich as the Kings. Rich beyond all that this world can hold.

I hear Him saying, "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. And whither I go ye know, and the way ye know." Jno. 14:2-4. I hope I have enjoyed some of those mansions, for a season here, and as sure as we live God was with

His children when the waters of the Red Sea parted. He was with Daniel in the lions' den, and the Hebrew children in the firey furnace, and we may disobey him as did Jonah, and try to escape and take another route, but this great God will overtake us, even to the far ends of the earth, He will be there. He has the power to escort us to the pits of hell, and the power to bring us out. The mother may forsake her infant babe, but God will never forsake His own.

We may face the firey darts of satan while traveling through, but if we are of His Royal Blood, we are richer than kings. We may be tried as with fire, but come forth as refined gold. I feel like now that I have been there, Brother Adams. Tomorrow, I may not be able to say this, for I am so prone to leave the God I hope I love, but I am helpless in this, Oh! if I could retain Him, my heart longs for Him. A creation of His image, redeemed by His Son and kept by His Holy Spirit-the one that formed the trinity-Father, Son and Holy Ghost. I sometimes find myself a witness with Elder L. P. Martin, in that I long to go home, however tomorrow I may tremble at the very thought of it.

This chapter came to me with new light as I have tried to write you, and I have been enabled to rejoice in it: "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess. And the publican, standing 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 18:11-13. And the 14th verse reads as follows: "I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Jesus Father "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom as a little child shall in no wise enter therein." Luke 18: 16,17. Brother Adams, I see a ground work here, the children under consideration may be old men or old women, but they are children of God, children of the family of God.

"A certain ruler asked Him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? None is good, save one, that is God." This ruler impresses me as being an inquirer seeking eternal life and having a knowledge that through Jesus he might obtain eternal life, because he said: "Good Master, what shall I do to inherit eternal life?" Many did not so recognize Jesus. These facts impress us as being evidence that points to or identifies this ruler as a child of grace feeling the need of a savior. Jesus further said: "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, Honor thy father and thy mother: and thou shalt love thy neighbor 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." Matt. 19:16-21. "When he heard this he was very sorrowful; for he was very rich. And when Jesus saw that he was very sorrowful, He said, How hardly shall they that have riches enter into the kingdom of God:" See Luke 18:23,24. Brother Adams do you remember when in our troubled waters, how we sell all our worldly goods, how we are stripped naked of all our flesh? and now we are made to cry out in sackcloth and ashes and we are made to feel our works are as filthy rags, and we are oh, so unworthy of God's mercies? It is only then that we are able to distribute our goods to the poor and the poor under consideration is the anointed child of God. Only when we sell all we have are we able to get a glimpse of God's rich kingdom.

I believe this ruler was spiritually rich but had not come into the knowledge of God's wisdom or grace. I believe God had begun a good work in this ruler and this is so sweet: "For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." Luke 18:25.

Well Brother Adams, How in the world are we going to get into

the kingdom, if we are already in the kingdom, or how are we going to get into a place when we have already been placed there in the beginning? In Luke 18:26, we read, "And they that heard it said, Who can be saved?" The beautiful part is expressed in Luke 18:27: "And He said, The things that are impossible with men are possible with God." Oh how true!

I beg God's forgiveness if I am in error on this, but I sure have enjoyed it, please cast it aside if it is confusing and pray for me. When I go to God in prayer, I love to say, I hope I love every child of God. And I love to remember all the sweet ones I met while in Roxboro. May God in His love ever keep those precious ones, is my prayer. My love and gratefulness to you for bearing with me. You are so kind.

Enclosed is my three dollars for Zion's Landmark. It is so rich and comforting. I hope to come your way again. Until then, may God bless and keep you.

Your Sister by the grace of God, if I am one at all.

I am one of the least.
Myrtle Beasley Simmons
519 East Congress,
Savannah, Ga.

PREDESTINATED BY GOD

Elder T. Floyd Adams.

Dear Sir:

It is with hesitation that I write this to you, because I feel unworthy even to speak of our Creator in the presence of those of you, who I feel, are of His chosen ones. Right now my mind seems to be in a state of complete confusion

and doubt, and unless some power other than my own, gives me aid, you will not receive this.

My name is not written upon the church roster of any denomination, which I feel is to their credit, but if I know my own mind and if I know my own feelings and belief, (of which I have doubt most of my time) the Old Baptist doctrine is the doctrine taught and supported by the scriptures, if I am not deceived, and I do love to be with these people and hear them talk of their total weakness and God's total power; hear them speak of a whole and predetermined creator, hear them tell of their experience which has led them to believe at times that there truly is only one God, the Father, that did declare the end from the beginning, therefore did absolutely predestinate and determine in the beginning, all things that would be through eternity, therefore He did choose His vessels of mercy from His creation, and prepared a place for them in the world to come.

If He did prepare a place each space shall be filled, (otherwise that place could be too small or too large) some admit God did predestinate some things, but not all; this to my poor mind is equivalent to saying there is not an absolute and supreme power, and I fear they are in fact, saying there is no God at all. There are many high officers who make decisions which they believe will be determined by probable developments or derived from probable actions, but I sometimes feel to know if that be true, and that if my salvation is dependent upon my own efforts, there is

surely no hope for me, for most of my thoughts are ill advised, vain and unclean. I do fully believe that all things have already been determined by Him. Anything else would destroy even the little hope that I so diligently cling to. Should I never commit another wrong, those I have already committed are so enormous in number that without the cleansing power of a merciful God, they would send me down to eternal destruction. My nature is filled with pollution. Furthermore, what I inherited from my mother Eve within itself, without the cleansing power of the Son of God and His redeeming mercy, I am forever condemned already, even before my existence in this world. So my only hope is that Jesus Christ, the Son of God did shed His precious blood for me. I so desire that I am included in the invisible church for which He sacrificed His life while here on earth.

Some say, pray, and this is what I desire to do, but unless God enables me to do so, I find it impossible to pour out my yearnings to Him. Sometimes when I am brought very low, He does so bless me that I can get some relief in prayer, but I cannot beg Him for that which I already feel capable of providing for myself; that is in my nature, so without complete humility, feeling my utter dependence on the Lord, I cannot pray. This He alone can bless me to do.

Elder Adams, you may have met my father and mother or my two brothers. My father's and mother's names were George and Mattie Shepard. Before their deaths sev-

eral years ago, they were members in the White Oak Association. My two brothers are now members in the White Oak Association. Their names are Bernice and Eugene. Eugene is an Old Hard Shell Baptist Preacher for he believes in predestination of all things when he is blessed to be clothed in the Spirit of God. Bernice is a deacon at Maple Hill Church. I am their brother in the flesh and when God sees fit to give me mind and strength to pray, my prayer is that He give me evidence that I am their brother in Jesus Christ. But He is God and I am only flesh of the weakest sort and the only thing I feel really sure of is, that I am a sinner, but just for a moment once in a great while, I can see just a little glimmer of a hope that I do have a hope, while I hardly dare believe it, yet I would not trade it for all the kings' thrones or even the whole world. Have you ever felt that way?

Elder Adams, I am inclosing two sheets on which I have written, in accord with what was on my mind and I hope with the inspiration of Almighty God, a couple of poems, will you kindly look them over and use your own Judgment concerning their contents? And if you so desire, you may include any portion of them or this letter in the Landmark. Please understand that this is not a request that you print any of this, but I am only leaving it up to your decision as you may see fit to do. From one of the smallest and poorest worms of the dust.

Troy G. Shepard
Box 295
Nags Head, N. C.

Zion's Landmark

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

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"DUST TO DUST"

I have had several letters from brethren and sisters requesting that I submit my views on the scripture recorded in Revelations 6:9-11. This scripture reads as follows: "When we had opened the fifth seal, I saw under the altar the souls of them that were slain in the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren that should be killed as they were, should be fulfilled."

I have hesitated to write or give any explanation upon this, as well as many other portions of God's sacred word, for fear that what I might write would darken counsel, rather than for the edification of

the household of faith. From the year of 1948, my mind has been much exercised upon the soul, body and spirit, and I have frequently expressed my views, especially at funerals as well as in some of my previous editorials. Before I proceed to make any comments on the subject inquired of, I will first present a few thoughts concerning the soul, body and spirit, because there is a close relationship in these three subjects. It appears from the scriptural record that when God made Adam, he, — Adam — only possessed a soul and body, but "When God breathed into his nostrils the breath of life; man became a living soul." See Gen. 2:7.

Jesus said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." John 3:5. From this record it is clear to see that when a man is born of the Spirit of God, he becomes a trinity, for he now possesses a soul, body and Spirit. There are two parts of this man that never die. The soul cannot die because it is immortal and immaterial. The spirit cannot die because it is immortal and immaterial. At the expiration of this life it is only the body that can and does die. The reason for this is because the body is mortal and material. The body is made of the dust of the earth. Hence when the body dies, it goes back to dust. This is proven by what God said to Adam. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shall thou re-

turn." Gen. 3:19.

As long as the soul remains in the body the body lives. When the soul departs from the body the body dies. This is verified by the words concerning the death of Rachel when she brought forth Benjamin. It is recorded: "And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father call him Benjamin." Gen. 35:18.

The end of this mortal life brings separation of the body and spirit. This is also verified by Solomon who said, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12:7.

The souls of the subjects of God's mercy, are brought into union with the Spirit of Christ here in this time world. The time of which is when they become dead to the law by the body of Christ, and this is when they become dead to their works of righteousness. Paul said to the Roman brethren, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:4. When a woman is brought into wedlock with her husband, she takes his name. Even so, those who are married to Christ (the church of the living God, which is invisible) take His Name — This is His name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**" Jer. 23:6. "— And this is the name whereby she shall be called, **THE LORD, OUR RIGHTEOUSNESS.**" Jer. 33:-

16. This is the union of the soul and the Spirit of Jesus Christ. In this union they receive the spirit of adoption. Paul said, "For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba Father." Rom. 8:15. The spirit of adoption is an earnest or pledge to the babes in Christ that they will receive the full adoption at the second coming of Christ, who at his coming "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. 3:21.

When this body is changed from mortal to immortal, they will then receive the full adoption. Paul said, "We wait for the adoption, to-wit, the redemption of our body." "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thes. 5:23.

The first appearing of Jesus was to put away sin by the sacrifice of Himself. The yearly offerings under the law — the blood of bulls, goats and heifers which were offered once every year — could never put away sin. These offerings were only in remembrance of sin. Hence the Apostle said, "— But now once in the end of the world — meaning the end of the Mosaic law— hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once of-

ferred to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 26-28.

May I again repeat that the first appearing of Jesus was to put away sin. This He did when He went to the cross. He said, "I have glorified Thee on the earth: I have finished the work Thou gavest Me to do." When He finished the work which His Father gave Him to do, He gave up the ghost, and His body lay in the heart of the earth three days and nights. He arose from the grave, and remained on earth forty days and forty nights. After which He ascended to the Father, and is now seated at the right hand of the Father, making intercession for the saints according to the will of God.

At the end of this world, Jesus has another work to do. He is coming back to this world again, the purpose of which is to change these vile bodies and fashion them like unto His glorious body. When the soul and spirit is reunited in this body, they will receive the full adoption. Until then, they are waiting. Paul said, "We wait for the adoption, to-wit, the redemption of our body." All the saints of God from Adams' day to the end of this world are waiting for the adoption, to - wit the redemption of their bodies. At the second appearing of Jesus, He will bring with Him those that sleep in Him. Paul said, "But I would not have you to be ignorant brethren concerning them which are asleep that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even

so them also which sleep in Jesus will God bring with Him." I Thes. 4:14. The soul, body and spirit are preserved in Jesus Christ. Paul said, "And the very God of peace sanctify you wholly: I pray God that your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thes. 5:23. When the body is changed from a natural to a spiritual body, it will be a fit place for the soul and spirit to dwell and spend an endless eternity with Jesus.

By revelation, John said: "And I saw in the right hand of Him that sat upon the throne a book written within and on the back side sealed with seven seals. This book could not be opened by man. It contained the secret things of God, and can only be understood as they are revealed by Him who is the author and finisher of our faith, to-wit Jesus Christ. When these seals were opened to John he recorded many things which he saw, as will be observed in the preceding verses.

It was the opening of the fifth seal that John saw the souls of them that were slain. "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 the testimony which they held: —" Rev. 6:9. It was not the bodies of the saints of God which John saw. It was the souls of them which were slain for the word of God and the testimony which they held. They were under the altar. Jesus Christ is the altar. These souls were under the watch care and keeping of Jesus

Christ, who is Alpha and Omega, the beginning and the end.

“They cried with a loud voice, saying, How long O, Lord, Holy and true, doth Thou not judge and avenge our blood on them that dwell on the earth? Rev. 6:10? According to this reading, the souls of those which were under the altar were not dead, but were alive. As before stated the soul can and does live without the body, but the body cannot live without the soul. These souls that were under the altar, cried with a loud voice. Not that they were in trouble, but they seemed desirous to know how long it would be, saying, “How long, O Lord, Holy and True, dost Thou not judge and avenge our blood on them that dwell on the earth?” They did not doubt that God would take vengeance upon their adversaries, but apparently they were anxious to know how long it would be.

This inquiry is answered in the following verses. “White robes were given to every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled. And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell to the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and

island were moved out of their places, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?” Rev. 6:11-17.

Many things which were revealed to John had already come to pass before this great revelation was made known to him. John then said: “And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and He cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. — 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.

And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen." Rev. 7:1-4, 9-12.

In this revelation, one of the elders said unto John, "What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:13:14. Therefore they were clothed with the righteousness of the Lord Jesus Christ, as are all those for whom He died on the cross. This denotes innocence and purity. They were not to make any further inquiry about their adversaries, but they should rest for a little season. This He calls a "Little season," and it is a little season, compared to an endless eternity. The little season will be until the second coming of the Lord Jesus Christ. When He comes He will present His bride a glorified body and will say, "Behold, I and the children which God Hath given me." Heb. 2:13.

T. F. Adams

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Editor

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WHITE OAK UNION

The White Oak Union is appointed to be held with the Church at Newport, in the Town of Newport, Carteret County, N. C., the fifth Saturday and Sunday in October, 1966.

We invite the brethren to come and visit with us during this session, especially the ministering brethren.

H. A. Young, Union Clerk

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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ECCLESIASTES CHAPTER 6

For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

CHAPTER 7

A good name is better than precious ointment; and the day of death than the day of one's birth.

It is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.

Sorry is better than laughter: for by the sadness of the countenance the heart is made better.

The heart of the wise is in the house of mourning: but the heart of fools is in the house of mirth.

It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.

Surely oppression maketh a wise man mad; and a gift destroyeth the heart.

Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit.

Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

Say not thou, What is the cause that the former days not inquire wisely concerning this.

Wisdom is good with an inheritance: and by it there is profit to them that see the sun.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

ENTERING THE ONE HUNDREDTH YEAR OF PUBLICATION

**As this issue of Zions Landmark, Nov. 15, 1966 goes forth from the press, it is our pleasure to call to the attention of our subscribers and readers that we are beginning a new Volume Number of One Hundred Years of publication of this periodical. The Lord Willing a special anniversary article will appear in one of our subsequent numbers during this Centennial year.
The Editor**

DOCTRINE OF GOD OUR SAVIOUR

Dear Brother and Sister Adams,
The heart's aim in my letter-writing is threefold: first, To glorify God, second, to comfort His little children; third, To gain a measure of relief from the burden I carry and the basic reason is, He decreed it from eternity.

Seven expressions came to me once, that contain the doctrine of God, our Savior, Here they are: God decreed, Christ fulfilled, the Spirit or Holy Ghost reveals. The decree of God fulfilled by the work of His Son in the redemption of His church, (past tense) by His life, His death, His resurrection from the dead, and the work of the Spirit expressed in present and future tense, as the Spirit, or the Holy Ghost is the medium through which God speaks, and reveals that which He has already done. We have been made to believe in

the finished work of salvation of this Three-in-One God-the Father, the Son, the Holy Ghost. We do not believe our God has ever tried to do anything. Paul tells us: Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." Rom. 13:1.

Now hear the declaration of King Nebuchadnezzar, when he "Did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles feathers, and his nails like birds' claws." When this ordeal was over and God gave this King back his right mind, he came forth declaring the very same blessed doctrine of God that Old Primitive Baptist preach and believe today, when they are so blessed: "And all the inhabitants of the earth are refuted 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?"

So we also believe that God has, does. and shall do, His will in all things, great or small timely or eternal, from the life and death of an insect, to the rise and fall of empires, holding the fate of all men in His hands, both in this world and the one to come. The Sovereign Creator of all things, the

Righteous Disposer of all events: "The lot is cast into the lap: but the whole disposing thereof is of the Lord." Prov. 16:33. All this leads up to the quotation of this beautiful scripture: "What, therefore God hath joined together, let not man put assunder." St. Mark 10:9.

In many instances, man and wife are compared to the union between Christ and His church. In the wedding ceremony the minister, regardless of his religious affiliation usually repeats these words in the conclusion of the ceremony: "Therefore, what God hath joined together, let not man put asunder." Yet, we see men and their wives separating very frequently. The divorce courts are full. So by this we can see that all who marry are not joined of God, but only by the permissive decree of God, for all whom God hath joined together, live together "Till death do us part." For we believe God does His will. So then, I would like to consider this injunction, this command, on a higher basis, a higher plane, the union between the soul of each of His little children and the Lord Jesus Christ. Here indeed, there shall never be any separation, nor any divorce.

John 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; nither shall any man pluck them out of My Hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of My Father's Hand. I and My Father are One." St. John 10:27-30.

In the state of Kentucky, a few years ago, in the home of a Brother Albin Smith, I read some in an old Bible he owned, and the word man, as quoted above, was left out and it read: "Neither shall any pluck them out of My Hand" and None is able to pluck them out of my Father's hand." Brethren, to me, this is the true translation in the King James Edition of the Holy Bible. In the eighth chapter of Romans the Apostle Paul declares that, "nothing shall be able to separate us from the love of our Lord." Paul lists sixteen separate things, all of which about covers everything, every situation that has, can, or ever will confront a child of God in his journey from the cradle to the grave, and if anything were left out in these sixteen things or situations, Paul completely covers it when he used this expression — "Nor any other creature" which is the seventeenth thing mentioned. To emphasize it even more strongly, Solomon said Eccl. 3:14, "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anythig taken from it: and God doeth it, that men should fear before Him.

And finally, "Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." so all this put together shows God's work in causing and making a sinner believe the statement that what He does is done forever. So all these positive statements made by the apostle Paul and the declaration of Jesus, Himself, that the church shall never perish are as convinc-

ing as words can be that the hope of His people is secure, their salvation is sure and if any other scriptural proof is needed, Jesus said: "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." The gates of hell, meaning any, all, and every opposing power or element, on earth, or anywhere else, including Satan himself, shall not prevail against it, none of which, nor all combined, shall ever overthrow the faith of, nor prevent the fulfilling of the hope of any, all and every member of that blessed church of God, which was chosen in Him before the foundation of the world. See Eph. 1:3,4.

Jesus Christ is the Rock of Salvation upon which the whole church is built, standing, depending on, trusting in, believing in, leaning on, loving and hoping in, each and all to and in whom He reveals Himself, from the dawn to the end of time. The basic reason we believe in and on Him is that God decreed it from eternity. The manifest reason is our experience.

Brother Adams, now, nearly two months after starting this letter, I will send it on, hoping it meets your approval, and if you see fit to publish it in Zion's Landmark, do so, and if not all will still be well.

I am not feeling very well physically at present, and may not be able to attend your association, but if I am not there in body, my heart's affection and my soul's remembrance will be with you in Spirit, God willing.

May the Lord continue His mercies, May His love continue to flow usward as a great, majestic river. Farewell.

Your brother in hope,
(Elder) Layton Wingfield
Ridgeway, Va.

BACK FROM BAKERSFIELD

Dear Brother Adams,

The letter enclosed was written by Brother Wm. P. Wheat to his mother after attending our meeting in Bakersfield the first time. He was baptized at our last meeting amid much rejoicing. We are very much encouraged.

He is the grandson of Elder Bell who lived at Dustin, Oklahoma.

We thought others would like to read this and the other good letter he sent.

Yours in hope,
(Elder) T. R. Jefferson
P. O. Box 56
Somerton, Ariz.

January 2, 1966

Dear Mama,

Well, the holidays are finally over and we are headed into a new year, although somehow there is not an end to anything except the number 1965. I have just reached home from the meeting in Bakersfield, California; although I had some trying moments, it was well worth it and then some. I really was satisfied with everything and the Old Baptist were so wonderful to me! The preaching and singing, and the fellowship were like nothing I have ever experienced before. I did not ask for a home in the church, although I feel sure I

will not be fully satisfied until I do and I hope it is in God's plan sometime for me to ask for a home with them, for I am sure it is the only one of its nature in the world. I know of no reason to think it is not my home for insofar as I have traveled, the spirit manifested there and the truth which they believe and love is in accord with what I feel, believe and love and all I hope for or am so far given to desire. But I was afraid somehow, that I would fail the test, and all my hopes would prove false and I just did not have the courage to face the test. There is always doubt with me and fear that I am not an Old Baptist as I feel in my heart to be unworthy of all its goodness. I have thought that I would not be like other Old Baptists I have read about: that I would not let these doubts rule me, but every day I am made to realize more and more that this Old Baptist experience of ours is not a game that we can pick up or lay down as we choose, but it is assuredly in earnest and sincere in all it teaches and convicts. But I bear record in my conscience that if it had been possible, I would have plucked out my heart and given it to those people, so to speak, if that could have made me worthy of their acceptance. But, although I may wish it, I cannot hope in this world for a ceasing of that warfare of the flesh and spirit. Therefore, I hope our God has seen fit to implant in our hearts the fruits of righteousness. Paul said: "This I pray, that your love may abound yet more and more in knowledge and in all judgment;

that we may prove things that are excellent; that we may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil. 1: 9-11. This warfare is for our good, working to the end that we may be established with the grace of His keeping and care and such warfare I will gladly endure for the sake of the knowledge of His calling and for the grace of His truth, for to be without burden is to be without hope, and His burdens are not grievous, although for a while we may be without understanding of His purposes in same, I am confident that all things work together for good to them that love God, to them who are the called according to His purposes.

However, I would wish those good people to know how often I have hungered and thirsted for the fellowship of their righteous Spirit. Our righteousness is not of the flesh while we are here in the flesh and in the world, but our righteousness is in Jesus Christ which He gave to us without price to us, but of great price to Himself and He staggered not, but paid it all that He might be the Justifier of all those who come to God through the imputed righteousness of His work of love which love He had for us before the world began. Now that He would do such things on Paul's behalf is perfectly acceptable with me, but for me? if so, why? But in this we are conformed to the image of His Son, (for we are made to hope, even though we do not feel to be justifi-

fied in it within ourselves, but in Christ we are, if we are His) that we may be called the Sons of God.

What do I yet have against any man? Nothing, except this one thing: the Arminians and conditionalists, prompted by the devil, would cast a stumbling block before God's people in an effort to put grievous burdens on them to bear, but God in His infinite wisdom and grace has given us the Old Baptist Church and able ministers of His will, so that we be not overcome by the things of this evil world and that forevermore we might be conformed to the image of His Son that we might be of sober and sound mind and according to His grace we might effectually proclaim the mystery and profound things of His Spirit, for His strength is made perfect in the weakness of His children or in the weakness of the church.

Oh! how glorious is the power of His grace! The tongue cannot tell. Now that my own eyes have seen and my own ears have heard the power and the demonstration of His Spirit from the pulpit, my heart is glad and my soul is at rest, believing in and trusting in the power of God our Savior and the rightness of our cause.

If I am not entirely deceived, I have been quickened unto life anew today and, for the moment at least, it is a sweet thing to enjoy. How can we tell another the good things the Lord has done for us? It cannot be told in words but must be known in the heart to be understood and must descend from God, the Father, God the Son and God the Holy Ghost. It must take hold on

the innermost part of your being and it must ultimately purge the dross and burn the chaff and it will be like finding gold. You will, in looking for gold, find many things you will take for gold, and you will question its true state, but when you find real gold, you will know without question, it is the real thing. So also are those born of His Spirit. I am sure that all the things that can be known of God in this life are revealed in the gospel of grace according to the Old Baptist faith and cause. Maybe you will ask, If all these things be yours in good conscience, why are you not yet a baptized member of the Old Baptist Church? and I can only say that there are things I cannot bring about by my own will and purpose, whether they be for our exaltation or whether they be for our abasement, for it could be I have been carried away in my own mind, although I covet my peace of mind and joy of heart at the present time.

I am here reminded of a scripture spoken by Jesus to Peter: "Verily, Verily, I say unto thee, When thou wast young, thou girded thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." Jno. 21:18. Even so it seems to be with me. As for me and what I have hope of, they are with the Old Baptist cause forevermore, because I believe the doctrine they believe and teach is the fundamental truth taught in the scriptures. — Amen.

I hope this has told you in a

small way how things turned out for me at the meeting. As I told you on the phone I would write and let you know how everything went with me. Well, I hope God has been good to you, also, and that this finds you well. Tell everyone hello for me and answer soon.

I love you very much,
Powell

**ELDER LEFFERTS MT. ZION
APRIL 22, 1934, PSALM 133**

This Psalm is one of the shortest, but there is a lot in it. The one before it, 132nd, and the one following it, 134th, are in line with it. The 132nd tells of God's promises to Zion, and what He will do for her; the 133rd, the blessings in Zion; and the 134th what comes out of Zion. He will abundantly bless her provision; He will satisfy her poor with bread; He will clothe her priests with salvation; He hath sworn unto David and will not turn from it that of the fruit of His body will He set upon His throne. God says Zion is His rest forever, here will He dwell, for it says in another place He will rejoice over her with joy, He will rest in His love: and the reason for all this that God will do for because He hath chosen Zion, and desired her for His habitation.

The Psalm under consideration tells of the blessing in Zion, which also is because God has desired her, and then blessings flow out of Zion. There could be no blessing in Zion, nor come out of her, unless God had desired her; it is all the result of that. The Psalm we have for our subject begins with

"Behold." The Holy Spirit is the Author of this Psalm as He is of all others, and it seems He has set this word "behold" as a sign-board to arrest our attention. It would give us to understand that an important message is to follow, something for us which we may take heed. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" The Holy Spirit does not tell us just how good and how pleasant it is, for it cannot be told; but it is an exclamation; how good and how pleasant it is, for brethren to dwell together in unity! Yesterday our brother brought to our attention the effort that is being made to unite the different churches for the sake of economy, and of the talk there is about the brotherhood of man and the Father-hood of God. God is not the Father of everyone, because He created us: He created the trees and birds and fish and animals, but that does not make Him the Father of them. This effort to unite the churches is of man and is only leading up to anti-Christ. That is not the unity that is meant here. Behold, how good and how pleasant it is for "Brethren," Those who are born of God.

Those born again, born of God, are the brethren who are in unity. They were in Christ before the foundation of the world, their life was in Him, and the unity is such that it can never be severed; but it says here how good and how together in unity. That is what is so good and so pleasant, for brethren to dwell together, in this unity. The unity is always there, but

they are not always dwelling together in it. Divisions have come between us. There are God's people, those who love the truth, in all denominations, but they are not dwelling together. Look at an island; it is seemingly separated from the rest of the land, and there are many islands: but if you could take away the water, you would find that they were all one piece of land united together. In Revelation it tells us there shall be no more sea. In that new earth that shall be when this one shall be no more, there shall be no more sea; that is, all these divisions, these things which separate us now shall be no more, and then brethren will dwell together in unity in eternity. How good and how pleasant that will be! "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments."

God gave Moses a recipe for an ointment to be compounded to be poured on the head of Aaron. Aaron was the High Priest of the Israelites. The ointment was to be specially prepared from spices and olive oil only for anointing the tabernacle and those things which were in it, and for the anointing of the high priests. If any of the people were found making it for themselves, they were to be cut off from the rest of the people. This was the penalty for trying to copy the Holy Anointing Oil, making a counterfeit of it, that any found doing so should be cut off from his people. There is plenty of this in the world today. The anointing of the high priest is typical of the out-

pouring of the Holy Spirit, and there is much excitation, much human means, and fleshly energy in the world, which passes as the work of the Holy Spirit: but this is only an imitation, a counterfeit, a making of fire of sparks of their own kindling and God says of all such that this shall they have of His hand, they shall lie down in sorrow. The Holy Spirit was poured out without measure on Jesus Christ. His very conception was the overshadowing of the Holy Spirit; then the Spirit descended as a dove after the baptism of Jesus and abode upon him. The Spirit was poured out on Jesus, the Head of the Church, poured out in Zion; as it was on the head of Aaron, Israel's high priest, so on Jesus, our High Priest; and as it ran down over Aaron, even the skirts of his garments, so the anointing of Jesus of the Holy Spirit spreads over all His members, whether they are church members or not, whether they are separated by divisions where ever they are, the Holy Anointing spreads over them from their Head Jesus Christ. It spread over the disciples on the day of Pentecost, and so wonderful was its effect that about three thousand souls were added to the church. Not long before, these same souls were in open enmity against Jesus, they cried out for His crucifixion; Peter here tells them of it and they were conscience - stricken. Though at enmity, the unity was there with Jesus, but they were not then dwelling in it. You remember, Joseph and his brethren did not dwell together for a long time. They

hated him, sold him, but they were still his brethren, they had the same father, and later on, when the famine was in the land, they went to Joseph for food, though they did not know who he was: but Joseph knew them and loved them. Afterwards he put out every man from them and revealed himself to them. At first they were afraid and thought Joseph would punish them, but he spake kindly into them and comforted them; then they were dwelling together in unity. After the holy anointing had spread to the Jews it still further spread to the Gentiles when Peter went to Cornelius, so much so that the Jews who went with Peter were astonished, because that on the Gentiles also was poured out the gift of the Holy Ghost: and it is yet spreading out to every one who is of God's elect, even though at present they may not be dwelling together. Sometimes brethren are divided because of difference of opinion over some point of doctrine, or an inability to understand God's word. I have full sympathy and fellowship for anyone who says they cannot understand some things. There are many things we cannot understand, but to deny them when we cannot understand them is a different matter. These things divide brethren and the scripture says "a brother offended is harder to be won than a strong city."

"As the dew of Hermon, as the dew that descended upon the mountains of Zion." The words after Hermon, and "as the dew" are written in italics, which means they are supplied words. As it reads

with them you would think it were two dews, the dew of Hermon, and the dew that descended on the mountains of Zion: but it is the same dew. Dew is always the same wherever it falls; so this should really read "As the dew of Hermon that descended upon the mountains of Zion." Dew is God's blessing to the earth. The pouring out of His Holy Spirit is the dew of God's blessing to His people. John says that we have an unction from the Holy One, and the anointing which we have abideth in us, and we need not that any man teach us. James says, "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him." What a blessing is the Throne of grace."

As the hymn says: —

"We do bless Thee Lord, because
There is a Throne of grace."

How often have I been thankful for the Throne of Grace! Paul writes, "Let us, therefore, come bodily unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need." There is a lot of false zeal in the world, which is a counterfeit of the unction of the Holy Spirit. The revivals the religious world holds from time to time are nothing but a working on the emotions of people, and it wears off very often before long, and it has to be done over again. We often feel Zion is in a low state, we feel we need a reviving; shall we resort to human inventions to bring it about, shall we say we will do this or that to make our meetings more

attractive? That would be making a fire with sparks of our own kindling. We cannot do that. We must look to the Lord for true reviving.

There were two priests, sons of Aaron, who offered strange fire before the Lord, and there went out fire from the Lord which devoured them, that they died. God made a covenant with Abraham that he should have a son; but he grew weary of waiting and took things unto his own hands. What was the result? Ishmael was the result, but he was not the child promised. But God did not break His covenant, at the time appointed Isaac, the promised child was born. "As the dew of Hermon that descended upon the mountains of Zion." If you will look at the map of Palestine you will find that Mt. Hermon is at the extreme north, and the mountains of Zion towards the southern part.

In the time of King Rehoboam the Israelites rebelled against him, and ten and a half tribes descended from him and dwelt in the north, and made Samaria their capital city, while Judah and those who stayed with the king dwelt in the South with Jerusalem for their capital. Yet for all that, though they separated they were still brethren, and the time is coming when they shall dwell together in unity in the thousand year period. Ezekiel's prophecy speaks much of that time. He saw a valley of dry bones, and the Lord asked him if these dry bones could live. Ezekiel did not say they could not. It may have seemed impossible to him, but he answered, "O Lord

God, Thou knowest." He believed God was able, though he did not know how it could be. He saw the bones come together, he saw the sinews and flesh and skin come on them, but still there was no life, they were still dead, and the bones were very dry: but then God sent breath into them and they stood up, an exceeding great army. The Lord then told him that this was the whole house of Israel, not Judah only, but Judah and Israel. Judah and Israel shall be reunited.

This, of course, means those that shall be on the earth at the time of Christ's coming, not the whole nation of Israel that there ever has been, but the whole house of Israel. This is not Universalism any more than what John says of Jesus, that He is the propitiation for the sins of the whole world. We know John did not mean everybody that ever lived, but out of every nation, not the Jews only, but the Gentiles also. Ezekiel also was told to take two sticks and write the name of Judah on one, and all the rest of the tribes on the others. He did, and then a miracle happened, the two sticks became one in his hand: and the Lord told Ezekiel, "Behold, I will take the children of Israel from among the heathen — and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel: and One King shall be King to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." All this is future, it must be, for it has not yet come about in Israel's history. The Lord will

bring it about. He is the only one who can heal a breach, Human means and devices can never bring about a true reconciliation. It cannot be done by compromising truth and error, holiness and wickedness.

Turn back to Chronicles and there you will find about king Hezekiah. Judah had been having many bad kings, but now comes Hezekiah, a good king, who restored the service of the tabernacle, and caused his subjects to worship the Lord. Though he was king in Jerusalem and the other tribes had long ago seceded, he sent letters throughout all Israel and Judah to come and keep the passover at Jerusalem.

There were some who laughed the bearers of the letters to scorn, but there were many who humbled themselves, and came at the word of the king, and there was great joy in Jerusalem, such as had not been since the time of Solomon. Here was a wonderful dwelling together in unity, brought about through the influence of the Holy Spirit by the true king; (for the kings of Israel were but imposters and usurpers), the only one who could heal the breach: So with Israel in the future, their king, Jesus, shall return, and make of them one nation, as Ezekiel prophesied. Ezekiel tells us much in his prophecy of this time. He tells of a temple, such as has not yet been.

There was a river there, which came out under the threshold, and has its source at the altar. Some think this is the same river spoken of in Revelations 22, which is in the Holy City, Jerusalem, that de-

scended out of Heaven to the new earth; but I do not think so. For that river had its source at the throne of God and of the Lamb.

Speaking of the restoration of Israel, Paul says "For the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? That is what dew is: it is the warm dead vapor rising, and coming in contact with the cold above, it condenses and falls as the dew on the parched ground, causing life and growth. This is just what we see here, the dew of Hermon descending upon the mountains of Zion. Hermon was a high mountain always snow capped, and no matter how dry and arid the rest of the land, the sides of Hermon were always luxuriant. The nation of Israel shall return to their own land, though dead, but at the coming of Christ, there will be life from the dead, and the same dew shall be on Judah and the mountains of Zion that shall be on Israel.

"For there the Lord commanded the blessing," and the earth shall be blessed out of Zion. The government of the world shall be from Jerusalem, not from Washington, or London, or Paris. Neither shall peace come from Geneva, but the world shall be blessed from Jerusalem. In the days of David, his son Absalom rebelled against him, so that David had to flee, and he went across Jordan and stayed in a place called Mahanaim. After a time Absalom was slain, but though the rebellion was over, David did not return, but he sent Zadok and Abiathar the

priests telling them to speak unto the elders of Judah, saying, "Why are ye the last to bring the king back to his house? — Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?"

This message bowed the heart of the men of Judah as one man, so that they sent this word unto David, "Return thou." David was born of the tribe of Judah, and yet the people of Judah were the last of all Israel to bring him back. And is it not so today. There is no people in all the world so backward, so hesitant, to speak of the return of Christ, as the Old School Baptists. Why is it, when Jesus says by Paul that we are members of His body, of His flesh, and of His bones? Why is it we are so backward, so hesitant too speak of it? When Jesus says, "Behold, I come quickly," the Spirit and the Bride say "come," "Even so, come, Lord Jesus." Then we should be the ones to long earnestly after His coming. It is spoken of over three hundred times in the New Testament. That is our hope. We speak of our hope, sometimes people say they have a little hope, which they would not give up for the world; but that is not the hope of the Church. The church's hope, that for which she is looking is the appearing of her Lord, as Paul writes to Titus, "Looking for that blessed hope, and the glorious appearing of the great God and Our Savior, Jesus Christ." Jesus through His rejection of the Jews, went across the Jordan of death, and after His resurrection He ascended into

Heaven, and He is still away like David was at Mahanain. Let us look forward, praying for His return; Then shall all differences, all divisions be done away, and brethren will forever dwell together in unity. Oh, how good, and how pleasant that will be. There is nothing more blessed here on earth than to be received into the church with her, when she is at peace and dwelling together in love. May our hearts be bowed as the heart of one, praying for the return of Our Lord and King, that the time may come when brethren shall forever dwell together in unity.

"Hail sacred union, firm and strong!

How great the grace, how sweet the song!

that worms of earth should ever be

One with incarnate Deity."

FULL OF DOUBTS

Dear Elder Adams,

The time has come again for my renewal of the dear old Landmark. You will please find enclosed money order for seven dollars for two years subscription and one for yourself.

I trust that the dear heavenly Father will continue to bless you in your undertakings to print our paper many more years to the comfort and edification of His poor humble people who are comforted by reading its contents.

I cannot be sure of a better home above, but Paul said: "We are saved by hope, but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" Rom. 8:24.

Mrs. C. W. Adams, Sr.

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
Willow Spring, N. C. 27592

Associate Editor

ELDER J. M. MEMBORN
Willow Springs, N. C. 27592

Vol. C

No. 1

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THIS THOUSAND YEAR REIGN

Dear Elder Adams.

I would like to have your views on Revelation 20:4,5, through the columns of Zion's Landmark, when you get time to find it convenient to do so. I have never been able to place this thousand year reign, whether it will be before the second coming of Christ or after.

Yours in hope,
Milton Absher
Station E Post Office
Office Box 5402
Atlanta, Ga. 30307

The fourth and fifth verses of the twentieth Chapter of Revelation read as follows: "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."

Our inquirer said, "I have never been able to understand whether this thousand year reign will come before the second coming of Christ or after." When asked to give my views upon the sacred word of God it has ever been my desire to give a Thus saith the Lord with each statement I make, with no thought of having any superior knowledge over my precious brethren, many of whom no doubt, have been given much deeper understanding of the testimony of Christ and His Apostles and Prophets than I, but according to the testimony of John, the thousand years' reign with Christ will begin at the beginning of the second coming of Christ. He said, "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20:5. It is the wicked dead that John had under consideration when he said, "And the rest of the dead lived not again until the thousand years were finished."

Whether the thousand years' reign of the righteous with Christ, before the rising of the wicked is to be taken literally, I cannot say, for Peter said, "But beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years and a thousand years as one day." II Peter 3:8. So be this as it may, it is most certain that there will be a space of time between the resurrection of the righteous and the resurrection

of the wicked, but whether it be a thousand years as we know it, I am not capacitated to say.

The first appearing of Jesus was to put away sin by the sacrifice of Himself. This He did and finished the work which His Father gave Him to do. Paul said, "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. The second appearing of Jesus Christ will be to change these vile bodies and fashion them like unto His glorious body. Paul said, "For our conversation is in heaven, from whence also we look for the Savior, 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.

"The Spirit that raised up Christ from the dead is the Spirit that will quicken and raise the body of the saints of God." 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 fourth verse and twentieth chapter of Revelation, John made mention of seeing the souls of them that were beheaded for the witness of Jesus and for the word of God. John the Baptist, as well as many others, was likely to be

embraced in this number. In Revelation 5:8, he said, "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers and praise of the saints. 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 priests: and we shall reign on the earth. And I beheld, and 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." Rev. 5:8-12.

This number which John saw embraced all the redeemed family of God from the beginning to the end of the world. This is the first resurrection which will be at the second appearing of Jesus Christ. His second appearing will be as it was when He went away. His disciples saw Him go away after His crucifixion and resurrection. 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. The purpose of the appearing of Jesus Christ the second time will be to change the vile bodies of saints of God and fashion them like unto His glorious body.

John gave a prophetic history from his time to the end of the world. The thousand years reign with Christ is expressive of a day which neither Adam nor any of his sons attained unto. But Christ the second Adam shall see His seed, and shall prolong his days more than any of them. See Isa. 53:10. There will be no end to the reign of Christ with the redeemed family of God. They will dwell with Him in an endless eternity. Jesus will say to them on His right hand, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: — " See Matt. 25:34.

It is evident according to the scriptures left on record that many of the saints of God will be living at the second appearing of Jesus Christ, who will not die a corporal death, like those who have gone on before. Paul said, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (or go before) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught

up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." I Thess. 4:14-18. Also see I Cor. 15:51,52.

The first resurrection will be when Jesus Christ appears the second time. The bodies of the saints of God will be changed from natural to spiritual, which will be a fit dwelling place for the soul and Spirit to dwell with Jesus in an endless eternity.

T. F. Adams

OBITUARIES OF BROTHER AND SISTER WADE BROWN

Brother Wade Brown was born August 15, 1883 in Selma, N. C. His wife, Sister Etta Brown was born September 22, 1886 in Princeton, N. C. and they were married on December 27, 1905. They were the parents of one son, Dr. Landis G. Brown, Southport, N. C. and two daughters, Mrs. J. A. Hinson, 309 28th Street, Virginia Beach, Va., and Mrs. J. A. Coker, Box 41, Kenly, N. C.; the grandparents of six grandchildren, and seven great-grandchildren, all of whom survive them.

Brother Brown departed this life January 21, 1963 and after an extended illness, Sister Brown departed this life on May 25, 1966, Brother Brown being eighty-two years and five months old and Sister Brown being seventy-nine years and eight months old.

Both of them were received by experience into Little Creek Primitive Baptist Church and were baptized by the pastor—Elder T. Floyd Adams—the third Sunday, May 16, 1943. Bother and Sister Brown were lovers of the truth and rendered useful and beneficial services for the welfare of the Old Baptist and especially in their home church and their home Association. They were loved and highly esteemed by their brethren and their interest in the welfare of the church was quite obvious. This they proved by their manifestation of interest, love and frequent visits among the various churches and Associations until illnesses overcame them. They were hospitable, generous and mindful of the needs of the church and matters concerning the church and their doors and hearts were open to all Old Baptist and their friends and neighbors. They were also very civic minded and rendered aid and services to those in need. Almost every meeting time at Little Creek, our church was adorned by them with lovely floral arrangements, generally grown in their own gardens.

Little Creek Church has keenly felt the loss of this dear Brother and Sister, but we desire to be reconciled to the will of Him that doeth His will in the army of heaven and among the inhabitants of the earth and none can stay His hand, and may the Lord grant reconciliation to their faithful son and daughters and their families. May they take comfort in the words of Paul who said: "For me to live in Christ, and to die is gain." Phil. 1:21.

Written by order of the church in conference.

Elder T. F. Adams, Mod.
I. R. Casey, Clerk

IN MEMORY OF

SISTER DORA FREEMAN THOMAS

Sister Thomas was born March 13, 1879. The daughter of Ira and Ellen Auman Freeman. She departed this life August 20, 1965. She was married to Newton Thomas in 1902, and to this union was born six sons and two daughters. Her husband and two sons preceded her in death. She united with the Rock Hill Primitive Baptist Church July 20, 1926, which was the third Sunday in July and was baptized August 15, 1926, by Elder J. M. Trogdon who was pastor of the church at that time.

Sister Thomas was a faithful and devoted member, and attended regularly as long as her health permitted. She was loved by all who knew her. Her funeral was conducted at Rock Hill Primitive Baptist Church on Saturday evening August 21, 1965, at three o'clock by Elder W. E. Staley, pastor of the church and her body was laid to rest in the White Oak Springs Primitive Baptist Church Cemetery, to await the morning of the resurrection, when she believed, the Lord will gather his children home, there to be with Him and sing His praise forever.

Done by order of the church while in conference October 16, 1965. Directing that a copy be sent to the family, one put on the church book, and one sent to Zion's Landmark for publication.

Elder W. E. Staley, Moderator
Jesse Trogdon, Church Clerk

OBITUARY

I would like to write a few words in loving, memory of my dear Sister, Ellen Payne Hodges, who passed from this life on January 18, 1965, after a lingering illness. She was born on July 16, 1888, which made her age at death 76 years, 6 months and 2 days.

Ellen united with the church at Flat Top in May 1923 and was a faithful member as long as her health permitted her to attend. She was loved and cherished by all who knew her and was a firm believer in salvation by grace. She believed that all power

was ordained of God the Father .

Ellen's husband preceded her in death and her survivors are two sisters, Mrs. E. G. McKinney, Toast, N. C., and Mrs. Sena Inscore, Tensed, Idaho. Also one brother, Mr. G. H. Payne, Elkin, N. C. and several neices and nephews. We all miss her very much, but feel that our loss is her eternal gain and that she is resting in that sweet sleep from which none ever wake to weep.

She was laid to rest beside her husband Fred E. Hodges at Flat Top Church, and her funeral was conducted by Elder Jessie Dunbar.

Written by one who loved her,
Mrs. E. G. McKinney

NOTICE

Lloyd's Hymn Books, each \$2.85 postpaid,
½ dozen \$17.10 postpaid. 1 dozen \$33.60,
postpaid .

Order from:

Elder J. B. Williams
225 Braswell Street
Rocky Mount, North Carolina 27801

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

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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WILSON, NORTH CAROLINA 27893

VOL. C

DECEMBER 1, 1966

NO. 2

ECCLESIASTES

CHAPTER 7

For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it.

Consider the work of God: for who can make that straight, which he hath made crooked?

In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.

Be not righteous over much, neither make thyself over wise: why shouldst thou destroy thyself?

Be not over much wicked, neither be thou foolish: why shouldst thou die before thy time?

It is good that thou shouldst take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

Wisdom strengtheneth the wise more than ten mighty men which are in the city.

For there is not just man upon earth, that doeth good, and sinneth not. Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

All this have I proved by wisdom: I said, I will be wise; but it was far from me.

That which is far off, and exceeding deep, who can find it out?

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

OLD FAITH CONTENDER

REPRINT

Georgia Military District

April 19, 1950

Miss Beulah Mewborn

Snow Hill, N. C.

Dear Sister Mewborn:

I should apologize for not answering your letter sooner, but I have been pretty busy with my duties here during the week days, and visiting during the weekend. I try to go back to Virginia once each month. The Lord has mercifully opened the way for me thus far.

And again, I hardly know how to answer your letter. Surely I would appreciate your kind remarks, and would praise the Lord, if He has taken something that He gave me to say, and blessed it to your comfort. But I would emphasize the fact that if there is anything good that cometh from my thoughts, it has been given from Him, and is His and the strength within me and the will within me to say it is from Him, and is His; then the hearing ear within you is His, and the application to the comfort of the heart is His. Indeed, from beginning to the end, it is all His, and He uses it as seemeth good in His sight. Then if it be all His, let all of the praise and honor and glory be His forever.

Man in the flesh is proud, and is boastful, and is egotistical, and is self-centered. These are the "four beasts" that dwell within

this nature. In the presence of the Holy Spirit, even these shall bow down and worship Jehovah God. O proud man, "Who maketh thee to differ from another? And what hast thou that thou didst not receive?, Now if thou didst receive it, why doth thou glory, as if thou hadst not received it?" (1 Cor. 4:7)

What hast thou that thou didst not receive? Just to name one single thing! Either naturally or spiritually! The dollar in your pocket? Yes, You did earn it as we use the term, but who gave you the strength to earn it or work for it? Who put the breath of life into your body? Who provided the food on earth that you might grow? Who provided the air that you breathe? And who provided the minerals of the earth, the silver that was coined into the dollar? Psa. 50:9-15. "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 beast of the field are mine. If I were hungry, I would not tell thee; for the world is mine and the fulness thereof." etc. Poor puny dust worm of this earth: O man, who are thou that thinks he gives unto God? What hast thou to boast of? What hast thou that thou didst not receive? And if thou received it all, then why dost thou boast? "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." that is the Lord that I pray the Lord to be enabled to worship; One that has all the world and every creature therein, in the palm of His Hand; One that disposes of all matters; One that is Alpha and Omega; Omniscient and Omnipresent; Into the Hand of such a Jehovah God, would I plead to commit my soul.

One wintry day in London, England, when snow was on the ground and when the Rockets were taking out block by block, I was there in a government vehicle, driven by a government man, using government gasoline and rubber. All of these materials were very scarce and to be conserved. A Sunday was at hand, and a Chapel meeting was to be held at Maidstone, Kent, some thirty-five miles east of London. Mr. Gosden was the minister. He edits the Gospel Standard publication. I was given a great desire to hear Mr. Gosden preach that day, yet I knew that a war was being fought and that all materials were to be conserved to the uttermost. I was made to pray unto the Lord that I might be allowed to go, yet that if it be not His will, or if it be not right in His sight, that He would put something in my way to stop me, and I would be obedient to His command. I did expect something to appear, but I could not find one single thing in my way; so I departed before light that Sunday morning. (in England the winter days are extremely short and the summer days are proportionately long) As my driver drove me out of London, we hesitated to

inquire of the Bobbies (Policemen) as to the correct road, that we might go most directly, and expend no more materials than required. To my surprise they escorted us out of the city and some twenty miles down the road. Oh I did feel so guilty then! Not only was I using my government vehicle, and my government driver, and the tires that were scarce, but now here three policemen and another vehicle and more gas and more tires being used. I almost felt to beg the Lord to forgive me, I felt condemned. Out of the whole party, there was no one interested in the trip but myself, and it was not on government business then. My heart cried, O Lord what have I done? Then came the answer: This is the answer to your prayer of "May I go?" The answer is that you may go, and that you shall go, and that it is the will of God for this thing to be just as it is! In the sight of God, there is no scarcity of rubber, for all of the rubber on earth is His, and there is no use for it only as it fulfills His blessed purpose. Likewise, there is no scarcity of gasoline, nor vehicles, nor manpower, for indeed all of these things are on earth for one purpose — to serve His will! Neither shall you (myself) feel proud in the matter, for who can know the ultimate purpose and will of the Lord in any one such thing? "Stand ye still and see the salvation of the Lord, O Judah and Jerusalem." (11 Chrn. 20) All things on earth, all creatures, resources, men, powers, even wars, are here working together to fulfill His righteous will! Then who am I,

to question, or to fear or to doubt the use of those materials? I had desired to hear Mr. Gosden speak, that I had virtually promised the Lord that I would almost memorize every word that was spoken; But lo, the Lord so filled me before I arrived, that I could hold no more. He showed me that He was dependent upon no man to deliver His message! He showed me that all the world and all things therein are His, and at His disposal; they may be scarce for man's purposes, and man's may be altered accordingly, but for God's purpose there is no such thing scarcity, no lack nor failure!

The snow did not cause us to slide one single time, and we went directly to the proper place in a strange territory and strange town, too; we arrived at exactly the proper time. I could feel the hand of the Lord directing the matters of man. This is the God I desire to worship. I did hear the sermon, but it was as any other sermon. The great sermon was given into my heart on the way down. What hast thou that thou hast not received? O Lord, make me to know that it all comes from thee; and that all the honor and praise and glory belongs to thee; it comes from thee, and fulfills thy purposes in us in this world and in the world to come, forever and ever and throughout all eternity!

If God gives you any comfort and food from and through the words spoken by man, then turn unto the Lord and praise Him for His mercy, and compassion and love unto you. Pray in your closet unto the Lord, and He will re-

ward openly. Let man fall in the dust, but let all praise be unto God.

Excuse me for writing this much. I had thought to write a shorter letter, but sometimes I care not what else, if I could just praise the Lord as I ought. Then again, with David, "My soul cleaveth unto the dust (earth, flesh) oh that men would praise the Lord for His goodness and for His wonderful works to the children of men."

Yours in hope that we may abide in this Lord of all!

A. D. Alston

Reprint by request from Old Faith Contender, September 15, 1950.

**REPRINT FROM THE
ZION'S LANDMARK**

Dec. 1, 1891

Dear Brother Gold:

It has been impressed on my mind nearly every since I joined the church to write what I hope the good Lord has done for my soul, though it is with much fear I make the attempt. I hope if it is of the Lord He will be my helper. I have been afflicted for nearly three years. One day I was suffering so with my head and jaw I thought I would die, and something said you have not done your duty. I promised the Lord if I got well I would, and I got nearly well, though for fear it was of a fleshly mind I kept putting it off from one time to another, and the other day I had another bad spell and a voice said you have not done what you promised to do, and then I thought I would try to write a little sketch

of my hope, that is if I have one. I got into trouble, I did not know what was the matter. I would go alone to myself and try to pray to the Lord to have mercy on me, and all I could say was Lord have mercy on me a poor sinner, though it seemed to me that my prayers did not go up, but just fell to the ground, and I felt like it was a sin for me to ask the good Lord to have mercy on such a sinner as I was, and then I would go back to the house with just as much as I thought I could bear. My trouble got heavy on me. I thought again that I was going to die. I got in so much trouble I would not work. I would lay my work down and go out in the yard. I felt strange and everything looked strange to me, and I thought I was banished from my dear Jesus forever, and oh, how that would hurt me. I went on this way in trouble about two years until one night when I went to bed, I thought my burden was more than I could bear and that I would die, that I never would live to see the sun rise again. Oh, how I dreaded to die and go to that awful place. I felt like if the Lord did me justice He would send me there, though above all things I wanted to be loved, though I did not know how He could love such a sinner as I was. I dozed to sleep. I reckon I was asleep. I thought I was traveling with two of my sisters. All at once my sisters disappeared from me and it turned dark where I was and then I thought I would die, and fall on my face to the ground and prayed to the good Lord to have mercy on me, and

the first thing I recollect I was on my feet praising the Lord with all my heart. My burden was gone and the prettiest light shined I ever saw. I know not how but Jesus saved. I thought my trouble was over, but oh, how I was mistaken. After a few days had passed doubts and fears came, and something would say, you have no hope, and then I prayed to the Lord if I was deceived to undeceive me, and the more I thought about my hope, If I have any, the less it appeared, and I finally gave it up and thought I had no hope, and in a little over two years after that time it was the good Lord's will to take my sweet babe from me, and it seemed to me that it was for something that I had done that He took my sweet little babe, and I went out of the room, kneeled down on my knees, and tried to pray to the Lord that if it was me, to have mercy on me, and it appeared that I was shut up in darkness, and could not pray. All I could say was, Lord have mercy on me. I felt like I had turned into sin again, and oh how that did trouble me, and I would try to read the Bible and it seemed to condemn me, and I sought a lonely place again to try to pray, and in my prayer that darkness past which had come on me so heavy and light appeared. Oh what a sweet season it was to me. I could pray to the Lord and say what wonderous love is this, oh my soul. Then my mind was carried back on my experience, that is if I had one, but it seemed so little I thought I had none, and in a few months after this one night I retired and dreamed I was with

the Lord, now I thought that the Lord looked at me and said, five sheep yet lacking, and He said He was again to lay His hand on all of them and I thought I looked and saw a seat, and thought that one was mine. Though I thought if I did miss that seat I would be lost. But to my surprise He laid His hand on it, the first one, and went on until He took them all, and turned to me and said, five sheep yet lacking, and said to me put the yoke on, and I thought I said Lord, I am not fit, and begin to cry, and then waked up, and it was a great comfort to me. But I still did not feel fit to go to church. I thought surely I could not be a Christian, that was too good for me, though I thought I once loved what I now hate, and I think I once did not think much about I now love. Of all my eyes, ever saw I loved the people of God the best, and the most enjoyment I see is when I am with the church members, though very often I am bowed in trouble, and feel the least of all, if one at all. I know I am a poor dependent creature on the Lord alone. He is the only one that can comfort us in our trouble, and when it is His will to turn darkness away and let the light shine, oh then peace and love appear. We can witness with the post, "How sweet the name of Jesus sounds, In a believer's ear." How wonderfully has He bestowed such a great love on us that we may be called the sons of God. But I often fear I am deceived and catch the shadow and miss the substances. Though great and glorious is the Lord, He can work and none can hinder, He can hinder

and none can work. His ways are past finding out.

Brother Gold, I have told you a little sketch of my hope, if I have any. The half has not been told. I will close for fear I weary your patience. I didn't write this for you to give place unless you think it fit. I only write it to get it out of my mind. You can lay it aside, it will be well with me.

Your little sister in hopes,
R. M. Lawless
Mayo Forge,
Patrick County, Va.

REPRINT FROM
ZION'S LANDMARK
NOV. 15, 1891

Dear Sister Malone:

Having been requested by you to write my experience, I will try to comply with your request, but feel that I am only a poor little one, unworthy to attempt to write; still I feel that I am impressed to do so, and the impression has grown so strong that I cannot refrain from it. Still there is an inclination to put it off. But why should I tremble to speak of the great things the Lord did for me in giving me a hope that has ever been precious indeed, a hope that has borne me up in affliction, inabling me to look beyond the grave to an inheritance for the people that love God? My fears have often been, can such a little weak one as myself be in possession of such a hope. While I have had some of the brightest assurances of a Saviour's love, I feel sometimes like all was imagination and that I had made a sad mistake. I began to have serious

thoughts of death and eternity when about fourteen or fifteen years old and about this time for some cause became very much concerned about my condition as a sinner in the sight of a just and Holy God. I felt like I wanted to ask Christians to pray for me, but could not. About this time there was a protracted meeting at Hebron, a Methodist church, and I attended it. When several of my associates professed religion and seemed to be so happy, and would talk to me and persuade me to go to the mourner's bench, (which I did after so long a time) and the preacher asked me several questions. And then said I had professed, and told me to get up and praise the Lord, and I did feel like rejoicing then, but as soon as the excitement wore off I found it to be a sad mistake, and I had nothing. I was afterwards made to see myself a great sinner in the sight of the Lord, and I would think oh! what will become of me, for if I should die I would be lost.

I would read the Bible, but found no comfort in it. It seemed that every word condemned me, and I would go down to try to pray, but still felt no better. The very breathing of my heart would be, Lord have mercy on me a poor sinner, but was made to feel if I was lost it was just, and if I ever was saved it would be God's mercies; and when I closed my eyes to sleep at night I would dream of Satan trying to catch me and I would run from him. One night I dreamed of standing on the very verge of torment, and was about to

fall in. I said, Lord save, I perish, and it seemed I was taken and set on a high hill, and I awoke frightened so bad I was afraid to go to sleep again;. I went on in this condition feeling like there was no chance for me, and that the day of grace had passed, until five years ago when I hope the Lord revealed Himself to me as my Savior suddenly, and at a time unexpected. One night when lying on my bed begging the Lord to have mercy on me, when all of a sudden there appeared all around me a beautiful light which shone above the brightness of the sun, and I saw a beautiful river clear as crystal, and I was made to rejoice. Words can not express how happy I felt. I loved everybody, and felt that all of sins which were many were all forgiven, and I wanted to tell everybody what a dear Savior I had found, but did not; for the tempter soon came and said, you are deceived, you have not been changed, and so I kept it to myself for fear I was deceived, and would deceive others. I then commenced begging the Lord if I was deceived to undeceive me, and show it to me either by a vision or a dream. So one night shortly after that I dreamed of passing through a large body of very thick woods, and it was so dark I could scarcely see, and thought I was lost and could not find the way; but when nearly through there appeared all around me such a beautiful light, and a voice said unto me look up and see the glory of the Lord, and I looked and up in the elements was written in large,

black letters, "Ye shall see the kingdom of heaven" and I was made to rejoice again, and these passages of the scripture came to me, "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson they shall be as wool. If ye be willing and obedient ye shall eat the good of the land." Isaiah: 18-19. "Ye are the light of the world. A city that is set on a hill cannot be hid. Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven. — Math. 5: 14-15. And I thought then I never would doubt any more, but ah! how soon the tempter will cause you to doubt and fear after all you are deceived and all is imagination.

I was at this time a member of Hebron church and I became dissatisfied. I felt like they were not the right church, and these words would follow me day after day, "come out from among them be ye separate from them saith the Lord." But I still remained with them until last September, when I was made willing to leave them. I prayed to the Lord to show me the right church either in a vision or a dream. I dreamed one night of going to Prospect, and when I got there, a large crowd had gathered and every one was dressed in white and could hear them say yonder she comes. She is coming home at last, and when I went up they all came up and shook hands with me and said, I am so glad you have come home, where have you been so long and then believed that the Primitive

Baptists were the right ones, although I had hated them worse than any other denomination, and would not go to hear them, and if I did go it was to be with a large crowd to see and be seen, and had made as much fun of them as anybody ever could, but now I love them and feel like I have got a home among my own people after wandering so long. But Oh! I am so afraid that I am not worthy to be among them. I feel so little and unworthy.

Now dear sister, I hope what I have written may be some comfort to you, though I feel like if I am one, I am the least of all.

Your sister in Christ I hope.
 Lessie A. Warren.

**REPRINT FROM
 ZION'S LANDMARK**

Nov. 15, 1891

Elder P. D. Gold

Dear Brother:

It is in much weakness that I now take my pen and try to write part of what I hope to be the Lord's dealings with me. Many of my brethren and sisters have requested me to do so, and I have had impressions to do so, but feeling my weakness and inability I almost shrink, being unlearned and unable to express my feelings as I wish.

At an early age I had serious thoughts concerning my soul's welfare after life. As far back as I can recollect such thoughts would often cross my mind, and as I grew older such thoughts would occur with much more force and seriousness, and at the age of seventeen I became somewhat

alarmed at my sinfulness, and I became in much distress. I thought I would surely die, and my soul would be lost. I at once fled to the law, but could not stay there for it condemned me. Sometimes I would seek a secret place and try to pray, but it seemed to me that every word that I would say would sink me lower and lower. I got where I thought I was diseased with consumption. At times I would get better, but when it came again it would come with more force than ever. I would seek a lonely place again and pray to God as best I could, but it availed me nothing. Oh, wretched man that I was. I tried the prayers of others, but no relief for poor me.

I was in this condition for about eight years, and when I was alone one day serious thoughts came over me. I began to feel as if I was going to die. I thought I never would see home any more. I crossed a creek where I expected to die. And as I gave up all on this earth and cried Lord God have mercy on my poor soul, and about this time I think I lost my natural mind, but the next I knew I was praising God with every breath. O, that I could feel that love as I did at that time all would go well, or if I could have those feelings when I am called to leave this world. I am satisfied I would go praising the God of heaven and earth who created all things by Jesus Christ, the only begotten of the Father, who is full of grace and truth.

Amen.

Enos Lewis.

THANK THE LORD

Dear Brother Adams,

Enclosed please find three dollars to renew my subscription to Zion's Landmark. I am sorry I am late sending in my subscription. I have moved from my old address and I had so much on my mind that I neglected it, but I thank God for my right mind at my age. I am eighty-two years old and I have been on the battle field sixty-five years, and am not worried just trusting in God for everything. I will follow where He leads me, through flood and flames if Jesus leads I will follow. I am so glad I was chosen from the foundation of the world. Oh, how sweet the name of Jesus sounds in a believer's ear, and again this hymn is so sweet to me:

"Amazing grace! how sweet the sound, that saved a wretch like me!

I once was lost but now I 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 shares, I have already come:

'Tis grace has brought me safe thus far

And grace will lead me home."

Yours in hope

of eternal life,

Mrs. James Cummings

418, 17th St. S. E.

Washington D. C.

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
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Vol. C

No. 2

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IEWS ON MATT. 24:40-44

Dear Brother Adams,

Enclosed find check for renewal of my Landmark which I enjoy very much. I would appreciate your views if you feel to do so, on Matt. 24:40 - 44 in Zion's Landmark.

Yours in Christian love,
Mrs. R. L. Johnson
RFD 4 Box 103
Siler City, N. C. 27344

Such views as we have on the proposed text has been published in a former issue of Zion's Landmark. We have no new light on the subject. However, as many of our present readers have not access to our former issue, we will reassert what we have in substance written before.

The verses, on which Sister Johnson requests my comments, read as follows: "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. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh." Matt. 24:40. - 44.

An attempt to write on this portion of the Scriptures is attended with the knowledge that it was given by divine inspiration. It appears that the fulfillment of these verses, as well as all the words that were spoken by Jesus in the 24th chapter of Matthew, was to take place at the end of the Jewish Kingdom. The coming of Jesus was the beginning of the end of the law dispensation, and spiritually speaking, this is true in our experience as of today, because all of us are law worshippers when we are first made aware of our sinful condition.

Sacrificial offerings, which were observed under the ceremonial law were to come to an end when the Jewish temple was destroyed. Their temple was in Jerusalem. Many would be killed; others would be taken captive. Through the goodness and mercy of God a remnant would escape the edge of the sword. They were to flee to the mountains and be preserved from the catastrophe which would befall the Jews in general after the crucifixion, resurrection and ascension of Jesus Christ. The downfall of the Jews began to dawn and was made more manifest at the end of the world. Not the end of the natural world, but

the end of the law dispensation. Paul said, "—but now once in the end of the world hath He (Jesus) appeared to put away sin by the sacrifice of Himself." Heb. 9:26.

The Jews, under the law or before the coming of Jesus, were the favored people of God. The oracles of God were committed unto them. See Rom. 3:2. They corrupted themselves. ("Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck: behold, while I am alive with you this day, ye have been rebellious against the Lord; and how much more after my death? Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke Him to anger through the work of your hands.") They departed from the law of Moses and followed the tradition of the elders. There were many false teachers among them who taught for doctrine the commandments of men. They lusted after the flesh, and worshipped the creature and not the Creator. Paul said: "If ye live after the flesh, ye shall die: but if ye through

the Spirit do mortify the deeds of the body, ye shall live."

Their leaders deceived the people and held them in bondage until Christ came and delivered the elect among them from the bondage of corruption. The Gospel was first preached to the Jews. They rejected the word of God that was spoken by Paul and Barnabas. Not all of them, for a few did believe — those who were elected to eternal life. Paul said, "— but the election hath obtained it and the rest were blinded." Rom. 11:7.

"But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoke 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." Act 13:45,46.

The fulfillment of the words of Jesus, which were spoken by Him before His crucifixion, was now approaching and the end of the Jewish Kingdom was near. He foretold the destruction of the Jewish temple at Jerusalem. "Jesus went out, and departed from the temple; and His disciples came to Him for to show Him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." Matt. 24:1,2. With further reference to the above prophecy, Jesus said, "Verily I say unto you,

This generation shall not pass till all these things be fulfilled." Matt. 24:34. This is not to be understood that all of them would be living, but many of them would live to see the accomplishment of this prophecy which was fulfilled about forty years after the crucifixion and ascension of Jesus Christ.

The time in which the temple would be destroyed was not specified to the day nor the hour, but signs would be given. He said, "Now learn a parable of the fig tree: When his branch is yet tender and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:32, 34. "And He shall send His angels —" meaning His ministers of the gospel; whom He called and qualified to preach the gospel. They will blow the trumpet, which was spoken by the prophet Joel: "Blow ye the trumpet in Zion, and sound an alarm in My Holy mountain: let all the inhabitants of the land tremble: for the day of the clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong people; there hath not been ever the like, neither shall be any more after it, even to the years of many generations." Joel 2:1,2.

"These angels, ministers of His word, shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:31. Mark said, "And then shall be send His angels, and shall gather together His elect from the

four winds, from the uttermost part of the earth to the uttermost part of heaven." Mark 13:27. This gathering together embraces the elect among the Jews and the elect among the Gentiles. The gathering together of both the elect among the Jews and Gentiles is in fulfillment of what Jesus said: "And other sheep I have which are not of this fold: then also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd." Jno. 10:16.

The destruction of the temple in Jerusalem will be as sudden as it was in the days of Noah. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark, and knew not until the flood came, and took them all away; so shall the coming of the Son of man be." Matt. 24:38,39. The judgment of God in sending the flood which took them all away except Noah and his family is a comparison between the righteous and the wicked when Jesus should come and destroy the temple in Jerusalem. The separation shall at that time be made. He said, "Then shall two be in the field; the one shall be taken and the other left." Matt. 24:40. The language of Jesus conveys the thought, that the two will be working in the field. It is not said whether they were preparing the soil, sowing seed, cultivating or harvesting their crops. The one was taken captive or killed by the Roman Army. By special providence of God's grace the other was left. "Two women shall be

grinding at the mill; the one shall be taken and the other left." Matt. 24:41. Grinding corn at the mill was the work of the women in the east. In Gadsby's "Book of Wanderings," Volume I, page 254, he gives a description of the mills, also the position of the women when grinding, quote: "While the women are grinding they sit on the ground, and are divested (deprived of) of their ornaments." (See Isaiah 47:2) It is a low and humiliating employment. The mills are merely two round stones. The nether stone is fixed on the ground and the upper stone is placed upon it. The larger upper stones contain two upright handles, and these women pass around to each other with great dexterity. (skill in using their hands.) As they push around the stone with one hand, they supply the "mill" with corn with the other, inserting it in the opening in the center.

These women were employed at their daily tasks when the invading army besieged the city, destroyed the temple and captured the inhabitants. Some were killed, others were imprisoned. "The one shall be taken and the other left." This does not imply that only one woman shall be taken and only one left. The sense is this: Each woman, as well as the two in the field are representative heads of their employment. A certain number (even one) often represents an uncertain number. King Herod was the representative head of his Kingdom. He sought the young child's life (Jesus) to destroy Him. See Matt. 2:13. After Herod died his name is recorded in the plural

number in this scripture. "—for they are dead which sought the young child's life." See Matt. 2:20. The five wise and five foolish virgins also are certain numbers which represent uncertain numbers

Jesus is the representative head of all the spiritual seed of Christ, both Jews and Gentiles. Satan is the representative head of his kingdom. The purpose of the crucifixion, resurrection and ascension of Jesus Christ was to deliver His people from the stronghold of Satan. Paul said, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy Him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14,15.

The temple in Jerusalem was the stronghold of Satan. The elect among them were in bondage. The time for their deliverance was drawing near. The day and hour was not given but signs would appear in heaven. Jesus said, "When ye therefore shall see the abomination of desolation spoken of by Daniel the Prophet, stand in the holy place, (Whoso readeth, let him understand) then let them which are in Judaea flee into the mountains. Let him which is on the housetop not come down to take anything out of his house: Neither let him which is in the field return back to take his clothes." Matt. 24:15-18. These were days of darkness. The powers of heaven shall be shaken. God shook Mount Sinai, "and so terrible was the sight, that

Moses said, I fear exceedingly and quaked." God's voice shook the earth, not only the earth but heaven also: "Yet once more I shake not the earth only, but heaven also. And this word, yet once more; signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Heb. 12:26,27. Jesus said "whoso readeth let him understand." The works of Jesus are hidden from the wise and prudent and revealed unto babes. See Matt. 11:25. Can you trace your experience when gloom and darkness enshrouded your soul? You feared, trembled and quaked. Your heart was hard and stony before the Lord of Glory saw fit to cause you to tremble and quake for your heart was the stronghold of Satan. He ruled and reigned until God removed the stony heart and put within you a new spirit and a new heart. See Eze. 36:26. This new heart is the temple of God, the dwelling place of His Spirit. Paul said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. 3:16.

Those who have been sifted and shaken no longer trust in works of their own righteousness, but they trust in the righteousness of God, our Saviour, who supplies their needs though they be many. They worship God in spirit and in truth. They have no confidence in the flesh. They trust in Jesus Christ. He is their life and salvation. He is the only name given under heaven among men where-

by we must be saved. Through the mercy and grace of God they are given a hope in Jesus Christ that fadeth not away. They are not ashamed of their hope, neither are they ashamed to address their Brethren and Sisters as such, for they are drawn out to each other in His divine kinship. The love of God is shed abroad in their hearts by the Holy Ghost which is given unto them.

Those who are taught by the unerring Spirit of God can discern the difference between the Holy and the profane, the clean and the unclean. The Prophet said, "And they shall teach My people the difference between the holy and profane, and cause them to discern between the unclean and the clean." Eze. 44:23. The gospel, which is the power of God unto salvation to the believer, is good news to the poor. It is food for the hungry and drink to the thirsty. It brings the message and strengthens their hope that Jesus is their refuge and a very present help in time of trouble. What a mercy for those that were left, whether grinding at the mill, in bed, or in the field! God had provided a way for their escape and their refuge was in the mountains when the destruction came upon the land of Judaea.

T. F. Adams

OBITUARY

Brother William Calvin Hawkins was born in Person County, N. C. on July 29, 1901, the son of the late David Samuel and Phoebe Anne Hawkins. He passed from this life August 15, 1966 enroute to Person County Memorial Hospital, Roxboro, N. C.

Brother Hawkins was a retired merchant in the Hurdle Mills Community, a good busi-

ness man highly respected by all that knew him. He united with Wheelers Church on Saturday at the August meeting, 1945 and was baptized the following day by Elder T. Floyd Adams. It was but a short while before the church noted that he had the gift of deaconship qualification and laid hands on him. God enabled him to fill that office ably and the church and Lower Country Line Association will sorely miss his leadership and guidance as he served on the finance committee for many years.

Surviving are his widow, Sister Frances Long Hawkins, one daughter, Mrs. Robert Moore; one sister and six brothers.

Funeral services were held at Wheelers Primitive Baptist Church by his pastor, Elder Birch Wray, Elder L. P. Martin and Elder T. F. Adams. Burial was in the church cemetery.

Brother Hawkins' sufferings became unbearable and we feel that the same power that brought him into this world was with him at the end of his journey in this life and he is now resting in the peace that God hath prepared for all of His saints. We are comforted by the words of Paul recorded in II Timothy 2:10, 11: "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with Him, we shall also live with Him."

Done by order of Wheelers Church in conference, September 10, 1966.

Ruben Bowes. Committee

IN MEMORY OF DEACON J. C. LANGDON

Our Heavenly Father has removed from our midst, our beloved deacon, Brother James C. Langdon. Brother Langdon was born in Johnston County, N. C., November 17, 1893, and was called from this life May 25, 1966, making his stay on earth 72 years, 6 months and 8 days.

Brother Jim, as he was known, was united in marriage July 28, 1915, to Sister Mayme Lee, and one thing very unusual in their case is that the date of their birth was the same day of the some year—November 17, 1893, therefore they were the same age. Five sons were born to this union: Ray of Asheboro, John of Raleigh, Marcus of Norfolk, Va., W. M. of Buies Creek and Ben of Louisville, Kentucky. He is also survived by two brothers: Tommie S. and W. J. Langdon both of Benson, and two sisters; Mrs. Fannie Stephenson of Benson and Mrs. Bettie Olive of Raleigh, N. C.

Brother Langdon was received into the Baptism the first Saturday in March, 1928 Church of Fellowship by experience and was chosen Church Clerk December 1st, 1928 and served as such until March 1, 1964. He was ordained a deacon April 1, 1930. He was appointed a finance committee

of the Little River Association in September 1932 and faithfully served in this capacity until September 1965, at which time he asked to be relieved due to his physical infirmities

He spent both time and money upholding and supporting the Primitive Baptist cause and church, believing in salvation by the grace of God and God alone.

We feel that our loss is his eternal gain and that he has gone to rest with them that die in the Lord. Therefore be it resolved:

That a copy of this obituary be placed in our church records, a copy sent to the family and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference.

Elder W. D. Barbour, Moderator
C. Z. Langdon, Committee
E. H. Dupree, Committee

CONTRIBUTION TO THE INDIGENT FUND

Mrs. Rose Dunn, Efland, N. C.	\$2.00
John E. Pace, Sr. Ridgeway, Va.	2.00
A Friend	7.00
Elder Sam Gilbert, Winston-Salem, N. C.	5.00
Elder W. C. Edwards, Shelby, N. C. .	3.00
Paul Dean, Durham, N. C.	2.00
J. M. Moon, Atlanta, Ga.	4.00
Mrs. Layton Barbour, Angier, N. C. .	2.00
Elder H. J. Bird, Hurricane, West Va. .	2.00
C. W. Wood, Spring Lake, N. C.	1.00
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**IN MEMORY OF
 SISTER FANNIE EDMONDS**

It is with a sad heart that we attempt to write of the life and death of our beloved Sister Fannie Whitfield Edmonds. She was born in Pitt County on May 19, 1890 and departed this earthly life on July 4, 1966, making her stay on earth approximately seventy-six years.

She was the daughter of Mr. and Mrs. Wyatt James. Her first marriage was to Brother David Whitfield and to this union was born one son, Henry David of Norfolk, Virginia, who survives with two grandchildren.

Sister Fannie and Brother Whitfield joined the church at Flat Swamp on the first Saturday in September 1924, making her a member almost forty-two years. She was a faithful member, always filling her seat if possible.

After the death of Brother Whitfield, she later married Brother Rex Edmonds of Scotland Neck, N. C. who preceded her in death in the year 1951. She was in poor health for two years or more, having spent seven weeks of her life in a hospital. We extend our heartfelt sympathy to her son and family and all that are near and dear to her.

Her funeral was held at Flat Swamp Church on July 6, 1966 by her pastor, Elder W. E. Grimes, assisted by Elder E. C. Harrison. She was laid to rest in the Roberstonville Cemetery.

Done by order of the church at Flat Swamp in conference, on the first Saturday in August, 1966.

Elder W. E. Grimes, Moderator
 Sister Ludie Grimes, Committee
 Sister Ella Roebuck, Committee

NOTICE

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

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at

Clement, Johnston County, N. C., the fifth Saturday and Sunday in January, 1967. Elder T. Allen Johnson was chosen to preach the introductory sermon, 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, a special invitation is extended to our ministering brethren.

J. R. Thompson,
 Union Clerk
 Princeton, N. C.

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at Maple Hill, Pender Co., N. C., the fifth Saturday and Sunday in January, 1967. The Union chose Elder J. B. Pollard to preach the introductory sermon. The church is located at Maple Hill, N. C., on Highway 50.

All lovers of the truth are cordially invited to attend and a special invitation is given our ministering brethren.

H. A. Young, Union Clerk

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Editor

REQUEST

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

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

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

EDITOR

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VOL. C

DECEMBER 15, 1966

NO. 3

ECCLESIASTES CHAPTER 7

I applied mine heart to know, and to search and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:

And I find more bitter than death the woman whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

Behold, this have I found, saith the preacher, counting one by one, to find out the account;

Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.

Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

CHAPTER 8

Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

I counsel thee to keep the king's commandment, and that in regard of the oath of God.

Be not hasty to go out of his sight: stand not in evil thing; for he doeth whatsoever pleaseth him.

Where the word of a king is, there is power; and who may say unto him, What doest thou?

Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

Because to every purpose there is time and judgment; therefore the misery of man is great upon him.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

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BOOK OF LIFE

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20; 12-15)
Dearly Beloved in the Lord:

If anyone should ask me why I have quoted the above scripture, I would be forced to confess that I do not know, except that for some reason known to God, I have been given to meditate on a portion of the text (at times) for the last several days. Sometime ago, I tried to speak, in a public way, in connection with this scripture, and if not deceived, I feel that I was given, in a small measure, some light in thought and liberty of speech. But even so, I realize that will not qualify me now to write of any of the wonderful things contained in this scripture. For "All scripture is given by the inspiration of God." It was not given in carnality, neither to

carnality. That is, the Apostles and Prophets were not in a state of carnality when they wrote the Holy Scripture, for they were written by the inspiration of the Holy Spirit. Peter said, "That no prophecy of the scripture is of any private interpretation, for the prophecy came not in old time by the will of man: but Holy men of God spake as they were moved by the Holy Ghost." II Peter 1:20,21. So this being true, God's people today, must be moved by that same Spirit to be enabled to behold any of the glorious things pertaining to the Kingdom of God, because they are hid from carnality, and Jesus thanked his Father that it was so: saying, "I thank Thee, O Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight." Matt. 11:25, 26. "Even so, it seemed good in the sight of the Father to have it this way and I am persuaded to believe that every thing He did, was done because it seemed good in His sight. The Poet said:

"Life, death, and Hell, and
worlds unknown
Hang on His firm decree;
He sits on no precarious throne,
Nor borrows leave to be."

All things move at His command. All things come to pass according to His Holy purpose and decree for we hear Him speaking by the mouth of the prophet saying, "The Lord of host has sworn, saying. Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand — " Isa. 14:24.

I have no assurance that I shall be favored to write in connection with the above text, but if not, I sincerely trust that I will not write anything that will not be in harmony with the same, for if I know my heart, I desire to write the truth as it is in Christ Jesus the Lord, ascribing all honor and praise to His Grand and Glorious Name. I fully realize that without divine guidance all will be vain. For "The carnal mind is enmity against God :for it is not subject to the law of God neither indeed can be." Rom. 8:7.

Before trying to comment on the above scripture, let us go back to the first chapter. Here beginning with verse one, let us read the entire chapter. We see here that this is the revelation of Jesus Christ to His servant, John. In verse nine, we find these words: "I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega the first and the last: and what thou seest, write in a book,

and send it unto the seven churches which are in Asia —" Rev. 1: 9-11.

John was in the Spirit on the Lord's day and was shown many wonderful things. He was given to view the church of the living God. The Bride, the Lamb's wife, as recorded in Chapter twelve, verse one: "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:—" Here is the true church, clothed with the Son of righteousness and the moon (law) under her feet. Jesus Christ, her husband, was made of a woman, made under the law, to redeem them that were under the law. And He did redeem them from under the curse of the law, with His own precious blood which was shed on cavalry's cross making full and complete atonement, satisfying the divine law of His Father, making the heirs of His kingdom free from the law of sin and death. So they are not under the law, but under grace. The twelve stars which adorned the head of this woman was, I feel, signifying the twelve tribes of the children of Israel of which the church is composed. John was not only shown the true church, but he was shown another woman, and this woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication: And upon her forehead was a name written; Mystery Babylon The Great, the Mother of Harlots and

abominations of the Earth. This woman is the mother of all false religious organizations who claim to be the church. Chap. 17, verses 1-6 of Revelation. John saw also this woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and was made to marvel for all nations had drunk of the wrath of her fornication, and the kings of the earth had committed fornication with her, and the merchants of the earth were waxed rich through the abundance of her delicacies. But thanks be to God, John heard another voice From Heaven, saying, Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:3-5.

May we now be blessed to get back to the text and comment briefly on it. John says: "And I saw the dead, small and great, stand before God: and the books were opened, and another book was opened which is the Book of Life." First we note the books (in the plural) were opened. But most important, we also note, another book (in the singular — just one book). was opened, which is THE BOOK OF LIFE. "And the dead were judged out of those things which were written in the books, (not in the singular) according to their works. And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: And they were judged every man according to his works." Rev. 20:12,13. Some

believe and advocate that in the resurrection at the last day, every one must stand before God and be judged according to the deeds they have done whether they be good or evil. If this be true, then I am gone world without end, for I know only too well, that in me, that is in my flesh, dwells no good thing. I also realize that of myself, I have never done one good deed. Day by day, I am made to see more of my imperfections, my guilty distance from God by reason of sin which dwells in this old body of clay, which causes me to feel that sin has been mixed with all that I have ever done. And I have no hope of heaven and immortal glory based upon my good works, for I have none whereof to boast. But thanks be unto God, it is not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost: which He shed abundantly through Jesus Christ our Savior; that in being justified by His grace, we should be made heirs according to the hope of eternal life. Titus 3: 5-7.

Note the text, those whom John saw stand before God, for He plainly identifies them as the dead. He did not say both the living and the dead. In St. John 10:24-28, we hear Jesus saying to the Jews round about Him, asking Him, How long dost thou make us to doubt if thou be the Christ tell us plainly. Jesus answered them, "I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye

are NOT OF MY SHEEP, AS I SAID UNTO YOU, MY SHEEP HEAR MY VOICE, AND I KNOW THEM, AND THEY FOLLOW ME: AND I GIVE UNTO THEM ETERNAL LIFE AND THEY SHALL NEVER PERISH, NEITHER SHALL ANY MAN PLUCK THEM OUT OF MY HAND." Those are they whose names are written in the BOOK OF LIFE. And none, no, not one will ever be able to erase one of them. Because they were written there by the Hand of God. And they are kept by His Power. The Apostle Peter wrote by inspiration of God, quote: "Blessed be the God and Father of our Lord Jesus Christ, which according to His ABUNDANT MERCY hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, WHO ARE KEPT BY THE POWR OF GOD through faith unto salvation ready to be revealed in the last time." I Peter 1:3-5.

These are they whose robes have been washed and made white in the blood of the Lamb. These are the ELECT. The Church, the Bride, the Lamb's Wife. These are they which will not be judged out of the things written in the Books, because their names are written in THE BOOK. Says one, WHO ARE THE DEAD WHICH WILL BE JUDGED OUT OF THE THINGS WRITTEN IN THE BOOKS? I believe, these are the non-elect, those that die in their sins. Some people do not like the word-elect. But if there is an Elect (and it

goes without saying there is, for the scripture plainly says so) there most certainly is a non-elect. The sins of the Elect were charged to Jesus and for them He made full and complete atonement with His own precious blood which He shed on the cross, making the heirs of His kingdom free from the law of sin and death. But the sins of the non-elect was not charged to Him. If they had been charged to Jesus they would have been forgivable. Jesus was not their surety, hence every sin which they commit is unforgivable. These are they who must stand before God and he judged of the things written in the books. These are they of whom Jesus was speaking when He said, "Ye do the deeds of your father. Then said they to Him, "We be not born of fornication; we have one father, even God. Jesus said unto them "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of Myself, but He sent me. Why do ye not understand My speech? Even because ye cannot hear My word. Ye are of your father the devil, and the lust of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth Me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: Ye therefore hear them not, BECAUSE YE

ARE NOT OF GOD." St. John 8: 42-47.

In verses fourteen and fifteen of the text, John says, "Death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." When given to meditate on this, I am faced with a very grave and serious question. Not concerning my brethren, but of myself. The question is a personal one. Am I one of the dead which John saw stand before God or am I not? Is it I who shall be judged out of the things written in the books? If so, that lake of fire and brimstone is my doom for all whose names are not written in the Book of Life shall be cast into the lake of fire where the beast and the false prophets are and shall be tormented day and night forever and ever. But somehow, if not deceived in my poor heart, I have a sweet and precious hope that through and by the meritorious work of the Lord and Savior, Jesus Christ, my name is in the BOOK. Yes, dear brethren, I feel to hope that Jesus paid the debt which stood against me. Yea, paid it all, all the debt I owed. For I realize that sin has left a crimson stain, but I hope He washed it white as snow. The poet expressed it beautifully, quote: "There is a fountain filled with blood, drawn from Immanuel's veins; and sinners plunged beneath that flood, Loose all their guilty stains." The Apostle Paul spoke of this fountain. He was given to view this and write for the learning of God's children, that he

through patience and comfort of the scriptures might have hope. He declared, "In that day, there shall be a fountain opened to the house of Israel and to the inhabitants of Jerusalem for sin and for uncleanness" Zech.13:1. This fountain was opened when the blessed Son of God was crucified on the rugged Roman cross, when He shed His precious blood for poor hell deserving sinners and when He bowed His head, gave up the ghost, and said, "It is finished." What was finished? The work that He came to do was finished. The salvation of His people was complete. The eternal redemption of all who were chosen in Christ before the foundation of the world. He bought them, He paid the full redemption price—His blood. As the poet says: "Salvation through our dying God, Is finished and complete; He paid whatever His people owed, And cancelled all their debt."

This is a finished work, a perfect work, with nothing to be added to nor taken from. Solomon declared saying, "I know that whatsoever God doeth, it shall be forever: nothing can be added to it, nor anything taken from it, and God doeth it that men should fear before Him. David said: "This is of the Lord's doing: it is marvelous in our eyes." Psa. 118:23. This is of the Lord and none can question it. None has the authority to say Jehovah, why or what doest Thou?

"No Gabriel asks the reason why,
Nor God the reason gives;
Nor dares the favorite angel pry,
Between the folded leaves."

I desire to close this article by quoting a portion of Paul's epistle to the Corinthians: '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 mighty and base things of the world, and things which are despised, hath God chosen, yea, and things which are not to bring to nought things that are: that no flesh should glory in His presence.

But of Him ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord. I Cor. 1:26-31.

Humbly submitted by the
least if one at all
(Elder) C. D. Whitley
R. F. D. No. 1
Oakboro, N. C.

CRY FOR MERCY

Dear Brother Adams,

I feel impressed to write and tell you some of the experiences I have had that I hope and believe are the dealings of the God of Heaven with this poor sinner. My unworthiness and unfitness seemed so great to me that many hours of the nights were sleepless, because of my troubled soul.

My heart would cry out to the Lord in agony for mercy and compassion on my poor benighted soul, too sinful to live and too vile to

die. One night during some of these sleepless hours, my attention was drawn to the front of the house, our home in which we now live, and I saw a spirit, or what I thought was a spirit, come in. It came pass my bedside one time and it appeared to be a woman and then I recognized it as one of our dear sisters in our association whose name is Sister Hardwick. She looked down at me as if she thought I were dead. Then another came and did the same way and she disappeared. Of course I did not understand all this.

Another time I felt sick. I was in the hall and I saw a blaze of fire in the tops of the trees and the smoke was frightening. It was coming my way, but when it got close to me, it seemed to me I was picked up out of danger of the fire by unseen hands. I rejoiced in that.

Another day I was working in the yard getting it ready to plant grass on the lawn when the teacher of our school came by with ten or twelve boys and girls and he was teaching the Band and Micks. I was in trouble anyway but when they passed by me, I could not see myself, the house, the road nor anything else. Even the ground would disappear for a few minutes and it seemed to me that I was praising the Lord from the fullness of my heart I hope in Jesus Christ our Lord.

Your little brother in hope,
(Elder) Layton C, Hardee
R. F. D. No. 4
Loris, S. C. 29569

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ELDER T. FLOYD ADAMS
Willow Spring, N. C. 27592

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Vol. C

No. 3

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"THE SPIRIT OF THE LORD"

Dear Brother Adams,

I have waited longer than I meant to have, to send my renewal to the Landmark, but I was building a new home and I knew I would have a change of address when I moved. My old address was 2204 King Road. But please change it to that enclosed herewith. I am sending you six dollars to renew my subscription for one year, and use the other for someone that is not able to pay.

I was told a few years ago that my Dad used as a text the three first verses of the sixty-first chapter of Isaiah, first through the third verses, the last time he spoke: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

to proclaim the acceptable year the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

The third verse was the scripture that impressed him most, and that was what he stressed in his sermon: "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

I have read it many times and was satisfied with my thoughts on this until a few months ago, but I am not satisfied as yet, and if you have a mind to comment on this in the Landmark, I would be glad to have your views on this part of the scripture.

Your Brother in hope,
W. C. Edwards
1417 David Dr.
Shelby, N. C. 28150

This is a prophecy of the Prophet, Isaiah, of whom Paul said, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds: Who being the brightness of His glory and the express image of

His person, and upholding all things by the word of his power, when He had by Himself purged our sins, sat down on the right hand of the majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." Heb. 1:1-4.

This prophecy pointed to the coming of the Messiah and was fulfilled in the days of Jesus Christ, as will be observed in Luke 4:17-19. "There was delivered unto Him the book of the prophet Esaias. And when He (Jesus) had opened the book, He found the place where it was written, The Spirit of the Lord is upon me, because He hath appointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at Liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this scripture fulfilled in your ears."

There is a difference in law and gospel. The prophets in the legal dispensation foretold of the coming of the Messiah, and the gospel sets forth that He has come. Just so in the experience. The child of grace Under the law of Moses, if a man owed a debt and could not pay, he remained as a hired servant to his creditors until the debt was paid. However, there was a provision in this law which brought re-

lief to the debtors. This provision was that every fiftieth year was a jubilee year, which meant that those who were burdened with indebtedness were relieved of their debts, because of the jubilee year. There was a proclamation of liberty from debt and restoration of property they had inherited all of which made it an acceptable year of the Lord, and this proclamation was on the day of atonement. See Lev. 25:9-11. There was a proclamation of liberty when every man was released from debt and there was a restoration of inheritance and "Ye shall return every man unto his possession, and ye shall return every man unto his family."

This is a beautiful type of Jesus Christ who was made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons. Jesus Christ is the mediator between God and man, and the only name given under heaven among men whereby we must be saved. He did that which no other man can do. He made complete reconciliation to God the Father for the sins and transgression of all the chosen vessels of His mercy by fulfilling the law of God. This He did to a lot and title, and set the captives free. This is to the convicted sinners, what the year of the jubilee was to the children of Israel.

The prophet foretold the glory of this day; His words are the words of the Lord Jesus Christ, and were spoken in the present tense: "The Spirit of the Lord God is upon me; because the Lord hath anointed me

to preach good tidings unto the meek; He hath sent me to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise, for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.

Isaiah could preach good tidings unto the meek when the Spirit of the Lord God was upon him; he could bind up the broken-hearted; he could proclaim liberty to the captives and these wonderful messages opened the prison to them that were bound. When the servants of God feel to be overwhelmed by the presence of the Spirit of the Lord, their hearers can rejoice in the good tidings, their broken hearts are bound up by the Spirit; the captives are set free and to those who feel to be bound, the prison is opened and those who mourn are comforted. These poor mourning souls are given beauty for ashes for when God's little ones are brought so low, they see themselves worthless and impure for their good work are burned up leaving nothing but ashes, and He visits His anointed with His Spirit enabling them to preach good tidings to the poor, them that mourn in Zion, receive beauty for ashes, they feel the purity, the blessedness, the great

loving kindness, the overshadowing of the Spirit of the Lord—doubts are dispelled and their hearts are filled with praise, mercy and truth—this is the beauty they are given for ashes (worthiness), this is the oil of joy replacing mourning; the garment of praise for the spirit of heaviness, "That they might be called trees of righteousness, the planting of the Lord, that He might be glorified." Isa. 61:1-3. Certainly the God blessed ones are those who glorify God, their Savior, their Redeemer, their Lord and Master.

This message or proclamation of Jesus, penetrates the souls of those who are brokenhearted, those who have been taken captive, and are shut up in prison and those who are bound. When this message comes into the hearts of God's anointed they are freed from the sin or the power of it. However, they are not freed from sinning, but they are freed from the love of it. Paul said, "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. This deliverance becomes a reality when Christ comes with healing in His wings, and proclaims through His servants "The acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." —Isa. 61:2. Nothing can be more acceptable to those who are burdened with a load of sin than a word spoken by Jesus Christ, and felt in the soul who said, "Be of good cheer; thy sins be forgiven thee." Matt. 9:2.

Jesus fulfilled the commandments of God and set the prisoners free. You are now free from the wrath

and vengeance of God. You are no longer under the law but under grace. This is the work of the Spirit of God. The words of Jesus are for the comfort of those that mourn. Ashes are the remains of fuel after it has been burned. Self-works and self-righteousness are consumed and the stony heart is taken away and a new spirit and a new heart is put within. It is then a fit dwelling place for the Spirit of God. Paul said, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? I Cor. 3:16. Jesus Christ is the beauty His loved ones receive for ashes. In biblical times of mourning it was customary to put on sackcloth and sit in ashes when in mourning. See Esther 4: 1-3. also Job 2:8, and Jonah 3: 5,6. However, in our day the Lord gives His mourners the oil of joy for mourning and the beautiful garments of salvation are the fruits of the Spirit—love, joy, peace, happiness, longsuffering, goodness, meekness, temperance and faith, and a robe of righteousness. This is the best robe. It was so expressed by the Father when the prodigal son returned home from his pilgrimage. He said to his servants, "Bring the best robe and put it on him. Put a ring on his hand and shoes on his feet." This expresses the great love the Father had for his son. The best robe is worn by those who are meek and humble. The ring typifies the endless love of God, who said, "Yea, I have loved thee with an everlasting love, and with loving kindness have I drawn thee. Jer. 31:3. The shoes are a token of peace. The chosen

vessels of God's mercy are shod with the preparation of the gospel of peace. Jesus said, "Peace I leave with you, My peace I give unto you." Jno. 14:27.

Oil was used under the legal dispensation for many purposes. Kings and priests were anointed with oil. Oil was poured upon Aaron's head. It ran down his beard, even to the skirts of his garments. David said, "Thou anointest my head with oil." Psalms 23:5. In the gospel the word oil signifies joy. The Lord gives the oil of joy for mourning, the garments of praise for the spirit of heaviness. This is felt in the souls of those who have received pardon and peace through Jesus Christ. They are called trees of righteousness, the planting of the Lord. They are not like the corrupt trees that bring forth corrupt fruit. They bear the fruits of the Spirit. This fruit is seen and made manifest in those who are born of the Spirit of God, even from the spiritual birth, down to old age. David said, "The righteousness shall flourish like the palm tree, he shall grow like a cedar in Lebanon.

Those that He planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: He is my Rock and there is no unrighteousness in him." Psa. 92: 12-25. A tree that is green and flourishing evidences life. Those who bear the fruits of the spirit portray evidence of the indwelling of the Spirit of God. Jesus said, "I am the true Vine and My Fa-

ther is the husbandman. Every branch in me that beareth not fruit, He taketh away: and every branch that beareth fruit, He purgeth it that it may bring forth more fruit." Jno. 15:1,2. That is, He gives them troubles, trials, hardships, mental distress, worry, rebukes and chastisements. Through this purging they are brought into humility and repentance and are thereby taught the source of all their blessings and mercies. It is to these that Paul speaks comfortingly: "My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Heb. 12: 5-8.

T. F. ADAMS

OBITUARY

Sister Lillian Ethel Blalock was born in Person County, N. C., on October 6, 1888, and passed away unexpectedly at Person County Memorial Hospital on September 13, 1966. She was never married and had made her home with her brother, Algie L. Llalock, since her parent's death. Other survivors are Burna A. Blalock of Richmond, Va., Mrs. Ruby B. Rogers, Rt. #2, Hurdle Mills, N. C., and Mrs. Myrtle B. Rogers of Yanceyville, N. C.

Sister Lillian joined Wheelers Primitive Baptist Church on the second Saturday in August, 1937, and was baptized the following day by Elder Floyd Adams. Her life in the church bore the example that we desire to see in our membership. She was such a quiet, peace loving personage. She always attending her meetings regularly, and was concerned about the welfare of the church.

We feel that GOD was so good to her by

taking her quickly from this life of trouble and disappointments to a better place already prepared for those who believe and trust in his name.

The church extends to her family our deepest sympathy and our desire is that all of His loved ones will be gathered someday where congregations will never break-up and Sabbaths never end.

Done by order of Wheelers Church in conference on October 8, 1966.

Reuben Bowes
Committee

ALVIN A. CHILTON

By the request of the Sulphur Fork Church in conference July 9, 1966, we will endeavor to write a few words in memory of a precious brother in Christ, Brother Alvin A. Chilton, whom the Lord saw fit to remove from this life June 17, 1966. Brother Al Black, as he was known to all who knew him, was born June 28, 1884. The duration of his life on earth being eighty-one years, eleven months and twenty days.

Brother Chilton leaves to mour his passing, his wife, Mrs. Nettie Chilton and two sons: Loyd Chilton, Daytona Beach, Florida, and Brother Paul Chilton, Campbellburg, Ky.

He united with the Sulphur Fork Church by experience and baptism in May, 1950. We feel a great sadness in his being taken from us, but we feel our loss is his eternal gain. We have a precious hope that he has a better home awaiting him. He was a strong believer in the doctrine of election and predestination and salvation by the grace of God.

The funeral service was conducted at the Sulphur Fork Church, by his pastor, Elder Woodrow Lake. His body was laid to rest in Campbellsburg cemetery, beneath a lovely mound of flowers, a tribute of love of family and friends, to await the resurrection of these our bodies.

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

Elder Woodrow Lake, Moderator
Brother Scott M. Dunn, Clerk

GOD WILL CALL

I am a Pilgrim here below,
How to do God's will, I do not know,
My steps are ordained to tread below
And when He calls, then I must go.

He purposed all things that I must do,
To travel here as I pass through,
Predestinated every step,
You to love in fellowship.

Before the foundation of the world,

He knew my walk ere my life unfurled
 He sent His Son to conquer all
 And purposed that on Him I'd call.

For many years I called in vain,
 His blessings I could not attain
 Till He appeared and shewed the way,
 It was so sweet, that blessed day!

Yet I am thus found tossed about,
 So many things, I'm caused to doubt,
 Till Christ appears and gives me ease.
 I know, O God, He never leaves!

I love my friends, I think I know,
 But feel so lost, and want to go
 To that bright home, prepared above,
 Ordained by God's eternal love.

Your faces all look sweet to me,
 God's love in them I'm made to see,
 But Christ above will call for me,
 When Him and loved ones I will see.

My steps and station that I fill,
 As God determined - it was His will -
 And God, the Father and the Son,
 Bids me come home, the vilest one!

Farewell Dear Brethren, Sisters too,
 My friends and loved ones all adieu,
 My time with you is now fulfilled
 And God will call me as He willed.

Composed by N. E. Stanley

OBITUARY

Sister Sadler was married to Mr. Henry C. Evans, December 12, 1906. To this union were born four children—one daughter, Mrs. Mack Roy Haddock, and three sons—Arthur, Lonnie F. and Guy L. Evans, all of whom reside in Greenville, N. C. Her husband passed from this life many years ago and after being a widow three years, she married Brother Willie Williams, who lived until 1952. She later married Brother Joseph G. Sadler and he passed away in the year 1963.

Sister Sadler joined Red Banks Primitive Baptist Church in August, 1916, and was a faithful member as long as she lived. She always filled her seat unless providentially hindered. She was a gentle, kind and loving person. To know her was to love her. She possessed one of the most loveable dispositions of any one the writer has ever known. She was truly a mother in Israel. She love the doctrine of salvation by grace and grace alone.

In Sister Sadler's passing, the church has lost a faithful and loyal member. The children have lost a devoted and faithful mother. Her community has lost a good neighbor.

Sister Sadler was born July 31, 1889 and died March 30, 1965. Her funeral was held at Wilkerson Funeral Home in Greenville, N. C. by Elder Marvin E. Gaines of Green-

ville, N. C. and Rev. W. H. Willis of Kinston, N. C. She was laid to rest in Pinewood Memorial Park in Greenville, there to await the coming of the Lord, of whom Paul said: "—Who shall change out 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. 3:21.

May God comfort all who mourn her passing.

Written by one who loved her.
 (Sister) Treacy B. High

SISTER BESSIE BROOKS GAY

On the night of July 28, 1965, I feel that my dear sister, Mrs. Bessie Brooks Gay, was summoned from the tumultuous cares of earth to the blissful realities of immortal glory. We have sufficient evidence and reason to believe that she is asleep in Jesus, that blessed sleep from which none ever wake to weep.

She was born October 7, 1886, and was the daughter of John and Lizzie Fields Brooks. She married January 30, 1926. Surviving are her husband, Zeb R. Gay; three sisters and six brothers and several nieces and nephews.

She joined the Primitive Baptist Church at Red Banks in 1904, and was baptized by Elder George Stokes. She served as clerk there for many years.

Funeral services were conducted by Elder Cecil Coker and Elder Joe Sawyer. She was laid to rest beside her mother in the family cemetery to await the coming of the Lord and the resurrection of the dead.

She suffered five years with a lingering illness and bore her affliction with great patience. She was critically ill for two days. She received every kindness and the best medical attention available, but all the tender nursing was void so far as extending her life was concerned. Her course here on earth was finished. "She had fought the good fight and kept the faith and now the dear Master called her home to inherit the Kingdom prepared for her, and not for her only but for all those who look for His appearing.

We loved her dearly and it was so heart rending to give her up. She was so tender and kind. Her love was great for her people and her husband to whom she was sincerely devoted and faithful.

The sweet smile with which she was blessed, manifested the Christ-like Spirit that dwelt within her heart. She enjoyed having her brethren, sisters and friends visit her and converse on the subject of the great love and mercy of God.

Written by her sister,
 Helen G. Brooks

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Heavenly Father in His infinite wisdom and love to remove from our midst by death on September 13, 1966, our dearly beloved and highly

esteemed Sister Virginia Ange.

Sister Ange united with the church at Concord in Washington County at the September meeting, 1908 and was baptized by her father, the pastor, the late Elder J. I. Ambrose, and lived a faithful member until death, always filling her seat, unless she was providentially hindered by some cause.

We miss her very much and may the Lord add to the church of the same like precious faith and may the Holy Spirit fill the vacancy in our hearts to comfort us in our bereavement.

Therefore, Be It Resolved:

First that we bow in humble submission to our Heavenly Father who doeth all things well.

Second, that we extend our heart felt sympathy to the bereaved family.

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

Done by order of the church in conference on Friday before the fourth Sunday in September, 1966.

Elder Noah L. Ambrose, Moderator
Edna O. Ambrose, Church Clerk

IN MEMORY OF OUR BELOVED BROTHER WILLIAM S. CHILTON

We, Sulphur Fork Primitive Church, bow in humble submission to Almighty God who was pleased to call Bro. Chilton from our midst February 13, 1966. Brother Chilton was born July 20, 1877, making his stay on earth eighty-eight years, six months and twenty-four days. He was married to Gertie Pyles, whom the Lord was pleased to call from our midst, July 22, 1965, to a peaceful rest in the Lord. To this union were born three children. One son, Norman Chilton, and two daughters, Mrs. Ruth O'Neal and Sister Callie Nelson all of Campbellsburg, Ky.

Brother Chilton united with the Sulphur Fork Primitive Baptist Church by experience and baptism in May, 1950. He was a devoted member, highly gifted in the understanding of the Scriptures and a firm believer in salvation by the grace of God and the predestination of all things, which we believe the scriptures support and confirm.

This Brother was loved sincerely by the children of God who knew him. His funeral was conducted at the Sulphur Fork Church, February 17, 1966 by his pastor Elder Woodrow Lake, and was laid to rest in the church cemetery.

Be It Resolved,

That a copy of this obituary be sent to his family, a copy be recorded in the church record and a copy sent to Zion's Landmark for publication.

Done by order of the Sulphur Fork Church in conference.

Elder Woodrow Lake, Moderator
Brother Scott M. Dunn, Clerk

IN MEMORY OF BROTHER FLOYD R. GARDNER

By request of the members of Otter's Creek Church, I will try in my weak way to write the obituary of Brother Floyd R. Gardner.

Brother Gardner was born August 22, 1902. He was the son of the late Mr. and Mrs. James Gardner. He was married to Lina Ellis Gardner, October 11, 1924. They lived together about forty-one years and six months. They were blessed to have had born unto them two wonderful daughters, which have been so faithful to him through all of his lifetime.

Brother Floyd joined the church at Otters Creek the first Sunday in October, 1951 and we were blessed to have him with us about fifteen years and six months. He was the treasurer for Otters Creek Church many years. We will miss him, Oh, so much!

Brother Floyd was a man of patience. He trusted in God, who has all power. He was a husband to his wife, a father to his children and a faithful Brother to his church. It was on the morning of April 22, 1966, that God saw fit to call Brother Floyd home. I do not know why, but on the morning of his departing, it fell to my lot to be standing beside his bed and to me, he just fell asleep. I was reminded at the time of a remark by a faithful General: "An Old Soldier never dies, but he just fades away."

To his wife, children, and all of his family and friends: Grieve not over Brother Floyd's departure, for he is only sleeping and deep down in my heart, I feel that our loss is his eternal gain.

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.

Elder C. L. Coker, Moderator
Brother J. B. Coker, Clerk
Written By Brother J. B. Coker

IN MEMORY OF SISTER DORA FREMAN THOMAS

Sister Thomas was born March 13, 1879. She was the daughter of Ira and Ellen Auman Freeman. She departed this life August 20, 1965. She was married to Newton Thomas in the year 1902 and to this union was born six sons and two daughters. Her husband and two sons preceded her in death.

Sister Thomas united with the Rock Hill Primitive Baptist Church July 20, 1926, which was the third Sunday in July and was baptized August 15, 1926, by Elder J. M. Trogdon who was pastor of the church at that time.

Sister Thomas was a faithful and devoted member, and attended her meetings regularly as long as her health permitted. She was loved by all who knew her well, because she was a loveable sister, relative and friend.

Her funeral was conducted at Rock Hill Primitive Baptist Church on Saturday evening, August 21, 1965, at three o'clock by

Elder W. E. Staley, pastor of the church and her body was laid to rest in the White Oak Springs Primitive Baptist Church Cemetery, to await the morning of the resurrection, when we believe the Lord will gather His children home, there to be with Him and sing His Praise forever.

Done by order of the church in conference, October 16, 1965.

Therefore Be It Resolved:

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

Elder W. E. Staley, Moderator
Brother Jesse Trogdon, Church clerk

**OBITUARY OF
BROTHER OLIVER FLINCHUM**

Brother Flinchum was born April 14, 1886 and died June 24, 1966, making his stay on earth 80 years, two months and twelve days.

He was married to Rozena Brindle Flinchum whom he leaves to mourn his loss. Five daughters and one son, twenty-eight grandchildren and forty-six great-grandchildren also survive him, all of whom did all that loving hands could do for him, during his illness.

Brother Flinchum was received in the fellowship of New Hope Primitive Baptist Church August 27, 1938. He was ordained a deacon June 3, 1939 and was liberated by the church to speak in public on February 26, 1955. He manifested his belief in salvation by the grace of God by confessing the weakness and helplessness of poor sinful man and the greatness of an all-powerful God, who sent His Dear Son to this sin-cursed earth to die that "A remnant according to the election of grace" might be saved. See Romans 11:5.

Brother Flinchum loved his church and was blessed to fill his seat until just before he was called home. He is sadly missed by his family, his church and his many friends, but we feel our loss is his eternal gain.

The funeral service was held at the church by Elder Carl Newman, Elder Sidney Bunn and Elder Troy Hill.

Done by the order of the church in conference.

Elder Carl Newman, Moderator
Brother Rueben Easter, Clerk

SISTER MINNIE POWELL JACKSON

Sister Minnie Powell Jackson was born in Wake Forest, N. C. June 30, 1891 and passed from this life March 7, 1966, at the age of seventy-four years. Sister Jackson was the widow of the late Arthur W. Jackson. She is survived by two daughters, Mrs. Mary Rivenbark, Hillcrest Heights, Md., and Mrs. Maybelle Amen, Wilmington, N. C.; one son, Wilbur W. Jackson, two sisters, Mrs. Beaufort Moore, Washington, D. C. and Mrs. Raymond Woodlief, Wake Forest, N. C., nine grandchildren and four great-grandchildren.

Sister Jackson united with the Primitive Baptist Church of Wilmington, and was baptized on the second Sunday in March, 1955, by Elder Ransom W. Gurganus. Sister Jackson loved the doctrine of Salvation by Grace. She trusted in the One who has all-power, both in heaven and earth. Her kind and loving manner and peaceful countenance will be missed by all who loved her, but we feel that our loss is her eternal gain. We believe that she is not dead, but is sleeping, awaiting the resurrection.

Funeral services were held for Sister Jackson in Wilmington by her pastor, Elder Horace Bryan, also Elder J. B. Pollard and Rev. F. G. Culler.

For the benefit of relatives and friends from her former home and community, another service was held in Raleigh, N. C., by Elder T. F. Adams. She was laid to rest beneath a beautiful mound of flowers in Creedmore Cemetery, Creedmore, N. C.

Written by order of the church in conference, May 14, 1966.

Elder Horace Bryan, Moderator,
Sister Evelyn Pratt, Clerk

OBITUARY

Sister Susan Humphrey was born August 4, 1875, and lived to reach the mature age of ninety years and seven months. Her life terminated March 3, 1966.

Sister Humphrey's husband preceded her to the grave by many years. She was the mother of five daughters and five sons. She was received into the fellowship of North East Church in August 1905 and lived a loyal, devoted and faithful life until the death angel called her from this life.

We shall miss Sister Humphrey, but the Lord has spared her to a mature age. 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." Rev. 14:13. Peter in speaking of Jesus, said: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Her funeral was conducted by her pastor, Elder L. L. Yopp, and she was laid to rest in the family cemetery, there to await the final resurrection of the saints of God.

Done by the order of North East Church in conference, the third Saturday in May, 1966. It is requested by the church that a copy of these proceedings be sent to Zion's Landmark for publication and a copy sent to the family.

Elder L. L. Yopp, Mederator
Brother Joe Morton, Church Clerk

**OBITUARY IN MEMORY OF
SISTER DORA LEDBETTER**

Whereas it has pleased the Lord to remove from our midst, out dear sister whom we all loved and respected so highly. She was born December 20, 1893, and passed

away quietly at her home on June 5, 1965. Therefore her stay on earth was approximately seventy-one and one half years. Her survivors are her husband, Luther Ledbetter, whom she married January 10, 1913, three sons and one daughter.

Sister Ledbetter was received into Macedonia Primitive Baptist Church on the fourth Sunday in August, 1943, and was baptized by Elder R. D. Bell. She was a loving companion to her husband and a good mother to her children and was a good neighbor and friend to her community. In her life was manifestation of the true believer in Christ Jesus, I feel as Paul said, "She fought a good fight, she has finished her course she has kept the faith, henceforth there is laid up for her a crown of righteousness which the Lord the righteous judge shall give—See II Tim. 4:7, 8. She enjoyed going to church and singing and praising and hearing the doctrine of salvation by the grace of God.

Her funeral was conducted at Sardis Primitive Baptist Church by her pastor, Elder S. T. Atkinson and Elders R. D. Bell, J. G. Gardner and W. J. Puckett. Her body was laid to rest in the Church Cemetery under a beautiful mound of flowers, there to await the resurrection of these out bodies when they will be raised and changed like unto his glorious body.

Therefore Be It Resolved: That a copy of this obituary be sent to Zion's Landmark and a copy recorded in the Church Minutes.

Done by order of Macedonia Church in conference the fourth Saturday in May, 1966.

F. F. Flinchum, Clerk

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Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

NOTICE

Lloyd's Hymn Books, each \$2.85 postpaid, ½ dozen \$17.10 postpaid. 1 dozen \$33.60, postpaid.

Order from:

Elder J. B. Williams

225 Braswell Street

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MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the Church at Simpson Creek, Saturday and Fifth Sunday in January, 1967.

Simpson Creek Church is located about seven miles Southeast of Loris, S. C. in Horry County. Visitors will please come to Loris, S. C., and follow #9 Hwy. one block East of main traffic light. Turn right on #275 and follow about five miles to second hardsurfaced crossing. Then turn left on unnumbered Hwy. which leads to church.

Services, the Lord willing, will commence on Saturday at 11:00 A.M., and 10:30 A.M. on Sunday.

E. L. Vaught, Union Clerk

LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with the Church at Mebane, beginning on Saturday before the Fifth Sunday in January, 1967.

Elder L. P. Martin was chosen to preach the introductory sermon, Elder Jack Hawkins, alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

REQUEST

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

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

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

EDITOR

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ZION'S LANDMARK

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NO. 4

**ECCLESIASTES
CHAPTER 8**

For he knoweth not that which shall be: for who can tell him when it shall be?

There is no man that hath power over the spirit, to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war neither shall wickedness deliver those that are given to it.

All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt.

And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done. This is also vanity.

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:

But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.

There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked: again, there be wicked men, to whom it happeneth according to the work of the righteous. I said, that this also is vanity.

Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry; for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

By GRACE

Dear Brother Vories:

For sometime I have known that I should answer your letter, but I hesitate to do so. The reason I hesitate is that I do not know whether I have been sent a strong delusion or that something has been revealed to me. I do feel that it has been revealed to me that I am a sinner and the most imperfect man that ever lived and I feel to know that if I am housed in heaven and immortal glory, it will be by the grace, mercy and power of God. I feel I can truthfully say that I have a desire not to hurt anyone's feeling and more especially the household of faith.

Sure, I have an opinion on a few things or on some subjects of the scriptures. I can only understand in my way and in my field. There are various gifts and all of the selfsame Spirit. That is why it is good to meet and talk with our brethren, comforting one another with the comfort wherewith we are comforted. I believe each one has some understanding of the doctrine of God. Anything that deviates from God working both ends and the middle is not the doctrine of God to me. Both ends and the middle are what God thought of before the world was and what He says will be at the consummation of all things or at the end of time. We do not know anything about either and except what is written

and I know very little about the middle. I call the middle from the time when God said: "Let there be light," until God shall declare that "Time is no more." Time is what God has given to man. There is no such thing as time with God. It is one eternal now with Him.

We have a number of types, shadows and figures pertaining to Christ and His church. And to me we have types pertaining to the anti-Christ church and its end and the end of the world. I believe these types refer to both the elect and the non-elect, both spiritually and physically, and also to the end of this world, or this earth that we walk on in the condition that it is now. To me this earth will be purified by fire and our God is a consuming fire. Purified by the power of God. Solomon says that the earth abideth forever. Let us remember that one day is as a thousand years and a thousand years are as one day with the Lord, or one eternal now and He speaks of those things that are not as though they were.

According to the scriptures and to history, men must have been very wicked hundreds of years just before and at the time of Christ's birth. Malachi was the last prophet before the coming of Christ. The Bible is our straight edge. God tells us what will be before it ever comes to pass and man records it

as it comes to pass. And so the Bible proves true history. To my way of thinking, in Malachi's time there were a few children of faith. But the other class was in the high offices (priests etc.) (read Mal. 4:1), and the prophet was comforting God's people. In the third verse the termination of the wicked seems horribly described and the end of time seems near by the description but the people of God will be with Christ our Savior, for where He is, it is heaven and immortal glory. In the fourth verse, the prophet admonishes them concerning the law of Moses, the substance of which is: "Thou shalt love the Lord thy God with all thy soul, and with all thy mind." "And the second is like unto it, Thou shalt love thy neighbor as thyself." On these two hang all the law and the prophets.

In the fifth verse the Lord said He would send Elijah "before the coming of the great and dreadful day of the Lord." He was referring to John the Baptist, for Christ said so. Surely John the Baptist came prophesying by the same spirit as did Elijah, and surely it was a great and dreadful day for all those wicked priests and the old high priest who did sit in Moses' seat to judge, but did not judge righteous judgment. It was a heavenly place for them. They demanded and got outrageous sums of money in tithes (a tenth of one's income paid as a tax to a church). They laid on the people heavy burdens of work that they themselves would not so much as lift a finger to do. No wonder Christ said, "I beheld Satan as

lightning falls from heaven." To me, that is the same Lucifer that Isaiah speaks of. Now since Christ has come and finished the work the Father gave Him to do and Jerusalem was completely destroyed about seventy years before Christ, the old natural Jew has no leg to stand on in his contention that natural Jews are the only children of God and other people are left out. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, and the Spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29. Again Paul said: "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. And these people do rise with healing in their wings, but it is imputed unto them through our Lord and Savior Jesus Christ. It is a healing balm to think, to believe and to hope you are one of those He died and rose for. But this is only a taste of the powers of the world to come.

So that brings us back to Hope, that blessed Hope. The coming of Christ, when He was born of the virgin Mary, was a joyous time for the children of faith, but it was a great and dreadful day to others. To my mind, the second coming of Christ will be so glorious that the mind of man can not conceive or grasp it in its fullness. God's children are made to sit together in heavenly places in Christ in this world now at this

present time. There will come a time when this will be no more because they will all be together with Him, in His likeness or like Him. and I do not believe any man can describe the glory and beauty of it.

I spoke of types, shadows and figures in the beginning of my letter. I believe Sodom and Gomorrah and the destruction of Jerusalem are types or figures of the wicked of this world. Sure, "Christ is the end of the law for righteousness to every one that believeth." Sure, "Christ is the end of the law for righteousness to every one that believeth." The end of the legal dispensation, "For ye are not under the law, but under grace." And that is so in our experience. To me God has told us it is written how He will manage all things at the latter end and Peter tells us in II Peter 3:10 how it will be with this earth and those who are not His chosen people. Those who were chosen in Christ before the foundation of the world that are in their graves will rise first and they that are alive will 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.

When they that are in the graves rise and they that are alive are changed in a moment in the twinkling of an eye, all of them shall be caught up in the air to meet Him, and shall ever be with the Lord. The others will come out

of their graves and hear the voice of the Son of God, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," where they will be tormented day and night and "Their worm dieth not." See Mark 9: 44; 46; 48.

We read of the "vessels of mercy afore prepared unto glory." And on these God will make known "The riches of His glory." Also we read of vessels of wrath fitted to destruction. To me, both of these vessels are people. Malachi was telling the children of faith what God would do to those who were oppressing them and had done so, to God's people ever since time began. II Peter 3:10 tells us, as I understand it, what will be with them in the end, and that is at Christ's second coming. Both Malachi and Peter were saying the same thing that David said, long, long before either of them were born. See II Samuel 23:7. It seems to me that any man that fears God (the fear of the Lord is the beginning of wisdom) would fear and quake to think of Israel's God. I believe it does. But God whispers: "Peace be still and there is a calm. The day Star rises and man is given a good hope. "For the law made nothing perfect but the bringing in of a better hope did; by the which we draw nigh unto God." Christ said, He would leave an afflicted and poor people here and they shall trust in the Lord. They trust in the finished work of the Holy Child Jesus whom the Lord, His Father, the God of the whole earth anointed, who was made an high priest for us —He

who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;" He, "who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;" He who is consecrated forevermore."

I hope I am included in the number He had reference to when He said: "All the Father giveth Me shall come to me: and him that cometh to Me, I will in no wise cast out. And I will raise him up at the last day."

These are a few of my thoughts on the scripture. If I be wrong I believe I can say I am honestly wrong. I hope I can truthfully say with Paul, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth." Do with this as you see fit, and when you have a mind to do so write me.

An unworthy servant of the servants of our Lord and Saviour, Jesus Christ.

In hope of life eternal,

C. U. Landers

A MESSAGE TO MY CHILDREN

Leora Medona Hallard was born October 22, 1882, in Nebester County, Mississippi. At the age of thirteen years, I joined the Methodist Episcopal Church. I was baptized by sprinkling and the laying on of hands.

In the fall of 1899, I left my place of birth and the home of my grandparents, to join my father in Lampasas County, Texas, near the little town of Kempher. During the summer of 1900, Father and I joined the Methodist Church nearest us. He, by confession of faith, and I, by testimony. Father lost

his wife in February of that year (my stepmother). He, with the smaller children, and I, moved to Taylor County, Texas.

In the year 1905, I met and married John Curtis (Bud) Ivy. He was not affiliated with any church, but was and had been for many years, a firm believer in the doctrine of election and predestination and salvation by the grace of God. He lived an honest, upright life, (as becomes a Christian). During the brief ten years of our life together, my husband was stricken with an acute attack of appendicitis and was operated on, but he died three days later, June 13th. 1914.

Our beloved Brother and Pastor, Edler J. C. Sikes, was with him daily doing for him as only a true messenger of Christ could do, bringing him Spiritual comfort. He made a beautiful confession to Elder Sikes and told him he had no fear of death, and had received Christ as his personal Savior. That many times he had wanted to confess his belief in and love for Christ, his Savior and ask for a home with the Old Primitive Baptist, the faith and order he loved so well, but always felt to be too unworthy. His only fear was for me and our little children's financial welfare. I had told him a year before his illness that I felt I was in the wrong church. That I believed as he did, that salvation is by grace, through faith and that not of yourselves, but it is a gift of God lest any man should boast. See Eph. 2:5-9.

I do not know when nor how I was made to realize the God my husband professed to believe in

was my God, but I wanted to know more about a God that was able to save His people through all eternity. The people to whom he gave his son, to suffer the shameful death on the cross, for Christ did not die until his work that the Father had sent him to do, was "Finished."

Jesus said, "Father, I have finished the work Thou gavest me." He came not into the world to save the righteous, but to call sinners to repentance. That we, through Him might believe in God's power to save.

In the spring of 1915, I took our children and went to his people in Tuscaloosa Alabama. Here I was blessed with the privilege of going to hear the Primitive Baptist preach. After attending service a number of times with those good people and seeing them worship God in such a devout and faithful manner, I realized their God was my God. Their belief in a crucified and a risen Savior, and salvation by the grace of God was my belief. I wanted a home with them, but felt too unworthy to ask, so much with so little to offer. I could only feel to say, Lord, take me just as I am.

During a meeting at the Nazareth Church, while Brother Sammie Norris was preaching, I was made to realize how much in need I was, of the spiritual guidance such as the Primitive Baptist advocate or set forth. I asked for a home with them, though I had nothing to offer but all praise be to our Lord and Savior who has paid the cost, salvation is free, and I was accepted and baptized there in the

spring of 1916. I returned to Greenville, Texas, with my children. There, through the influence of Brother and Sister Sikes, I met and married L. E. Willis on the third of July, 1916. I was reunited with the Baptist Church, known as Seclusia, near Compton, California, having received my letter from the Altus Oklahoma Church which my husband and I joined again later. I went alone having been separated from my husband since the year 1946, (now deceased).

This was written by Sister Leora Willis, April 27th, Sunday 1952.

GOD'S WHOLE ABODE

Dear Alice,

I am up on top of a mountain now, literally flying around as a bird and this bird of which I speak is such deep love for the church and God's whole abode! This is the Rock, Christ. The dark waters of trouble may come, but God's children will never be destroyed. I can only hope that I am one of His number, but this I do not know, but I do feel rather confident when I am raised up as I now am.

I get awfully low some times, so low that I do not feel fit to call upon His name; I feel so unworthy I do not even feel fit at times to say in my mind that my five children are mine by birth or to claim any of my brothers and sisters in the flesh as mine. Alice, there will soon come a fall for me, back into the troubled seas, as I have been carried so high tonight. If I have been delivered, born again and made alive, and given a

hope, eternal hope! precious hope! I do not wish for another hope only do I wish sometimes for a little renewal.

Alice, it always seems when I am not feeling so well in body, these things begin to dwell in my mind so forceably! and then I am just taken away from the things of this world and His presence seems so near, sometimes it happens to me in the lonely hours of night, then I am not lonely but I feel I have to sing praises to God, Oh Mighty One! Alice, we can not look into the hearts of others, it is like trying to look through a dark glass, but there is One who can look through. He sees all, knows all and He is the Supreme Ruler. Alice, I am truly glad. So if I am one of His chosen ones it is not for one thing I have ever done, but through His loving kindness and mercy, it is what He has done for me. However, if I am not one of His, right now I can tell you this, it is right for God's ways are just and right. I sincerely believe that every prayer that has ever been prayed, has been fully answered, maybe not for what His little one prayed for, but for the good of the little one.

Alice, it seems that all my life I have been tossed to and fro. Sometimes sailing around and carried away from this world in love, love for everything that is Godly and everyone who loves God. Sometimes however my lot is to travel in deep, muddy waters, but mostly in muddy waters. I do not remember when I was not concerned about my soul's welfare and desti-

nation. As you know or truly believe, we had parents who lived noble lives and who I believe, were God's children. They did not have to say anything to me, they seemed to live and walk it each day, each hour, and our father was recognized as an able minister among the old Baptist and our mother was a dutiful wife and mother, who was faithful to take care of us children and the home when Father was rendering the service required of him among the Old Baptist churches he served.

When I was growing up, I used to carry bucket after bucket of water from the well in the front yard to fill the wash pot with water where we heated it and did the family laundry. Many times I stopped short to see if my legs had been severed from my body, because they were so very tired, but such work prepared us for rest when night came rather than playing around over the neighborhood.

Even when I was yet little more than a child, I felt so sinful, so weak and oftentimes so alone and sometimes now Alice, I believe God has striped me of this filth, at least I hope he has, for I do hate the sin that gives His people so much trouble. If I am one of His, I still know there is the old fleshly nature and it will remain until God sees fit to remove it and that will be in death then the flesh will be separated from the Spirit where it can never torment the Spirit again.

Alice, I have some very sad things to think back on, also some very precious things, Oh, how precious to me! By some unseen

hand, I guess in a dream, I was seated in a circle around the fire place, with the other thirteen members of our family - Father, Mother and the eleven brothers and sisters, I was gazing upon all of you, thinking how deep my love was for each of you; when suddenly I knew I had a little babe in my breast. Alice, the love for that baby was even greater than the love I felt for all of you. Oh, how I loved it! I was not ashamed that I had it there and I knew that nobody could ever take it from me!

That was many, many years ago, but it is still just as clear and precious to me as it was then, even more dear now than then, and as the years roll by, these precious things grow more precious, if such is possible, the older I grow, the deeper I believe in salvation by the grace of God, and my love that little babe in my breast or heart has never lessened, but strengthened instead. What other way can we find salvation than by the mercy and grace of God? He is all power both in heaven and in earth. Preaching Jesus Christ is preaching the power of God unto salvation. We find in the second chapter of first Corinthians, the first and second verses of how Paul preached the gospel "And I, Brethren, when I came to you, came not with excellency of speech or wisdom, declaring unto you the testimony of God, for I determined not to know anything among you, save Jesus Christ and Him crucified." Second chapter and third and fourth verses, Paul continues:

"And I was with you in weakness, and in fear and in much trembling and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." Now Alice, how are we, if we believe in salvation by the grace and power of God, to believe in the things the world goes with, to wit; men who are educated for preachers by other weak men? but unless the windows of heaven are opened to a preacher, He cannot preach, God sending down to the preacher the bread then I think milk and honey will go out to those who are blessed to partake of it. Man cannot lay a foundation, God laid that foundation and it stands sure Jesus Christ our Lord.

God's children were bought with a price, the suffering and death of Jesus Christ. We can not take from nor add to this. Neither can man destroy one of God's children. Oh, how great! what mighty love is His love! I do think there can be many heartaches, trials, troubles and afflictions, but I truly believe it is all working for the good of God's children. I can only hope that I am one. If I know anything about myself, I do love the brethren and sisters, the true doctrine of salvation by the grace of God. I also believe that when one has been given a hope in Jesus Christ, it cannot be bought by man nor sold to man. The gift of everlasting life is beautiful! Oh how beautiful! beyond this life. Man has no power over this.

It is a gift through the power of God, which money cannot buy.

Back before I offered myself for membership at Hannah's Creek Church nobody knew nor does anyone know now, the burden I carried from the time I was seventeen years old. I did desire to go to the church, I also had a great desire to be buried in the liquid grave, but I just could not, and the longer I went on the more unfit I saw myself to be such a wretched being to think of asking a home with them. I tried so hard to forget it, but I could not. The day I lay down across the bed at our father's home, my head was pushed into the window. I saw a mighty fowl swooping down on me. I was made to throw my hands up and cry, Lord have mercy on me. The fowl disappeared and the heavens opened up. I was covered all over in shining rays. For a while, Alice, I was happy, but trouble returned as it still does, after I am blessed to rejoice. The poet said, "Few minutes in praise I enjoy, And they are succeeded by pain;

If a momnt in praising of God I employ, I have hours again to complain."

I offered to the church on Saturday July, 1927, according to the best of my recollection, and was baptized the third Sunday morning in August following. During that month I endured so much — so many doubts and fears. On Sunday morning before I was baptized that day, I felt so low! just so low! I believe I felt as low as a poor mortal can feel. I went into a bed-

room and was brought down on my knees, to humbly ask God if it were not right for me to go into the water that day, to please in some way keep me away; but I went and was baptized by Elder Xure Lee, and a heavy burden went down with me into the liquid grave that has never come up to burden me again, for I went down heavy and came up light and happy. I was so happy but soon my doubts and fears came back. I have never regretted having been baptized, but so often I have doubts and fears. I do not want to deceive the church nor any of God's people. The great baptism is with the Holy Ghost and with fire. It takes this for a child of grace, the natural baptism is only a symbol of the spiritual. With the Holy Ghost and fire, we go through trouble and anguish of soul, thus we are hewn down and see ourselves as we are — poor lost sinners if we are without the love and mercy of God and the redemption of our Lord Jesus Christ.

Your devoted sister,

Beulah

Mrs. Beulah Parrish)

(Newton Grove, N. C.)

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Editor

A MEMORY

Dear Brother Adams,

It has been on my mind for a long time to try to write of some of the things that I hope have been some of the Lord's dealings with me if I am not deceived. My mind goes back when I was not more than eleven or twelve years old. At that age, I felt that if I were called from this world, that torment would be my doom. I felt that I was alone in this world and that everything I did was wrong.

I remember being in the cotton field at my father's, picking cotton and I felt that I was going to die and that I would be lost forever. I got down on my knees in the field and asked the Lord to have mercy on me. I went on in this way for a long time. I would go to bed at night and it seemed to me the walls would close in on me. I would ask the Lord to have mercy on me and it seemed like the words went no higher than my head.

I loved the Old Baptist people. They could express how I felt so much better than I could myself. This caused me to love them more dearly. Sometimes the preacher would express my feeling and tell just how I felt, which caused me to feel like he knew my case and knew what I was experiencing. Somehow I could not talk to him or anyone else about it, yet I did crave to talk to someone about how I felt and what I experienced and I desired most to talk to the preacher about it, but I did not have the nerve to approach him. I wanted to ask the Old Baptist

people for a home with them, but I was afraid they would not have me.

I well remember on Thursday afternoon before the first Sunday in September, 1917, I was at work and it seemed to me that I could hear the members at Angier Primitive Baptist Church singing Amazing Grace as plainly as I have ever heard it sung, and I promised if I were spared until the next meeting time there that I would offer to the church, which I was enabled to do, and I was received in the fellowship of the church, and was baptized on the following Sunday.

This has been a sweet home to me and is yet, for I would not give my home with those dear people for all the world, not that I feel to be worthy of being there, for I do not, but I have no where else to go.

I guess I had better stop, for I did not think I would write as much as I have written. Brother Adams, do with this as you see fit.

Unworthily your
sister in hope,
Mrs. Manila D. Guy 27520
R. F. D. 2
Clayton, N. C.

“ARISE AND SHINE”

Several years ago, I was given to hear the words above so plainly in the early and darkest hours of the day, then on arising, I felt to delve into scripture to see if I could find this clause there and the very chapter containing these words — the sixtieth chapter of Isaiah — opened before me.

I had not known of it even being

a part of scripture and finding this as I did, literally shown to me, I was so amazed that it had been spoken to me, who in myself feel to be so weak and the least in God's kingdom here on earth, if one at all!

My thought or question was: "How could I ever shine?" and I seemed to be assured this voice spoke to me. I have often pondered and have read and reread this chapter — even the book of Isaiah.

In reading the fulness of this first verse, it also tells; "For thy light is come, and the glory of the Lord is risen upon thee." These last sentences were not spoken to my hearing, but they follow what I did hear and thus the entire verse of scripture was given me to ponder with much wonderment or amazement.

Then, as I have been given to see that which is made manifest from time to time and find words to be of greater capacity than is revealed just by sight or definition, I find there is in word a marriage that has been a divorce, which in the sight of God is an abomination. Yet as Adam was made flesh and flesh is made word, all spiritual things which are set forth in heaven or power, is fulfilled in earth to a manifestation of truth, for as men may come and men may go and even though heaven and earth pass away, My Word (God's word) shall stand forever, for He has spoken all things into existence and as they shall come to pass so shall they stand. God, the same yesterday, today and forever.

As it says, "Arise" (a word) "and shine" (one power) thus being word by meting out as God meted out the waters (foundations) in the hollow (foundation) of His hand. (the law). Just so was all things numbered from the first day unto the Sabbath; therefore in the sabbath God's work being finished, He rested. This too was an allotted measure to the life of man by the law of God or one power in the seven cycles. Thus one cycle is a tenth of the life or years allotted to man as three score and ten years. The Jew being the first one numbered even as Jesus, who gives us to know that all that is created in the Lord or foundation is of the elect number.

Should one be of that number, surely he shall at God's command, shine, for there is an appointed time for all of His people to rise and shine, for all that are of grace are endowed with the Spirit of God and shall not turn back, but shall be brought forth.

Mrs. Marion H. Mulholland
R. F. D. No. 1, Box 424
Lambertville, N. J.

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Vol. C

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"PRAY WITHOUT CEASING"

Dear Mr. Adams,

I notice that my subscription to Zion's Landmark will expire the fifteenth of September of this year. I am sending a check to renew my subscription for another year. I enjoy it so much! If not asking too much, will you give your views on I Thessalonians 1:17, "Pray without ceasing?"

A friend,

Mrs. Lester Blalock

R. F. D. No. 1

Stem, N. C.

I do not remember that I have ever had a request for any comments on this text or portion of God's sacred word, neither do I remember ever having used it as a text, although I have silently meditated on the above words, many times and wondered if it were possible to do the biddings of the Apostle in his exhortation to the Thessalonian Brethren as well as the Apostle's admonition in the succeeding verses.

Before I attempt to further express what I believe the Apostle Paul meant in this scripture, I feel to say that the Apostle was in the Spirit on the Lord's Day and what he wrote on that occasion was for the comfort and edification of the household of faith. Paul said, "All scripture is given by inspiration in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16, 17. These words embrace all the scriptures, both in the new testament and those which are recorded under the legal dispensation or the Old Testament. The purpose of which is: that the man of God may be perfect, thoroughly furnished unto every good work. The question may arise in our minds: Who is the man of God? The man of God is the man in whom Christ Jesus dwells. Jesus said, "At that day ye shall know that I am in My Father, and ye in Me and I in you." Jno. 14:20.

Paul said, "I can do all things through Christ which strengtheneth me." We are not sufficient of ourselves to accomplish anything Godly, but our sufficiency is of God." See II Cor. 3:5. The words of the Apostle who said to the Thessalonian Brethren, "Pray without ceasing," are the daily experience of those who are in Christ Jesus. In fact, in my opinion deep down in the soul of each and everyone of God's children is a continual yearning or desire that God attend unto us: as individuals; direct our steps, purify our thoughts and our acts, bridle our tongues and restrain us from evil. This is a secret prayer often prayed when we are in the midst of large crowds

or when we are alone and so often do we petition our Heavenly Father in behalf of the offsprings of our bodies—our sons and daughters parents and friends, brethren and sisters and especially the sick and needy and even the governing body of our country. This we do when we are prompted by the Spirit of our God and are made conscious of our needy condition. This is the daily experience of those who are in Christ Jesus. This is done in secrecy, prompted by God who makes the chosen vessels of His mercy feel the necessity of prayer. Our daily sins and transgressions cause us to feel guilty before God and to feel the necessity of constantly calling upon God. David was a man of God, yet his sins and transgressions were daily before him. Therefore he called upon God not just once, but often. He said, presumptuous sins; let them not have dominion over me: then I shall 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." Psal 19:13,14. As stated before, the prayers of the righteous are made manifest and heard by God in secret meditation rather than those who stand in the synagogues and the street corners like the Scribes and Pharisees who for a pretense made long prayers to be heard of men. Their prayers were not seasoned with grace nor mixed with faith. Jesus said, "And when thou prayest; thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues

and in the corner of the streets that they may be seen of men. Verily I say unto you, they have their reward. But when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:5,6. This closet is not a closet that is built in your home, neither are you to go to any specific place. This closet is the secret chamber of your heart. This is a secret prayer. Not even those who may be standing near, would hear the cry of your troubled soul. The door is shut. God seeth in secret and rewards you openly.

The Apostle said, "Pray without ceasing." Prayer is a sincere desire of the heart, unuttered or expressed. The poor Publican who was convicted of sin, said: "God be merciful to me a sinner." This is a daily prayer of all who are in Christ Jesus. The plague of sin and satan and a realization of our daily transgressions are keenly felt in the soul of the guilty, convicted sinner, and through necessity he or she is constantly constrained to call upon God for His mercy and tender compassion. An insight of our helplessness, our inability to live acceptably before God, grieves our souls and causes us to have a continuous yearning for God's mercy; it causes us to intercede or beg Him to direct our steps and lead us in acceptable ways in this life. This secret prayer is present with us more or less forcibly at all times. We retire to our beds at night with this beseeching within our breasts and we arise in the

mornings with this same beseeching present with us. It is a longing over which we have no control. When Paul admonished the children of God to "Pray without ceasing," he knew they had done this before his day, that they were still doing this in his day and that they would continue to do so, because he added these words: "In everything give thanks: for this is the will of God in Christ Jesus concerning you.

David prayed to God as do many of God's children in secret. He said: "Hold up my goings in Thy paths that my footsteps slip not." Psa. 17:5. David also said, "Lord, I cry unto Thee: Make haste unto me: give ear unto my voice, when I cry unto Thee. Let my prayers be set before Thee as incense; and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth, Keep the door of my lips. Incline not my heart to any evil thing, to practice wicked works with men that work iniquity: and let me not eat of their dainties." Psa. 141:1-4.

There are prayers other than for own sins and transgressions that the righteous are commanded to pray. Jesus said, "Pray for your enemies, do good to them that despitefully use you and persecute you." Matt. 5:44. Jesus prayed for His enemies. When they came to the place where they crucified Him, He said: "Father forgive them; for they know not what they do." Luke 23:34.

The enemies of Stephen stoned him, and he called on God: "And he kneeled down and cried with a loud voice, Lord, lay not this

sin to their charge and when he had said this, he fell asleep." Acts 7:60. Hannah prayed to the Lord that she might conceive and bring forth a man child. Her prayer to God was in secret. She spoke in her heart and only her lips moved. Her voice was not heard. See I Samuel 1:13. She prayed to God in secret and He rewarded her openly. The Lord answered her prayer, for she brought forth a man child. "She called his name Samuel, saying, Because I have him of the Lord." I Sam. 1:20. As is always true when we pray according to the will of God. He inspired Hannah to pray this prayer, because this was the will of God concerning Hannah, for He had a great work for Samuel, Hannah's son, to do.

God's people are a needy people, they feel to be dependent, and destitute. They have many troubles and trials, soul afflictions. They cannot live the life they feel that a child of God should live, they do many things that they feel a child of God should not do and leave undone many things they feel that a child of God should do. These failures and lacks cause them to live lives of regret and humility, therefore this heaviness that they carry as a result of these failures creates such a need in their souls that they are filled with a secret prayer. This prayer attends and follows them in their daily lives. Thus the Apostle admonishes them to "Pray without ceasing." They pray without ceasing because of their famished condition, because of their needy condition, not because Paul admonished them to do so, but the very fact that Paul said that, is some

comfort to the people of God, because it is an assurance to them that Paul was in this same condition and is their witness for he undoubtedly felt the very same, for this is betrayed in his speech. In this condition God's little ones are enabled to "Enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:6.

It seems unreasonable to the carnal mind that we could rejoice vermore, but Paul said: "Rejoice evermore." This is the Spirit speaking and not the flesh. When God's humble poor are clothed with the mind of Christ, they can and do rejoice. When one can feel the presence of the Spirit of God, He does rejoice and he then feels that he will be able to rejoice in Christ evermore. And when we are attended with the Spirit of Christ, we do rejoice, and we then feel that we will continue to be that way. Just so with praying without ceasing. To really pray to God, we must feel a close communion with His Spirit, for it is God who causes us to feel the need of what we pray for and He gives us the prayer to pray. The prayer that God answers is accompanied by His Spirit.

When God's humble poor are clothed with the mind of Christ, they can and do glory and rejoice in tribulation. This was Paul's experience which is also true in the experience of all those that are in Christ Jesus. He said, "Therefore being justified by faith, we have peace with God through our Lord

Jesus Christ: by whom also we have access by faith into His grace wherein we stand, and rejoice in hope of the glory of God. Not only so but we glory in tribulation also: Knowing that tribulation worketh patience; and patience, experience and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:1-5.

Patience is the perfect work of God and it comes through tribulation. James said, "But let patience have her perfect work, that ye may be perfect and entire wanting nothing." James 1:4. Those who have patience, have a treasure which cannot be compared to gold and silver. It is through trials, sorrows, trouble or tribulation that the subjects of God's grace can witness with Paul who 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. 8:2 In I Thes. 5:18, The Apostle said, "In every thing give thanks: for this is the will of God in Christ Jesus, concerning you." Have you ever been made to feel thankful that God controls everything? When you were brought into this frame of mind, would you have been willing to change anything? You feel thankful to know that the God in whom you trust, works all things after the counsel of His own will. You are then made to feel thankful for all your down sittings as well as your uprisings.

How wonderful it is to realize how merciful to our unrighteousnesses God has been in giving us

a precious hope in His Son, Jesus Christ. Words fail me to express such sweet communion. Paul's epistle to the Thessalonian Brethren was none other than his own experience which he was taught by the unerring Spirit of God — "Rejoice evermore, Pray without ceasing, In every thing give thanks: for this is the will of God concerning you."

T. F. Adams

OBITUARY

It has pleased our Heavenly Father to call from the walks of this life, Sister Leora M. Willis. Our dear sister was born in Webster County, Mississippi, Oct. 22nd, 1882, and was called from us in this life, June 18th, 1966. She is survived by six children, twenty-four grandchildren and thirty-three great-grandchildren. All of the children live in California. Son, J. C. Ivy of Orland, daughters, Linda Vincent, Glendale; Nann Quinn, Fontana; Abbie Mitchell, Los Angeles; Earlene Hoan, Colton and Lorene Wood of Riverside, Calif.

Sister Willis asked for a home with the Seclusia Primitive Baptist Church at Compton, California, April 27th, 1942 and was received by letter. She was always a faithful member and showed a love for her church. Her first membership was in Alabama in 1916. Sister Willis left on record an experience of Grace written by her in 1952. We hope it can be printed at a later date for the benefit of her brothers and sisters. Sister Willis was laid to rest in the Pomona Cemetery. Brother Austin Tipton spoke comforting words to the family and brethren, in the absence of her pastor, Elder T. R. Jefferson. Blessed be the God and Father of our Lord and Savior, Jesus Christ who has blessed us with all spiritual blessings.

We extend our heartfelt sympathy to her family and bow in humble submission to the will of God.

Walter B. Wilson,
Clerk

It will be our pleasure to publish Sister Willis' experience of grace, that others may read and enjoy it and we hope many others will be impressed to write and send their experience for publication. This is food for the babes in Christ. See Sister Willis' experience as published elsewhere in this issue of the Landmark.—Editor.

OBITUARY

The members of Middle Creek Church bow in humble submission to the will of our Heavenly Father who does all things well. He removed from this life our beloved sister, July, 1966, age seventy-nine. She was born July 15, 1887.

She united with Middle Creek Church 1816, this making her a member fifty years. She leaves several sons and two daughters. Our sympathy goes to each of them. Our prayers are that their loss may be her eternal gain. Our hope is that she is resting where there is no sickness, sorrow, or death. We shall always remember her kind and loving smile.

Done by order of the church in conference the second Saturday in October. Therefore, be it resolved a copy be given to the family, one recorded on our church minutes, and one sent to Zion's Landmark.

Irvin Hicks,
Minnie Lee Sauls,
Committee

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Creeches' the fifth Saturday and Sunday in January, 1967. The church is located about 25 miles west of Wilson, N. C., and about ¼ mile off Hwy. 42. The church is located just east of N. C. 42 and 39 junction.

Elder Paul Lamm was appointed to preach the introductory sermon, and Elder W. T. Barham, alternate.

We wish to invite our brethren, sisters and friends with a special invitation extended to our ministering brethren.

J. B. Williams, Clerk
225 Braswell St.,
Rocky Mount, N. C.

REQUEST

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

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

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

EDITOR

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**ECCLESIASTES
CHAPTER 8**

When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:)

Then I beheld all the work of God, that a man cannot find out the work that is done under the sun; because though a man labour to see it out, yet he shall not find it; yea, farther, though a wise man think to know it, yet shall he not be able to find it.

CHAPTER 9

For all this I considered in my heart, even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them.

All things come alike to all: there is one event to the righteous and to the wicked, to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

For the living know that they shall die: but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten.

Also their love, and their hatred, and their envy, is now perished; either have they any more a portion for ever in any thing that is done under the sun.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

FRIEND

Dear Readers,

It has been on my mind several times during the past week to write a little concerning a few thoughts of what has been in my serious meditations. This subject is Friends. Much of my natural or physical life, I have felt that I had few, if any, true friends or sympathizers of lasting duration. Even when a small child, I recall reaching out for friends or even a friend, and finding not what I considered a sincere true genuine friend; but instead of a genuine friend, I acquired loneliness and disappointment, which was accompanied with a feeling of unworthiness.

A real friend is actually, I believe, a Spirit and this Spirit is not manifested at all times to us, thus we feel alone and friendless much of our time — that is my state of being now. Great Professors of this world may tell you that in order to have friends you must first be a friend to someone else, thus earning this spirit of friendship. Well, I can tell you that even as a child by nature, I tried to earn friendships by manifesting a kindly disposition, soft-spoken and all the other attributes that conform to what I have heard spoken of as the "Golden Rule:" "Do unto others as you would have them do unto you," but I was still a failure and I will al-

ways be a failure by the letter. If the Spirit of friendship is not given freely—that is, without cost on our part, but by God through His great mysterious power, then there can be nothing for us to attract friends with.

The greatest friendship I have ever felt is the love of God. It so far exceeds any natural friendship! In fact when one of God's little ones feels lonely and despondent and the Good Lord smiles upon him, causes this one to have sweet communion with His Spirit, that one comes to know a friend there is nothing like in this world. A natural friend is pleasant to be with in a natural relationship, but this friendship is nothing to be compared with the visitation of the Spirit of the Lord Jesus Christ. This brings a joy, a satisfaction, ease of mind and heart that cannot be described by human lips. It is a love that cannot be described and it cannot be told to others unless they have had a like experience.

This love is better expressed by the songs of Solomon: "Let Him kiss me with the kisses of His mouth: for Thy love is better than wine." I:2 Draw me, we will run after Thee: the King hath brought me into His chambers: we will be glad and rejoice in Thee, we will remember Thy love more than wine: the upright love thee." 1:4. "My Beloved is unto me as a cluster of camphire in the vine-

yards of Engedi. Behold, thou art fair, my love; behold thou art fair; thou hast Doves' eyes." 1:15. "I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple tree among trees of the wood, so is my Beloved among the sons. I sat down under His shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and His banner over me was love. S.S. 2:1-4. This expresses the love in part of the church for Christ and the love of Christ for the Church.

So the greatest friendship in whom to rejoice is Jesus Christ, the son of God. In past afflictions of spirit, mind, and body, it is my hope to have rejoiced in a nearness to Him. Is this not The only Friend one needs?

Dear Brethren, I also feel myself too little and insignificant to compare worthiness of friendship to you — but I count all of you who have hope in this kind and precious friend, Jesus, my friends. This hope is not because I think I can ever earn your kindness to me, but rather by reason of the Holy Spirit of God in whom I hope to trust, who has given His love to a certain people before the world was.

Brethren, I no more grieve over being friendless in a worldly way to the extent I once did, although in my mind I still desire to deal honestly and kindly with all people as the Lord allows or wills. I realize God's will is done in Heaven, as well as on earth, for He is God and beside Him there is none else.

All afflictions and all peace and all joy is dealt by His mercy, yet we feel so insignificant, such a failure and full of shortcomings that we are aware that it is only through great mercy that He reaches us.

Much of my lifetime I have not been strong and healthy, but I cannot say I have had more afflictions than most others; in fact more aptly not as many or as much. I am almost thirty-three years old now. In childhood, I was given to colds, flu and an irritated throat much of my time, and finally this led into rheumatic fever, weak heart, and the so-called nerve disorder — "Saint Vitas" — which is a twitching of the muscular system. The nerves are much disturbed. This was before the age of twelve years. I had crippled feet too, and no doubt my blue scarred feet from the knife of the surgeon, repelled many of my young classmates at school, who actively engaged in athletic sports. I was soon an outsider there, too.

My need for a friend was continuously being called to my mind. Somehow I became adjusted to being sickly with crippled feet and I went on with my studies at school and my hobby or pastime — art and painting — was the only outward expression I seemed to have left. I found favor in these things but also envy at times since many others could not do these few things as well as I did. I did not do this to please them, but out of necessity of expression. I was serious minded, I always felt older than my years; that is, not real-

ly wiser, but too old for the foolishness that was before my eyes. I could talk with mature people with better understanding than with my own age group.

When the rheumatic fever had developed, a serious nervous jerking of my hands, I felt that my ability to concentrate on school-work would be gone forever, but I attended each day I was able and tried. I was physically very weak and faint in my feelings all the time. At the last of the tenth grade I had to stop attending school altogether. I remember the concern of my parents and my grandparents. I felt I had failed them all. I was only able to draw and paint to pass the lonely hours. I was alone much of the time and always alone in thought. I began to feel I was going to die. My thoughts were many and my anguish was as great troubled tumults of the sea. My sleep was disturbed with troubled dreams of raging seas, storms and floods. I was always in the midst of them, clinging to hope of refuge but always some power delivered me.

One Sunday alone at home, I was painting a small picture that I was going to call "The Guardian Angel" — a woman leading two small children. It was not a great work of art — just a small expression. I remember then a great calmness went over me in the twinkling of an eye and I was relieved of the loneliness and tormented mind for the time being. I heard a still small voice inside me say: "Seek and ye shall find." I do not know how long I was alone and this is all I recall of that mo-

ment, but when my mother returned from the place she had been attending church and where her membership was, she found me somewhat better than when she left to go to church and she was made to rejoice at the calmness of my mind.

Let me say here that this voice, I believe, was a command to my weary mind and soul, and I was so distressed when the voice came to me! but I now believe there was a long journey on which I was to be led by the hand of God. At this time I was not shown any church by name, any doctrine by name, nor any person by name. I only believed that in this Voice there was hope for me — this hope that could calm my troubled breast.

I knew not the way, for I was still a child. Yet I believed I must find others who were witnesses with me with whom I could rejoice. I felt now that I was not alone in the world, but that there were witnesses somewhere. I told my mother when she came home that I thought I would offer to the church she went to. So I did that and was baptized into that group of people, and I still remember a young member of that church laughing and scorning my crippled feet as I stepped into the water. Yes, I was to be persecuted here among this people. I believe the peace in the Voice had been revealed to me, but the militant church had not. Jesus is the Way.

From then on I was in another kind of confusion. I had a precious hope and yet it did not agree with the expressions I heard from the people with whom I had member-

ship. The condition, so far as my satisfaction was concerned, grew worse and worse. I felt like a stranger among them, I was one alone. I was asked to serve as assistant pianist and in doing that I found envy and scorn from some of the members. So I was still an outsider socially as well as spiritually. It seemed that Mother and I were too quiet, too meek, not colorful enough and not pleasing enough. All the speakers professed was salvation through their works and worldly thoughts which were of no comfort to me. Money and worldly goods were the constant admonition of this people.

Dreams of troubled waters began to disturb my sleep again and dreams of being judged and slain by a worldly and strange people. In one dream which remains vivid and clear in my mind after nearly twenty years, I was sentenced to be slain for professing a hope before these judges. I remember I could do nothing more, and I was pushed aside to be numbered among others who had been judged and sentenced to death. As we were gathered together, we were many, all poor and crippled. There were little children among us. Our clothing was in rags, tattered and torn. A host of their executioners on horses, dressed as the ancient Roman warriors, rode in file up the road and shot and slew them one by one. I knew I was numbered among them to die also and as I stood quietly, I saw a rifleman carefully aim toward me and just at that moment, to my amazement and comfort, my angel grandmother appeared at my right side

and I felt her nearness as her arm was suddenly around me, and as I recognized her tender voice, I heard her say, "Do not worry, Marcelle, it will be well UP THERE." As the sound of the rifle shot rang out, I felt no pain nor fear. I fell backward on her soft arm and awoke.

After this dream, I discontinued attending that place altogether, but my mother continued going there. But one Sunday while sitting there in attendance, she was drawn away from the noises and heard a voice inside her ear speak, saying, "You do not believe this, why pretend any longer?" Then Smith's Grove Primitive Baptist Church suddenly appeared before her eyes, as a beautiful picture of reality.

Mother could attend that church no longer. She had to ask for a home at Smith's Grove Church and was made glad. My Daddy saw the baptism and he too had been burdened for many years, but whether he has a desire to be united with them, I cannot judge. I only know his heart seems to be tendered in his talk on many occasions in this wonderful doctrine of Jesus Christ, but at other times he seems somewhat hardened in spirit. He has suffered great afflictions of body and mind. When I am brought low myself, I can pity him and praise God I hope in truth, for God has all power and He doeth all things to His honor and praise and all things for the good of them He loves.

My friends are they whom I am given to love; they are the grievous in spirit, the afflicted in body, the persecuted in the world. They

are the blind, the deaf, the lame, the crippled, the diseased, the poor and needy, the children on earth who also have need of the Friend of friends, for in these tribulations each can feel his brother's woe, and with him bear a part. It is a fearful thing to fall into the hands of the living God. Yet He is the only Rock, the only safe place from out of the storm, the only Light in darkness, the only strength in weakness, the only ease in pain, the only Calm in the tumult of the sea, the Strait way in the narrow, crooked path, and the truth amidst lies and confusions. He is the Life in death, the Friend in despair, the Beginning and the End.

I hope He loves me, for if He indeed does love me, He loved me before I was in the world, and made the way for me. Human hands fail and their plans are forsaken, their work is laid low. God knoweth everyone's way and even the wicked He created for His purpose that His word be fulfilled

Though my earthly house is sweet and I am blessed with a dear understanding husband, I must declare the blessing of the church that is set upon the Rock, Jesus — is sweeter and more desired than all earthly abodes — that home not made with hands.

My path has been dark and stormy, and my grief severe, I may be a deceiver or a Judas, but if you dear friends should ever turn me from your door, I still believe I would have no other people on earth, for I seek and I believe you are the church, the militant church of the Living God, the

Risen Christ and the race of the ransomed and redeemed of the Lord.

Mildred M. Harvell

THINKING OF YOU

Sister Annie Ison Hardy and
My Aunt Ever Thetford:
My dear Sisters in Christ:

I sat down a moment ago to read a little and soon my thoughts were on you two. As I read the fourth chapter of II Corinthians and a part of the fifth, I was thinking of the two of you, both weak in body and I hope strengthened in faith. I say, I was thinking of you both; thus I feel it not wrong to write you both this same letter.

Paul speaks of a treasure, also of the earthen vessels, and of the contrasts and the conflicts that come because of the two. There is a hope that His Treasure has been planted within our breasts, and if so, we feel sure that He will soon come to honor that Treasure and raise it again to sit with Him who is now sitting at the right hand of the Father, making intercession for all of His chosen race.

"But we have this treasure in earthen vessels, that the excellency of the power may be of God and not us." First, there is the treasure; the light which God caused to shine out of darkness and to shine in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. There is the hope, there is the promise, there is the trembling and fearing, the broken and contrite heart, there is the spirit born of the Holy Spirit, which dwells in the earthen vessels. This

is the Treasure which makes the soul suitable for eternity.

Then, there is the vessel, or the container. What a seemingly unfit container for such a Treasure! Why in the world should such a Treasure be placed in such a vile and unfit, weak and crumbling vessel?

Thirdly, the reason: "— that the excellency of the power may be of God and not of us!" Let no man glory in himself, but in His God from whom cometh all of his strength, his life and his goings; rather let man be silent and all of the honor and glory, and power and sovereignty be unto God from whom it all cometh. And if we boast one of the least things that came not from God, that was not entirely a gift from God then we may be assured that He will never accept nor receive it or suffer it to come in His presence. He receiveth nothing that is not His own, or that cometh not first from Him. All of man's work, is but an abomination in the sight of God.

Dear Sisters, what have you today in your earthen vessels? Have you strength? Are you whole? Can you go and come at your own will? In your body you are weak and broken and somewhat helpless. You cannot go about — even as you at one time did — upon the earth to do your pleasure. And as the years pass upon you, you become weaker and more helpless in body, but we trust stronger in faith and hope.

"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." Jesus walked upon the earth in meekness and humility. He chose this way. Certainly He died in the body of flesh, in meekness and in humility. He chose this death. He laid down His power, in the sight of man, and walked in meekness to His place of death. He died this death, that His chosen race may live, and live eternally with Him. Then, if He died this death, His chosen race shall also die similarly in humility and weakness; they shall follow His footsteps in order to be close to Him. If you could be otherwise, you could not be close to Him! Would you not rather desire this affliction in body and walk close with Him, always bearing about in the body the dying of the Lord Jesus? Why is this body under trials and burdens and persecutions, I mean spiritually? Is it not because of the earthen vessel? because this body in its present state is but a tabernacle of clay; because it is weak and it is vile and it lusteth after the things of this life. If this body were not a tabernacle of clay, there would be no conflict. On the other hand, there is a reason for this dying: "—that the life also of Jesus might be made manifest in our body." Why is His life made manifest in our bodies? Because of the Treasure placed within the breast. If there were no treasure within, there would be no manifestation of His Life in our bodies.

"We are troubled in every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." II Cor. 4:8,9.

Why are we troubled on every side? Because of the earthen vessel. Why are we not distressed, why not placed in a position from which there is no escape? It is most assuredly because of the treasure? There is no escape at death for any but those who have been chosen and given this treasure; Paul says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The blood of our Lord Jesus Christ came from heaven; It was split for the salvation of His chosen race; by its efficacy He rose conqueror over death and the grave, and if one drop of that blood was shed for you or I, then we have that treasure, and not one drop of this blood shall be lost, but every whit shall be raised again unto heaven. If that treasure is within your soul, by the Sovereignty of God, you shall be raised and you shall be "Not distressed!" Your feet shall be placed in a large room, as David expresses it. There shall be made a "way of escape" for you; for indeed He has opened before you a Door, and a Way, and He has given a Light for your guidance along the way. Yes, we are troubled on every side because of the weakness of the earthen vessel, but we are not left in distress because of the treasure that He has mercifully pleased to place within our souls.

We are perplexed, but not in despair. Perplexed because of the conflicts between this earthen vessel and the spirit planted within.

We are not left in despair, because there is a treasure within, and He will never, no never, forsake that which is His own! Yes, we are troubled, and we are perplexed, and we are persecuted, and we are cast down — all because of the earthen vessels; but we are not distressed and we are not left in despair, and we are not forsaken, nor are we destroyed because of that treasure which He has pleased to give into our souls.

Esther put on her royal apparel before she came before the king. Now the king himself had given her that covering, and it was royal. When Esther came before the king, he looked upon that which was his, and not upon that which wore it. It was his chosen Queen that he looked upon, and she was wearing the apparel that he had given unto her — he most assuredly recognized her and honored her. So it is with the trembling soul who comes before her King clothed with that treasure which has been given by the Holy Spirit. It shall be recognized, honored and claimed! It shall not be in distress, nor in despair, nor destroyed, nor forsaken — nor in any wise left to itself. Oh! all of this is so glorious in truth, there is no expressing it. As I think of your earthen vessels crumbling because of time, my prayer is that He may look upon His treasure that He has pleased to plant in your breasts, and cause your spirit to be strengthened. May He recognize you, hear your pleas, honor you and cause "The life of Jesus to be made manifest" in your body. This is just a little note of love to you both.

May His Love and Mercy and Light be with you.

Douglas (A. D. Alston)
FEC Cml. School
APO 47
San Francisco, California
Sunday, 14 October 1951

ANOTHER WORLD

My dear Sister Hardy:

I hope you can read this. You are often in my heart and my thoughts and I hope the Lord has sustained you in all of your needs. I am now on the opposite side of the world from you, over where the fighting is and where all Godliness seems to be forgotten.

I would thank my Lord for many good letters and sweet prayers from my brethren from Georgia to New York and Canada. Their love and prayers do give me strength and courage from God, to go on to face the terrible things before me. Surely I know that beyond all of poor puny man; only God can keep me and preserve me. Of course that is true at all times, but it is so evident at this time. I often think of the last three verses in the ninety-first chapter of Psalms. He says, "He shall call upon me and I will answer him."

I will bring him into such troubles and under such distresses that he will, of necessity, be forced and compelled to call upon me! And just as sure as he calls unto Me, I will not only answer him, but I will do seven times more. Now seven is a complete number and embodies all. There are seven promises given in these three verses: I will deliver him, I will set him on high, I will answer him, I

will be with him in trouble, I will honor him, I will satisfy him and Shew him My salvation."

Now where is a need that these promises do not answer? In them, every need of every little one is surely covered. Much could be said about each one of these promises, but I cannot write that much. "I will honor Him," He is very sweet to me. In Isaiah 57:15, He says, "I dwell in the high and holy places, with Him also that is of a contrite and humble spirit" How can one who inhabiteth eternity and dwells in the "High and Holy" ever condescend to claim or honor the sinful creature of the dust?

Who can be higher or viler or lower than poor sinful man? These are the extremes — They are, by the mercy of a loving Savior, brought together. Sinful man is worse than a bad check at a bank: yet the Savior comes in to honor us, to pay all charges against us, to clear our names and to claim us as His own. Then He says, "I will lift thee on high." He will lift us from this vile and sinful filth of self even to His dwelling place: the "High and Holy." Finally He says: And I will shew him my salvation — How can we ever know the salvation of the Lord, unless and until we are brought into the depth of the pit and learn that we cannot deliver or save ourselves? How can we ever know the strength of our Lord, until we see Him perform that which we tried and utterly failed and ten thousand times more? How can we know the extent of His love and mercy until we see Him come

again and again to us when we know that we have turned from Him and fallen into great trouble? So it is that we must come through the deep waters and the dark and secret places in order that we may see and know His salvation. Surely, Sister Hardy, I feel to be in deep waters over here in this ungodly country — but He said, I will be with thee in trouble." Surely I feel to be in trouble and I would plead this promise.

I must close here. May His blessings be with you and keep you and may He be good to Zion.

In love and hope,
Douglas Alston
21 Transportation Port,
APO 660 Care of
Postmaster
San Francisco, California
Sunday, Dec. 24, 1950

AN EXPERIENCE

Dear Elder Adams,

I am sending a check for which please send my husband and me the Zion's Landmark. I love to read the wonderful experiences of grace of others.

Knowing as I assuredly do, my weaknesses, inability, and unworthiness to write anything worthwhile, I hesitate to attempt for when I look at my past life, I can see nothing good, but by the sure mercies of a wonderful and all powerful God, I found myself asking for a home at Sardis Primitive Baptist Church the fourth Sunday in July, 1965, after my husband had offered and had been accepted as a candidate for baptism the fourth Sunday in August,

1965. We were baptized together by our much loved pastor — Elder James Gardner. The service was introduced by Elder (my cousin) A. B. Barham.

This was certainly a wonderful experience, the most beautiful lake of water, I thought, that I had ever seen. Sister Pattie Collins joined us at the water and was also baptized.

I felt so unworthy, but happy after being tossed to and fro for so long. But Jesus said: "My sheep hear My voice and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My Hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My father are One. John 10:27-30. I can never tell how wonderful the fellowship or the companionship has been since I have been among the Primitive Baptist. My husband has been in and out of the hospital at times since we were baptized and has lost his right leg, but still God has wonderfully blessed us — far more than we deserve. Jesus gave His doubting disciples the assurance: "—Lo, I am with you always, even unto the end of the world." See Matt. 28: 16-20.

Please remember us while at the throne of grace. I am, I hope, a sister in Christ begging for mercy.

Mildred L. Middleton
R. F. D. 2
Stokesdale N. C. 27357

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
Willow Spring, N. C. 27592

Associate Editor

ELDER J. M. MEMBORN
Willow Springs, N. C. 27592

Vol. C

No. 5

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Wilson, N. C. 27893 Jan. 15, 1967

DWELLED AMONG THE TOMBS

Elder Adams, Dear Brother,

I see that it is past time to renew my subscription to the Landmark, we do not want to miss a copy.

Sometime, if given a mind we would appreciate your views on the 5th chapter of Mark, concerning the man who had his dwellings among the tombs and etc.

In hope,

J. C. and Velma Boyd

Rt. 1, Brownsboro, Texas

The 5th Chapter of Mark begins by saying, "And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwellings among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame

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, and said, What have I to do with thee, Jesus, thou son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, "Come out of the man, thou unclean spirit." Mark 5: 1 to 8. Also read the 9th verse 5th ch. Mark through the 20th verse. Matt., mentioned two that dwelt among the tombs. See Mat. 8-28 to 32. Luke mentioned one. Luke 8-27. Even though only one was mentioned, the one represented many more since the name of the one mentioned was Legions, meaning many or an army.

This man 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 sin; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Eph. 2: 1, 2, 3.

This man was fierce. He was possessed with an unclean spirit, Luke said, "And wore 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.

This man who had his dwelling among the tombs is 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 unto 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. This man 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, 6, 7. This man did not have any thing 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 there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, send us into the swine, that we may enter into them, and forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine, and the herd ran violently down a steep place in the sea, (there was about two thousand:) and were choked in the sea." Mark 5-11, 12, 13. He who had power to dispossess devils from one part of His creation, had power, no less to permit the possession of devils in another. Scriptures are sometimes written in metaphoric terms. Webster say's a metaphor is "A description of a thing written in the image of another." Swine were considered unclean beast under the law of Moses. The clean beast 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. The unclean beast 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 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 his 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 stronghold of Satan. Paul said "Forasmuch then as the children are partakers of flesh and blood he also himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil: And deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

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.

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 (maning 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?" Someone 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 part-takers 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

OBITUARY

In loving memory we write this obituary of our dearly beloved Brother and Deacon, Jiles Matt Gardner who was born March 8, 1892 and passed away on November 14, 1965,

his age being Seventy-three years and eight months old. He was preceded in death by his dear companion who passed away on February 23, 1963 and a son, Walter Early (Bob) Gardner who passed away on February 21, 1965.

He was married to Ocie Bell Phillips on December 22, 1911. They both united with Indian Creek Primitive Baptist Church in October, 1917. They were baptized by the pastor, the late Elder Asa Harris.

Brother Gardner was a deacon at Indian Creek Primitive Baptist Church several years. He and his wife were received into Montgomery Primitive Baptist Church by letter on December 7, 1935 where they were much loved by all. He loved and appreciated his family and was very devoted to them.

Brother Gardner was a faithful and capable Deacon. He was loved and admired by the brethren and sisters of the churches where he was known. We all sadly miss him when we visit the churches he was blessed to attend.

The Good Lord blessed him with strength to attend our Association at Little Vine Primitive Baptist Church last fall in 1965. He had been in failing health the last several years of his life.

His funeral was conducted by his pastor, Elder J. S. Sechriest, at Indian Creek Church, after which his body was laid to rest in the church cemetery, there to await the coming of the Lord, at which time we hope to meet him and all our loved ones who have gone before from this world of sorrow to that Home whose Builder and Maker is God.

We feel that he is at perfect peace and while we are sad at his departure from us, we feel that he is at rest.

His survivors are: three daughters, Mrs. Nova Jennelle, Christiansburg, Va.; Mrs. Grace Stanley, Roanoke, Va.; and Mrs. Izola Everhart, Lovettsville, Va.; two sons: James E. Gardner, Lovington, Va., and Cecil Ray of Springfield, Va.; one sister and three brothers, all of Riner, Va., seven grandchildren and two great-grandchildren.

Our deepest sympathy goes out to the bereaved family. May the good Lord, in His tender mercy, reconcile, bless and comfort them all.

A copy of this obituary will be placed on our church records; a copy will be sent to the family and a copy sent to Zion's Landmark for publication.

Written by motion of Montgomery Primitive Baptist Church in conference, July 17, 1966.

Elder L. B. Hilton, Mod.
Sister Rosa Hilton,
Brother Dewey A. Light,
Sister Snowie Bolt,
Committee

JESUS SUFFERED FOR US

My Precious Sister Hardy:

O how it hurts my heart to know that another affliction of body has been sent upon you. Jesus suffered in body for our sakes, and if we are His, we too must suffer crucifixion in this body, and through sufferings be brought to KNOW Him and to fellowship Him and His sufferings.

My prayer for you is that He, in His mercy and loving kindness, may look upon you and relieve your body of this pain, and so strengthen your heart and soul that you may, as did Stephen, see only the glory of God and feel not the pain of this body. May He give you an eye single to His glory and enable you to look to things higher than this world and this life.

Your little brother, I hope,
In Spiritual love and fellowship,
A. D. Alston
Fort Leavenworth, Kansas
11 December 1949

EASTER MONDAY MEETING

The Lord willing, the Church at Korner's Grove expects to hold their usual all day meeting Easter Monday, March 26, 1967. All the brethren, sisters and friends are cordially invited to be with us.

G. R. Belton, Clerk

CORRECTION

The minutes of the 1966 Session of the Abbotts Creek Association state that the communion service of Rock Hill Primitive Baptist Church is held the third Sunday in June. This should be corrected to read the third Sunday in April.

Done by order of church while in conference Saturday night, January 14, 1967.
Elder W. E. Staley, Mod.
Jesse Trogden, Clerk

CORRECTION

The author of the article which appeared on page 39 in the December 15, 1966, issue of the Landmark should read "Broth-

er Layton C. Hardee" instead of Elder Layton C. Hardee. We regret this error.
Editor

NOTICE

Lloyd's Hymn Books, each \$2.85 postpaid, ½ dozen \$17.10 postpaid. 1 dozen \$33.60, postpaid.

Order from:

Elder J. B. Williams

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Rocky Mount, North Carolina 27801

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

HAS YOUR SUBSCRIPTION EXPIRED?

Has your subscription expired? Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

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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Z 81

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VOL. C

FEBRUARY 1, 1967

NO. 6

ECCLESIASTES CHAPTER 9

B 20 1967

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

Let thy garments be always white; and let thy head lack no ointment.

Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

This wisdom have I seen also under the sun, and it seemed great unto me:

There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

The words of wise men are heard in quiet, more than the cry of him that ruleth among fools.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

TO EVERYTHING, A SEASON

Dear Editor,

More than twenty years ago, I do not know whether out of the body or in the body, I saw a new earth and a new heaven, since that time the world and the things therein have been different. Now here I may leave you, I do not know. If I am deceived, my experience has taught me that I cannot go beyond the powers that be ordained of God. It is written "To everything there is a season and a time to every purpose under the heaven." I have had men servants and maiden servants, butlers and bakers and they are all vexations to the spirit.

Therefore I hated life because the work that is wrought under the sun is grievous unto me. I hated all my labor which I had taken under the sun. I have witnessed all my belongings here in this world vanish from my mind and out of my control including my home and my family one at a time.

About twenty years ago I dreamed a dream: I was standing alone beside a building when a small woman came to me and handed me a letter. The letter was sealed. She uttered not a word, but turned and walked away. Dear Editor, I would be grateful if you would interpret this dream, if you can. I hope the Lord will enable you to find room in your

heart to forgive me for being so unfaithful.

"For the hour is come and now is, when the dead shall hear the voice of the Son of God and they that hear shall live. If I am not deceived, my experience has taught me many times, Ye must forgive, or you cannot be forgiven.

Who is wisdom? and from whenceforth cometh understanding? To me fear is the beginning of wisdom. The mind of the Lord is with them that fear Him. The Lord's people are a chosen generation, a royal priesthood and a holy nation. So far as God is concerned, a promise made is a promise kept, but this is far from being true with human beings. The Lord made a promise unto His people, but He is not slack concerning His promise as men count slackness. "Nevertheless He left not himself without a witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14:17. The Lord said: "I will never leave thee, nor forsake thee, So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." The Lord has restored my belonging to me. The Lord is my shepherd, I shall not want, bless His Holy name. "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."

For more than forty years I have had a great dread, much trembling and a great fear. I have no home and nowhere to lay my head, therefore I am confident I say, and willing rather to be absent from the body and present with the Lord.

Dear Editor, I was placed in a wilderness near Elder Isaac Jones, about twenty-five years ago, I was placed behind him. I was given to know if I am not deceived, that we were traveling in the direction of Maple Hill Church. Elder Jones was very tall in statue and I was very small in statue. I was carrying a chair for Elder Jones to sit in when we reached the church at Maple Hill and I was loaded heavily. There was not a waver in Elder Jone's walk. The burden of the church has been upon my mind for more than forty years, and I have been made to love the fruits of righteousness that I can see manifested in God's people and to hate the evil spirit that is also manifested in them and in myself more or less, realizing that the Lord intended it to be as it is.

The Lord has reconciled me. They meant it for evil, the Lord meant it for good. I should not have written this but I hope there is a purpose in my having done so, therefore you have my permission to do with it as the Lord leads you. I am sending a check for my renewal.

From the vilest man I have ever known,

D. N. Fountain

**FAITH WILL
SIT IN JUDGEMENT**

To Brother Adams, To our paper and To the Household of Faith:

An urge has been upon me to write. It goes to bed with me, it gets up with me. So I am now writing, but fear has been upon me in the thought of sending this your way; for the Household of Faith will sit in judgment as to whether it be to His praise or not, and they are the ones who have been taught in that school where the teacher is too wise to err.

EXPERIENCE

For some reason I have been impressed for sometime to write some of my experience in the school of grace I hope. In 1940, 41, 42 and the early part of 1943, if a man ever walked in sin and shame, I am the man. I drank, gambled, stayed away from home all night sometimes, and oh! how my feet loved to get on the dance hall floor! But my grief became so great and the burden of sin so heavy, I would wake in the night and get up, go into the bath room and try to pray and beg for mercy.

I feel that I came to the end of the earth and I believe the great Lord God almighty cut me down running down my face, I begged for mercy, and I tried to tell the good Lord if the coming days of my life were to be like those in the past, I had rather that He take the breath of life from me.

On one Sunday morning in the spring of 1943, I was impressed to go to church. If I am not deceived,

I slipped into the building thinking no one would notice me. The preacher started talking and preaching and he raised his left hand toward the heavens and with his right hand he pointed at me and said, You have got to look yonder to Jesus. When he said that I looked up, and saw a portion of the power of the great Lord God Almighty.

I came home and went out into the backyard and there I saw that everything was in its exact place. The grass was so pretty and green, and the weeds were in their exact places and there was nothing out of place anywhere. My burden was taken away and peace was given to me. It was the most wonderful time I have ever walked on the face of this earth. Peace that passeth all understanding.

We had a large tree in our yard and I have often thought and wondered if that old tree did not clap its hand for joy. I wanted to join the Primitive Baptist Church here in Winston-Salem so badly I did not know what to do and intended to join. But Oh! there was a voice which spoke to me in that church building and said: "You sit down and be quiet, this is one thing you do not have anything to do with. It frightened me so badly, I had to sit still. Then one Sunday morning about three years later I went over to Broad Street Primitive Baptist Church to hear Edler Denny. When the preaching was over the door of the church was opened to prospective members and some power took me to the front and I told the church I believed the Lord had

forgiven me of my sins, and I had hope of His mercy and hope of rest beyond the grave.

Those brethren and sisters took me in and I feel like I have had a home there since that time. Though often times I have stumbled and fell by the way and if I am one of them at all, I feel to be the least one.

The thought came to me that as sinful and vile as I still am and continue to find myself to be, that if I were taken to heaven and told to take a seat, I would have to find a seat among the chiefest of sinners and as vile as I am, if I were privileged to sit down, some of them would get up and move. But the Prophet Isaiah said: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." Isa. 1:18. Daniel said, "Many shall be purified, and made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. 12:10. And the Apostle Paul tells us: "For by grace are ye saved through faith; and that not of yourselves: it is a gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Paul also tells us: "All have sinned, and come short of the freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a

propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus.

I was blessed to ask for mercy in the depth of my soul's desire. I believe He heard the cry of a poor sinner. Beloved, who ever you are that is burdened as I was, let me tell you that Jesus is the sinner's friend.

Yours in hope,
 Claude S. Brown,
 3754 Ogburn Ave.
 Winston-Salem, N. C.

GOD SAW EVERYTHING

Dear Children of God,

If you could only know the agony I go through because of fear that I will say something that is out of order, feeling fearful that what I claim as a hope is only imagination, and I am minded to put away what I write and not send it. Yet last week I went from Saturday night until Thursday night, and could not sleep until after four o'clock in the mornings, when I lay down I could not get my breath, and would have to sit up. Thursday morning I was so tired and weary I felt I could not make the effort to get up. I closed my eyes, and could not breathe and found myself raising my hand because of lack of breath. In this condition I had to make an effort, at one o'clock in the morning to get up and put something down in writing. During this effort and experience I saw indescribable beauty in the

book of Genesis 1:31: "And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day." Now when God looked on everything He had made and said it was very good; it had to be good for the purpose for which it was made. For God does not make mistakes; His work is a perfect work. Elder Martin has said that not only was there a purpose for the devil, but there must have been a necessity for a devil. Jeremiah said: "Ah Lord God! behold, Thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for Thee: Thou shewest loving kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord of hosts, is His name." Jer. 32: 17, 18.

Paul said: "Wherefore, My Brethren, Ye also are become dead to the law, by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." When the children of grace are first quickened into light, they become wise to the fact that they are guilty sinners before God. This they never knew until The Lord caused them to see themselves great sinners. In this state they become servants of the law and continue to be servants under the law until they are brought to know "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. When they become dead to the law, they "are married to another, even to Him who is raised from the dead."

Can you not feel the agony of Paul when he said, "O wretched man that I am! Who shall deliver me from the body of this death?" This is the experience of the children of grace even after they have been delivered from the bonds of the law. There was great rejoicing in this deliverance, but the body of this death is still with us and we suffer as the result of it. Did not Paul say, "For the good that I would I do not: but the evil which I would not, that I do?" He also said, "for we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? — So then with

the mind I myself serve the law of God; but with the flesh the law of sin." This flesh which contains only the principles of the flesh will continue to torment the children of God as long as there is life in this natural body, but the inner man is the part that is born of God and it hates the fleshly principles—the evil — that is in the flesh. Therefore there is a continual warfare within the soul of the children of God here on earth, and this will continue as long as this natural life is with them. That is why Paul said: "O wretched man that I am! Who shall deliver me from the body of this death?" See Romans, seventh chapter.

Then certainly we can see why this earthy body has to return to the dust from whence it came. It will never be acceptable in God's kingdom. At the second coming of Christ the elected bride of Christ will be resurrected in His likeness to be like Him and be satisfied and only those who by the grace of God will be enabled to eat the fruit from the Tree of Life.

In humble submission,
Mable Hager,
Four Oaks, N. C.

THE WORLD AND ITS WAYS

Dear Brother Adams,

It is not my desire to enjoin an extra burden upon you but this is another article I am sending to you to publish in Zion's Landmark, not for its worth, but that my children perhaps may read it sometime, that they may have some idea as to what I believe. They all belong to the world and its ways, the lust of the flesh, the

lust of the eye, and the pride of life which is not of the Father but of the world.

Dear Brother, I am eighty-two years old. My Journey on this earth is not long now. I would like to see both my articles in print before I go home, if it be the Lord's will.

Elder W. A. Little
Fairfield, Texas
August 28, 1965.

Dear Editors:

For sometime it has been in my to write a few of my thoughts concerning a certain point if the Lord has willed it so, realizing that unless it is His will I can not do anything; "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." Rom. 13:1. I know this is true for me, and if it is so, does it not appear that every part of His handiwork is performed by a dependent creature in so far as power is concerned? We read that God created all things for a certain purpose, and the scriptures teach that there is a purpose for every piece of his handiwork and created to perform a certain work. The Prophet Isaiah said: "The Lord of hosts hath sworn saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Ecl. 3:1-8; and as yet possess no power. I ask, How can it be done? Must not one have the power? And where can such an one obtain this power? There is no power but of God, then surely it must come from this source in order that

such an one might be enabled to perform the work set apart for him to do, for be it understood that this world is like a machine all things answering and moving as mechanical parts, as God has said, His work is perfect, therefore it follows that each piece must perform their work perfectly, let it be good, bad, or indifferent, it is perfect work. It is said in Acts 15:18 "Known unto God are all of His works from the beginning of the World." Then He knows just how each piece is going to work, for such an one's power to work must come directly from God, and is it probable that God will grant one power to perform other than a perfect work? For God to do otherwise would He not destroy His own purpose? The wheels of the machine would be set at naught and His name put to open shame. Such can not be. "He is in one mind and who can turn Him? and what His soul desireth, even that He doeth. (Job 23:13) For one to want is evidence of the fact that he is dependent and helpless to that extent. But not so with 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. 32:4. He is a God of all power and controls all the necessary means required to accomplish the end in view. He works all things to that end, declaring Himself to be all power and all wise, saying, "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, every tongue shall swear In the Lord shall all the seed of Israel be justified and shall glory." Isa 45:22,25. Then who can doubt His wisdom or can question Him? O vain man who art thou? As regarding His eternal purposes or His sovereignty over all worlds, beings and things. All of which are subject to His control, saying unto the mighty deep "Hitherto shalt thou come, but no further: and here shalt thy proud waves be stayed? Job 38:11. Oh, how wonderful!

What can poor mortal man do or not do, but look upon Him with awe and say, Lord help me? Show me the way, O Lord, wherein I should walk. Teach me to do Thy will. Psa. 143:8-10. And why so plead? Because you are made to realize there is no power but of God, hence everyone of His handiwork is void of either power of knowledge except what may be delegated to them of God for to do whatsoever He in His eternal counsel fixed for them to do. Could it be otherwise if He be of one mind? Let me repeat, can it be otherwise and He be the same yesterday, today and forever? He says: "I am God and change not." If this is true and certainly it is, then it follows that every part in the machine must work as appointed, else it is not a perfect work, God is the engine of the machine governing it according to His own will, and every part of work is so arranged that when once the great wheel turns, every piece turns in perfect obedience, which is to the

glory, praise and honor to His great and adorable name, who doeth His will in heaven and on earth and none can stay His hand or say unto Him, what doest Thou? And why? because there is no power but of God and by His power He made the earth, by His power He framed the world and stretched the heavens according to His own discretion. Jer. 10:12. Thrones or dominions, principalities and powers. Col. 1:16. And He is before all things and by His power all things consist or exist. This is surely sufficient. He is God of all power, God of all knowledge, Lord of lords, King of kings, the beginning and the end, the final disposer of all things as seemeth good in His sight. The first cause of all causes, mighty indeed, wonderful in counsel, righteous in all of His ways, Holy in all of His works.

All of His shall praise Him and His saints shall bless Him, in the last day when the trumpet of God shall sound and time is no more then who can be like unto God? He is God of the hills, God of the valleys, who makes the sword of the devil approach unto Him. "I am Alpha and Omega, the first and the last, the beginning and the end, saith the Lord, which is and which was and which is to come, the Almighty.

I have made many mistakes and missed my text in some respect, but just what came into my mind, I wrote down. I trust I have done no hurt.

Yours in bonds,
(Elder) W. A. Little

TO THE BEGINNING

Dear Brother Adams,

It is on my mind and I trust in my heart to write again, hoping the Lord sees fit, in His mercy and loving kindness to bless my feeble efforts, for all is vain otherwise.

For several days, the words of John 19:30, have been in and out of my mind: "When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head and gave up the Ghost."

These words reach from the beginning on down through the end of time. Covering His elect, His Bride and the church of the most high God. Now may we be blessed to trace this, both in the Old and New Testament, realizing that what we write must be in accord with the scriptures, or it is no good. We read, Isaiah 8:20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." In other words, whatever we speak or write must be in accord with and able to prove the truth by the written word of God and according to the doctrine it sets forth. The fundamentals of the true doctrine consist of election, predestination of all things, salvation by the grace of God, baptism by emersion and the resurrection of the body.

Going back to the beginning of mankind, when God created Adam and Eve. God made Adam first, then Eve and Eve was created in Adam in the form of a bone, a rib. And God caused a deep sleep to fall upon Adam and He took out that rib, and formed Eve. She was Adam's mate; in like manner the

church was chosen in Christ before she was made manifest on earth. So the Sufferings of Jesus were for the church, His life, His death, His resurrection all for the church. Paul said: "—according as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved. Eph. 1:4,5,6.

Taking it for a fact, that you believe this point of doctrine, it is from this promise that we write; And if you do not believe this point, this letter is not written to you: As the old colored Brother said in his preaching: "If there be anybody here that does not believe what I am saying, I am not preaching to you nohow."

Ephesians 1:1,2 we read, "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: Grace be to you, and peace from God our Father, and from the Lord Jesus Christ." and again we read in Galatians 1:1-3: "Paul, an Apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead;) and all the brethren which are with me, unto the churches of Galatia: Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that He might deliver us from this present evil world, according to the

will of God and our Father: To whom be glory forever and ever. Amen. And in Romans 1:7, we find: "To all that be in Rome, beloved of God, called to be saints; Grace to you, and peace, from God our Father, and the Lord Jesus Christ. Here Paul did not infer nor mean to say to everybody in Rome, but to those "Beloved of God."

Again we find St. John 1: 11-13: "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." Let me pause here and ask the question, WHY? What was the reason for the special favors granted "To the saints which are at Ephesus" and to the Galatians "And all the brethren which are with me, unto the churches of Galatia," and "To all that be in Rome, beloved of God, called to be saints" And 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." Now what was the difference? The difference was the doctrine of ELECTION. Paul said: ("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;)" again Paul said: "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work."

Paul added: "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." There are still other scriptures which confirm the sure election of His people to salvation. In fact there are many others.

To better establish what I am endeavoring to set forth, I will quote one more scripture, this being Matthews 1:20,21: "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost: and she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins." Here Matthew emphasizes the point that Jesus shall save His people from their sins. The angel did not say He would try to save anybody, but a positive promise was made: He shall save His people from their sins, and it is impossible for God to lie. Jesus has been here, suffered, bled and died and He has arisen from the dead, and is now gone back to His Father on high — His work is complete — He either saved His people or He did not save them. Many say He is trying to save them, but unless the creature consents, God will not be able to perform His mission, but the scriptures teach that God is all-powerful — Omnipotent, omnipresent and omniscient — meaning that God is all-powerful, present everywhere at all times, and knowing all things at all times. The scriptures say He

shall save His people from their sins — no perhaps, no trials; no failures, but shall and it is impossible for God to lie. John 19:30 says of Jesus when He was hanging on the cross, "When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head and gave up the ghost." The poet said: "Finished, all the types and shadows, of the ceremonial law; Finished, all that God had promised; Death and hell no more shall awe. And Zechariah said: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Zech. 13:1. Again Zechariah said: "It shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be. Zech. 14:8. The living waters are figurative of the fountain of life, spiritual life; half of them toward the former sea or the law covenant; and half of them toward the hinder sea or the gospel covenant, which is figurative of the experience of a child of grace. They all experience first the law covenant and then the gospel.

Again we read St. John 19:32-34. "Then came the soldiers and broke the legs of the first, and of the other which was crucified with Him. But when they came to Jesus and saw that He was dead already, they broke not His legs. But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." Here, O Jerusalem, was that scripture fulfilled,

here was the beginning of that flowing fountain of living waters of which the Poet penned down:

"There is a fountain filled with
 blood
 Drawn from Immanuel's veins,
 And sinners plunged beneath that
 flood
 Lose all their guilty stains.
 The dying thief rejoiced to see
 That fountain in his day;
 O may I there though vile as he,
 Wash all my sins away.
 Dear dying Lamb, Thy precious
 blood
 Shall never lose its power,
 'Til all the ransomed Church
 of God
 Be saved to sin, no more.

"It is finished!" O my soul, if I could only find words sufficient to describe this scene! The son of God, dying, among thieves. Forsaken, Friendless, alone. "My God, My God why hast Thou forsaken me?" Pouring out His blood, to wash away all the sins of the whole Church of God, at one time. Living waters, part flowing toward the former sea, part to the hinder sea, meaning those who were elected to be saved before Christ's crucifixion, were redeemed as well as those after his crucifixion and resurrection. Let us pause for a moment here. Was this partly in vain, was the Lord satisfied with this sacrifice, or was He not? The professed world says He was not satisfied. What do the scriptures say? Isaiah 53:11. "He shall see the travail of His soul, and shall be satisfied: by His knowledge shall my righteous servant justify many; for He shall bear their ini-

quities." So Christ had to both live and die for the sins of His people; and justify a people by His resurrection from the dead. Rom. 4:25, says: "Who was delivered for our offenses and was raised again for our justification."

"It is finished!" To me it means, being Justified by faith in Him. Rom. 5:1, says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," it means no more labor under the law, being made dead to the law by the body of Christ, and now are delivered into that Gospel Land, the Land of Judah, and Christ is now formed in us the hope of Glory Eternal in the Heavens, and we now are at peace within. Heb. 4:9,10. "There remaineth therefore a rest to the people of God.

"For he that is entered (present perfect tense, the entering is complete) into his rest, he also hath ceased from his own works, as God did from His." Heb. 4:10. The evidence on our behalf that we are now in Christ, freely justified by faith in Him is, we have ceased from laboring under the law, and are now resting in what Jesus has done, who fulfilled the law for us who could not, taking our sins upon Himself and giving us by imputation, His righteousness. I Cor. 1:30. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

So now when blessed, we have a beautiful song to sing: "It is finished, and the whole church of God is therein embraced. We do not

have to work any more to obtain salvation, for it is freely given and our righteousnesses are as "filthy rags." Eph. 2:8,9. "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."

This letter is written to you, O Church of God, in whose hearts the law of God, the law that says, "Little children, love one another," is already written. Jude 1:24, 25. "We love Him because He first loved us." And to present you faultless before the presence of His glory with exceeding joy.

To the only wise God our Savior, be glory and majesty, dominion and power, both now and forever, Amen.

Written from the very heart of one who loves you, (Elder) Layton Wingfield Ridgeway, Virginia

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Editor

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Zion's Landmark

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

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Vol. C

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VIEWS ON MATTHEW 25:15.

Dear Elder Adams,

Enclose you will find check for renewal of Zion's Landmark. Please give me your views on Matthew 25th Chapter and 15th verse.

Yours truly,
Roy Harrison
RFD 2, Box 185
Williamston, N. C. 27892

Reply: "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.

In the preceding or 14th verse, Jesus said, "For the Kingdom of Heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods." This is a parable.

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 sceptere 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.) 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 he Gentiles." Act. 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 thorns 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." I Cor. 15:10. Paul was separated from his Mother's womb was 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 men and

of angels, and have not charity, I am become as sounding brass, or a tinkling symbol. And though I have the gift of prophecy, and understand all mysteries, and all 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." I 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 slaverish fear. This fear caused the one who received one talent to hide 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.

CHURCH REQUESTS HELP FOR BUILDING

Several years ago, a hurricane damaged the Bay Primitive Baptist Church building at Sea Level, N. C. (in the White Oak Association) to the extent that it could not be repaired. The building was later torn down. Since that time a new building has been started with funds on hand. The walls of our new building are partially erected, but our funds are now depleted. We would

appreciate any help the Baptists and friends could give us. Any donation, however small, would greatly help and also be appreciated. Send donations to the undersigned.

Mrs. Nellie Williamson,
Church Clerk
Sea Level, N. C.

According to information at hand, this church has four members. We reverence the faith which has been given them in this undertaking. For the benefit of our brethren this church is pastored by Elder Eddie Humphrey, and is the membership of Elder Isaac Shepherd and Sister Shepherd. The first Primitive Baptist Church was established at this place approximately one hundred-forty years ago. We hope the brethren and friends will respond.

Editor

APPOINTMENTS FOR ELDERS

H. D. PRILLIMAN AND A. B. BARHAM

Mill Branch - March 6, 7:00 P.M.; Simpson Creek - March 7, 11:00 A.M.; Tarbor City - March 7, 7:00 P.M.; Pireway - March 8, 11:00 A.M.; Wilmington - March 8, 7:00 P.M.; Maple Hill - March 9, 11:00 A.M.; South West S. H. - March 9, 7:00 P.M.; North River - March 10, 11:00 A.M.; Newport - March 10, 7:00 P.M.; Yopps - March 11, 11:00 A.M.; Davis Memorial - March 11, 7:00 P.M.; Yopps - March 12, 11:00 A.M.; Fremont - March 13, 11:00 A.M.; Lower Black Creek - March 13, 7:00 P.M.; Upper Black Creek - March 14, 11:00 A.M.; Contentnea - March 14, 7:00 P.M.; Creeches - March 15, 11:00 A.M.; Primitive Zion - March 15, 7:00 P.M.; Old Harnett - March 16, 7:00 P.M.; Pine Level - March 17, 11:00 A.M.; Willow Springs - March 17, 7:00 P.M.

IN MEMORY OF SISTER CALLIE HICKS

The members of Middle Creek Church bow in humble submission to the will of our Heavenly Father who does all things well. He removed from this life our beloved sister, Callie Hicks, July, 1966, age seventy-nine. She was born July 15, 1887.

She united with Middle Creek Church in the year 1916, thus making her a member for fifty years. Sister Hicks leaves several sons and two daughters. Our sympathy goes to each of them. Our prayers are that their loss may be her eternal gain. Our hope is that she is resting where there is no sickness, sorrow or death. We shall always remember her kind, loving smile.

Done by order of the church in conference the second Saturday in October, 1966. Therefore, be it resolved that a copy be given to the family, one recorded in our church minutes, and one sent to Zion's Landmark.

Irvin Hicks,
Minnie Lee Sauls
Committee

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ECCLESIASTES CHAPTER 10

Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

A wise man's heart is at his right hand; but a fool's heart at his left.

Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.

If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

There is an evil which I have seen under the sun, as an error which proceedeth from the ruler:

Folly is set in great dignity, and the rich sit in low place.

I have seen servants upon horses and princes walking as servants upon the earth.

He that diggeth a pit shall fall into it: and whoso breaketh an hedge, a serpent shall bite him.

Whoso removeth stones shall be hurt therewith: and he that cleaveth wood shall be endangered thereby.

If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

Surely the serpent will bite without enchantment; and a babbler is no better.

The words of a wise man's mouth are gracious: but the lips of a fool will swallow up himself.

The beginning of the words of his mouth is foolishness: and the end of his talks is mischievous madness.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C. 27592

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Devoted To The Cause of Jesus Christ

CALL TO THE MINISTRY

This is a small portion of my experience and call to the ministry. I was put in the school of grace in June 1918. I was sitting at Dad's breakfast table in the best of health when I was stricken down with a knowledge of my lost and ruined condition before God. I normally was enjoying the things of this world, making music and going to dances, I could view more joys around me than I could find time to engage in.

Then as quick as a flash of lightning something struck me which seemed to say: "You have to die and hell is your destination." I jumped up from the table and looked at my family for the last time, as I thought. I could not tell them that I was dying and that hell was my doom. I felt that death was upon me and I ran out of the house so they would not have to see me die. I wanted them to just find me dead, in that way they would not know I was lost.

I ran down the bank of Dan River and behind the bushes. I wrung my hands in the greatest agony I ever expect to see. I lookd and said, Oh, Lord, what does this great burden mean? I knew that I was a sinner and I did not have to ask anyone if there were a God. It was a beautiful morning until I was stricken with the pangs of death. It seemed to me that the sun was darkened and failed to

give off the light as it had in the past. If there is anything that can look darker than what I experienced, I would like for someone to tell me what it is.

The burden seemed to slacken just a little ere long and I thought maybe if I left off my bad deeds, the Lord would remove my burdens and would give me credit for my good deeds. This I tried to do, but somehow I would always break my vows before the day was over.

I finally was relieved enough to go back to the house. Mother asked me if I was going to help hoe out a patch of the corn across the river. I said, yes, for I wanted to be alone. So I grabbed a hoe and without waiting on the others to go with me, I went to the field. I hoed a while and stopped. I asked myself how I endured that awful burden. I told myself that it would not come back and that I was too young to give up the enjoyment before me, I was only twenty-one at that time. I said to myself: I will just trample such thoughts from my mind. About the time I thought I had it all settled, the same burden struck me again and something seemed to say: "You have to die." There was not a physical pain in my body. I looked toward the house and saw Mother going to milk the cow. I started to say, Mother, come back to the house and stay with me, I must die, my time is at hand.

But something would not let me speak those words. Mother came over with some of the smaller children and said, "You look as though you do not feel well. Don't work if you do not feel like it." I told her I was not sick and I was not, physically speaking, but I had a sin sick soul, which I think is worse than physical sickness. All the doctors and all the medicine and I will say the whole world, is not able to come to the rescue of a sin sick soul. The one that lays this burden on a sinner, is the only one able to remove it. In this experience we realize our weakness and the great power of God.

Sometimes I would go a week or so without any burdens and I would think they were gone for good. Then the same burdens would strike me again with full force and untold desolation of soul that no man can express by tongue or pen. It is something no one knows about, nor can anyone be told about it until he or she experiences it. When in this condition, I would slip into some lonely grove to try to pray to the Lord to remove my burdens, but it seemed that all I could think of was what a vile sinner I was and I did not feel worthy to use His name nor His mercy. I felt that my case was a hopeless one and that there could be no mercy nor pardon for me. Yet, I would try from time to time to beg for mercy. I knew that mercy was my only escape from hell.

This was during the time of the World War I. I was a single man and expecting to be called anytime, but that did not worry me

much; however it did worry Mother. One morning she came to the door and said, "I want to tell you I am in good heart this morning." I was glad her burden had been removed, yet I wondered what had cheered her up. So I asked her what happened. She said "I had a dream last night, I saw your Dad walk out of the pulpit with a Bible in his hand and he handed the Bible to you and you went to the pulpit and your Dad walked on out of the church. You may never go to this war, but if you do you will come back, for you have a mission to fulfill and I will live to see it."

Twenty years from then she saw me go to the pulpit. While I was preaching, she screamed out and clapped her hands for joy. She had seen her dream fulfilled. After the meeting was over she asked the preachers' pardon for her conduct during the service, and she told them of her dream. They said, "No wonder you screamed out, we would have rejoiced to see you shout all over the church."

It seemed to me during the twenty years I was under this great burden, something came between me and the things I once enjoyed. I would get discouraged. Everything I tried to do to make myself acceptable to God was a failure. Every stake I set up, would fall down. Then I would try to drown my troubles by drinking and that was only heaping trouble on trouble.

I would move from place to place, it seemed to be dark around me, everywhere I went. Therefore I found it like trying to run from your shadow on a sunny day. God

is large enough to fill all space; yet small enough to dwell in the heart. I tried my best to keep my burdens hid. I tried to avoid all Old Baptist people, yet I loved them with all my heart. I knew if I stayed in their presence that their conversations would cause me to break down and weep and I felt they would be justified in saying: "Look at that hypocrite." Yet, at that time, if I could conceal my presence, I rather have heard them talk than to go to the table and eat natural food when hungry.

One Sunday I went to be with the young folks in an effort to forget my burdens. When I found them they seemed to be enjoying life. I stood around for a short time and I said to myself, If you felt as I feel this morning, you would be some place on your knees praying. I turned around and went back home.

Mother seemed to realize there was something wrong with me because I left the group of young people. She said to me, "Reed, you are in great trouble and it's worrying me to death." I had lied to her before and said there was nothing wrong and I would walk away from her. Dad said to her, "Do not worry about Reed, I think I know something about his feelings." I broke down and told them I had been in this condition for seven years. I felt as though I was alone in this world and ten thousand miles from home in a land of famine with nothing to live for or to die for, except hell. If anyone thinks giving up their loved ones is the greatest trouble there is, then they have not traveled the

road this poor boy has traveled. According to the scriptures, God has a people in every nation and I believe every denomination, but nothing but the blood of Christ will ever get them into heaven. There is only one way and Christ said, "I am the way, the truth and the life." He did not say, I am a way, but the way, meaning just one way.

I would not criticize anyone for what he or she believed. We are all victims of circumstances My reason for believing in salvation by the free grace of God is that I tried for twenty years to do something about my salvation. I lost my battle of self works. I learned that self works are not acceptable with God. If our works could save us, Christ died in vain. Paul said: "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. I Tim. 1:9. Other testimonies are found in Eph. 2:8,9; Eph. 1:3-6 and Jeremiah 1:4-9.

Some say we, the Old Baptist, go back too far in the Bible for proof of our doctrine, but when you read the scriptures I have mentioned above, take notice how far the Lord went back. Paul said too: "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for corrections for instruction in righteous-

ness: that the man of God may be perfect, throughly furnished unto all good work." II Tim. 3:16, 17.

In presenting these scriptures, I give you my reasons for believing as I do. When I read such God given proofs as these scriptures and others are, I somehow know them to be true, for they tell of or comply with my experiences. The scriptures are not written to teach men the way of salvation, but they are written to those that have already been taught by the Lord in the school of grace, that salvation is by grace, a free gift of God to His children. In this way the Bible is a witness to what we have already been taught by the Lord. The Bible was not written to everyone on earth, it was written to the church, the household of faith, to the man of God.

The scriptures say that the wisdom of the world is foolishness with God. The world by wisdom knew not God. See I Cor. 1:21. Paul also said, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I Cor. 2:14. Anyone that has not been taught by the Lord in the school of grace has no more need of the Bible than a fish has for a raincoat.

In the latter part of the summer of 1936, we moved from East Gulf, W. Virginia to Stuart, Virginia. I had five teeth extracted and my gums turned black. I got no ease from the pain for about two months. When I could not get any rest, I would resort to drinking in an effort to get some relief

even though it was temporary. On one occasion of this kind we spent the night at my Father's. My wife, Fannie, was upset about my drinking. When I awoke the next morning no one but God and I knew how I felt. Fannie told me that as soon as breakfast was over, we would go down to our home — it was only about fifteen yards below Dad's home. She said that we were going to separate that morning, that she could not and would not put up with my drinking any longer. I cannot remember whether or not I ate breakfast that morning. I went to our home before she got ready to go. I sat down in a chair and started crying for joy, for the glory of God had enveloped me, and at a time I least expected it. There was nothing lacking — not a wave of trouble rolled across my peaceful breast. When Fannie and Mother came in I could not sit still any longer. I arose to my feet and started preaching. It was heaven below, heaven on earth! It lasted all day, and so far as Fannie's leaving me, it was never mentioned again. Love hides a multitude of faults. "Let not man put asunder that which God hath joined together." God made peace that morning that no man nor woman on earth could ever have done.

They all thought I would join the church at Stuart and prepared my clothes for the baptism. I went with them to the church, but I had no mind to offer myself to the church, so they were all disappointed.

We left Stuart the last of October. I could not find a job at East

Gulf, so we went to Red Jacket where I found work. Fannie and I seemed to get more and more interested in the church, it was about our chief conversation. We had heard that there was a Primitive Baptist Church on Brier Creek. We tried time and again to get someone to take us there, but they would not.

One Sunday morning we awoke early and Fannie said, "Let's get up and I will fix breakfast, and we will start walking to church." It was nearly five miles but we knew we would have plenty of time even if we did not catch a ride. We did not know any of the preachers or laymembers, nor did we know exactly where the church was. As we crossed Indian Creek, I saw an old man walking with a cane, I told Fannie that he was an Old Baptist preacher and she hushed me. We walked on and met a man driving a pick-up truck. We stopped him to ask about the church and he told us that there was one a little farther up the road and that his father preached there. He went on up the road, but in about ten minutes he came back and took us to the church. We sat down in the front seats. Soon the man, that I told Fannie was a Baptist preacher, walked in. And yes, he was the moderator. They selected, "How Firm A Foundation" and sang it. I had hard that song since I was a child, but it had never sounded so sweet to me as it did that morning.

I gave the preacher — Straley — an appointment at our home at Baileysville, West Virginia, for January 2, 1939. I related my experi-

ence that day — January 2 — and on the following third Sunday meeting at New Found Church, Fannie and I both joined. We were both baptized at the same time. The streams were all flooded with muddy water, so we had to wait until the Second Sunday in July to be baptized. The time seemed long to us both, waiting on our baptism. We were baptized in Indian Creek by Elder Harrison Snow. I was happy for a short time, but soon I felt a heavy burden was laid on me, that made me feel it was not all over with yet. I felt that there was still something I had to do.

I felt the burden to preach before I united with the church and I wanted to go back to Virginia to tell my feelings in regards to preaching before Dad died. He had already had three strokes. I asked Fannie to walk over to a field with me so I could talk with her. When I told her my mind she told me that, that was what she expected to hear and that she would get my clothes ready and as much as she loved me she would be glad to see the back of my head when I left.

Something seemed to ask me which I would rather do, go where my mind lead me and never see my wife and children again, or stay and have this burden on my mind. I said, "Lord, I had rather follow my mind even if I never come back." I had found in the scriptures, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Matt. 10:33. As it is written: "My people shall be a will-

ing people in the day of My Power!"

Although I had united with the church, the gift of the ministry had not been recognized in me by my church and I had not been invited to relieve my mind before my brethren. However, I felt that I had gone about as far as I could with this burden. I had done everything I could to avoid going into the pulpit. I wanted to go back to Virginia and make my first venture to speak before the church. I wanted to know if there were anything to what I felt to be a call to the ministry. The morning after I arrived at Dad's, he said he wanted to tell me about the dream he had the night before. Fear seemed to strike me with force when he spoke of the dream. He said, "I dreamed I saw a young preacher make his first attempt to preach." I seemed to sink to the floor freely shedding tears, for I could not keep my burdened condition concealed any longer.

That night we went to the home of an Old Baptist and there were a dozen or more present. I expressed my feelings to them and they welcomed me and I arose and selected a hymn. After singing the hymn I knelt and tried to pray with such ability as was given me. I felt to have some liberty in speaking. When I finished speaking I felt to be at ease and in peace within and the burden I had been carrying on my mind was gone.

The next morning everything seemed to be praising God. I felt as light as a feather. I went back home without a wave of trouble rolling across my peaceful breast.

I did not feel condemned because I had not asked the church for liberty to speak. I am glad I went back to Dad's because he passed away shortly after that.

On July 20, 1941 the New Found Church in Wyoming County, West Virginia, called for my ordination and did most solemnly declare me to be ordained to the full function of the gospel, wherever God in His providence may cast my lot, by the laying on of hands and solemn prayer.

Shortly after Dad passed away, I dreamed I saw him standing on a high platform, there seemed to be some kind of light about him and he spoke to me in a very solemn tone, "Reed, there is a great number of people in great distress and I want you to comfort them while you are on your journey." I answered him saying, "As God will enable me by His grace, I will endeavor to fill your request." He disappeared and I started on my journey and saw a snow white dove coming toward me making a cooing sound that was very sorrowful. I wondered why it came to me, it did not seem to be afraid. I looked at it and said, "Oh! Lord, the great trials and tribulations it has come through!"

It walked around looking up at me, still making the cooing sound. It seemed to be hungry and it looked so wistful as it encircled me. It seemed to want me to feed it.

This dream is a great consolation to me. I go back to it in my mind sometimes. It is a Bethel spot. Jacob spent the night in a place and used a stone for his

pillow. When he awoke he said, "The Lord was in the place and I knew it not. He called the place Bethel and the best I can remember, he would go back to Bethel from time to time. I think at times when the spirit of God is in our hearts, it will take our minds back to those bright seasons and they retain the same joy when they are seasoned with grace. It is something that will never lose its taste or joy, and never get out of date.

There is just as much grace now as there was in the beginning. Our God is a rich God, He bought everything we will ever need in this present world or the world to come.

Salvation as well as everything in this world belongs to God. Paul said: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." I Cor. 6:19,20. So salvation is free to everyone that believeth and none believe except it is given them to believe. If salvation were something we could buy, it would not be free and Christ would have died in vain. Personally, I spent twenty years trying to atone for my sins and I was fighting a losing battle. Yet, this twenty years I tried to compensate God for my sins was twenty years of good schooling, for I found that my righteousness was as the Prophet Isaiah said, nothing but "filthy rags" in God's sight.

When my eyes were opened to the

truth, I found that the Bible said salvation is by grace. "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. And it was easy for me to witness with the scriptures for I had found by twenty years of experience that nothing I could do was worth anything toward salvation. It is just as important to find out what will not do as it is to find out what will do. To know right and wrong is wisdom.

At times I wonder if I have been called to the ministry or to salvation, but at other times I do not doubt that I have. If any man ever travels the road this poor sinner has traveled, he will not wonder that I preach the doctrine I do. However, we can spend our time preaching until we reach a ripe old age and still never graduate. There is no discharge in this war.

This is a portion of my experience, may God use it as a consolation to my children or to anyone who has had a like experience. This doctrine is the only doctrine that will do to live by and to die by.

Elder C. R. Rakes
Box 69, R. F. D. 2
Stuart, Va. 24171

A REQUEST

Dear Brother Adams,

I am sending you the experience of the dear Sister who has just passed on from this vain world to a land of bliss and happiness, according to my feelings and belief. On Saturday night about nine

o'clock she sent for me to come and pray for her. I returned home about eleven o'clock and soon retired, but I could not sleep because I could see Sister East in my mind's eye constantly. I could see her in the most beautiful place I have ever seen. She was standing by a clear stream of water as clear as crystal with a halo encircling her. To me it was the green pasture David spoke of in the twenty-third chapter of Psalms — a most beautiful place! Since I could not sleep, after a time I arose from my bed and it was three o'clock in the morning. Sister East had a good home and a good husband, she did not lack for any temporal necessities of this life.

One morning about five o'clock she sent for me to come and pray for her. She said she was dying. Her husband wanted to call the doctor but she would not consent to it. Instead she insisted that she wanted me to pray for her. When I arrived, I went to her bedside. She looked as if she were dead. I asked her mother if she were asleep and she answered "No, I am not asleep, but I want you to pray for me." I attempted to comply with her request and if I am not deceived, heaven came down my soul to greet. She told me of the little child that led her by the hand to Mayodan Church into the church at the front door and to the water where I baptized her. She only lived with the church two weeks. It was such a short time! The church at Mayodan misses her so much! but we feel our loss is her eternal gain.

Written by her unworthy modera-

tor, or pastor.

(Elder) W. J. Puckett
R. F. D. 1
Pine Hall, N. C.

HER REQUEST

Dear Brother Puckett,

I have said in the past that I hoped I would never do this. But I believe, hope and pray the Lord will have mercy on me. I love you all at the church and I love everybody; I love Harden, and I believe I will meet him again in the heavenly home.

If it be the Lord's will I would like for you to preach my funeral. I could not talk to you when you were up here, it was not the Lord's will. I felt so little that Sunday night after I was baptized, I did not feel worthy to be among the dear people in my home. That was a sweet walk into the water to be baptized. I did not see any darkness under the water. I hope and pray and believe we will meet in a better world.

Love to all,
Sister Dorothy East

P. S. I appreciate all you did for me through the help of the Lord. You will get your reward in heaven, I believe.

Dear Readers:

It has been several weeks now since the death of our dear, sweet Sister Dorothy. In the past weeks my mind has often wandered back to the things she told me. We were so close to each other! She asked me to go to church with her one Sunday. I went with her and can truly say I enjoyed it very much. When we returned to her

home, she seemed to be depressed, so I asked her what was wrong. She began to cry and said she loved that church and would like a home there, but felt like she was the least person there. She told me she had dreamed of the church. She said a little child led her to that church and told her there was a home for her.

I recall the twenty-third day of August when my dear Mother called me to come to my sister's home. When I arrived and went to my sister's bedside, she looked as if she were dead. She asked me to give her a drink of water, but I could not raise her head to give her the water. She seemed to be out of this world in her thoughts. Then she said to me, "I do not need that water, where I am going I will not need anything. She said she saw a beautiful place that was so bright it out shined the sun.

She had sent for Elder W. J. Puckett to come and pray for her. When he came and knelt by her bed and began to pray, I believe the good Lord blessed very highly. I could see the happiness on her dear sweet face. The next day she said she felt so good, so happy that she felt as if she were walking on clouds. She would add, "That is the way the Good Lord can lift us up. He gives us faith to believe."

My dear sister went to the church the eighteenth day of September and asked for a home and was received into the fellowship of the church. On the twenty-fifth day of September she was baptized. She told me what a wonderful experience it was for her. She said, "I once was blind but now

I see and everything seems and looks so different!" She said, She hoped and believed God had forgiven her of her sins. My dear Mother said she told her the night before she died that she could smell Heaven and that it was the sweetest odor she had ever smelled.

On the eighth day of October, my dear Sister's husband called and told me she had committed suicide, but I just could not believe it to be the truth until I saw her. For several days and nights, I kept saying why, why did she do it? Then one night, I dreamed I was with a large crowd of people and I saw a little child dressed in white. It came and took me by the hand and went through the crowd saying, "His will shall be done." The child's voice was the voice of my dear sister.

I hope to meet her in that beautiful place where we will never have to part anymore.

Written by her sister,
Lillie Dobson

AN OLD BAPTIST

Dear Mr. Adams,

I am enclosing three dollars for my renewal to Zion's Landmark. I appreciate the Landmark, because I enjoy it more than words can tell. Sometimes I read the experiences and I feel like they are my own experiences, for when I am reading them they seem so similar to mine.

I was brought up in an Old Baptist family and I so loved to go to the churches and hear them preach. My husband is a member of a different faith and I can see that he would much prefer that I be a member of his church with

him and of course I would very much like for him to be a member with the people I love if it were the Good Lord's will, however, neither of us have any control over this, but if the Lord sees fit to change it, it will be done.

I sometimes long to be a member with the Old Baptist, but I do not get to be with them very often, but by reading the Landmark, my hungry soul is fed and I feel built up. Sometimes surely I feel as little as anyone can feel, and as low.

Elder Adams, you knew my Grandmother, Mrs. Lee Hill. She was a good woman. She was a strong believer in the faith. She never manifested any depressed feeling or any despondency. She was always ready to smile and seemed to love everybody.

I fear I am wasting your time by writing so much. Thanks again for sending the Zion's Landmark.

An unworthy friend,
Mrs. Wilmer Elliott
R. F. D. 4, Box 125
Oxford, N. C. 27565

We welcome your remarks Mrs. Elliott. Please write more when you have a mind to do so. Many of our readers would be pleased to read your experience of grace. We hope you will have a mind to write it for publication in the Landmark. I feel to say too, that the very fact that you feel impressed to be a member of the Old Baptist church and have a longing for same, is evidence that you love the people of God. 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," Mark 5:19. The fact that you rejoice in reading the experiences of others in Zion's Landmark, proves that He has done these great things for you. Paul was inspired to say: "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour." Eph. 5:1,2.

You may want to read II Cor. 6:14-18.

TFA

HAS YOUR SUBSCRIPTION EXPIRED?

Has your subscription expired? Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

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Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
Willow Spring, N. C. 27592

Associate Editor

ELDER J. M. MEMBORN
Willow Springs, N. C. 27592

Vol. C

No. 7

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SPOKEN BY PROPHET, ISAIAH

Dear Brother Adams,

Inclosed you will find a check for three dollars to pay my subscription for another year. I will appreciate your comments on Isaiah 41:15.

A sister in Christ, I hope,
Mrs. G. F. Matthews,
R. F. D. 1
Robersonville, N. C. 27871

"Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff." Isa. 41:15.

This is the word of the Lord which was spoken by the mouth of his Prophet, Isaiah. Peter said, "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in olden times by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:20,21.

Therefore were many ways by which men in olden times made instruments to thresh their wheat and barley, as well as other grain according to the scriptures. Some used oxen to trample the wheat (which they called corn) to separate the grain from the straw. The oxen used to trample or tread out the grain were apparently figurative of the apostles of Christ. These oxen not only plowed and planted the grain, but they threshed it in hope and were instruments of bringing down every high thing, comparable to mountains and hills, that exalted itself against the knowledge of God and of reducing it to the obedience of Christ. Paul said: "For it is written in the law of Moses, Thou shalt not muzzle the ox that treadeth out the corn. Dath God take care for oxen? or saith He is altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. In speaking of the servants of God who labor in God's Kingdom, the apostle here used this as a figure or type. He refers to the customs under the legal dispensation, by saying, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." I Cor. 9:9. Also see Deut. 25:4; and I Tim. 5:18.

There were other ways by which the grain was separated or threshed from the straw. An ancient commentator gives an account of carts, the wheels of which had iron spikes about six inches long. The shocks or bundles were spread out. The cart was drawn

over them. The spikes cut the straw in short pieces, by this method the grain was separated from the straw. A writer of old says, when oxen or spiked cart wheels were used to thresh the grain, the threshers refrained from over use because by so doing they avoided mashing or bruising the grain. Likewise the Lord proportions the chastisements and corrections of His people by the grace and strength He gives them: He afflicts them either more gently or more severely as He makes them able to bear. With some He uses His staff and rod, and with others He uses the threshing instruments and cart wheels, some being easier and others harder to be wrought upon, by the afflictive dispensations of Providence. Or this may point out the difference between wicked men and the chastisements of the saints. Paul said: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." I Cor. 10:13.

It appears that the cart wheel which had spikes is figurative of the threshing instrument referred to by the prophet when he said, "Behold I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff." This was future prophecy which pointed to the coming of the Messiah. These things which were spoken and recorded in the law dispensa-

tion were in types and shadows, which were fulfilled in the gospel day. Daniel, prophesied of the coming of Jesus Christ who is the Ruler of His Kingdom — the kingdom that "Shall break in pieces and consume all these kingdoms and it shall stand forever." Daniel 2:44.

The advent of Jesus Christ in the world was the beginning of the setting up of a new order of things. The abolition of the Jewish kingdom, the sacrifice offerings under the law which were offered year by year were done away, "Old things are past away: behold, all things are become new." II Cor. 5:17.

"Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains and beat them small and shalt make the hills as chaff." As the cart wheels having teeth were instruments by which the grain was separated from the straw, even so after the coming of Christ, the Apostles were instruments in the hand of God to separate law from gospel — that is self-works instead of the grace of God, as a means of salvation — or to separate the works of man from the works of God who works in His people both to will and to do of His good pleasure. His people are called and qualified by God, to preach Jesus Christ, the Way, the Truth and the Life. They fight the good fight of faith, not with carnal weapons, but mighty through God to the pulling down of strong holds.

Paul said, "Now I, Paul, myself beseech you by the meekness and gentleness of Christ, who in

presence am base among you, but being absent am bold toward you: But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled. II Cor. 10:1-6.

Paul was set for the defense of the gospel. See Phil. 1:17. He stood before kings and rulers (who were compared to mountains) also before magistrates, (who were comparable to hills) or lesser rulers. Paul stood before king Festus and Agrippa. His words came with force and power as he declared the gospel of truth: "For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first to rise from the dead, and should show light unto the people and to the Gentiles." Acts 26:21-23. Paul's words were forceful and impressive, for he spoke as one having knowledge. They had

such an effect upon King Agrippa that he said unto Paul, "Almost thou persuadest me to be a Christian." Acts 26:28. Paul was an instrument in the hand of God to thresh mountains and hills (kings, rulers and magistrates). This is true of all of those who are called and qualified to preach the "Acceptable year of the Lord." Jesus said: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captive and recovering of sight to the blind, to set at liberty them that are bruised, TO PREACH THE ACCEPTABLE YEAR OF THE LORD." Luke 4:18, 19.

Again I will quote the words of the prophet: "Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains and beat them small, and shall make the wills as chaff." The night that Paul and Silas were thrust into the inner prison and their feet were made fast in the stocks, at midnight they prayed and sang praises unto God and suddenly there was a great earthquake and the jailor was converted. "They spake unto him the word of the Lord and to all that were in his house." Acts 16:32. The words which they spake were quick and powerful. It is recorded, "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 hearts." Heb. 4:12.

The prayer of Paul and Silas must have pierced the soul of the jailor for "He took them the same hour of the night and washed their stripes, and was baptized, he and all his, straightway." Acts 16:33. It is said that the prayer of the righteous is their sword, and weakest souls can wield it best. God is the refuge and salvation of His people.

The Lord said, "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." Isaiah 41:14. Jacob is compared to a worm, worms are weak and feeble, they crawl around and are subject to be crushed under foot. Yet they have strength in their mouths for many of them can penetrate cedar as well as many other trees. A worm smote the gourd which Jonah had for a shelter: "The Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceedingly glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered." Jonah 4:6,7.

God is not limited in power, for He is God of all power both in heaven and in earth. "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him. For He spake and it was done; He commanded and it stood fast." Psa. 33:8-10. The Lord opened the mouth of the ass which bade the madness of Balaam. See Numbers 22:28.

God plagued Pharaoh with frogs, flies and lice. See Exodus 8th chap-

ter. Dogs obeyed the command of God as well as all creatures. It is recorded, "There shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know that the Lord doth put a difference between the Egyptians and Israel." Exodus 11:6,7.

The threshing of the nations is ascribed to the church, though only as an instrument. The work is of the Lord. He that opens and none can shut. He shuts and none can open. "And the key of the house of David will I lay upon His (Jesus Christ's) shoulder; so he shall open and none shall shut; and he shall shut and none shall open." Isa. 22:22. God opened rivers in high places and fountains in the midst of the valley. The wilderness became a pool of water and the dry land springs of water to quench the thirst of the poor and needy. See Isaiah 41:17, 18. How true this is in the experience of the chosen vessels of God's mercy. There are times when they can feel no spiritual moisture. The spring of which they have been favored to drink, now appears to be dry land. They are forced to wait upon the Lord. When he speaks, His doctrine drops as the rain. God said, "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 pub-

lish the name of the Lord: ascribe ye greatness unto our God." Deut. 32:1-3. When the rain comes down the tender herbs take root downward and the boughs shoot forth upward.

That which is true in nature is true in the experience of God's humble poor. When their hearts are open to hear the word of God, it brings life and immortality to light through the gospel. Paul said, "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles." 2 Tim. 1-8.

T. F. Adams

SISTER DOSIA MARTIN

We, the Church at Burlington, N. C., bow in humble submission to the will of our Heavenly Father in removing from our midst, Sister Dosia Martin, on November 13, 1966, which made her stay on earth 67 years and 9 months. It is with a sad heart that we attempt to write her obituary.

Sister Martin was a native of Russell County, Virginia, and the daughter of Elder Meredith Benjamin Martin and Cordelia Taylor Martin. She is survived by two brothers and one sister: Mr. W. T. Martin, Greensboro, N. C.; Elder L. P. Martin, Roxboro, N. C.; Mrs. Amick Foust, Snow Camp, N. C. Also two half brothers and one half sister: Brother Hassell Martin, Smithfield, N. C.; Mr. Adam Martin, Lebanon, Va.; and Mrs. R. T. Burchett, Sparta, N.C. Sister Martin united with Burlington

Primitive Baptist Church on the first Saturday night in July, 1954, and was baptized on the first Sunday in August by her pastor, Elder G. W. Hill, assisted by Elder L. P. Martin. She was a most faithful and devoted member, and walked her life here in humbleness, meekness and patience. She was a strong believer in Salvation by Grace, the doctrine of the predestination of all things, and was an inspiration to all who knew her.

Sister Dosia had been in failing health for several years and critically ill for two months, but was blessed to bear her sufferings with great patience. We feel that she could say when the end came, as Paul of Old did, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is a crown of righteousness laid up for me, which the Lord, the righteous judge, shall give me at that day."

Therefore, be it resolved, that a copy of this obituary be recorded in our Church book, one sent to the family, and one sent to Zion's Landmark for publication.

Written by the committee which was appointed by the Church in conference December 3, 1966.

Pearl Allison, Committee:
Sudie Barham, Committee:
Elder G. W. Hill, Moderator
Robert Hawkins, Clerk

CORRECTION

The minutes of the last session of the Abbotts Creek Association state that the annual communion service of Oak Grove Church will be held the Fifth Sunday in May. This should be corrected to read the Fifth Sunday in April, 1967.

Elder C. S. Mills, Moderator
Mrs. Warren Snider, Clerk

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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VOL. C

MARCH 1, 1967

NO. 8

ECCLESIASTES
CHAPTER 10

A fool also is full of words: a man cannot tell what shall be: and what shall be after him, who can tell him?

The labour of the foolish wearieth every one of them: because he knoweth not how to go to the city.

Woe to thee, O land, when thy king is a child, and thy princes eat in the morning!

Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

By much slothfulness the building decayeth; and through idleness of the hands, the house droppeth through.

A feast is made for laughter, and wine maketh merry: but money answereth all things.

Curse not the king, no, not in thy thought: and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

CHAPTER 11

Cast thy bread upon the waters: for thou shalt find it after many days.

Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

He that observeth the wind, shall not sow; and he that regardeth the clouds, shall not reap.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

CREATED BY HIM AND FOR HIM

Dearly Beloved in Hope of Mercy:

I feel strongly impressed to write, but as of now, there is no scripture which I can claim for a text or 'subject to use as a starting point. However, I realize that in all the Holy scriptures there is but one text and that is, Jesus Christ and Him crucified, the Way, the Truth, the Life and the Resurrection. For he emphatically declared, "I am the Way, the Truth and the Life. No man cometh unto the Father but by Me." He also said, "I am the Resurrection and the Life. He that believeth in Me though he were dead, yet shall he live." For in Him dwelleth all the fullness of the Godhead bodily." Col. 2:9 He is before all things, and by Him all things consist. "He is the head of the body, the church: who is the beginning the first born from the dead; that in all things He might have the preeminence. For it pleased the Father that in Him should all fullness dwell; Col. 1:18-19. And having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say whether they be things in earth or things in heaven. And you that were sometime alienated and enemies in your mind by wicked works, yet NOW HATH HE RECONCILED. In the body of His flesh through death, to present you holy and unblamable and unprovoked in His sight."

Yes, you dear saints, who give thanks unto the Father which hath made you meet to be partakers of the inheritance of saints in light: Who hath delivered you from the power of darkness, and hath translated you into the kingdom of his dear Son: In whom you have redemption through His blood, even the forgiveness of sins: 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 powers: all were created BY HIM AND FOR HIM: And He is before all things, and By HIM ALL THINGS CONSIST." Col. 1:16.

Some say that Jesus is God's plan of salvation. But if I have ever been given any understanding, if my eyes have ever been opened, if I have been given to know the Truth, God never has, and does not now, nor will He ever need a plan. For He works all things after the counsel of His own will. He declared by the mouth of the prophet, "I will work and who shall let it." May I say, Dear Saints, that Jesus is the salvation of His people? He is their Savior, their Redeemer, He is their Prophet, Priest and King. His people had sold themselves for nought but were redeemed without money, as the writer says, "Ye have sold yourselves for nought, but ye shall be redeemed without

money.”

Yes, this people, His people,
 “Had sold themselves for nought,
 They did in Adam fall
 But grace was treasured in His
 Son
 For all whom He shall call.”

Some say that Jesus is the remedy for sin. But we have many man - made remedies which fail to cure physical illnesses. Jesus did not fail, therefore, He is not the remedy, but **HE IS THE CURE**. He is the great and only physician Who has power over all diseases, and the most dreaded of all diseases to a child of God, is sin. The declaration of the angel from heaven to Joseph concerning Mary, his espoused wife, who was found to be with child of the Holy Ghost was: “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.**” When He bowed His precious head on the tree of the cross, He said: **IT IS FINISHED**. What was finished? What did He mean was finished? He meant the work He came to do was finished. The salvation of His people was complete. The eternal redemption of every heaven born soul was perfected. As the poet says,

“Salvation through our dying God
 Is finished and complete
 He paid what ever His people
 owed
 And cancelled all their debt.
 He sends His Spirit from above

Our spirit to renew
 Displays His power, reveals His
 love
 Gives life and comfort too.”

He did not pay just a part of the debt. He did not just make the down payment as some do in nature when they make a purchase and leave the remainder to be paid off in monthly installments. But **HE PAID IT ALL**. The poet declared,

“Jesus paid it all,
 All the debt I owed
 Sin had left a crimson stain
 He washed it white as snow.”

The Lord by the mouth of the prophet declared, “Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.” Wool is found only on sheep, and Jesus declared, “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. He also said, “Other sheep I have which are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold, and one Shepherd” He said, “**THEM ALSO I MUST BRING**. Just as I have brought others, in the same manner I must bring them and they shall hear My voice and **THERE SHALL BE ONE FOLD ONE SHEPHERD**.”

Those who teach that God will do if you will let Him, are advocating a strong man and a weak God. Since when hath puny man the power to let God do anything, or prevent Him from doing anything?

He emphatically declared, "I will work and who shall let it?" The poet wrote by inspiration, Goble's No. 3:

Life, death, and hell and worlds
unknown

Hang on His firm decree;
He sits on no precarious throne
Nor borrows leave to be.

Chained to His throne a volume
lies,

With all the fates of men:
With every angel's form and size
Drawn by th' Eternal pen.

His providence unfolds the book
And makes His counsels shine
Each op'ning leaf and every
stroke

Fulfills some deep design.

Here He exalts neglected worms
To scepters and a crown
And there the following page He
turns

And treads the monarch down.

Not Gabriel asks the reason
why

Nor God the reason gives
Nor dares the favorite pry
Between the folded leaves.

"This is the God of Abraham, Isaac and Jacob. This is the God that work all things after the counsel of His own will and none can stay His Hand nor say, Jehovah, Why or what doest Thou? This is the God that loves His people with an everlasting love, therefore, with His loving kindness He draws them. This is the God which the prophet spoke of when he said: "Behold, the Lord God will come with strong hand, and His Arm shall rule for Him, Behold His reward is

with Him and His work before Him. He SHALL feed His flock like a shepherd, He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance. 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 Him the way of understanding? Behold, the nations are as the 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 are the beasts thereof sufficient for a burnt offering. ALL NATIONS BEFORE HIM ARE AS NOTHING; AND THEY ARE COUNTED TO HIM LESS THAN NOTHING, AND VANITY. To whom then will ye liken God? or what likeness will ye compare unto Him?" Isa. 40: 10-18. All nations, and all things therein, are before Him as nothing, and counted to Him less than nothing. Says one, What could be less than nothing? Well whether I know or not, to me it is something that is worthless and of no significance whatever, just what a human being is, in the sight of the Lord, without the grace of God in his heart, vile wretched and undone. The Poet said:

"Nought have we to claim as merit,

All the good that we could do
 Could no crown of life inherit
 All the praise to Him is due."

Yes, it is grace first, last and always. 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. In another precious hymn this is so well expressed:

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

'Tis grace has brought me safe thus far

And grace will lead me home.

How true, how sweet! How precious are these words of the poet to God's humble poor who have a witness within to bear witness with the same. It is wonderful evidence that they "Are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom all the building fitly framed together growth unto an holy temple in the Lord: in whom ye also are built together for an habitation of God through the Spirit." Eph. 2:20-22. All who have this witness feel to be

totally unworthy. They feel as did Jacob, "Not worthy of the least of God's mercies, or His truth which He hath bestowed upon them."

Such feel, If he or she is one at all, he is the least in the Father's house. They feel as the Prodigal son felt, Not worthy to be called a son, but desire to be called a servant. They desire above everything in this world, to serve, honor and obey their Heavenly Father, not in order to receive a blessing, but from the standpoint of love. They have been taught the truth as it is in Christ, that instead of doing to be blessed, **THEY ARE BLESSED TO DO.** They know that the blessing must always precede the act. They know from experience that all their obedience is in Jesus Christ, the Great Captian of their salvation. For it is in Him, that they live and move and have a being. Without Him they can do nothing. But by Him and through Him they can do all things decreed by Him. Through Him and by Him they serve, honor and obey Him. They keep His commandments and His commandments are not grievous. They love God and love His people. Their Joy and great delight is to be raised up together and made to sit together in heavenly places in Christ. If not deceived, I feel that it was my privilege to witness one of those heavenly places the past weekend. I was blessed to attend the "Little River Association" on Sunday and the unity, the peace, the love and sweet fellowship manifested among, the dear saints was wonderful to behold. The Elders who spoke were, I feel, highly favored to

preach the gospel which is the power of God unto salvation to everyone that believeth. So far as I was able to understand, there was no discord in the preaching, but all was in accord, salvation by the sovereign grace of God both for time and eternity. Which is good news to all who have been taught of the Lord. This doctrine honors and glorifies God and comforts His little children. This is the glorious good news which has been, is now, and shall be preached in all the world for a witness unto all nations and then the end shall come. This is a witness to the salvation of all the Elect, the Church, the bride, the Lamb's wife. All were chosen in Christ before the foundation of the world.

I realize that I have not given the references to the scriptures which I have quoted, every time, but I can assure you dear Reader, that they are all recorded in Holy Writ.

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

"PRAISE HIM"

DEAR BROTHER J. M.:

I cannot find words to express the joy and gratitude your letter brought to our hearts. It melted my heart and caused me to ask myself, "Who am I to deserve such consideration from the servants and people of God? Surely, I am unworthy of the least of these, and all other blessings."

I have tried for days to find words to adequately express our thankfulness, and I can think of

nothing that fits my feelings more than to say with the poet, "Praise God from whom all blessings flow, Praise Him all creatures here below." For many weeks I have been deep in the valley, and have felt to say with Job, "Oh that I knew where I might find Him, that I might come even to His seat." Being surrounded on every side by worshippers of false doctrines, who cry, "Lo, here is Christ." I feel to say as did Job, "I have heard many such things; miserable comforters are ye all." There is comfort in finding within a witness with Job, even though afflictions are grievous and unpleasant to our nature. Troubles and afflictions are necessary to keep us in the proper place, to be aware of our nothingness and our total dependence upon the mercies of God, making us realize and know that all our help must come from Him, now and forevermore.

I feel lonely in this far away land, and Oh! how I miss the preaching and the people whom I hope God made my heart to love, and with whom I want to live and die. Also I do miss our children, family and friends. It seems so long since we said, Good-by to all of you, and I could not help but wonder how many of the dear faces I would not see again. When we said good-bye to Sister Minerva, I said to Paul, This is the last time we will ever see her." I had seen her progressively fail in health for so long! and I had felt that she was nearing life's sunset. But I believe she is now resting in the joy and peace that has no end. We loved her so much!

Brother J. M., my mind has gone back many times in sweet meditation. I remember that you came to see us at Dallas' home on a Saturday night. You then stopped again the following Sunday morning on your way to church. I will never be able to put in words just how much it meant to our hearts to hear your expressions of love and fellowship. We feel so little and undeserving of such manifestations from the children of God. Oh, may He keep us ever humble and at the feet of our brethren.

We feel ever indebted to our church and also to our dear pastor for the love, fellowship and forbearance which they have shown us during our many absences from meetings and also our neglect in writing as often as we should. Since the correspondence is left up to me, I feel that I must accept the guilt and weakness, that accompanies my neglect.

My health is now better than at anytime since we arrived here last August, for which I hope I am thankful. I feel to know that the good Lord blesses us in sickness as well as in health and is ever near, even though we are not enabled to always feel His presence. Paul is also doing very well. He has had no recurring attacks with his heart since we were here. He enjoys his work to which he is deeply dedicated, although the mental strain is great at times. We look forward to the time when we can return HOME to our friends and loved ones. This strange land, its people and its customs hold no ties for us. If home is where the heart is then surely, we are far from home.

Last Sunday we visited the world famous Concentration Camp in Dachau, Germany where Hitler and his henchmen tortured, murdered, and burned in furnaces the thousands of Jews and peoples of many other nations during World War Two. Evidences of the cruel and inhuman treatment and horrible sufferings of helpless human beings is still there — a monument of the evils of men's hearts and treacherous works. As I walked and looked through this prison of living torment, reading testimonies of those who through God's mercy survived, and seeing pictures of living skeletons, I groaned incredulously, for the sight was unbelievably cruel even to the eyes. How could anyone seeing this, question why God in His wisdom and purpose, declared, "The wicked shall do wickedly and none of the wicked shall understand; but the wise shall understand." Dan. 12:10. Christ said? "And these shall go away into everlasting punishment, but the righteous into life eternal." Matt. 25:46.

All over the world we hear men in high places of authority proclaiming power to bring peace to the world. With tongues of deceit they say, "Peace, Peace; when there is no Peace." "—for with their mouth they shew much love, but their heart goeth after their covetousness. Eze. 33:31.

I feel to say with the Apostle Paul, "If in this life only we have hope in Christ, we are of all men most miserable." I Cor. 15:19. While at times this hope may seem only a spark, yet it is the shining light of them who are born of the

Spirit of God's love and mercy, guiding footsteps through the pains and sorrows of this sin cursed world, humbly looking for that blessed day when hope is no more hope, but an everlasting reality with God the Father, God the Son and God the Holy Ghost. They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. Psa. 125:1.

Please pardon my poorly expressed thoughts. I wish that I could put into words the things I feel in my heart of the wonderful love and mercy of God to undeserving sinners and of His greatness and power. We often say: The half has never been told, but I feel that in the duration of the earth's existence, as each little child is brought into the light, born of His Spirit, and each one fitly framed together making up that spiritual building, of which Christ is the Chief Corner Stone, the mysteries of God's Kingdom shall be made known. All things which God declared from the beginning shall be brought to pass just as He saw and purposed them. Solomon said: "Whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him." Eccl. 3:14. As the prophet Isaiah recorded, "Declaring the end from the beginning and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isa. 46:10. Then may we say with David? "When I consider thy heavens, the word of thy fingers, the moon and the stars, which thou

hast ordained; what is man, that thou art mindful of him?" Psa. 8:3,4. Praise be to His name forevermore.

I can only hint at what I feel, and would tell if I could, but these things are too high to reach, yea, too deep and too great to understand unless we be endowed with Heavenly wisdom, and light. I have taken up too much of your time, which I realize is well filled, so I will try to bring this to an end.

I hope this finds you and your dear little family well. Give our love to Susie and the children. We think of you often.

May the good Lord continue His blessings to you and yours, and may He be with you, giving strength and courage and ever be the Light that guides you in declaring the glories of His Kingdom. Thank you so much for taking time to write to us, and I hope you will have a mind to write again soon. Paul joins me in sending love and best wishes to you and yours.

I forgot to mention that Paul was transferred to Headquarters Battery, last April first. However, our address is the same except instead of B. Battery, it is now Hq. Battery. We hope the duty there will carry less strain mentally.

Please give our love to Bro. Floyd and Sister Pauline.

In humble hope,
Meta Belle Rohrbaugh

WAIT ON THE LORD

My dear Elder and Mrs. Bennett:

I would report that our Unit has not been moved out as suddenly as was once thought. However,

now with the renewed fighting in Korea, we may soon be on our way, or we may be held here at Fort Hamilton for some little time.

David in Psalm twenty - seventh chapter says: "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord." We may not want to wait; we often want the answer to a prayer right now, but there is a lesson of patience to be learned; endurance and perseverance are lessons for us; and we shall wait.

The Lord has been so good to us in all of this transfer! He sent the message to us when we were surrounded with the love of the dear brethren from far and near. We have been given the privilege of attending the Salisbury meeting; then meeting at our Mt. Zion Church on the fourth Saturday and Sunday; then on the way to New York, we were able to visit with Brother and Sister Fetter; then on the fifth weekend, we were able to get out of New York and run upstate to visit Brother Bellows and attend his meeting at Cobleskill. I mention all this to say that the Lord has been so merciful and shown such loving kindness. Such wonderful meetings all of the way. I do wish that I might be thankful unto Him as I ought; but alas, He must give the thankful heart also.

O how I do turn to the right and to the left! It is He that turns us and brings us again in the right way, that we may one day come to that city of habitation and life. "Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved." Many times,

we do not want to be turned from our idolatrous ways; it is cutting away to the flesh; it is crucifying. But if we are His, it **shall be**. He in mercy, doth afflict and turn. There is a pretty scripture in Isaiah 30:20,21: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner anymore, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and to the left." Though you be there and I be here and another be in a third corner of this globe, the teachers and the teachings of the Holy Spirit shall not be taken away or hid from a single one of His little ones. Rather shall be ever present before thine eyes to teach thee and to guide thee and to lead thee in the proper way, that way predestinated for thee before time was. Thine eyes shall see; thine ears shall hear — yes, shall hear that still small voice, and it shall speak from **behind** thee. Why "From behind thee" since we understand that the Holy Spirit leads? It is behind us when we turn to the right hand and to the left. The voice says that we are walking in the wrong direction; that we are not on the right course; that we have turned; and more — it tells us the correct way, "This is the way, walk ye in it." This voice speaks softly and in love and mercy, and yet the very sovereign omnipotence of Jehovah God is in that still small voice. "This is the way, walk ye in it." Do we have a

choice to turn back or to go on in the wayward path? He has said that no one shall be lost, but that every last one of the redeemed family shall be brought into the fold. "—Thou in faithfulness hast afflicted me." In faithfulness to Thy promise and Thy covenant of Grace.

The voice speaks when we turn to the right hand, and to the left. The voice corrects when we are in error and facing the wrong way. This expression shows that we by nature are ever wavering to and fro, changing with every wind; that there is no stability within us; that we in ourselves cannot possibly keep the way; that we must constantly be turned again and made to walk the straight and narrow path. The voice is very sure; it is ever present, for not one shall ever wander too far. There must be that voice to speak, but also there must be a hearing ear. We read "Thine ear shall hear a word, shall hear a voice." So long as we walk the right path, the voice would be in front, leading; but as we stumble by the way and turn to the right and to the left, the voice is behind and speaks to remind us: This is the way, walk ye in it. Thus are we turned again. His face is caused to shine (thine eyes shall see thy teacher) and we are saved. *Psa. 80.7.*

"And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more—" Though our good and our drink shall be (in this flesh) adversity and affliction, we shall in the proper time under-

stand fully, and our teachers shall not be hid in a corner from us, and we shall see and understand as we are seen.

I hope that you both are feeling better now. It was a genuine pleasure to have you all with us at the Virginia meeting and in our home that one night; also a pleasure to be privileged to attend your meeting the following week. May the Lord grant that we meet again and that His Holy Spirit be our Teacher to ever watch over us, keep us and speak to us, This is the way, walk ye in it; and may it be His will that we dwell under the shadow of His protecting wings.

Yours in love and
humble hope,

Douglas and Carolyn Alston

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No. 8

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VIEWS ON JOHN 3:5

Dear Bro. Adams,

"I would like your views on John 3-5 in Zion's Landmark when you feel to do so. The water spoken of here, concerns me most."

A Bro. in Christ I hope,
S. E. Rakes

RFD 1, Dublin, Va. 24084

Reply — Such views as we have on the proposed text which was requested by our brother, we have given in a former issue in Zion's Landmark several years ago. We have no new light upon the subject. Still as many of our present readers have not access to our former volumes, we will reassert what we have in substance written before.
Ed.

"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, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 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, 6, 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 testifieth." Jno. 3: 32.

The Jews were looking for the Messiah, which was according to the 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 harken." 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 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." These 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 fifth 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 righteousness is 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 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 flood, 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 remarks 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 scripture 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 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.

T. F. Adams

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5. Mrs. Marvin Bullins, Lawsonville, N. C. -----	1.00
6. W. E. Pollard, Raleigh, N. C. -----	5.00
7. Elder S. J. Sauls, Garner, N. C. -----	1.00
8. Miss Martha Kirby, Lucama, N. C. -----	2.00
9. Elder Oscar Broom, Monroe, N. C. -----	7.00
10. Mrs. W. G. Haven, Carthage, N.C. -----	2.00
11. Mrs. J. C. Mann, Cary, N. C. -----	6.00
12. Jacob Ferrell, Lucama, N. C. -----	2.00
13. O. R. Daniel, Fremont, N. C. -----	1.50
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16. Mrs. Ervin C. Williard, Kernersville, N. C. -----	2.00
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27. Mrs. Ernest W. Gibbons, Decatur, Ga. -----	1.00
28. Mrs. Mollie J. Long, Hurdle Mills, N. C. -----	2.00
29. Clyde L. Hardison, Charlotte, N. C. -----	2.00
30. Mrs. Pearl Martin, Crab Orchard, W. Va. -----	1.00
31. Miss Rachel Edwards, Rocky Mount, N. C. -----	1.00
32. Troy Shepherd, Nags Head, N. C. -----	3.00
33. Mrs. Esther Parsons, Raleigh, N.C. -----	1.00
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Foster Falls, Va. -----	1.00
45. Mrs. G. W. Bryant, Cumberland, Va. -----	3.00
46. Elder J. H. Carter, Manning, S.C. -----	.50
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48. Mrs. D. M. Denny, Carthage, N. C. -----	1.00
49. Richard Olive, Clayton, N. C. -----	1.00

SISTER IDA JONES

In kind and loving memory of our beloved Sister Ida Jones we bow in humble submission to the only one who is too wise to make a mistake and too good to be unkind. We feel to say in the passing of this our dear Sister, the Lord giveth and the Lord taketh away, blessed be the name of the Lord. Sister Ida was a firm believer of salvation by grace and grace alone. She always filled her seat at the church unless she was providentially hindered. She was born February 24, 1880 and she died October 24, 1966.

She and brother Shepherd Jones were united in marriage, December 7, 1897. To this union were born seven children, five of them survive Sister Jones.

Sister Jones united with Lawyer Springs Primitive Baptist Church on May 17, 1914.

To know Sister Jones was to love her, a place is vacant in the church that never can be filled.

We will miss this dear one in so many ways, but we feel our loss is in accord with God's eternal will.

Our desire is that a copy of this obituary be sent to the bereaved family, a copy recorded in the church book and a copy be printed in Zion's Landmark.

Written by,
Melba Cobb Vaughn,
Approved by the Church Clerk,
Brother R. L. Honeycutt

OBITUARY OF
CARRIE GENTRY HARGIS

It is with a sad heart that we attempt to write the obituary of our dearly beloved sister in Christ. Sister Hargis was born January 16, 1890 and died May 14, 1966, making her stay on earth seventy-six years, and four months. She was married to J. Lester Hargis February 12, 1812. She is survived by her husband, J. Lester Hargis of Roxboro; two daughters, Mattie H. Hooper of Roxboro, N. C., and Rachel H. Stephens of Chesapeake, Va. and four sons, George and Victor Hargis of Roxboro, Elbert Hargis of CaVel, and Roy Hargis of Ardmore, Pa. Seven grandchildren and two great grandchildren; Sister Lula Wade of Roxboro and Sister Brunette Ashley of Timberlake, N. C.; two brother Rufus Gentry of Roxboro, N. C. and Willie Gentry of Varina, N. C.

Sister Hargis united with the Primitive Baptist Church at Helena the first Saturday in September 1930 and was a faithful member to the church as long as her health

permitted her to go. The last time she was at church her bodily affliction was such that she did not look to be able to come, but she seemed to enjoy the preaching service very much.

We, the church at Helena, feel that we lost a precious one, but we have not forgotten her and sweet memories of her will linger with us. We feel that she is sleeping that sweet and peaceful sleep, and we desire not to wish her back in this troublesome world, but we hope to meet her some sweet day where parting will be no more. We feel our loss is her eternal gain.

The funeral service was conducted Monday, May 16, 1966, at four p.m. from Surl Primitive Baptist Church by Elder A. B. Barham and Rev. John Wesley. Burial was in the church cemetery.

We, the members of Helena Church extend to the family our sincere sympathy desiring that God reconcile them to the loss of their love one.

Therefore be it resolved that a copy of this obituary be placed on our church record, a copy be given to the family and a copy be sent to Zion's Landmark for publication.

Done by order of Helena Church in conference September 3, 1966.

Elder A. B. Barham, Mod.
 Brother C. W. Chambers, Clerk
 Committee:
 Sister Annie Ashley
 Sister Lillian Penniation
 Sister Carrie Monk

BEAR CREEK ASSOCIATION

The 89th Spring Session of the Bear Creek Association will convene with the Meadow Creek Church, Stanley County, N. C., commencing on Friday before the first Sunday in May, 1967, and will continue, the Lord willing through Sunday. Owing to lack of space on the Meadow Creek Church property, the association will be entertained on the Bear Creek Church grounds by Meadow Creek Church. Those who plan to attend our association will please take notice of this change.

Those who plan to attend will select the nearest route to Bear Creek Church as follows. Bear Creek Church is located on paved road leading from Red Cross to Richfield, N. C., about 7½ miles from Red Cross and about 10 miles from Richfield, N. C. Those coming from the North will come by Richfield, N. C. Those coming from the South will come to Red Cross. Those coming by way of Charlotte and Monroe, N. C., will come by way of Locust, N. C. After passing the Locust Elementary School turn left on paved road No. 1211, go about four miles to paved road No. 1210, turn right and keep straight about four miles to association. Those coming by way of Albemarle, N. C., turn off highway at the end of the By-Pass to your right at Duke Power Co. Warehouse on paved road. Go straight about eight miles to association. Those coming by way

of Concord, N. C., follow Highway No. 73 to Milling Port. Turn right on paved road No. 1134 and follow about three miles to association.

All lovers of the truth are cordially invited to attend, especially the ministering brethren. For further information contact Elder W. C. Allen, Oakboro, N. C. Phone 485-3161, or the undersigned.

Troy A. Williams, Clerk
 RFD 7, Box 624,
 Monroe, N. C. Phone 753-1414

THE ANGIER UNION OF THE LITTLE RIVER ASSOCIATION

The Angier Union is appointed to be held with Old Union Church the fifth Sunday and Saturday, April 29, 30, 1967. The church is located about six or seven miles southwest of Smithfield, on the Old Brogden Road. With sincere hearts we hereby extend an invitation to all ministerial brethren of like faith and order, and all brethren, sisters and friends who have a mind to come.

Elder C. T. Harward is appointed to preach the introductory sermon and Elder T. F. Adams is his alternate.

Services, the Lord willing, will begin at eleven o'clock on Saturday morning.

E. T. Jones, Union Clerk

LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Wheeler's Church, beginning Saturday before the fifth Sunday in April, 1967. Elder Charlie Thomas was appointed to preach the introductory sermon. Elder L. P. Martin, alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

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

286.4
281

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY
BY
PRIMITIVE OR OLD SCHOOL BAPTIST
AT
WILSON, NORTH CAROLINA 27893

VOL

MARCH 15, 1967

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EX

ECCLESIASTES CHAPTER 11

As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all.

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:

But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

CHAPTER 12

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

While the sun, or the light, or the moon, or the stars, be not darkened; nor the clouds return after the rain:

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

DREAMS ARE AS FLYING CLOUDS

Dear Brother Adams,

I am sure you will be surprised to get this letter to thank you for sending me your paper after these many long years, but so much has happened since I first began to receive Zion's Landmark—bereavements, sicknesses — and I have been in hospitals and nursing homes and am now in a nursing home. I was eighty-three years old November the eleventh. I have one daughter and twin sons now living and two stepsons, their wives—and grandchildren most of all — were with me with nice gifts, to celebrate my birthday. One twin did not get here.

I have cataracts on my eyes, therefore I cannot see well enough to do much writing. I will get my daughter to copy this for print in your paper or one copy so that my dear Baptist brethren and sisters, whom I love very dearly, may know my whereabouts and remember me. I have lived with a dear lady, who was a little older than I was for fourteen years, who also had only one good eye. Because of the condition of my eyes, I decided sometime ago to write you to discontinue sending me the Landmark since my eyes were so I could not read any more, but this dear lady with whom I lived, said she would read the Landmark to me, although she was a member of the Methodist Church, but she died sud-

denly and of course I was very much disturbed and grieved, therefore I had to move. I have spent some time in a hospital and some in a rest home or Nursing Home. I hope you can print this that the dear members of the church and my many friends may know where I am and why. A young lady here asked me to pray for her. She is afflicted and I tried to do as she requested.

I still remember my past experiences, but they mostly seem as flying clouds without water. But since my clouds produced water by the Spirit of the Good Lord in my poor little experience of grace to the extent that I am carried back to the time I joined the dear Old Baptist Church, I felt that I was not fit to be a member and wrote my pastor who had baptized me and eight others at the same time, that I was not worthy to be with them and I told him—Elder Cohill-pastor of our Old Union Church — to tell the church to remove my name from their records because I felt I had committed the unpardonable sin, but soon after that I received a deliverance from My God and wrote my pastor another letter that I did not want to be out of the church because the Lord reconciled me and I was feeling much better. My niece later told me that Elder Cohill told her if he ever prayed in his life, he had prayed for me. After which I was at a church — Old

Republican — and during the service I was so happy, I could hardly sit still. His text, as I remember, was in Isaiah 6:1. "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple." At another time later, I was at a small church and when they sang the closing hymn, they stood and sang, but did not shake hands. I got no relief there but by the time I got home these words came to me: "When my full soul can hold no more of everlasting love," and my breast seemed to be full. My sister saw the tears in my eyes and on my cheeks and asked me what was the matter, but I could not tell her, or I did not tell her.

Brother Adams, please pray for the little lady as well as myself. I hope all may see in your paper where I am and remember me, as I cannot write much. Thanks for past favors but I have no one to read for me now, as my sons are away and my daughter works regularly and visits me twice per week and she is always in a hurry, but here a stepson's wife comes to see me and takes me out for short rides.

My first husband was my children's father — J. M. Underwood—who was a member with me at River View Church in Bassett, Va.

Thank you for your past favors, but I cannot read at all now and it seems that all others do not have the time to read for me.

Yours in hope,
Mrs. D. G. Hagood
Richmond, Va.

Dear Elder Adams,

My mother has written you this letter and she would like her address to accompany her name. This is it:

Mrs. Emma Hagood
Gereivilla Nursing Home
2307 Monument Ave.
Richmond, Va. 23234

As she has told you, she wants her friends to know her whereabouts so they may write or visit her. As she has mentioned above, she is in a nursing home because of her age and poor health, but we are thankful to the Lord that He has blessed her as He has. I hope you can read her letter without too much effort. I am enclosing her original letter as well as the copy I made of it.

Mother mentioned that you need not send the church paper anymore because she cannot read it, but I feel she would enjoy it, and I will be glad to read it to her if you feel to continue to send it to her.

Thanking you in her behalf,
Sincerely,
Mrs. P. S. Bowman
(daughter)
3122 Bashford, La.
Richmond, Va. 23234

We hope some of our sisters will be minded to write this dear sister who feels so lonely and if there are any of the brethren who feel to write, we feel sure your writings will be gratefully received.—Editor

STRONGER IN FAITH

Dear Brother Floyd:

I am really ashamed of myself for neglecting to write you, but I do want to thank you for sharing

your meditations and views with us concerning the scriptures recorded in Revelations 6:9-11. We have read them over and over, rejoicing and witnessing with you in these truths. My mind goes back many years when you were still young in the ministry and dwelt mostly with experience, which is the sincere milk of the word, providing food and comfort for the little lambs, the babes in Christ. Then as they grow older and stronger in the faith there is a necessity for more and stronger food—bread and meat. Jesus said, when He had given thanks and brake the bread, "Take, eat, this is my body which is broken for you—" 1 Cor. 11:24. Solomon said, "Come, eat of my bread, and drink of the wine which I have mingled." Prov. 9:5. Jesus is that bread of life coming down from Heaven, of which if any man eat, he shall live forever. Meat is considered the strongest food of our natural diets. The lean meats are largely proteins which are very necessary to the strength of our bodies. They are the building foods. Jesus said, "My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." Jno. 6:55-56. The little lambs of God's Kingdom are nourished with the milk and as they are enabled through and by His grace to hunger for the stronger gospel food, He adds to their knowledge and understanding such things as He sees fit for their enlightenment of the mysteries of His truth and doctrine.

He knows the needs of those of

His flock, and supplies them accordingly. I remember too, when my soul desired only the preaching of experiences of the child of God. I could not grasp nor comprehend doctrinal preaching, if indeed I know anything about it even now. I can only say my heart craves to be given understanding and light, and I have been blessed to rejoice many times in what I felt was the true insight of the glorious beauty of the doctrine of our Lord. We live by hope which keeps our Spirits alive, even though many times this hope grows so dim, and seemingly almost fades out of sight—it never dies because it is a gift of God to everyone embraced in the election of His love and mercy.

We appreciate the Christmas card and kind thoughts from you and Sister Pauline. We also are grateful for the many others from our friends and loved ones back there.

We hope you are blessed with good meetings in Angier Church as well as the others you serve, and that everyone is enjoying sweet fellowship and peace with one another, along with good health. We are able to be attending to our everyday duties at the present time. We both have frequent colds. The climate here is mostly cold and wet and the humidity is high.

Our time in Germany is growing shorter by the day, which indeed gladdens our hearts. We expect to be back in the states the last of summer this year and we are yearning for the time when we can be back with you dear people again. We miss the meetings at church and the mingling

with the members thereabout and communing with them in spirit, sharing their hopes and fears.

These are the joys we share in our fellowship with each other, and with Him who is the Giver of all good and perfect gifts. May the Lord continue His blessings.

In love and hope,
Meta Belle and Paul Rohrbach

Hq. Battery
1st. Missile Battalion
67th Artillery
APO New York, N. Y.
January 27, 1967

HE HAS A PURPOSE

My dear Brother Long:

I am afraid that I will have to miss the next two meetings at Frying Pan. The Army has assigned me a difficult job to be done for the next two months, December and January. I will have to go out to Fort Leavenworth Kansas and work with the Staff of an Army School there. O how I do pray that the Lord will send me back near my home and my church. It is and has been a great cross to Carolyn and me. Now, after we began to think that we would give up living in Herndon and try to get together down here in or near Atlanta, I have to leave for the middle west. I feel as the children when they asked King Pharaoh to let them go out of the land of Egypt. Instead of granting their wish, the king made their burdens heavier. They asked Pharaoh according to the command of their God, but Pharaoh's heart was hardened and their burdens were made heavier. Yet in spite

of it all, they did go out of Egypt and in so doing, they learned of the omnipotent power of their God. He commands and there is none who can stay His Hand, nor say Jehovah, why doeth Thou? As our trials become heavier, instead of being relieved, we must know that He has a purpose in it all, and that there is no trial so great or so powerful as to stay His command or to prevent the accomplishment of it to the last jot and tittle. So I must pray for courage and strength to go on and to trust in Him, and to know that He is God and there is none beside Him! Jacob said, "All these things are against me" and I feel that I stand in Jacob's shoes in this matter; I see only a finite part of this thing, but I must know that my Lord and Savior sees all of it, and knows the end from thy beginning and has declared it according to His will and acceptable in His sight. May we be given faith and courage to go on day by day in the path that He has set before us; may we walk in obedience and in submission and know that He is our Lord and Savior and will go with us all of the way!

Brother Long, I often think of you, but being rather busy with the day's work, I do not write you. But we hope you know that we love you and pray that His blessings be with you and comfort you.

Yours in the bonds of fellowship,
A. D. Alston
Georgia Military District,
Atlanta, Ga.

AN UNDERSTANDING HEART

Dear Brother Adams,

I hope all is well with you and yours. Things are so much better for me and mine since I last wrote to you. We know that all our troubles are for our good because the Apostle Paul said: "We know that all things work together for good to them that love God, to them who are the called according to His purpose," although it is often hard for us to understand. Some things that come into our lives are so awfully hard to bear! that we cannot understand the why's and wherefore's of them, nor can we understand how they can be for our good, and certainly so at the time, but sometimes later we can see wherein they were for our good, ven if it is only to teach us from whence our blessings come, or just to humble us before God. So by faith we are taught that even our adversities are of God, as well as our prosperities and if they are of God, then they are blessings even though this truth is hard to comprehend.

I believe the sorrows and suffering that we bear enable us to understand and share the trouble of our brethren and fellowman. When we suffer anything, we have sympathy for others who suffer the same things for we know how they feel and what sacrifices this suffering brings.

Dear Brother, I want to thank you for continuing my Landmark even though I could not renew at the time. It has meant much to me. God bless you for such kind consideration. My trouble at that time was more than I could describe.

Enclosed is a check for my renewal for another year. Pray for me. I feel that you already have, for God has blessed me so wonderfully!

In Christian love,
Mrs. Steve Weber
R. F. D. 4, Box 627
Petersburg, Va.

A POEM

Dear Brother Adams,

I do not feel worthy to call you Brother, but I have a poem I copied when a girl. My mother would occasionally get some old Landmarks from my uncle's wife to read and I would get them and read them too, and in one of them, I found a poem titled "A Sinner Like Me." It was so sweet to me, I copied it and finally I made a song of it which I sung by common meter tune. It is still sweet to me now.

I was raised in a log house and lived there until I married. The log house had a wooden window in the back end and beside the chimney there was another window about twenty-four inches square. This was placed there for the convenience of reaching the lightwood box just under the window from the outside.

I was seven years old the ninth day of November and my brother was eight the twenty-first and my sister was nine the twenty-seventh of September. Another brother's birthday was the fifth of October and my father died Christmas day following. My mother carded cotton, spun thread from the cotton and wove cloth on a loom from which she made our clothes with her fingers.

Mother's brother, Uncle Bill, came and spent four years with us. He taught the boys to farm and during the time uncle Bill was there, he sawed out that little window and put a common sized glass window in and we thought we were fixed, but now if the people have glass windows they cover them up so you cannot see out.

I am eighty-five years of age now and I have traveled a hard road, but I am thankful it has been as well with me as it has.

On the 28th day of June, 1937, my husband passed away. His name was Lewis Sasser. I have seen a lonely time since then and I am now living alone. I have two sons and one daughter. They are good to carry me to church and they keep me something to eat, so I cannot complain. I thought someone would like to read this poem.

A lonely sister in hope,
Mrs. Eliza Sasser
R. F. D. 2, Box 71
Fremont, N. C. 27830

I hope some of our kindred in Christ will see fit to write this dear, lonely, Sister — Editor.

A SINNER LIKE ME

I was once far away from the Savior
And as vile as a sinner could be,
I wondered if Christ, the Redeemer
Would save a poor sinner like me.

I wandered on in the darkness
Not a ray of light could I see,
And a thought filled my heart
with sadness,
There's no hope for a sinner
like me.

And then in that lonely hour
A voice whispered so kindly to me,

Saying: Christ, the Redeemer has power

To save a poor sinner like thee.

I listened and lo 'twas the Savior
That was speaking so kindly to me,

I cried, I am the chief of poor sinners,

Thou can save a poor sinner like me!

I then fully trusted in Jesus,
And o, what a joy came to me!

My heart filled with His praises
For saving a sinner like me.

No longer in darkness am I walking,

For the light is now shining on me,

And now unto others I am telling
How He saved a poor sinner like me.

And when life's journey is over
And I the dear Savior shall see,
I will praise Him forever and ever

For saving a sinner like me.

HAS YOUR SUBSCRIPTION EXPIRED?

Has your subscription expired?
Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

NOTICE

Lloyd's Hymn Books, each \$2.85 postpaid,
½ dozen \$17.10 postpaid. 1 dozen \$33.60,
postpaid.
Order from:
Elder J. B. Williams
225 Braswell Street
Rocky Mount, North Carolina 27801

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
Willow Spring, N. C. 27592

Associate Editor

ELDER J. M. MEMBORN
Willow Springs, N. C. 27592

Vol. C

No. 9

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Wilson, N. C. 27893 Mar. 15, 1967

COMMENTS ON JUDE, VERSE 6

Dear Elder Adams,

I am sorry this check is late. I enjoy Zion's Landmark very much. I would appreciate your comments on Jude, verse six.

Mrs. Elva Crotts
7816 Caribou Ave.
Norfolk, Va. 23518

Thank you, Sister Crotts for the renewal and I am glad you enjoy Zion's Landmark. According to your request, and with such liberty as I am favored with, I will submit comments on the sixth verse of Jude which reads as follows: "And the angels which kept not their first estate, but left their habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

Before we comment on this verse let us go back to the beginning of this chapter and see who Jude was writing to and the purpose of this epistle. Beginning with the first verse, he said, "Jude, the

servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father and preserved in Jesus Christ." He first speaks of himself as being a servant of Jesus Christ. He was one of the twelve Apostles whose name was Judas. (Not Judas Iscariot) He was the brother of the Apostle James, as is stated here and also in Luke 6:16.

His epistle was written to those who are sanctified by God the Father and preserved in Jesus Christ. It was his earnest desire that mercy, peace and love be multiplied. He wrote to them of the common salvation, which is the common faith. The common salvation or common faith applies to all of those who are born through the righteousness of faith. This is verified by Paul, who said, "Now to Abraham and his seed were the promises made. He sayeth not, And to seeds as of many; but as of one, and to thy seed which is Christ." Gal. 3:16. To make sure that there, be no understanding about seed and seeds, the Apostle said: "For the promise that he should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith. Rom. 4:13. So His people are in Christ — the seed of promise, not through the law which came by transgression — the inheritance — His people — came by promise, through the crucifixion and resurrection of Christ.

Jude said, it was needful that he should write unto them that they should earnestly contend for the faith which was once delivered unto them. This exhortation by Jude was like a father's to his son

whom he sends on a journey. He advises and instructs him of the right way, points out the dangerous places by which he is subject to be ensnared or endangered. He said, "For there are certain men crept in unawares, who were before of old ordained to his condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." Jude 4:5.

These certain men of whom Jude spoke were false teachers. They were like Diotrophes "who loveth to have the preeminence among them." See III. Jno. 9th. verse. Jude says, "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." Jude 16. They were not concerned about the souls of men. Their chief aim was money, honor and applause. They taught for doctrine the commandments of men, similar to many of the present day churches. They chose the uppermost room at feasts and the chief seats in the synagogues. They devoured widow's houses and for a pretense they made long prayers to be heard of men. They liked to pray standing in the synagogues and in the corners of the streets. Jesus called them hypocrites. Jesus taught His disciples, saying, "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray

standing in synagogues and in the corner of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou when thou prayest, enter into the closet and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:5, 6.

The closet as used here, does not necessarily mean a closet such as we find or have in our residences in which we live or reside, but it is the secret chamber of one's heart or any private or secret place not open to the public eye, and the door is shut when the heart of this praying child of God is literally overwhelmed, in the Spirit in prayer to God, given by the Spirit in Godly supplications. Those who have been so visited, know what is meant to them by this scripture, "But when thou prayest, enter into the closet and when thou has shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:5, 6.

Jude reminded them that the Lord saved the people out of the land of Egypt and afterward destroyed them that believed not. The 6th. verse Jude said: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." The purpose Jude had in making mention of these angels who kept not their first estate, but left their own habitations was nothing more than what might be expected of these ungodly men who turned the grace

of God into lasciviousness. They were men of corrupt minds. They were false teachers. They crept in unawares to spy out the liberty of those who are in Christ Jesus. See Gal. 2:4.

Peter gave an account of those false teachers as well as the angels that sinned. "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 brought them, and bring upon themselves swift destruction, and many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them as ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and to reserve

the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord." II Peter 2:1-11.

When Jesus sent out His twelve Apostles to preach the kingdom of heaven, that it would be more tolerable for the land of Sodom and Gomorrah than for the cities of those who refused to receive them and hear not their words. See Matt. 10:14,15. These ungodly men, who were false teachers, knew nothing of a justified righteousness, which is imputed to the chosen vessels of His mercy. They had the law of Moses and the Prophets, but they departed from the law of Moses and followed the traditions of the elders. There are two kinds of righteousness. One is the righteousness contained in the law. The other is the righteousness which is by faith. The law of Moses was a good law. It was given by God. It contained His Holy commandments and these commandments were just and good. Paul said, "Wherefore the law is Holy and the commandments holy, and just and good." Rom. 7:12. He further said, "For we know that the law is spiritual; but I am carnal sold under sin." Rom. 7:14. The law of Moses reveals the enormity of sin, with no power to justify sinners. It is evident that these false teachers know the righteousness contained in the law, but they departed from the holy command-

ments of God. "For it had been better for them not to have known the way of righteousness than after they had known it to turn from the Holy Commandments delivered unto them." II Peter 2:21. They were the seed of Abraham. They were 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."

Peter, Jude and others were able to observe that these were false teachers and there was no light in them. They knew that the things which they taught were not according to the law and testimony. The prophet said, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Those who are born through the law cannot separate law from gospel. Those who are born through the righteousness of faith know the difference between the works of man and the works of God who work in them, both to will and to do of His good pleasure. Paul, Peter, James and Jude, as well as others who were crucified with Christ, were well qualified to expose the teachings of those false teachers who lay in wait to deceive the babes in Christ. Peter said: "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 brought them, and bring upon themselves swift destruction, and many shall follow

their pernicious ways; by reason of whom the way of truth shall be evil spoken of. I Peter 2:1,2.

It is impossible that a lamb will follow a wolf, even if he is dressed in sheep clothing. False prophets were hard to detect sometimes, for they wore the badge (sheep skin). They would steal the words from the mouth of the true prophets. They, like the true prophets, would use the prelude, "Thus saith the Lord." The Lord spake by the mouth of the Prophet Jeremiah and said, "I have not sent these, yet they ran: I have not spoken to them, yet they prophesied." Jer. 23:21. Counterfeit bills may look good at a casual glance and may not be detected by many, but close inspection by bank examiners will reveal that they have no true government seal on them.

Peter compared these false teachers to wells which look large and deep, promise much but have nothing in them. These men looked like angels of light. 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 great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." II Cor. 11:13-15. These ministers of Satan were not ministers of righteousness. They only appeared to be so. They were imitators. They were professors and not possessors. They like the false prophets, literally take the words of the true ministers and speak as though they were given to them by revelation. They were Sa-

tan's ministers of darkness, and not ministers of light.

"The angels which kept not their first estate, but left their own habitation he hath reserved in everlasting chains under darkness unto the judgment of the great day." These were created angels. But being mutable creatures or susceptible to change, they were drawn away from their high and lofty position and kept not their first estate, but left their own habitation. They were cast down to hell. Peter said, "For if God spared not the angels that sinned but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemning them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked; (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government." II Peter 2:4-10.

These false prophets, false apostles and false teachers were ungodly men. Their fate will be the same as those whom God before

made an ensample who were before of old ordained to this condemnation. See Jude 4.

T. F. Aams

OBITUARY

Sister Elizabeth (Betty) Smith Horton, a native of Caswell County and resident of R.F.D. 1, Roxboro, N. C., was born July 25, 1869 and passed from this life, December 29, 1966, in Person Memorial Hospital, making her stay on earth ninety-seven years, five months, and four days.

She was the widow of the late Ira Thomas Horton and is survived by two daughters, Mrs. D. L. Whitfield of Hurdle Mills, N. C. and Mrs. O. R. Horner of Route four, Roxboro, N. C.; three sons: Hassel and Boyd Horton of Route two, Hurdle Mills, N. C. and Jack Horton of Mebane, N. C. One daughter, Sister Mae Whitfield and two sons, John and Dean Horton, having preceded her in death.

Sister Horton united with Flat River Primitive Baptist Church in September 1909 and remained a faithful member until her death. She was a firm believer in salvation by grace, "Through faith and that not of yourself; it is the gift of God: not of works, lest any man should boast." She was faithful to attend her church and her sister churches as long as her health permitted. Although afflicted with blindness in her last years, she often came guided by her loved ones to her seat.

She was blessed to live humbly; often inquiring of the welfare of "That dear old Flat River Church" and expressing a desire to fill her seat one more time.

Her funeral was conducted at Flat River by her Pastor, Elder L. P. Martin assisted by Elder T. Floyd Adams, and her body was laid to rest in the church cemetery beneath a beautiful mound of flowers. We wish to extend our sympathy to her family. We think of Sister Horton as having passed from life unto that blessed sleep from which none ever awake to weep.

Be it Resolved: That a copy of this obituary be placed on our church record, a copy given to the family, and a copy sent to Zion's Landmark for publication.

Done by order of Flat River Church in conference, January 21, 1967.

Elder L. P. Martin, Moderator
 Brother Johnnie Oakley, Clerk
 Brother Daniel Allen, Committee
 Sister Malissa Allen, Committee

SISTER IDA JONES

Dear Brother Adams,

Some of the members of Lawyers Spring Church requested that I write the obituary of our most elderly member, Sister Ida Jones. Of course I could think of others who could have done the job far better than I, but it fell to my lot to do the job, so I said, Well with the help of the Lord,

I will do the best I can. I hope this finds you and family well and happy.

In making the attempt to write this piece about such a dear person as Sister Jones, I am sure I will have to be given aid from above if my writing is comforting to the family and friends. I have never met more humble, Godly minded Brother and Sister than Brother Shepherd Jones and Sister Jones. He was also a devoted companion to her. I do not feel worthy to claim kin with such dear people.

Our God is the only one due any praise and honor for the great mercies bestowed on the poor mortals here on earth and there is no greater mercy than to feel His presence with us. This is such an assurance that He is our Savior. He even has mercy on the wicked or else they would be consumed, but He has mercy in a very special way on His humble poor. "As a father pitieth his children so the Lord pitieth them that love Him." Earthly parents do not love other children as they do their own and neither does the heavenly father, but one is natural love and the other is Spiritual love which is everlasting and immortal.

Brother Adams, I want to say thank you and my friends for sending me the Landmark and I hope the Lord will bless all of you. I hope all the readers were blessed with a joyful Christmas, but Christmas to me means a rejoicing in the heart and soul and that comes anytime it is God's will to send it. It comes more than once a year to His trembling little ones, yet it seems to us these rejoicing periods are spaced too far apart and come too seldom, but this too is in the hands of the dear Lord. If indeed I am one of His, it seems to me that my little hope is almost gone at times, but there is always a little spark left that is kindled up when I meet and mingle with His little ones and I am blessed to hear and enjoy the messages from the pulpit.

Brother Adams, it seems I had to write a little and I feel you and Sister Adams are good judges, so if you think this is not fit for others to read, then cast it aside.

When blessed to pray please remember me and my little family. We need the prayers of those we love.

Love and best wishes,
Melba Cobb Vaughn
F.F.D. #1
Wadesboro, N. C.

OBITUARY OF A LOVED ONE

On August 27, 1966, our Lord called home the dearly beloved daughter of Sister Cora and Charlie Thore. Yvonne was as a light shining through darkness. As a small child, she became a partial invalid and grew more so as the years went by. Although confined to a wheel chair or the bed for many years, she was always busy sewing or making things to bring happiness to others.

Yvonne was born July 12, 1931, the

daughter of Sister Cora and Charlie Thore who were truly devoted parents. Yvonne never lacked for love and affection, for all who knew her loved her. She had a smile for everyone, although she never joined the church, she was a believer in the doctrine that the Primitive Baptists stand for, and that Sister Thore loves. Yvonne enjoyed the visits of the church members, and attended church with her parents when she was able. We will miss her, but I believe our loss is her eternal gain. David said: "Blessed are all they that put their trust in Him." Psa. 2:12.

We, the members of Oak Forest Primitive Baptist Church, would like to extend to the family our heart felt sympathy, and hope they can bow in submission to the Heavenly Father's will.

Therefore, Be It Resolved that three copies of this obituary be made, one for the family, one for the church records and one to be sent to Zion's Landmark for publication.

The funeral was conducted by Elder A. B. Barham and Elder Sam Atkinson. Done by order of the church in conference, October 22, 1966.

Elder G. W. Hill,
Elder A. B. Barham,
Pastors
Sister Louise Spears,
Clerk
Written by Kate Doss,
Ass't. Clerk

OBITUARY OF SISTER ELLEN PAYNE HODGES

I would like to write a few words in loving memory of my dear Sister Ellen Payne Hodges, who passed from this life on January 18th, 1965 after a lingering illness. She was born on July 16, 1888, which made her age at death seventy-six years and six months.

Ellen united with the church at Flat Top in May 1923, and was faithful to attend her meetings as long as her health permitted. She was loved and cherished by all who knew her and was a firm believer in salvation by the grace of God. She believed that all power was ordained by God the Father.

Ellen's husband preceded her in death and her survivors are two sisters, Mrs. E. G. McKinney, Toast, N. C.; Mrs. Sena Inscore, Tensed, Idaho; one brother, Mr. G. H. Payne, Elkin, N. C., and several nieces and nephews.

All of us miss her very much, but feel that our loss is her eternal gain and that she is resting in that sweet sleep from which none ever wake to weep.

She was laid to rest beside her husband, Fred E. Hodges at Flat Top Church, and her funeral was conducted by Elder Jesse Dunbar.

Written by one who loved her.

A sister,
Mrs. E. G. McKinney

OBITUARY

It is with sad hearts that we attempt to write the obituary of our beloved Brother Junius Barefoot who was born September 28, 1883 and departed this life, May 1966, making his stay on earth, eighty-two years and eight months. Brother Junius Barefoot united with the Primitive Baptist Church at Reedy Prong, February, 1915. His funeral was held at Unity Church and was conducted by Elder J. M. Mewborn, Elder B. L. Godwin and Rev. Parker. Interment was in the church cemetery.

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 children, grandchildren, brethren and sisters in the church who will sadly 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, even though He has seen fit to call him from our midst, for when we are removed by death from this life into a heavenly home, it is a great mercy to the one so blessed.

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 in conference at Reedy Prong, Saturday, December 24, 1966.

Elder B. L. Godwin, Mod.

Elder B. L. Godwin, Committee

Sister Edith Tart, Committee

Brother Alonzo Barefoot, Committee

MRS. FANNIE JORDAN SHELLEY

Sister Fannie Shelley was born July 3, 1887, the daughter of the late I. W. and Elizabeth Spivey Jordan and departed this life, December 23, 1966. She was married to the late Hope Shelley. Survivors include two sons, Fred Shelley, Wilmington, N. C.; Hoyt Shelley, Charendon, N. C.; four daughters, Miss Estelle Shelley and Mrs. Frank Floyd of Hyattsville, Md.; Mrs. Helen Martin of Silver Spring, Md., and Mrs. Carl Ryman of Arlington, Va.; one Brother, I. C. Jordan, Crescent Beach, S. C.; three sisters, Mrs. Ellen Sherrill of Whiteville, N. C.; Mrs. M. E. Riley, Charlotte, N. C.; Mrs. Ruth Coney, Jacksonville, Fla., and fourteen grandchildren.

Final rites were held at Inman Funeral Home Chapel by her pastor, Elder Gardner Mishoe, assisted by Elder Grady Cox, with burial in Myrtle Green Cemetery.

The past several years, Sister Shelley had made her home with her daughter, Mrs. Helen Martin of Silver Spring, Md.

Sister Shelley was a devoted mother and a faithful member of the Primitive Baptist Church. She joined Mill Branch Primitive

Baptist Church in the early twenties and on August 23, 1941, she was received by letter into Tabor Primitive Baptist Church at Tabor City, N. C.

A manifestation of her love for the doctrine of salvation by grace was shown by her presence at her home church and also her sister churches when she had an opportunity to attend.

We now bow in humble submission to our Lord, who does all things well and according to His will, express our heartfelt sympathy to the family and resolve that a copy of this obituary be sent to the family, one placed in our church records and one sent to Zion's Landmark for publication.

B. Floyd Wright Sr. Clerk

Tabor Primitive Baptist Church

Tabor City, N. C. 28463

IN MEMORY OF BROTHER MILTON ADAMS

At the request of the church, we attempt to write this testimonial in memory of Brother Milton Adams, who was born June 25, 1891 and departed this life December 25, 1966, making his stay on earth seventy-five years and six months. He was married to Miss Ella Smith, June 24, 1917. There were born to them two daughters, Mrs. Preston Wilson and Mrs. Donald Averett and four sons, J. Clyde, Warren, Clayborne and Haden all of whom survive him. Other survivors are one brother, D. L. Adams and one sister, Mrs. Buster Smith; fourteen grandchildren and two great grandchildren who mourn the loss of their loved one.

Brother Milton united with Angier Primitive Baptist Church July 1926. His funeral was conducted by Elder T. F. Adams and Rev. Lewis Beal. He was laid to rest in the cemetery of Bethel Church. He was faithful to fill his seat until he was stricken with a serious illness and was never able to attend his church again. He was a man of truth and honesty and was loved and respected by those who knew him.

Brother Milton believed in the doctrine of salvation by grace, the life he lived attested to the fact that he was one of God's little ones. Paul said, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." We believe our Brother fought a good fight as did Paul, and loved His appearing.

Therefore, be it resolved:

That a copy of this obituary and resolution be placed in the church records, one sent to the family and one sent to Zion's Landmark.

Done by order of the church in conference this the fourth day of February, 1967.

W. A. Dupree, Committee

D. T. Adcock, Committee

OBITUARY OF SISTER ANNIE BATTEN

Sister Annie Batten was born March 15, 1895, and departed this life November 8, 1966. She was the daughter of C. D. and Eliza Peedin Thompson of Johnston County. She was married to Brother Lonnie M. Batten in 1916. Surviving are her husband and two daughters, Mrs. Matthew Wiggings of Selma, N. C.; and Mrs. Proctor Johnson of Raleigh, N. C., four grandchildren, three sisters and two brothers.

Sister Batten was received into the fellowship of Little Creek Church and along with her husband, was baptized by our Pastor, Elder T. Floyd Adams on the third Sunday in June, 1931. Her life in the church was marked by a manner of great devotion and love for all of the members.

Funeral services were conducted by her Pastor, Elder T. Floyd Adams assisted by Elder W. D. Barbour. Burial followed in the church cemetery. We bow in humble submission to God's Will, and extend sympathy to the bereaved husband, daughters and other relatives.

It is our prayer that they may be comforted by the words of our God who said: "Precious in the sight of the Lord is the death of His Saints."

Humbly submitted by order of the Church in conference on the third Saturday in January, 1967.

- Sister Maxine Atkinson, Committee
- Sister Janie McGee, Committee
- Brother I. R. Casey, Committee

**OBITUARY OF
SISTER ANNIE L. RAYNOR**

Sister Raynor was born in Pender County, N. C., January 20, 1879 and departed this life October 30, 1966, making her stay here on earth 87 years and nine months. On December 1, 1895 she married James N. Raynor, who preceded her to the grave on July 2, 1950.

They were blessed with eight children, two of which preceded her in death. Surviving are one son, Oscar, Maple Hill, N. C. and five daughters: Mrs. J. V. James, of Rocky Point, N. C.; Mrs. Burl Dixon, Maple Hill, N. C., Mrs. George Mewborn, Goldsboro, N. C., Mrs. Marvin Rawls, Willard, N. C. and Emie Raynor, Turkey, N. C.

Sister Raynor was a faithful and loving member of the Maple Hill Primitive Baptist Church for many years, always filling her seat unless providentially hindered. She was held in high esteem by her neighbors and friends and was loved by many dear sisters and brethren of her church and close relatives in the flesh. Solomon said, "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.

The church at Maple Hill feels a degree of sadness at her passing, but desires to bow in humble submission to one who doeth all things well, for He had spared her to a very ripe old age.

Her funeral was conducted by her pas-

tor, Elder J. B. Pollard, assisted by Mr. Wessel Brown, a Presbyterian minister of Jacksonville, N. C. Her remains were laid to rest in the church cemetery at Maple Hill under a beautiful mound of flowers.

The church resolves that a copy of these proceedings be recorded on our church book and that a copy be sent to each of the above mentioned survivors.

Done by order of the church at Maple Hill, N. C. in conference, December 1, 1966.

- Elder J. B. Pollard,
Moderator
- Bro. Virgil Davis, Clerk
- Bro. M. M. Gray,
Committee

RESOLUTIONS OF RESPECT

It is with a sad heart that I attempt to write this memoir of our dear Brother Charlie B. Stancil. It was God's will to remove him from this world on September 13, 1966, making his stay here seventy-four years.

Brother Stancil came to Tarboro Church December 6, 1952, by letter and was received in full fellowship. He was faithful in attending our church until afflictions kept him away. He was a true believer in Salvation by grace. Paul said, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Therefore Be It Resolved:

First, that four copies of these resolutions be made, one for the church record, one for the family and one each to be published in Zion's Landmark and Signs of The Times. Second, that we the church of Tarboro, extend our sympathy to his family and hope our loss is his eternal gain.

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

- Elder D. B. Stokes, Mod.
- John H. Coker, Clerk

OBITUARY

God in His infinite wisdom has called from our midst our beloved brother Henry Quint Dupree. Brother Dupree was born in Johnston County on July 26, 1883 and died October 7, 1966, making his stay on earth eighty-three years and two months.

He was married to Lalon Gardener March 11, 1906. To this union were born five sons: Ross, Loyd, Cyrus, Howard, Holton and one daughter, Mrs. Mary King. Some years after Lalon's death, he was married to Mrs. Minnie Butts of Angier on December 13, 1962, and she survives him.

Brother Dupree was a strong believer in salvation by the grace of God. He loved and attended the church services regularly a number of years. During his last illness he expressed great love and a desire to unite with the church and he was receiv-

ed into the full fellowship of the Primitive Baptist of Angier in September 1966, but owing to his physical disability, he was not able to be baptized, but David said: "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." Psa. 32:1,2.

May the Lord who doeth all things well reconcile his family and his brethren to the dispensation of His will. "The Lord giveth and the Lord taketh away, Blessed be the name of the Lord."

We shall miss Brother Dupree very sincerely, but we feel that our loss is his eternal gain. We have no doubt that his spirit is in the Paradise of God, awaiting the resurrection of the body.

We desire that a copy of this obituary be sent to the family, a copy sent to Zion's Landmark and a copy placed in our church records.

Done by order of the church in conference.

Brother W. A. Dupree,
Sister Corinne Fish
Sister Edith Young,
Committee

OBITUARY

Brother Jennings B. Huffman was born September 28, 1902. On April 1, 1946 he united with the church of Cypress Creek and was baptized on the same day by Elder Sam Atkinson. Soon after his union with the church he was made trustee, and served as trustee until his death. He was faithful to fill his seat and to visit far and near. It seemed one of his greatest pleasures was to assist his brethren and sisters in getting to their meetings, if they did not have conveyance and to have them visit in his home.

On March 9, 1965 he received the call: Come home my child. This we believe, if we suffer with Him, we shall reign with Him. He leaves to mourn their loss, his wife, Sister Aleis Simpson Huffman, one son, three daughters and many friends and relatives. We say, sleep on dear one, until the morning of the resurrection, when we will be raised and be like Him and be satisfied.

His funeral was preached at the home by Elder Horace Bryan and Louis Williams. He was laid to rest in the Simpson Cemetery near the home.

Done by order of the church at Cypress in conference, November 12, 1966.

Written by his daughter,
Velma Horne
Sister Minnie Jones
Elder Lewis Williams, Moderator

BLACK RIVER UNION

The next session of the Black River Union will be held with Seven Mile Church, the 5th Saturday and Sunday in April, 1967.

The church is located about four miles west of Newton Grove, N. C. Brethren and

friends are invited, especially the ministry.
Alonzo Barefoot, Clerk

WHITE OAK UNION

The White Oak Union is appointed to be held with the church at Yopps, the Lord willing, the 29th and 30th of April, 1967. Elder Horace Bryan was chosen to preach the introductory sermon.

All lovers of the truth are invited to meet with us, especially ministering brethren.

H. A. Young, Clerk

THE LOWER MAYO UNION MEETING

The Lower Mayo Union meeting will be held, the Lord willing, with the Church at Russell Creek, beginning on Saturday before the Fifth Sunday in April, at 1:00 a.m., and continuing through Sunday. All day services are expected on Sunday. Ministering brethren and all lovers of the truth, are cordially invited to meet with us.

Sam L. Gilbert
Winston-Salem, N. C.

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the Church at Fireway, Saturday and 5th Sunday in April, 1967.

Fireway Church is located in Columbus Co., N. C., about one mile north of Waccamaw River, beside Highway 904. Visitors coming by Wilmington, N. C., on Hwy. 17, turn right on 904 at Grissittown. Continue on 904 to church on right. All other visitors come to Tabor City, N. C. Follow 904 Highway South, continue to church on left about 17 miles.

Services on Saturday at 11:00 A.M. and Sunday at 10:30 A.M.

E. L. Vaught
Union Clerk, Pro Tem.

REQUEST

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

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

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

EDITOR

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

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APRIL 1, 1967

NO. 10

ECCLESIASTES CHAPTER 12

And the doors shall be shut in the streets, when the sound of the grinders is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low:

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

Vanity of vanities, saith the preacher; was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order, many proverbs.

The preacher sought to find out acceptable words: and that which was written was upright, even words of truth.

The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one sheperd.

And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

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

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

IN THEE DO I TRUST

Dear Brother Adams,

I feel to say, Oh Lord, in Thee do I put my trust. These words have been in my mind for the past weeks. We find they were spoken many times by King David in Psalms, showing plainly that King David had no confidence in the flesh, nor trust in man. But he says, "Oh Lord God: Thou art my trust from my youth." Psa. 71:5.

Now why did King David put his trust in God? Is there not a cause? Yes, I believe King David answered this question in the Psalms, when he said God had taught him from his youth. I also believe that it is plain to see from King David's writings that God had taught him to know that He is God and beside Him there is none; that He speaks and it is done, commands and it stands fast and that all of man's work is in vain: also teaching him to know that "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." Therefore King David said, "I will look unto the hill from whence cometh all my help." Not just a part, but all my help. God's laws are not just written in the hearts and minds of His people but when God puts His laws into the heart and writes them

in the mind, man will confess that he himself is like King David said; "I am a worm and no man." Then he will ascribe all praise, honor and glory unto God's holy name.

We also read in the Psalms that King David by reason of his afflictions was made to cry out unto the Lord many times. He said: "Will the Lord cast off forever? And will He be favorable no more? Is His mercy clean gone forever? Doth His promise fail for evermore?"

Oh Dear Brethren and Sisters, how many times has this been your case? When you feel that if the Lord had ever known you in the pardon and forgiveness of your sins that surely He had forgotten you and was clean gone forever and that He would remember you no more. Is this not the experience of every child of God? They still trust in God because they know that He is God and beside Him there is no other God.

I often think of Shadrach, Meshach and Abednego and of what they said to King Nebuchadnezzar when he questioned them about not falling down and worshipping the golden image the king had made. They 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 fiery 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 us." These three men like King David, had been taught of God to know that the works of man's hand was in vain and I believe they, like King David, could say, O Lord, my God, in Thee do I put my trust.

We read in the third chapter of Daniel that this King Nebuchadnezzar, full of fury commanded that these three men, Shadrach Meshach and Abednego be thrown into a furnace that had been heated seven times more than it was wont to be heated. So the three men were bound in their own clothing and were cast into the midst of the burning fiery furnace. But see what happened: the flames of fire slew those men that cast Shadrach, Meshach and Abednego into the fiery furnace and when King Nebuchadnezzar looked into the furnace he was astonished and he said, "Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego came forth of the midst of the fire. And the princes, governors, and captains, and the

king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."

Then Nebuchadnezzar spake, and said, "blessed be the God of Shadrach, Meshach, and Abednego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation and language, which speak anything amiss against the God of Shadrach, Meshach and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort."

God saved them not only from the fire but He saved them in the fire. He was their God in whom they trusted and they were His children, His servants. O, I do hope this is the God that I trust in and not the God and images of the world.

No wonder King Nebuchadnezzar was astonished, because up until now he had never seen this great power, nor had he known anything about this great and wonderful God that these three men were serving and trusting in, for all things. He only knew about the false gods and images. He did not know there was such a God in existence as the true and living God in whom Shadrach, Meshach and Abednego trusted and worshipped. But I believe from his writing that he was

a changed man, because God had started a good work in him. So now we hear the king saying, "I make a decree that every people, nation and language which speak anything amiss against the God of Shadrach, Meshach and Abednego shall be cut in pieces and their houses shall be made a dunghill because he says there is no other God that can save after this sort. He now knows the true and living God because God had taught him that He was God and beside Him there is no other God.

May this God that speaks and it is done, commands and it stands fast be the God that I have my trust in. May I say with King David, O Lord, in Thee do I put my trust.

Eva M. Hamilton
Atlantic, N. C.

"ALL YE THAT LABOUR

My dear Sister Laws:

Many times I have thought of you since we were privileged to meet with you good people at your association, and to talk with you; tonight is one of those times. I have a desire to write a little message to you, if the Lord so enables me to do so.

I will put no address at the top of this letter, since I am now in the middle of moving and cannot give you any address. If you care to answer my letter however, just mail it to my home address. My mind is rather mixed up at present, but if I do not write you tonight, I may not be able to write anytime soon.

Somehow the words of Matt. 11:28 came to my mind, and I would

love, if I may, to mention them, to you tonight. These are the words of Jesus; He unto whom "All things are delivered" Jesus said, "To the little ones" — Revealed it unto babes — "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

All ye that labour and are heavy laden; Not all men, not all men labour. Many of them are unconcerned; many of them are dead and cannot labour; many have inherited all of the "righteousness" of their ancestors, and have what they consider a gracious sufficiency for all their needs. Many, for fear of the devil and his power, have and are labouring, but in their own strength, and in such a manner as seemeth good to man, These labour but are not "heavy laden"; indeed they are very satisfied that they are storing up stars for themselves, and meriting for themselves a "high seat" in heaven.

They that do not labour seem very contented to go on without concern. They would rather seek the pleasures of this world; they are perfectly satisfied to "rest" in the matter, and let the other do all of the labouring and working; they feel no special fear of the devil, and are satisfied to "rest" in the matter, and let the other do all of the labouring and working; they feel no special fear of the devil, and are satisfied with the situation as they find it. Others neither labour nor are satisfied with the situation as they find it. They neither labour nor are heavy laden. Those that labour but feel no burden of great sin within themselves and are not heavy laden, and are entirely satisfied and happy in

their work, feel certain of their great reward and their starry crown. These are the ones that know for sure that they shall have a seat at the side of Jesus after this life.

But there is a third group, a trembling little group, poor and needy and afflicted group, that hath no strength of their own, and knoweth not what to do, or how to do, but have their eyes fixed upon their Lord and Savior. These afflicted ones are those that "labour and are heavy laden." These constitute that "third part" which Zachariah refers to in Chapter 13:9, "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—." We notice the other two parts were not "brought through the fire" as this "third part" was. Those two parts shall be cut off and die." But this third part shall be "Brought through the fire" and shall be "tried" and "refined." We might well ask ourselves, Have we ever been "brought through the fire?" Have we ever been "refined as silver?" Or tested and tried as gold? If not, then what evidence have we that we may be of that "third part?" Have we ever been melted as the true metal is melted in the furnace, and have we been made to lose all of our own strength and form, and made to run down to the bottom of the vessel; leaving the crude impurities to be cast away? When we are melted and find ourselves run down into the depth of the valleys, then we are at our brother's feet, and while in the Spirit, we are so

humbled that we cannot find any fault with the dear brethren, cannot feel to justify ourselves, but know that we are the least of the least. There is a meeting, and a coming together and a common level in the bottom of the valley, and nowhere else. The mountains stand apart, and separate from one another, some stand higher than others, and all are far apart from the other; but, follow the mountains down, down and down until they come to the bottom of the valley, and there — only there they come together, they come in contact, they meet one another on a common level.

But I have left my scripture. Who is it then that is "heavy laden"? Who is it that bears a heavy burden, a load of sin and filth, and finds himself unable to cleanse himself? Naturally speaking, when we are well and strong, we are able to work and to keep up our job on an assembly line, or do an equal part with our fellow worker. But then we find that our right hand is injured and we are troubled to keep up with our part of the work. If the hand becomes worse, and the other hand becomes infected, we find ourselves in a bad way indeed and we become distressed. We try harder and harder, more determined than ever to keep up our work, but in vain. Then should our feet fail, and all of our strength become as nothing; we would have to fall in failure and find our ability to work satisfactorily utterly impossible — our best efforts utterly in vain. So it is spiritually. We see an ugly spot within; we try to cleanse it, but

alas it only smears and gets larger! Harder and harder we work to cleanse ourselves, only to find that we have become black-black indeed! There is not one single tiny spot that we can call clean. Feeling that salvation depends upon our cleansing, and finding ourselves utterly unable to do one thing to effect this cleansing, we become laden, and heavy laden! There is no hope, there is no escape; we are black, we are guilty, we are justly condemned. Destruction shall be our end. Here is the soul that "labours and is heavy laden;" here are the ones that constitute that "Third part;" here are the ones that shall be brought through the fire and purified and melted and tested and tried!

Then comes the hope; then comes the words of our Lord and precious Savior. Oh when we are in this condition, and He pleases to show His face; when He sets our feet in a large room, and makes for us a way of escape, oh how we long to reach out and embrace Him! How we would seek His kiss! How we would hold onto Him for our very life! Crying unto Him to leave us no more, but to abide surely by our side! "Precious" is not strong enough to convey our feeling and drawing toward Him at this hour. He speaks, "Come unto me — and I will give you rest." There is power in His words, "Come unto me;" there is none to resist, for even as He speaks, He draws with an effectual calling that is sure and steadfast; and I will give you rest. I, even your Lord and Savior, will do it. I will speak peace into your heart,

and salvation into your soul; and I will surely do this thing.

In the last three verses of the ninety-first chapter of Psalms, you may read seven promises that He promises His little ones—those who labor and are heavy laden! Now, the number seven is a complete number (many examples are in the scriptures) and so we find in these seven promises, completely enough to cover every need that of these promises is: "And shew him my salvation." Also "I will give you rest;" will give you a way of escape; will set you in a large room, as David expresses it; will shew you my salvation; will pay your every penalty and give you life!

All the remaining portions are just as beautiful, but I must stop. "For my yoke is easy and my burden is light." Why is His yoke easy, and His burden light? Indeed the yoke and the burden bears me to the ground and puts my face in the dust of the earth! I cannot come forth from under it; I cannot. Then how is it easy and light? Oh, how easy and how light it all becomes, when He is the Yokefellow! Oh, how the heart sings and leaps for joy when He appears with healing in His wings! when He becomes our Yokefellow, and bears the Yoke with us and for us! We sit down with delight under the shadow of His Wing! Even at the Mercy Seat. "Prisons would palaces prove, if Jesus would dwell with me there."

Please remember us to the dear brethren over there. There were so many that I felt drawn to while permitted to meet and to try to

worship with you. I had a very sweet letter from Bro. Bennett today. May the Lord be good to Zion, and establish all of her goings in and out; may our hearts be reconciled and our souls tuned to sing His praises and to do His will in all things whatsoever. It is the flesh that is crucified — not the spirit; indeed the flesh must be cut down and subdued that the spirit may grow and become the "Stronger man" to rule, finally over the "strong man."

Yours in a sweet hope,
and a blessed fellowship,
A. D. Alston
Herndon, Va.
22 November 1950

AN ABIDING LOVE

Dear Brother Adams and
Brother Mewborn,

If I could be profitable to the Cause, I would like to give a reason of the hope that is in me with meekness and fear. The fear is: Am I mistaken about what I have believed to be the Lord's dealings with me and in relating same? have I deceived you who read this, into thinking I have a Christian experience? Then the thought comes, the Lord's people are a discerning people and not only can they separate law and gospel, but they can separate sheep from goats.

I was given an abiding love for the church at the age of thirteen. Through a dream I saw myself a sinner. I became a member of what is now known as a limited church. Although I read a great deal, I did not understand the fundamentals of our doctrine. I

read about the life of Joseph and firmly believed, or so I thought, "Ye thought evil against me, but God meant it unto good." But as I grew older I became very zealous of good works and took a great deal of pride in my religion and in my zeal and I decided to devote my life to the church. I had zeal without knowledge.

Shortly after our marriage, my husband expressed dissatisfaction with the church of our membership, but I felt the trouble could only be in him as I saw the church as perfect and that his devotion was a little lacking. I felt he should be studying his Bible more. I was so full of good works (my own) that I could not see my faults.

In a few years trouble came in the church of our membership and it resulted in a division. Those believing as my husband, predestination of all things, both good and bad, went with him, and the others went their way. Not understanding the difference, I had not realized he had been preaching that doctrine for sometime. Most of those he had baptized believed as he did and went with him. I had been given a church letter at the time of the division, but I vowed to myself that I never would join another church and certainly not a church whose fundamental doctrine was the election and predestination of all things generally known as "Absoluters," so I burned the letter.

From this time on our home was frequented with people of this belief — the "absoluters," and contrary to what I had been told about them many years before, they were

kind, careful not to hurt my feelings and tolerant to my occasional outbursts and absurd questions. Three elderly preachers, now passed on, were especially kind and helpful. One of them often visited us for several days at a time. After such a visit and much discussion on controversial subjects, I awoke early one morning with this scripture in my mind, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." I thought, Now here is a scripture I would like to see him get around. (The brother who was visiting us was like others of the same faith and order, he believed that man is passive in obedience). I assured myself that I would keep that scripture in mind and ask him about it when I could see him again. I believed this scripture was an admonition and an invitation. In a few months we attended a meeting about two-hundred miles away and this Elderly brother was there. I had not told anyone about my intention, not even my husband, but my intention was to spring the text on the old brother when he went home with us.

On the following Sunday morning he was called on to preach and his text was, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." This was the very scripture I was so anxious to approach him with. As he unfolded its meaning and compared it to Rev. 22:17, "The Spirit and the bride say, Come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take the water of life freely. I began to see for

the first time that the "comes" in my text and in Revelation were commands and not invitations to those who are quickened into life. To get around the Arminian doctrine, I had heard it preached and had believed for many years that the text in Revelation was only to the elect, the only ones who were given the will, so I understood that they had to come. (And they do, but not in the sense that I thought.) So if both were commands and came from the same source, then why would they not be equally forceful? If one could be thwarted, then why could not the other be thwarted? Did I believe in a God whose command could be refused on one hand and obeyed on the other when essentially they are the same? I was made to tremble.

One of the sorest trials at this time was to break off from the fellowship of my old friends whom I loved very much and still do. I knew they would not understand, therefore an explanation was useless. Again, this Elderly Brother was a help to me and made me see that when the Saviour said: "Take My yoke upon you and learn of me, meant that you have no choice whatever about taking that yoke. When He says, "Take My yoke," you take it. He does not say, "Will you take it." And once you take it, there is no turning back. Like the children of Israel, I murmured and complained and looked back to Egypt. I wanted back where I did not have so many doubts and fears. But Jesus promises, "My yoke is easy and My burden is light." Yes, it is so easy, the trials of this life forgotten when we are blessed to wor-

ship Him in Spirit and in truth, when we are made to rejoice in this beautiful doctrine. There is a rest for His children. Our striving to help ourselves is over. He has done it all.

Of course, there were many, many questions in my mind. I searched and asked questions and little by little I would be given a little insight. But I still had some false pride. At one communion meeting at my husband's church. I felt rather bitter because I could not take part. I felt physically and spiritually sick, and when I got home I went to bed. I felt so low that I thought I would die. The truth is, I did die; I died to that false pride and false doctrine. My good works were at an end. I now knew what it meant to be totally depraved. It was a terrifying picture.

Soon after this I had a dream that I was married to a very wonderful person but I was not living with him and my father (deceased) was trying to help make arrangements for us to live together. After I awoke, I felt condemned for not living in the church and I had a compelling desire to ask for membership which I did the first opportunity after that. I asked them to watch over me and look over my many imperfections which they have always done. Only with that love and that charity that suffereth long could they put up with all the imperfections I have and that is the only reason I am still a member with this body of God's people to this day.

The older I grow the more firmly convinced I am of the total de-

pravity of man and the complete sovereignty of God. When it pleases God to give man the will and desire to be upright and follow after Him, it only proves to me that that man is blessed with God's grace and all the praise for that man's good deeds belongs to God, the author and finisher of our faith. No, God is not the author of confusion because there can be no confusion where God is concerned. What seems to be confusion to us is not confusion to the Creator of all things who has 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. See Isa. 46:10.

As I have been writing this, I have prayed that what I might write may praise Him as much as words could from one so ignorant of His truths, for I would that I might spend the rest of my days praising Him, but He has not so willed it. I will no doubt be guilty of even denying Him in a very short time.

I feel like thanking Him for a little glimpse of His wonderful kingdom.

With love for all of
His little ones,
Grace Jefferson

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Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
Willow Spring, N. C. 27592

Associate Editor

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Vol. C

No. 10

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Wilson, N. C. 27893 April 1, 1967

HARVEST FIELDS OF HEAVEN

Dear Brother Adams and
Friends in Christ,

I feel so little this beautiful day, but with God's help, I desire to tell of the many, many blessings I feel that God has given me. He has been so good to me! as little and unworthy as I feel to be! But He has been so much better to me than I deserve. Traveling through a world alone is no easy path in such a world as we have today. But to feel the presence of our Savior as we travel along makes the way much easier, for when we can feel His presence our burden is light and we can rejoice, but when He withdraws His manifested presence from us our burden is heavy and life is no joy.

My husband passed away on June 9, 1959 and my way has been gloomy, rough and lonely since then, particularly at times and had it not been for God's love, care and tender mercies, I just do not know what would have be-

come of me. As I grow older, I depend on Him more and more each day. My children are scattered — all of them are married and have homes of their own. However, quite often they come to see me, write or call by telephone, that they may know how I am in the absence of their father. They are all so good and thoughtful of me, which I do so much appreciate and while I am very lonely much of my time, I much prefer to stay at home even though I am alone. I try to do what I think is right. I do not meddle in anybody's affairs when I am at home, however, when anyone comes to me for advice, I tell them what I think is best for all concerned, then I suggest that they do as they see fit and according to their feelings in the matter.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26. The body dies but the soul lives on. We have all got to stand before God and give account of what we have done great or small. As for what I have done myself that is good, is too small to mention. I took up nursing at the age of fifteen. I wait on the sick, and can do most anything in the sickroom that any ordinary person can do. For this service I have never charged one penny. I was glad to do these things and render a service to those I find in need and not able to do for themselves.

Years ago I had a dream one night. I dreamed Jesus was coming to my home to preach and I was supposed to have a great

crowd or multitude of people there. Can you, Dear Reader, imagine how I felt over that? Jesus was coming to my home and I wanted Him to come, but I thought that neither my house nor I were good enough for Him to come to. About three weeks after I had this dream, I was taken sick and the first thought I had was that I was going to die. For days and nights I did not know my own family. I came nearer to death's door than I had ever been.

During this illness I traveled this world over and went to what I thought was the Harvest Fields of Heaven. I saw the Golden Stairway that extended from earth to heaven and angels were ascending and descending on it and I was not worried one bit because I had to leave my husband and five little children to the mercy of the world. I knew my Savior would look after them and take care of them. I was willing and ready to do what God's will was for me to do, and go where He wanted me to go and I still feel that way.

I had another dream years later. I dreamed the mail carrier brought in five dolls and laid them on the bed. The mail carrier, my husband and the children were looking at the dolls. Suddenly my husband, the children and the mail carrier all disappeared. I turned and looked behind me and there were more people than I have ever seen before in all my life at one time. I thought all those people were just one religious group and they were trying to make me believe as they

did, when God spoke to me in a plain voice: He said: "Upon this rock I will build my church and the gates of hell shall not prevail against it." I turned to those people and said, Thank God that rock is just as strong now as it has ever been. They all disappeared. I do not know where they came from nor where they went. I know one thing, I have no desire to travel with them.

I believe God's children do their sufferings here. Their daily effort and heart's desire is to live an acceptable life before God, but they feel that they do many things they should not have done and fail to do many things that they should do, therefore they go through much of their lives in fear and trembling, so to speak, and rejoicing in Christ when it pleases Him to reveal Himself the Savior of sinners. The poet richly expressed the life of a child of God in his experience in the hymn:

Mixtures of joys and sorrow
I daily do pass through;
Sometimes I'm in a valley
And sinking down with woe.

Sometimes I am exalted
On eagle's wings I fly;
I rise above my troubles
And hope to reach the sky.

Sometimes I'm full of doubting
And think I have no grace;
Sometimes I'm full of praising,
When Christ reveals His face.

Sometimes my hope's so little,
I think I'll throw it by;
Sometimes it seems sufficient
If I were called to die.

O may Thy counsels guide me,
 And keep me while I live!
 In death by Thou my portion
 And then my soul receive.

To praise my blessed Savior,
 And magnify His grace
 Bestowed on such a sinner,
 The chief of all the race.

Brother Adams, please pray that
 God go with me and that I may
 be kept humble and submissive
 to His will.

Your sister in hope of
 eternal life,
 Mrs. O. G. Yeatts
 R. F. D. 5, Box 434
 Danville, Va. 24541

Dear Sister Yeatts:

In reference to the scripture,
 Matthew 16:22-26, referred to in
 the above letter, I submit the fol-
 lowing:

When Christ died He fulfilled the
 law—the law of Moses. Christ gave
 a greater power of binding and
 loosing to His disciples than these
 men had given who enforced the
 law and which they used to a
 better purpose. Many things which
 they had formerly observed under
 the law, were now declared to be
 unlawful and done away with. They
 now prohibited or declared unlaw-
 ful the use of circumcision, which
 before and until after the birth of
 Christ, was enjoined or required of
 the natural seed of Abraham—the
 Jews—but that and all ceremonies
 being abolished by the death of
 Christ who fulfilled the law, de-
 clared it to be nothing and of no
 avail, yea, hurtful and pernicious;
 that whoever was circumcised was

a debtor to do the whole law.

Therefore Gentiles were not
 bound by this law and the ob-
 servance of days, months, times
 and years, the keeping of holy
 days, new moons and sabbaths
 which had been used in the Jewish
 church for ages past, such as the
 day of atonement, the feasts of
 the passover, pentecost, the jubilee
 year were no longer observed.
 They loosed or declared lawful and
 free, both civil and religious con-
 versation between Jews and Gen-
 tiles, whereas before this the Jews
 had no dealings with the Gentiles,
 nor would they enter into their
 houses, nor keep company with
 them, neither eat nor drink with
 them; but now it was determined
 and declared that no man should
 be called common and unclean;
 and that in Christ Jesus and in
 His church there is no distinction
 of Jew and Gentile, being persuad-
 ed by the Lord Jesus Christ, by
 the words He said in Matthew
 15:11, they asserted that there is
 nothing unclean of itself; and that
 The kingdom of God is not meat
 and drink and true religion does
 not lie in the observance of those
 things.

When Peter had so freely con-
 fessed Jesus to be the Messiah,
 with which all the disciples agreed
 and Christ had expressed His ap-
 probation of Peter's confession; he
 gave a strict charge unto His dis-
 ciples that they should tell no man
 that He was Jesus, the Christ. His
 reasons for it might be, lest His
 enemies, the Scribes and Phari-
 sees, should be the more provoked
 and incensed against Him and seek
 His death before His time and

lest the jealousy of the Romans should be stirred up, who might fear He would set up Himself against Caesaw as King of the Jews and lest some person hearing this, should rise and proclaim Him King of the Jews. Little did they know that He was King of the Jews spiritually speaking and still is, but the Romans knew Him only as a natural man, they did not know he was The Christ. Paul said of Jesus: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Phil. 2:1-8.

From that time forth began Jesus to shew unto His disciples how that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes and be killed and be raised again the third day. Then Peter took Him and began to rebuke Him, saying, "Be it far from Thee,

Lord: this shall not be unto Thee. But He turned and said unto Peter, Get thee behind me, Satan: thou art an offense unto me; for thou savourest not the things that be of God, but those that be of men."

Peter's intention was to dissuade Jesus from thinking and talking of any such things, forgetting himself, though he did it not out of passion and ill will, but out of tenderness and respect; looking upon what Christ had said, unworthy of Him and if what was hardly probable or possible should ever befall him, who was the Son of the living God, and overlooking His resurrection of the dead, and being ignorant at present of the end of Christ's coming into the world and redemption and salvation by His sufferings and death: saying, "Far be it from thee, Lord:" or Lord be propitious or more favorable to yourself, that no such thing may ever befall Thee. But He turned and said unto Peter: "Get thee behind me Satan: thou art an offense unto me: for thou savourest not the things that be of God, but those that be of man."

Then Jesus said unto His disciples, "If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

If any man is disposed to follow Jesus it is because God has begun a good work in him and he feels the need of Christ, the need of a Redeemer. Such a man is made

aware of his sinful condition and sees himself lost and ruined before God. Surely he will deny himself for he no longer has any lust for the things of this world and in seeking God, he denies himself. These are the elected and predestinated children of God, those who are killed to the love of sin and hate the evil that dwells in their flesh for the fear of the Lord is in their hearts. Such have no love nor desire to gain riches or the things of this world beyond their needs and while it is utterly impossible to gain the whole world and lose his own soul, no awakened or revealed child of God, one who has been quickened into life eternal, would even be tempted to exchange his own soul for any form of worldly lust.

T. F. A.

MEMOIR

It is with a sad heart that I attempt to write a memoir in memory of our dear Brother Charlie B. Stancil. We feel that it was God's will to remove him from this world, for He speaks and it is done, commands and it stands fast and the scriptures tell us: "To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted—" Ecl. 3:1, 2. Brother Stancil passed from this world of trouble on September 13, 1966, and we believe he is at rest.

Brother Stancil came to Tarboro Church December 6, 1962 by letter and was received in full fellowship. He was a faithful deacon and capable of sound judgment and edifying counsel. He was a true believer of salvation by the grace of God and loved to talk of the blessings God had bestowed upon him. Our church is experiencing a sad loss in the death of Brother Stancil, but may our heavenly Father supply our need.

Therefore Be It Resolved:

First, that four copies of this memoir be made, one for the church record, one for the family and one to be published in the Zion's Landmark and one for publication in the Signs of The Times.

Second, that we, the church of Tarboro, extend our sympathy to his family and may our desire that our loss be his eternal

gain, be in accord with God's eternal will.

This done by order of the church in conference in our November 1966 meeting.

Elder D. B. Stokes, Moderator
Bro. John H. Coker, Church Clerk

MEMOIR OF SISTER WYNN

Sister Louvenia Wynn, the daughter of the late John Henry Dawson Peel, and Nellie Clark Peel, was born April 5, 1883 and departed this life August 3, 1966. She was married to Henry Wynn who passed away in 1960.

Sister Wynn united with the church at Bear Grass, Saturday before the third Sunday in December 1952 and was baptized on Sunday by her pastor, Elder A. B. Ayers. She was a faithful and devoted member, very humble in spirit, strong in faith and a believer in salvation by the grace of God.

While we mourn her passing, we realize there is a time to be born and a time to die. May we be reconciled with the promise that the Lord giveth and the Lord taketh away, blessed be the name of the Lord. "He that liveth and believeth in Me, though he be dead, he shall live again." The scripture tells us "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit, for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2.

We have evidence that this dear Sister was taught and led of God. Sister Wynn leaves to mourn her passing, two daughters, Mrs. Stephen Ketchum, and Mrs. Howard Newberry of Norfolk, Va., and one brother, Henry Peel of Stokes, N. C.

Her funeral was conducted in the Primitive Baptist Church at Bear Grass by her pastor, Elder E. C. Harrison, and Elder W. E. Grimes. Interment was in Martin Memorial Gardens on Highway No. 64.

Done by order of the church in conference, Saturday before the third Sunday in August, 1966.

Sister Beulah Mobley, Committee
Elder E. C. Harrison, Committee

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Fremont Church, the fifth Saturday and Sunday in April, 1967. The Church is located in Fremont about four blocks east of 117 Highway. Turn at stop light and go through the main business part of town to the Church house.

Elder H. E. Mann was chosen to preach the introductory sermon, Elder W. T. Barham his alternate. We wish to invite our brethren, sisters, and friends and a special invitation is extended to our ministering brethren.

J. B. Williams, Clerk
225 Braswell St.
Rocky Mount, N. C.

OBITUARY

Brother Joseph J. Williams passed from this life at 6:15 on the morning of August 3rd, 1966. He had been in declining health for sometime with a heart condition, but was apparently as well as usual that morning at six o'clock, when he suddenly died of a heart attack, which was a shock to his family and neighbors, and to all who knew him. He was born in Gold Point, September 9, 1894, seventy-one years ago.

Most of Brother Williams' life was spent on his farm, but in 1947, he located in Robersonville and was a prominent citizen in his community, giving much of his life to the service of others and to worthy causes. He was married to Carrie Everette and they observed their fiftieth wedding anniversary last January twelfth.

Surviving are Mrs. Williams and three sons: Russell and J. L. of Robersonville and William of Greenville, N. C. We, the church of Robersonville, have sustained a great loss in the passing of our dear Brother. Neither tongue nor pen can ever express the sorrow we feel because of the loss of such a useful and faithful member.

Bro. Williams was our clerk, treasurer, and one of our deacons, all of which he served humbly and efficiently when he was physically able to serve. One of the many evidences in which he manifested that he had passed from death unto life was his sincere love for his brethren and he seemed to esteem others better than himself. He visited churches far and near and brethren, as far as he was known, held him in high esteem. He and his companion were given to hospitality for their home was always open to the Primitive Baptist from far and near who chose to visit them.

Brother Williams united with the Primitive Baptist Church of Robersonville in October, 1953, and held out faithfully until the end. Although God in his infinite wisdom removed him from our midst, we feel that his soul afflictions worked for him a "far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." II Cor. 4:17, 18.

His funeral was conducted by Elder I. S. Conner from Portsmouth, Va. Elder W. E. Grimes and Elder E. C. Harrison in our church, and interment was in Robersonville Cemetery.

Resolved that a copy of this be sent to Zion's Landmark, one to the family and one recorded in the church minutes.

Done by order of our church in conference, the first Saturday in August, 1966.

Elder I. S. Conner, Moderator
J. R. Gardner, Clerk
Sue Moore, Committee

IN MEMORY OF DEACON

L. R. LANGDON

Our Heavenly Father has removed from our midst our beloved deacon, Brother Lloyd Roger Langdon. Brother Langdon was born on September 22, 1877 and passed from this life, February 5, 1967, making his stay on earth eighty-nine years and four months.

Brother Langdon was first married to Ruth Lassister on May 1, 1900 and she passed from this life May 24, 1908. To this union was born two daughters and three sons, who survive him, together with ten grandchildren and twenty great-grandchildren. On January 12, 1913, he was married to Alice Rebecca Ogburn who departed from this life on the 17th of August 1947.

He spent both time and money upholding and supporting the Primitive Baptist cause and church, believing in salvation by the grace of God and God alone.

He united with the church at Hannah's Creek on the third Sunday in August 1925 and was baptized the first Sunday in September, 1925, by Elder Xure Lee. Later the church felt and declared that she recognized the gift of deacon in our brother and along with Brother T. V. Allen and Brother Milton McLamb was ordained on July 15, 1951.

Brother Langdon was in failing health several years, but was blessed to bear his sufferings with great patience when the end came. In his death Hannah Creek has sustained a great loss, much to our sorrow, but the Lord knows best and may He see fit to reconcile us to His will. We feel that he could say as Paul of old said: "I have fought a good fight; I have finished my course; I have kept the faith, henceforth; there is a crown of righteousness laid up for me which the Lord, the righteous Judge shall give me at that day."

His funeral was held at the Rose Funeral Chapel by Elder D. E. Parker and Elder T. Floyd Adams, and his body was laid to rest in the Sunset Memorial Cemetery in Smithfield, N. C.

We, the members of Hannah's Creek Church extend our heartfelt sympathy to his bereaved family. We desire that the Lord of mercy reconcile them to His gracious will.

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

Done by order of the church in conference February 18, 1967.

Elder D. E. Parker, Mod.
Sister Lillie P. Weaver, Committee
Sister Nancy Allen, Committee

OBITUARY

Bula Virginia Mewborn, daughter of John Moses and Barbara Ann Fields Mewborn, was born September 11, 1887, in Greene County, N. C., and died October 11, 1966. She was married to the late George Lemuel Mewborn, Sr., October 4, 1905. To this union were born ten children; Namely: John Moses, Ima Eula, Beulah Barbara, Nina Lee, George Lemuel, Jr., Henry Drew, Quentin Alexander, Marvin Bruce, Ailine Eloise and Manora. She joined Mewborn's Church in the year 1915 and was baptized by Elder T. B. Lancaster.

To know Mama was to love her, because to me her life was the greatest manifestation of love I have ever known in a person. Her philosophy in life was "Little children, love one another", which she did all the years that I had the privilege of knowing her.

Mama was faithful in all things, to her God, her family, church and as a friend to everyone. She strongly felt the necessity of visiting the sick, aged or infirm, and she did this until her own illness prevented her from so doing. In her own illness, she still kept mentally alert, and was blessed with a keen interest in the welfare of everyone else, rather than herself. She never complained of her sufferings, but patiently awaited her time. Many times we heard her voice her feelings in these words: "In all my Lord's appointed ways," etc. I John 3:14 reads: "We know we have passed from death unto life because we love the brethren." This Mama did, for her life was the essence of love.

Inasmuch as we loved her very much and miss her presence here, we join with the Apostle Paul when he said, "We are confident, I say, and willing, rather to be absent from the body, and to be present with the Lord." II Cor. 5:8. Our hope looks forward to that Great and wonderful day when "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." I Thess. 4:16, 17, 18.

Mable P. Mewborn,
705 Nottingham Drive,
Hampton, Virginia

NOTICE

Lloyd's Hymn Books, each \$2.85 postpaid,
½ dozen \$17.10 postpaid. 1 dozen \$33.60,
postpaid.

Order from:

Elder J. B. Williams
225 Braswell Street

Rocky Mount, North Carolina 27801

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

ANNOUNCEMENT

All Brethern and Sisters of the same faith and order, and our many friends are cordially invited to our Newport News meeting to witness the organization of the Newport News Primitive Baptist Church, the fifth Saturday afternoon at two o'clock, April 30, 1937. This church will originate as an arm of the Riverside Church; such action having been taken and approved by the said Riverside Primitive Baptist Church as of March 4, 1967.

Following the completion of this order of business, it is agreed that the ordination of a deacon will ensue.

Those who come from the west: Come by way of Hwy. #58 to Suffolk, Va. At Suffolk, turn left on Hwy. #32; go one mile and bear to the right on #32 Hwy. to the James River Bridge. Cross the bridge and after crossing the bridge, turn left at Warwick Boulevard on Hwy. #60, go two miles to Harpersville Road and turn right on Hwy. #306. Then go about ¼ mile to Gatewood Road, turn left. The church is located directly behind Warwick High School.

A Brother in hope,
Noel Tilley
Box 350, R. F. D. #1
Fieldale, Va.

REQUEST

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

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

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

EDITOR

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

WILSON, NORTH CAROLINA 27893

VOL. C

APRIL 15, 1967

NO. 11

THE SONG OF SOLOMON CHAPTER 1

The song of songs which is Solomon's.

Let him kiss me with the kisses of his mouth: for thy love is better than wine.

Because of the savour of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee.

Draw me, we will run after thee. The king hath brought me into his chambers: we will be glad and rejoice in thee; we will remember thy love more than wine: the upright love thee.

I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me keeper of the vineyards; but mine own vineyard have I not kept.

Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents.

I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

We will make thee borders of gold, with studs of silver.

While the king sitteth at his table, my spikenard sendeth forth the smell thereof.

A bundle of myrrh is my wellbeloved unto me; he shall lie all night betwixt my breasts.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

"OF THE SPIRIT"

Mr. and Mrs. A. F. Langston
Kenly, N. C.

Dear Brother and Sister Langston,

It has been a long time since I have written to you so I will again attempt to write you asking for your love and forbearance for mistakes made; since that stroke three years ago last August the sixth, nearly every time I write there are blots and imperfections, so please look over them realizing sometimes when blessed to write, it gives me a measure of relief. A letter is like my life, filled with mistakes and imperfections. I do not feel worthy nor qualified to fill any position in the church of the most high, and if there be any perfection about me, it is most certainly in the Spirit and not of, nor in the flesh. Can we not sometimes feel to take the Apostle Paul by the hand when he said, "For I know that in me, (that is, in my flesh,) dwelleth no good thing; for to will is present with me: but how to perform that which is good, I find not." Surely, do we say it must be the same Spirit in us that causes us to feel the same that the Apostle Paul did? Surely we can say the same, when called upon to testify to the truth.

Brother Langston, as the months and years roll on I am made to become more and more deeply rooted and grounded in the doc-

trine of God, the doctrine of the absolute predestination of all things, whether of time, in time or in eternity. He made, He owns, He controls all things, whether visible or invisible, seen or unseen. And He has a purpose in it all. To the end the name of Jesus shall be proclaimed and praised, His people comforted and God's name be glorified. All things else are subservient unto these.

I have thought much from time to time on the subject of the keeping power of God, what we are saved from. Not only are we saved from our committed sins, but those that lie dormant in our nature, that we would also put into practice, but by the grace, the keeping power of God, that will not let us do certain things. Suppose, for instance, we would be left to ourselves for just one hour who knows what we would do? We feel here that the Apostle Paul was a witness for he said: "In me (that is, in my flesh) there dwelleth no good thing." And Paul said he was a pattern to all (the church) that should follow after (his generation). Now for one more witness, Peter said: "Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that

fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. I Peter 1:3-5. So then with our controversy, the church is indeed kept by the power of God, and what interests us the most: Can we examine our experience and find any evidence that we are kept by His power?

The first thing I can think of is my nature. I find I am indeed vile and sinful. I feel as did the poet, who penned down the following lines:

"If you wish to know of me
How I am, or what I be,
Here I am, behold who will,
Sure, I am a sinner still."

'Tis seldom I can ever see
Myself as I would wish to be,
What I desire I can't attain
From what I hate, I can't refrain."

Our hearts and souls say, Amen. May I say now to my understanding, I am glad that God does not see us as we stand in nature but as we stand in Christ, "Holy and without blame before Him in love." Eph. 1:4. Being washed in His blood, clothed in His imputed righteousness. So then, we find the grace of God in five categories: Restraining grace, sustaining grace, constraining grace, perservering grace and preserving grace. Realizing that we already believe the whole man or this man of nature is not born again, but brought under subjection to the inner man; "Christ in you the hope of glory," and that we who humbly hope we are born again, have two natures,

as witnessed by the scriptures in both the old and new testaments: Song of Solomon 6:13, which reads: Return, return O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies."

The Apostle Paul clearly sets forth the cross, the warfare between these two in the entire seventh chapter of Romans. So realizing this, we find then the necessity of this keeping power of God, in our lives.

Restraining grace is a daily experience of the Lord's people. Many times we have to be held back from doing things that would put us out of the church here or bring many regrets to our souls. Think of the times when anger momentarily overpowered our restraint. We are helpless to avoid these incidents within ourselves. I have seen the time more than once years ago, if I had not been restrained by a greater power than my own, I would have made a shameful display of my temper and perhaps I would be but a memory among Old Baptist, if remembered at all. We also have our natural lusts that would soon destroy us, if left to ourselves, but our merciful God restrains us and keeps our feet from falling. With these temptations we are taught to know our weakness and our dependence on Him who keeps His own. I have mentioned only two temptations that only God's blessed restraint have kept me from, but I once heard of a drunk man lying in a ditch when a more fortunate man passed by and saw the drunk, he then said: "But for the grace

of God, there am I." How well do I know the truth of this!

Then through the restraining grace of God, I believe I have been taught to know the sustaining grace of God up to this time, because it is only through His continued restraining power that I am kept daily. And this I believe is what sustains all of His people when they are kept, for it is through His strength that His people are kept humble and at His feet. If He only for a short time withdraws His restraining hand, we go astray. We are too weak within ourselves and we are overcome with temptation. The Lord said: "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Zep. 3:12.

Why do we pray? Afflictions' sorrows, temptations and sore trials come our way. O, how I am made at times to beg for grace sufficient to bear up under the cross, the trial! How I have begged for His mercy! Brother Langston, all of my life I have been a beggar for the mercy of God, to be applied. I remember over twenty-two years ago, when my first wife died, I went down on my knees begging God for His mercy to bear me up, to give me strength to bear this great sorrow, and He did, thanks to His Holy Name. (I realize I am merely hinting at these things, I cannot tell it in its depths, no one can know the true reality of this experience except by experience. How often in this life are the children of God blessed with the constraining grace of God, and they are so aware that without it

they are not kept and in their souls they cry out, as did David: "Help, Lord; for the Godly man ceaseth; for the faithful fail from among the children of men." Psa. 12:1. The Lord said, "I will put My Spirit within you and cause you to walk in My statutes, and ye shall keep my judgments, and do them." Eze. 36:27. Paul said: "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. And we do just that for God by His Sovereign love and mercy works in us "Both to will and to do of His own good pleasure." Phil. 2:13.

How often do I feel to be compelled by His Keeping power, to continue to go into the pulpit time after time, compelled, yet witnessing at the same time with the Apostle when he said, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the gospel." I Cor. 9:16. I once heard a colored Primitive Baptist minister tell of his calling, He said, I have been trying to preach and trying to quit ever since I started." And I cried out, Amen! for he was telling my experience too. I have said and still say, If God were to remove the burden of necessity, there would be no more Old Baptist ministers in the pulpit.

Our God bestows the gift of persevering grace on his chosen few, the objects of His love. His servants are enabled to perform in the face of difficulty and they are often encouraged by frequent evi-

dences of His love by visitations of the Spirit. They take no pleasure in sin, when they have been killed to the love of it for sin is the transgression of the law, so says John, "And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous." I Jno. 3:5,6,7. So being killed in our hearts to the love of sin, being brought out from under the law into the gospel land, being given a hope in Christ, which hope abides in us, and causes us to continue on regardless of the judgments of men, their false appraisals, their branding us in their minds as hypocrites, we must still continue on for we have been commanded to preach the word and this we must do. We humbly hope our home is above this world of sin and sorrow. The poet did sing:

"They may on the main of the
 tempest be tossed,
 Their sorrows may swell as the
 sea,
 But none of the ransomed shall
 ever be lost
 The righteous shall hold on his
 way."

This perservering grace is also a preserving grace, because it protects his own from all harm and danger according to the will of God. Jesus said: "If ye love me keep My commandments and I will pray the Father and He shall give you another Comforter, that

He may abide with you forever. Even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him, but ye know Him, for He dwelleth with you, and shall be in you." St. John 14:15,16. Again John says which are also the words of Jesus while here on earth: "Neither pray I for thee alone, but for them also which shall believe on me through their word; that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe 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: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou has loved me. Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold My glory, which Thou hast given me: for Thou lovest me before the foundation of the world. St. John 17:20-24.

Now inconclusion, may I again quote the language of the Apostle Paul, Rom. 35-39 inclusive? "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels nor principalities, nor pow-

ers, 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." Jesus Christ was not made our security, but our surety. I Cor. 1:30. "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. What more can we ask? If God be for us, who can be against us?

I will close now asking an interest in your prayers.

Humbly, your brother
and sister in Christ,
(Elder) Layton and Dora
Wingfield
Ridgway, Va.

MEMORIES ON THANKSGIVING

Dear Brother Adams,

I have for sometime had a desire to write to the Landmark. For what reason, I do not know, nor do I know what to write that might be a comfort to God's people, but if God will I would like to pen down to you an experience that I hope was shown me one Thanksgiving Day about or concerning my dear Mother, whom most people knew as Sister Betty Carraway. I do not know whether or not I will be able to put on paper what I have felt, but as I think back and recall how she loved her ten children and the many troubles and sorrows and pain she suffered while here on earth, I am also reminded of her faithfulness to her family as well

as her extended afflictions. I have seen her when she lay on her bed of affliction when tears would come into her eyes and she would tell of how good the Lord had been to her. I just feel that God blessed her to rejoice in her afflictions. I realize now that I did not love her as devotedly as I should have, neither did I do many things that I now realize I could have done for her that would have let her know how much she meant to me as well as my appreciation for the many sacrifices and efforts she made in my behalf during the time she was providing for me and taking care of me. I wish now that I could tell her how good she was to us all and ask forgiveness for every trouble I caused her to bear.

I wish I could tell her of the wonderful thoughts that I had of her on Thanksgiving Day in the year 1961. Elder Calvin Harward and I went squirrel hunting to a place that I had never seen before. We went down into this deep valley, and were hunting a few yards apart. I sat down and soon this thought came to me. Why has the Lord purposed for me to be in this place on this day? I thought about it being the first Thanksgiving I had ever spent away from my family. And my mind wondered how it was with the others of Mother's children on that day.

As I sat there I began to look around and I wondered why this tree down in the valley had been cut down while others up the hill were left standing. And something spoke within me and said this is a figure of Mama while here in the world. Up on the hill the wind sounded like thunder and all the

leaves were dry and it was barren, which is like man when he stands on the mountain of self-righteousness. He is a big fellow and he can look down on his brethren and make loud noises, but his heart is dry and he is also barren. But as the contour of the land sloped down into the valley, about half way down there were a few green ferns scattered about, and the nearer the bottom the greener it was, until at the very lowest part there were green plants every where, and in the center of this greenery was a clear stream of water.

My mind was lead to compare this situation with that of mankind. When a man starts down his hill of self-righteousness, he then begins to see and recognize the green spots, and the nearer the bottom the more frequent the green spots and if it be God's will that we be carried on down in life, which I feel His children are led to do in their afflictions; they find these spots — green spots — showing, there is food down there and warmth in the cold season and temperate in the very hot season. These green spots are what our souls hunger for and the cool stream in the extreme bottom we thirst for. This food and drink to hungry and thirsty souls refreshes us and lifts our drooping spirits, that we can see from whence our blessings come and praise His Holy name.

Again my eyes were cast upon the remains of this great tree and it was made plain to me again that such was my Mother's life. She never claimed to have an ex-

perience of grace, but she loved this doctrine all her life. As it was with the great tree, she was never on the hill but was usually in the valley, which is a safe place from the winds and storm. She felt to be humble insignificant and nonassuming.

The tree that stood tall must have been a tall and straight tree, those around his tall tree were small and bent and had to look up to his fine tree; but now he woodsman had come he knew there were trees on the hill but he could not gain from them what he could from this great tall tree that stood in the valley. So, although it was a labor and pain for someone and though the best old trees would have cast their eyes on it for the last time, the woodsman took the tree with him to fill that house of many Mansions.

This woodsman did not take the whole tree; he cut the good part from the ground and the useless limbs were left. We could not keep the woodsman away nor could we persuade him to leave that great tree, nor for her sake did we wish him to leave her there, but her absence leaves an aching void. But as recorded, there is a time for every purpose under the sun, a time to be born and a time to die and when this time comes, God calls his own home and when they are all gathered home the number will be complete and the end will be at hand. I feel that my Mother is among those for whom He shed His blood on the dreadful cross and is among those who were "chosen in Him before the foun-

dation of the world, that we should be Holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of his grace." See Eph. 1:4-7.

Oh, may this poor sinner be included in that redeemed number who have redemption through His blood. Brother Adams, I have touched on something that I hope will be a source of relief to me at least. At times I painfully miss our dear sister and my precious Mother, if as such I could claim such a blessing.

Do with this as you see fit and visit us at Lamm's Grove.

One saved by grace,
if saved at all,
Delhert Carraway
R. F. D. 3, Box 420 E.
Wadesboro, N. C.

"THUS SAITH THE LORD"

Dear Brother Adams:

I have been strongly impressed to write some of my views on predestination for sometime and I cannot get rid of this impression by putting it off, so I will try to express my views on this subject to relieve my mind. I feel that I may differ with some of our brethren, but if so, I would appreciate having their ideas on this subject. If you publish this, I will appreciate your comments on any part of it.

The Lord is all wise, seeing the end from the beginning; all powerful, having the power to change the mind of a wicked ruler; so that what he does redowns to the glory of God. See Isa. 46:10. See Gen. 2:15. Here we see He placed Adam in the garden of Eden to keep and to dress it, with access to all the fruits of the trees except the tree of the knowledge of good and evil, of this they could not eat, which was the tree of life, and he gave them dominion over every living creature. God knew that Adam and Eve would transgress His commandment before He placed them there. This is foreknowledge. His having known of their transgression, he predestinated the punishment. In fact, I believe all his acts were predestinated and all of our sinful acts are in accord with God's foreknowledge. See Isa. 46:11. However, He was grieved with the children of Israel. He said: "Forty years long was I grieved with this generation, and said, it is a people that do err in their heart, and they have not known my ways: Unto whom I swear in My wrath that they should not enter into my rest." Psa. 95:10, 11. He knew exactly what they would do before He brought them out of Egypt, this was in accord with His knowledge. David said: "Surely the wrath of man shall praise thee: the remainder of wrath shalt Thou restrain." God knew they were too weak to keep His commandments. However, they were His by appointment, by predestination, for His people are a chosen people, a royal priesthood. Peter said: "Ye

are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous light:—" I Peter 2:9. And Isaiah said: Moreover, whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified, and whom He justified, them He also glorified. What shall we then say to these things? If God be for us, who can be against us? Rom. 8: 29-31. And in Isaiah 44: 24 we read: "Thus saith the Lord, Thy Redeemer, He that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by thyself; that frustrateth the tokens of the liars, and maketh diviners mad; —" Isa. 45:24, 25.

The Lord predestinated that Joseph should rule over his brethren, and he brought it to pass even though it caused Joseph to suffer many afflictions at the hand of his brethren. Joseph was the son of Rachel and his father loved him more than he loved the sons of Leah because he loved Rachel more than he loved Leah, and the sons of Leah were aware of that and that caused them to hate Joseph. Joseph had a dream that pointed to the fact that his brethren would bow down to him and that caused them to hate him more. But as a result of their

father's affection for Joseph and as a result of the dream Joseph had they sold Joseph into Egypt and it was here that Joseph fulfilled the great purpose that the Lord had raised him up for and it was here the dream came to pass and the people of Egypt as well as the people of Israel were the beneficiaries of Joseph's labors for the land of Egypt and the lands of all the earth (See Gen. 41:58) were in a destitute state, for there was a great famine; but before the famine came Pharaoh, the king of Egypt, was troubled with two dreams that revealed the coming of the famine, and the Lord enabled Joseph to interpret Pharaoh's dreams through which it was revealed that a great famine would come but that there would be a period of seven years of plenty when they could store corn sufficient to feed the people through the seven years of famine, and the king appointed Joseph to be in charge of all that was done to store sufficient food during the seven years to feed all the people.

It was through this means that the dream Joseph had that angered his brethren when he was only a lad, was brought to light, and his brethren and their father, Jacob were fed during the famine. It was through this means that Joseph's brethren were brought to repentance and it was also through this means that Jacob came to know that Joseph's brethren sold him into Egypt. But Joseph told them that they meant it for evil but that God meant it for good that much people might be saved alive.

So this was also another example wherein the scripture quoted above — "Surely the wrath of man shall praise Thee: The remainder of wrath, Thou shalt restrain. Psa. 76:10. proved to be true. And this was one of God's predestinated purposes, which is clear to see.

The life of Joseph as recorded in the scriptures was very beautiful. He was an obedient son both to his father, Jacob, and to his Spiritual Father, the God of heaven. The Lord was with him even as a child and it was so evident to Pharaoh that he entrusted him with the great responsibility of storing the food during the seven years of plenty that all would have sufficient food for the seven years of famine that were to follow the seven years of plenty. His brethren thought he would take revenge on them after their father — Jacob, had died, "And they sent a messenger Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin, for they did unto thee evil: and now we pray thee forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. And Joseph said unto them, Fear not: For am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you and your

little ones. And he comforted them, and spake kindly unto them."

Joseph was blessed in everything he did in Egypt. This was all a predestinated blessing of God. When Joseph's brethren came to buy corn they bowed their faces to the earth and addressed him as Lord and themselves as his servants. Gen. 42:6-10.

Joseph's brethren were made to remember the anguish of his soul when they sold him to the Ishmaelites and they acknowledged their sins to each other and said we are verily guilty concerning our brother, therefore is this distress come upon us. This was God's predestinated way of showing them their great sin, and causing them to repent.

Yours in hope,
Eli Hopkins
R. F. D. 1
Standfield, N. C.

A ONE-WAY PATH

Dear Brother Adams,

Miserable comforters of the world sometimes deter me. To judge prevails but judgment must begin at the house of God. Also be it first to begin with me — a pharisee. To will is present but how to perform that which is good, I find not.

Job asked his wife, What? Shall we receive good at the hand of God, and shall we not receive evil? Also Job never changed God at anytime. God's word is given that we learn to be sober minded, quiet, abounding in the spirit. The lot is cast into the lap, but the whole disposing thereof is of the Lord.

Think it not strange concerning the fiery trial which is to try you, for after ye have suffered awhile He will establish and settle you. "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." Be it in life or in death. Whither is greater, he that is in the world or He that is in you? Always learning from great books of worldly lore but lacking wisdom of God. There is nothing greater or more preserving than the Holy Bible's teachings nor a food so palatable! The joyful sound is desired above all the music of today. How can one hear without a preacher? How can he preach unless he be sent? God doeth all things well and according to His purpose.

Oh Lord! bless each of Thy children with comfort as Thou seest they need. Teach this undeserving sinner. Be it Thy will to tell in part that Thou hast once again opened the eyes of the blind and the ears of the deaf. Daily tremors would I cast off, if possible for on the brink I seem to stand. O, Thou doest know my need before I ask! Helpless I am, drawn by way of a narrow path, a one-way path to steady my frame and weak mind. It is supported by God's word— Love!

One thinks of money, when asked to Bring ye all the tithes and offerings into the store house, that there may be meat in mine house in due season and prove me, saith the Lord of Hosts. The Apostle Paul labored night and day that he might not become burdensome to his brethren. Love in season

gives peace to ones understanding of same. Paul says, we are saved by hope: but hope that is seen is not hope, for what a man seeth, why doth he yet hope for? but if we hope for that we see not, then do we with patience wait for it.

Deeper has been my experience of late. "To hear words from those who claim to be leaders in their churches, when they ask people: "Will you give God a chance? Turn your life over to Him. Such has kindled within me thoughts reminding me that there was given me a thorn in the flesh, the messenger of Satan to buffet lest I be exalted above measure. Can one praise God as I now feel? I want to, for He has again loosed the 'cuffs of knaggy fingers and broadened the limit of solid ground. I view a nail scarred palm.

At eventide I note the sun going to rest, soon awaking afar, a nation to drawn. A great eventide, I note the sun going to rest, soon awaking afar off nation at dawn. A great bloodshed was sacrificed for the salvation of His people — One Christ, one death, one burial, and one resurrection. And it is finished! What the law could not do, Christ came to fulfill. Had Christ not died for the sins of His people, we would still be in our sins. "Seeing these things, comfort ye one another with the same comfort wherewith ye have been comforted. Know ye not ye are the temple of God? If it be so, the temple dwells in you. Therefore take no thought where-with all ye shall be clothed or what ye shall eat. Your heavenly Father knoweth what ye have need of before

you ask Him. Consider the lillies of the field, they toil not, neither do they spin, yet Solomon in all His glory was not arrayed like one of these."

Seeking strength from God I cannot meet natural needs for His word intercedes. Sweet words sound forth. "Know ye not that I must be about my Father's business?" Unable to answer anyone as to why I am as I am physically. "Jesus was twelve years old when he went with His parents up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, Jesus tarried behind in Jerusalem; after looking for Him they turned back again to Jerusalem and after three days, they found Him. "And when they saw Him, they were amazed: and His mother said unto 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? And they understood not the saying which He spake unto them and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man."

Shall I not take the cup of bitterness? For it is impossible to please God if I seek earthly pleasures. I try to stay busy for I feel to myself and in the hands of God, and I want to be submissive to His will. If I be not deceived, I can no longer converse with this world for it has nothing for me. My fingers

are numb so much of my time. Therefore I hesitate to write, yet this is what my soul hungers for, but I must desist largely until it turns its way from my crippled hands. I seek to please God, not man.

A Sister In Hope,
Miriam M. Lee

OBITUARY

Brother J. Bartley Parrish was born September 28, 1884, and departed this life January 15, 1967. He was the son of Marion and Eliza J. Parrish of Johnston County. His parents contributed the land upon which Little Creek Church now stands.

He is survived by five daughters: Mrs. Thomas Austin, R. F. D. #1, Smithfield, N. C., with whom he spent the last ten years of his life; Mrs. Golden Johnson and Mrs. James R. Allen of Smithfield, N. C.; Mrs. Henry Peedin of Selma, N. C., Mrs. Mattie Williams of Washington, D. C. and one son, James Parrish of Bridgeport, Connecticut; twenty grandchildren and ten great-grandchildren.

Brother Parrish was received into the fellowship of Little Creek Church and was baptized by our Pastor, Elder T. Floyd Adams the third Sunday in September, 1953 and remained a faithful member until death.

His funeral was conducted at Little Creek Church by Elder T. Floyd Adams, assisted by Rev. Noah Brown. Relatives and friends alike were comforted by the comments of Elder Adams concerning the scriptures which assure us that the body of this departed Brother will rise on the morning of the resurrection, a changed, immortal body like unto the body of Christ. Then there will be a reunion of this perfect body, soul and spirit and our brother will be presented to the Father in perfection. This is the work of complete Salvation of the whole spirit, soul and body in answer to the prayer of the Apostle Paul as recorded in I Thes. 5:23.

Brother Parrish was buried in Little Creek Church Cemetery only a few yards from the place of his birth.

We extend sympathy to the family and bow in humble submission to God's Will in this matter as being one of the all things that work together for good to those that love God and to those who are the called according to His purpose.

Humbly submitted by order of the Church in conference, this the third Saturday in February, 1967.

Sister Maxine Atkinson, Committee
Sister Janie McGee, Committee
Brother I. R. Casey, Committee

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
Willow Spring, N. C. 27592

Associate Editor

ELDER J. M. MEMBORN
Willow Springs, N. C. 27592

Vol. C

No. 11

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Wilson, N. C. 27893 April 15, 1967

"THE LORD IS MY SHEPHERD"

Dear Bro. Adams:

I would thank you, if given a mind to write on Psalms 42nd Chapter and 1st verse. I heard Elder L. H. Hory preach on this text years ago.

Yours in hope,
Mrs J. D. Murphy
2908 South Scales St.
Reidsville, N. C. 27320

The 42nd Chapter and the 1st verse of which our sister request our views, reads as follows: "As the hart panteth after the water brooks, so panteth my soul after thee, O, God."

When David was lifted up, he said, "The Lord is my shepherd and I shall not want." When he was cast down he cried unto God.

When the souls of God's humble poor have been lifted up and they once have had the joy of sweet communion with their precious redeemer, they long to have those visits repeated. When they feel

cast down, forsaken by God and friends, it creates a searching within and a comparison of their state or condition with that of David. Then it is that we can exclaim with him "As the hart panteth after the water brooks, so panteth my soul after thee, O, God."

The hart is of the deer family, and is often chased by dogs. There is more than one reason for them seeking the water brooks: first they become tired, and thirsty, but another reason, is, they thus seek refuge from the enemy-dogs.

David was brought into the deep. He was surrounded by his enemies. He was often persued by Saul. And in his distress he sought the Lord, Saying, "Deliver me, O my God out of the hand of the unrighteous and cruel man." Psa. 71:4. In the preceding chapter, it will be seen that his soul panteth after God. He was in distress as will be observed by his words. "make haste O God, to deliver; make haste to deliver me, O Lord, let them be ashamed and confounded that seek after my soul: Let them be turned backward and put to confusion, that desire my hurt. Let them be turned back for a reward of their shame and say Aha, Aha." Psa 70:1,2,3.

When we feel castdown and find that we too are being persued by Saul (flesh) and are surrounded by our enemies (sins) and are therefore deprived of the sweet communication we have had a little foretaste of, we cry as did David, "Deliver me, O, my God out of the hand of the wicked, out of the hand of the unrighteous and cruel man." If we had never tasted

the graciousness of the Lord, and felt his delivering hand and had never known any manifestations of his love, we would not know experimentally, the essence of the text. "As the hart panteth after the water brooks, so panteth my soul after thee, O, God." When we feel that the Lord is clean gone forever, and that he has forgotten to be gracious, our souls pant after our God; we thirst after righteousness. We desire his goodness, we yearn for more faith: "Thy faith hath made thee whole." Luke. 18:19. We feel the great need of His worthiness; we feel so unworthy: "I am not worthy of the lest of the mercies, and of all the truth, which thou hast shewed unto my servant." Gen. 32:10. This is a truth that only the sin sick soul can know. In the very depths of our souls is a longing to conform to the commandments and statutes of our God. Deut. 6:4, 5 says, "Hear, O Israel: the Lord our God is one Lord: And **thou** shall love the Lord thy God with all thine heart and with all thy soul, and with all thy might." Also Deut. 11:,1 2, says, "Therefore thou shalt love the Lord thy God and keep his charge and his statutes, and his judgments always. And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched out arm." This love is in the hearts of all of God's anointed, therefore "So panteth my soul after thee, O, God." This is why they long to do the commandments and keep the

statutes of our God. David said, "With my whole heart have I sought thee: O let me not wander from thy commandments." And Jer. 31:3. says, "The Lord hath appeared of old unto me saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee."

This is a reciprocated love, it draws, it begets. 1st Jno. 5:1 says, "Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth him that begat loveth him also that is begotten of him."

When in this destitute condition, we begin to seek witnesses. We find that David was "A man after God's own heart." Yet he felt to be cut off from the presence of God and was made to say, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Psalms. 51:12. In the above expression we can see that there is a seeking after the Lord: "So panteth my soul after thee, O, God." The soul is in bitter tears within. David describes this as being the night time in our experiences. He said, "Weeping cometh in the morning." Psalms. 30:5.

"As the hart panteth after the water brooks, so panteth my soul after thee, O, God." Before the hart finds the water brook he pants for water, and before the joy of God's salvation is restored to us, we hunger and thirst after righteousness. This seeking continues until we find him — this is panting after Him.

What wonderful words are recorded in Solomon's Songs: Chapter 3, verses 1 to 4, reads as fol-

lows: "By night on my bed I sought him whom my soul loveth; I sought him, but I found him not. I will arise now, and go about the city in the streets and in the broad ways. I will seek him whom my soul loveth; I sought him but I found him not. The watchmen that go about the city found me; to whom I said, Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him whom my soul loveth; I held him, and would not let him go, until I had brought him into my mother's house, and into the chambers of her that conceived me."

When the soul is truly panting after the Lord, it is evidence that you are seeking him by faith. The Apostle said, "Without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." He is not found by traveling in broad ways, but in the strait and narrow way. For the Saviour said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at: Because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." Math. 7:13, 14. This narrow way is the way of tribulation which was confirmed by the doctrine that was taught by Paul and Barnabas to the churches at Lystra, Iconium and Antioch, in "confirming the souls of the disciples and exhorting them to continue in the faith, and that we must through much tribu-

lations enter into the Kingdom of God." Acts: 14:22. Heb. 12:6, says, "For whom the Lord loveth he chasteneth, and scourgeth every one whom he receiveth.

A great portion of Naomi's life was filled with sorrow and affliction, but when Obred was born to Boaz and Ruth, the women said to her that "He shall be unto thee a restorer of thy life and a nourisher of thine old age." Ruth 4:15. Obred was the only heir of his father's estate. Boaz was a mighty man of wealth, and out of the abundance of his wealth the women spake with a certainty that he, Obred, "Shall be unto thee" a restorer of thy life and a nourisher of thine old age. The word restorer implies that she has felt a lack, need, and dependence, but she now has one to look to, one to depend on—Obred, He shall be unto thee a restorer of thy life and a nourisher of thine old age. That is, Obred was to restore to Naomi the former comforts of life as she had once known them. Her needs were to be again supplied through that little son Obred, and from this storehouse of plenty. We also find where it is recorded in holy writ, "Thus saith the Lord, The Heaven is my throne and the earth is my footstool." Isa. possesses all things, will he not from the abundance of his wealth supply your need? Paul says, "And my God shall supply all your need, according to his riches in glory by Christ Jesus." Phil. 4:19. It is obvious that David received all his need. There was a time when he needed affliction that he might not go astray; for he said, "Before I was afflicted I went astray, but

now I have kept thy word." There was a time when he was in a horrible pit of mire and clay, that he might appreciate the delivering hand of God. There was a time when he was lifted up, that he might sing praises unto God and ascribe all honor to him. When he penned the words of the text of this article, we find that his soul was panting after God. The word pant as used by David meant, "To long, eagerly, yearn for."

In conclusion may I say if you long eagerly and yearn for another visit from your redeemer, it is evidence that you are built upon the foundation of the Apostles and Prophets, for we find recorded, that whatsoever things were written aforetime were written for our learning that we through patience and comfort of the scriptures might have hope. Before we can ever know the truth of the things that were written aforetime they must first be felt in our experience, then they are drink for the thirsty and food to the hungry soul. Therefore, "As the hart panteth after the water brooks, so panteth my soul after thee, O, God." Psa. 42:1.

T. F. Adams

MEMORIAL MEETING

Please announce in the Landmark that the Big Creek Church of the Mates Creek Association will hold, the Lord willing, a memorial meeting for Elder Cecil Scott and his mother, Sister Polly Scott, at the June meeting which is the second Sunday and Saturday before.

We would like to request brethren in the ministry as well as the brethren and sisters to come and be with us at this time. We desire your presence.

Mrs. Cecil Scott,
Canada, Ky. 41519

HAS YOUR SUBSCRIPTION EXPIRED?

Has your subscription expired? Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

CORRECTION

The obituary recorded on page 160 of the April 1st issue of Zion's Landmark should read "EULA VIRGINIA MEWBORN" instead of Bula Virginia Mewborn. We regret this error.

REQUEST

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

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

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

EDITOR

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL. C

MAY 1, 1967

NO. 12

THE SONG OF SOLOMON CHAPTER 1

My beloved is unto me as a cluster of camphire in the vineyards of Engedi.

Behold, thou art fair, my love; behold, thou art fair, thou hast doves' eyes.

Behold, thou art fair, my beloved, yea, pleasant: also our bed is green. The beams of our house are cedar, and our rafters of fir.

CHAPTER 2

I am the rose of Shar'on, and the lily of the valleys.

As the lily among thorns, so is my love among the daughters.

As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

He brought me to the banqueting house, and his banner over me was love.

Stay me with flagons, comfort me with apples; for I am sick of love.

His left hand is under my head, and his right hand doth embrace me.

I charge you, O ye daughters of Jeru'sa-lem by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

My beloved is like a rose, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THIS IS HOPE

To The Editor of Zion's Landmark
Willow Springs, N. C.

Dear Brother:

Sometime when you have space available, if you feel to do so, I will appreciate your publishing the inclosed letter and words which we composed and wish to dedicate to our mother, Mrs. Noma A. Rhue, who is approaching her eighty-ninth birthday. She has remained a faithful member of the Old Baptist church since she was eighteen years of age. Also, we would like to express our love and sympathy to all the elderly mothers of Israel who may be afflicted and confined to their homes, nursing homes or hospitals. May the brethren be mindful of them and not neglect, but visit them often. Mother has been a subscriber to the Landmark and Old Faith Contender many years.

Yours in a precious hope,
Jabez J. Rhue

Dear Mother,

Today I have been thinking of you and all your sons and daughters, your grandchildren and great-grandchildren. It has been a rather rainy dreary day and I have been wondering about the success of Reginald's operation. Of the many thoughts that have entered my mind, some make us sad, while others are reassuring. We fully realize that we are unable to take

care of ourselves or our own, but we do believe that the Lord is able and has in the past, kept and blessed us until this good moment, but we are made to wonder what the future holds. We trust God will sustain us by His grace and keep us in the days to come. This is our hope.

Since you are approaching the completion of your four score and nine years, we are brought to thank our God from whom all blessings flow that He has preserved your life in such a wonderful way and realizing we are prone to neglect many things that we should do, I will try to tell you what a wonderful mother you are now and have been to each of your children and especially to me. I have wished so many times since Papa left us that I could have been given the words to express my feelings toward him as I felt them, while he was still with us.

Even now I cannot find words that truly express my thankfulness and appreciation for being blessed with such honorable, loving and attentive parents. Certainly we, your children, should all be proud as well as thankful for the many, many hours and painful efforts when you endeavored to teach us what was right. We thought at the time that your demands and discipline were very rigid, but now we know why. You loved us, therefore you endeavored to do according to the teaching of the wise man, Solo-

mon, who said: "Train up your child in the way he should go and when he is old, he will not depart from it. Prov. 22.6. This has been a wonderful lesson to me. We love you the more for it. I know that my shortcomings have been many. Many things I did, I should not have done and so many things I should have done that I failed to do. So many times it seems to me, I could have spoken a kind or encouraging word or could have done a little deed of kindness to have shown my appreciation to you both. I have failed in so many ways! I shall never be able to make good, but I wanted you to know that I remember very well how hard you and Papa worked through sweat and tears to provide for us children, caring for our needs when we were awake and watching over us when we were asleep. All these and many more things too numerous for us to mention or to find words to express.

I would not be satisfied if I failed to mention our relationship in the church with you and Papa and what a great source of pleasure and comfort this has meant to me. This I will never be able to express. No one can realize the great joy and comfort received in being permitted and blessed to take the Holy communion with ones earthly parents, though unworthy as we have been blessed to do, when meeting around the communion table to commemorate the Lord's last supper with His disciples. We miss you so much at our meetings and the numerous occasions when you with Vilma and myself would take trips to visit other churches and

the brethren far and near, and even in our earlier days when we took you and Papa to the churches. These are memories that I will always cherish.

Mama, I recall very vividly two years ago next Saturday, when you, Vilma and I visited Sister Cagle's church and went with her after services to spend the night and what happened as you were lying down or retiring for the night when you fell and broke your hip which left you helpless from then until now. These are some of the things that make me sad when my mind goes back to that sad event, but if it had to happen, where else could you have been treated with more kindness and loving hands than with those people that you love so much. They in every way administered to your comfort and need until you were on your way to the hospital. What amazing love His people have shown for you in visiting, preaching and writing, expressing their concern over your condition.

We are also mindful of the kindness received by you while in the hospitals by both doctors and nurses. It seems they all did everything they possibly could for you. I will always be grateful to Kit, Eunice, Mildred and Naomi for nursing and trying to keep you comfortable. The other children have done the best they could considering the distance they have to travel to visit you.

Above all, he Good Lord has upheld you by His strength and we are told in His written word that if we suffer with Him, we also shall reign with Him in glory. We do not know why you have had to

suffer so much pain, but we are told again that the suffering of this life is not to be compared with the joy we will have with him in the world to come. We are all in the hands of a just and merciful God and he does all things right. Our prayer is that He reconcile each of us to His Holy Will.

I am herewith enclosing some verses that I have composed which I want to dedicate to the most wonderful mother a child ever had in my opinion.

Jabez

Mourning do we approach our
God,
Our comforts He does restore,
On Cavalry's cross He did hang
For redemption of our sins He
bore.

All the promises He made to us,
Based on His firm decree,
Will surely come to pass for
Poor sinners like you and me.

That grace we hold so very dear,
Is through His darling Son;
His death for mortals such as I
Eternal salvation won.

Look no more to fallen man,
But on grace we shall rely;
No more on our own self-works,
Our blessings He does supply.

Once more we try to pray,
If it be the Father's will,
That He bestow His blessings
And grant that "Peace Be
Still."

Peace and love we long to feel
Among His saints on earth;
Mortals do not ascend so high,
They forget their natural birth.

When we are in that low estate,

We can hear our brother's sigh,
And then we have an humble
hope
That we shall dwell with Him on
high.

When we can greet our brother
And in love extend a hand,
Feeling he is among that number
Bound for the promised land.

There're no restless nights there,
Mother Dear,
We'll need no doctor's care,
But all will be eternal bliss;
We hope that we'll be there.

Around the celestial throne we'll
sing
Glorious hymns to His praise;
There will be no long nights
there,
Only joyful eternal days.

We will all be dressed in uni-
forms,
As white as driven snow,
We'll feel and see no turmoil
there,
No toils nor cares as here below.

Jabez

THE LORD'S WORK

"And He said unto me, It is done. I am Alpha and Omega, The beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely." (Rev. 21:6)

Dear Brother Adams:

If not assuming too much, I would like space in the Landmark to express a few thoughts in connection with the above scripture. I realize that this is a great text, also I fully realize that unless God should be pleased to guide

me with the divine light of His Holy Spirit, all will be vain.

Before trying to comment on this, let us observe a few other verses of God's Holy inspired word as recorded by His Holy inspired writers, which I feel are in complete harmony with the text. First, in Isaiah 41:17, 18, the Prophet emphatically declared, "When the poor and needy seek water and there is none and their tongues 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." The Prophet Isaiah also declared in chapter 55:1, "Ho, everyone that thirsteth, come ye to the waters and he that hath no money; Come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

The writer declared in Proverbs 25:25: "As cold water to a thirsty soul, so is good news from a far country. In John 7:37 we hear Jesus saying, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." He also declared in Matthew 5:6, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." And last but not least, we read in Rev. 22:16, 17, "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the

offspring of David, and the bright and Morning Star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

In all those scriptures which I have quoted, the writer is speaking of, and to, a specific people. And in the text the one who spake to John identified himself saying, I am Alpha and Omega, the beginning and the end. This leaves no doubt in our minds as to who spake. It was none other than the Lord and Savior, Jesus Christ, Himself. The One who spoke in the beginning saying, "LET THERE BE LIGHT: AND THERE WAS LIGHT." Yes, "He spake, and it was done: commanded and it stood fast." This same voice spake to John saying, "I will give unto him that is athirst of the fountain of the water of life freely. Rev. 21:6. He did not say, I will give unto him that will accept me, but, I will give unto him that is ATHIRST, of the fountain of the water of life FREELY. NO condition, no consideration, nothing to buy, nothing to work for, but a free gift bestowed upon poor unworthy sinners who have been brought down by the power of God, and made to see all their righteousnesses as filthy rags in the sight of a just and Holy God. Those are the poor and needy of whom the writer was speaking when he 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 for-

sake 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."

These are they to whom the Lord, by the mouth of the Prophet, was speaking when He said, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." They are made to hunger and thirst after righteousness, and Jesus declared that they are a blessed people for he says, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." The voice that spake to John saying, "I am Alpha and Omega, the beginning and the end, was speaking of the same people when he declared, "I will give unto him that is athirst, of the fountain of water of life freely." He (Jesus) told the woman of Samaria that Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him, shall never thirst; "But the water that I shall give him, shall be in him a well of water springing up into everlasting life." John 4:14.

The promise is to the poor and needy, the hungry and thirsty, to those who are starving for that heavenly manna which comes from the throne of God. God's little children are made to feel the need and are given to beg for that which He has in store for them. This is all according to His Holy purpose and decree. He

works in them both to will and to do, according to the good pleasure of His will. "The Spirit and the bride say Come. And let him that heareth say, Come; And let him that is athirst come. And whosoever will, let him take the water of life freely. Rev. 22:17. The Spirit first says come. The bride (church), seeing the evidence (fruit of the Spirit), says Come. And let him that heareth say, Come. Who is he that heareth? Jesus says, "My sheep hear my (church), seeing the evidence (fruit of the Spirit), says come. And let him that heareth say, Come. Who is he that heareth? Jesus says, "My sheep hear my voice and I know them, and they follow me: And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. John 10:27, 28. "And let him that is athirst come."

On another occasion 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" Jno. 7:37, 38. When Jesus says let him come, there is no power on earth to hinder. And whosoever will, let him take the water of life freely. This is spoken only to those who have the will. And the will does not come from men. It is not the product of nature. James says, "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of

turning. Of His own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures. James 1:16-18.

To thirst is a gift and to be enabled to hear is a gift. The will to come is also a gift. The command to come is a gift. If these are all good gifts (and it goes without saying that they are) would it glorify God to say that they did not come down from the Father of lights? I say, NO. To argue that they come from the creature would be a flat contradiction of God's Holy inspired word. For the Apostle Paul emphatically declared: "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." God works the will and also the do. Without Him ye can do nothing.

"I will give unto him that is athirst of the fountain of the water of life freely." Rev. 21:6. To those who thirst naturally, there is nothing so refreshing as a cup of cool water. It quenches the thirst like nothing else can, for nothing satisfies the natural thirst like a drink of cold water. Nothing is so soothing, so reviving, so soul cheering to those who are spiritually thirsty as the water of life—Jesus — the love of God shed abroad in the heart. It satisfies the hunger and quenches the thirst of those who are in need. The poet said:

"How sweet the name of Jesus sounds
In a believer's ear,
It soothes his sorrow, heals His wounds
And drives away his fear.
It makes the wounded spirit whole,
It calms the troubled breast,
'Tis manna to the hungry soul
And to the weary rest."

It tunes their tongues to sing praise to His grand and glorious name. It causes them to forget time and time things. Their eyes are turned from earth and earthly things and they are blessed to look heavenward. It brings them to His table where they are given to feast on food divine. Yea, it brings them to His banqueting house and His banner over them is love. They are then made to realize, that the suffering of this present world is not worthy to be compared to the glory which is revealed in them. They can glory in tribulations also, knowing that tribulations worketh patience, and patience, experience, and experience hope, and hope maketh not ashamed: because the love of God is shed abroad in their hearts by the Holy Ghost which is given unto them. They can then sing with the poet,

I love my Savior God
Because He first love me,
Because He shed His precious blood
To set my spirit free.

But Alas, they cannot always stay on the mountain top. David says, "The Lord lifts me up and He casts me down. And when they

are cast down, doubts and fears arise and they are made to wonder if all this were real or just an imagination. They are faced with a grave and serious question: Do I have a good hope? They are finally brought so low in their feelings that they can just only hope that they have a hope, and they are made to wonder:

“ ‘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?”

This little one feels so unworthy,
 like the poet, he says,
 “I am a stranger here below
 And what I am ‘tis hard to know,
 I am so vile, so prone to sin,
 I fear that I’m not born again.”

When they endeavor to call their experience to mind, their understanding is so blind, their sense of feeling seems to be gone forever and they are made to say, “Surely, I am wrong.” They find themselves so often out of the way and their thoughts and their meditations only on worldly things. They seem so alone in the world and often are made to cry, “O is there anyone like me? God seems so far away that they are often made to weep and cry, fearing that they are deceived. They are so filled with doubts that they seldom find a heart to pray. They are made by experience to know that there is nothing good they can do. Then they cry as did David of old, “O Lord, restore unto me the joy of Thy salvation and uphold me with Thy free Spirit. And when it seems that He is clean gone forever, and that He

has forgotten to be gracious, He speaks peace to their troubled soul saying, “It is done, I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.”

Is this your experience dear Reader? Can you witness with all this? If so, take courage. You are in the way. Because this is precious evidence that you are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner Stone in whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit. It is precious evidence that your name is written in the Lamb’s Book of Life, and no power on earth can erase it, because you are kept by the power of God through faith unto salvation, ready to be revealed in the last time. You are one of God’s little ones. Yes, one of whom Jesus was speaking when He said, “Fear not little flock, for it is your Father’s good pleasure to give you the kingdom.” You are not your own. You are bought with a price. The greatest price that heaven afforded, the precious blood of the Lord and Savior Jesus Christ — the one that loves you with an everlasting love. Therefore, with His loving kindness He draws you. When He calls, you hear, because He calls with an Holy calling and in that still small voice. This calling is not according to your works, “But according to His own purpose and grace, which was given you in Christ Jesus

before the world began, but is now made manifest by the appearing of your Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." This is the Lord's doing, and it is marvelous in our eyes. This is the meritorious work of Him that spake to John, saying, "It is done," I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely."

Humbly submitted,
Elder C. D. Whitley
R. F. D. 1, Box 103
Oakboro, N. C.

ENJOYED VISIT

Dear Brother and Sister Adams, I do not feel worthy to call many of our dear people Brother and Sister, but I hope I am one for whom Christ went into death to save eternally, however, much of my time I feel that I am left out.

We returned home safely from our visit to your home. I always dread getting back to my lonesome place since my dear companion was called from this earthly home to that eternal home. Much of my time is spent alone for my son works at public work and on the second shift and I therefore see him very little. He is the only one I have with me.

I enjoyed the visit to your home more than any visit I have had since my husband passed away, but I am so reminded that you two have been so wonderfully

blessed to have each other as long as you have. You can never know how lonesome your life can be until you have to give up your companion. I try not to complain for I know I still have more than I deserve, for the Lord has blessed me to have two nice children, a fine son-in-law and a sweet grandchild.

Amos did enjoy going to church and associations so much and I in my flesh feel the need of him so keenly! But Paul tells us: "But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19 I feel sure this means our spiritual need and for His little ones, He supplies our natural needs as He did Paul's. Just to feel His presence with us cause us to know the meaning of this scripture for nothing can exalt us and fully satisfy us as can the presence of the Spirit of our God.

You have been blessed with such a fine family of children — sons and daughters. I enjoyed meeting them all so much. I wish I could put in words my feelings in full, but my composition is not what I would like it to be.

I hope you both will come up our way sometime in the near future.

From an unworthy Sister,
if one at all.

Mrs. Amos Martin

Sister Martin impresses us as being a lovely sister in Christ. We enjoyed having her visit us sometime ago. Our hearts go out to her in her loneliness and grief in the loss of her husband.

Editor

“WORK”

Dear Elder Adams,

I am very sorry I did not answer your good letter which I received after Mother's passing away. I have wanted to write you have often done so in mind, but when I attempted to put it on paper, I get blank and blanker. You will find a check for three dollar, please renew Zion's Landmark and put it in my name instead of Mother's.

Brother Adams, I have been wanting to write to you on "Work" in accord with James' writing. The world claims there is a work to do for our God that will bring salvation and please Him, but in my opinion the works James spoke of is the kind of work that Jesus spoke of while here on earth when He said: "Either make the tree good, and his fruit good; or else make the tree corrupt, and the fruit corrupt: for the tree is known by his fruit." Matt. 12:33. James says: "Even so faith, if it hath not works, is dead, being alone. 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. Thou believest that there is one God; thou does't well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?"

Another writer says: "By their fruits ye shall know them." In other words, If a person professes to love God, but his life does not bear the fruit of the Spirit, who will have any confidence in that person or his claim or profession that he is a child of grace. On the

other hand we see people who live honestly and upright, they are truthful and generous, thoughtful of the poor and needy, ready to lend a helping hand to those in need, they show their faith by their works and by their fruits ye know them. Works does not save them, but they display the love of God by their works. So their religion produces good works, the works do not produce religion, again "Shew me thy faith without thy works, and I will shew thee my faith by my works." James 2:18. In other words, the blessing comes with the doing for if we perform any good in this life, it is because the Dear Lord so blessed us to do, for within our flesh there is no good thing. He enables us to be doers of the word and not hearers only. Our tongues are unruly members, so be quick to hear and slow to speak.

Your brother in hope,
I hope,
W. A. Ivey
East Point, Ga.

IN MEMORY OF MOTHER, MRS. ADA H. PARKER

It is with sad hearts that we write of the death of our dear mother, Mrs. Ada H. Parker, whom the Lord saw fit to take from us on March 6, 1967. She was born January 15, 1878, and departed this life at the age of eighty-eight years.

Even though she was an invalid for several years and was often unable to attend Bethany Church (where her membership was) she was there in spirit.

We will miss her very much, but we feel our loss is her eternal gain.

Written by the children who loved her dearly:

Mrs. Marjorie Ferree
Mrs. J. J. Wiggs
Mrs. W. V. Jones
Mrs. R. L. Randolph
Mr. J. E. Parker
Mr. D. E. Parker

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C. 27592

Associate Editor

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COMMENTS ON CAIN

Dear Elder Adams,

If not asking too much we would like your comments on Cain who went into the land of Nod and knew his wife and built a city. I heard a dear old brother say that God must have created more people than Adam and Eve, for there had to be people to build a city. Also where did the colored race come from? Thank you.

In hope

J. C. and Velma Boyd

R. F. D. 1

Brownsboro, Texas

Cain was the first son that was born of his mother Eve. This conception took place some time after the Lord drove Adam out of the garden of Eden. "Therefore, the Lord sent him forth from the garden of Eden, to till the ground from whence he was taken." Gen. 3:23. "And Adam knew Eve, his wife; and she conceived, and bare Cain and said, I have gotten a

man from the Lord." Gen. 4:1. Cain, like his father, was a tiller of the ground. It is recorded in Gen. 4:2. "And she again bare his brother Abel and Abel was a keeper of sheep, but Cain was a tiller of the ground." "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. He took vengeance on his brother Abel and slew him. Please read Genesis, fourth chapter.

God inflicted a sore punishment upon Cain when He drove him out from his presence. "Cain went out from the presence of the Lord and dwelt in the land of Nod, on the east side of Eden." Gen. 4:16. The distance between Eden and Nod is not stated: suffice it to say that he was shut off from the presence of the Lord, where there was no light or communion with God. It was here in the land of Nod that Cain knew his wife. Not that he did not know her in person before this, for she was his wife. But the sense in which Cain knew his wife was that she conceived by her husband and bare a son. The verb knew is often used in the scriptures to express or denote conception preceding birth. As before stated, Adam knew Eve, his wife, and she conceived and bare Cain and now the scripture says "Cain knew his wife and she conceived

and bare Enoch; and he builded a city, and called the name of the city after the name of his son, Enoch." Gen. 4:17.

The question has often been asked, Who was Cain's wife? But the answer is not stated in the scriptures. It is most certain that she, as well as Cain, was the offspring of Adam and Eve for it is stated in the scriptures that Eve was the mother of all living. See Gen. 3:20.

We are told also that "Adam lived an hundred and thirty years and begat a son in his own likeness, after his image, and call his name Seth: (When Seth was born to Adam and Eve, his mother said: "For God hath appointed me another seed instead of Abel, whom Cain slew.") And all the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters." Thus Adam's life span on earth was one hundred and thirty years before Seth was born and eight hundred years after Seth was born, therefore he was nine hundred thirty years old when he died, and according to the scriptures, "He begat sons and daughters" during these years. It was evidently according to the Lord's will that men and women of that early date lived hundreds of years and bore sons and daughters who also bore sons and daughters and these also bore sons and daughters and these likewise. Therefore during Adam's and Eve's lifetime, there were many generations which increased the population accordingly. Cain's wife may have been his sister. Be this as it may, she was the off-

spring of Adam and Eve. Adam's posterity grew to be a numerous company. He built a city and called the name of the city after the name of his son, Enoch. See Gen. 4:17. His son Enoch married and Enoch's sons and daughters married and their sons and daughters married and on and on. Therefore they increase in number to a great population. Cain's wife could not be other than the offspring of Adam and Eve according to the Biblical record which states that Eve is the mother of all living.

Our inquirer asked the question, "Where did the colored race come from?" When the Bible, which is the written word of God, is silent on any matter that may arise in our minds and we can find no answer, we hesitate to advance any idea of our own, for it can only be a mere conjecture on our part. We believe that God revealed to the patriots, prophets and apostles all the things that He purposed for them to know or understand. They wrote the sacred pages of holy writ as they were moved to do and as they were revealed to them. When they are revealed to the subjects of His grace, they make them wise unto salvation through faith which is in Christ Jesus. 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." II Tim. 3-16, 17.

We know that God, who has all power in heaven and earth, is able to make the skin of a people white,

another red and another black, and certainly He provided or caused differences in climates of the various parts of the earth to affect the color of the pigment of the various peoples in the various parts of the earth, however, I do not believe this is the origin of the Ethiopian, for we find recorded in the scriptures, "Can the Ethiopian change his skin or the leopard his spots? then may ye also do good that are accustomed to do evil." Jer. 13:23, meaning to tell us that it is just as impossible for us to live the perfect or good life that we so desire to live, as it is for the Ethiopian to change his skin or the leopard his spots.

When Esau was born, his skin was red. Esau was a twin brother of Jacob, both were the sons of Isaac and Rebecca. We read: "And the first came out red, all over like a hairy garment; and they called his name Esau." Gen. 25:25.

God is as able to change the language as he is able to change the color of the skin. Before the flood the people spoke one language. "And the whole earth was of one language and of one speech." Gen. 11:1. But after the flood there was a transformation of speech and language. Noah, his wife, three sons and their wives, just eight people, survived the flood and it was from these eight people that the people of all the nations of this earth sprang from since the flood. The names of Noah's sons were Shem, Ham and Japheth. See Gen. 9:19.

After the flood, Noah planted a vineyard, "And he drank of the

wine, and was drunken: and he was uncovered within his tent, and Ham, the father of Canaan, saw the nakedness of his father and told his two brethren. And Shem and Japheth took a garment and laid it upon both their shoulders and went backward and covered the nakedness of their father; and their faces were backward and they saw not their father's nakedness." Gen. 9:21-23. Here I venture this thought: Those who go backward, that is, look back into their past and see themselves the sinners that they are, can see so much imperfection in themselves that it is easy to cover the nakedness of their father, brother, mother or sister. Noah put the curse on Canaan, the younger son of Ham, "And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren." Gen. 9:25. Surely this must have been a severe punishment to Ham because of the love he had for his younger son.

Many of the names of the offsprings of Noah's three sons are recorded in the tenth and eleventh chapters of Genesis. Moses tells us in Gen. 10:32: "These are the families of the sons of Noah, after their generation, in their nation: and by these were the nations divided in the earth after the flood." Gen. 10:32.

It was sometime after the flood that the sons of Noah and their offsprings were scattered upon the face of the earth. This developed after they failed in their attempt to build a city and town to heaven. The Lord confounded their language and scattered them, as recorded: "So the Lord scattered

them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth." Gen. 11:8,9. This means that some went to the colder climate, some to the warmer climate and others to the hot climate. In other words they were scattered "upon the face of all the earth." The idea that the climate in which people live determine the color of their skin is only true in part. If a white man moves from a temperate climate to a very hot climate as in Africa and is exposed to the sun continuously, the color of his skin will become a very deep tan-almost a very dark brown, or black, but he can return to a cool climate and after a time his complexion will return to its original color. This proves the climate does not determine the race, because if that were true there would be no colored race or negroes in a temperate or cool climate. So God alone determined the different races, and is my opinion, there are more differences in races than color. I believe the characteristics are in many ways, different. Of course environment, customs and rearing has much to do with these differences too.

God had a wise purpose in causing some men to be rich in wealth and others poor. The poor are more or less dependent on the wealthy for subsistence. The poor do the hard labor type of work

largely, the wealthy pay the cost. God so provided this for it is necessary for this to be done and the wealthy perform a service the poor is not prepared to perform, so one class is dependent on the other. Each class is important in his own range. Each abides in his own calling. This being true forests are cleared, fields are cultivated, grain is harvested and mankind is fed and provided for. Towns and cities are built, schools are provided for all classes, white and black, rich and poor. God said to Adam, "In the sweat of thy face shalt thou eat bread—" Gen. 3:19. Solomon said, "There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour. This I also saw, that it was from the hand of God." Eccl. 2:24.

I find no scripture on record that informs us why or how the skin of different men was changed to form the different races. The idea has been advanced by some that because of the curse put on Ham, Canaan was made a black man. The scripture only says: "Cursed be Canaan; a servant of servants shall he be unto his brethren." Gen. 9:25.

It is most certain, however, that all the races and colors of men sprang from the ancestores of Noah, for there was no other people upon the face of the earth after the flood, but Noah, his wife, his three sons and their wives. The offsprings of Shem, Ham and Japheth the sons of Noah were scattered upon the face of the earth.

T. F. Adams

IN MEMORY OF SISTER COLEMAN

Sister Perlie Coleman passed away July 16, 1966. She was born July 8, 1880, the daughter of Floyd and Lucy Lawson. She was married January 2, 1898 to Mr. Alec Coleman. To this marriage was born four sons—three of whom survive—Curtis and Hugh of Stuart, Va. and Gillis Coleman of Columbia, S. C.; four daughters, Mrs. Myrtle Handy, Columbia, S. C.; Mrs. Eldeen Lubinick, Hollywood, Florida; Mrs. Zelma Crews and Mrs. Irene Holt, of Stuart, Va.

Sister Coleman united with the church at Russell Creek in November, 1904. Though the trials, troubles and sorrows allotted to her, she remained a faithful member as long as she lived. The last two or three years of her life she was confined to her home and was unable to attend her church. She will be greatly missed at Russell Creek. Often when brethren, sisters and friends visited her during her later days, her mind was somewhat confused, yet it was remarkably active when the Good Lord enabled her to tell of the wonders of His ever precious mercies and everlasting love. She related many wonderful dreams and visions, in the presence of this unworthy writer and others. She relied firmly in the doctrine of Salvation by grace. She will be greatly missed by all that knew her, for to know her was to love her.

The last service that was ever held in her home, was held by the writer and Elder T. R. Jefferson with only two or three of the children present and one other friend which was just a short time before her passing. Children and friends did all they could for her comfort as long as she lived. She often said she was not afraid to die, but dreaded so much to leave her children. We would not wish her back, for we believe she is resting from her labors and will be awakened in the morning of all mornings and behold the Son of Righteousness coming in all His Glory to carry His children home never to suffer sorrow, pain nor death again. We hope to bow in submission to God's Holy will, for He doeth all things well.

Done by the order of the church in conference at Russell Creek, November 5, 1966.

The funeral was held in Russell Creek Church by Elders S. T. Atkinson, Benny Clifton and Sam Gilbert. Her body was laid to rest in the Church Cemetery.

Written by,
(Elder) Sam Gilbert

OBITUARY OF MRS. LULU EDWARDS

Sister Lulu Edwards, better known as Lou, was the daughter of Bob and Laura Cobb. She was married to William Cooper Edwards. She was born and lived her life in Edgecombe County. She was blessed to have four wonderful sons, one daughter, and nine grandchildren, all of whom she was very proud. She was attended with the tender, loving care due such a precious mother. Everything that loving hands could do was done for her.

Those who were blessed to visit her know how glad she was to see them. She was devoted to her family for she loved each of them. One of her daughters-in-law lived with her and manifested the devotion and tender care of a daughter.

Sister Lou joined Otter's Creek church in 1942. She was a great lover of flowers and a beautiful display decorated her grave. Her family, and friends of Otter Creek Church will miss her very much, but our loss is her gain.

It is agreed that three copies be made: One to be sent to the family, One to be entered in the church records, One to be sent to Zion's Landmark for publication.

Written by:

Sister Gladys Edwards,
Sister Laura Lewis,
Committee

**IN MEMORY OF
DEACON L. R. LANGDON**

Our Heavenly Father has removed from our midst our beloved deacon, Brother Lloyd Roger Langdon. Brother Langdon was born on September 22, 1877 and passed from this life February 5, 1967, making his stay on earth 89 years and four months.

Brother Langdon was first married to Ruth Lassiter on May 1, 1900 and she passed away May 24, 1908. To this union were born two daughters and three sons, who survive him together with ten grandchildren and twenty great-grandchildren. On January 12, 1913, he was married to Alice Rebecca Ogburn who departed from this life on the 17th of August, 1947.

He spent both time and money upholding and supporting the Primitive Baptist cause and church, believing in salvation by the grace of God. He united with the church at Hannah's Creek on the third Sunday in August 1925, and was baptized the first Sunday in September 1925 by Elder Eure Lee. Later the church felt and declared that she recognized the gift of deacon in our brother and along with Brother T. V. Allen and Brother Milton McLamb was ordained on July 15, 1951.

He was in failing health several years, but was blessed to bear his sufferings with great patience, and when the end came, we feel that it could well be said, as it was said by Paul of old: He had fought a good fight; He had finished His course; He had kept the faith, henceforth there was a crown of righteousness laid up for him which the Lord, the righteous Judge, shall give him at that day.

His funeral was held at the Rose Funeral Chapel by Elder D. E. Parker, his pastor and Elder T. Floyd Adams. His body was laid to rest in the Sunset Memorial Cemetery in Smithfield.

We, the members of Hannah's Creek Church extend our heartfelt sympathy to his bereaved family; one for publication in Zion's Landmark, and one recorded in our church records.

Done by order of the church in conference, February 18, 1967.

Elder D. E. Parker, Moderator
 Sister Lillie P. Weaver, Committee
 Sister Nancy Allen, Committee

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SALEM ASSOCIATION

The Salem Association, the Lord willing, will convene the third Saturday, Sunday and Monday following, in June, 1967, with Wolf Island Church, Rockingham County, N. C. The church ground is about two miles north of Reidsville, N. C. Visitors will follow Hwy. 29, to the radio tower which is two miles north of Reidsville. Turn left at

tower and go to second road to left. Turn left and Association ground will be on your right.

We invite all that feel to be with us to come.

A. B. Barham, Clerk

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Editor

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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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JUN 12 1967

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NO. 13

THE SONG OF SOLOMON CHAPTER 2

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:

The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

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.

Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes.

My beloved is mine, and I am his: he feedeth among the lilies.

Until the day break, and the shadows flee away, turn, my beloved; and be thou like a roe, or a young hart, upon the mountains of Be'ther

CHAPTER 3

By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

I will rise now, and go about the city; in the streets, and in the broad ways, I will seek him whom my soul loveth: I sought him, but I found him not.

The watchmen that go about the city found me; to whom I said, Saw ye him whom my soul loveth?

It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

EDITOR

ELDER T. FLOYD ADAMS WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

VIEWS CONCERNING BALAAM

Dear Brother and Sister Adams,

From time to time I have been asked for my views or what the Lord has given me to believe concerning Balaam. My thoughts or views are not worth anything unless they be of God. It must be given of the Holy Spirit and it is not of the outer man but must be of the inner man, the one born of God, for that which is born of the Spirit of God is Spirit, it is not of the flesh. Paul said: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1 Cor. 2:11.

Reading the Old Testament as it is recorded under the legal dispensation, Num. chapter 22, Balaam appears to be very confusing. Particularly if we are given to read only what is recorded of Balaam in the Old Testament, which in substance, says do and live as the many so-called religious orders of the world are contending today. When we only read the account as is recorded in the Old Testament, we are inclined to look on Balaam as one of the true prophets of God. But a far different story is clearly made manifest when we are given to read what holy men of God have been given to write, in the New Testament. Should we have the same inspiration as was given the men of God to set it forth, it

would be the same everlasting truth as it is in Jesus Christ, our Lord.

Turning to the New Testament, let us see what is recorded of Balaam. We find it to be clear and concise. The doctrine of Balaam is to induce the Israelites to idolatry, that God curse and punish Israel and cast a stumbling block in their way, all for prestige and money which Balak offered Balaam. John, the Revelator, in writing to the Seven Churches of Asia said: "But I have a few things against thee, because thou hast there, them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. "So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." Rev. 2:14-16. Peter says, "Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked by his iniquity; the dumb ass speaking with man's voice for-

bade the madness of the prophet." II Peter 2:13-16. Jude said "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain-saying of Core." Jude 11.

The truth is clearly revealed in the New Testament, while it is hidden or concealed in the Old Testament. From reading the New Testament, it is at once noticed that the doctrine of Balaam was of the flesh. Balaam had a desire to curse the Israelites and gain worldly honor with Balak, king of Moab. Balaam was truly a false prophet striving to live and be with both sides, but his heart was with king Balak. The scriptures tell us we cannot love God and Mammon, we are bound to love one and hate the other, or hold to one and despise the other. Balaam was truly a false prophet whom Balak invited to curse the children of Israel while they were on their way out of the land of darkness, out of Egypt and on their way to the promised land. The children of Israel being in the hand of the covenant keeping God, only traveled as the cloud over them traveled by day. The Lord said: "And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host upon his chariots and upon his horsemen. And the Egyptians shall know that I am the Lord. The angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: "And it came

between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen." Ex. 14:20-23. There was no turning back, they must go on, and at God's own appointed time and in God's own appointed way.

They must be led unto the promised land, but first they had to travel forty long years in the wilderness. See Deut. 8:2. We are told, "Thou shalt remember all the way which the Lord, thy God, led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments or no." The Israelites having crossed the Red Sea, now must go through Moab. Balak, being king of Moab, sent "Messengers unto Balaam, the son of Beor, —to call him, saying, Behold there is a people come out from Egypt: behold they cover the face of the earth, and they abide over against me." See Num. 22:5. Balak now strives to get Balaam to curse the Israelites "And God came unto

Balaam and said, What men are these with thee? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed. And Balaam rose up in the morning and said unto the princes of Balak, Get you into your land: for the Lord refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us. And Balak sent yet again princes, more, and more honorable than they. And they came to Balaam, and said to him: Thou saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the work of the Lord my God, to do less or more."

Balaam apparently desired to favor with Balak by doing as he requested since the Israelites were such a threat to the well being of his people, but God restrained Him and told Him "Thou shalt not curse the people: for they are blessed." King Balak being persistent, continued his effort to get Balaam to

"curse me this people" by offering him great honor and riches, but Balaam answered, "Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more. and God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I say unto thee, that shalt thou do.

It pleased Balaam to go with the princes of Balak which he proved by so doing; and too, Balaam's vanity and conceit were evidently aroused by Balak's complimentary and flattery expressions, such as, "For I wot (know) that he whom thou blessest is blessed and he whom thou cursest is cursed. Balaam, being under the law, could not see the children of Israel in God's everlasting care, under grace. It was and still is none other than God who stands between His chosen vessels of mercy, His children and the false prophets of the world as was Balaam.

Balaam readily went where king Balak wanted him to go, which was not pleasing to God. Balak took him up into the high places of Baal. Balak, king of Moab, so says Balaam, brought him out of the mountains of the east, saying, come curse me Jacob and come defy Israel. (See Num. 23:7) But it was not God's will that Balaam should do this, so he restrained him from doing so, Balaam told King Balak that he could not go beyond what God had said, still it was in his heart to help king Balak and to curse Israel. Balaam readily had Balak to build seven altars and

he offered seven bullocks and seven rams, one each on every altar. This he did three different times and in three different places. See Num. 23:1, 14, 29) All for the purpose of getting Israel cursed and this Balaam meant to do, but God restrained him, and He would not let Balaam curse the Israelites. Burnt offerings in the high places of Baal by Balaam and Balak, proved to be only works of the flesh and Israel was blessed of the Lord while the curse was on king Balak and upon the land of Moab.

"Balak's anger was kindled against Balaam and he smote his hands together: and Balak said unto Balaam, 'I called thee to curse mine enemies, and, behold, thou has altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honor; but, lo, the Lord hath kept thee back from honor.'" Num. 24:10, 11.

Balaam replied, "Spake I not also to thy messengers which thou sentest unto me, saying: 'If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith that will I speak?'"

A close reading of the scriptures reveals Balaam's reply to be in response to King Balak's anger, when he told Balaam to flee "Thou to thy place," for he had called him to curse his enemies, and "Behold, thou hast altogether blessed them these three times."

King Balak could not get Balaam to curse the Israelites, so he said unto Balaam, "Neither curse

them at all nor bless them at all.'" "But Balaam answered and said unto Balak, 'Told not I thee, saying, All that the Lord speaketh that I must do? Num. 23:25, 26.

Balaam tells King Balak how to put a curse on the Israelites. He said: "Cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. By fornication in this instance, I feel that he meant to induce them to partake of the worship of other churches and other religions—those who differed with them in doctrine, in practice or in the administration of the ordinances. Inducing them to mix and mingle with the Moabites, both in marriage and in worship — worship their gods and sacrifice to idols, exactly as the world is striving to do today. "Come let us all be one, let us all be happy together. We are all working to go to the same place," etc., etc. Simply setting aside God's free unmerited grace for man's works; worshiping Baal and other idols and striving to fulfill the law. In so doing they deny Jesus Christ's work in fulfilling the law. They are going about to establish their own righteousness by their own works of the law. Balaam was no different from the man of the so-called religions of the world today; the first sign of an unbeliever is to deny God's holy decrees, God's sovereign works. Doesn't the world deny the sovereignty of God over His creation? When one sets forth God's everlasting providence over His creation, many shy away. They cannot see election, neither will they accept it as a fundamental

principle upon which salvation is based; and they equally oppose predestination of all things as well as an all-powerful God, who said through the mouth of the Prophet Isaiah: "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. These opposers find fault with "Salvation is of the Lord." They do not like the "IS OF THE LORD." Free agency of the creature is substituted for God's free unmerited grace. Self-works as a means of salvation denies Jesus Christ as the Savior of sinners.

Jude tell us, they have gone in the way of Cain and ran greedily after the error of Balaam for reward, and perished in gainsaying of Core. Jude 11. What is the way of Cain but the way of the sinner in this cursed world, the way of the natural man? The Lord put a curse upon the ground for Adams' sake, that he should eat of it all the days of his life. Yet, when Cain brought his offering unto the Lord, he wanted the Lord to forget the curse and receive his offering. The worldly minded contenders or professors of religion are no different from Cain. They want the Lord to accept their offerings of the flesh, which are carnal, evil and sinful. The natural or worldly minded man has a natural religion, a religion, that knows nothing of the second birth. That which is born of God is not of this world, neither is their religious belief or their religion.

The world thinks of Jesus Christ, the Son of God, as a mere man like unto themselves and are going about worshipping the creature more than the Creator. (God said through David, "Thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Psalms 50:21.)

(They, like Adam and Eve, are sewing fig leaves of self-righteousness together, to cover their own nakedness, sewed together by the threads of human works, of man to make a covering of legal justification of the law which they profess to fulfill, thereby denying the Son of God.) Where Jesus Christ, the Son of God takes His abode, there the law stands fulfilled. It is not by works lest any man should boast.

In the 16th chapter of Numbers we find Korah (Core) and his followers denying Moses and Aaron as being God's chosen servants to lead the children of Israel. Equally, we find the Lord makes His power known and the earth opened up and consumed Korah and his followers. Korah, a rebellious creature denied God's choosing Moses and Aaron to lead the Israelites out of Egypt, the land of darkness. In so doing we here find recorded, "And perished in the gainsaying of Core."

King Balak of Moab, fearing Israel and offering Balaam great honor and great rewards, and Balaam, being greedy, selfish and covetous, thereby himself being an hireling and not a keeper of God's sheep, as is recorded in the 10th chapter of John, Balaam, like all false prophets, was willing to sacri-

fice God's free grace in order to stay in the admiration of sinful man's eyes for lustful gains, as is recorded in Rev. 2:14. John was writing to the minister of Ephesus Church when he said: "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth."

It is evident that God's Holy Word is without man's wisdom. God's word is imbedded in the experience of each of His chosen vessels of mercy, and they are equally kept by the power of God through faith unto Salvation.

God put a curse upon Cain and man cannot remove it. Balaam kept Balak and his followers in his household and went with them and had them build and make offerings in high places, all to Baal, all the while striving to change God's sovereign will in blessing Israel.

Is it not wonderful to be a possessor of that glorious belief that God is all-powerful and never changes and He has continual watch-care over His own? He said: Lo, I am with you alway, even unto the end of the world. Amen.

(Elder) John T. Simpson
Route 1, Box 494
Granite City, Ill. 62040

REPRINT FROM ZION'S LANDMARK

April 1, 1892

Dear Brother Gold:

I received some written matter from one of my nieces which she called a letter, but I think it is a beautiful experience of grace and will, I think, be food for any true child of God; any who can sing the song of redeeming love. Below you will find the letter in full. Dear and ever kind Uncle:

I have had something on my mind for some time which I wanted to tell you, but am too much of a coward or old Satan has too strong a hold on me. I have gone to your house three times for the purpose of talking to you. But my heart has thus far failed me entirely. I fear the worst is I have nothing to tell that will interest you. But it seems I must tell someone and you seem to be the dearest friend in this case. I never see you but what you cheer me up with some sweet promises of Scripture that my weak understanding cannot see into until someone explains it to me. Uncle At, what I want to tell you is, what I hope the Lord has done for me, but yet my hope is so little, I fear you will not think it is much. I would not exchange it for worlds like this. If the Lord has ever dealt with me, He began when I was about twelve years old. I have often had serious thoughts about the future, but thought there was plenty of time yet. When I was quite small I felt the fear of Hell so plain. I felt that my mother was in Heaven and there was where I wanted to go, wherever she was. Many wear-

some nights have I spent in these woeful thoughts. All old Baptists will have a dream. I dreamed I was dead and under a bridge, someone came to me and gave me wings. I flew out of the grave and soared around over the Baptist church. There I saw Heaven open. I saw my Saviour. He opened the door and told me to enter in there. I saw the most beautiful sight, there seemed to be thousands of people clothed in white with wings like mine, and such lovely singing. I thought Mama and my little brother were the first ones to meet me. Mama gave me a harp and told me to sing and praise the Lord. Mama says Maff, that is the way we do here. I thought their songs were all new to me, but were no trouble for me to sing. I walked with Mama, and praised the Lord till I awoke. Since that time I have had no more trouble about Ma. I believe she is in Heaven. I believe God taught me to dream that. So I went on, my troubles coming and going until last November a year, my troubles seemed more than I could bear; for two or three weeks I could neither eat nor sleep. I saw no chance on earth for me to escape Hell. It seemed that the Lord was so far from me my prayers would never reach Him. It seemed that His frowns were more than I could bear, Yet I begged God for mercy. I knew that I did not deserve and did not expect it. I knew if He sent my soul to Hell it was no more than I deserved. One night when I had given up all hopes, it seemed like someone touched me and these

words came to me, let not your heart be troubled, thy prayers are answered. I will never leave thee or forsake thee. I tried to keep on praying, but my troubles were all gone. Though I did not see that glorious light that most all God's children saw, but if ever I was delivered of sin it was then. The next morning I arose with amazing grace in my mind, it seemed that I could sing so easy and with so much feeling for two weeks nothing bothered me. I could read my Bible and find sweet promises to those that feared the Lord, where just the week before seemd to damn me, but it only lasted a while. I soon got in doubts, but things I once took delight in seemed that I could not bear. I wanted to be with Old School Baptists. It seemed like I would die if I did not hear them preach.

The first Sunday in Dec. I went to the Baptist church and you preached. I thought if I was as happy as you seemed to be that I would never doubt again. The very one I used to hate so to hear preach was the one I wanted to hear. Now I thought I would be quiet until you moved down here, then I would tell you all about my case, but old Satan must come in, he tells me I am mistaken. The Lord cares nothing for me, so my doubts got so great I thought I would never say anything to anyone. If I never had any more hope than that I never would unite with any church. But something kept telling me to join the church. I thought if I just could have a dream like some of

those dear people I read of in the Landmark I would be satisfied to join. Last fall my conscience hurt me so bad I could not go to sleep. I promised the good Lord if He would just show me a dream whether I was wrong or not I would be willing to obey my conscience, if He would just show me. Uncle At, I want you to come up soon and tell me what you think and what you would do if you were in my place. I don't want you to persuade me to join, I don't want any begging, I am willing to join if it is the Lord's will, but I have such a little hope and experience. I don't see how as good a people as thē Old Baptist are could have as vile a creature as I am with them. I want you to come up the first chance you get and tell me what you think of the dream. It seems sometimes that is what I have got to pass through, yet if you think so I am willing to wait, for I would rather be a sinner than a hypocrite; if you think this is no evidence please tell me as a friend. It seems like if it was the Lord's will I would be glad to tell it. Uncle At, if I am changed there never was anybody with as many doubts and fears, it seems like sometimes that all my hope leaves me. We know we have passed from death because we love the brethren, this hope stays with me.

If I see any pleasure in this world it is when I am with good O. B. and hear them talk. Things I once hated I now love, and what I once love I now hate. The people that used to look so hateful in my sight now look the loveliest,

that is the O. B. Uncle At, I know I am tired of sin, I know I crave to be a true follower of the Lord and Saviour. I would be so willing to take His yoke upon me if I only knew it was His will. I hope if I am deceived the Lord will show it to me before I deceive anyone. I hope if I have written anything against the Lord's will He will forgive me, God knows it is not my will, but I put no confidence in this treacherous and sinful heart of mine. I know I am as prone to sin as the sparks are to fly upward, and if ever saved it will be by and through the kind mercies of an all wise God, not by my good works, for I know and feel it so strong that I can do nothing within myself, all my help must come from Him.

Uncle At, you must come up as soon as you can. I will give this to Jinnie to read for you as I fear no one else could read it. If you think it is the devil's work please don't say anything to anyone about it for I don't wish to deceive anyone.

From Maff, the chief of sinners.

TWELVE STARS UPON HER CROWN

Dear Brother Adams,

The word truth is a name, state of being or condition to demonstrate activity or performance for both spirit and nature, and is given to man by grace. We find in Revelations, chapter twelve, the wonders in heaven are shown in the type of a woman clothed with the sun and the moon under her feet which is over and above the

earth, and having twelve stars upon her crown. This woman is a figure of the church, the bride, the lamb's wife, clothed with and enveloped by the Spirit of God the husband man, with the moon or law under her feet for it has been fulfilled by the husband-man and she was wearing the crown with the twelve stars in it. These twelve stars represent the twelve apostles of Christ who preached the doctrine of God the Father, the Son and The Holy Ghost, the Triune God; the bride, the lamb's wife being with child and travailing in birth to be delivered. Surely this child shall be made manifest until the day of eternity.

No doubt in my mind that Mary, the mother of Jesus, is figuratively the mother of the church, spiritually speaking and as soon as Jesus was a light to the shepherds, the great red dragon was ready to devour. Yet grace did abound and the child was caught up to God and the mother was relieved by the earth swallowing up the flood and God prepared a place in the wilderness where she was fed a thousand three hundred and three score days. This wilderness is the church here today. But the angels have fallen even the perfecting are not as that of the true measure, and one is and one is to come which is the seventh angel which even is of the eight and eight was the number of souls within the ark, thus again giving testimony of an elect number, but there were also beasts without number that went in twos — one of a kind — male and female.

But this ark was and is from the very beginning so far as God's foreknowledge is concerned because it was according to God's determinate counsel and it was through this means that God determined that the seed of mankind should inhabit the earth. This ark was and is from the beginning, over-all, an elect, one in all and all in one to be raised upon the waters or foundations to the perfecting that there shall be light, that all honor, glory, praise and dominion be unto this one in all, over all that they shall all know their God.

Not by works that any man should boast but by the grace and love and mercy of an allwise, eternal God — Jehovah — and to His glory.

The ark — a body of members, just so, God — a body of members — in power to work His will in heaven and earth, and throughout all principalities, and who can say, "What doest Thou, Lord? and none can stay His hand. For the Lord's hand is not shortened that He can not save. Unto Him be honor, glory, praise and dominion, now and forever more.

Marian H. Mullholland
Lambertville, N. J.

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Editor

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C. 27592

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SECOND COMING OF THE LORD

Dear Brother Adams:

I have a scripture in mind that I would like for you to explain. I hear various opinions expressed about it. It is the forty-seventh chapter of Ezekiel. Some say it has reference to the second coming of our Lord, and at that time the river spoken of will be a place to fish in. It seems to me that it is a vision that Ezekiel saw. Will you please either put your reply in *Zion's Landmark* or write me a personal letter and give your thoughts on it? Especially mention the fishers and especially mention verse ten. There are some who think they will fish just like we do now. I cannot imagine heaven being like that. I am not giving you verse by verse, but please take the chapter and give me your views.

I remain a brother, I hope in the Lord Jesus Christ.

J. T. Hollingsworth
R. F. D. No. 2
Ellisville, Miss.

Perhaps our brother has a deeper conception as to the meaning of this 47th chapter of Ezekiel than I have, but when asked to give my views on any portion of the sacred word of God, I make an effort to do so with the realization that "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." Tim. 3:16, 17. Holy men of God spake as they were moved by the Holy Ghost. This being true the carnal mind cannot penetrate or comprehend the deep things of God. They are foolishness unto him for they are spiritually discerned.

Our brother said that some think the 47th chapter of Ezekiel had reference to the second coming of Christ and at that time the river spoken of will be a place for men to fish. To my mind this prophecy or vision which Ezekiel saw, had its beginning at the first appearance of Jesus Christ when He was born of the virgin Mary and has its fulfillment in the gospel dispensation.

The water which Ezekiel saw which flowed out from under this house, portrays in type and shadow of the great love of God which flows from the throne of God. May we observe that these waters ran out from under the threshold (doorsill) of this house. After seeing the water run out, Ezekiel saw a man with a measuring line. This man was none other than Jesus Christ who appeared to him in human form. In Ezekiel, the 40th chapter, the second and third

verses, he said: "In the visions of God brought He me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south. And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate."

John was given a reed to measure the temple of God and the altars and also them that worship therein. "And there was given me a reed like unto a rod, and the angel stood, saying, rise, and measure the temple of God, and the Altar, and them that worship therein." Rev. 11:1. According to natural reasoning, it would seem to be more appropriate to use a rule or tape line to do this measuring. But John was given a reed. There is a striking similarity of a reed in the experience of those who are born of the Spirit of God. A reed is larger at the bottom but grows smaller and smaller toward the end. From one joint to the other it gets less. I once heard my pastor — now deceased — say that "A child of God is like a wasp; a wasp is much larger when it is first hatched than it is when it gets grown." The joints are the strongest places in the reed which portray our deliverances from time to time. Paul said, "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life; 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; ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf." II Cor. 1:8-11. Not only does each joint get less but they grow farther apart. The growth in grace is a peculiar growth, because instead of growing larger the child of grace grows smaller as does the reed but the joints are firmer, much firmer and stronger than the remainder of the reed all of which are a type of the experience of grace. Our deliverances are farther and farther apart but they are by far the stronger part of our experience as is the joint of the reed which refuses to break. To this I will add what another Elder said on one occasion, "When I was much younger in Christ, I lived on frames and feelings, but now as I am getting old I have to live on the promises." Those who have growth in grace feel to get less as time passes and feel to know less. John said, "He must increase but I must decrease." Jno. 3:30. Paul said, "If any man think that he knoweth anything he knoweth nothing yet as he ought to know." I Cor. 8:2. Solomon said, "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." Prov. 26:12.

In the scripture inquired of by our brother, the man who measured the water had a flaxline. He measured four times and each

time a thousand cubits. The first time he measured, the water was ankle deep. Again he measured a thousand cubits and the water was to the knees. Again he measured a thousand, the water was to the loin. Afterwards he measured a thousand and it was a river that could not be passed over. See Eze. 47:3, 4, 5. This river that Ezekiel saw was not stagnant, polluted or contaminated with filth. The waters were apparently pure for the eighth verse says: "—which being brought forth into the sea, the waters shall be healed." The water being pure, everything lived that was in the river; "and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and everything shall stand upon it from Engedi even unto Endglaim; they shall be a place to spread forth nets; there fish shall be according to their kinds, as the fish of the great sea, exceeding many." Eze. 47:9, 10.

These fish portray in types and shadows, the subject of God's grace, who live in the stream of God's love. The apostles were the fishermen, as well as all of God's called and qualified servants in succeeding generations. The prophet 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 rocks." Jer. 16:16. The gospel (which is the power of God unto Salvation to every believer) is the net. This

gospel of Jesus Christ was preached by the Apostles. The scope of which is wide. It embraces the high and the low. Some who were noble and the ignoble. Both small and large, rich or poor, like fishes of the sea, there were great multitudes of them. They are redeemed out of every kindred and tongue and people and nation. See Rev. 5:9. "—for thou wast slain, and hast redeemed us to God by Thy blood out of every kindred and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." The spiritual seed of Christ among the Gentiles are living creatures in these waters. They are those who are born of the water and of the Spirit. Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Jno. 3:5.

The depths of these waters which Ezekiel was brought through, appears to denote the growth in grace and in the knowledge of the truth. The babes in Christ cannot wade into deep waters at first or take the strong meat. This was true of the Corinthian brethren. Paul said, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ: I have fed you with milk and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." I Cor. 3:1,2.

It also appears that the Hebrew brethren were dull of understanding. Therefore He only fed them milk. He said, "Of whom we have many things to say, and hard to

be uttered, seeing that ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For everyone that useth is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 4:11 to 14.

The babes in Christ are first brought through shallow water, (ankle deep). As they grow in grace and in the knowledge of the truth they are led into deeper waters. Those who have been led from law to gospel can discern between good and evil. They can separate law from gospel. They can discern the difference between the works of man and the works of God who work in them, both to will and to do of His good pleasure. They are no more under the law, but under grace. Paul said, "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. Those who have been redeemed from under the law, and now are under grace, have been crucified with Christ. They live by faith, and not by sight. Paul said, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

The river which Ezekiel saw,

set forth in type and shadows the river which John saw that proceeded from the throne of God. It was clear as crystal. "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life which bare twelve manner of fruits and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Rev. 22:1,2. This river which proceeded from the throne of God is the stream of God's love which flows into the hearts of the saints of God. This tree of life which John saw in the midst of the street of it and on either side is Jesus Christ. The love of God embraces the saints of old as well as those in the gospel dispensation. The leaves of this tree are for the healing of the nations, both the spiritual seed of Christ among the Jews as well as the spiritual seed among the Gentiles. Ezekiel said, "The fruit thereof shall be for meat and the leaf thereof medicine." Eze. 47:12.

Do you know of any better fruit than the fruit of the spirit which was preached by the Apostles? Do you know of any better medicine for a sin sick soul than the leaf (Jesus Christ)? His Apostles were sent to bind up the broken hearted and preach the acceptable year of the Lord? These Apostles did not preach works of righteousness. They preached Jesus Christ the Savior of sinners. Paul said, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves

your servants for Jesus sake." II Cor. 4:5. The purpose of Jesus Christ coming into the world was to preach good tidings to the meek, to bind up the broken hearted, to proclaim liberty to the captive and opening of the prison to them that are bound. See Isaiah 61:1

Ezekiel saw many trees on the bank of the river. "Now when I had returned behold at the bank of the river, were very many trees on the one side and on the other." Eze. 47:7. These trees are the trees of righteousness, "The planting of the Lord that He might be glorified." See Isaiah 61:3. I venture the opinion that the trees which Ezekiel saw, set forth in type and shadow the Prophets and the Apostles. He said, "Behold there were very many trees on the one side and on the other." The prophets foretold that the Messiah would come. The Apostles declared and brought the good news that He had come. These fishermen were fishers of men. They stood upon the bank of the river. They cast forth their nets. See Eze. 47:10.

The gospel which was set forth by the Apostles, was received in great sincerity, for there were about one hundred and twenty. See Acts 1:15. After this about three thousand souls were added in one day. See Acts 2:41. After this many which heard the word believed, and the number of men was about five thousand. See Acts 4:4. After this, multitudes believed. See Acts 4:32.

This was the marvelous work of God in bringing many sons and daughters to Zion which Ezekiel

saw in his vision. "And it shall come to pass, that everything that liveth, which moveth whithersoever the river shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and everything shall live whither the river cometh." Eze. 47:9.

T. F. Adams

BROTHER ROB SNIDER

It is indeed difficult to attempt to write of one we feel to have been chosen of God to be a leader among His people.

We sorrow not only of the loss of one who was a capable leader of our church for so many years, but we mourn the passing of a beloved father, grandfather, and friend who was esteemed in his home, his church, and his community as a person of outstanding character; one whose goodness and concern for his fellow-man were widely known.

Robert Franklin Snider died at his home on Saturday, January 28, 1967. His wife, whose memory is still so vividly with us, preceded him in death on May 14, 1965. He is survived by eight children, 25 grandchildren, 20 great grandchildren, one brother, one sister, and many friends.

He was born September 26, 1886, the son of John Henderson and Sarah Jane Lomax Snider.

He united with the Primitive Baptist Church at Pine Meeting House and was baptized by Elder S. J. Reich on the second Sunday in September, 1919. In 1927, he was called by the church to serve as deacon and was ordained on the second Saturday in May, with Elder T. A. Stanfield serving as Moderator.

He was one of the founders of Oak Grove Church and served with wisdom in the capacity of deacon until his death. His home was known for its gracious hospitality and warm welcome extended to the many who visited there through the years. Even though strokes in his latter years caused him feebleness and near the last he was unable to walk, the Lord blessed him with a desire to go to his church and the strength to be there. In his illness, he never complained; he was humble in spirit, and was always kind and loving. He wished not to burden anyone.

At the funeral service, conducted by his pastor, Elder C. S. Mills; Elder C. G. Jones, and Elder George W. Hill, the ministers were blessed to speak sweetly and eloquently of Brother Snider and the heavenly home that awaits the family of God. The beautiful service was a great comfort to the

shocked and saddened family.

He was laid to rest in the church cemetery under a blanket of lovely flowers alongside his wife. The closing prayer was said by his dear friend and brother in Christ, Elder J. C. Dunbar.

We the church of Oak Grove and the family of Brother Rob Snider, wish to sincerely thank each one who came to be with us during our bereavement, Elder Gilbert for his sweet prayer at the home, the ministers and others who spoke words of comfort, those who sent flowers, food, cards and letters, and indeed each person who was blessed with a thought of sympathy for us and sorrow for the loss of a friend.

Read before the church in conference, March 11, 1967.

Written by a Granddaughter,
Sister Connie Koontz

**IN MEMORY OF BROTHER
ROY L. HUNEYCUTT**

It has pleased God to remove from our midst a very dear and highly esteemed brother, our deacon and clerk of Lawyer Springs Primitive Baptist Church, February 6, 1967. Brother Huneycutt was born April 6, 1902. He was married to Allie Pegram, May 16, 1920. To this union was born eleven children, six boys and five girls. He became a member of the church October 27, 1929. He was ordained a deacon October 22, 1949. He was appointed Church Clerk in 1958.

Brother Huneycutt was a very good provider for his family and home. He always attended his church meetings unless he was physically unable to get there. We believe he had many afflictions of the soul and we know he had many afflictions of the body. We believe too, that when Christ said, "I will also leave in the midst of thee a poor and afflicted people and they shall trust in the name of the Lord," (Zeph. 3:12.) that He included this, our dear friend and Brother.

His spirit has gone back to God who gave it, and his body will come forth in the resurrection and be fashioned like unto the glorious body of Christ. His funeral was conducted at Lawyer Springs Church by Elder James T. Jones, his pastor, and Elder C. D. Whitley.

The large attendance at his funeral—the many friends and loved ones—was proof that we had lost one of the dearest friends we had on earth. May his dear family look up beyond the hills from whence all of our help comes and be blessed to feel submissive to God's will in the loss of their loved ones. He is finished with his sufferings on this earth and we believe he is asleep in Jesus.

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

Elder James T. Jones, Mod.
Sister Melba Cobb Vaughn,
Church Clerk

ASSOCIATION NOTICE

The 61st Annual Session of the Lower County Line Primitive Baptist Association will be held, The LORD Willing, July 1, 2, & 3, 1967 at the permanent meeting site near Surl Church located about five miles East of Roxboro, N. C. just off Highway #158.

Elder J. W. Hawkins was appointed at the past session to preach the Introductory Sermon and Elder L. P. Martin, as Alternate.

The Church of Helena agreed to entertain at this sitting.

A cordial invitation is extended to all believers in the Doctrine of Salvation by Grace to come and worship with us in these services and we especially invite our Minister Brethren.

Reuben Bowes
Association Clerk

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

NOTICE

Lloyd's Hymn Books, each \$2.85 postpaid, ½ dozen \$17.10 postpaid. 1 dozen \$33.60, postpaid.

Order from:
Elder J. B. Williams
225 Braswell Street
Rocky Mount, North Carolina 27801

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

281

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

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VOL. C

JUNE 1, 1967

NO. 14

THE SONG OF SOLOMON
CHAPTER 3

I charge you, O ye daughters of Jeru'sa-lem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

Behold his bed, which is Sol'o-mon's; threescore valiant men are about it, of the valiant of Is'ra-el.

They all hold swords, being expert in war: every man hath his sword upon his thigh, because of fear in the night.

King Sol'o-mon made himself a chariot of the wood of Leb'a-non.

He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple; the midst thereof being paved with love, for the daughters of Jeru'so-lem.

Go forth O ye daughters of Zi'on, and behold king Sol'o-mon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

CHAPTER 4

Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks; thy hair is as a flock of goats that appear from mount Gilead.

Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.

Thy lips are like a thread of scarlet, and thy speech is comely; thy temples are like a piece of pomegranate within thy locks.

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

GET THEE HENCE SATAN

My dear Sister Friese,

"Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. 4:10.

I could but think of the above when I read Carolyn's last letter concerning the meeting at Mt. Zion; of you being enabled and strengthened and made to offer to the church. Also she wrote me that you were to wait until the next fourth to be baptized. You have long wanted to come and ask for a home and now you have reached the time when it pleased God that you should come. My heart rejoiced that the shackles have been loosed from upon you and I trust you can answer to a good conscience in doing that which has been impressed upon your heart. You have long desired to come; may you be enabled now to rejoice and feel a peace and a fellowship with the dear brethren everywhere. Dear Sister, all is not smooth within the church anymore than outside the church; indeed your greater trials come from within the church and not without. It does not particularly hurt you when a stranger stabs you with his tongue and the weapons of this world; but oh when a dear brother or sister does it, it almost kills your soul and you fall and cry unto the Lord, Why, O Lord must it be thus?

What is the answer? It is in this way that I answer: Pray for grace and strength, and faith and courage and perseverance, saith our Savior. If you never fell, and was unable to get up, how would you ever know of the ability and love of a Savior? If you never had a trial, how would you ever grow in grace?

Jesus spoke the above words to Satan. What was the occasion? Go back to the third chapter and you will read where Jesus was baptized of John. Then in the fourth chapter we read: "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." Mark expressed it thus: "And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him: And there came a voice from heaven saying, Thou art My beloved Son in whom I am well pleased."

"And immediately the Spirit driveth him into the wilderness. And He was there in the wilderness forty days, tempted of Satan; and was with wild beasts; and the angels ministered unto Him."

Oh what a change took place in the days of our Master! Consider it: He was baptized, He saw the heavens opened; He beheld the glory of God, His Father, with whom He was One; He beheld the Spirit of the Father descending upon Him in the form of a dove;

He heard the voice out of the heavens saying, "Thou art My Beloved Son, in whom I am well pleased!" Oh how His soul must have been lifted to hear the voice of the Father; to have seen the heavens opened, and to have had the bird of peace upon His head!, the dove.

Then what! "And immediately the spirit driveth Him into the wilderness. Notice that the word "Spirit" as first used, is spelled with a capital letter and refers to the Spirit of the Father. In the latter case it is used in small letters, and refers to the spirit of the devil, the evil spirit. Now, our Lord was driven into the wilderness; He beheld the wilderness. Instead of the heavens opened; He heard a voice, not of the Father, but of the devil, not in love, but in bargaining, not of the Spirit of God, but of the spirit of the evil one.; and the words heard were not those to a Beloved, but those saying bow down and worship me, the evil powers that be.

Look at the Lord and Master in the wilderness. He fasted for forty days and forty nights, and he hungered. Forty days and forty nights he went without food and drink in the wilderness. Forty days and forty nights and Jesus was with the wild beasts. What wild beasts? I cannot say, but may I ask you if you have dwelt with wild beasts? Have you ever sat and trembled and feared the roaring lion, the very king of the beasts, which is but your sinful flesh? Daniel was thrown into the den of lions, which were of the fiercest wild beasts: but the Spirit of the

Lord overcame the spirit that dwells in the wild beasts and they did Daniel no hurt. Nor did Daniel fail to attribute the glory and the power and the honor to his Lord and Master. Ye have this treasure in an earthen vessel that the glory may be God's. Could Daniel have saved himself from the lions? Oh how impossible! He cried unto the Lord, and the Lord heard his cry and answered him. Thus did Daniel learn of the salvation of his Lord. In no other way could he have known the sovereignty and the love of his Savior. Have you ever seemed completely overpowered by the evil within the flesh, that you could not possibly do that which you desired to do, and that you could not refrain from that which you abhorred for Jesus' sake? Have you ever seemed completely overpowered and completely helpless in the hands of the evil spirits? then you have been in the presence of the wild beasts, as your Lord and Savior was for forty days and forty nights.

Dear Sister, have you been made to wonder if you did the right things in offering to the church? Have you felt or has the evil spirit spoken within your heart and very soul, and told you that you have made matters worst now than ever? Have you been told that you should not have gone; that you have fooled the people and that you should go and reverse your actions before it was too late? If so, remember that Jesus was baptized in the River Jordan, and after seeing the heavens opened, hearing the voice from heaven

saying, "Thou art My Beloved Son in whom I am well pleased and after seeing the Spirit as a dove descending upon Him; even after that, He IMMEDIATELY was driven into the wilderness by the evil spirit, to be tempted.

The tempting was not pleasant—oh no, but by the Grace of God, something followed. What? "Then the devil leaveth him, and behold, angels came and ministered unto Him." Yes, Jesus could not be tempted beyond His strength to overcome; and by the Grace of God, He, in whom you put all of your trust, the evil spirit will never overcome the least of His little ones! Oh, Dear Sister, may we fall before His face and praise Him for such love and such salvation as He giveth His little ones; those with a broken and contrite heart, and who trembleth at His word! There are so many references and connections. Isaiah twice speaks of the wild beasts and the little child that shall lead them every one! John, in Revelations, speaks of the same wild beasts—how they are made calm and in His power, made to lie down in peace with the kid and the calf and the little babe! This, my Dear, is the day of His power; then, the evil spirit is made silent before the Spirit of God! In the above we read: "Then the devil leaveth Him—" Oh when He speaks all the spirits of every evil power are silenced; there is not one who can question His judgment, or ask, "Why doeth Thou?" I think of a most glorious example given in Zechariah 3:1-4, "A brand plucked out of the fire" but I

must not ramble so far, but oh how beautiful it is! Joshua standing in His court; Satan, the accuser; the angel of the Lord in defense; the Judge upon the throne! Silence reigned. Behold, the Lord speaketh. What does He say? Does He condemn or does He pardon Joshua? Have you and I stood in Joshua's shoes, in this place? Have you come to tremble before a Living God? What are His words?

The first word that He spoke was not to Joshua at all, it was to Satan: "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

What was Satan's answer? Ah, but there was no answer! The Lord had spoken and there is none to question or to ask why doeth Thou! Satan was silenced!

"Now Joshua was clothed with filthy garments and stood before the angels." How do you suppose he felt? Standing there in the presence of Holiness and Highness—clothed in filthy garments? Yes, you should be able to answer that too. Have you ever stood before a Holy and infinite God, clothed in filthy garments? Surely, I tell you, if you have ever stood before Him at all, you have stood in these filthy garments, for no man has any other garments, until He releases you and gives you a change of garments.

But listen, the Lord speaks again! Will He release Joshua this time? Will He let him go? Oh! But He has not yet spoken to Joshua; this time it was to His servants—

to those that stood before Him: "Take away the filthy garments from him." Now Joshua is truly naked and bare and exposed before a Holy God. But once more the Lord speaks: "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

Dear Sister, did the Lord speak to Joshua and tell him to go and wash his clothes? Did He even tell him to go and get clean clothes which He had washed? Or indeed, did He tell Joshua "I will clothe thee with change of raiment?" I, your Lord and Master and Savior, will do this for you! There is a "will" in the matter, and when the Lord wills, there is none to stay His hand. May I ask one more question: Who was it that spoke in this court? Oh, but there was no answer, because the Lord of hosts spoke, and there is none to answer Him!

Pardon me, for getting so far away — but the thought came because it was such an example here of how the Lord silenced Satan, beyond any possible answer!

Dear Sister, I must close. I was thinking of you and how you may have been tempted during this month; how you may have feared and trembled and been made to dwell forty days without food or water to your soul, and in the presence of wild beasts! If so, remember that Jesus, your Lord and Savior, has traveled the road before you, and has set the way and opened the Door. He has said to you and to all the little ones, I am the Way, I am the Door, and everyone that cometh to the

Father, must come by Me — by this Way and this Door, even Jesus Christ, Himself.

Dearly Beloved Sister, I did rejoice in the name of our Lord Jesus Christ, to feel that He in love and mercy has pleased to enable you to come home to your friends. I think my heart and soul and all my prayers are with Zion, for her sustenance and reviving and her life.

May the Lord direct your way and lead you in the way of righteousness for His name sake.

A. D. Alston

29 July 1951

FEC CML School

APO 47

San Francisco, California

**REPRINT FROM
ZION'S LANDMARK**

March 15, 1892

Elder P. D. Gold

Dear Brother:

As I have been requested by a great many to write my experience, and let it appear in the Landmark, I will do so in as plain a way as possible, and will start out by saying I was reared by moral parents on a farm at hard labor. When at the age of 18 I became a swearer which was contrary to my upbringing. After some months I reformed, from then until I was about 25 years old. I received a pharisee fling that God was under obligations to hear and grant my prayers, and felt that I was as good as anybody and would not have exchanged chances with any; but in 1870 while at work there was an uneasy feeling came over me. It seemed that my sins began to roll up against me. I was

undone. I resorted to friends and relatives and last to my wife for relief, but all efforts on my part failed. I then thought I would try my prayers. I went out in an old field where no one was but myself about night and knelt down and tried to pray. But it seemed my prayers did not go as high as my head. From that time to Sept. 1871 I seemed to grow worse and more miserable till I saw surely that I was worse than all others. My case was sealed and that justly. No one was any satisfaction to me, I was one alone. I felt I was going to die and go for my sins. My swearing gave me more trouble than all other practical sins. I had been taught better and had no excuse. Others seemed to be excusable but not me. For I knew and had been taught better. I felt further from God than all others, and made to say, if I am sent to hell it is just. My wife would often ask me what was the matter. I would tell her that I could not tell her. I did not want her to know then when I died I was gone for my sins. I felt I would soon be gone. Death was all the time before me and I was not prepared to meet it. And could not see how God could remain just and save such a wretch as I was. And was brought to this conclusion, that if I went for my sins I would go a poor beggar for mercy. In Sept. 1871, while coming home about 10 o'clock in the night, it seemed that I would never see daylight and thought I would try one more

time to pray, and knelt down in the road in sight of my house. I began to try to utter some words, and then there were seconds I do not remember what took place, but the first thing that I remember I was on my feet, and felt perfectly easy. It seemed everything was praising God. I went to my house. My wife was at her mother's and I was alone. I wanted to tell her what had been the matter, but that all was well with me now. I spent that night in perfect peace. I do not think I slept any. It was one of the happiest nights of my life. While alone I saw in my mind the world of mankind presented before in one common ruin, but God had saved me, the worst of all by His grace, when something seemed to say, are you not willing to warn others? I was made to consent at once. It seemed that the cause and the interest of others was laid upon me, and I was willing to spend and be spent in trying to warn others. I do not think I had a doubt that night. My mind began exercising in the ministry and has continued ever since.

By the next day I was in doubt about this, about my change and my call. I was at once moved to go to the church. I saw clearly to my satisfaction that the Primitive Baptists are the church of God, and have never had a doubt about that to this day, and have never been halted between two opinions on that question. I have had a great many doubts about myself.

For two months I was consenting and then drawing back. Some days

I would think I would offer to the church and then I would think I would not for anything. On Nov. 3rd. Sat. I went to the Stuarts Creek Church, and that day I offered and thought I could tell all my feeling, this being the first time that I had tried, and if I was deceived this people would tell me: but when I tried to talk it seemed I could not tell anything hardly at all. The pastor, Elder John Jones, asked me if I was willing for them to ask me questions. I told them that I was, and thought that I wanted them to do so. They would not, and I was received and afterward he baptized me. Soon I began to talk in a public way. After trying a few times I got very low down. It seemed that I was mistaken about the whole matter, and that I had said that God had called and it was a mistake, and that I was ruined and got into so much trouble I could not work for some two or three days, and at night after reading till about one o'clock I lay down and went to sleep and dreamed there was a ball of thread in me, the end of the thread being at my mouth. I began to wind it out, and wound it for a good while, and the ball got no less. I became excited and awoke and it seemed I could feel the thread coming through my mouth, as plain as anything ever was. I lay there studying about the dream about one hour, when something seemed to say, as this thread came out of thy mouth, so shall my word be the balance of thy days. And again it seemed that all doubts were re-

moved. I was perfectly happy and willing to spend and be spent. I saw clearly that after we have preached Jesus a whole lifetime that He like the ball, would be no less to preach than He was before.

I have been ever since on the ascent or descent in my feelings, and never at one place long at a time. I cannot tell the many deliverances and joys that I have received. Surely goodness and mercy have followed me all the days. For twenty years I have been in the field a poor sinner with a little hope that I would not give for all the world.

The first 14 years I was satisfied at home or in my section, then I was impressed to put my whole time in the ministry, and after resisting or refusing for some time, and making a number of excuses I was made willing and have for the last four years or more felt and feel to trust God for everything, myself and family resigned to my God and His people. He surely has blessed me. I do not fear but that my needs will be supplied. The point that concerns me is to do the work that I feel that God has assigned me, and make full proof of my ministry, let men say what they please. I want to just keep on preaching Jesus. If we are not saved by grace I feel we will not be saved. Preaching was never intended to quicken dead sinners, but to teach them that are quickened. May God bless us all is my prayer. Pray for me and mine.

James D. Draughn

BEAUTIFUL SINGING

Dear Brother Adams,

I cannot begin to tell you how much I enjoyed having you and the other brethren in my home during our New River Association. To think God would bring you people to such a sinner's home is amazing to me!

How beautiful the singing was! I had to stop singing and listen to that joyful sound. It seemed all I could do, not to shout aloud. How I was made to beg the Lord to bless Brother Godwin, Brother Lake and you to preach here that night; and to me he answered my begging. Why is the Lord so good to this sinner? Most of my time I do not feel fit to live and certainly not fit to die. I am afraid to believe that I have a hope, but I do know I have been made to love God's people above this natural love. For I believe I have been brought to the test of this love. I would awake from sleep in the mornings and be suddenly carried away in these visions: My brother was in World War Two. I had tried so many times to pray that the Lord would take care of him and return him home safely. One morning I was awakened rather suddenly and I saw my brother coming to my home. This was sometime before the war was over. But when the war was over, he returned home safely.

Another morning, I was awakened again rather suddenly, but after I had been carried to a town where I was seemingly lost. I saw two persons standing on a corner of a street and I asked them how to get home, but they did not speak and I could see by their expressions that they were seeing

something behind me. I turned and there stood my father! He had been dead several years. He had the sweetest smile, I believe, I have ever seen on a person's face. I believe it was the smile of Jesus. I threw my arms around him and cried for joy. My troubles were gone and my father had come to take me home. I feel that he is sweetly resting, till Jesus comes again.

In this vision, I was praying for my mother yet living: Lord take her home to glory, and I was given to know that she was ready to go and as I prayed for myself I was begging, Lord have mercy on this wretch. Some years back, I would awake in distress. One night it seemed my breath was almost gone. There came a begging within my heart: Lord be with me when I come to die, and these words were spoken to me: "I'll never leave or forsake thee."

Around two years ago, I was in so much trouble that it seemed I was praying almost continually. I walked out that morning to hang up a washing of clothes and there was white fog lying in the low places. I was caused to look up and there was a little bow formed out of the white fog. All the bows I have seen in this life were far apart, but this little bow came down just a short distance apart. I thought of the children of Israel when the Lord led them out of Egypt and this scripture came to my mind, "The Lord went before them by day in a pillar of cloud to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." Ex. 13:21. Then sweet relief came to me.

Brother Adams, I have to shed so many tears when I hope I am given a hearing ear. A few years ago I became ashamed of my tears and for a while my tears were taken away and after this I became so cold spiritually speaking that I could not hear the preaching. I had to cry, Lord, give me back the tears and hearing ear. Thanks be to God, He heard my cry and filled this heart with that sweet love again.

Brother Adams, I miss our dear pastor, Elder Harris so very much. I was so blessed to feed on that heavenly food! under the sound of his preaching, and he was so blessed to preach the truth, fearing no man. Some years back when Elder Harris was so seriously afflicted with his heart, I dreamed of being at my home church, Indian Creek, and a small group, with Elder Harris, was at the front of the church and Elder Harris was looking for a place for us to eat, when all at once a table was set before us with meat on it. That was the most wonderful meat that I have ever eaten. It was so filling and satisfying!

The following weekend I was blessed to go to the Blue Ridge Association at Riverside Church. Elder Harris was there also and preached and he was blessed to feed me again that day on that wonderful meat, the meat that this one so longs for!

I must come to a close, but I could go on and on, telling how good the Lord has been to me. Some of my sweetest moments have been as I drove along the highways, trying to pray and Jesus would appear with me as I drove along praising the Lord aloud. I

felt like the car had wings and was lifted off the ground. But oh! the sad and lonely days I have to spend now! I am here alone most of the days. I often think of Brother Atkinson, He speaks of his lonely, sad days.

Brother Adams, I hope it will be God's will for you to visit us again in this life. And when you are cast down, may God give you a mind to pray for this poor lonely one, that it be His will to lead, teach and guide me to the end of my journey here on earth.

My love to God's children wherever they be.

Nannie Phillips
Willis, Va.

CHURCH ORGANIZED

Saturday, April 29, 1967, the Newport News Old School Predestinarian Primitive Baptist Church, after being organized, held its first conference. Services were opened by song and prayer by Elder J. M. Mewborn.

The first order of business that came before the church was that Elder H. D. Prillaman was elected to serve the church as Moderator and Sister Edna Harris was elected to serve as Clerk.

The Moderator went to the stand and invited all of the visiting Brethren and Sisters of the same faith and order to seat with us and aid in counsel if necessary.

The church voted to holds its regular monthly meetings on the fourth Sunday at eleven o'clock of each month and on Saturday night before at seven-thirty p.m.

The church voted also to hold a communion service on the fourth Sunday in May of each year.

By vote, the church appointed

Elder Charles R. Ball, Bro. N. B. Cassell and Brother Victor L. Worley trustees of Newport News Primitive Baptist Church.

The church let its desires be known by requesting that a Presbytery look into the qualifications of Brother Victor Leo Worley for the office of Deacon.

A Presbytery composed of Elder T. F. Adams, Moderator, Elder A. B. Barham, Clerk, met for the purpose of ordaining Brother V. L. Worley, Deacon of Newport News Church after his qualifications were approved. The service was introduced by singing hymn No. 168 in the Goble Hymnal and prayer by Elder J. S. Sechriest. Elder J. G. Gardner read a portion of the sixth chapter of the Books of Acts and the third chapter of I Timothy, which point out in part the office work of deacons and their qualifications. Following this, Deacon George W. Jamerson presented Brother V. L. Worley to the Presbytery and the charge was delivered by Elder H. D. Prillaman and the ordination prayer was delivered by Elder B. N. Clifton, after which each member of the Presbytery took an active part in the ordination by the laying on of hands.

A few words were spoken in supplication to our Heavenly Father by each minister in behalf of our dear brethren—the church—as a token of love and fellowship, bidding them God's speed in the duties pertaining to the church of the deaconship and laymen of the church. After which Deacon George W. Jamerson presented Deacon V. L. Worley to the church. The benediction prayer was offered by Elder Roy Ball.

The church by motion and second, appointed Brother Noel Tilley assistant Deacon of this church.

By motion, and second, the church agreed to hold fifth Saturday night meetings at 7:30 and fifth Sunday meetings at 11:00 a.m.

An open door for the reception of members was then announced, no one responded.

Done by order of the church in conference,

Elder H. D. Prillaman,
Moderator
Sister Edna Harris, Clerk

IN PRAISE TO GOD

Dear Brother Adams,

You are on my mind but I know I cannot write anything worthwhile without Him who doeth all things well. We had very sweet meetings at Wolf Island the last two Sundays. I feel all that was said, was said in praise to God.

Elder Bell is growing more and more feeble, but he is wonderfully blessed to declare the truth. He was eighty-six years old his last birthday. He was at church on Sunday and all he said was in praise to God. Sister Bell has been in bed for some time. We have been to see her many times and have always found her in good spirits and not complaining of her condition. She always says she hopes she can get able to go back to her meetings, if it be God's will.

Many of our people are shut-ins. Oh! We do not know how wonderfully we are blessed until troubles overtake us. I sometimes wonder why the Lord put me here, I am worth so little to anybody, even to myself. We have three wonderful children, but it takes

more than natural things to cause the soul to rejoice. Now and then I am momentarily visited by the Spirit and enabled to rejoice in spirit, but it lasts such a short time and comes so seldom. But tongue fails me to express the unsearchable riches of these little experiences; God alone knows, but it is better felt than told.

Sometimes my mind is so absorbed in these things, that I can hardly prepare my meals in time for my family. My mother before me was more or less feeble while she was raising her family and I, being the oldest, had to stay out of school to help with the house work and cooking.

I can recall when I was a child, I was afraid to lie down, I was afraid I would die before I awoke. I tried to pray, but I was trying not to let any of my family know I was praying. My life was a dreary one because I, even as a child, had much of the house work to do and there were ten children. Job said: "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? Not one." Job 14:1-4. And Jesus said, "Let not your heart be troubled: ye believe in God, believe also in Me."

May God bless you and your family. Come to see us.

A sister in hope, but if one at all, I am one of the least.

Mrs. Henry Tate
R. F. D. # 6
Reidsville, N. C.

(A RENEWAL

Dear Brother Adams,

I am sending three dollars for my renewal to Zion's Landmark. I enjoy reading it so much! I look forward to every issue. It seems I have to stay in doubt and fear most of my time. I often wonder if I am what I hope I am — a child of God! If so, why is there such a fear in my heart so much of my time? I am so afraid I am deceived and have deceived the people I love most.

I love Burlington Church and every member in it, but I wonder how they can have any confidence in or fellowship for such a sinner as I feel to be. I do not know of anywhere I'd rather be than there. And I feel that the pastor, Elder George Hill, is a God-sent man, sent to comfort God's little children.

I want to live at the feet of my Brethren and Sisters. Please remember me in your prayers that He grant that I live humbly at the feet of Jesus.

If I am one of His, I feel to be the least of all.

Rosa Page,
R. F. D. # 1
Reidsville, N. C.

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Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C. 27592

Associate Editor

ELDER J. M. MEWBORN
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INQUIRY FOR THOUGHTS ON MUSIC

Dear Brother Adams,

I have been asked by many why we do not have instrumental music in our churches. I do not really know myself and I, too, want to know the real reason for my own satisfaction. The scriptures speak of music in many places and praising the Lord in so many ways. Please give me your views on this through the columns of *Zion's Landmark* and Psalms 148, 149, and 150. These chapters speak of praising God in all things.

A sister in hope,
Mrs. Frances D. Harrison
Box 149, Woodland Acres
California, Md. 20619

With reference to the request of our sister, we assume that she would like to know why musical instruments were used by David in religious worship and why we do not have them in our religious worship today. First, we will ob-

serve that David lived in the law or legal dispensation, and since the coming of the Messiah we are living in the gospel dispensation. Musical instruments which were used by David as were sacrifice offerings in their worship and praise of the most High God and were types of the praise and thanksgiving, honoring our Heavenly Father who gave His blood that His people might have everlasting life, of which 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." IICor. 5:17.

Law worship by saints of God who worshiped God with material things and in a material way, under the old covenant, is no more practiced under the new covenant. Instead of worshiping God with harps, organs, psalteries, timbrels and string instruments; they now worship Him in spirit and in truth. Jesus said to the woman of Samaria, "But the hour cometh, and now is, when the true worshipers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship Him." Jno. 4:23. It is true that we sing hymns in our religious worship with out natural voices, however, this is not essential to religious worship, and it is not necessarily important.

It is the desire of the predestinarian or Old School Baptist to follow the pattern which was taught by Jesus Christ and His Apostles. If natural musical instruments were essential in religious worship in the gospel day we believe Jesus Christ and His Apos-

tles would have made mention of them. When the seven churches were established by the Apostles, they made no mention of organs or any other musical instruments in their religious worship. The gospel which they preached was the joyful sound. It was music to the ear. It was food to the hungry and drink to the thirsty soul. When Jesus Christ made His advent into the world, He set up a new order of things. The ceremonial law was abolished, and the new covenant is now in effect. The chosen vessels of God's humble poor sang songs of praise unto God, not in the letter; but in the Spirit. Often when one was so moved to do so, subjects of His grace, sing hymns of praise when about their daily tasks, when traveling on the road, plowing or working in the field, around the cook stove or on their bed even in the wee hours of the night. "God is a Spirit and they that worship Him must worship Him in Spirit and in truth, Jno. 4:24.

The objector may say, "Why should any object to having an organ or piano in their churches?" To this, we would say, If the natural musical instruments which were used by David in the law dispensation set forth in type and shadows the true worship, how can we justify ourselves by the use of them in the gospel day? because the law was done away with the coming of Christ, because He fulfilled the law and we are now in the gospel day. So how can we justify ourselves by the use of them in the gospel day? If we continue to practice those things

which were done away at the coming of Jesus Christ we become debtors to the law. The use of all things in religious worship under the law were abolished and done away in the gospel day, as Paul said, "Old things are done away, behold, all things are become new."

I once heard of a person who asked an opposer, "Why do you object to having musical instruments in your church? You have them in your home, what is the difference?" The objector replied, "It is true, I have an organ, a television, a gun, as well as many other things in my home that I would not care to see in my church." These things which we have in our homes are for our natural enjoyment and entertainment, but nowhere do we find in the New Testament scriptures that the saints of God made use of any natural instrument in the gospel churches of Christ, when they held religious worship.

The organization of the churches in the gospel dispensation is a pattern for all gospel churches of Christ to follow. They ordain Elders (ministers) and deacons. They baptize believers on confession of their faith and belief in Jesus Christ. Paul said, "They continued steadfastly in the Apostles' doctrine and fellowship, in breaking of bread and in prayers." Acts 2:42. Not one word have I been able to find in the practices of the Apostles' doctrine, fellowship and church worship that justifies the use of natural musical instruments. This is the reason why our people object to the use of

them in our religious worship.

On being asked, "When and by whom was instrumental music first introduced in spiritual worship?" Elder Sylvester Hassell, an authority on church history, replied: "Cain built the first city and named it Enoch after his son; and Jubal, a descendant of Cain, invented the first musical instruments, the harp and the organ." (Gen. 4:17-21) Musical instruments were used in the tabernacle and temple service as well as by the prophets David and Elisha, but when Christ came, He fulfilled the law and did away with worship under the law and since the law was fulfilled, our people worshiped no more under the law. Therefore the Apostles' churches used no musical instruments, and we as of today likewise use none, for we too continue "Steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2:42.

T. F. ADAMS

BROTHER WADE BARNES

Again we, the Church of Oak Grove, bow our heads in humble submission to the Will of God, and feel to say, "Not our will but Thine Be Done," when He called from us a precious Brother, Eddie Wade Barnes.

He was born September 22, 1902, and departed this life March 20, 1967, making his stay on earth sixty-four years, five months and twenty-eight days.

Brother Barnes was married to Sister Edna Mae Young Barnes, November 21, 1931. She preceded him in death, June 26, 1964. He is survived by one daughter, Mrs. Lillie Stutts, one grand-daughter, one brother, two sisters and many friends.

He united with the Primitive Baptist Church of Oak Grove, October 10, 1942. He was baptized the following day by Elder S. T. Atkinson. Brother Barnes seldom missed a meeting at his home church and he loved to visit sister churches. Brother Barnes will be greatly missed. We feel to extend our deepest sympathy to his family and loved ones, and direct them to the Lamb of God, who alone can reconcile them

in their loss.

His funeral was conducted by his pastor, Elder C. S. Mills and Elder C. G. Jones. Their remarks were very comforting to the family and friends.

Mrs. Warren Snider,
Church Clerk

SISTER ADER WILLIAMS

Whereas God who is all powerful, has seen fit to remove from our midst our beloved Sister, Ader Williams, who departed this life February 24, 1967, making her stay on earth seventy-eight years.

Funeral rites were held February 26th at Running Creek Primitive Baptist Church, by Elder Clarence D. Whitley and Elder W. C. Allen. Sister Ader united with Running Creek Church August 12, 1911 and lived a faithful member until death. She was the daughter of the late James P. and Martha E. Williams. Surviving are one daughter, Mrs. George VonCannon of Stanfield, and two grandchildren. Three sisters also survive. They are Mrs. Attie Furr, Mrs. Rosa Lambert, and Mrs. Rods Huneycutt of Stanfield.

We, the Church of Running Creek, feel deeply the loss of our precious sister whose memory will live long in our hearts.

Therefore, Be It Resolved: That we, the Church of Running Creek, feeling that our loss is her eternal gain, bow in humble submission to Him who doeth all things well.

Be it further resolved that a copy of these resolutions be sent to Zion's Landmark for publication, one to the family, and one for the church records.

Done by order of the church in conference, April 8, 1967.

Elder C. D. Whitley,
Moderator
Sister May Little, Clerk

IN MEMORY OF SISTER CALLIE JOHNSON

At the request of the Brethren and Sisters of Hannah's Creek Church, we attempt to write this tribute to the memory of Sister Callie Johnson who was born May 15, 1892 and departed this life February 17, 1967, making her stay on earth seventy-four years, and nine months. She left to mourn this great loss, her husband, Mr. Clarence Johnson, two daughters, three sons and a host of sad relatives and friends.

Sister Callie was received into the fellowship of Hannah's Creek Church on the third Sunday in July 1916 and was blessed to be a faithful, devoted member these fifty-one years. We feel that the church has lost a Dear Mother in Israel, but we believe our loss is her eternal gain. We believe she has entered into that final rest which remains for the people of God. She enjoyed singing the hymns of Zion and we miss her singing so much.

While in the hospital, all was done for her that the earthly doctors and nurses

could do for her comfort, but there is a time in life when man's help fails. She was blessed to bear her suffering with patience, realizing from whence her blessings came.

Funeral services were conducted at the Rose Chapel by Elder D. E. Parker, Elder T. Floyd Adams, Rev. Larry Parker and Rev. Allen Layman. Her body was laid to rest in Roselawn Cemetery in the presence of a host of relatives and friends, an attestation of the high esteem in which she was held.

Our deepest sympathy goes out to her dear, bereaved husband and all of her loved ones. May the Father of all of our mercies lead and guide them and reconcile them to His divine will and lead them in paths of righteousness for His Name Sake.

Be It Resolved: That a copy of this obituary be sent to the family, a copy sent to Zion's Landmark for publication, and a copy recorded on the church books.

Done by order of Hannah's Creek Church in conference, March 18, 1967.

Elder D. E. Parker,
Moderator
Sister Lillie P. Weaver,
Sister Leola Allen,
Committee

**IN MEMORY OF SISTER
MARTHA R. RIMMER**

It is with much sadness that we attempt to write a few words in memory of a dear Mother and Sister in Christ who passed from this life on April 2, 1967 in Person County Memorial Hospital, Roxboro, N. C.

She spoke very often of her love for her brethren and Sisters in the church and expressed her desire to meet with them as long as she was able. She joined Wheelers Church on the second Sunday in June 1939 and was baptized the following meeting by Elder T. F. Adams, her pastor.

She was born November 27, 1884 and lived in the Hurdle Mills community most of her life. She was married to the late Henry Rimmer March 9, 1904 and was blessed to rear eleven children, all of whom survive her. Namely: Mrs. Lucy Laws of Roanoke Rapids, Mrs. Hallie Watson of Oxford, Mrs. Ada Blalock of Roxboro, Mrs. Lois Bradsher of Mebane, Mrs. Reba Neathery of Durham, Mrs. Gertie Norris of the home, a step-daughter, Mrs. Eunice Walters of Yanceyville, Willie and Hasten Rimmer of Hurdle Mills, Marshal of Yanceyville, Dallas and Hassell Rimmer of Roxboro and one step-son, Arthur Rimmer of Roxboro.

For many years she had made her home with Sister Norris (Gertie) and her husband and they shall surely miss her as they had suffered many trials together which is a manifestation of His love to His Children. We are told, "If we suffer we shall also reign with Him, if we deny Him He will deny us; because those who deny Him are none of His." Surely we do not anticipate

an easy road in the Spirit, while in this sinful world. We believe the Heavenly Father has called her home to that peace and rest where none will ever wake to weep. Her departure has brought a vacancy with all of us that loved her, but we feel that our loss is her eternal gain.

Written by order of Wheelers Church in conference, April 8, 1967.

Sister Gertie R. Norris,
Brother Ruben Bowes,
Committee

IN MEMORY

Mrs. Missouri Brown Wilson was born October 6, 1901 and departed this life on January 10, 1967, being little more than sixty-five years old. She was married to Coy Wilson in the year 1927, who departed this life in 1932. She was left with two small children to provide for and she worked hard to do this and rear them. This was her heart's desire and she was quite successful for she sent them through high school, which was not easy to do when she had to supply food, clothing and all other necessities of life, and she was blessed to live and see them well married and doing well. The two sons-in-law respected her and treated her well.

She loved and enjoyed going to church, and she went sometimes when she was not able, yet her sense of unworthiness prevented her from asking for a home with the people whom she loved, but we all loved her. You could see that light in her countenance. Jesus said, "Ye shall know them by their fruits." Matt. 7:16.

Her suffering was great in her last days. I cannot wish her back in this world of suffering, sin and sorrow, but I do miss her sweet smiles and kind words. To know her was to love her, she wanted to be kind to everyone. She leaves two children to mourn her departure, Mrs. Curtis Austin, Jr., of the home and Carlton Wilson of Roxboro, N. C., five brothers, three sisters, four grandchildren and a host of friends.

The funeral was conducted at the home, by Elder A. B. Barham and Elder L. P. Martin. She was laid to rest in the family cemetery in the presence of a large crowd of loved ones and friends, who mourn her departure, but I feel our loss is her gain.

Written by one who loved her as a sister:

A cousin,
Mrs. Ann Ashley

OBITUARY

It is the mind of the Tarboro Primitive Baptist Church that I attempt to write in memory of our Dear Brother W. M. Grimmer, who departed from this world March 23, 1967.

Brother Grimmer was born June 24, 1884, making his stay on earth eighty-two years. He was blessed to come to Tarboro Church, November 30, 1946. He was a faithful member until his affliction came, and he was unable to attend. He was always

glad to have his brethren and friends visit him. He was a believer of salvation by grace and he loved to tell of the blessings God had bestowed upon him.

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. Rev. 14:13.

Therefore, be it resolved that three copies of this writing be made — one for the church record, one for the family and one to be published in Zion's Landmark.

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

Elder D. B. Stokes, Mod.
John H. Coker, Clerk

IN MEMORY OF

SISTER MINNIE SIMPKINS

Sister Minnie Simpkins was born December 5, 1873. She was married to William Alonza Simpkins, November 13, 1892. To this union were born seven children. Only two survive to mourn her departure from this life—Mrs. Hallie S. Siddell and Mrs. Mildred S. Garner; one sister, one brother, several grandchildren and several great-grandchildren also survive. She united with the Primitive Baptist Church in Raleigh, N. C. soon after her marriage.

It was our pleasure and privilege to be closely associated with this dear Sister for many years. We will ever cherish her memory as near and dear to us.

While we the grieved at our loss, we feel our loss is her eternal gain. It being the will of our Heavenly Father, she departed this life April 25, 1966.

Be It Resolved:

First, that we extend our love and sympathy to the bereaved family, trusting that the God of all grace, may comfort and sustain them in every trial.

Second, that we bow in humble submission to our Heavenly Father who doeth all things well.

Third, that a copy of this obituary be sent to the bereaved family, a copy recorded in the church book and a copy sent to Zion's Landmark for publication.

Sister Alene W. Perry
Sister Ora Smith, Committee
Brother J. M. Raper

BLUE RIDGE ASSOCIATION

The 1937 session of the Blue Ridge Association will be held with Goblintown Church, Patrick County, Virginia, just off of Highway 57, beginning Friday, before the third Sunday in July and the two days following.

Those coming from the east and south, come to Bassett, Virginia, on Highway 57 and continue west about 8 miles to a marker leading to the Association.

Those coming from the north and the west, come on Highway 8 between Floyd and Stuart, turn on the Fairy Stone Park

Road on number 57, go about 6 miles to a marker leading to the Association.

We invite all our brethren, sisters and friends to be with us.

Noel Tilley
Route 1
Fieldale, Virginia 24089

LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Mt. Lebanon Church, beginning Saturday before the Fifth Sunday in July, 1967. Elder L. P. Martin was chosen to preach the introductory sermon, Eider Charlie Thomas, his alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

NOTICE

Lloyd's Hymn Books, each \$3.10 postpaid, ½ dozen \$18.60 postpaid. 1 Dozen \$36.60, Postpaid.

Order From:
Elder J. B. Williams
225 Braswell Street
Rocky Mount, N. C.
27801

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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JUNE 15, 1967

NO. 15

THE SONG OF SOLOMON
CHAPTER 4

Thy neck is like the tower of David, builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

Thy two breasts are like two young roes that are twins, which feed among the lilies.

Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

Thou art all fair, my love; there is no spot in thee.

Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

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!

Thy lips, O my spouse, drop as the honeycomb; honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

A garden inclosed is my sister, my spouse: a spring shut up, a fountain sealed.

Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard.

Spikenard with saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

A fountain of gardens, a well of living waters, and streams from Lebanon.

EDITOR

ELDER T. FLOYD ADAMS WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

CRY UNTO THE LORD

My dear Brother
and Sister Johnson:

Dear Sister, I should have tried to write you long ago; your letter has been before me and my thoughts and desire has been to write, but surely I have been unable to write one thing. The flesh has, it seemed, held the upper hand, and I have been full of complaints and arguments rather than His spiritual submission to all things.

Brother Johnson, your letter came today and I have felt that I must at least try to write you two ones. Your expression, near the end of your letter: "Why seek ye the living among the dead?" and the picture you gave of yourself going to the tombs and receiving this message—has sort of stuck in my mind and lingers with me. Dear Ones, let us look at the smaller things and seek His Hand in the matter. There is often for us a big comfort and a big blessing and a big message in what we might tend to call a small thing. Jesus never came in a great show, but in meekness and in humility, but in power and sovereignty just the same. Found in Luke 24. "Upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared." What did they find? They found the stone rolled away; the body of Jesus gone; the sep-

ulchre empty, or the two angels there. They were afraid, and bowed down their faces to the ground. The angels spake unto them: "Why seek ye the living among the dead?" The sepulchre is the place that holds the dead; it is the place where the dead rest. But can the place of death hold that which is Living? Can the grave hold the Spirit? the soul that is alive? Oh, but our Savior rose conqueror over death, hell and the grave!

Mary, you will recall, is the one that was possessed with seven devils. Seven is the number of completeness; Mary was completely possessed with the evil spirit, and had no thought but of this evil life and the things of this world. She was made to see her condition and made to cry unto the Lord, and He cast our seven devils, which is to say that He cast them all out from her, paid every debt against her and left her spiritually free, praising Him and seeking Him and learning of Him. Now Mary and the other disciples, had walked with Jesus, talked with Him, and sat close with Him and learned of Him. They had not the Holy Ghost, but had had Jesus personally with them to guide them, teach them and show them the way. Now, Jesus had been crucified; He had been condemned by the Jews and taken before the Roman rulers, who would have released Him, but for their demands.

He was sentenced by man, He was nailed upon the cross, He died, His body was taken and laid in the tomb placed toward the place. All of this was seen by Mary. There was weeping; the very earth shook, there was darkness upon the face of the earth; there was much natural fear in the hearts of all. There was no doubt in the mind of Mary but that her Jesus was dead; that her hope of Him setting up the kingdom again was blasted. They had learned of Him. He was their Master, but now they were perplexed and disturbed and knew not what to think or to do. Peter said, I go a fishing! Peter was fishing when the Lord came and found him the first time, and called to him, "Follow Me!" Now, Peter was so confused and knew not what to do or to think, so he knew nothing to do but to return to his old walk of life—"I go fishing!" Other disciples said, I go with Thee! but there was one who, on this occasion, could not go. There was some power (love) that held Mary at the Tomb and compelled her to remain and to cry and to seek at the sepulchre. Others ran away, but Mary had loved her Master, her Jesus, as she had known Him in the world. He had cast out seven devils, and had given her, her very life; she had sat at His feet, she had heard His voice, she had loved Him with all of her heart. She knew that He was crucified, but she just had to love the lifeless body—for that now was all that she had—or at least all that she thought she had!

So she came to the sepulchre early in the morning on the first

day of the week while it was yet dark. There is an earnest seeking expressed here. "Early" has a meaning of surely and without fail. David said, "Early will I seek Thee." And it was the first day of the week; there was no waiting, no hesitating, but an earnest going-forth. It was yet dark; the day had not yet broken. I feel there is a spiritual thought here as well as a natural one. Darkness hovered over Mary spiritually; she could not understand; she could not see her way; she was walking in spiritual darkness. BUT — her steps were directed and set and sure! She could not leave that place where His body had last lain. He was not there, but Mary could trace to that spot and no further. There she fell down, and with all the fervency in her heart and soul, she poured out her soul in cries and prayer for Him. "—the disciples went away again unto their own home. But MARY STOOD WITHOUT AT THE SEPULCHRE WEeping: AND AS SHE WEPT, SHE STOOPED DOWN AND LOOKED INTO THE SEPULCHRE," Surely the Spirit held Mary at the spot. Mary stood "without" at the sepulchre; that is, she stood outside of it, but at or near the place where His body has lain. In the first place she "stood"; to stand signifies a state of readiness and of waiting for orders; it signifies a position of no rest or reclining or ease; Mary stood! Now, the sepulchre is a place where the dead remain; it is a place of the dead. Mary stood "outside" of that place of death, and yet she was

facing that place of death. She was facing the Tomb. Also, Mary stood weeping! Mary stood fervently crying for that which she felt she had lost, and which she knew to be her only way of life and salvation. No words of this language could express the anxiety in her heart: she could but cry and groan and sigh and plead for mercy and for her very life itself! And "as she wept, she stooped down—". Dear Brother, there is a bending of the knees and a bowing of the face even to the ground before the trembling ones can ever come to see their Savior! Yes, Mary had to stoop when she sought her Lord and Master. And finally, Mary had to look into the sepulchre. Have we ever come to the place that we had to stoop and look into the very face of death itself? Have we been brought to the door of the sepulchre—the door of death? Have we been brought so low? Jesus went that low and lower. Shall we follow Him? If we ever have hopes of following Him into the Eternal hereafter, we most assuredly must follow Him as He walked upon the earth in meekness and lowliness in spirit. "But Mary"—yes, the others did differently; the others did their own way. "But Mary" was compelled to do just exactly as she did. The very Spirit of the Lord held Mary there, and made her to seek and to weep and to persevere. But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre. The words "and looked" are italicized, which means they have been added by man to

make the meaning clear. But let us read the Scripture without those words: "and as she wept, she stooped down into the sepulchre".

Ah, dear ones, Mary entered into death itself here in her sufferings, and her groanings and her cryings for her life with her Savior! Have we entered into the sufferings of our Savior here on earth? Have we come to know His salvation, by communing with His sufferings, and following in His footsteps upon earth?

When Mary stooped down — into the sepulchre, she saw two angels; who asked: "Woman, why weepest thou?" Now, may we ask what was the purpose of this question? Did not the angels know whom Mary sought, and did they ask for information? Oh no, they asked to make Mary admit her lost and undone condition and her helplessness and to pour out her soul in prayer. It was at this time that the angels told Mary, or asked her, "Why seek ye the living among the dead?" This answer blasted Mary's last hope. Even the angels had told her that He would not be found there. Mary had spent her every effort; she had stood; she had stood without, but at the sepulchre; she had wept; she had stooped; she had looked into the sepulchre; she had heard the angels tell her that He was not to be found there. Thus in despair, her last hope blasted, she was forced to turn away, as it were, to die as everlasting death. Words cannot express the grief that was now in Mary's soul. She turned herself away from the Tomb—and Jesus was standing before her!

“Woman, why weepest thou? Who seeketh thou?” Mary did not stop to answer His questions. She could not even think of anything but the loss of her Master. Mary could not think who it might be that stood before her; she could not see, for her very eyes were dim with tears. Mary only proceeded to beg of Him, whom she supposed to be the gardener, for the lifeless body of Jesus. Poor Mary. Would the gardener know where His body might have been taken? Would a gardener have been one to have moved His body? And even so, what could poor Mary do with His lifeless body? Ah! but Mary was grasping at even straws, as a dying man would grasp for something to hold onto!

When Mary had begged for this, she had begged for all; she had said that she was undone indeed; she had answered as Jacob had to, that she was helpless in herself, and that she had no strength or ability in herself that she deserved absolutely nothing by merit of hers but was only pleading for mercy for her life itself. Mary was here pleading at the very feet of Jesus, and knew it not. This was enough. Mary had proven her love and her faith and her necessity for having her Savior.

When she turned from the sepulchre, Jesus was standing before her. Think of that. Oh what a beautiful picture is before us here! Mary was facing the sepulchre; the place of death. Jesus was not there; Jesus was in the garden, the place of the living; Jesus was in that garden all the time that Mary was seeking; Jesus was right

beside Mary, who had her back to Him. When she turned, Jesus was before her. Now, she was facing Jesus; now, her pleading was at His feet; Now she pours out her soul to His face: Now He speaks to her and reveals Himself among the Living! Mary was seeking a lifeless body—she found a Living Savior.

Mary, finding a Living Savior, leaped for joy and must have thrown herself forward to grasp His very feet and to hold onto Him with every ounce of strength in her body—never again to let Him go! But No — Mary was restrained! “Touch me not—but go to My brethren” and testify of Me—what great things you have seen! As much as to say, Mary, until this day, you have walked with me physically, learned of me by word of mouth, sat with me and heard my teachings; walked, as it were, by sight. Now, you must walk separately from me, and walk by Spirit, not by sight; you must walk by faith, ever trusting and testifying of Me. Go to my brethren and tell them; you Mary, have been blessed indeed; walked by faith in that blessing, ever testifying of Me, and seeking your all in Me.

Dear Ones, let us praise God, and seek our all in Him, for the supreme blessing that He has bestowed upon us—that blessed hope of Life Eternal. Praise Him for speaking to you, as you walked up the path leading to the tombs of our dearly loved ones who have been taken on before us. May you dear ones, consider Mary and be given courage to persevere

and to be found faithful to the end. Yes, the tomb cannot hold Life, and what we find at the tomb is only that which we loved in the flesh — but there Life has departed that tomb—indeed it never entered there. May you find courage to faithfully testify of His blessings—Life—Salvation!

Dear Brother, I feel that you know something of the cries and groans of Mary — weeping Mary. I think that she walked the path that you dear ones are now trying to walk—and will walk in His strength. I hope that you may be given to find comfort in a dear Sister Mary, that has gone before us, and has left her testimony on record for our comfort and edification.

May the Grace of God, which held Mary from turning away from the Tomb to go “to their own home,” and cause her to persevere and to seek and to weep and to stoop down and to look, and finally to turn about face to find Him, Who was standing there all the time to watch over and keep her safe. May that Grace be graciously bestowed upon you all, to keep you and guide you all the way that you may be called upon to travel during the further journey of this life, and hand you down in peace with Him in death, which is but Life Eternal.

I know that you all are grieved over the sickness of dear Brother Nash and are hoping and praying that it pleases the Lord to raise him again to stand before the brethren there. I feel that my cries have gone out for the restoring of his health, that he may

again come before the churches declaring boldly the glorious truth of our Lord and Savior, and giving to Him all the honor and praise and glory forever and ever.

Yours in hope of His care,
A. D. Alston
6 November 1951

LOVE ONE ANOTHER

Dear Brother and Sister Adams,
Enclosed is a check for another year's subscription for Zion's Landmark. You may use the remainder as you see fit. Many times have my thoughts been of you, and I often think I will sit down and write to you and Sister Adams, but I always feel that I am not qualified to write of anything of very much importance, other than to state how much our brethren and sisters appreciated the visits you and those of your brethren and sisters who came with you, made to our Association and homes. If we know our hearts we love you all very much with the love only God is able to endow us with for one another.

These words came to my mind today, while working at the plant: “Ye yourselves are taught of God to love one another.” But the scripture reads thus in John, “And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment.” I John 3:23. Under this Almighty Divine guidance, it cannot be otherwise. This is my experience from the very beginning. It is love that quickens the dead alien sinner. (Now I am sure that I am not about to write something which is new, but something that

is old with all quickened sinners.) This is as near as I have been enabled to understand why God made the choice of Adam's posterity, also to find it recorded in the written testimony. We read in Deuteronomy when the Lord was speaking to the Israelites in reference to the heathern nations, He said, "When the Lord, thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them: neither shalt thou make marriages with them; thy daughters thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following Me, that they may serve other gods: so will the anger be kindled against you, and destroy thee suddenly. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thy art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not see His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers—" Deut. 7:2-8.

I trust that I was favored to see this people of His choice several years ago, the second Sunday in December 1937. Before this, I was helping my dear father-in-law butcher some hogs on Thanksgiving Day in the same fall and this

poor sinner was suddenly condemned before God. It seemed to come over me suddenly. I was one of the worst creatures of His creation. My life which I had been living and enjoying to the very utmost, became to me to be the most vile and sinful I had ever beheld. I was given to see that I was a dying man, and Oh what a death this is! to die to the pleasures which I had been enjoying so much, up to this time. (Here, I might say, is where the law entered that the offense might abound. See Rom. 5:20. Do you understand this means that the offense abounded unto death? I understand it this way according to my experience.) How, here is the place and time I began to try to do something about this thing for until this time, I had not had any interest in anybody's religion.

I now began to try to make peace with God through my own works, the so-called good works, and found my efforts to be as filthy rags. I tried to continue my wayward life and even tried another party or two, as I was very popular with the folks who love music, dancing, etc. I went to two more parties if I remember correctly, but I sat all through it, for I could not enjoy a single minute of it, I felt to be a dying man. It was death to me, rather than the life as it had been to me, for the past twelve years. I tried one more party a little later, and tried to indulge liberally in all the vices that went with it, but during the time, I felt a voice inside me saying, "This is no place for you." Oh, what a miserable condition came over me!

In the meantime my dear preci-

ous father-in-law and mother-in-law had asked me to take them to a church service in another county adjacent to the county where we live and wife and I, leaving the last party I ever attended, went to my father-in-law's home and arrived sometime after midnight Saturday, this being the Sunday I had promised to take them to the church service. I know I could not have slept over three hours at the most when mother-in-law called for me to arise for breakfast. My feet hit the floor as though I had slept all night, for I wanted to go with them and to take them as I had promised.

We arrived at the place where the service was to be held in a school building, on time. I was standing a short distance from two or three of the brethren who were arranging the order of the service since there were several ministers present for the service, and suddenly, I felt a love for this people I had never felt for any other people on earth—a love indescribable and a speaking inside my bosom, saying, This is the church of the Living God. (In substance, I mean) I saw them to be the elect of God and I had thought all the time when election was mentioned by the world, it was applied to the Jews only. This I had believed before this, but I feel I was showed differently here and that His elect is among the Gentiles also. ("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?" (See S.S. 8:8) Here He shewed me "The bride, the Lamb's wife." Rev. 21:9. Oh how great a light she has and Dear Ones, I must say we have to be

carried away in the Spirit to that great and high mountain where John was carried, to see this Bride, the Lamb's wife. It takes the same power to show her to God's people today as it did at that time and they have to be lifted up on that Great, High and lofty mountain where John was carried to see this Bride, the Lamb's wife. It takes the same power to show her to God's people today as it did at that time and they have to be lifted upon that Great and High mountain of his Holiness.

Dear Ones, in this experience it seemed but a moment that I acknowledged that God is Holy, that God is just. If he saves every soul in this world and condemns me, He is a Just God. What would be wrong with this? If I am condemned to die, what God does apart from administering His justice, is none of my concern and this is the way I was made to feel at this time. I have not been in this particularly hand and lifted up way, but one time, that I can remember, since. It may never be again in this life, but if not all is well anyway. God is just. God is merciful to poor dying sinners. When in this state and condition, we can acknowledge with John and all others of like experiences, because they all are comforted with the same great cloud of witness or evidence of eternal life.

The bride, the Lamb's wife has to be let down from heaven before we are enabled to see her. No wonder I had never seen the church before, because she is revealed from heaven to those of like precious faith, and Her king is in her, Christ Jesus the Lord.

After this experience I went on into the little schoolhouse and seated myself. When it was time for services to begin, I was favored of the Blessed Redeemer to hear the wonderful word of God preached, that good news which comes down from heaven is always brought to us by the angel, as it was then. The dear servant who took his text from the beginning of the book of Genesis told me in substance, about everything that I had been trying to do and spoiled my goods and oh, I did take it joyfully as is said in Hebrews, "For ye had compassion on me in my bonds and took joyfully the spoiling of your goods, knowing in yourselves, ye have in heaven a better and an enduring substance." This was the first time I had heard the gospel of the Son of God. It was sent to me it seemed, at least I felt to receive it that way. Now, I must say in my concluding remarks, I believe His love is that which quickens poor sinners, Paul said: "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 saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus." Eph. 2:4-7.

We suffered the loss of our dear Elder John A. Martain, March fifth, my wife's father. He suffered afflictions for the past six years. We miss him very much and cannot seem to accept this passing as a reality. He was such a dear Father in Christ to us, and

was received in his ministerial service wholeheartedly, wherever he went. We were very close as brethren. He was always so kind to me all the days of our acquaintance, it being about thirty-five years.

We will want you to print his obituary sometime later if you will.

Yours in hope,
(Elder) Ernest Branch
R. F. D. # 2
Marion, Va. 24354

A HOPE I HAVE

Dear Elder Adams,

In my feeble way, I will try to write my reason for the hope I have in the Lord Jesus Christ. I feel that the Lord has blessed me all the days of my life as sinful as I am. Although I have not lived on flowery beds of ease, I have still been blessed with a wonderful husband and father to my four dear children. When I was a small girl, I used to worry about the end of time and I would try to pray and would dream of the end and always the fire would burn right on over me and not burn me.

I married in the year 1931 and before my second little girl was born, I dreamed of seeing a big book in the east under the sunrise and with a handshake under it. I did not think too much about it until after she was born and it seemed that there were more thunderstorms and lightning that spring than I ever saw in a spring before and I feared that it would surely strike me and I would go to torment. I do believe I went down to the bottomless pit of hell for I felt my flesh burn. I was

in so much trouble I could not sleep. I would try to pray, but I could not pray.

I dreamed one night that I saw a pretty woman dressed in pure white and she was sitting down with a big book and little children were all around her feet and when I walked up she had already written my husband's name in gold letters and was writing mine. After that I went to church and had a great desire to offer to the church at Pleasant Grove. Elder Alvis Stanfield was the pastor and the first sermon I ever heard, he preached it from a scripture in Isaiah. After I had this dream, I never worried over dying again until after my last baby was born and I had to have a serious operation. I was in Reidsville Hospital and had been prepared for the operation that was to take place the next morning, but I felt so fearful to take it, that I started to slip out and leave the hospital, when the Lord spoke to me so plainly that it rang from one end of the hall to the other. He said to me: "Fear not, I am with you always." That calmed me and caused me to feel very confident because I felt like the Lord really was with me. I went to the operating room and was not the least bit disturbed. My operation was supposed to have been a serious one, but I went through the operation very satisfactorily and improved rapidly. My doctor could not understand why I made such progress, but my sister-in-law told him that I had no fear of it.

Brother Adams, I cannot understand why I cannot live more like I want to live, and I do not know why I am not a member of the Primitive Baptist Church as badly as I want to be, but it seems that I cannot ask a home with them. A nephew asked me one night if I was waiting to be dragged in and I cried all night long, it hurt me so badly. I have worried so much over the disturbances that have arisen among our people because I love them all. But all that is out of my hands, but I would be oh! so glad, to fellowship all of them, if they could fellowship me, as big a sinner as I feel to be, but I hope I am waiting for His will to be done.

I desire the prayers of each and everyone of all of you. Please pray that my baby or youngest son will live to get back from Korea to us and to his dear wife, who is living with my husband and me.

I am not seriously worried about him for I do firmly believe that he has a sweet hope in Christ. He has left good evidence back here and he is a long, long way from us, but he said he felt the presence of God over there. Please pray for him and not him only, but for all the boys in service. Please send a copy of the Landmark with my experience in it to my son.

His address: Pvt. Harold G. Smith, RA 14972293, 25th Transportation Center (MC), APO San Francisco, Cal. 96358.

Yours in hope,
Mrs. Rena Cobb Smith

AN INTERPRETATION OF JOB

Dear Brother and Sister Adams
and Brother Mewborn,

It was so delightful to hear the voices of you two Brethren over the phone. For a few days my mind was all aglow with thought and anticipation about writing you. As usual, the ardor has subsided and my mind seems a blank.

Finding there was only one copy or chapter of the manuscript on the book of Job in my possession, I made three others; desiring to send one to Brother Britt, and one to another friend.

First, I did not mean to insinuate while talking to you, that you meant to deliberately oppose me or disagree with me. Far from it. On the contrary, I do sincerely appreciate the consideration, you have given the manuscript and one so undeserving as I feel to be. I had no thought of your trying to oppose me.

I have heard Job talked about and preached about many times, but very seldom to my own comfort and satisfaction. I realize that to preach on or write on a subject in error, is but to misrepresent it, which is not a desirable thing to do. My idea of Job and what is taught in the book of Job are so different to most interpretations I have heard; but to me it seems the only logical exposition of it. If I am wrong, I desire that the Lord suppress my desire to tell it, but if I am right, which to me seems evident, I am deeply impressed, that it is my duty to tell it to others.

You asked if in talking to others, I had found disagreement on Eli-

jah. I have found disagreement at times, on about all I believe about Job. Since passing out a few copies of the manuscript, it has been the same. But when talking to you a few days past I had not at that time had a disagreement on the part of Elijah. Since then I have heard from Brother and Sister Jefferson, that they do not agree with some of it. I perhaps misunderstood you, that they had only heard of disagreement on Elijah. I was however, "A skeptic" about that at the time you told me. Knowing as I did, they were the only ones on the west coast who had had access to a copy of it. I therefore thought it was they who differed. So true.

After the two articles were published in the Landmark; Sister Jefferson wrote me, approving them, in glowing terms, hoping more would follow. I, not knowing whether or not more would be published, answered, offering to send a copy of it for their inspection, if it were desired. Saturday I received the copy I had sent them which they returned, stating that they did not fully agree with all of it; which I do not object to. It is indeed their privilege to believe what they understand the Bible to teach.

Jesus told His disciples: "Watch and pray that ye enter not into temptation—" I may watch too closely, but also I desire to be watched and when I err, I want to be told of it. If I can prove by scripture that I am wrong, I desire to admit it and to be thankful to have been corrected.

I know that my ideas, so differ-

ent to former explanations of it; are a revolution of thought and will meet with opposition from those whose minds are made up, but if it is right; all is well. I have talked with people who agree with it; but I know it will meet with some opposition, having left the traditional path. However, I hope those who disagree, will still be my friends and well wishers for I am strictly conscientious in presenting what I believe is true according to the scriptures and am willing that others do likewise.

Before I wrote it, I talked with Elder W. D. Griffin once, he sternly opposed my views concerning Elihu, declaring most emphatically that Elihu represented the gospel ministry. That idea is taboo with me. Elder Hendricks of Alabama too, opposed my ideas of Elihu, saying that Elihu was a type of Christ, Himself. With all Elihu's false statements; I could positively not agree with him. I think that idea is altogether wrong. Elder E. J. Lambert read the manuscript, he neither agreed nor disagreed, but merely said, it deserved the honest consideration of every Old Baptist Preacher. I sent copies to Elders D. V. Spangler and Winfrey. Neither felt to reply. I imagine they never read it. Brother Britt thought the first four messengers told the truth and that Job lost everything that he had; which could not be true as I see it. As stated in the manuscript, there was more owned than just a few stock. One would not be rich, as was said of Job, owning only a few animals.

Elder Simpson, I think, endorses

it, perhaps completely; as he offered to pay half the cost of publication; if I would only have it published. As yet, it is not in language that suits me. If I live long enough, perhaps sometime, I will have it printed. The composition is not satisfactory to either my husband or me. I hope to remodel it soon, then perhaps I will consider having it published.

Because of the wording, I am not sending you the entire manuscript. Just chapter one that I desire you to read again since I have worked it over. When I have done it, I will send a copy to you, if you so desire, till that time I prefer not to publish it. I shall try soon to rewrite it, the Lord willing.

It was indeed pleasing to hear the voices of Brother Mewborn and you. I do appreciate your interest; though it makes me feel so little to be so highly favored by you. I am indeed a very common-place person; and perhaps if we were physically able to visit North Carolina, it would be cruel to disillusion you with an interview, with my personality and appearance.

Age has rendered my mind somewhat unretentive, and I am so prone to use superfluous words to express my meaning, trying to make what I want to say clear, and too, I repeat more than I like. I shall try to eliminate some of it in the copy I plan to make, the Lord willing and being my strength.

In a blessed hope, I am
Most gratefully yours,
Nancye Johnston McDaniel

Vandervoort, Arkansas

The manuscript will follow in subsequent issues of Zion's Landmark.—Ed.

AN OLD BAPTIST HOME

Dear Brother and Sister McDaniel,

It has been sometime since we heard from you and we do hope you are both feeling much better by this time. Now that spring is here, we should all feel a little better. You spoke of your age as seventy-seven, my husband was that age last October. He complains of arthritis in his back, but he keeps going. In fact, we have been on the go quite a lot since last I wrote you and also I have been sewing so I just put off my letter writing.

Over the third Sunday in February we were at Brother and Sister Jim Bell's home in Nex Mexico. Elder and Sister Landers were there as well as two of Brother Jim's sisters, so we had a very nice visit and some preaching, too. They have a wonderful Old Baptist Home and we were made to feel at home. We have had some good meetings in California, too. One brother was received into the fellowship of the church and was baptized at our last meeting in Bakersfield. We have hopes that he has a call to preach, but of course, the true test is when he preaches.

I am returning your manuscript as I understood you wanted it back. Although we could not agree with everything expressed, we enjoyed it and it sent us searching the Scriptures and gave us food for thought. Thank you very much for

your trouble to send it.

We are leaving Saturday for our meeting in Los Angeles-Compton. We may stay in the home of Brother Tom Simpson and wife this time.

May God be with you and strengthen you for each trial and give you reconciling grace which we all feel that we are so much in need of.

Your little brother
and sister in hope,
(Elder) T. R. and
Grace Jefferson

HIS LOVE

By God's great love this world
was made,
And all there is therein,
Christ shed His blood on Calvary's
cross

To save His bride from sin.

His love and mercy is so great,
His bride is blessed to see
That all her sins were charged to
Christ,
He died to set her free.

His love and mercy is so strong
It conquers every power,
He never will forsake His bride,
He is with her every hour.

She is the bride of all brides,
She is made to weep and mourn,
She has an everlasting life
And died before she was born.

(Elder) C. R. Rakes

MEMORIAL

In memory of my father and mother,
John A. Creech, born Dec. 10, 1851, died
July 15, 1908, and Nancy Thompson Creech,
born Feb. 22, 1954, died Oct. 22, 1903. They
were true parents, and were faithful mem-
bers of Old Union Church, Brogden, John-
ston County, N. C.

Raymond W. Britt,
RFD 3
Selma, N. C.

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C. 27592

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Vol. C

No. 15

Second Class Postage Paid at
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Wilson, N. C. 27893 June 15, 1967

VIEWS ON MATTHEW 18:6

Dear Brother Adams:

I do not know where it is found, but there is a scripture that implies that you better have a millstone around your neck and be cast into the depth of the sea than to offend one of God's little ones. I do not know whether this is the correct quotation of the scripture or not, but I would like to have your views on this in the Landmark, if you feel to give them.

An unworthy sister if one
at all,
Bertie Belton
855 Virginia Street Ext.
Mt. Airy, N. C. 27030

The scripture to which our sister has reference, is recorded in Matt. 18:6 and reads as follows: "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged around his neck, and he were cast into the sea." Similar words are recorded in

Mark 9:42. In substance the same can be found in Luke 17:2.

These are the words of Jesus Christ, of whom it is said, "Never man spake like this man." Jno. 7:46. Jesus said, "The words that I speak unto you, they are Spirit and they are life." Jno. 6:63. Beginning with the first verse of the 18th chapter of Matthew are these words: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? Mark 9:33 says: "And He came to Capernaum; and being in the house, He asked them, What was it that ye disputed among yourselves by the way?" Luke apparently takes no notice of any question put by any of them, but Christ knew the thoughts in their hearts and in order to rebuke them, He, Jesus, called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:2, 3.

This was no doubt a sharp rebuke to his disciples, for evidently each of them desired that Jesus say that he was the greatest in the kingdom. Men in nature are often prone to think more highly of themselves than others think of them. By the disputing of His disciples among themselves as to who was the greatest in the kingdom of heaven, is proof that the subjects of His grace are not immune of vanity, conceit and self - esteem and even though they are children of God, they are still imbibed with the faults of the old, fleshy man and often manifest the principles

of the flesh. This is wherein we have a warring within our members — the flesh against the Spirit, which gives us much trouble. Paul said, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly that he ought to think: but to think soberly, according as God hath dealt to every man the measure of faith." Rom. 12:3. If we think highly of ourselves and think we are something we are deceived. This is verified by the apostle, who said, "For if a man think himself to be something, when he is nothing, he deceiveth himself." Gal. 6:3.

It is evident that the disciples of Jesus had not been converted, when He first spake to them. Jesus said, "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." What is a clearer and more effective example of humility than a helpless little child? It is dependent upon his parents or others for food, drink and clothing as well as all other necessities of life. Those who have the Spirit of God in their hearts are humble and seek no preeminence over their brethren. They are no trouble breeders. Pride and boasting is excluded from those whom God has converted. If one has seen himself the sinner that he is in the flesh and has known the loving hand of God in the pardon and forgiveness of this great mountain of sin, he is an humble, peace-loving child of grace. Such become beautiful and glorious. The Prophet Isaiah said: "In that day shall the branch of the Lord be beautiful

and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called Holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of judgment and by the Spirit of burning. Isa. 4:2-4. Such are brought to say: "If I am one of the chosen vessels of God's mercy, I am the least of all."

Jesus said: "Whoso shall receive one such little child in My name receiveth Me." Matt. 18:5.

Beginning with Matthew 18:6, Jesus said, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." The sum and substance of this is, it is better for a man to endure the severest temporal punishment that men can inflict than to offend or mistreat one of His little ones who believe and love the doctrine of God our Savior. The sin is so heinous and the hurt so proportionately great that he had better undergo the severest punishment that could be administered which would only kill the body, than offend one of these little ones. Jesus said, "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell. Matt. 10:28.

T. F. Adams

HAS YOUR SUBSCRIPTION EXPIRED?

Has your subscription expired?

Please check your expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us pay our monthly printing expenses.

Editor

ANGIER UNION

The Angier Union will meet the fifth Sunday and Saturday before in July, 1967, with the Church at Sandy Grove, Johnston County, N. C. Sandy Grove Meeting House is about three miles East of Angier, N. C., on Highway 210.

We invite all ministerial brethren of our faith and order together with the brethren, sisters and friends who have a mind to come.

Services will commence, the Lord willing at 11:00 A.M. D.S.T.

E. T. Jones, Union Clerk

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with Tabor City Church on Saturday and fifth Sunday in July, 1967.

Services will begin on Saturday at 11:00 a.m. and Sunday at 10:30 a.m. Church building is located in Columbus County, North Carolina, on Eastern side of Tabor City, N. C., Highway 701.

We invite our ministering brethren, brethren, sisters and friends to visit us.

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Goldsboro, Wayne County, N. C., the fifth Saturday and Sunday in July, 1967. The church is located about one half mile from the By-pass which leads around Goldsboro which is Hwy. 117. If traveling south on the 117 By-pass, turn right on the first road after you are on the By-pass. The church is about ½ mile on this road and on your left.

The introductory sermon is to be preached by Elder J. B. Williams, Elder Paul Lamm, his alternate. We wish to invite our brethren, sisters and friends and a special invitation to our ministering brethren.

J. B. Williams
225 Braswell St.,
Rocky Mount, N. C.

WHITE OAK UNION

The White Oak Union is appointed to be held with the Church at Ruhama, the Lord willing, the Fifth Saturday and Sunday in July, 1967.

The Ruhama Church is located in Morehead City, N. C., on the main street or old U. S. 70 which leads through the town.

Elder Horace Bryan was chosen to preach the introductory sermon. All lovers of the truth are cordially invited, and a special invitation is given to our ministering brethren.

H. A. Young,
Union Clerk

BLACK RIVER UNION

The Black River Union will be held, the Lord willing, with Harnett Church, Sampson County, N. C., the fifth Saturday and Sunday in July, 1967. The church is located between Dunn and Clinton; Take Hwy. 421 to Hwy. 242 intersection. Turn South on 242 for two miles, and church is on the right.

We invite our brethren, sisters and friends to come and be with us, especially the ministering brethren.

Alonzo Barefoot, Clerk

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

NOTICE

Lloyd's Hymn Books, each \$3.10 postpaid, ½ dozen \$18.60 postpaid. 1 Dozen \$36.60, Postpaid.

Order From:
Elder J. B. Williams
225 Braswell Street
Rocky Mount, N. C.
27801

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

260.7
Z81

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

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VOL. C

JULY 1, 1967

NO. 16

THE SONG OF SOLOMON
CHAPTER 4

Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

CHAPTER 5

I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey: I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.

I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

My beloved put in his hand by the hole of the door, and my bowels were moved for him.

I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock.

I opened to my beloved: but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

I charge you, O daughters of Jerusalem, if ye find my beloved, that we tell him, that I am sick of love.

EDITOR

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AS DYING AND BEHOLD WE LIVE

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

Oft has my soul been refreshed, and rejoiced for the consolation, while communing with my friends in the Lord. Satan knows it, too, right well; therefore he prevents and harasses me as much as he can, insomuch that sometimes in distraction I think I will never try to write on spiritual things again. A few days ago a poor woman in tears took hold of my hand and blessed God that sometime since she read one of my letters in the "Standard" and said if those were the feelings of a Christian, she hoped and believed she was a Christian also. This broke my hard sorrowful heart, and encouraged me to withdraw my hasty conclusion and leave the event with the Lord. Thus I had another proof that the Lord was not confined to men of talent or great abilities, or great light or learning, when he is graciously pleased to comfort His people or to accomplish His all-wise designs. No, bless His dear holy Name, He does and will work by the most unlikely instruments, that it may be the more evident from whence the power comes; that proud pompous man may be humbled, and that the Lord may re-

serve to Himself all the glory. Who would have thought that clay would have been a means, in God's hand, of restoring sight to the blind? Who could have thought that a few poor illiterate fishermen were intended by God of grace and glory to be the anciently predicted and blessed apostles of the Lamb? Who could have thought that the family of the living God, His chosen, His redeemed, His beloved ones, were to be the poor, the despised, the afflicted of this world, and but very few indeed of the rich and wise and noble were to be found amongst that highly-favoured number, had not the scriptures made it known? Who could have thought that a persecuting Saul was designed to be Paul the beloved Apostle? Who could have thought, when my dear father and mother saw me, their beloved first-born, lying in convulsions for nearly a fortnight, upwards of fifty years ago, that I should be spared so long to see such wonders and feel such heavenly blessedness and be made manifest a vessel of mercy before many witnesses? But time and almighty grace have proved it true. O my dear friends, my heart now bleeds and sings with love and praise to the God of my life and salvation for His mercies, and melts in holy wonder at His dear sacred feet; and would He but give me power and grace sufficient, I do feel that

I would gladly spend and be spent for Him, who bled and groaned and died for me — for me! Ye angels, ye reeemed in glory, Thou Holy Comforter on earth, come witness to the sincerity of my weeping heart: The sum total of all that He has to bestow my soul craves to possess, feel, and enjoy below; and should I ask for more than He deigns to give me while on earth, I know He will pardon me and not take it amiss at my hands. But forasmuch as He still tells me to open my mouth wide and He will fill it, I do feel encouraged to ask of Him a living store still. For my desires are at times like a flowing brook, which the fullness of Him who filleth, all in all alone can satisfy. And it is only while I am groaning out my deepest complaints and sorrows to Him, I feel I can live. I love to thus groan away my dying life, and it is thus the Lord teaches me to die daily unto sin, and to live to Go in the Spirit. Dying must be hard work to old Nature; so it is hard work to part with darling sin; and to be dying daily to sin, and still to feel sin alive in my mortal members, tormenting me every hour, is harder work still; which, together with the life within, that never dies, amounts to Paul's expression: "Dying, and behold we live!" A sweet, solemn surprise, indeed! A parable to those who are without, but a mystery revealed and rendered plain to my soul, and to my friend, by the Spirit. Blessed be God for giving me a natural and spiritual birth — the one without the other

is not worth having; but coupled together, it is blessed indeed. And for ever be adored be the dear Name of my Lord for calling me into the most holy place, to learn the secrets of His loving heart; as it is written: "The secret of the Lord is with them who fear Him, and who hope in His mercy." My soul loves and serves and fears the God of heaven, and hopes still in His mercy. I love Him because His spirit testifies that He first loved me, and for all the lovingkindness He has bestowed, and I trust will still bestow on me. I serve Him because He has engaged my heart so to do, and because I have hitherto found Him so kind and gracious and merciful; and because I find and prove that His service is sweet and holy and perfect freedom. I fear Him, not with a slavish but a filial fear; not as a cruel taskmaster, as when under the terrors of the law, but as my Lord and Master, Redeemer and Friend, beneath the banner of His love and the gospel law of liberty, with a child-like holy fear, felt within, lest I should offend such a dear, faithful Friend as He is to me, and cause Him to hide His lovely face from me and refuse to commune with me, which often He does because I cannot help but sin against Him, which makes my soul to groan, being burdened, and causes my life to be as though I were continually dying, and yet could not die. My friend knows well what I mean; but for the aforesaid cause, and because I love Him and hate sin, and hate myself because I

cannot cease from sin, and because I want to spend my worthless dying life in uninterrupted communion with Him, and live as though I knew I was going to die and die as triumphantly as I hope to live before the eternal throne forever.

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

my soul is enabled to wait for it in hope, and watch unto prayer. Why do I hope that I have the life of God in my soul? Because I cannot live without tasting, handling, and feeling the good Word of Life? Christ is the good Word of Life, the life of my soul, the joy of my heart, the boast of my tongue; and the Word of God which has quickened and healed and comforted me. I want another and another taste of Him, because I have tasted Him heretofore, and proved Him to be so sweet and precious to my soul that nothing on earth can equal it, and because I feel a keen appetite for Him. I want to handle Him, and be more and more assured that He is the selfsame Jesus who died for me on Calvary, and with whom I hope to live and reign above; and because I have handled Him before and proved Him to be the very same; and while handling Him, my fingers have dripped with sweet - smelling myrrh, my bowels have been moved for Him, my heart has been melted and broken and made sick with love for my Best-loved. I want to feel Him as I hope to feel Him above; for I have felt Him so precious that I verily think that I shall never be satisfied till I enjoy His lovely presence there, and sin no more. Why do I think I die daily unto sin, seeing sin still liveth in me? I die daily to all hope of being entirely free from sin while on this side the grave. I die daily to all expectation of never being completely saved from sin and misery, and ever having guilt removed in the

right way from my conscience, so as to bring the peace of God down into my breast, but by the Spirit's own application of the merits and atonement of Jesus really felt in my heart. I die daily to the love of sin, even as a dying saint in the enjoyment of his Lord's presence would look upon sin and long to be freed forever from it that it may not grieve him anymore. I strive to loose my hold of sin daily, as a man would strive to loose his hold of a serpent, and long with great desire for sin to leave hold of me. I feel the pangs of sin dying daily in me, though it still liveth to my great torment and misery. I feel the strength of sin is taken away in the condemning power thereof, for Christ, the end of the law, dwelleth in my heart, the hope of glory. And, notwithstanding, I am dying daily in sin, in the misery I feel because of sin still reigning (prevailing?) in me. For these causes and more not named, I feel and know that I am dying daily to sin, though sin still liveth in me; and God is my witness how I long more and more to live a new life unto righteousness, that my soul may be comforted more and more, and my dear gracious Lord may be forever glorified thereby. I am dead to the law, as a covenant of works; and though I am so long dying unto sin, I am still living in hope, ere long, to feel sin forever give up the ghost in me, in Jordan's flood; which will be the case as soon as I have drawn my last breath. O with what rapture and surprise I shall fly into the ever-

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

"O to grace how great a
debtor
Daily I'm constrained to be!
Let that grace, Lord, like a
fetter,
Bind my wandering heart to
thee, Till in Glory,
Safe with Christ, from sin set
free."

"As dying, and behold I live."
As though we were always dying,

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

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

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

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

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

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Editor

OBITUARY

It has been on my mind to write the obituary of my father and mother for some time. They were both strong believers in salvation by grace, and they both united with the Primitive Baptist Church in Lexington the third Sunday in September, 1929, and they were baptist by Elder H. S. Williams and Elder P. D. Broadway.

Mother passed away September 22, 1936 at the age of fifty-three years in the Maple Grove Rest Home. Daddy passed on September 29, 1959 also at Maple Grove Rest Home. They were laid to rest in Piney Primitive Cemetery to await the coming of our Lord and Maker.

To this union were born seven children. Brother Snider was ordained to the office of deacon, December 15, 1959, in the presence of many brethren, sisters and friends. Elders Williams and Broadway were the officiating ministers. He also served as Church Clerk until his health failed him.

At the time of his death, he had moved his membership to Toms Creek Church.

Written by his daughter,
Mrs. Chester Taylor
Lexington, N. C.

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VIEWS ON JUDGES 13:5

Elder Adams,

If not asking too much of you, please give your views on Judges 13:5. "For, lo, thou shalt conceive, and bear a son and no razor shall come on his head." The seven locks of hair and great strength of Samson have always been a mystery to me.

In a blessed hope,
Walter B. Wilson
520 South Astell St.
West Covins, California 01790

We acknowledge that we do not understand all, if any of the deep and hidden mystery of the birth and office work of Samson. However, we do recognize the fact that what was written of him was in the legal or law dispensation which was embodied in the ten commandments written by Moses. Therefore, the service which he performed was in types and shadows of which Paul said, "The law having a shadow of good

things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." In many respects his services portray the work of Jesus Christ. Samson delivered Israel out of the hand of the Philistines without the aid, help or assistance of any man. Isaiah prophesied of the coming of the Messiah when he said: "He saw that there was no man and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness, it sustained Him." Isa. 59:16. Again the prophet said, "For the day of vengeance is in my heart and the year of my Redeemer is come. 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." Isa. 63:4, 5.

Samson's mother was a barren woman. She was the wife of Manoah. He was born during the time when Israel was held in captivity forty years by the Philistines. The time had come when God should deliver them from the hand of their enemies. Beginning with Judges 13:1, we read: "The children of Israel did evil again in the sight of the Lord: and the Lord delivered them into the hand of the Philistines forty years. And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bear not. And the angel of the Lord appeared unto the woman, and said unto her, Behold, now, thou art barren, and

bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: for lo, thou shalt conceive and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines." Judges 13:1-5.

The requirements of Manoah and his wife were to be in strict observance of the law of Moses, for if a man or woman should desire to become a Nazarite, he or she must vow a vow and adhere to the requirements, which were: "He shall separate himself from wine and strong drink and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, nor dried. All the days of the vow of his separation, there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow." Numbers 6:3-5. But the angel of the Lord said unto Manoah's wife, "The child shall be a Nazarite unto God from the womb. The length of time that a man or woman should separate himself or herself to the service of the priest was left to their own option; say one to forty years or even more. Be this as it may, they must remain a Nazarite until the end of their vow. An unshaven head was no evidence that one was any stronger than other people, but it was a mark of dis-

inction or identification which was proof that such an one's life was consecrated to the service of the Lord which continued until the expiration of the vow, after which the hair could be cut and the beard could be shaven as that of other people and such were no longer restricted in their drink or eating habits. The angel of God said to the wife of Manoah, "The child shall be a Nazarite to God from the womb to the day of his death."

Here is our day, some officers are required to wear uniforms and by these uniforms these officers are identified as such and the one wearing the uniform has power and authority in this capacity, but when their term of office expires, they discard the uniform. So it was with the Nazarite. But Samson was not a volunteer Nazarite, he was a Nazarite from his mother's womb for the angel of the Lord appeared unto Manoah's wife and told her: "Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not anything unclean: For lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and shall begin to deliver Israel out of the hand of the Philistines.

Samson had long hair. I do not understand that his hair added to his strength, but it was proof that he was a Nazarite. He had the power and authority to execute judgment on the Philistines which

was given him by God. Jesus was crowned with glory and honor, but He said of Himself, "My Father worketh hitherto, and I work." Jno. 5:17. Jesus also said, "Verily, verily, I say unto you, the Son can do nothing of Himself, but what He seeth the Father do: for what things so ever He doeth, these also doeth the Son likewise. Jno. 5:19.

Samson was a Nazarite from his mother's womb, which was so stated by the angel of God: "For the child shall be a Nazarite from his mother's womb, and he shall begin to deliver Israel out of the hand of the Philistines." His commission differed from those recorded in Numbers 6:2. They were volunteer Nazarites. They separated themselves to the service of God for certain times, which continued until the end of their vow. Samson was born a Nazarite and continued in this capacity his entire life, thus typifying Christ in this respect, also in strength, and for the purpose of Christ our spiritual Nazarite who came to bring salvation and deliverance to His people. Samson was an instrument through which the Israelites were delivered from the Philistines.

When one nation goes to war against another nation, they draft soldiers, they gather huge armed forces, the purpose of which is to defeat their enemies and seek freedom or gain the cause for which they are fighting. The first account we have of Samson's supernatural strength is when he killed a young lion who roared against him. "He rent him as he would have rent a kid." See Judges 14:-

5,6. After this he went down to Ashkelon and slew thirty men and took their spoil. See Judges 14:19. In his revenge for wrong done him, he caught three hundred foxes and took fire brands, and turned tail to tail, and put a fire brand in the midst between two tails. When he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives." Judg. 15:4,5.

Samson smote the Philistines, hip and thigh. He found a new jawbone of an ass and put forth his hand and took it and slew a thousand men. Judges 15:5. There have been many wonderful warriors who have done wonderful things with swords and spears, but nothing to compare with Samson who slew one thousand men with the jawbone of an ass.

Samson went forth as a conqueror and to conquer. Samson regarded not his own life. What he did in taking vengeance upon the Philistines was not for his own sake, but to take the reproach and persecution off of his people (Israel). God clothed him with the authority to punish the Philistines which was a righteous indignation against this wicked nation.

Even though the hand of Samson was displayed in a wonderful way in defeating his enemies, this was done by the Spirit and power of God, as it is recorded in Zechariah 4:6. "Not by might nor by strength, but by My word saith the Lord." The destruction of the Philistines began with Samson and ended with David, both of whom

are types of Jesus, of whom the apostle said: "He is the Author and Finisher of our faith. Heb. 12:2.

Let us remember that Samson was a Nazarite from his mother's womb, for the angel of the Lord appeared unto Manoah's wife and said: "For lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines." After Samson slew many of the Philistines, they were determined (if possible) to find out where his strength lay. They appealed to his wife who was also a Philistine, to obtain the secret from Samson. They pledged to give her eleven hundred pieces of silver. Here we again see him a type of Jesus who was betrayed by Judas Iscariot for thirty piece of silver.

In Samson's effort to satisfy his wife's intensive and determined inquiries, he gave her many answers which when they were investigated, did not disclose his secret. But she continued to urge him to tell her wherein his strength lay, "And it came to pass, when she pressed him daily with her word, and urged him, so that his soul was vexed unto death; that he told her all his heart and said unto her, "There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me and I shall become weak and be like any other man." When Delilah saw that he had told her all his

heart, she sent and called for the lords of the Philistines, saying, "Come up this once, for he hath shewed me all his heart." Then the lords of the Philistines came up unto her, and brought money in their hand, and she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him."

It is not to be understood that Samson's strength was in his hair. The locks or length of his hair added nothing to his strength. His strength was in his Nazariteship and when he displayed supernatural strength as in the case of his killing a lion with his bare hands (See Judges 14:5,6.) the scripture tells us, "The Spirit of the Lord CAME MIGHTILY UPON HIM, and he rent him as he would a kid and he had nothing in his hand." So his strength was not in his hair, but it was in his Nazariteship—the Spirit of God that came MIGHTILY upon him. The Spirit of God came mightily upon Samson when he went down to Ashkelon and slew thirty men of them, and "Took their spoil and gave change of garments unto them which expounded the riddle." Again, the Philistines bound Samson "with two new cords and brought him up from the rock. When he came unto Lehi, the Philistines shouted against Samson and the SPIRIT OF THE LORD CAME MIGHTILY UPON HIM, and the cords that were upon his arms became as flax that was burnt with fire, and his bands

loosed from his hands and he found a new jawbone of an ass, and put forth his hand and took it, and slew a thousand men therewith."

After his Philistine wife betrayed him and she had a man to shave off his seven locks from his head, he was no longer a Nazarite and the Lord DID NOT COME MIGHTILY UPON HIM AND HIS STRENGTH WENT FROM HM: AND SHE SAID: The Philistines be upon thee Samson and he awoke out of his sleep. "'He wist (knew) not that the Lord was departed from him," so he had no strength. The Philistines not only bound him and put him in prison, but they put his eyes out. But howbeit the hair of his head began to grow after he was shaven." Then the lords of the Philistines gathered to offer a great sacrifice unto their false god, and to rejoice: for they said: "Our god (a false god) hath delivered Samson, our enemy, into our hand and the destroyer of our country, which slew many of us. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport:—and they set him between the pillars." "Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof three thousand men and women, that beheld while Samson made sport. And Samson called unto the Lord, and said: O Lord God, remember me, I pray Thee, only this once, O Go, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold

of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

Then his brethren and all the house of his father came down, and took him and brought him up, and buried him betwen Zorah and Eshtaol in the burying place of Manoah his father. And he judged Israel twenty years."

Samson's strength was only a striking demonstration of the great power of God, which "came mightily upon him" and enabled him to defeat and destroy the Philistines. The life of Samson from his birth until his death, portrays in type and shadows the great and marvelous work of Jesus.

It was through death that Samson slew the Philistines and delivered Israel. It was through death that Jesus destroyed the works of the devil and delivered His chosen people from eternal death. Paul said, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14,15.

Many eminent, biblical charac-

ters were born of women who had been barren, as Isaac, Jacob, Samuel and John the Baptist. It is remarkable that the strongest man ever known, was born of a barren woman. He was a type of Christ. Who was sanctified by God the Father, separated from sinners and called a Nazarine. He was born of a virgin as Samson was born of a barren woman.

Jesus Christ came into the world to save his people from their sins. Adam transgressed the Holy law of God and they who followed after him did the same, for they fell in the ruins of Adam.

They were delivered by Jesus Christ from sin, satin and the devil. "His own arm brought salvation to the chosen vessels of His mercy." He kept the law of God to a jot and tittle. He stood between the offenders and God the Father who was offended. He brought in an everlasting righteousness without the aid, help or assistance of any man. Jesus said of Himself, "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Jno. 6:38,39. Samson's life was a most amazing demonstration of the power of God through man.

The reproaches of the Philistines against Israel fell upon Samson. Even so the reproaches of those who made merchandise of the house of God fell upon Jesus, as it is written, "For the zeal of thine house hath eaten me up:

and the reproaches of them that reproached thee are fallen upon me." Psa. 69:9.

T. F. Adams

OBITUARY

With much sadness of heart we attempt to write an obituary in the memory of our Brother Eddie Creech, who was born June 15, 1904 and passed from this life January 27, 1967, making his stay on earth sixty-two years and seven months. His funeral was conducted at Creech Church by his pastor, Elder J. B. Williams, assisted by Elder W. T. Barham.

Brother Creech leaves to mourn their loss, his wife, Mrs. Miggie Stallings Creech, five daughters, one son and several grandchildren.

Brother Creech united with the church the first Saturday in May 1951 and was baptized the following Sunday morning by the pastor, Elder E. C. Jones. Brother Creech was a faithful member and was always ready to assist in duties necessary for the benefit of the church. He was always present to fill his seat when he was able and seemed to receive much joy and comfort in mixing and being associated with his brethren at home as well as at church.

He was a very strong and faithful believer in salvation by the grace of God. The memory of our Brother will long linger in the hearts and minds of his family, his brethren and sisters in the church and his many friends and relatives. We will sadly miss him, but we believe he was rich in faith and has gone to a Home of rest where there will be neither sorrow, sickness nor death and will forever be with the Lord. How wonderful!

We feel to thank God for His goodness in blessing us with this faithful brother even though He has seen fit to call him from our midst, for when we are removed by death from this life into a Heavenly Home it is a great mercy to the one so blessed.

Therefore, be it resolved that a copy of this obituary be sent to the bereaved family, a copy to Zion's Landmark for publication, and a copy recorded in the church records.

Done by order of the church in conference the first Saturday in February 1967.

Elder J. B. Williams, Moderator
 Brother C. A. Creech, Clerk
 Elder W. T. Barham, Committee
 Sister Mae C. Barham, Committee

OBITUARY

At the request of the Skewarky Primitive Church, it is indeed with tear dimmed eyes and a heavy heart from the standpoint of nature that I attempt to pen down a few words in memory of one whom I loved so dearly; my precious grandmother and our beloved sister Nancy Daniels. I trust I am grateful to our heavenly Father for the divine crumbs that I feel have been fed to

me through her from the Master's table. I will not attempt to relate all the experiences and wonderful manifestations of God's love, but I do have a desire to extol and honor His great name, and give thanks to Him for the crumbs of comfort and reconciliation thus received.

Grandmother entered this life on December 25, 1894 and was called home February 2, 1966, thus making her stay on this earth slightly over seventy-one years. She was the daughter of the late Jim and Nancy Groves Roberson. She spent most of her life as a resident of Martin County.

Grandmother united with the church at Skewarky the second Sunday in May, 1933. At this time she and my grandfather, the late John Luther Daniels, were led into the water by Elder B. S. Cowin where he administered baptism to both of them. Grandmother was a firm believer in salvation by grace and professed a precious hope in a merciful God. Although she was afflicted the last ten years of her life, she was most faithful in attending her church and visiting the sister churches and enjoyed the sweet privilege of entertaining the brethren in our little home.

She was a widow approximately thirty years. Surviving are two daughters and one son; eight grandchildren and one great child. Also surviving are one sister, one brother, and one half-sister.

The beautiful flowers placed on her grave was a token of the esteem in which she was held. May we extend our appreciation for the many expressions of sympathy that were shared during the illness and passing of our precious one? Many of you have observed our devotion for each other through the years.

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

Written by one who loved her.

a grandson,
Johnny Ray Gardner, Committee

OBITUARY

In compliance with the request of the family, I will attempt to write an obituary of a dear friend, and sister in Christ, we humbly hope. Mrs. Vera Hester Bowman Eaton, sixty-one years of age, passed away at Northern Surray Hospital after a short illness.

Daughter of George Thomas and Zilpha M. Bowman, she is survived by her husband, Roy Eaton and six sons; Roger, Concord, N. C., Roscoe of the home, Noel of Ararat, Va., Sp-5 Clayton Eaton in the army, Paris, France. Pfc. Dillard in Vietnam and Terry of the home. Five daughters, Mrs. Cecil Young, Ararat, Va., Mrs. Hassell Collins, Winston-Salem, N. C., Mrs. Rosco Edwards, Mt. Airy, N. C., Billy R. Johnson, Mt. Airy, N. C., Mrs. Robert Wyatt, Reidsville, N. C., twenty grandchildren, two brothers and four sisters and

a host of friends.

Mrs. Eaton was not a member of the Old Baptist but a firm believer and we know it had to be the work of God in her that she believed and loved Old Baptist with a pure heart. Here are a few works written by her husband to me. Quote: "She was not a member of the Primitive Baptist Church, but she was a believer and loved to hear Old Baptist preach." Her days on earth were of many heartaches and afflictions. She grieved for her two boys in service. She bid them goodbye never to see them again in this life.

God made a law covenant with the house of Israel and with the house of Judah when He led them out of Egypt, but when the law covenant had passed away, He made a new covenant and said: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor and every man his brother, saying, know the Lord for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more."

Herein is embraced the whole chosen church of God, the house of Israel, those who were chosen in Christ before the foundation of the world of whom Paul said: "—According as He has chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love:—" To my mind then this precious one was a member of the Celestial Church which shall stand in the last day. One in whose heart this scripture applies: "Christ formed in you the hope of glory," and our hearts echo, Amen. We feel assured that she died in hope of the resurrection from the dead and we can say to such, Sleep on, Dear Sister, and take thy rest from all heartaches, sorrows and pain, for when Jesus shall come again thy body shall be raised from the dead in His gloried likeness to sin ghis praise forevermore.

Her funeral was conducted at the Moody Funeral Home Chapel, by Elders Sebron Schriest, Elder Carl Newman, and Elder Sam Atkinson, after which her body was laid to rest in the Mountain View Primitive Baptist Church Cemetery, to await the coming of the Lord.

Written by the least, if one, that loves the family of Brother Roy Eaton.

Farewell,
(Elder) Layton Wingfield

OBITUARY OF SISTER LIZZIE E. HIGHSMITH

This is written in memory of our precious Sister in Christ, Sister Lizzie E. Highsmith, wife of our beloved deacon, Brother J. Robert Highsmith, who was born November, 27,

1903, and departed this life March 1, 1967. She was the daughter of the late Jonas C. and Alice Lewis Edwards.

Sister Lizzie is survived by her devoted husband, one daughter, Mrs. Lillie H. Williamson, one son, Bobby Highsmith and seven brothers, two sisters and four grandchildren. She united with Otter's Creek Church at the water on January 1, 1956 and was baptized with her husband, by the late Elder R. B. Denson. Her daily walk in life expressed her deep and abiding love for God, her church, her family and her many friends. Almost every meeting lovely flowers were put in the church by her which were usually grown by her and Brother Highsmith.

During her serious illness of about five months, her pastor, local brethren and sisters, her loved ones and many friends were blessed to visit her and witness her patience, hope, and cheerfulness throughout her long illness. She was so appreciative to her heavenly Father for her many blessings and often expressed her thankfulness for her wonderful husband and family. She was loved by all who knew her well.

Her funeral was conducted by her pastor, Elder C. L. Coker in Otter's Creek Church on March 2, 1967. Her body was laid to rest in the Queen Anne Cemetery in Fountain, North Carolina.

We extend to the family our heartfelt sympathy and may God bless us all to feel that our loss is her eternal gain.

Done by order of the church in conference, the first Saturday in April, 1967. Written in loving memory by her nephew and niece, Wilbert and Roxie Windham.

Elder C. L. Coker, Moderator
Brother J. B. Coker, Clerk

OBITUARY

Mr. Willie Weldon Smith was born September 26, 1881, the son of the late George and Lucy Smith. He departed this life September 15, 1966. Mr. Smith was first married to Miss Pearly Smith and to this union was born one son and three daughters; two of the daughters preceded him in death. His former wife also passed away a few years ago. He leaves one daughter, Mrs. Thornton Tuttle, of Lawsonville, N. C. and one son, Orvis Smith of Winston-Salem, N. C. to mourn their loss. He later married Mrs. Addie Stowe Handy who also survives.

So far as the writer knows, he never united with any church, but he was a strong believer in the doctrine of salvation by grace. He attended the churches of our faith and order regularly and we felt that he was one of us except that he was never baptized into our order. He spent his entire life in or near the community of Lawsonville, N. C. and to know him was to love him.

Mr. Smith leaves many friends and neighbors to mourn his passing other than his near relatives and he will be greatly missed by all of us. The writer is sadly aware of his departure from this life by his absence from our churches, for he was always present and a real witness at our meeting. We believe our loss is her eternal gain.

Our hearts go out in sympathy to the children and the widow who are left behind; also to all the relatives and friends.

The funeral services were held at Russell Creek Church and he was laid to rest in Snow Creek Cemetery to await the call of the Heavenly Father, Son and ever Blessed Spirit in the land where Death will be known no more. The ministers participating in the funeral were Elders Benny Clifton and S. L. Gilbert.

Written by one who loved him,
(Elder) Sam L. Gilbert

OBITUARY

It is with much sadness that we, the church of Old Union, attempt to write a few lines in regard to our much loved deacon, Brother E. P. Thompson, whom the Lord called, we believe, to his heavenly rest. He was received into the fellowship of Old Union Church in April, 1933 and served his church faithfully until death which came in November 1966.

Brother Thompson firmly believed salvation by the grace of God which is given only by the Heavenly Father who doeth all things well. Jesus said: "Blessed are the pure in heart; for they shall see God. And he also said, "Blessed are the meek: for they shall inherit the earth." Brother Thompson was meek and humble and he hated sin. All who hate sin are pure in heart, and He said the pure in heart shall see God. What blessed assurance!

We believe he is now resting in the Paradise of God, awaiting that great day when his soul and body will be reunited and he will be with God forever more. We feel our loss is his eternal gain.

Therefore, be it resolved, that we send the family a copy of this obituary and send one to Zion's Landmark for publication and record one in the church book.

Elder C. T. Harward, Moderator
Eva Thompson, Committee
Gilbert Thompson, Committee

RESOLUTION OF RESPECT

It is the mind of the Tarboro Primitive Baptist Church that we write an obituary in memory of our Dear Brother W. M. Grimmer, who departed this life March 23, 1967.

Brother Grimmer was born June 24, 1884, making his stay on earth eighty-two years and nine months. He was blessed to come to Tarboro Church November 30, 1946. He was a faithful member until his affliction came and he was unable to attend, and he was always glad to have his bretheren and friends visit

him. He was a believer of Salvation by grace and he loved to tell of the blessings God had bestowed upon him.

We the Tarboro Church extend our heartfelt sympathy to his family and feel that our loss is his eternal gain.

Therefore, be it resolved that a copy of this obituary and resolution of respect be sent to the family, one recorded in our church records and one published in Zion's Landmark.

Done by order of the church in conference in our April meeting.

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

OBITUARY

We, the Church of Robersonville, have been made very sad because of the death of our dear Sister Turner who passed away after a prolonged illness on July 26, 1966 at the age of seventy-three.

Surviving her are her husband, Mr. Ruel Turner, four sons, Norman, Ruel Johnson, Ray and Robert all of Oak City, and one daughter, Mrs. Lance Johnson of Williamston. Her funeral was conducted at her home by Elder W. E. Grimes and Rev. William Denson. Interment was in the cemetery at Oak City.

Sister Turner united with this church several years ago and attended regularly until her afflictions became so severe that she could no longer attend, sometime prior to her death. We have evidence to believe that her soul affliction worked for her a far more exceeding and eternal weight of glory and we feel that, she has entered into that rest which remains to the people of God. God's people are made perfect through the sufferings of Christ Jesus, their Savior.

We, the church of Robersonville, hope that God's richest blessings may rest upon all who are near and dear to her and give them a spirit of reconciliation for we know that God does all things well and at the right time and none can stay His hand.

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

Elder I. S. Conner, Moderator
J. R. Gardner, Clerk
Sister Sue Moore, Committee

OBITUARY OF SISTER ADA PARKER

At the request of the church, I am writing this obituary in memory of Sister Ada Parker who was eighty-eight years of age. She was the widow of Jessie Parker. Sister Parker united with the Primitive Baptist Church at Bethany on May 24, 1924.

Surviving her are five daughters and two sons. She had a lovely, sweet woman to care for her, with the assistance of her daughters, during the period of illness she went

through. She was confined to a wheel chair many years. Her neighbors visited her often and she had a sweet smile for everyone who visited her.

Her passing by death was March 6, 1967 and it was so peaceful for she just discontinued breathing and that was the end of this life with her. There was no suffering discernable. We feel that she could have said and perhaps did inwardly, as the Apostle Paul of old said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto them also that love his appearing." II Tim. 4:7, 8.

Be it resolved that a copy of this obituary be recorded in the church book record, one sent to the family, and one sent to Zion's Landmark.

Done by order of the church in conference this the 22nd day of April, 1967.

Elder Calvin Harward, Moderator
Bro. W. H. Woodard, Church Clerk
Brother Daniel Peedin, Committee
Sister Bessie Peedin, Committee

OBITUARY

The subject of this memorial—Sister Winnie Garner Mann—was born June 21, 1882 and departed this life May 3, 1967 at the age of nearly eighty-five years. She was married to Mr. G. L. Mann who preceded her in death several years. They raised a nephew, Mr. Gibbie Sanderson of Morehead City, N. C., who together with his wife and Sister Mann's sister, Sister Kate Garner, saw to it that she had every available comfort in her declining years. She also leaves a brother, Mr. G. C. Garner of Newport, N. C. and many neices and nephews.

This sister was a member of the Primitive Baptist Church in Newport, N. C. many years. She was an inspiration to talk with. It seemed to me she knew and could quote more scripture and had an understanding of what she read better than any woman I ever knew. She often gave her ideas of the meaning of various scriptures in writing. I believe she felt her humbleness before God and believed with all her heart the doctrine of salvation by the grace and mercy of an allwise God, through the death on the cross of His Son Jesus as a sacrifice for our sins and that one sweet day we will wake up cleansed of all unrighteousness and dwell with the household of God, where the saints can sing equal and undivided praise to the Father, Son and Holy Ghost in a world without sin, trouble, pain or tears and in a world that has no end.

Her funeral was conducted in the church by her pastor, Elder Arthur Young, assisted by Elder Bennie Pollard, after which her body was laid to rest in Cedar Grove Cemetery.

Therefore Be It Resolved:

That we bow in humble submission to

God who doeth all things well; that we extend our sympathy to the bereaved family; that a copy of this resolution be recorded on our church book, one sent to the family and one sent to Zion's Landmark for publication.

Done by order of the church in conference, June 17, 1967.

Elder H. A. Young, Moderator
Sister Annie Higgings, Clerk

LAUREL SPRINGS ASSOCIATION

The Laurel Springs Association, the Lord willing, will convene the third Friday, Saturday and Sunday, August 25, 26 and 27, 1967, with Korner's Grove Church, Surry Co., N. C. The church is a short distance east of Mount Airy, N. C. Visitors coming toward Mount Airy on #103 would turn right on rural paved blacktop road at Flat Rock School. If coming from Mount Airy, use #103 and turn left at this school for a short drive to the church.

We invite all who feel to be with us to come.

G. A. Fulk, Clerk

ABBOTTS CREEK ASSOCIATION

The Abbotts Creek Association which is to be held, the Lord willing, with Lamm's Grove Church, will convene Friday, Saturday and fourth Sunday in August, 1967.

The church is located in Moore County, just off Hwy. No. 15 and 501, about six miles east of Carthage, and about ten miles southwest of Sanford, N. C. Watch for markers.

Elder S. T. Atkinson was chosen to preach the Introductory Sermon and Elder C. T. Harward, alternate.

Our humble desire is that the Blessed Lord will give all of our loved ones a mind and make a way for them to come and be with us.

Elder C. T. Harward, Association Clerk,
Rt. No. 7, Box 901,
Phone No. 776-1306
Sanford, N. C.

NEW RIVER ASSOCIATION

The One Hundred Seventy-Third Annual Session of the New River Association, will convene with Wilson's Grove Church, Pulaski County, Virginia, on Friday before the second Sunday in September, 1967. The church is located two miles Southwest of Snowville, Virginia on Route 665.

Those coming on Route 52, 100, and 81, take Exit 31 to Service Road. Turn left on 672. Turn right and cross Claytor Lake. Turn left on Route 693 to Snowville, Va. Turn right on 665 to Association. At Exit 34 take 605 left on 664. Turn left on 613. Turn left on 693. Turn right to Snowville, Va. Take 665 left two miles Southwest to Association.

Those coming on Route 8, take 669 at Riner, Va., or 693 at Stone's Driv-in. Go to

Snowville, Va., on 693. Turn left on 665, two miles to Association.

All lovers of the truth are invited to come and be with us. We feel that we need our brethren to worship with us in our services.

Gervase E. Duncan
Association Clerk

MATES CREEK ASSOCIATION

The Mates Creek Association, the Lord willing, will convene Friday before the first Sunday in September being September 1, 2 and 3, 1967, with the Big Creek Church, Canada, Pike County, Ky.

We invite all lovers of the truth to come and be with us. Come to Williamson, W. Va. Take Route 119 across River into Kentucky. Continue on 119 ten miles across one mountain. After crossing mountain turn left on second black top road. About one quarter-mile, turn right on black top road, go about one and one half mile to church on right. Come and be with us.

N. E. Stanley, Clerk
Box 93,
Hardy, Ky.

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

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

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AT

WILSON, NORTH CAROLINA 27893

VOL. C

JULY 15, 1967

NO. 17

THE SONG OF SOLOMON CHAPTER 5

AUG 25 1967

What is thy beloved more than another beloved. O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?

My beloved is white and ruddy; the chiefest among ten thousand.

His head is as the most fine gold; his locks are bushy, and black as a raven:

His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set:

His cheeks are as a bed of spices, as sweet flowers, his lips like lilies, drooping sweet smelling myrrh:

His hands are as gold rings set with the beryl; his belly is as bright ivory overlaid with sapphires:

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.

CHAPTER 6

Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

I am my beloved's, and my beloved is mine: he feedeth among the lilies.

EDITOR

ELDER T. FLOYD ADAMS WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

GOD'S WISDOM

Dear Mrs. Friese:

Just a little thought of you, put into words. We do so often think of our friends, but too often leave it unsaid and untold. Many times when reading an article or a scripture, I somehow think of it in connection with you, and think that I must surely write you, but somehow I have not. I have at times, sort of hesitated lest I say things that the angels feared to say. Oh to have the words of our mouth seasoned with His wisdom, and our mind filled with His knowledge!

Carolyn did send me your address a few weeks ago, and she mentioned seeing you at the Frying Pan meeting. I just felt to send you a greeting in the name of our Lord, if nothing more.

A few days ago I read three little words that impressed me and seemed sweet. They are found in Songs of Solomon 7:11 and read, "Come, My Beloved. . ." I think here Jesus is addressing His church and drawing her in tender love to Himself, to walk with Him, to learn of Him, and to be one with Him, even His beloved!

"Come, My Beloved—" *C o m e*, not go. To come means to draw near unto, or to join company with someone or something. It does not express a command, nor does it express an invitation that can be taken or left. Rather it

seems to express a "drawing." With this word "come" there goes out an irresistible and a powerful "drawing"; as the word is spoken the will of a Sovereign God draws you or His little one, unto Him, and into His feeling presence. Oh what a sweetness there is in the heart when Jesus speaks unto it "Come."

Jesus might have said: I have arranged a blessing for you yonder, Go and receive it. But in that case, every step you might take would be away from Him, in whom is all love. Instead, He said, "Come", I will lead the way, follow thou me; I will meet every enemy before you and open your way, walk in my footsteps, follow me and come with me.

"Come My Beloved," accompanying me, walk with me, talk with me, abide at my side, sit down at my feet and learn of me! There is no harm that can reach you while you rest at my feet; you are close enough to hear my voice while you are under my shadow. The same thought is expressed when Jesus says: "Come unto me all ye that labor and are heavy laden—" In the scriptures just preceding this passage, Jesus had knocked at the door of the church and she had answered, "I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?" Here we see a little of self - work: I have done these things and I am at

ease on my bed, and I would not be disturbed. Ah, but then, He puts His hand in by the hole of the door and touches her heart and her very soul burned within her. She arose quickly and opened, but He had withdrawn Himself. Then it was that she went in search of Him. She was apprehended, she was smitten, she was wounded, she was found by the keeper of the city as she searched in vain for her beloved. She labored to find Him, she was heavy laden when she could not find Him.

She was there tried; she was there proven. But after her trial had gone far enough; after she had learned and had wept for her denial even as Peter did, her Lord speaks again to her; Yes, even after she has denied Him, He speaks in the most endearing terms, and not only speaks, but draws her with His love, "Come, My Beloved!"

"Beloved" refers to that particular one, chosen above and apart from all others; that one that shall be mine, that shall be one with me. In our natural lives, we choose a mate out of all the other people in the world, and promise to faithfully leave all others and cling to that one "until death do us part." Christ is not subject to time or death and when He chooses His beloved, it is for all eternity, never to be anymore separated.

"Come, My Beloved; let us go forth into the fields: let us lodge in the villages;" the abiding as one, the sweet communion with our Savior. Let us do all of these things. Jesus sweetly draws His bride up to His own equal, and

has her to come to Him, and to walk and talk and dwell softly with Him. "Let us get up early into the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth; there will I give thee my loves." Let us get up early — that is surely and without fail, to the vineyard. Does the vine flourish? Does the Spirit of God bud forth and flourish among our brethren and in our churches? Does the tender grape appear? Do the tender fruits of the Spirit of our Savior show forth in the walk and the life of our brethren? Do we see the tender love and the humbling Christian exercises of faith? Do we stand under afflictions and trials and burdens obediently and humbly and in full submission? Yes, do the pomegranate bud forth? Oh! but these are searching questions, and we might well be admonished by them. We have the commandment from our Savior to love one another, speak kindly of one another, bear with one another, share burdens and pray for one another. Do we do it? Lord, do we do it? Thou knoweth the very thought and intent of every heart; nothing is hard from Thee, Lord. We cannot fight with carnal weapons. Cause us, O Lord to sit still and submissively wait for the turn of Thy Hand. Forbid us, that we not try to "steady the Ark" and fall dead.

"Come, My Beloved," might be spoken in our hearts in regard to our daily trials. Bear this burden with me; take my yoke upon you and cast off the legal yoke under which you have been struggling. The legal yoke demands

payment of all that you owe; but My yoke is one of pardoning love, I have paid the debt, I am the Yokefellow who bears with you every trial and every burden. In the Christian's experience, the Come, My Beloved, seems to say to him, Come out of the world and its charms, and walk with me in the vineyards instead. Let the world go its way, and all the men in it go as they will, but thou, My Beloved, art mine. I have called thee out, and thou shalt walk with me! It is for that reason that I have had thee arrested on thy way to Jericho, and had thee robbed by the thieves that I sent (Luke 10:30); O yes, I sent the thieves for a certain purpose, they came not by chance! I sent them to take away all thy worldly riches and self strength, thy monies and thy raiment, and to wound thy flesh and to make thee "Unable to go to Jericho." In mercy, I sent the robbers that you not go to the city of death. I also sent the Samaritan (type of Savior) to pour in oil and wine, and to bind up thy wounds, to bear thee away on his own beast, to pay thy expenses, and to stand for every obligation that shall ever come against thee — to be to thee a Savior! I, your Savior, did it all, I sent the trial and I sent the blessing, and I enabled you to see out of it all, that I am your Savior, full of love and mercy and power!

To those, like yourself, my dear friend, He says, "Come, My Beloved," into the church; come and be one with me in my vineyard, follow the steps that I have set,

the course that I have set, the course that I have laid out, the example that I have given my beloved. I hope that He may speak this, "Come, My Beloved" into your heart, and draw you with His Sovereign power and love and mercy through the liquid grave, and on to Himself.

Only your Savior can speak that into your heart — no man can do it. He has put the desire there, and He has put His mark upon your forehead; that can be seen by those who have had their heart broken and their spirit made to tremble in His presence. Do not misunderstand me, man can speak these words into your natural ears, but it takes God to speak them into your heart, and to powerfully and irresistably draw you. Come My Beloved, My yoke is easy and My burden light, for I have paid all that you ever will owe!

At the end of our earthly journey here, He speaks to His little trembling sinners: Come, My Beloved, come from your sins and sorrows, from all of your trials and groanings, for I have forgiven them all! Come and sit with me in Paradise, where you shall abide eternally in My presence as My Bride and as My Beloved, and where perfect praise can be offered up to the Triune Jehovah God!

I hope that you are feeling well, and that He shows His Face from time to time and causes you to rejoice in His love and to feel His nearness. Give us this day — each day — our daily bread. You may know that our love and what-

ever prayers are given in our heart, are with you always.

Yours in His love and humbly hoping in His salvation,

A. D. Alston

21st Transportation Port

APO 59 San Francisco, Calif.

21 March 1951

A DESIRE TO WRITE

Dear Brother Floyd
and Brother J. M.,

I realize I am very weak and inclined to tremble, but if God guides my feeble hand, I desire to write a little of what I hope the God whom I feel has power over all things, has brought me through during this operation for gallbladder infection which they found full of stones. I have suffered many years with this trouble and for some reason the doctors could not locate the trouble until last February. I was advised by my doctor to go on fat free diet and medication and let surgery be the last thing. I did as they advised and grew worse all the time. So all the doctors that examined me said, I would definitely have to have the gallbladder and stones removed. You remember when you visited me while I was shut in at home and how I rebelled against coming here, but if I know my heart, He made me willing to be His anything. We read in St. John 3:30. He must increase and I must decrease and I was brought to feel that I was nothing. Oh! I could not lie on my bed. I arose from my bed and fell on my knees on a little scatter rug that was beside my bed, burying my face in this rug because I felt so little

and dependent, I felt that I was yet too high. I felt that if I could just go on through the floor and bury myself in the dirt, it would still be too high a position for me. I was trying to beg God for mercy, faith and strength and for Him to direct my mind in the way He would have it. I was begging for reconciliation too. I believe I was suffering in two ways — one of body and one of soul. I even felt if He should call me home, I could say as the poet, "Come welcome death, I'll gladly go with thee." When I arose, I felt such a relief that I could say, Not my will, but Thine be done. I told my companion when he came in, I was willing to go for surgery when the doctor said go, and that I planned to pack my suitcase then. This I did and it stayed packed several days. I was admitted to Rex Hospital on Friday, July 15. Being the beginning of the Blue Ridge Association, and how we always enjoyed being there! But God's will is done in the army of heaven and among the inhabitants of the earth.

My operation was set for July 28th. I kept my Bible on the night table by my bed. The morning of the day I had surgery and the night before, I read several chapters in the gospel according to St. John. I found much comfort in this writing. Many of the words were spoken by Christ. I hope my readers will please read the first chapter on through the eighth.

The morning of the operation, my dear companion, my devoted children and my sisters were in my room. After the nurse had given me a shot and I felt as if

I would soon be asleep, I felt I must tell them this: I do not want any of you to worry over me now, for I feel like I am going to be alright. I could not see, neither did I know what was going on, but I thought someone kissed me on my left cheek. in a short space of time, I thought my eyes were opened and I saw three large lights and I was pointing my forefinger at those lights and saying, "Those beautiful lights, God the Father, the Son, and the Holy Spirit guiding the hands of the surgeon. This went on till I knew nothing and I saw nothing more, and I remember nothing after I left the room until several days later.

Brother Floyd, on Sunday afternoon after you and your loving wife came to see me, I felt much improved and I was happy to see all of you. I asked you if you would explain the meaning of those three lights, and your explanation was wonderful to me. I sure do hope I am not deceived in this. I heartily believe your explanation. It seems that I have a witness in my belief. When you and all the God called ministers preach, you preach Christ and not yourselves. But Christ Jesus the Lord, the Savior of poor sinners.

Right now I am thinking of a sermon I heard when I felt so low in my feelings. I almost felt that I must be mistaken in the whole matter, and now it seems that sermon is repeating itself as the preacher was so wonderfully blessed. The text is found in Paul's writing . . . Cor. 4:1-9 quote: "Therefore seeing we have this ministry,

as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. 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. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." These verses expressed my feelings that day and do so much of my time.

Much of my time I feel cast down and feel to be a stranger even to myself, and so helpless. If I am saved, it surely must be by the grace of God and for nothing good I have ever or will ever do. Then sometimes, even on the bed of afflictions, if not deceived, I can witness with Paul when he

said: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:1-5. Although most of my time my hope is so very small that I often fear I am not one of God's chosen jewels of mercy, but I humbly hope so.

I must close for I am getting tired and nervous, but one more thing I would like to say in regard to those three lights I viewed. On the day my doctor told me I would be allowed to go home, he said, "Are there any questions, any problems, any aches, any pains you would like to talk to me about? I said, yes, if I may ask you this: Where on my journey from my room till I was back and conscious in my room again, did I see three lights? He said, "Right directly over the operating table." I said, Did I point my finger at those lights and say anything? He said: "No your hands, arms, feet and legs were strapped down, and a pipe was placed in your mouth on your tongue, you could not talk." I told him what I thought I had seen, and he said, "That was a vision shown to you." Then he said,

"Bye, bye," very gently and went on.

When my husband came for me, to carry me home, it seemed that my whole being was singing praises to God, without any effort on my part, as we drove away from the hospital. I was singing "Praise God from whom all blessings flow. Praise Him all creatures here below, Praise Him above, Ye heavenly host, Praise Father, Son and Holy Ghost."

I hope I have not worried you nor written anything untrue, for I do not want to do, say nor act in any way that would wound or hurt anyone or the cause. I hope God will bless me to keep in mind that it is only through Him that loves us and has done all these wonderful things for us, that we are redeemed, for "He spared not His own Son, but delivered Him for us all. How shall He not with him also freely give us all things? Who shall lay anything to the charge of God's Elect?" Rom. 8:32, 33.

These are a few of the things that I feel have been shown to me in my experience and I do not believe I was shown them of man, neither was I taught them of man.

I love all of you dearly, but I feel very unworthy of your notice.

Please visit us as often as you can, we are always glad to see you.

A little sister in hope of mercy,
Eva Pierce

R. F. D. 1

Willow Springs, N. C. 27592

REPRINT BY REQUEST
FROM ZION'S LANDMARK
EXPERIENCE

Elder Gold and Lester,
Dear Brethren in Christ Jesus:

It is through much weakness that I make the attempt to write, the dealings of the Lord with me, a sinner.

I was born January 23, 1846, and was raised up by very strict parents. They tried to raise their children up in the way they would have them walk, hoping that when they got old they would not depart from it. I was a very wicked boy and disobedient to my father and mother. They being strict and using the rod upon me severely did not subdue the power of sin that was in my wicked heart, and I grew up in sin and folly, not knowing the danger I was in until the 35th year of my age, though when I was growing up I would see that I was men and would think I would try to do better. I would get along very well for a while: Then at some unexpected time that wicked nature would rise up in me and I would do something mean again, and I would feel bad and wish that I could be like my youngest brother Caleb, a moral and well disposed boy and I was the contrary. I had heard him read of Jacob and Esau. I would compare brother Caleb and myself to Jacob and Esau, thinking that he would be saved and I would be lost: but this did not cause me much trouble, only I wanted to be moral and have a good name. He would want to read the Bible. I

was not concerned about the Bible and wanted him to go and play with me, but I believe that his mind, though only a small boy, then, was on something better. I went on in sin and folly, rolling sin under my tongue as a sweet morsel, drinking it down as the ox drinks water until I was past thirty years of age.

After this time I was a little desirous to be a Christian and resolved in my mind to do better. I went on in this way for some time until it seemed that my temptations were worse and so I continued to get worse instead of better. I would try to pray to the Lord to help me and I got so good that I felt to be good enough and I believed that Satan got me to believe that I was good enough. I began to follow up the Primitive Baptist and had my name put on the Primitive Baptist Church book. I was baptized and saw that night that I was deceived and I told some of the members about it but I could not get them to believe it and they let my name remain with the church for four or five years, a nuisance in the way. I would go to preaching and could see all the members enjoying themselves and there was no enjoyment for me. At times I would have a great desire to be a Christian. The desire would be so great that I would feel at times that the Lord will change my heart, then again I would feel that he will not.

I had my name put on the church book in June 1879, and in the fall of 1880, I was taken down with typhoid fever and in a dream

I saw my body dead and in a coffin. I was much disturbed in the dream and was suddenly aroused and as quick as a thought I saw that my doom was sealed. These words were presented to my mind and I spoke them as they came: I have got to go to torment and there burn as many years as there are grains of sand on the sea beach and I am no nearer the end than I was when I was put there and I saw as plain as I ever saw the daylight that this was my doom. It was right there that the veil was taken from over my heart and I saw my sins and thought I would be dead in a few minutes. About this time brother Caleb came into the house where I was and I told him my condition, that I had to die and go to torment. He said no, you have not. I said, yes I have and I will never be able to tell anyone. I saw I was lost and ruined forever and ever and all the people in the world combined together could not have made me believe there was any salvation for me, as vile a sinner as I was. I would freely have exchanged chances with the brute beasts, and said I would exchange chances with a mule and the answer was, that won't do for a mule has never committed a sin. A short time after this it was forced on my mind that I had to go to torment alive. The furnace seemed to be presented to my mind and I thought it had to be seven times hotter for me than for anyone else. I saw as plain as day that this was my condition and the scriptures would roll

through my mind condemning me to eternal death. Brother Caleb came in again and I told him that I had to die and go to torment alive. He said, no you haven't for Satan has got no power over death. This seemed to revive me for a moment then the condemnation returned with more force than before. I lay in this condition about two weeks and could not promise myself one moment of time. I could not utter a word of prayer. I felt so condemned that I could not ask God to have mercy on me for I could not see how God could be just and save such a sinner as I was and while I could not utter a word of prayer, yet the whole desire of my heart was that I might be saved. My disobedience to my father troubled me more than anything else I had ever done. He was dead and I could not go and ask him to forgive me.

Then trembling over a gulf I lay, but dared not to move my lips to pray. I had provoked a dreadful God and trampled on a Savior's blood. I am sure I could witness with the poet when he wrote this for I felt like my prayers would never do me any good. I will never be able to express the condemnation that lay heavy on my guilty soul. I felt a hot steam within which was the wrath of God poured upon my guilty soul and that there was no rest for me on earth nor in heaven.

I had thought if I ever was convicted for sin I would know all about it, but God says I will

bring the blind by a way they know not. I will lead them in paths they have not known. So we are not to know that our mourning and groaning because of our sins is working for our good until we are brought through, when Christ is revealed in us the hope of glory, then we can see how God can be just and save sinners.

At the time that the Association was held at Moratock on Saturday night, when the eternal day began to break. I was not delivered quick like some are, but I was perfectly calm for three hours. My wife came to me and I spoke to her and said, good morning. I felt that a day had broke that I had never seen before. From this time on I did not feel such a heavy weight of condemnation. My sins would come and go and seemed to be light and gradually wore off until they were all gone. I then had a hope in God. My mind would question, where is the Savior? He is not revealed but my heart would be rejoicing, giving thanks to God for the work that he had done. I felt like a great change had taken place in me that all this world combined could not do.

Brother Gold here are some things very strange to me. Naturally speaking the day breaks before the sun rises for it is the light of the sun that breaks the day. So it is spiritually and hope sprang into my heart in God, but Christ had not risen. Now I will speak of a strange thing. My mind was directed toward the east and there seemed to be a dark

cloud which looked very heavy and it seemed to remain there for some days, this was not naturally. Then it all vanished away and rising in the light was a small child coming up in the light. I lost sight of it for a long time and thought it was all nothing.

I started to a Union Meeting at White Plains in Beaufort County and on the way there I felt so bad and unfit to go that I thought I would go back home but my wife said to me, let us go on. So we went on to the meeting house and when we got within about five miles of the house my mind was directed toward the east and about as high as the sun is at two hours in the morning Jesus appeared in the element as plain as if I had turned my head and seen him, but I did not turn my head for I felt it was enough. So he appeared to me a living Savior and I felt that he was my Savior. It made my drooping soul to revive and look to him who is the Savior of all his redeemed people from righteous Abel to the very last vessel of mercy that is brought in. In his own time he will call them into his kingdom, and they will all be of one mind as regards the way of life and salvation through our Lord and Savior Jesus Christ. In him they hope and trust and believe. Who is over all and God blessed forever and ever. Amen.

Now back to where I left off. I sometimes felt like I would have no reason to ever doubt anymore, at other times I feel that nearly all my hope it gone: Yet I believe what I have passed through

was the work of God.

For many years I have had some impressions to exercise some in public and I have tried at times and my feeling was calm. At other times I have tried to say something and wished I had been silent. So such as this has been my travel through to the present day.

T. F. Holadia

GOD KNOWS JUST WHAT HIS CHILDREN NEED

God is so good, and so merciful in all His ways. He knows when each of His children have gone down, seemingly, the last time, with no power of themselves to return. It is then He comes with healing in His wings and restores our soul. He maketh us to lie down in green pastures. Christ is the door through which we enter into these green pastures.

God said that not one word should return unto Him void. It is also significant, that each word is sent out at the appointed time, to accomplish just what it was intended to accomplish. It is at the time and place exactly that it is needed.

I visited Hickory Grove Church Sunday, which was Mother's Day. It is significant to notice also, how God's children are carried through experiences which necessarily separate them from the world and cause them to walk in spiritual paths which He has ordained for them. In the flesh Elder Hawkins would have liked to have been home with his mother, but instead he was about eighty miles from home serving Hickory Grove

Church. He preached on the woman having an issue of blood for twelve years. St. Math. 9-20. He felt that she represented the child of God who has spent all his self-righteousness, and having fallen short on every count, knows that it is Christ and Christ alone who only can redeem His children. If we can but touch the hem of His garment we can be made whole. There is "the faith" which is the size of the mustard seed.

Humbly submitted
Mable Hager

IN MEMORY OF A PRECIOUS BROTHER AND DEACON

Brother Clarence Odell Gallimore was born January 22, 1892. The son of the late Tommy and Martha Hill Gallimore. He was married to Alice Miller on March 12, 1912 and to this union were born two sons. He united with Toms Creek Primitive Baptist Church on Saturday before the fourth Sunday in September, 1931. He and his wife were baptized together on the fourth Sunday in June 1932.

Brother Gallimore departed this life February 22, 1967, making his stay on earth seventy-five years. His funeral was conducted by Elders G. W. Hill, S. T. Atkinson, W. B. Staley and E. S. Farmer His body was laid to rest in the Tom's Creek Primitive Baptist Church Cemetery to await the morning of the resurrection when we believe he will be raised in his likeness to be forever in the presence of God. He was loved and held in high esteem by his church and the brethren in general.

The church feels a great loss in Brother Gallimore's passing, but we feel our loss is his eternal gain.

Done by order of the church in conference on Saturday before the fourth Sunday in April, 1967.

Elder C. S. Farmer, Moderator
Brother Oscar Hunt, Clerk

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Please check your expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us pay our monthly printing expenses.

Editor

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C. 27592

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

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WITH FEAR AND TREMBLING

Dear Brother Adams,

It is with fear and trembling that I pick up my pen to write a few words to the Landmark. I have had a great desire to write so many times but was afraid I might write something that was not in harmony with the doctrine of salvation by the grace of God. If I know myself, I do not want to do or say anything that is not pleasing to Almighty God, for tonight I can say I know my Redeemer liveth. Just today I felt, if I could just die today everything would be alright, that heaven would be my home, but tomorrow may be so different with me, for I am in fear and trembling so much of my time.

I was married at the age of thirteen years and nine months, I was brought up to go to church and most of the time it was a Concord Church. We had six children, five of them are still living and we have sixteen grandchildren which are all very precious to us.

One of our sons died at the age of twenty - five years old. He had been in poor health most of his life, having been afflicted with rheumatic fever. He died four years ago and we still grieve so much for him. I know God does all things well and does His will in the army of heaven and amongst the inhabitants of the earth, but our nature is so rebellious! God called him out of his sufferings and I can only say I do believe he is better off than when he was here in this troublesome world, but we are weak in the flesh and it seems we just cannot help but grieve.

I have had some wonderful experiences in my life. I have been in and out of the hospital so many times. Operation after operation, but I do believe God has a purpose in all our sufferings. Twice while in the hospital I felt my Savior so near to me, it seemed I could reach out and touch the hem of His garment. Oh, how wonderful it is to know so great a God!

At the age of seventeen years I had a dream one night in which it seemed there was a great storm outside. I thought I was sitting in my living room and it seemed a voice spoke to me saying, "Come in ye blessed of my father, inherit the kingdom prepared for you from the foundation of the World." Brother Adams, I do believe it was the still small voice of my Savior speaking to me. I was not afraid and it is just as real now as it was that night. At the age of eighteen years, I had another dream when it seemed there was a brick house in the sky and it

drifted on by and there appeared a white mansion, whiter than snow and in front of this house stood a tree; it drifted down to where I was standing and I reached out to touch it and it drifted back. I believe it was the tree of life. If only I could put on paper my feelings, but some can tell their experiences and some just cannot. God has a purpose in that too.

The dear old hymn comes to my mind so often: "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 do believe all of us are blind spiritually until God sees fit to open our eyes and when this happens, we are awakened to the fact that we are great sinners before Him, we are given an ear to hear and a heart to understand and it is only of Him that we are enabled to travel the paths of righteousness and it is only of Him that our steps are directed to walk no longer in uncleanness, accordingly as Paul said: "Being then made free from sin, ye became the servants of righteousness. Rom. 6:18. Paul said further, "I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and

become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:19-23.

My dear old Grandmother was a member at Concord Church in Washington County, and a firm believer in salvation by the grace of God. Her name was Nancy Jane White. She used to take the Landmark and enjoyed the wonderful experiences of the dear old mothers and fathers of Israel immensely. My mother-in-law was a member at Concord also. We often sat and talked concerning the wonderful power of God. Her name was Victoria Ambrose. She also took the Landmark. On her death bed she so often prayed aloud and asked God to take care of her children. She was so patient! She seemed to be reconciled to the will of the Father. I do hope and pray God will give me patience to endure whatever my sufferings may be.

Brother Adams, read this very carefully. I am not a very good writer nor speller, but if there are any mistakes, please correct them.

I believe I had a revelation on this scripture: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." It appeared to me that it was not my earthly father, but my Father which is in heaven and the mother, the bride, the Lamb's wife referred to by these words: "That thy days may be long upon the land which the Lord, thy God giveth thee."

Brother Adams, I would like your views on this scripture if not asking too much, and

Accept my sincere thanks for same,

Mrs. Edna Ambrose
R.F.D. 1, Box 99
Creswell, N.C.

The scripture of which our Sister requested my views, reads as follows: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Exodus 20:12.

This is the fifth commandment in the law which came by Moses, but it is the first commandment with promise. Paul said, "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise: That it may be well with thee, and thou mayest live long on the earth." Eph. 6:1-3. Also see Deut. 5:16.

This is a promise that God made to Israel as they were about to enter Canaan's land, a land flowing with milk and honey. Canaan's land is a type of the gospel kingdom, which embraces the seed of Christ, both Jews and Gentiles. God established His covenant with Abraham and his seed after him, which was an everlasting covenant. "I will give unto thee and thy seed after thee, the land of Canaan, for an everlasting possession; and I will be their God." This promise is not to be understood to embrace all the natural seed of Abraham, but those who are born of the seed of Christ, for the Apostle said, "Now to Abraham and his seed were the promises

made. He saith not, and to seeds, as of many; but as of ONE, and to Thy seed, which is Christ." Gal. 3:16. Again the Apostle repeats, "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.

This embraces all the spiritual seed among the Jews and also the spiritual seed among the Gentiles. At the resurrection of the just it will be as our sister said: His little ones will sing His equal and undivided praise in the world without end. In the scripture referred to above, the expression "That thy days may be prolonged" does not mean that we will live longer than that which is in the purpose of God, for He has a set time for us to be born and a set time for us to die, but to the child of grace who feels condemned for his sins, there is also a fear of an immediate end of his natural life, but when the Lord delivers him from this burden of sin, the fear of death is also removed. Thus to him his days are prolonged, for he no longer feels that his natural life is near an end, but so far as God's purpose is concerned there is no change for He says there is a time to be born and a time to die and a time to every purpose under the sun and nothing human beings can do or leave undone can change any of God's purposes. Solomon said, "To everything 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.

The prolonging of days is an ex-

perience of many who have felt the judgment of God pronounced against them. This fear of God which He put in their hearts is the beginning of wisdom. Solomon said, "The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding: For by Me thy days shall be multiplied, and the years of thy life shall be increased." Pro. 9:10, 11. This was Hezekiah's experience. The Lord sent His prophet to him to say, "Thou shalt die and not live." Hezekiah wept sore. He prayed to God. The Lord heard and answered his prayer. God sent the prophet back to say unto Hezekiah, "I will add unto thy days fifteen years." See II Kings 20:1-6.

May I say to this sister, Did you feel to be lost? Did God, through His Son, Jesus Christ, pardon your sins and transgressions and give you peace? This was the beginning of the time when your days were multiplied and the years of your life were increased. Many of the chosen vessels of God's mercy die when they are infants, many die at a very young age, others grow to maturity, even some live to an old age, yet the promise of God reaches all. This promise is not to one individual, but to all of His own collectively. It embraces all the household of faith, both the spiritual seed among the Jews and the spiritual seed among the Gentiles. Their dwelling will be long upon the earth, even unto the end of the world.

T. F. Adams

RESOLUTIONS OF RESPECT

Now that it has been God's will to take from us our Dear Brother Jimmy Harris we desire to humbly bow in submission to the will of our God.

Brother Harris was born November 2, 1893, making his stay on earth seventy-three years. He was blessed to be received into the fellowship of our church August 1, 1963 accompanied by his companion and both were baptized together. To our church, he was faithful and he attended regularly as long as he was able.

Brother Harris enjoyed the visits from his brethren, sisters and friends during his afflictions and lingering illness. We trust that his passing from this life was an end of his sufferings.

Therefore Be It Resolved:

First, that three copies of this obituary be made: One for the family, one for the church record, and one to be sent to Zions Landmark for publication.

Second, that his family be reconciled to the will of our Heavenly Father in the passing of this Brother Harris, believing that their loss is his eternal gain.

Done by order of the Church in conference in our May meeting.

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

OBITUARY

In memory of a precious Brother and Deacon C. O. Gallimore.

Clarence Odell Galimore was born January 22, 1892, the son of the late Tommy and Martha Hil Galimore. He was married to Alice Miller on March 12, 1912, to their union was born two sons. He united with the Tom's Creek Primitive Baptist Church on Saturday before the fourth Sunday in September 1931, he and his wife were baptized together on the fourth Sunday in June 1932.

He departed this life February 22, 1967, making his stay on earth 75 years and one month. His funeral was conducted on February 24, 1967, at two o'clock at Tom's Creek Primitive Baptist Church by Elders, G. W. Hill, S. T. Atkinson, W. E. Staley and C. S. Farmer, and his body was laid to rest in the Tom's Creek Primitive Baptist Church Cemetery, to await the morning of the resurrection when, we believe, he will be raised in His likeness and be carried on the wings of His love to that upper and better kingdom to be forever in His presence. He was loved and held in high esteem by his church and the brethren in general and he was a good neighbor. The church feels a great loss in Brother Gallimore's passing away, but we feel our loss is his eternal gain.

Done by order of the church in conference on Saturday before the fourth Sunday in April, 1967.

Elder C. S. Farmer, Moderator
 Oscar Hunt, Clerk

SISTER CLARA HOBBS McIVER

Desiring to be submissive to the will of our Heavenly Father, it is with heavy hearts that we mourn the loss of our Sister in Christ, we hope, Sister Clara Hobbs McIver.

Sister Callie was a firm believer in the doctrine of Salvation by Grace, and Grace alone. She was a faithful member and attended church meetings when not providentially hindered. Although her natural eyes were blind, she was blessed to see many beauties the natural eye cannot behold. Due to her many physical disabilities, she lived many months in a nursing home. It was a pleasure to visit her, and to hear her rejoice that the Lord had been so good to her.

She united with the Wilmington Primitive Baptist Church, November 14, 1953, and was baptized by Elder Ransom W. Gurganus. She is greatly missed, yet we realize our loss is her eternal gain. We trust she is resting peacefully, awaiting the morning of the Resurrection.

Sister Callie was born November 16, 1888, in Folkston, Onslow County, N. C., and was the daughter of Thomas Jackson Hobbs and Agnes Everett Hobbs. Her surviving children are Mrs. Agnes Heath Mobley, Kenansville, N. C., and Lester Heath, Greenville, N. C.

She departed this life November 23, 1966. Her funeral was conducted by her pastor, Elder Horace Bryan and Elder J. B. Pollard. Her body was laid to rest in Prospect Cemetery there to await the resurrection of the just.

Written by order of the Church in conference, May 20, 1967.

Elder Horace Bryan, Moderator
Sister Bettie King
Sister Zora Singleton
Sister Evelyn Pratt
Committee

SEVEN MILE ASSOCIATION

The Seven Mile Association will be held, the Lord willing, with Primitive Zion Church, Harnett County, N. C., beginning on Friday before the Third Sunday in September.

Those who plan to attend on Friday will please take notice that the association will be held on the grounds of Primitive Zion Church. Those who come from the North on Interstate 95 or from the East on No. 50, take No. 27 Hwy. from Benson, N. C. Go west three miles to Coats Grocery & Grill, turn left and go about three miles to meeting grounds on your left. Those who come by way of No. 421 or No. 55, come to Erwin, N. C. Turn left off No. 421 at Zola's Barbecue (there is an overhead bridge at this point.) Continue to meeting grounds

which will be on your right. Those traveling from the Southeast on No. 421, turn right at Zola's Barbecue which is three miles West of Dunn, N. C. Continue to meeting grounds on your right. (Watch for pointers).

On Saturday and Sunday, the association will be held in the Coats High School Building, located where No. 55 and No. 27 intersect.

We invite our brethren, sisters and friends to meet with us with a special invitation to our ministering brethren.

C. W. Wood, Clerk
RFD #1, Box 425
Spring Lake, N. C.

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

NOTICE

Lloyd's Hymn Books, each \$3.10 postpaid, ½ dozen \$18.60 postpaid. 1 Dozen \$36.60, Postpaid.

Order From:

Elder J. B. Williams
225 Braswell Street
Rocky Mount, N. C.
27801

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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Z81

ZION'S LANDMARK

PUBLISHED SIX MONTHLY

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL. C

AUGUST, 1967

NO. 18

THE SONG OF SOLOMON
CHAPTER 6

AUG 30 1967

Thou art beautiful, O my love, as Tirzah; comely as Jerusalem; terrible as an army with banners.

Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead;

Thy teeth are as a flock of sheep, which go up from the washing, whereof every one beareth twins, and there is not one barren among them.

As a piece of a pomegranate are thy temples within thy locks.

There are threescore queens, and fourscore 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 is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

I went down into the garden of nuts, to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

Or ever I was aware, my soul made me like the chariots of Aminadib.

Return, return, O Shulamite: return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

EDITOR

ELDER T. FLOYD ADAMS WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

...
Devoted To The Cause of Jesus Christ

**SPECIAL NOTICE!
ALL SUBSCRIBERS
PLEASE READ**

Elder T. Floyd Adams
Willow Springs, N. C.
Dear Elder Adams:

It is with regret that I have to tell you that we are compelled to increase the price for printing Zions Landmark. You realize that the price has not been increased since you bought the publication. We set a price then for printing the Landmark which took into consideration the sentimental value we have always attached to the Landmark. As you know my grandfather, Elder P. D. Gold, was one of the founders of the Landmark and my father, John D. Gold, continued to publish it as long as he lived. We will continue to print it for you as long as you desire.

But as I said, costs have increased at a fast pace since we made the publishing contact. We are not receiving enough from the printing price to cover these costs, and while we do not want to make money on the publishing of the Landmark, the time has come when we do have to have the cost of publication.

We have made an estimate on the increase and it is substantial. If you desire you can come down and we will explain the cost increase, which is the very best we can do.

I trust that your subscribers will

recognize that they have received the Landmark for the same price for many years and they will understand the reason for the increase in cost which I feel certain you will have to charge in order to pay the increase to us.

Thank you, and may God bless you in your work.

Sincerely,

Mrs. Elizabeth G. Swindell
Publisher

The above letter, recently received from the publishers of Zions Landmark in Wilson, N. C., is self-explanatory, and we feel to add, that advanced prices in printing, in labor and in materials have evidenced the approaching necessity of an advance in the subscription price of Zions Landmark, for sometime in the past.

We, the editors and publisher of the Landmark, have endeavored to avoid increasing the subscription price of this publication and until now we have succeeded in doing so, but with the substantial increase in cost, we now have no choice in the matter, because we cannot operate for an income below cost of production. Zions Landmark carries no paid advertisements, nor do we have any endowment fund to off-set any of our cost, therefore we are dependent solely upon subscriptions to meet our expenses.

So with this situation facing us,

we regretfully announce that as of November 15th, 1967, the subscription price will be \$3.50 per year for a two year or more subscription or renewal or \$4.00 per year for one year. For ministers two year subscriptions and renewals will be \$5.00 (2.50 per year) or for one year the subscription or renewal price will be \$3.00. Each subscriber will continue to receive twenty-four copies of the Landmark per year.

Those who desire to do so have the privilege of subscribing or renewing their subscriptions at the present price — \$3.00 per year—until the said date—November 15, 1967. Furthermore, we are taking this opportunity to express our sincere thanks and appreciation to each of you who have made contributions to the welfare and support of Zions Landmark and to the Indigent Fund, which has and does add to the comfort and spiritual pleasure of many shut-ins.

It may be of interest to our readers to know that this year—1967—is the centennial year of Zions Landmark — the one hundredth year of its publication, ending with the November 1st. issue.

T. F. Adams, Editor

THE JEWS ASKED CHRIST FOR A SIGN

“As Jonas was three days and three 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 Did you ever wonder how modernists and even those not so modern but of ancient times, could crowd three days and three nights into the

short period of time; from Friday afternoon till Sunday morning, as the supposed crucifixion and arising of Christ is now celebrated?

From the time I was old enough to know the modern meaning of Good Friday and Easter, as used today with its “Church of Rome” significance, I have wondered how they did it, but for many, many years I failed to know.

Nothing short of facts satisfy me. A short time ago I read a short article that mentioned how the crucifixion really took place; by diligently searching it out, I find the man was right and I am satisfied with what I have learned. It is one sure thing, Christ did not speak falsely; so there is error in the celebration of it. Christ meant three whole days and three whole nights; not just parts of days and two nights or He would have expressed it differently. There is truly only one day and two nights from Friday afternoon till Sunday morning. Christ did not allot Himself that time. It has to be as Christ said; two nights, one day and parts of two more days, do not suffice. We must have three days and three nights, regardless of the convenience of the Roman celebration.

John said the day they were at that time celebrating, was a “High Day”; therefore, not the regular Jewish Sabbath. Quote: “Ye know that after two days is the feast of the passover, and the Son of Man is betrayed to be crucified.” Matt. 26:2. Again, “Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto Him, “Where wilt Thou that we prepare for Thee to eat

the passover?" Matt. 26:17. "And He said, Go into the city to such a man, and say unto him; The Master saith, My time is at hand; I will keep the passover at thy house." Matt. 26:18. Again, Now the feast of unleavened bread drew nigh which is called the passover." Luke 22:1.

The Jews asked Christ for a sign and the scripture quoted at the beginning of this article is His answer. It is an established fact according to computers, that the original Jewish Passover came on what is now, according to our present calendar, April 14th. We have many changes in calendars since the day of the exodus of the Jews from Egypt, but historians say that day is our April 14th. Therefore the day that Christ was crucified, was not the day before the regular Jewish or the seventh day — sabbath — that was observed from the beginning. It was the celebration of the Passover. John's calling it a "High Day," makes it a certainty that it was a very special celebration; also the day before the weekly sabbath, was not the "day of preparation." The day of preparation came only before special feasts. The Jews had no preparation to make for their regular weekly sabbath; they did not feast on that day; but rested.

The so-called "Good Friday" being observed as the day of the crucifixion; leads many into erroneous thinking. Christ gave the Jews the sign by referring to the incident of Jonah and the whale; which is not as some like to think; just a myth, without foundation, for the Jews during the sojourn of

Christ, looked on it as fact, and as experience, as Jesus Himself regarded it as fact; not mere fancy.

There was much disagreement among early factions of Romanism who always wanted to make a show about how to celebrate the occasion; and how long Christ was in the tomb; so that denomination has settled on a time to celebrate it, right or wrong. They say, in action, anyway, "He was deposited in the sepulcher on Friday afternoon, and arose on Sunday morning. Far short of the time that Christ, Himself said. The truth — nothing else suits me. Truly there should be no cavilling; since Christ made the assertion; He was without doubt, three days and three nights in the heart of the earth. He was hastily taken from the cross, that much is certain; for it was unlawful for a body to remain on a cross on the Passover. The Jewish day began at six o'clock in the afternoon and ended at the same time twenty - four hours later.

One statement in the Bible says: "Friends coming to the sepulcher early on the morning of the first day of the week; found the stone rolled away, from its opening, and the body of Jesus was not there. Friday till the first day of the week is far short of the three days and three nights. In the early days, the discussion became so pointed, till at the Counsel of Nice, under the supervision of Constantine; the bishops of the Roman denomination; settled on a day for its celebration.

In order to evade the difficult dilemma of harmonizing the truth

with such an idea; many thinking on it, have accepted the parts of days as whole days and decided the nights are not reckoned; but the words of Christ disclaim such reasoning, and the average reader seems to accept it without thoughts of its error; preferring to accept it rather than try to explain the difficulty, therefore not disturbing the established custom.

I am not an alarmist; but the facts concern me. There must be a significance, or Christ would not have given it to the Jews as a sign; mentioning the Jonah episode. Christ had to be three full days and nights in the heart of the earth; or the illustration does not illustrate.

As before mentioned the Jewish sabbath began and ended at six o'clock afternoon, making twenty-four hours. Therefore Christ was not crucified on Friday as taught by the Easter idea. A study of scripture and Jewish history reveals that the Jews had at least three such "High Days" or High sabbaths in each year, commemorating special occasions — The Passover, the Great Day of Atonement and Pentecost. The special days come on definite days of the month; and not on certain days of the week; and could therefore fall on any day of the week. Just as Christmas or New Year's day does.

This "High Day" was also called a sabbath, and without doubt fell on Thursday in that year, instead of Saturday or the seventh day—sabbath. Many references in scripture will bear this out. Such sabbaths as this one and other special sabbaths also; took precedence

over all days, and were more important than the regular seventh day sabbath.

Since this sabbath "High Day" or the passover (our April 14th) must have been on Thursday that year; this would place the crucifixion of Christ on Wednesday; which would have been the day of preparation; as they made elaborate preparations for such sabbaths (High days). Therefore, Christ was without doubt buried on Wednesday afternoon late in the day. And since no one could remain on the cross on the Passover (or this kind of sabbath), His body was taken from the cross late in the afternoon and placed in Joseph's new tomb. Three days and three nights from that hour would bring us to the same hour Saturday afternoon. (The Jews' weekly, or seventh day sabbath) .

But can we prove that Christ rose from the tomb on Saturday afternoon? I think it can be proven. "In the end of the sabbath day, as it began to DAWN TOWARD the first day of the week—' Matt. 28:1 When a certain time is near at hand, that day is or time is dawning. Regardless of whether it is daylight or nighttime. It is not necessarily morning. Our day now begins at midnight, instead of six in the afternoon, as the Jewish day began. Since, therefore, the Jewish day ended at six o'clock; the first day of the week began to dawn late in the afternoon on Saturday.

One day and one night, counting backward from that time; would take us to Friday afternoon late; two days and two nights from that time (Saturday P.M.) would take

us to Thursday afternoon, late; and three days and three nights from Saturday afternoon would take us back to Wednesday afternoon, late; when Christ was without doubt, crucified. This may be temporarily disputed by some; for scripture tells us, that the women came to the grave early in the morning on the first day of the week; or it may have been even before day-break; but they found the tomb already empty. The body of Jesus was not there. When did He leave the grave: They did not know at what hour He arose. The body was gone from where they had last seen it.

We have only one way to tell when or at about what hour He arose. What Matthew tells us cannot be successfully denied: "It was near the end of the Jewish sabbath, as it began to dawn toward the first day of the week" (at the same hour that it had been laid there). Matthew says: 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." Matt. 28:2. The keepers did quake and became as dead men." Matt. 28:4.

The angel told Mary Magdalene and the other Mary; who had come to the sepulcher (Matt. 28:5) "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay." Matthew says that this was the end of the Jewish

Sabbath. He evidently arose immediately following, or at the time of the earthquake; but according to Matthew, He was gone at that instant from the tomb; for the angel told the women, "Come see the place where the Lord lay." Matt. 28:6.

The Jews' strict observance of their seventh day or weekly sabbath; gave no place to buy the spices they used in their burial rites. All things considered make it evident that in that year; the Passover came on Thursday; and since Saturday, their regular sabbath came on Saturday; they had to keep both days. Luke says, they prepared their spices and rested on the sabbath (resting on the regular sabbath was their custom). Making it possible, that they could have either bought them on late Wednesday afternoon or on Friday. Mark tells us: "When the sabbath was passed, they bought sweet spices to annoint the body;" therefore they could have bought them on Friday, which was after the passover, sabbath.

I know of no other theory that will make both statements true, and still allow that Christ was three days and three nights in the heart of the earth.

Customs, ideas, arguments or theories cannot change facts. Christ had to be three days and three nights in the tomb.

Conscientiously submitted in
humble hope,

Nancye Johnston McDaniel
Vandervoort, Ark.

**PUBLISHED IN
THE MESSENGER**

Brother Adams, this is my grandmother's experience, which was published in The Messenger July 1907. It is a wonderful experience of grace to me. If you think it worthy of a space in the Landmark, would love to see it printed.

A sinner just hoping,
Mrs. Victor Phillips
Willis, Va.

Elder F. P. Branscome,
Dear Elder Branscome:

I have been requested to write some of my trials, troubles, and joys through which I have been made to pass.

While going on in the world, not thinking anything about my condition, a death occurred in my neighborhood. For a few days I was considering what would have happened had this been my death and that it might be my time next and I knew that without a great change, I was forever lost. I went on in that condition for some time. But, all at once an awful burden seemed to lodge about my heart. At times it was so great that I could not draw a long breath and I felt that I was going to hear some awful distressing news — that some of my people were dead or that a death would occur in our immediate family.

When seated at my work that awful burden would strike me; and I would throw my work aside, go out of the house and walk all over the place, calling on the Lord to have mercy on me, a poor sin-

ner. I felt to be as low down as the dust of the earth, and that all my people and friends had forsaken me forever. I felt that I was the most vile sinner on earth. When the sun would go down at night, I could not expect to see it rise again. I tried to pray, but all I could say was, Lord have mercy on me, a poor wretched sinner. I begged the Lord to know why I had such an awful burden at my heart and He showed to me that that awful burden was my sins. Then I felt that I could not live another minute. I begged the Lord, day and night, to have mercy on me and I would cry in the night till my pillow was wet with tears, feeling that my heart would burst out of me. It would not have been worse if all my people had been dead at once. I went on in that awful distress for some time, begging the Lord for some comfort in some way. I felt that I could not live in that state.

Sometime after that, I was given a dream that gave me a little relief. I dreamed of being cast out and I was traveling and seeking for the mercy of God. I was going forth in great distress and I came upon my mother and sister who said, "Where are you going and what are you seeking?" I said, "Come, go with me." They did that and we traveled on together till we came to where my little baby was buried. It seemed that they were both troubled about it too.

While we were standing at the little grave, there came a loud peal of thunder and the grave opened. The little babe came forth flying like an angel. I exclaimed,

Lord, have mercy! Mother, the end of time has come, the dead are raised up! The little babe on wings went into the elements; and as I gazed after it, I beheld in the direction in which it was flying, the most beautiful place! But I awoke and I was in awful distress, thinking I had heard the last trumpet sound and that the end of time was near.

I continued in this great distress, begging the Lord to show mercy to me, a great sinner. Then I had another dream. This time I dreamed of traveling, seeking as before and came to an old building, decayed and ready to fall, and I was forced to enter it. On entering this old building, I saw in one corner a long ladder. To this I went and began to climb. I climbed to a great distance before reaching the top, but just before I entered through the top, I began singing.

“Jesus lover of my soul,
Let me to Thy bosom fly,
While the raging billows roll,
While the tempest still is high.”

Just as I reached the top, the angels met me singing the same song. They took me by the hands and took me up there, into heaven. I saw there the Savior seated upon His throne with a bright crown upon His head. Heaven! How beautiful it was! The angels and I were singing the sweetest music I have ever heard. I awoke singing, but my tongue could not express my happiness. All next day I felt that I could almost fly. To me the sun shone brighter than ever before, and that awful burden was

gone! as I felt, never to be seen nor felt anymore.

At that time I desired to go to the church and tell the good people of the church what I hoped the Lord had done for me. I wanted to be baptized. The water looked more clear and beautiful than it ever had before. I went on in that way for a while, but one day while sitting at my work that dreadful burden came on me again. I felt like I could not live one minute more. Throwing my work down, I looked toward the door and beheld the most awful darkness coming toward me, that I had ever seen. It came in the shape of a rolling wheel and struck me. I seemed that the stroke was death and I knew without help from the Lord, I was eternally lost. I got up and walked out wringing my hands and calling to the Lord to have mercy on me.

While in this condition, I heard Elder Asa Harris preaching in the stand at Indian Creek church, and it seemed that I could not stay away. I went upon the ridge between the house and the church to see if I could hear him more plainly, and there I found myself kneeling and trying to pray; but all I could say was, Lord have mercy on me a poor sinner. All at once a beautiful light shone around me and something said, “Rise up, and you shall no more be a sinner.” I arose praising the Lord. I saw the Lord at a certain distance from me in every way that I looked and that bright light was coming, shining from the crown of stars upon His head. I was the happiest I have ever

been and that burden left me and has never returned again. But I have doubts and fears yet.

I have thought of offering myself to the church, but I feel too unworthy. If you think this is worthy of being published, you may do so.

Yours in hope,
Mrs. S. E. Cox
R.F.D. No. 1, Box 2
Indian Valley, Va.

This is a wonderful experience of a child of grace. We would like to have more such experiences for publication. They are edifying to God's people. Ed.

LOVE IS OF GOD

Mrs. Manila Guy,
Dear Sister in Christ

I, with much pleasure, read your article in the Landmark as pertaining to your experience of grace. I thought if you through the goodness and mercy of God, could see fit to pardon my intrusion, I would send you a few lines by way of endorsing the sentiment of same. This travel from nature to grace the world knows nothing about. They cannot receive it, neither can they know it for it is spiritually discerned and to begin to explain things of a spiritual nature to them is but foolishness to them for they are of the world, therefore speak they the things of the world and the world heareth them. And as all things follow after their kind, even so they do the same. They follow after the world and its ways — the lusts of the flesh, the lust of the eye and the pride of life which is not of the Father but of the world.

Jesus, in speaking to these same people, said unto them: "Ye are from beneath, I am from above, ye are of the world, I am not of this world, for I know you that ye have not the love of God in you." Love is the theme of the Bible. Take love out of it and it's but a valley of dry bones — an empty tale of witchdom. It's the essence of Godliness. "God is love." "He that loveth not knoweth not God; for love is of God, and everyone "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God." Jno. 4:8,7. We love God because He first loved us John also said, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not." I Jno. 3:1, and Jeremiah said, "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." It was by this love you were being drawn along your travel from nature to grace out of nature's darkness into the light and liberty of God's Dear Son, your feet being lifted from the miry clay and when once they were set on the Savior, Christ Jesus, the Lord, a new song was put into your mouth that learn — Great and marvelous are Thy works, Lord God Almighty, Just and true are Thy ways, Thou King of saints. Ah! but the world is turned around — you see things as you never saw them before — old things have passed away and all things are become new and you

are made to love the things you once hated and hate the things you once loved — you have now tasted the love of God in all of His goodness and mercy and you are ready to sing praise unto His great and adorable name for what He in His grace and mercy has done for you. Not for what you did for Him, for in this travel and deliverance you never did anything — but your little hope is: He did it all for you — and at this juncture, you feel as though you will never have another doubt or fear; your troubles all gone, you are basking in the fragrance of God's eternal love. This great peace makes of your soul, hills and mountains. Implements and other obstacles are no more to befall you, but now you are elevated on the top of Mount Pisgah looking down in the valley of the happy land of Canaan — a figure of heaven and all that heaven means — looking into that stream that flows with milk and honey, into that fountain that never runs dry.

Lest I weary you, I will bring my writing to a close. I am now eighty-four years old, I live alone. The receiving of letters from the Brethren and Sisters is all the company I have. I never see anyone to talk with. The nearest church of our faith and order is one hundred twenty - five miles away. I am too old to travel alone.

I met Elder and Sister Adams in Bakersfield, California in our three days union meeting. He and I were in the stand together during the meeting.

(Elder) W. A. Little
General Delivery
Teague, Texas 75860

MY FIRST COPY

Dear Elder Adams,

I have received my first copy of Zion's Landmark and I enjoyed it. I received notice from you that my subscription began in February and I was surprised. However, later I found out that my Dad and Mother subscribed to it for me. As I said, I have read the copy received and found it to be good reading in so far as I am enlightened, if I have indeed been enlightened. I received the January fifteenth copy, so, as you can see, it takes quite a while for it to get here. I have had a change of address and would like to get it to you as soon as possible, because it will be several weeks before the ones mailed to my former address get to me.

I meant to get a change of address card sent to you but thought I would drop a note at present. Of course it is pleasant to hear and read those things concerning the sovereignty of God, as it is of the truth. I noticed three of the letters were from one brother Alston who apparently was in the armed service during the Korean conflict, and prior thereto.

I can appreciate the situation in which he must have been. I have been in the Army fourteen years and have never run across anyone to talk to, except when I was in the States. Sometimes it seems a great mystery to us that we are found to be strangers among friends so to speak. Yet, we are persuaded to believe and to even know that our God "Worketh all things after the counsel of His own will." That all things are according to His purpose and determinate

counsel and for His own glory which was given in Christ Jesus from the foundation of the world. Therefore, unless we are deceived, we are consoled, even in our turmoil and trials, to endure with patience that, that is not of ourselves, that we then are like Paul who was enabled to say, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18) That is, if it so be that our Creator's mercy is extended unto such a lowly creature as I am. For such a long, long time I am and have been living, it seems, "in a desert land," and I, even as David, was given to cry: "Yet the Lord thinketh upon me." Yes, I believe I feel somewhat the same as the man dwelling among the tombs. How I wish it were that our Deliverer in His purpose would cleanse me. When I was among the brethren, I felt a little safer, so to speak, yet in trouble, but my brethren were given to tolerate me and to bear with me with kindness and love that afforded great comfort. But it pleased our God to drive me out from their presence where I should find the dark and thorny desert, yet the Lord had blessed me exceedingly. It is true that my sufferings are many and are inward. Yet, I am made to rejoice in my agony, if I can I will say something in some way of explanation the Lord willing. We also know that we cannot praise God except He worketh in us both to will and to do of His

good pleasure, for we are carnal, sold under sin and at our very best we are vile and filled with vanity.

Many times I desire to write my dear brethren and express my grief rather than to add to their comfort. I would seem to bring them sorrow and beg their compassion for my plight, yet I desire to speak of my joys and add to their joy if possible, but I find myself shut up with groanings that cannot be uttered. Jesus is the Light of the world and our desire is to express His majesty, yet our hands are tied and our tongue tied and we are found lacking so greatly. Therefore, we are given to neglect our brethren and I would hide in my shame, were it possible.

Well, I started out to write you of an address change and have rambled on in poor excuse of my feebleness and ignorance. Forgive the length and please note my new address, thank you.

Old address: B. K. Smith, P. O. Box 96, APO New York, 09757.

New Address: B. K. Smith, P. O. Box 99, APO New York, 09154.

Thanks again,

A most unworthy Brother
in hope, if one at all,

B. K. Smith

HAS YOUR SUBSCRIPTION EXPIRED?

Has your subscription expired?

Please check your expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us pay our monthly printing expenses.

Editor

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C. 27592

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Vol. C

No. 18

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N. C. 27893 August 1, 1967

VIEWS ON JOB 7:4-7

Dear Brother Adams,

Enclose please find three dollars for renewal of Zion's Landmark. Please give your meditations on Job 7:4-7.

Miss Lucy F. Thacker
R.F.D. 5, Box 221
Reidsville, N. C. 27320

The four verses of the seventh chapter of Job read as follows: "When I lie down, I say, When shall I arise and the night be gone? I am full of tossing to and fro until the dawning of the day. My flesh is clothed with worms and clods of dust. My skin is broken, and become loathsome. My days are swifter than a weaver's shuttle, and are spent without hope. O remember that my life is wind; mine eye shall no more see good."

Job's bodily afflictions were greater than any man of whom I have ever read. His soul afflictions were also great, all of which added to his sufferings and sorrow.

The above four verses have reference to his bodily afflictions of which I purpose to confine my remarks largely, being the verses of which our Sister referred to.

I have often thought of the afflictions of Job as being typical of the sufferings of Jesus while here on earth, of whom the prophet said: "A man of sorrow and acquainted with grief." I remember having heard a former pastor of my home church, (now deceased) say that Moses was the meekest man that ever lived, Sampson was the strongest man, Job was the most patient and Solomon was the wisest. Meekness, strength, patience and wisdom are found in the one man, Christ Jesus, such as is found in no other — All power is given unto Him.

It is evident that Job was a patient man. Paul said, "Tribulation worketh patience; and patience, experience; and experience hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Rom. 5:1-5. Job could see the hand of God in all of his downittings as well as his uprisings. When he was overtaken with calamities, "—he sinned not, nor charged God foolishly." See Job 1:22. Paul said, "In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thes. 5:18. Job extolled, and honored his Maker. Job's wife could not see the hand of God in his afflictions. She said to him: "Dost thou still retain thine integrity? curse God and die." But he said unto her, "Thou speakest as one of the foolish women

speakeeth, What? shall we receive good at the hand of God, and shall we not receive evil?" In all this did not Job sin with his lips." Job 2:9-10.

The dealings of the Lord with Job in his afflictions were put on record for our learning and comfort. 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. Job was smitten with sore boils from the sole of his feet unto his crown. He said, "So am I made to possess months of vanity, and wearisome nights are appointed unto me. When I lie down I say, When shall I arise and the night be gone? And I am full of tossing to and fro unto the dawning of the day." Job 7:3, 4.

We, ourselves often have aches and pains and spend some restless nights, but I feel sure that they are few when compared to a man whose flesh was clothed with worms and clods of dust; his skin broken and loathsome. It appears that Job's body was so afflicted with worms and broken skin that it was next to unbearable, not only for himself, but for his wife, friends and brethren to look upon. He said, "He hath put my brethren far from me and mine acquaintances are verily estranged from me, my kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight. I called my servant, and he gave me no answer. I intreated him with my mouth. My breath

is strange to my wife, though I intreated for the children's sake of mine own body. Yea, young children despised me; I arose, and they spake against me. All my inward friends abhorred me: and they whom I loved are turned against me. My bones cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth." Job 19:13-20.

I have thought that the affliction of Job, portray in type and shadow the corruptness of our indwelling sins of which the poet said, "It rages most within." When the searchlight of God's Spirit penetrates the soul, you will cry out as Paul did. "For I know that in me (that is in my flesh) dwelleth no good thing: but how to perform that which is good I find not." Rom. 7:18.

Job said, "My days are swifter than a weaver's shuttle, and are spent without hope." Job was enshrouded with darkness. He could not see that he would ever have any more good days, as he had enjoyed in the days of his youth. He said, "Oh, that I were as in months past, as in the days when God preserved me; when His candle shined upon my head, and when by His light I walked through darkness, as I was in the days of my youth. When the secret of God was upon my tabernacle; when the Almighty was yet with me; when my children were about me; when I washed my steps with butter, and the rocks poured me out rivers of oil; when I went out to the gate through the city, when I prepared my seat in the street: The young men saw me and hid

themselves: and the aged arose, painful that he had no hope of and stood up." Job 29:2-8.

Job's bodily afflictions were so painful that he had no hope of ever seeing any more good days. Therefore he said, "My days—are spent without hope." Job was not referring to his hope in God, for he had a good hope of eternal life. His meaning is that he did not have hope of ever being restored to the state of good health that he enjoyed in his youth. He is now neglected by his kinsmen in the flesh, even his wife and children, his maid and servant. He now speaks to God: "O remember, remember that my life is wind, mine eye shall see no more good." Job. 7:7.

The meaning conveyed by Job when he said, "O remember that my life is wind: can better be understood or comprehended by what God said concerning Israel: "For He remembered that they were but flesh; a wind that passeth away, and cometh not again." James speaks of life as a vapor. He said, "For what is your life? It is even a vapor that appeareth for a little time and then vanishes away." James 4:14. Job said: "My life is wind. My days are swifter than a weaver's shuttle." Here he had no reference to the time when "His flesh was clothed with worms and clods of dust, and the skin was broken and became loathsome. Job said his life was wind meaning his life, like that of all mankind, is similar to a bubble on the water, it is of short duration, it comes and goes, it is here to-day and gone tomorrow. The wise

man Solomon said: "One generation passeth away, and another generation cometh: but the earth abideth forever." Eccl. 1:4.

Job not only had natural afflictions, but he had Spiritual afflictions also. He said: Oh that my grief were thoroughly weighed and my calamity laid in the balances together! for now it would be heavier than the sand of the sea: therefore my words are swallowed up. For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me. Oh, that I might have my request; that He would let loose His hand and cut me off. What is my strength that I should hope? and what is my end that I should prolong my life?

"What is man that Thou shouldstest magnify him? and that Thou shouldst set Thine heart upon him?" Job 7:17. Then again He said: "Behold, I am vile; what shall I answer Thee? I will lay mine hand upon my mouth." He was evidently given to see the vileness of the flesh, but again the Lord visited him, when he said, Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for He maketh sore and bindeth up: He woundeth, and His hands make whole. 5:17-18.

Job did not entertain any doubt but that he would see his Redeemer face to face and dwell with Him in an endless eternity. He spake with full assurance when he said: "For I know that my Redeemer liveth, and that He shall

stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:25-27. Although, Job could not feel that he would ever see any more good days while he lived here in the world. Yet his confidence in his future state after this life was never shaken. However, God had in store many days and even years for Job to live while yet in this life. Although this was unknown to Job, but the Lord blessed his latter days more than the early part of his life. See Job 42:10. "After this, Lived Job an hundred and forty years and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days." Job 42: 16, 17.

Jacob, like Job, could not see the hand of God in his days of adversity. This was true when Joseph was ruler of Egypt; when the famine was over the land and Joseph had stored sufficient corn during the seven years of plenty to provide food for the seven years of famine, and the famine being so severe that it spread over all the earth except in Egypt where Joseph had stored sufficient corn to take care of all the people. Therefore Jacob had heard there was corn in Egypt, so he told the ten brethren—his sons, and the ones who years before had sold Joseph to the Ishmaelites who carried him into Egypt and sold him to Potiphar, an officer of Pharaoh the King of Egypt.

The ten brothers of Joseph did not recognize Joseph, because he was only a lad when they sold him to the Ishmaelites and had now grown up, but Joseph recognized them. Benjamin not being with the ten brothers, Joseph inquired of his father's welfare, and they told him that Benjamin was at home with their father, so Joseph demanded they bring Benjamin with them when they came again for corn, or they could not get anymore corn. This brought grief and sorrow to Jacob. He said: "Joseph is not and Simeon is not, and ye will take Benjamin away: All these things are against me." Gen. 43:36. "And he said, My son shall not go down with you, for his brother is dead and he is left alone: If mischief befall him by the way in which ye go, then shall ye bring down my grey hairs with sorrow to the grave." Gen. 42:38. God had many more good days in store for Jacob, yet he could not see the hand of God in the days of adversity when he was enshrouded in gloom and darkness.

When Jacob received word that Joseph was alive and was ruler over all the land of Egypt, Israel or Jacob said, It is enough: My son Joseph is alive: I will go and see him before I die." Gen. 45:28 Jacob lived seventeen years in Egypt. The whole age of Jacob was an hundred forty and seven

Job said: Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up: He woundeth, and his hands make whole. He

shall deliver thee in six troubles: Yea, in seven there shall no evil touch thee. In famine He shall redeem thee from death: and in war from the power of the sword. Thou shalt be hid from the destruction of the tongue: neither shalt thou be afraid of destruction when it cometh." How true this was of Jacob and how true this was of Job.

T. F. Adams

BEAR CREEK ASSOCIATION

The 135th Fall Session of the Bear Creek Association will convene, the Lord willing, with Running Creek Church, Stanley County, N. C., commencing on Friday before the first Sunday in October, 1967, and will continue through Sunday.

Running Creek Church is located on Paved Road 1210. Those coming from the North will come to Richfield, N. C., and follow paved road from Richfield to Red Cross about twelve miles. Go by Richfield School Bldg. about ½ mile to meeting ground. Those coming by way of Albemarle will go to Red Cross on Hwy. 27, turn right on paved road leading to Richfield. Go about four or five miles to Ridgecrest School. Turn left on Road 1210, ½ mile to meeting. Those coming from other points and from the South will go to Red Cross and take same Route. Those coming from the West by way of Charlotte and Monroe will come by way of Locust, N. C. After passing the Locust Elementary School, turn left on paved road No. 1211. Go about four miles to paved road no. 1210, turn right, short distance then to meeting ground.

We invite our brethren to attend, and especially to we desire the presence of our ministering brethren.

For further information contact Elder C. D. Whitley, pastor, Oakboro, N. C. RFD 1. (Ph. 485-3228) or the undersigned.

Troy A. Williams, Clerk
Route 7, Box 624,
Monroe, N. C. (Ph. 753-1414)

LITTLE RIVER ASSOCIATION

The Little River Association was appointed to be held and will convene, the Lord willing, with Bethany Church, Johnston County, Pine Level, North Carolina, beginning on Friday before the Fourth Sunday in September and will continue through Sunday.

Bethany Church is in Pine Level, North Carolina about eight miles east of Smithfield, North Carolina on Highway 70A. A

short distance east of the stop light in Pine Level, turn south between the Grill and Pittmans' Store, one block to Church. On Highway 70 midway between Smithfield and Princeton the sign reads six miles to Princeton and six miles to Smithfield. At this sign turn north two miles to Pine Level and Church. Watch for pointers.

We invite our brethren, sisters and friends, to come and be with us. We extend a special invitation to our ministering brethren.

C. L. Ogburn, Clerk

LOWER MAYO ASSOCIATION

The Lower Mayo Association is appointed to be held with the Church at Macedonia, Rockingham County, N. C., beginning on Friday before the First Sunday in October, and will continue, the Lord willing, through Sunday, being September 29th & 30th, and October 1, 1967.

Those who plan to attend this session on Friday will go to the church meeting ground location which is on Highway 87, about six miles North of Reidsville, N. C., and on the West Side of the hwy.

Saturday and Sunday the association will meet in the Wentworth School Building located between Madison and Reidsville. The School is easy to find, in the little Town of Wentworth.

We invite our brethren, sisters and friends from sister associations and churches to come and be with us.

Sam L. Gilbert, Assn. Clerk,
P. O. Box 2629
Winston-Salem, N. C.

UNION MEETING

The annual three day meeting of the Old School Primitive Baptists of California will begin, the Lord willing, on Friday before the fifth Sunday in October and will continue through Saturday and Sunday. The union will convene with Little Flock Church, Bakersfield, California, located on Alpine Street near Baker and Calif. Avenue.

We desire to extend an invitation to our brethren to come and be with us. For further information call Brother Troy Smith, 322-1830 in Bakersfield or 331-5210, West Covina, California.

Walter B. Wilson,
Union Meeting Clerk

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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AUGUST 15, 1967

NO. 19

THE SONG OF SOLOMON
CHAPTER 7

How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman:

Thy navel is like a round goblet, which wanteth not liquor; thy belly is like an heap of wheat set about with lilies:

Thy two breasts are like two young roes that are twins.

Thy neck is as a tower of ivory; thine eyes like the fishpools in Hesh'bon, by the gate of Bathrab'bin; thy nose is as the tower of Lab'a-non, which looketh toward Da-mas'cus:

Thine head upon thee is like Car'mel, and the hair of thine head like purple: the king is held in the galleries.

How fair and how pleasant art thou, O love, for delights!

This thy stature is like to a palm tree, and thy breasts to clusters of grapes.

I said, I will go up to the palm tree, I will take hold of the boughs thereof; now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.

I am my beloved's, and his desire is toward me.

Come, my beloved, let us go forth into the field; let us lodge in the villages.

Let us get up early to the vineyards: let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give the my loves.

The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have hid up for thee, O my beloved.

EDITOR

ELDER T. FLOYD ADAMS WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

**SPECIAL NOTICE!
ALL SUBSCRIBERS
PLEASE READ**

Elder T. Floyd Adams
Willow Springs, N. C.
Dear Elder Adams:

It is with regret that I have to tell you that we are compelled to increase the price for printing Zions Landmark. You realize that the price has not been increased since you bought the publication. We set a price then for printing the Landmark which took into consideration the sentimental value we have always attached to the Landmark. As you know my grandfather, Elder P. D. Gold, was one of the founders of the Landmark and my father, John D. Gold, continued to publish it as long as he lived. We will continue to print it for you as long as you desire.

But as I said, costs have increased at a fast pace since we made the publishing contact. We are not receiving enough from the printing price to cover these costs, and while we do not want to make money on the publishing of the Landmark, the time has come when we do have to have the cost of publication.

We have made an estimate on the increase and it is substantial. If you desire you can come down and we will explain the cost increase, which is the very best we can do.

I trust that your subscribers will

recognize that they have received the Landmark for the same price for many years and they will understand the reason for the increase in cost which I feel certain you will have to charge in order to pay the increase to us.

Thank you, and may God bless you in your work.

Sincerely,

Mrs. Elizabeth G. Swindell
Publisher

The above letter, recently received from the publishers of Zions Landmark in Wilson, N. C., is self-explanatory, and we feel to add, that advanced prices in printing, in labor and in materials have evidenced the approaching necessity of an advance in the subscription price of Zions Landmark, for sometime in the past.

We, the editors and publisher of the Landmark, have endeavored to avoid increasing the subscription price of this publication and until now we have succeeded in doing so, but with the substantial increase in cost, we now have no choice in the matter, because we cannot operate for an income below cost of production. Zions Landmark carries no paid advertisements, nor do we have any endowment fund to off-set any of our cost, therefore we are dependent solely upon subscriptions to meet our expenses.

So with this situation facing us,

we regretfully announce that as of November 15th, 1967, the subscription price will be \$3.50 per year for a two year or more subscription or renewal or \$4.00 per year for one year. For ministers two year subscriptions and renewals will be \$5.00 (2.50 per year) or for one year the subscription or renewal price will be \$3.00. Each subscriber will continue to receive twenty-four copies of the Landmark per year.

Those who desire to do so have the privilege of subscribing or renewing their subscriptions at the present price — \$3.00 per year—until the said date—November 15, 1967. Furthermore, we are taking this opportunity to express our sincere thanks and appreciation to each of you who have made contributions to the welfare and support of Zions Landmark and to the Indigent Fund, which has and does add to the comfort and spiritual pleasure of many shut-ins.

It may be of interest to our readers to know that this year—1967—is the centennial year of Zions Landmark — the one hundredth year of its publication, ending with the November 1st. issue.

T. F. Adams, Editor

“AND LET HIM THAT IS ATHIRST COME”

Dear Brother and Sister Garner:

Mr. and Mrs. J. T. Garner

Dear Brother and Sister Garner:

I have no idea what I can write you this morning, but I am thinking of you and I must acknowledge your good letter. Today is Sunday and in Korea, it is just another day. There is no difference in any

one of the seven days, except possibly there is a Chaplain's service held in a tent somewhere. I have even attended one or two of these services since coming over, but I often wonder why. There is no honor given God there; indeed, He is trampled under the foot of man. Man is given the power to take or leave alone, according to their doctrine, and the Saviour is left crying and begging with arms extended. O, it makes you jealous for the honor of the Lord of Lords and the King of kings! They know not our God, they call His name, but they have never known Him in deed and in truth!

“And let him that is athirst come. And whosoever will, let him take the water of life freely.” They read it as if it were, Let him come if he wants to; and whoever wants to, let him take the water of life as freely as he pleases.

“Let him that is athirst come.” Who is he that is athirst? Who is he that is emptied and that has his vessel turned upside down and inside out as it were? The vessel is full of self to begin with and remains full until the Lord comes and overturns and empties and makes void all goodness and self-sufficiencies and leaves the surface of the old rough earthen vessel exposed with all of its blackness, vileness and sin stains. The empty vessel has just one outstanding characteristic, the capacity to receive. And blessed are those who have been emptied by Christ; blessed are the poor and afflicted in spirit; blessed are they who mourn and seek, that hunger

and thirst after His righteousness. A particular people are here spoken to; those and only those who are made to thirst. The invitation is to them, and even then it is more than an invitation as we understand and use the word. It is a call; it is a "Come" or a command; it is a powerful and irresistible drawing — "Let him come!" There is no power in heaven and certainly none on earth that can stop His coming when the omnipotent Jehovah God speaks and says "Let him come and drink freely of the living waters!" "Freely;" Oh how free it is! else we could never attain unto the least part of it. Where is the man that can bring himself to "thirst?" Where is any who can cause himself to "will?" "Whomsoever will, let him take the water of life freely." The same "Him" is used in the latter part as in the first part. It is a singling out; it is a "Where is the man, the one out of all of them." It is he who is made to thirst, and he who is given the will to seek the throne of free Grace!

Brother Garner, even after you have been brought to see the Face of what you hope to be your Savior, you find yourself in a dry and barren land, and you are as dead as dry bones, tell me what can you do to bring yourself to this "pure river of water of life, clear as crystal proceeding out of the throne of God and of the Lamb?" Not only can we not "Come" without being athirst! Indeed the Lord of free grace must do it all. I feel to have spent three weeks now in barrenness and in a dry

place where no water is; I have desired, I have read, I have searched, but it is not for me in myself to find the gems of fair colors.

We cry and we ask the Lord to revive us, and to give us sweet visitations. Then the Lord brings us under trials and afflictions, and we complain again. I read a hymn that expressed the thought better than I ever could:

"I asked the Lord that I
might grow
In faith, and love, and every
grace;
Might more of His Salvation
know
And seek more earnestly His
face.

I hoped that in some favored
hour
At once He'd answer my re-
quest;
And by His love's constrain-
ing power,
Subdue my sins and give me
rest.

Instead of this, He made me
feel
The hidden evils of my heart,
And let the angry powers of
hell
Assault my soul in every part!

"Lord, why is this? I trem-
bling cried;
Wilt thou pursue thy worm
to death?
'Tis in this way, the Lord
replied.
I answer prayer for grace and
faith.

“These inward trials I employ,
 From self and pride to set thee free;
 And break thy schemes of earthly joy,
 That thou mayst seek thy all in me.” Newton

Know ye not that it is through trials and afflictions that we learn of His salvation? and that we truly learn of His salvation? and that we are brought into sweet fellowship with His sufferings for our sakes.

Later: Sometimes I feel that I would give my right arm to get away from everybody, or at least from some of these people. I live with them by day, sleep with them by night and there is no time when I am away from them or can call my own. You can understand what I mean. They worship not the Savior that I hope I love, and their conversations are not only on trivial things, but are too often vile and full of cursings; it seems to me cursing the very God in whose hands their souls lie; cursing Him in whose Name they should be praying for their very salvation, both naturally and spiritually. Sometimes I just get up and walk out like I did an hour or so ago. I went down by the piers at the ships and stood and watched the unloading of lumber. In the distance there rises great mountains on every side; even out toward the sea, there are islands and mountains, one after another as far as you can see. The mountains are mostly bald; bleak and barren; there seem no trees grow-

ing on them as on our mountains. I go out to get away from people, and yet I meet thousands of them on the way, and thousands of them on the piers, and every way you turn there are people. Well, I do not particularly dislike people, but one of my burdens and one of my enemies before me, is that I have not the privacy that I have enjoyed in some place; and it seems I cannot reach out, or search out and find my Savior as I so desire. It is easy to say that we learn of His salvation by being brought into trials and out of them again; but it is another thing to know it through experiences. I asked the Lord that I might feel His presence with me; that I might be drawn closer unto Him; that I might grow in faith, and in all the graces. I ask that I might feel His presence with me, that I might be drawn closer unto Him; that I might be enabled to walk hard after Him. How does He answer that prayer? How does the great oak tree grow its strong there were never a wind to tend to tear it up by its roots? Shall grace and faith be handed on a “silver platter?” Shall our faith grow without being brought under trial, and tested and proven? No, we learn of His salvation by being brought into troubles and under trials and being made to cry in despair even with our last breath, as it were, unto Him, and to feel His strong Arm of salvation to lift you from every situation and trial and affliction, and again set your feet upon a Rock — even Himself — and put that new song of praise unto Him, in your mouth

and to enable you to sing it with newness; O Lamb of God, Thou art worthy! Thou art worthy! and Thou art all of our worthiness, we have none without Thee!

So it is, Lord, cause us to thirst, cause us to will; give us that will and that desire to the waters of that river that flows clear as crystal from Thy Throne. Do make us seekers and give us an appetite indeed for the things of Thy kingdom, that passeth not away.

For the past week or so, I have not had regular work to do. I have had some time to read and I have wanted to find these gems, but it comes not by searching, but when the Lord wills to give and to lead the heart and the mind and the Spirit, He hideth Himself and yet faith says, He is there, it is just your sins that have so encompassed you that you cannot see. Your glass is too darkly stained by your vileness, that you cannot see His image before you. Except for our little faith we would surely despair. We must come to understand and to ask the Lord that He bring us under such exercises and such trials and crosses as cause us to seek after Him, to fervently cry for his help, indeed for His deliverance from the pit! as we are burdened, so do we pray, and as we pray, so do we live. When we go along at ease in this body, we are at home in the body and absent in the Spirit. But when we are thrown out of the old comfortable home and are cold and hungry and shivering and crying in the byways and the hedges, it is then that the King sends and has us brought

in to the wedding feast. Only such characters as those are fit for His feast, the others have wives of their own, and land and oxen of their own; they are not hungry; they are not athirst, they have no will to partake of the water of life freely.

Just scattering remarks, Brother Garner, and that is all I have been given to feel or to write; yet, by faith — I hope it is by faith — I am not disposed to say that the Lord has failed to support me, and to give me little crumbs of manna from His table. David said, "He prepareth a table before me, in the presence of my enemies. Well, in spite of all my enemies, I have found crumbs of mercy handed to me from time to time, and I would, if I knew how, praise Him for these things and I would not deny His wonderful mercies and kindnesses toward me.

I hope you people are well as usual, and that from time to time you are enabled to see His Spirit in the things about you. Carolyn and my girls seem to be doing fine. Truly they and all of us, are in the Lord's hands and under His care; may it please Him to show mercy and to keep alive our souls and to bring us finally to that city of habitation — the dwelling place of our Lord and Savior. I would be remembered in love to those of my brethren at Bethel and of course East Atlanta.

Today is meeting day at Shiloh. Surely I love those dear ones, if I know my heart.

Yours in a little hope of a great salvation,

Douglas (A.D. Alston)

A RENEWAL

Elder T. Floyd Adams

Dear Brother Adams,

I am enclosing three dollars to renew my paper for another year and while I am sending this, I want to write some dreams I have had during my life.

I have had much trouble all through the years of my life. When I was about fifteen years old, I was so burdened I did not know what to do. One night I dreamed I was out in a field and something was trying to get me. I ran to a small tender looking bush and thought I would climb it but it seemed that the bush was so small it would not hold me up, however, when I got on it, it was a tree and raised higher and higher till it seemed I was miles away. Then I came into another world and this was a bright world. While I was still on top of the tree I saw my Savior coming to get me and He carried me in His arms to heaven. . . I was so happy all the next day, but it did not last long till I was in trouble again.

Again I had a dream when I thought I was standing out in my yard and I looked toward the east and I saw my Savior coming in the clouds. I raised up and flew to meet Him and when we met I was in heaven. On the next day, I was again so perfectly happy and I thought flying was so very easy that I went out into the yard the next day to see if I could fly. I stretched out my arms to see if I could rise up, but I could not get one foot off the ground.

I have dreamed so much of going to heaven! I dreamed I went to

heaven and talked to my mother and another time I went to heaven and talked to my first husband. He seemed to be so happy!

A few months ago on a third Sunday morning, I wanted to go to Center Church where my membership is, but I did not want to bother anyone to carry me. I was in the kitchen doing my morning's work and I heard Brother Harvey Prillaman start preaching. He was preaching so sweetly that I became so happy, I thought there was no need for me to choke it back for there was nobody to see me or hear me, so I cried out, Lord be with me. A man appeared in front of me and said, "I am your Savior." I stretched out my arms to hug Him but nothing did I feel. I was so overcome with rejoicing that I just sat down and cried aloud.

Your sister in hope,
Mrs. Mollie Dodson

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Editor

NOTICE

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

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C. 27592

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Vol. C No. 19

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SOUL, BODY AND SPIRIT

Dear Bro. Adams,

When you, Elder Huff and Elder Duren conducted the funeral of my wife, I heard many favorable comments on the funeral service, especially your discourse on the soul, body and spirit. If it is not asking too much, I wish when you have time, for my sake and others, that I have talked to, that you would write and publish in the *Zion's Landmark* your views on this subject. I am sure it would be appreciated and enjoyed by many of the brethren, sisters and friends.

Your little Bro. in hope,
W. L. Mobley
R.F.D. 1,
Buford, Ga. 30518

Reply— I cannot remember all that I said at the funeral of our dear Brother's wife with reference to the **Soul, body and spirit**, but will submit by the request of our Brother a few thoughts on the subject for his consideration as well as others, with no intention of leav-

ing an impression on any that I have been endowed with any superior knowledge of same over my brethren. These thoughts (which I have previously written) are to be accepted only as far as they are supported by the word of God.

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

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

Adam was an innocent man and apparently had sweet communion with God, until he violated God's

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

Jesus Christ — the Son of God — was born of the Virgin Mary, He was crucified, He was buried, was resurrected, and ascended to the Father. Through His death and resurrection He forever put away the sins of His people. He redeemed them from under the curse of the law with which they were afflicted since Adam's transgression. Paul said: "But when the fullness of the time was come; God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Gal. 4:4, 5. He did for His People that which the law of Moses could not do. The law of Moses inflicted punishment for sins and transgression, but could never put away sin. Paul said, "For the law made nothing perfect, but the bringing

in of a better hope did; by the which we draw nigh unto God." Heb. 7:19. What is this hope? It is Jesus Christ, Himself who died that His people might live. The Lord Jesus Christ is our hope (See 1 Tim. 1:1 Paul said: "We might have a strong consolation, who have bled 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." Heb. 6:18, 19. Those who are born of the Spirit of God, possess a HOPE in Jesus Christ. Romans 8:24 says, "We are saved by hope: but hope that is seen is not hope, for what a man seeth, why doth he yet hope for?" When one is born of the Spirit of God, he becomes a trinity — that is he is three in one and possesses a soul, body, and spirit. The spirit is immaterial and immortal like the soul and the two are united as one. All of those who are born of the Spirit of God are heirs and joint heirs with Jesus Christ, and will enter into heaven — soul, body and spirit. The finality will be complete at the resurrection of the just; the first resurrection.

The souls of God's people are converted here in this wime would not by the law of Moses for Paul said, "The law made nothing perfect." The soul is converted by the light of God's Spirit, which is the law of God that is written in the heart and put into the mind. David said, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Psa. 19:7.

The souls of God's humble poor are brought into union with Christ, when they become dead to their works of righteousness; that is, they come to know how futile their efforts are to live without sinning and to accomplish anything that will please their God and be judged righteous by Him. Paul said, "Wherefore, my Brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another even to him who is raised from the dead that we should bring forth fruits unto God." Rom. 7:4. Through this union of the soul and spirit, they receive the spirit of adoption, which is also an earnest or foretaste of that which they will receive in its fullness when the body is raised incorruptible. The soul, body and spirit of those that are in Christ Jesus are preserved by Jesus Christ, until He appears the second time. Paul said, "And the very God of peace sanctify you wholly and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thes. 5:23.

The second coming of Jesus will be at the end of this natural world. Paul said, "For then must He often have suffered since the foundation of the world: but now once in the end of the world (The Jewish world) hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation. Heb. 9:26-28.

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

The purpose of the first appearing of Jesus Christ into the world was to save His people from their sins. This He did by the sacrifice of Himself. He finished the work which His Father gave Him to do and ascended into heaven. The purpose of His second appearing is to change these vile bodies. Paul said, "For our conversation is in heaven from whence also we look for the Saviour, the Lord Jesus Christ who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto

Himself. Phil. 3:20,21.

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

Those who are born of the Spirit of God will enter into heaven. Jesus said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." John 3:5. The Spirit of those who are born of the Spirit of God, returns to God when it departs from the body. When Stephen was stoned to death, he said, "Lord Jesus, receive my spirit!" Acts. 7:59. The body will be changed from natural to a spiritual body and will come forth at the resurrection of the just. The Spirit that raised the body of Jesus, will raise the bodies of the saints. Paul said, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal body by His

spirit that dwelleth in you." Rom. 8:11. The body "Is sown a natural body; it is raised a spiritual body." 1 Cor. 15: 43,44. When it is changed from a natural to a spiritual body this will be the climax of the adoption of the same body of which it is said: "Ye have not received the spirit of the bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba Father," meaning My Father. Rom 8:15. Also of whom it is said, "Having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will." Eph. 1:5.

The saints of God are waiting for the second appearing of Jesus who will appear at the resurrection of the just, and change this vile body and fashion it like unto the glorious body of Jesus. Paul said, "Waiting for the adoption, to wit, the redemption of our body." Rom. 8:23. The body, as well as the soul and spirit, is preserved by Jesus Christ, until He appears the second time. Paul said to the Thessalonian brethren, "The very God of Peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thes. 5:23.

Those who are living here on earth at the second appearing of Jesus will not die a corporal death, like those who have gone on before. Paul said, "Behold I shew you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead

shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53.

To the Thessalonian brethren, Paul said: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thes. 4:15-17.

T. F. Adsms

VIEWS ON JOHN 20:6-8

Dear Brother Adams,

Give your views, please, on John 20:6-8. Do the linen clothes represent the natural part of Christ's body as He was laid in the tomb, "And the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself."

From a sinner saved by
grace if saved at all

Maidie Oakley

R.F.D. 1

Roxboro, N.C.

The above verses read as follows: "Then cometh Simon Peter following Him and went into the sepulchre, and seeth the linen clothes lie and the napkin, that was about His head, not lying with

the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw and believed." John 20:6-8.

The question asked by our sister is, "Do the linen clothes represent the natural part of Christ's body as He was laid in the tomb?"

The crucifixion, resurrection and ascension of Jesus Christ is and ever will remain a mystery to the carnal mind. Jesus possessed two natures, human and divine, but without sin. In His nature, He slept, He suffered, He hungered and He thirsted. In His divine nature, He neither slumbered nor slept. David said, "Behold, He that keepeth Israel shall neither slumber nor sleep. Psa. 121:4. It was the human nature of Jesus that suffered, bled and died. He was partaker of flesh and blood. He was made like unto His brethren. Paul said, Forasmuch then as the children are partakers of flesh and blood. He also himself likewise took part of the same; that through death He might destroy him that had the power of eath, that is, the devil; and delivered them who through fear of death were all their lifetime subject to bondage. Heb. 2:14, 15.

The body of Jesus was a natural body. He was a partaker of flesh and blood. Not that He was a partaker of their sins. Paul said, "For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15.

When Jesus Christ arose from

the grave, He came forth with an immortal body, a body which will never die. He said of Himself, "I am He that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death. Rev. 1:18. The linen clothes and napkin which were left in the tomb are evidence that He would never need them again. This was not true of Lazarus. When Jesus raised him from the dead, he "came forth bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus said unto them, Loose him and let him go." John 11:44.

In answer to our Sister, I cannot see any significance in the linen clothes and napkin which were left in the tomb. There is nothing to indicate that they in any sense represent any part of the natural body of Jesus. The linen clothes which lay in the tomb and the napkin which was wrapped together in a place to itself was some evidence and gave some proof to Peter and John that His body was not stolen away, but it was evident that He would need it no more. It was little by little that Jesus unfolded the mystery of His resurrection. He had previously said, "As Jonas was three days and three 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. Also see Matt. 16:21 and Matt. 20-18, 19.

As strange as it may appear, His disciples could not understand why Jesus Christ should be crucified. The law and prophets spoke

of Him many times in prophecy as the victim of wicked hands and Jesus foretold to them that He would be taken by the wicked hands of men, crucified and would be in the heart of the earth for three days and three nights—then rise again. It was in the minds of His disciples that Jesus would set up a kingdom here on earth of which they thought He would be were bewildered. John 20:9-17. He the Head and King. His disciples were bewildered. John 20:9-17. Martha had just said, "They have taken away my Lord, and I know not where they have laid Him." "When she had thus said, she turned herself back, and saw Jesus standing there, and knew Him not that it was Jesus, until He made himself known to her."

Jesus spake many things to His disciples before He was crucified, which they could not understand until the Holy Ghost revealed it unto them. Jesus said, "These things have spoken to you, being I 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." John 14:25,26. The Holy Ghost is the Revealer of God's word. Notwithstanding the fact that Peter, John and His other disciples had the law and the prophets which foretold of the sufferings of Christ, His crucifixion and resurrection, yet this great mystery was concealed from them. Even the thirty pieces of silver which was given to Judas Iscariot to betray Him was recorded in

the law and prophets. Yet they could not understand. "For as yet they knew not the scripture, that He must rise again from the dead." John 20:9. Jesus was concealed in the law and revealed in the gospel.

When the Holy Ghost revealed the scripture to the disciples of Jesus, they could understand why "The Kings of the earth stood up, and the rulers were gathered together against the Lord and against His Christ. For of a truth against Thy Holy child, Jesus, whom Thou hast anointed, both Herod, and Pontious Pilate, with the Gentiles and the people of Israel, were gathered together for to do whatsoever Thy hand and Thy counsel determined before to be done." Acts 4:26-28.

The wisdom of God is so wonderful and great that the Apostle 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. It is a mystery and difficult to understand how God can fill the immensity of space, and at the same time He dwells in the hearts of the chosen vessels of His mercy. Job was the greatest man of all the East. He was taught by the unerring Spirit of God. That which was revealed to him was very little as compared to the wisdom and the knowledge of God. He said, "Hell is naked before him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the

earth upon nothing. He bindeth up the waters in His thick clouds; and the cloud is not rent under them. He holdeth back the face of His throne and spreadeth His cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble and are astonished at his reproof. He divideth the sea with His power, and by His understanding He smiteth through the proud. By His Spirit He hath garnished the heavens; His hand hath formed the crooked serpent. Lo, these are parts of his ways: but how little a portion is heard of Him? but the thunder of His power who can understand?" Job 26-6-14.

T. F. Adams

APPOINTMENTS FOR ELDERS		
LAYTON WINGFIELD AND C. P. PERDUE		
Harnett	9-18-67	7:30 P.M.
Creech's	9-19-67	11:30 A.M.
Angier	9-19-67	7:30 P.M.
Middle Creek	9-20-67	11:00 A.M.
Little Creek	9-20-67	7:30 P.M.
Willow Springs	9-21-67	7:30 P.M.

WHITE OAK ASSOCIATION

The next session of the White Oak Association will be held, the Lord willing, with the Davis Memorial Church, beginning on Saturday before the Third Sunday in October, and will continue through Monday.

Those who come by way of U. S. 70 to Kinston, N. C., will take Route U. S. 258 towards Richlands, N. C. Continue on past Richlands for about three miles to King's Grocery (two story brick building on right). At the station there will be an association marker, turn right, go about one mile past Catherine Lake to Floyd Pond; turn left on Country Road No. 1206. Go about five miles to church. Those who come by way of Route 24, come to where No. 24 intersects with U. S. 258. Follow same directions as given above. Those who come from Southerly and Eastern points, come to Jacksonville, N. C. Follow U. S. 258 and No. 24 West for about eight miles to marker at Hoffman's Esso Station; Turn left on Road No. 1001. Go to marker, one mile past Catherine Lake to Floyd Pond. Turn left on road No. 1206. Follow about five miles to church.

A cordial invitation is extended to our brethren and friends, and especially those

who labor in the ministry. For further information contact M. M. Gray, Phone 347-1981, Jacksonville, N. C., or E. J. Davis, Phone 347-5265, Jacksonville Ext.

M. M. Gray, Clerk

BLACK CREEK ASSOCIATION

The next session of the Black Creek Association will convene, the Lord willing, with Fremont Church, beginning Friday before the fourth Sunday in October, 1967, at 11:00 a.m., and will continue through Sunday.

Due to insufficient parking space in Fremont, it has been agreed to hold the association on the grounds of Lower Black Creek Church. Lower Black Creek Church is located on Highway 117, about six miles South from Wilson, and about six miles North of Fremont, N. C.

Elder J. B. Williams was chosen to preach the introductory sermon, Elder Paul Lamm, his alternate.

All lovers of the truth are cordially invited to come and be with us, especially the ministering brethren.

L. G. Brantley, Clerk

LOWER COUNTRY LINE UNION

The Lower Country Line Union is appointed to be held with Rougemont Church, beginning Saturday before the fifth Sunday in October, 1967. Elder Charlie Thomas was chosen to preach the introductory sermon, Elder Jack Hawkins alternate. All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

THE SAINT'S SEED-TIME AND HARVEST

By Wm. Huntington London 1837
To the Rev. J. Jenkins, Lewes, Sussex; and the Rev. W. J. Brooke, Brighton.

"He that soweth to the spirit shall of the spirit reap life everlasting." Gal. 6:8.

Beloved brethren in the household of faith, and fellow-labourers in the Lord's vineyard, the above text has often presented itself to my mind as pregnant with the most sublime mysteries; and, if considered different points of light, as it should be, it takes in the minister of the Spirit; the whole work of the ministry; the willing subjection of the penitent sinner to

Christ; the daily exercise of every saint; the hospitality of the children of God to each other; and the liberality of the church in supporting the cause of God.

No minister that I have heard on the subject, nor any commentator that I have as yet read, has fully satisfied me with the definitions that they have given of it. It has remained obscure to me, and I was much in the dark about it till very lately.

Former experience has convinced me, and later experience has confirmed it that there is no getting at these things but by fervent prayer to God. By this I do not mean prayer in a general way, as asking for more light and knowledge of the whole word of God; but I mean to take anyone passage, which appears dark and mysterious, and lay it before the Lord, and plead his promise of The Holy Spirit to lead us into all truth, and others of the like import; and in this way we need not doubt of success.

Whilst the light and life of the gospel continue with us, whilst the door of hope and the gate of life stand displayed, whilst a throne of grace is accessible, it is our seed-time and harvest; and when this season is over and gone we may lament, as others have done and say, "The harvest is past, the summer is ended, and we are not saved," Jer. 8:20. But I shall now come to the subject in hand, and consider.

First, Sowing to the Holy Spirit, as he was in God's prophets, in the apostles of Christ, and as he still is in every minister of the New Testament; nor such are min-

isters of the Spirit, and not of the letter, Cor. 3:6. All prophecy in old time came by divine inspiration; holy men of God spake as they were moved by the Holy Ghost. Nor was it the apostles that spake, but the Spirit of God spake in them; they spake as the Spirit gave them utterance. And all in succeeding ages, who have ever been instrumental in bringing souls to Christ; or any glory to God, have spoken by the same spirit; the promise of life and the spirit of life are both secured to Christ and to His seed for ever. For this is God's covenant both with the head and with the members, Isaiah 29:21. It is vain for men to talk about preaching the gospel and delivering their testimony, while destitute of divine inspiration; the gospel, Paul says, is the ministry of the Spirit; and we are informed by an angel from heaven, that "the testimony of Jesus is the spirit of prophecy," Rev. 19:10. So that there is no gospel, no testimony of Jesus, where the Spirit of God is not. If we consider the Spirit of God speaking in all God's messengers, such messengers must be a savour of life unto life, or of death unto death; of life unto life to the obedient in faith, and of death unto death to the rebellious infidel. "He that believeth is not condemned (but justified) but he that believeth not is condemned already." And, as it is with the husbandman, he must sow before he can expect to reap; so it is with the godly, they must sow to the Spirit before they can reap

the harvest of glory.

Sowing to the Spirit, as he is considered in God's messengers, is, from conviction, giving a hearty assent to the truth, Isa. 33:9; submitting to it, hearing it, and following it, which is the first work of faith. The gospel is made known to all nations for the obedience of faith; and Christ prays for all that shall believe on Him through the word of the apostles. Sowing is obeying; sowing to the Spirit is obeying the voice of the Spirit. And this appears in God's complaint to the disobedient Jews; "But they refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of Hosts hath sent by His Spirit in the former prophets," Zech. 7:11, 12. These words the Lord of Hosts sent by his Spirit in the former prophets, namely, Jeremiah, Ezekiel, and others. To this message some were obedient, and are called by God Himself wheat, good figs, and precious; when the disobedient are called chaff, naughty figs, and vile. And all that obeyed had their life for a prey; they lived under God's protection in Babylon, and found God a little sanctuary to them there; and many of them returned to their own land, under a fresh supply of the Holy Spirit, which the prophet Ezekiel sets forth as a resurrection.

(To be continued next issue)

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SEPTEMBER 1, 1967

NO. 20

THE SONG OF SOLOMON
CHAPTER 8

O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised.

I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

His left hand should be under my head, and his right hand should embrace me.

I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth; there she brought thee forth that bare thee.

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.

Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar.

I am a wall, and my breasts like towers: then was I in his eyes as one that found favour.

EDITOR

ELDER T. FLOYD ADAMS WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE SAINT'S SEED-TIME AND HARVEST

By Wm. Huntington — London 1837

(Continued From Last Issue)

The gospel, preached by the Spirit, is the judgement of this world; it brings men under their trial for eternity; it is for life or death, for salvation or damnation; and as the gospel leaves them so judgement finds them, either freed by the truth or bound by falsehood; justified by faith or condemned in unbelief.

Noah was a preacher of righteousness at the bar of equity is a good conscience, purged with blood, and renewed by the Spirit. Righteousness at the bar of the law is love to God, springing from God's love to us: righteousness in the Spiritual court of the gospel is the obedience of Christ imputed to faith. And all these come to us by the Holy Spirit of promise. Noah did not labour altogether in vain; there were some that sowed to the Spirit. We read of the Lord God of Shem, and of God's enlarging Japhet; yea, more, that God blessed Noah and his sons, Gen. 9:1. And we have reason to conclude that the women which were in the ark with Noah, were the fruits of his ministry, there being nothing said against them, as there is against Ham and Canaan. These few, we hope, sowed to the Spirit, believed in the Lord, and in the warning given to

Noah: they assisted in preparing the ark, and were ordered into it, and shut in and preserved in it when the flood came upon the world of the ungodly.

We are informed by Paul that all who came out of Egypt by Moses did not provoke. Joshua, Caleb, and others, obtained a good report through faith. To some the word comes in word only; it reaches the outward ear and goes no further but to the elect it comes with power, sooner or later: and when an alarming and convincing power reaches the conscience the sinner stands in awe at the alarm; he trembles at the word, he bows his will to the divine power, he yields his whole soul to the majesty that appears in the voice, he confesses God to be in the speaker, and, from a deep conviction by the power, believes the report. Such sow to the Spirit, and such also begin to reap for he that believes hath everlasting life; it is already begun; for as faith without works is dead, so faith that has works is alive.

But there are other sorts of seedsmen besides these that sow to the Spirit; for some sow to the flesh, and of the flesh shall reap corruption. Too, too many are satisfied with the religion of nature, godliness in a dry form, and bodily exercise in the form prescribed which is after the doctrines and ordinances of men: these despise

the power; and such as well as the openly profane, sow to the flesh and not to the Spirit, and therefore must reap corruption and death: hence the apostolic caution, "Quench not the Spirit, despise not prophesyings." I Thess. 5:19,-20. Despisers of the word are those that quench the Spirit. The Holy Spirit is often set forth by the well-known emblem of fire: hence we read of the "Spirit of judgement and the spirit of burning" and of men being "baptized with the Holy Ghost and with fire." The first of these signifies the illuminating operations of the Spirit; the fire is the love of God shed abroad in the heart by the spirit; and men thus furnished for the work of the ministry are called, as John was, burning and shining lights. John 5:35; taking their title from their fiery baptism. "He maketh His angels spirits, and His ministers a flaming fire." Heb. 1:7. And I believe the seraphim, in the sixth chapter of Isaiah, to be nothing else but hieroglyphical of gospel ministers; for the name signifies "fiery, burning," or rather "inflaming." There is under the influence of the Holy Spirit, such a burning love as no water can quench, nor flood drown, accompanied with a fiery zeal for God and His cause. And in the light of the Spirit there are such views of Christ's person, loveliness, and fulness, and such beauties in God, His word, and ways, as give heat and fervour to all our devotions; while the promises which flow into the heart, come as live coals from the altar, and increase the ardour; and the joy that

springs from love is, at times, the visible flames which on the altar ascend to God from the hallowed fire within, which is pent up in the heart till the flames of joy give it vent. Under his influence there is a thirst for the salvation of sinners, a watching for their souls, a longing after their welfare, hard labour in studying and preaching to them, many earnest prayers and tears to God for success in the work, an earnest desire after them as fellow sinners and fellow creatures; all which are heightened by a true sight of their undone estate, a knowledge of the terrors of the Lord, and the certainty of their endless destruction out of Christ. And such labours, having felt both the pains of hell and the joys of heaven, they alarm and warn them to flee from the wrath to come, and labour to allure and win them to embrace the refuge and the hope that is set before them. What hard labour and soul travail, what earnest prayers and bitter cries, what holy longings and fervent hopes of success in this holy calling, I mean that of being fishers of men, do fall to the lot of those who are called of God to labour in the word and doctrine!

But it falls out with the servants as it did with the Master; "They hated Him without a cause." Psalm 35:19; and so it is to be with the rulers of His household; they are hated of all men for His Name Sake; but he that despiseth whomsoever the Lord sends despiseth him and he that despiseth Him despiseth the Father that sent Him, and even the Holy Ghost

whom Christ sends, and the word of God itself; which is spoken by the Holy Spirit in the ord's servants. And this despising of God, His dear Son, the Holy Spirit, and the word of God's grace, fixes the eternal destruction of the despiser. "Behold, ye despisers, and wonder and perish" Acts 13:41. And again, "Whoso despiseth the word shall be destroyed." Prov. 13:13. These render evil for good, and hatred for love; you preach, and they despise; you warn and they sneer, you weep and they laugh; you are in earnest, and they in jest; you charm, and they stop their ears; you invite, and they depart; you intreat, and they mock; you labour to instruct, and they harden their heart against it. Dead formalists and graceless professors rest—one in the form, and the other in the letter; and all that is got of such is the character of a deceiver, a false prophet, a mercenary, an enthusiastic, a fanatic, or a madman; and this despising of prophesyings is to themselves a quenching of the spirit.

At this treatment the apostles shook their raiment, and even the dust of their cities from their feet; they owned their damnation to be just, left their blood upon their own head, turned to the Gentiles, and declared that the wrath of God was come upon them to the uttermost. Christ had also foretold them that it should be more tolerable for Sodom and Gomorrah, for Tyre and Sidon, yea for Nineveh, than for the Jews of that generation. This cruel hatred, spite and malice, that such exhibit, the despite they do to the spirit of

grace, their scorn and derision, their desperation and impenitence, quench the ardour of the spirit; all love to their souls chills and waxes cold; zeal for their welfare abates; all fervour towards then, in the ministry, dampens; all joy, in hope of their conversion, withers; and the Spirit himself rises in judgement against them. They are rooted out of all godly affections, from all care and concern for their welfare, from all soul travail and earnestness for their salvation, and from any part or lot in the faith, hope, love, and prayers of the ambassadors of peace; and more than sure I am, that the fraternity of Cain shall see, and enter into the kingdom of God as soon as such men, or such despisers of God, or empty professors as these. They forsake the living vine, and the first branches in the vine, and the assembly of the just; and such, being cast forth, soon wither: your natural affections to them die; the joy that arose in your breast, from a hope of them, withers away; their enmity to the just brings fresh guilt of a gospel kind upon them; envy slays these silly ones, and is sure to take up its eternal abode, and for ever to rest, in the bosom of such fools. And this is the characteristic of the serpent's seed, and the infallible token of perdition. For after the Spirit is once quenched, there is no more care or concern for them, no desire after them, or prayer for them; but rather a wish that the foundation of Zion may become a snare, a trap, and a stumbling block, to them; there is a watch-

ing over them for evil, a satisfaction of their calamity, and such a zeal for God, for the honour of divine justice and long-abused mercy, as to give them up to vengeance, that the day of judgement and the inquisition of heaven may effect what the labour of love and the lips of truth could not. And both heaven and earth unite and agree in approving and applauding the judgement, for "when the wicked perish there is shouting" among the just; and God himself allows of the triumph, for he laughs at their calamity, and mocks when their fear cometh. Noah shared deeply in this scorning, derision, and sport, till God himself complains of it and resolves to put a stop to it; "My spirit shall not always strive with man, for that he also is flesh." Gen. 6:3. He remains still in his sin and sinful course, in the flesh, and in carnal ease; no submission to my will, no awe of my word or warnings, no reformation of manners, no seeking after God, no calling upon my name, no obedience sowed, no spiritual advantage reaped, he is still in the flesh, and my Spirit shall not always strive with him.

The deluge put a final stop to this strife; the waters pursued them to the tops of the mountains, houses, and trees, and thus wrath convinced them, when preaching of righteousness and preparing the ark had no effect. However, Noah lost not his labour, he was a sweet savour unto God, as well as his sacrifice, both in them that were saved and in them that perished; "for he condemned the world

and became heir of the righteousness which is by faith." Heb. 11:7. And those whom Noah condemned God drowned with a flood, and then imprisoned in hell, as Peter asserts "Christ hath suffered for sins, the just for the unjust (that he might bring us to God), being put to death in the flesh, but quickened by the spirit. By which also he went and preached to the spirits in prison, which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing." I Peter 3:18-20. By these imprisoned spirits I understand the souls of the antediluvians; by the prison I understand hell. Isai. 24:22; and by the preacher I understand Christ preaching by His spirit in the ministry of Noah. The time of this preaching was while the long-suffering of God waited in Noah's days, while the ark was building.

Israel of old is noted for quenching the Spirit in the ministry of Moses, of whose inspiration we read in the prophet's lamentation; "where is he that brought them up out of the sea, with the shepherd of his flock? Where is he that put his holy spirit within him; that led them by the right hand of Moses, with his glorious arm dividing the waters before them, to make himself an everlasting name." Isai. 63:11, 12. But this inspiration of God, and display of miraculous power, met with no suitable returns; "for they rebelled and vexed his holy spirit; therefore he was turned to be their enemy, and he fought against them." Isai. 63:10. Their molten

calf in Horeb; their mutineering on the banks of Jordan; the conspiracy of Korah, Abiram, and Dathan; their invading the office of mediator, and attempting to seize the priesthood; their murmuring at every turn, instead of praying; their tempting God, and their unpraalleled infidelity, are notorious enough. It was these things that vexed his holy spirit. They envied Moses in the camp, and Aaron the saint of the Lord; they angered him also at the waters of strife, so that it went ill with Moses for their sakes; because they provoked his spirit, so that he spake unadvisedly with his lips."

Nor did the Holy Spirit fare any better in the ministry of "the apostle and high priest of our profession;" they vexed him, and blasphemed him in the ministry of Christ and His apostles, as appears by the piercing charge of Stephen, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have your fathers persecuted? And they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers," Acts 7:51, 52. Having offered a few thoughts upon sowing to the Spirit, as He speaks by God's servants in the ministry of the word; and also upon quenching the Holy Spirit, by despising both prophets and prophesyings.

I shall now endeavor to show that there is such a thing as sowing to the Spirit, as he dwells in

ourselves. "Our bodies are the temples of the Holy Ghost, as God hath said, I will dwell in them, and walk in them. Sew to yourselves in righteousness, and reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness among you." Hosea 10:12. The persons here spoken of are such as seek the Lord and expect that He will come, and that a shower of righteousness will attend His coming: and they are to sow to themselves in righteousness until this heavenly shower descends, and then they are to reap the benefit of it; but not on the footing of worth, or for their own deservings, but as the fruits of God's sovereign mercy. A sincere seeker of the Lord, such I mean as are enlightened by the Spirit to see the depravity of their own nature, and the evil of their own way, and who come constantly to the light of the word shining in the ministry of the gospel, do sow to the Spirit in themselves; they come to the light, that their deeds may be made manifest that they are wrought in God; that the influence they are under, and the fruits springing from that influence, are by God's Spirit, and not of themselves. Such also as are convinced and convicted by the Spirit, and by a view of the spirituality of the law; and who comply with their convictions, acknowledge their offences, and confess their sins; who commend the justice of God, and own their just deserts; who submit to God's will, and implore his mercy; such sow to the Spirit. "He shall smite the

earth with the rod of His mouth, and with the breath of His lips slay the wicked." Moreover, it is the Spirit's work to search and try the heart. God searches Jerusalem as with candles, Zeph. 1:12. Now when this searching work is going on, and the sinner's conscience is made honest, and honest conscience goes hand in hand with the Holy Spirit, and is willing to know the worst, and to be made sound at heart and sound in faith; crying out, "Search me and try me, and see if there be any wicked way in me, and lead me in the way everlasting;" such in heart join themselves to the Lord, submit to His will, and coincide with the Spirit's work, which is sowing to the Spirit.

When cutting reproofs are given and applied by the Spirit, the Lord says, "Turn ye at my reproof"; as Paul did when the Spirit carried the reproving voice of Christ to his heart, who answered, "Who art thou, Lord?" and again, "Lord, what wouldst thou have me to do? Go into the street called Straight, and there it shall be told thee what thou must do." Christ spake, the Spirit applied the voice, and Paul sowed obedience to it; he was not disobedient to the heavenly vision.

When the Holy Spirit comes upon a sinner, it is to discriminate him from the world, that he may be no more of the world; for between light and darkness, Christ and Belial, a believer and an infidel, there can be no concord, no agreement. "Now we have received not the spirit of the world, but the spirit which is of God,"

I Cor. 11:12. The Spirit's voice to such is, "Come out from among them, and be ye separate." And he that obeys and comes out sows to the Spirit. "Get thee out of thy country, and from thy kindred, and from thy father's house," said the Holy Spirit to Abraham: and he obeyed and went out, not knowing whither he went.

Again, it is the Spirit's work to convince a man of his blindness and ignorance: for a person that is not convinced of this will never say, "Who will shew us any good." And indeed to persons thus convinced is the promise made; I mean that of giving pastors after God's own heart, to feed them with knowledge and understanding. And sure I am that the soul which is convinced of this and yields to the Spirit's will, "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver and searchest for her as hid treasure; then shalt thou understand the fear of the Lord, and find the knowledge of God," Prov. 11:4. 5. Such sow to the Spirit; for they are actuated by his influence, and acquiesce in his mind and will.

Once more, the Holy Spirit is the spirit of grace and of supplication. He is the life, the power, and the dictator, of all prayer, and our intercessor in prayer, for he makes intercession for us according to the will of God. He it is that quickens the sinner to feel his wants, puts a cry in his heart for relief, and by his earnest cries and bitter groans makes intercession. "And shall not God avenge His own elect, which cry day and night

unto Him?" Such breathe their spiritual sensations out to God; and, if they speak, it is as the Spirit gives them utterance; He creates the fruit of the lip, and what he dictates and teaches them to utter they speak. And this is sowing obedience to the Spirit's impulses, operations, and orders.

And I might further add, that the Spirit often speaks to the heart, or suggests to the mind, His commands to the man in whom He dwells, respecting going here and there, as may be seen in His orders to Peter, when Cornelius had sent unto him, and Peter had received a previous vision upon it. "And behold three men were already come to the house, where I was, sent from Cesarea unto me. And the Spirit bade me go with them, nothing doubting." Acts 11: 12.

"Now when they had gone throughout Phrygia, and the regions of Galatia, and were forbidden" of the Holy Ghost to preach the word in Asia, &c. many footsteps and leadings of Providence, many subsequent workings in the mind, many lookings out and expectations of fresh orders, many doors are opened, many pressing invitations are given as preludes to excite the man of God to prepare his stuff for moving, which the prepossessed mind expects, and which none but God and His own conscience know anything of. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left," Isa. 111: 21.

Once more, a man sows to the

Spirit when his pursuits, desires, prayers, and the whole bent of his soul, are after a fresh supply of grace, and for strengthening the things that are weak; for fresh life or light, fortitude or power; for usefulness or fruitfulness; for an increase of knowledge and understanding, &c. for it is the Spirit that makes us know our wants, our weak parts, our insufficiency and shortcomings, and the things which are the most excellent; and he that covets what he feels he wants, and prays against his most besetting evils, and labours to strengthen what is weak, and earnestly craves the best gifts, most assuredly moves in concert with the Holy Spirit, works hand in hand with him, and sows his obedience to the Spirit's dictates and motions, and labours hard to fill the vacancies which the Spirit discovers to him.

We are to sow to ourselves in righteousness, not to shun the light, nor to be willingly ignorant, 2 Pet. 111: 5; not to require smooth things, nor prophecies of deceit; but with honesty and sincerity, with fervour and earnestness, with faith and affection; and to reap in mercy, the sure mercies of David, which are now with Christ, and are promised to us in Him; these sure mercies are displayed in us by regeneration, as Paul says, "Of His mercy he saved us with the washing of regeneration, and the "renewing of the Holy Ghost," Titus, 111: 5. In regeneration and renewing there is a heavenly crop sowed in the soul, which goes by different names in the scriptures; it is called "being born

again of incorruptible seed," I Pet. 1:23; called also the fruits of the Spirit, Gal. 5:22. It goes by the name of grace; different graces, as faith, hope, love &c. These fruits of the Spirit are also mercies, which have God for their father: Hence you read of "the Father of mercies, and the God of all comfort," 2 Cor. 1:3. And these fruits are to be received as the free gifts of God in Christ Jesus: "Sow to yourselves in righteousness, and reap in mercy." And the believer who gets cold, indifferent, and sluggish; slothful, negligent, careless, and inattentive; wordy and earthly minded; sadly neglects this seed - time and harvest to his own cost and loss, and is often pierced with many sorrows on the account of it: with him I shall leave the apostolic caution, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption, "Ephes. 4: 30.

Having shewn that there is such a thing as sowing to the Spirit as He is in the ministers of the word: and secondly, what it is for a believer to sow to the Spirit as he is in himself; so I shall now.

In the third place shew that there is such a thing as ministers of the gospel sowing to the Spirit as he is in the souls of the just: and this will appear from the following passage. "Light is sown for the righteous, and gladness for the upright in heart." Psalm 07:11. From these words we may observe, first, the sower; he must be a child of light, for this is the seed that he sows. Secondly the soil is described which shews

it to be a part of God's husbandry: they are called, first righteous; secondly upright in heart. David describes the sower: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6. By the sower going forth, I understand his going forth from the society of the world, from the prison of sin, from bondage under the law, from confidence in the flesh, with the tidings of peace, and with authority and commission from Christ. All going forth short of this is no better than the setting out of the foolish virgins, who would have been just as well off if they had stayed at home. The sower's weeping as he goes sets forth the toil and labour attending his work, a deep sense of his insufficiency for the arduous task, the opposition from the world, sin, and Satan, that he meets with, the little success he has in it, and his manifold sufferings both from the power of enemies and weakness of friends; nevertheless he goes forth and sows, though it is with weeping, which shews him to be a real ambassador, for "the ambassadors of peace shall weep bitterly," Isa. 33:7. However, he is not without encouragement, he shall be glorious in the eyes of the Lord, and his work is with his God, whether Israel be gathered or not. Yea, he is a sweet savour unto God in them that are saved and in them that perish. The heart knows its own bitterness, and the Lord's labourers feel the burden and heat of the day: but these are counterpoised with a joy that the stranger

interdeddled not with; which arises from the pardon of sin, the testimony of conscience, from an imputed righteousness, from believing views of interest in Christ, from a good hope, from the love of God, from the witness of adoption, and from a full persuasion of future glory: and while he sows to others he often reaps these afresh to encourage him in his work: "They that sow in tears shall reap in joy. Ps. 126:5. There is another branch of joy, which is peculiar to such seedsmen. There is a family in the world, whom God puts into our hearts to live and die with: and in the consciences of such He makes His sowers manifest: and there is also, and will be, a fourfold presentation of the saints to Christ. Those who are owned and blessed in espousing souls to the Lord, so, in faith and prayer, present them "as a chaste virgin to Christ." 2 Cor. 11:2. But I believe that text has a further and future meaning, being spoken in the future tense. The apostle had espoused the Corinthians to one husband, but the presentation is something yet to take place: "that I may present you," &c. Such are to be our joy and the crown of our rejoicing in that day, as appears from what follows; "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? I Thess. 22:19. The apostle here mentions some souls which are given for our hire; and tells us that they shall be our hope, our joy, and the crown of our rejoicing; and all this in the pres-

ence of our Lord Jesus Christ at His coming; which looks as if there would be something like ministers presenting of souls, espoused by their ministry to the Lord, in that day; perhaps at the day of judgment, and in the thousand years' reign on the new earth. At which time Christ will receive them at their hands, and "present them to Himself a glorious church, not having spot or wrinkle:" Neither a spot of sin, or wrinkle of old age, Eoh. 5:27. Something like this the Psalmist had in view when he said, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." He is to return with joy, and he is to bring his sheaves with him: there is not a doubt of this. And the apostle tells us that such are to be our hope, our joy, and the crown of our rejoicing, in the presence of Christ at His coming, which must be either at the day of judgement, or in the thousand years' reign. Wisdom's handmaids, Prov. 9:2, present the bride to the bridegroom; and he receives her at their hands, and presents her to himself; with joy and rejoicing shall they be brought to the king's palace; and in ultimate glory she will be presented to his father with a "Behold I, and the children which God hath given me." Hebrew 2:13.

(To be continued next issue)

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**IF THE RIGHTEOUS
SCARCELY BE SAVED**

Elder J. G. Gardner of Stoneville, N. C., requests my views on I Peter 4:18. "And if the righteous scarcely be saved where shall the ungodly and the sinner appear?"

This text is put in 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 Zech. 3:2),

their eyes are opened to see that they would have forever 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 little 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 oils 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 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 of Ruth each day, **in the field of Boaz**, 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 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 to us. But he answered and said, 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?" I Peter 4:7. 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." 2 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 recomposed 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 the Apostles of Our Lord Jesus Christ. How they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate them-

selves, 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 always be forgotten: the expectation of the poor shall not perish forever." 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 made his son to them. Paul said "But in Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." I 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

OBITUARY

Our highly esteemed Brother M. B. Pleasant, who was born April 17, 1887, was married to Julia Frances Langdon February 14, 1909. To this union was born seven daughters and three sons, twenty-one grandchildren and two great-grandchildren, all of whom survive him.

Brother Pleasant united with the church

in July, 1923, and shortly thereafter the church recognized the qualifications of deaconship in him and he was soon ordained deacon of our church. Later he was appointed by our association to serve on the finance committee and he continued to serve in this capacity more than forty years. He filled the offices to which he was chosen in a meek and humble manner and proved to be worthy of the confidence of his Brethren. His counsel was often sought in matters concerning the welfare of the church.

Paul said, "Now abideth Faith, Hope and Charity, these three, but the greatest of these is Charity." I Cor. 13:13. Again Paul said, "For we walk by Faith, not by sight." II Cor. 5:7, and "I live by the faith of the son of God, who loved me and gave Himself for me." Gal. 2:20. We feel the sentiment Paul expressed in these scriptures are very fitting to the life lived by Brother Pleasant. We believe he walked by faith and not by sight and it was through faith he possessed a sweet hope and love for his brethren in Christ and had pity and compassion for his fellowman. He was understanding, tender and kind in his family, his church and among his fellowmen. His hope was a lively hope as spoken of by Peter—"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." I Peter 1:13.

John said, "We know we have passed from death unto life because we love the brethren." This same great love made him a good provider for his family who have risen up to call him blessed. Brother Pleasant was faithful to fill his seat as long as he was able and was blessed to talk of the goodness of the Lord until the last. The Lord called him home February 14, 1967 and we believe his Soul and Spirit are resting in the Paradise of God, there to await the second coming of the Lord and Savior Jesus Christ, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. I Thes. 4:16,17.

His funeral was conducted at Sandÿ Grove Church, of which he was a member, by Elder Calvin T. Harward, his pastor, assisted by Elder T. F. Adams.

Done by order of the Church in conference April 15, 1967.

Elder C. T. Harward,
Moderator
C. L. Ogburn,
Church Clerk
Sister Leah Smith,
Sister Eurice Ogburn,
Committee

OBITUARY

Elder Lloyd Sears, born September 24, 1899, departed this life January 24, 1967 at the age of sixty-seven years and four months. He was a son of the late French and Elizabeth Jackson Sears and was married to Miss Ada Tanner when a young man, who still survives.

To this union were born four sons and four daughters: Darrel who lost his life in an automobile accident several years ago; Alpha of Kent, Ohio; Roscoe, Akron, Ohio; and Earnie of Monroe Falls, Ohio.; Mrs. Dessie Tanner of Nebo, W. Va., Mrs. Evelyn Santy, Mrs. Glendoria Primo and Mrs. Lorene Keene all of Akron, Ohio. Also surviving him are two sisters, Mrs. Donna McCumbers of Hallbug, W. Va. and Mrs. Flonnie Murphy of Chloe, W. Va., two brothers, Thurman Sears of Nebo, W. Va. and Virgil Sears of Akron, Ohio; twenty-eight grandchildren and eleven great-grandchildren.

Elder Lloyd joined the West Fork Primitive Baptist Church in 1938 and shortly after, he was ordained to the ministry of the gospel of the Lord Jesus Christ. Later he was chosen assistant pastor of the church. He continued in this capacity until he was stricken with hardening of his arteries or arteriosclerosis. He bore his affliction patiently more than two years until death came.

Elder Sears as a staunch believer and defender of the doctrine of election and predestination of all things. He was a very sincere lover of the church. During his illness he continually mentioned his hope to get well so that he might again attend his church services.

His family did everything they knew to comfort him during his illness. He was taken to the Cleveland, Ohio Clinic and Akron Clinic for treatment and the doctors did all they knew to do for him, but to no avail. When the Lord's time comes we go at His command.

The writer by request, conducted his funeral at Wilson Funeral Home, in Clay, W. Va., assisted by Elder J. C. Hammond. He was laid to rest in the Sears Family Cemetery to await the return of Jesus Christ when He will come and claim His own—the Holy Family of an Eternal God.

Elder Gilbert Sears, Sr.
Akron, Ohio

OBITUARY OF ELDER JOHN A. MARTIN

It has pleased our Heavenly Father to remove from this life, our dear and beloved Brother and Elder, John Martin who passed away March 5, 1967. He was born 1889, March 17th, making his stay here on earth, almost seventy-eight years. He was married to Maggie Newman, January 1, 1911. To this union were born eleven children, nine of which survive him. Also surviving are twenty-one grandchildren and eight great-grandchildren.

Elder Martin united with the Guyandotte

church at Hickory Hidge, West Virginia, July 18, 1920 and was ordained to the work of the ministry on the fourth Saturday in September, 1938. His membership remained there until 1955, when he was received as a member of the Zenith Church which shortly thereafter called him to serve as their pastor. He served them faithfully until he became afflicted and unable to attend the services. The later part of his life being mostly spent confined to his bed or in hospitals. However, we feel that all was done for his welfare and comfort that could be done by human hands.

Most of the last four years of his life, he was tenderly cared for by one of his sons—John L. and family. They were ever mindful of him and his needs. May God, the Giver of every good and perfect gift, remember them, for our worthiness is of God our Savior.

Elder Martin believed and preached salvation by the grace of God and was received by the believing children of God, wherever he was blessed to meet with them. David said: "Precious in the sight of the Lord is the death of His Saints."

His funeral was conducted by Elder Bennie Clifton and Elder E. C. Newman at the funeral Home Chapel in Beckley, West Virginia, and he was laid to rest beside his dear companion who preceded him in death as of October 1, 1956, there to await the final call from the tomb when we believe his body "will be fashioned like unto the Glorious body of Jesus," where there will be no more sorrow, pain, nor death of the children of God.

Written by the request of the Church of Zenith while in conference, April 1, 1967.

Elder Earnest Branche,
Moderator
Sister Minnie Young,
Church Clerk

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Lower Black Creek, the fifth Saturday and Sunday in October. Elder H. E. Mann was chosen to preach the introductory sermon, Elder W. T. Barham, alternate.

Lower Black Creek Church is located on U. S. 117, about three miles South from Wilson, N. C., near the little Town of Black Creek, N. C.

We wish to invite our brethren, sisters and friends and a special invitation is extended to our ministering brethren.

J. B. Williams,
225 Braswell Street,
Rocky Mount, N. C.

WHITE OAK UNION

The White Oak Union is appointed to be held, the Lord willing, with the Church at North River, the fifth Saturday and Sunday in Oct. 1967. The church is located

in Carteret County, east of Beaufort, N. C. Follow Highway 70 through Morehead City and Beaufort on to Otway, N. C. At Otway, turn right ½ mile to church.

We invite our brethren and friends to come and be with us, especially, our ministering brethren. Elder Eddie Humphrey was chosen to preach the introductory sermon.

H. A. Young, Union Clerk
RFD #4, Box 362,
Jacksonville, N. C.

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SEPTEMBER 15, 1967

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SONG OF SOLOMON
CHAPTER 8

Solomon had a vineyard at Baalhamon: he let out the vineyard unto keepers: every one for the fruit thereof was to bring a thousand pieces of silver.

My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.

Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.

Make haste, my beloved, and be thou like to a roe, or to a young hart, upon the mountains of spices.

ISAIAH
CHAPTER 1

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Hear, O heavens: and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me:

The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

Ah sinful nation, a people laden with iniquity, a seed of evil does, children that are corrupters! they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Why should ye be stricken any more? ye will revolt more and more. The whole head is sick, and the whole heart faint.

From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE SAINT'S SEED-TIME AND HARVEST

By Wm. Huntington — London 1837

(Continued From Last Issue)

I come now to describe the seed of this sower: the name given to it is that of precious; he goes forth and weepeth, bearing precious seed.

1. Describe His seed
2. The name of it which is light;
3. The persons in whose hearts it is sowed: "Light is sown for the righteous, and gladness for the upright in heart."

There are four things included in the word "seed." First, Christ Himself; He is called the woman's seed which bruised the serpent's head. And in His human nature He is called the seed of David. 2 Tim. 2:8. He is the precious seed in the highest sense, for to them "that believe He is precious." I Peter 2:7. "God (says Paul) revealed His Son in me, that I should preach Him among the heathen," Gal. 1. 16. And indeed, if Christ be not in us, as a fountain opened, cleansing from sin; as a physician, healing the wounded spirit; as the life, quickening us; as the true light, shining in us; as our righteousness, maintaining our standing in our justification; as our Prince, causing peace to rule in our hearts; and as our present help, aiding us, refreshing, renewing, furnishing,

equipping, and fortifying us by His Spirit, His presence, and His grace. Without these, and all these, sure I am that the devil will soon compel us to send an ambassage, and desire conditions of peace with the world. Such soldiers must fight till they die, or die for not fighting.

2. By this precious seed I understand the word of God in general; as appears by the parable of the sower and his seed; "The sower is the son of man, the seed is the word of God." But the doctrines of Christ, and the promises of God in Christ, seem chiefly to be intended, because the seed is called precious. And Peter applies the same phrase to the promises," 2 Peter 1. 4; exceeding great, because Christ, His Spirit, His grace, and His great salvation, together with life, light and glory, are couched in these promises. But a minister of God is not only a minister of the covenant of promise. But he is a "steward of the mysteries of God," I Cor. 4:1. The mystery of the most holy Trinity, in the experience of it, and in the enjoyment of that experience, seems to be the first and grand mystery; I mean such as Christ dwelling in the heart by faith, and we enjoying in our own conscience the voice of his atonement," speaking better things than that of Abel," Heb. 12:24. Which voice is that of righteousness, mighty to save; the voice of pardon, and of access to God by it; the voice of

God in Christ to us is, "Yea, I have loved thee with an everlasting love," and therefore with loving kindness he draws us to Christ, and accepts us in Him, where we enjoy His love; for "he that loveth dwelleth in God and God in him."

3. The voice of the Spirit also is in us crying, "Abba, Father," and bearing His witness with our spirits, that we are the sons of God, and if sons, then heirs.

The mysteries of the kingdom of God are, those of purging sin by the blood of Christ, of dethroning sin by the grace of Christ, of counteracting its power by the laws of Christ; I mean the law of faith and the law of love; and of justification from its condemning and destroying power by the righteousness of Christ, and of its final destruction at the resurrection when our vile bodies shall be changed and fashioned like unto the glorious body of Christ, when grace will terminate in a reign of glory, then will the works of the devil himself, the prime leader of all the apostasy, left to sink under the weight of all his crimes, and under the guilt and cry of every perishing sinner's blood, in full possession of all his power, and yet chained by Omnipotence; filled with wrath, rage, and revenge, and under the curse and vengeance of the Almighty: and this will be the final and everlasting destruction of "him that had the power of death, that is the devil," Heb. 2:14.

The fourth and great mystery of godliness is the incarnation of Christ; "Great is the mystery of godliness, God was manifest in the flesh," I Tim. 3:16. The apostle

here asserts the true and real divinity of Christ; that "He took not on Him the nature of angels, but He took on Him the seed of Abraham," Heb. 2:16. "The children being partakers of flesh and blood, he also Himself likewise took part of the same," Heb 2:14. The apostle then tells us that it was from the royal line of David that our nature was taken; "Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel," 2 Tim. 2:8. Mary the mother of our Lord was of the house and lineage of David; hence He calls Himself "the root and offspring of David, and the bright and morning star." Rev. 22:16. As God, He was David's root, who gave being to David and to all mankind; when as man He is David's offspring, a branch out of the root of Jesse. Paul says he was made of a woman, and was the seed of the woman; made of the substance of Mary's body; for woman is a substance, and so is her seed a substance also, as is well expressed in the common prayer book. Here is our elder brother there made like unto His brethren in all things, excepting sin. When we see our own nature thus holy, harmless, undefiled, separated from sin and sinners, and made higher than the heavens; with all the fullness of the Holy Ghost upon Him, and all the fullness of grace in Him; every promise yea and amen in His heart, and all the treasures of wisdom and knowledge hid in Him; and this our nature shining in endless glory, with all the fullness of the godhead, every attribute or perfection peculiar to diety dwelling

in Him bodily, and we blessed with every spiritual blessing in Him; this, this is our glory, to know Jesus Christ and Him crucified; this is 'the wisdom of God in a mystery, the hidden wisdom which God ordained before the world unto our glory; which none of the princes of this world knew,' I Cor. 2:7. And this is confirmed by what follows; "The preaching of the cross is to them that perish foolishness, but to them that are saved it is Christ the wisdom of God, and the power of God," I Cor. 1:18. This is the wisdom of God ordained for our glory. And this is the mystery of godliness: "We are members of His body, of His flesh and of His bones: this is a great mystery, but I speak concerning Christ and the church," Eph. 4:30, 32. And from His fullness the Holy Spirit descends upon us, enters into us as a comforter, and abides with us forever; He is the power, producer, and promoter of all the real godliness that is in the world. His influence and operations are productive of all good fruits, faith, hope, and love; life, joy, rest, and peace, which are the principles of godliness; and of all real devotion: and without this all religion is but bodily exercise, a drawing near to God without the heart. A seedsman that goes forth weeping bearing precious seed, carries of God's word, the precious promises of the covenant; he has the seed of David, the Saviour, formed in his heart; he is a steward of the mysteries of God, and of His manifold grace, which grace is the incorruptible seed, I Pet 1:23. Such an one,

as God enables him, sows to The Spirit, as he dwells in the household of faith. "Light is sown for the righteous, and gladness for the upright in heart."

The righteous, often lose the light of God's countenance; love waxes colder under sharp and long afflictions; and the corruptions of the heart seem to be more predominant than the oil of joy. These things obscure the believer's evidences, eclipse the healing beams of the sun, and bring on the gloomy days of adversity: but these days must not abide forever, nor shall they ever blot out the saint's title, which is, children of light, and children of the day. The Sun of Righteousness may be eclipsed to our view, but never goes down: when we sit in darkness the Lord is a light unto us, He brings us forth to the light again, and we behold His righteousness. Every son of consolation, every one that is a fellow-helper of our joy, sows light for the righteous, and gladness for the upright in heart; and those who are so happy as to reap light, joy, or gladness, are sure to proclaim it.

But there is such a thing as sowing to the Spirit in temporal things. God created all the materials of the church at first, and in Christ Jesus we are all created anew; every lively stone in this temple is God's workmanship, and the whole building is of God's founding and framing; and it is "built for an habitation of God through the Spirit." The church is not her own, she is bought with a price, and is the Lord's

own property, by purchase, by consecration, by dedication, and by inhabitation; hence every thing done to the church is done to the Lord.

The Jewish church at Jerusalem sent forth her ministers to us Gentiles; the law went forth out of Zion, and the word of the Lord from Jerusalem; and the church of Jerusalem bore their expenses whom she sent: "They went forth, taking nothing of the Gentiles," 3 John 7. But many of these saints among the Hebrews were excommunicated, and some of them spoiled of their goods, Heb. 10:34; while others of them, the poorer sort, were set to reaping the harvest of the rich, and, being despised and outlawed for Christ's sake, they were allowed no wages for their work. "Do not rich men oppress you? Behold, the labourers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabbath," James 5:4. These things brought the mother church to poverty, but the Gentiles sent her relief by the hand of Paul. "I go to Jerusalem to minister to the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them, verily and their debtors they are. For, if the Gentiles have been partakers of their spiritual things, their duty is also to minister to them in carnal things," Rom. 15:25-27.

We have a further account of this collecting for the saint's relief

at Jerusalem in Paul's epistle to the church at Corinth. "Therefore I thought it necessary to exhort the brethren that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same night be ready as a matter of bounty, but not as of covetousness. But this I saw, he which soweth bountifully shall reap also bountifully," 2 Cor. 9:5, 6. This sowing or distributing was to be poor saints, that is to those who were sanctified by the Holy Ghost. And the seedsmen were to be persons of the same cast; such and only such, as had been partakers of the Jews' spiritual things. These spiritual Gentiles ministered to the Lord's people which is the Lord's household, and they are His own property, and therefore He takes it as done to Himself; "I was an hungry and ye gave me meat, thirsty and ye gave me drink, a stranger and ye took me in, naked and ye clothed me," And He adds, "Forasmuch as ye have done it to these my brethren, ye have done it unto me." And as the Holy Spirit of Christ dwells in the church, the Spirit styles it His own temple; as the apostle says, "Know ye not that your bodies are the temples of the Holy Ghost? as God hath said, I will dwell in them and walk in them." Therefore this ministering to the saints is called sowing to the Spirit; and it answereth many good purposes; first God takes notice and approves of it; hence the caution, "not grudgingly, or of necessity," as there is no compulsion, "for God loveth a cheerful giver."

2. They that sow bountifully shall reap bountifully. "God is able to make all grace abound you; that ye always, having all sufficiency in all things may abound in every good work; as it is written. He hath dispersed abroad, he hath given to the poor; his righteousness remaineth for ever." The apostle sets forth the power of God, as engaged to make all grace abound; and His providence also in giving them a sufficiency in all things; and being blessed with the abundance of grace in the heart, and with the bounties of providence in their hand, that they might abound to every good work. And he calls this ministering, this dispersing abroad and giving to the poor, a righteousness which remaineth forever, for love is the fulfilling of the law; and both love and the labour of love; love in its root, and love in its fruit, will remain forever more. Hence the apostle charges them that are rich "not to be high-minded, nor to trust in uncertain riches, but in the living God. 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," I Tim. 6:17, 18. This is bread cast upon the waters, which is to be found after many days, Eccles. 11:1.

But our apostle goes on, wishing his blessing upon this sowing and reaping. "Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness," 2

Cor. 9:10. The apostle styles these liberal Gentiles sowers. He gives them to understand that it is God who ministers seed to the sower: the incorruptible seed of grace, and the blessings of providence, all come from Him. He prays God to minister bread for their food, both the bread of heaven and the staff of life; that they may have a plenty for themselves and others. Another part of his prayer is that God would put His blessings upon their liberality, which is multiplying their seed sown; and that by the blessing of God resting upon them, and attending their liberality, the fruits of their righteousness might be increased.

The apostle proceeds to shew us that God Himself reaps a harvest from this seed sown, "for it causes through us thanks-giving to God." And not only the apostles thanked God for this, but the Jewish church, which experienced the bounty of the Gentiles, joined in the same service;" for the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings to God," 2 Cor. 9:12. And they not only sacrificed thanksgivings, "but they glorify God; for the Gentiles professed subjection to the gospel of Christ, and for their liberal distribution unto them, and to all man," 2 Cor. 9:13. And then the apostle concludes by shewing us that the Spirit operates in such poor saints, in setting them to pray for their liberal brethen, and to long after the welfare of these their liberal benefactors: "And by their prayer for you, which long after you, for the exceeding grace of God in

you. Thanks be unto God for his unspeakable gift," 2 Cor. 9:14, 15. But there is no praying for others, nor longing after their souls, nor admiring the grace of God in them, unless they spring from the Holy Spirit and His grace. This is sowing to the Spirit and such sowers are spiritual seedsmen: they reap spiritual things first, and under the Spirit's influence sow these their carnal things; for it is He that teaches the saints to love one another, and to love not in word, but in deed and in truth; and such, and only such, are objects of God's love and come up to the character of cheerful givers. Others may sow to imitate the saints, but it is sparingly, having reaped no spiritual things, as may be seen in Ananias and Sapphira, who tried to imitate Barnabas; they sold their land, and brought a part, saying it was the whole price; by which He struck them both dead.

The fifth branch of this sowing to the Spirit is supporting the public ministry, endeavouring to spread the gospel, and to maintain them that preach it. The gospel is the ministry of the spirit, and none but Spiritual men can preach it, because it is the power of God unto Salvation. Such labourers are worthy of their hire, and such as rule well are to "be counted worthy of double honour, especially they who labour in the word and doctrine," I Tim. 5:17. And this will be the case when God gives testimony to the word of His grace, and sets the broad seal of heaven upon the message, and upon the soul that receives it, and raises up such an one to be a

living witness that the seal of God is upon the messenger. "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and vine-dressers; but ye shall be named the priests of the Lord, men shall call you the ministers of our God. Ye shall eat the riches of the Gentiles and in their glory shall you boast yourselves. For your shame you shall have double, and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double, everlasting joy shall be unto them," Isai. 61:6, 7. The Almighty Himself fixes our honourable title; "You shall be named the priests of the Lord, men shall call you the ministers of our God." And He Himself appoints our maintenance, You shall eat the riches of the Gentiles;" and the glorious salvation of their souls is to be our boast. And, although much shame and yet superabounding grace is to counteract this; and joy in God as our portion is promised as a cordial, to embolden and bear us up under this shame and confusion, all of which is to terminate in eternal joy; "everlasting joy shall be unto them."

Nor is the glorious salvation of the soul all the benefits which attend the ministers of God. When such are received into a man's house, to preach the word of God, to the family, not only the man and his family are under the curse of God, but the curse is upon all the work of his hands, whether he be rich or poor, and upon all that he hath; the very ground is cursed, Gen. 3:17. Yea even the Jewish priests, who lived on the tithes

and offerings of Israel, though they called these offerings blessings, and they were blessed with a ceremonial blessing, yet the law made nothing perfect; it sanctified neither the man nor his property. God tells the Jewish priests that He had cursed their blessings because they laid not their sins to heart, Mal 2:2; and Paul declareth that Unto them that are defiled, and unbelieving is nothing pure; but even their mind and conscience is defiled." Titus 1:15.

Adam by his sin forfeited all, and brought a curse upon his posterity, and upon all the world. The second Adam is now heir of all things: and all things are now put into the covenant of promise; we have the promise of the life that now is, and of that which is to come." I Tim. 4:8. But these blessings are to the heirs of promise, and this heirship is made manifest upon our believing: For we are all the children of God by faith in Christ Jesus, and heirs according to the promise," Gal. 3:26, 29. Whosoever therefore, receiveth them whom the Lord sends, receiveth Christ in them, Matt 10:40. And those that thus receive the Lord in faith and love become heirs of God, heirs of promise and heirs of the grace of life; and such are called to inherit God's blessing I Pet. 3:9. And this blessing brings a consecration upon the man, upon his house, and upon all that he hath; Arise and thresh, O daughter of Zion; for I will make thine horns iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people: and I will

consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth," Micah. 4:13. Christ's ministers are here called the daughters of Zion, as they are elsewhere called Wisdom's maidens; Wisdom hath builded her house, she hath hewn out her seven pillars. She hath killed her beasts, she hath mingled her wine, she hath furnished her table, she hath sent forth her maidens," Prov. 9:1-3. Their horn sets forth the power of their anointing; their hoofs shew their firm standing in the Lord by faith; their horns being iron, is to shew the destruction of their enemies, being a savour of death unto death to them; and trampling them with the hoof sets forth their victory over them. They are bid to arise and thresh, which is beating off the chaff from the wheat, or separating the elect from the reprobate. Beating them to pieces is breaking the hearts and spirits of poor sinners; for God dwells with them that are of a broken spirit; while others are dashed in pieces like a potters vessel, Rev. 2:27; so that they are sure to be broken one way or the other. Such as are broken and made contrite by the word are made temples of the living God; and the Holy Ghost says that He will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth, Micah. 4:13. Thus God's servants bring God's blessing to these converts, and this blessing rests upon them, and upon their gain and substance, and is the only consecration that rests upon it; and it is to be consecrated to the Lord God

of the whole earth, which is Christ; "The God of the whole earth shall He be called." Isai. 54:5. Now what is given to the Lord's servants as such is given to Him, as may be seen in Paul's words to the Philip-pians; "But I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, and odour of a sweet smell, a sacrifice acceptable, well pleasing to God," Phil. 4:18. And Christ Himself will proclaim this at the general judgment; "I was an hundered, and ye gave me meat; thirsty, and ye gave me drink." This gain had been consecrated; and no other property but that of believers has any divine consecration upon it; for God Himself gives an awful description of the sinner's substance before His blessing and consecration comes upon it. "And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. And her merchandize and her hire shall be holiness to the Lord: It shall not be treasured nor laid up: for her merchandize shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing," Isaiah, 23:-17, 18. Tyre was a noted city for idolatry; and her being famous, or rather infamous, for this brought much trade and wealth to her merchants. Her merchandize and hire is the hire of an harlot; the wages of her fornication, the gains of idolatry, is the hire of a whore; and the stipend of an idolatrous

priest is the price of a dog, Deut. 23:18; both of which the ceremonial law forbids. But the merchandize and hire of the Tyrians is to be "holiness to the Lord." It is to be consecrated, and then to be called holiness to the Lord; it is not to be treasured nor laid up. "Her merchandize and her hire shall be for them that dwell before the Lord;" such as stand fast in Christ, who appears in the presence of God for us; and who stand before Christ, and minister in His name to His people. It is to supply them with food and raiment, and so it follows; for "her merchandize shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing." There is a prophecy that went before upon this head, concerning the conversion of Tyre, and her coming to Zion; "And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favour," Psalm 14:12.

Nor do I believe that there is one minister of the Spirit in a thousand that reaps even in this sense, one tenth of what he sows; I mean even in carnal things. The ark was a lively type of Christ; "And the Lord blessed the house of Obed-edom, and all that pretained unto him, because of the ark of God," 2 Sam. 6:12. But we have no account that he sent anything away with it. Laban had but little when Jacob went to him; but God blessed him from the time of his first coming, and increased his cattle till it became a multitude; and had not the God of Isaac been with Jacob, Jacob

after all would have been sent empty away. Joseph's master in Egypt experienced the same blessing under the servitude of Joseph; and all that he got for his service was false imprisonment. It is true Pharaoh promoted Joseph, and made him ride in the second chariot; but then it should be considered that Joseph at last bought up all the land of Egypt for the crown, except the land of the priests, and saved the whole country from perishing by famine. Many were enriched both in spirituals and temporals by Paul, when he suffered hunger, cold and nakedness himself; and he owns both, even his own poverty and their wealth; as poor, yet making many rich," 2 Cor. 6:10. And there are several families in the world that I myself know, who were so blessed under the smiles of providence after they had received the gospel, that they themselves saw it, wondered at it, owned it, and confessed it; and in this God fulfills His promise; "The remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men," Micah, 5:7. God makes His servants both a dew and a shower; and many blessings are distilled upon the people that receive them. "I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season: there shall be showers of blessings," Ezek. 34:26. And I believe that if all God's real children, who are led to confide in His providence,

would carefully examine matters, they would set their seal to the truth of Christ's promise, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you," Matt. 6:33; I mean that such souls would confess, that their seeking the kingdom of God went before, and that most of their temporal blessings came upon them afterwards. But I believe none of the Lord's seedsmen reap so bountifully as they sow. Paul complains of this; "Who goeth a warfare at any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who deedeth a flock and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen, or saith he it altogether for our sakes? For our sakes no doubt this is written; that he that ploweth should plow in hope, and that he that tresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things? I Cor. 9:7-11.

(To be continued next issue)

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VIEWS ON AMOS 6:1-6

Sister Nora Helms of 2625 Wells Ave., Raleigh, N. C., requests my views on Amos, 6-1 to 6.

"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 flocks, 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 Manath 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 in 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.

Zion is the Church. In the militant Church there are believers and unbelievers. The believers 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 works) 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 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 was afflicted with sore boils. He said, "Wearisome nights are appointed unto me." God healed his wounds and restored unto him double the loss of his material wealth. 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 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 fool, 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

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RILLA ANN MULLIS BROOKS

At the request of a dear friend and brother in Christ, I hope, I will write a few lines in Memory of his dear mother, Mrs. Rilla Ann Mullis Brooks, who departed this life, October 29, 1966. She was the daughter of the late Sherwood L. and Sylvia Williams Mullis. Her father served Watson Primitive Baptist Church as clerk more than fifty years.

Aunt Rilla, as she was affectionately called, was born November 2, 1873 and departed this life October 29, 1966, making her stay on this earth almost ninety-three

years. She was married to the late John Davis Brooks in the year 1890. To this union were born thirteen children. At the time of her departure she left 252 descendants. For some reason known only to God, Aunt Rilla never united with the visible church here on earth, but we believe with all our hearts that she was a sister in Christ. She was a firm believer in the doctrine of salvation by the sovereign grace of God. It was always a pleasure and joy to visit her and hear her talk. Although she was afflicted and confined to a wheel chair about twenty years, she was always cheerful when I visited her, which I did occasionally, accompanied with Elder Allen. My wife was with me a few times when I visited her. Each time when we left, I had the feeling that instead of my having comforted her, I was the one who was comforted by her. When we would start to leave, she would say, "I want to hear you pray before you go."

One day when I visited her, she told of a wonderful vision which she had. She said that in the vision she was sitting in a chair, when a voice said to her, "Rise up and fly." She cried out, I cannot fly. But the voice spake again saying, "Fear not." And suddenly she was lifted by some unseen power and was made to realize that she was sailing through the air. She was carried onward through space and across a broad river and was set down at the door of a square building. The door opened and a young man came to her and embraced and kissed her, then he bade her to enter. When they were inside the building, she saw a large number of books on a table. The young man walked over and picked up a book which was separate and apart from the others. He opened the book and said to her, "Your name is in this book, I knew it was here. You are not guilty, there is nothing against you."

Yes, we believe that Aunt Rilla's name is in the Lamb's Book of Life, and while her body is sleeping beneath a mound of clay, we feel assured that her soul and spirit are resting in the paradise of God.

When Jesus comes back to gather His jewels and call for the sleeping bodies of His saints, we believe that Aunt Rilla will hear His voice saying, "Come, ye blessed of my Father, inherit the kingdom which was prepared for you from the foundation of the world.

Written by: (Elder) C. D. Whitley (at the request of her son.)

OBITUARY

In memory of our beloved Brother W. T. Pollard of Willow Springs Primitive Baptist Church, Wake County, N. C., we offer the following comments:

Brother Pollard was born March 13, 1885 in the vicinity of Willow Springs, N. C. and he departed this life June 14, 1967, the duration of his lifetime on earth being eighty-two years and three months. He

was united in matrimony to Miss Ethel Partin on March 3, 1907, and a more devoted husband and wife is seldom seen. They celebrated their sixtieth wedding anniversary the first Sunday in March of this year—1967.

Four daughters were born to this union, namely, Mrs. Eva Pearce; Mrs. Olean Pearce, Mrs. Alice Bowden and Mrs. Margie Spivey, all of Willow Springs, N. C. and all of whom survive him. Also surviving are sixteen grandchildren and thirty-two great-grandchildren.

Brother Pollard united with Willow Springs Primitive Baptist Church at the water when an elderly sister was baptized, the first Sunday in September, 1941 and he was a devoted and faithful member until he departed this life.

Pages could be written in behalf of this precious Brother, but it sufficeth to say that he was a devoted husband, a loving father, a noble friend and neighbor and a dutiful church member. Solomon said: "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold." Prov. 22:1.

Brother Pollard's funeral was conducted by his pastor, Elder T. F. Adams. His body was laid to rest in the Willow Springs Church Cemetery to await the coming of Jesus who will change it and fashion it like unto His own glorious body, and his spirit return to God who gave it. We sorrow not as those who have no hope, Paul said. "I would not have you to be ignorant Brethren, concerning those who are asleep, that ye sorrow not as others which have no hope, for if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with Him. I Thes. 4:13,14.

Written by order of the church in conference, this the 22nd day of July, 1967.

Elder T. F. Adams,
Brother E. T. Jones,
Sister Pauline W. Adams,

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with Mt. Pleasant Church beginning Saturday before the fifth Sunday in October, 1967. Mt. Pleasant Church is located four (4) miles West of Bishopville, S.C. Those who come from the North and East, go to Bishopville on Hwy. 15; continue on Hwy. 15 two (2) miles South to sign on left of highway, with pointers to church. Turn right, proceed two (2) miles, turn left to church.

All lovers of the truth are invited to meet with us, especially ministering brethren.

L. M. Vaught, Union Clerk

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with the Church at Hickory Grove, Johnston Co., N. C., the fifth Saturday and Sunday in

October.

Hickory Grove Church is located on N.C. 50 Hwy., about six miles South from Benson, N. C. We invite our brethren, sisters and friends to come, especially our ministering brethren.

Alonzo Barefoot, Clerk
RFD 1
Newton Grove, N. C.

MILL BRANCH ASSOCIATION

The Mill Branch Primitive Baptist Association is appointed to be held, the Lord willing, with Simpson Creek Church, beginning on Friday before the First Sunday in November, and continuing through Sunday. (Nov. 3, 4, & 5)

Simpson Creek Church is located in Horry County, S. C., six (6) miles Southeast of Loris, S. C. Leave Loris on Hwy. 9 going East; one large city block from intersection of Hwys. 701 and 9, turn right on secondary road to Daisy (5 miles). At second paved Cross road, turn left, one and one-half miles (1½) to meeting grounds. Those who come from the East on No. 9, turn left at Gore Town, about three (3) miles to church meeting grounds. Look for pointers at Daisy and Gore Town.

M. B. Paul, Association Clerk

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

REQUEST

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

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

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

EDITOR

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

WILSON, NORTH CAROLINA 27893

VOL. C

OCTOBER 1, 1967

NO. 22

ISAIAH
CHAPTER 1

Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah:

To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

When ye come to appear before me, who hath required this at your hand to tread my courts?

Bring no more vain oblations: incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting.

Your new moons and your appointed feasts my soul hateth: they are a trouble unto me: I am weary to bear them.

And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: our hands are full of blood.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil:

Learn to do well: seek judgment, relieve the oppressed; judge the fatherless; plead for th widow.

EDITOR

ELDER T. FLOYD ADAMS WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE SAINT'S SEED-TIME AND HARVEST

By Wm. Huntington — London 1837

(Continued From Last Issue)

All professing people must and shall be seedsmen; they shall sow either to the Spirit or to the flesh; "and whatsoever a man soweth, that shall he also reap." Riches and honour come of God; He maketh poor, and maketh rich; and if they have no heart to further His cause, He will so entangle them, that they shall support His enemies. Paul observes some to whom Providence had been most bountiful, who thereupon grew proud, haughty, and covetous: "Charge them that are rich in this world not to be high-minded, nor trust in uncertain riches," I Timothy, 6:17.

Others were so charmed with Providence, that divine grace grew quite out of favour; they set their whole heart upon their wealth, and supposed that gain was godliness. But in this they erred; "For the love of money is the root of all evil: which while some coveted after they have erred from the faith: and pierced themselves through with many sorrows," I Timothy 6:1.

Others used their wealth in making provision for the flesh, to fulfill the lusts thereof; these fell "into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction

and perdition," I Timothy 6:9. Paul tells the church at Corinth that they had many instructors, but not many fathers, for he had begotten them, yet they seem to have been illiberal to Paul, but not so to the false apostles. Hence he asks them, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? I Cor. 9:11, 12.

Those that used this power over them were the ministers of Satan, who set themselves up to examine Paul: "My answer to them that examine me is this, and enforces the ordinance of God in the support of the ministry: "Even so hath God ordained, that they who preach the gospel should live of the gospel." But Paul, being a single man, and having learned a trade, would not be beholden to them, but made his hands minister to his necessities, as others have done who are engaged in the same work. And it is observable that many, who have appeared the most illiberal in the cause of God, have been so entangled in Satan's snares as to "consume it upon their lusts," James 4:3.

Others have been entangled with errors; and, in opposition to the truth, have been at great expense in supporting the same. And others, like the Corinthians, have been so zealously affected by wolves, that they have brought themselves

low in circumstances by supporting the vilest impostors. But God ever has, and ever will raise up, some who shall be real and hearty friends to His servants, and to His own cause. Paul had his Onesiphorus, who often refreshed him, and was not ashamed of his chain, and in many things ministered to him at Ephesus, 2 Tim. 1:16.

The Philippians were so remarkable generous to him, that from the very beginning of the gospel among them they were careful of him; and this their care flourished again and again. "And even in Thessalonica they sent once and again unto his necessities, till he was full and abounded," as appears in the fourth chapter of his epistle to that church. Christ will have some that shall receive and abide by his servants. Some shall sow to the Spirit, and some shall seed be whatever it may, the crop and harvest shall be answerable. "Even as I have seen," says Job, "they that plow inequity and sow wickedness, reap the same," chap. 4:8. "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting," Gal. 6:8.

Eternal life lies in the purpose of God: we are ordained to it; it is given to us in Christ, and is hid with Christ in God. It is treasured up in the promise of the gospel, and secured in the covenant of grace. It is manifested in us by the operations of the Spirit quickening us. It is enjoyed by a sense of pardon and justification, which is unto life. The incorrupti-

ble seed of life is in faith, in hope, and in love; and all are passed from death to life who love the brethren. But the general harvest is to be reaped at the resurrection; for a life of grace is reaped in this world. It is a life of glory that Paul speaks of when he says, "And let us not be weary in well-doing, for in due season we shall reap if we faint not," Gal. 6:9.

Laying dead bodies in the ground is called sowing; "It is sown in corruption, it is sown in dishonour, it is sown in weakness, it is sown a natural body." And some of these will rise in corruption, in dishonour, and to shame and everlasting contempt, Dan. 12:2. This our Lord calls "the resurrection unto damnation," John 5:29.

But there are others that shall be raised "in incorruption, in glory, in power, and with a spiritual body." The Holy Ghost, to whom the saints have sowed, shall change our vile bodies, and fashion them like unto Christ's glorious body. In this the saints shall appear before their Judge; when He will own, acknowledge and approve, all that received Him in His members, and all that fed Him, clothed Him, and visited Him, whether sick or in prison.

Christ is "ascended far above all heavens, that He might fill all things," Ephes. 4:10; and by these things are chiefly meant His Children, which in allusion to the vessels of the temple, are called vessels, cups, bowls, and flagons, Isaiah, 22:24; Zech. 9:15. The sanctuary and vessels of the ministry were purged by the blood of

beasts; "It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these." Heb. 9:23. These heavenly things, which are purified by the blood of Christ, and in whom the atonement and the treasure of divine grace, are hid, are to be filled. Every grace, though perfect in its kind, is with respect to degrees, imperfect; something is still wanting, "and that which is wanting cannot be numbered," Eccles. 1:15. But a fulness is promised; "I will cause those that love me to inherit substance, and I will fill their treasures," Prov. 8:21.

Our light is but the day-dawn or morning star at most, and is no more than a prelude to perfect day. Our knowledge is very shallow, and far from perfection, mixed with much darkness and confusion; but above it will be perfected. Our rest is often disturbed, and peace sadly interrupted, by the things which disquiet the mind. Love often waxes cold when the divine Lover stands aloof, and when love visits, are not paid. Joy is not full; it is often counterbalanced by bitterness and by days of adversity. In the best saint there is hungering and thirsting, desiring and longing, hoping, watching, and waiting. And this spiritual poverty must remain till the kingdom of heaven takes place; then mourning shall give way to comfort, weeping shall give place to laughter, meekness shall yield to the thousand years' reign in the

new earth; and all patience in waiting for the inheritance shall remain at the foot of the mount, when we ascend into the hill of the Lord, and stand in His holy place.

The Holy Spirit is not only the spirit of grace, but He is the spirit of glory also, I Peter, 4:14. When Christ was crucified God laid the foundations "of the earth," and at the resurrection of the just He will "plant the heavens," Isaiah, 1:16. The sure mercies of David are, the Holy Spirit and His grace; "Of His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost," Titus, 3:5. By this regenerating and renewing, a spiritual family is raised up for God; and when this family is settled in glory "mercy will be built up for ever, and the faithfulness, of God will be established in the very heavens," Psalm 39:2.

The ever blessed and ever adorable Spirit is the planter of all grace; every fruit of His is produced in the soul under His influence and operations; and they are His cheering breezes which animate them, give them all their motion and exercise, and from His power they emit all their fragrance. The Saviour's sacrifice is of no use to us unless the Holy Spirit realizes the atonement to our conscience, and gives us by faith a participation of His saving benefits. "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life," John 6:56, 63. Hence the

Holy Spirit in the church is called, "a springing well, living water springing up," which makes the church a "fountain sealed," Cant. 4:12. And every grace that appears in exercise, whether faith, hope, or love, joy, meekness, or humility, every confession or petition all thanks, praises, or rejoicings, all sympathy with Christ in His sufferings, all pious concern for His honour, all fellowship with him, whether in His death or resurrections, all gratitude to Him. Zeal for Him or godly valour in His cause, are so many springs rising from this fountain, and playing the enlivening streams through the Mediator into the Father of mercies and God of all comfort. God seeketh such to worship Him as shall worship Him in spirit and in truth. It is the Holy Spirit that draws the image of God upon the soul; and it is this image that is "the beauty of the Lord our God upon us," Psalm 90:17. And every soul renewed, and thus formed for God's praise, "worships the Lord in the beauty of Holiness," I Chron. 16:29 and none else.

Thus my dear friends, have I endeavoured to set before you and all others, what little I understand of sowing to the Spirit, and of reaping eternal life from the same. I have also two more branches of the same heavenly mysteries, which I shall be glad to send you when God permits. One is upon "The Emblems of the Spirit," and the other is upon the subject of "His divine anointing;" till then, farewell. I hear much of your great success; it confirms what I long since have written. God make

you both the father and nurse of thousands of millions, and let your seed possess the gate of those which hate them. Amen.

Ever yours in the best of bonds,
W. Huntington, S. S.

LONELINESS

My Dear Carolyn,

In my loneliness I am sometimes almost brought into despair, deprived of so many of the joys of home life, but usually my trouble of mind is not so great or keen, because of the many duties attached to my position as a serviceman, but one night recently I do not know that I ever felt more like turning against all things: indeed I was in a bitter and tormented state; my bitterness was most certainly unrighteousness and unbelief and denials of the sovereignty of my Savior. I think I can better appreciate the trials of Job, and the wrestlings of Jacob, the afflictions of David, and the imprisonments of Paul and Peter.

I will send you herewith, the other part of last night's letter, I did not have the time to finish it last night. I told you that Elder Nash mentioned the winding stairway in his sermon yesterday. Somehow the words lodged in my mind and I came home to look them up and the three chambers seemed sweet to me, and as I read the scripture over again, I could see something in the width and the structure of those chambers in the Temple. Elder Bellows? maybe so, at first the five and the seven stood out to me, but what could the six mean? Then I thought, God the Father gives the law; God

the son fulfilled the law. In the first chamber we have that law brought before us, and are called upon for payment. Yes, we are within the chamber by the blessing from the Trinity; but not until the Trinity comes again in the person of God the Savior, can we ascend unto the second chamber which is six cubits wide. Then we have the second application of the Trinity and two times Trinity is six. And the chamber is made six cubits broad. It is "a large room" and we are given a way of escape; the Savior has paid the penalty for us, and we may live.

Then there are many things of this life that worry me and keep me torn up and disturbed. Disposing of our property in Hopewell at a reasonable price gives me much concern. Then the work here is rather confining or continuous. My mind is not on it as it might be and my heart is not in it as it should be to do a good job. Yet in spite of it all, the Lord carries me on, and bears me through it. Sometimes I think it would be easy to give up and go off balance. It is only the mercy of God that supports me and keeps me on even a reasonable keel. But then, there is self-pity always coming up, and I want to be sorry for myself. But the man with the line in His hand measures a thousand cubits and not only leads me through it, but makes me know that there is so very much beyond this—deep waters, floods of waters that I cannot go over—I cannot swim the river! I have cried and prayed that the Lord will soon see fit to allow us to sell out our interest in Hope-

well and be clear of it all once more. Sometimes amid the flood of daily duties there comes to my subconscious mind a feeling that this stay here is not for too long; I cannot know how long; my feelings and trials in this matter make me unfit to judge time; but in the Lord's eye it is just for a moment, and soon will be past. Surely he will not keep me here for very long; or I cannot feel it that way. Yet, just how and when He shall move me, is something that none of us can know. It may please Him to move us in such a way as we never dreamed of; but yet I crave to go backward; back to Herndon, back to Army Cml. Center, back to the sweet visits that we had together on Fridays and the good meetings that we had over the weekends. But my dear, we do not turn back. It is a serious thing when I think of it: we do not go back! When I realize that I cannot go back to what I loved yesterday, I am made to cry out, What is for me tomorrow? When we are led into the waters, we never go again to the shallow waters, or walk again on the dry shore; but ever forward into the deeper and deeper waters.

My Dear, if we are so blessed as to have been born in that chamber, we shall never go out of it, and we shall never stay on the first chamber floor; but must start climbing the winding stairs, and keep on climbing the stairs until we are properly shaped and prepared as a member of His body. There is no stopping; there is no turning back; there is no giving up; there is no falling by the way-side! Jesus does not allow such

things; such would be a failure, such would not be the work of a sovereign God. You cannot quit, you cannot give up, you cannot fall by the way, you cannot give away your hope, you cannot take your name off the church record, you cannot withdraw the word that you spoke yesterday—if I could, possibly I would keep any from thinking that I should speak. All of those things are not in our hands. We are not our own keepers; no man can keep alive his own soul. This life is not ours, it is God's; we have no control of it; we cannot touch it; we did not bring it into this world, nor can we take it out; we cannot refrain the graces of God in us, no more than we can give up the hope that burns in our hearts. We had no choice about the matter, whether to be inside or outside this temple. God in His infinite wisdom put us where we are. God can and does speak through the very countenance of a man, while his tongue is yet still. We seldom come to realize what it is to fall in the hands of a living God. It is no wonder Saul said, "Lord, who art thou? Lord what is this? I have never met it before, or anything that can be compared with it. But, O, I do pray and cry and plead that the Lord may in His wisdom and mercy see fit to relieve us and bring us again to something better than this. Yet, sometimes in even that thought, I fear! He might relieve us from these troubles and bring us into sorer troubles and trials than ever. Still, I must cry for relief, and hope that He may will to lighten our burdens. Must

stop this.

Pictures are very good. Very sweet girls.

Love to all three of you,
Daddy and Douglas

HE IS FULL OF MERCY

Dear Brother Adams and the Household of Faith,

Once again I am impressed to write more of the experiences I have had, which I hope are the dealings of the Lord with this poor one. I have been made to feel that although He has all power in heaven and earth, He is also full of mercy, compassion and loving kindness.

The world speaks in the terms that God would be unjust if by election, He saved one and did not give others a chance, but it is not by a chance system—it is by mercy only that He has saved any. The truth has been revealed to some but not to others. 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 which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John 6:37-39. Again Jesus said to the Jews: "Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." John 6:43, 44. And in Matthew 11:25, Jesus said: "I thank Thee, O Father, Lord of heaven and earth, because Thou has hid these things from

the wise and prudent, and hast revealed them unto babes." Babes are helpless to do for themselves and so are those for whom Jesus died. Babes in Christ are the ones to whom He reveals the secret things of God. Jesus said: "Even so, Father: for so it seemed good in Thy sight." Matt. 11:26.

In my thoughts I am carried back to the year 1943, when I feel the Lord looked upon me in mercy according to His loving kindness. He took my burden away and spoke peace to my troubled soul. It was the most wonderful thing that has ever happened to me.

It was after this blessing that in a dream or vision in the night the Lord showed me a most wonderful land. This was a land of hills and valleys. I saw the prettiest hedge I ever have seen in my life. It went with the lay of the land, down the hill and up the hill. It reminds me of Job's complaining: "Why is light given to a man whose way is hid, and whom God hath hedged in?" Job 3:23. In viewing this hedge which was so complete, the thought came to me: That is the green pastures spoken of in the scriptures. In this land I saw people, they were apparently dressed in expensive clothing. One man came close to me and he had on a complete armor. My thought has been, Was this the "whole armor of God?"

As I gazed upon this wonderful scene, a voice spoke to me saying, "Son, if you keep my statutes, I will show you these things." If I have ever kept one of the Lord's statutes, I do not know it, and if

I know anything about myself, I am a sinful man. I have no righteousness to plead, no worthiness to present. I am not able of myself, and certainly not fit to bow at the foot of the cross and ask for mercy, certainly not fit to sit at His table. But, oh how I love the crumbs that fall from the Master's table!

The Lord maketh no one to sin, but if He withdraws His restraining Spirit, we learn who does the sinning, for we are so weak! We are prone to sin and it is only when God restrains us that we sin not. Even though we hate sin, we are prone to it. It causes us to mourn and cry. This is mourning within. If I do right, I am forced to render Him the praise, for it is of Him that all blessings come. I either render it to Him in love or I render it to Him in fear, for the way of man is not within himself. Either way, it is faith that worketh by love—His love. I was called into the armed services shortly after the Lord blessed me to gaze upon this wonderful land of hills and valleys.

While in the Army, I found that, that kind of life did not suit me. Army life holds no attraction for me. While there, I was given a mind to try to pray to get out of the service, I was also blessed to ask that our home be bound in a circle of love and that His presence be in the midst of us. One night before going to sleep, I tried to pray and was taken up by some power and taken back home and suspended in the air outside of our home. My eyes could see

through the walls, and as I looked, I saw a figure come in through the front door. It walked into the little hall there, and then came into the living room clothed in a line of white light around. I recognized the Savior. He came into the room and sat down on the settee, when He sat down, He adjusted Himself as if He were making His abode there.

Could it be that our home was bound in a circle of love, and His presence in the midst? Still I was of a mind to try to pray and ask that He would take me out of the service.

About three or four months after I saw the Savior come into our home, I received a letter from home saying that Papa had fallen and had broken a bone in his back. He was in the hospital, and there was no one to look after him.

I came home on an emergency furlough to see how he was. When I went back to camp, I was told to get three affidavits, have them filled out concerning the situation at home, and bring them back and apply for a discharge, which I did. I guess within thirty days, I was discharged and on my way home.

Now, Oh! Household of faith, is this similar to what our Lord meant when He told Solomon, "Ask what I shall give thee." 1st Kings 3:5. Did He already have in store for me what I was blessed to ask for? It appeared that way to me.

Yours in hope,
 Claude S. Brown
 3754 Ogburn Ave.,
 Winston-Salem, N. C.

LIFE AFTER DEATH

Dear Brethren and Sisters,

My mind seems arrested with the great experience that Lazarus went through when he was called back to life from the dead. If I understand correctly, he had died a natural death. But I am also reminded that when we die a spiritual death, only the power of God can revive us and make us alive once more spiritually. I believe I have tasted this spiritual death. About three months after Easter, I felt I had truly been to the banqueting house. I heard one minister make the expression that "As far as the pendulum of a clock swings one way, it will swing back the other way." The Bible speaks of the hills being weighed in the balance. For a month I have been in a bottomless pit and I have had no power to return. Condemnation is my unwonted companion. A crumb here and there, just enough that I have survived till now.

I had looked forward to the Association with great anticipation and then I felt so cast down that I felt I could not go but I could not stay away. Really I wanted so much to go, but I desired that I not be seen. As I walked up, they were singing "Cast Down But Not Destroyed." Hearing this caused me to wonder just how little we lack being destroyed. To me it seems everything I ever thought I was or stood for, I have missed or been a failure in.

Paul said, "I die daily." I believe this is the daily experience of the children of God. We are given to conflicts and disappoint-

ments. We learn by experience that we are weak, we are failures. We constantly resolve to do different from what we have done, we want so much to do better, to make less mistakes, to bridle our tongues and to do differently in many ways, but do we accomplish our aims? No, no, we do not or I do not. I am so often brought to examine myself and am always disappointed — I am such a failure. Surely Paul had some of these experiences, that is why he said, "I die daily." I Cor. 15:31. We die to the love of sin and we come to hate the sin we see in our lives, so we travel on with a repetition of this daily experience. That is why we are so low in spirit much of our time. Our desire is to do right, to speak right, to think right, to act right. When we are such a disappointment to ourselves, we cannot be lifted up in a state of rejoicing, for we know the Lord knows all about us. That is why we "Pray without ceasing," as Paul said: I Thes. 5:17. Certainly we are not down on our knees petitioning the Lord all the time, but within our hearts, we are yearning, secretly begging that He direct our steps, our thoughts, our acts and speech and extend His protecting arm to our offsprings, restrain us from evil and suppress the wicked of the world. Each experience is a step within a chain, one linked into another, down the highway of life.

I felt so low, I felt surely no one wants me around, I felt that I could not live if I did not improve in my feelings. I went

through Saturday and Sunday and felt no better until Sunday night. I stayed for the Sunday night service and enjoyed it very much. I was lifted up in my feelings somewhat, but I still had a heavy heart. When I reached home, my grandmother had been carried to the hospital. She was eighty-seven years old and had been in declining health for a long time. Emphysema and heart dropsy caused her affliction with her many years and she had developed pneumonia. For two days and nights I sat and watched her slip away. "The Lord giveth and the Lord taketh, blessed be the name of the Lord." My heart was grieved over our loss, because my grandmother was very dear to me, but I heard the words: "Cry aloud, my warfare has been accomplished." This brought a peace and calm within my breast and I was enabled to feel that everything was alright.

The fellowship and love of my dear brethren and sisters in the church means more to me than words can describe. But we cannot survive in peace without this fellowship in the church. The scriptures teach that we are one in Christ and I believe I have been made to know I cannot live without the fellowship of the church. I do not feel that they need me, but oh! I do need them. When our brethren and sisters in the faith suffer, I suffer. Love, this kind of love, the world knows nothing of. Those who know this Godly love are rich, regardless of whether or not they have any worldly possessions, they are rich

in mercy. "A new commandment I give unto you, That ye love one another. By this shall all men know that ye are My disciples, if ye have love one to another."

I have longed to know about Paradise. As I understand it, Paradise is a place of rest for the souls, until Jesus comes to call His children home. Jesus told the thief on the cross: "Today thou shalt be with me in Paradise." So it must be that the souls will unite with their bodies and come forth from the grave; for Jesus spoke of Lazarus as being asleep, that God's children will be transformed into the likeness of the Lord and Savior Jesus Christ, to be carried home, there to be like Him and be satisfied.

The very least, if one at all.

Mable Hager,
Four Oaks, N.C.

THE TRUE CHURCH

Dear Brother Adams,

I hope you do not mind me calling you brother, for I believe we have a hope in the same Savior. It is time for me to renew my subscription to Zion's Landmark and if it is the Lord's will to direct my mind, I will try to write some of what I hope is the dealing of the Lord with me.

In a previous writing, I have told of a dream in which I believe I was shown the Primitive Baptist Church as the true church and Jesus as the door, when I was sixteen years of age. I went to visit my grandmother in Carroll County and I went with her to Panther Creek Church and heard

Elder Q. D. Weeks preach. I knew that was the doctrine I had been longing to hear. I then went to live with a family of Marshalls and while there I met Daniel Preston Nunn who later became my husband. He too was a Baptist believer.

We attended Bethel Church near Hiwasse, Va. Elder John W. Hurst was pastor there. I thought they were the best looking people I had ever seen and I wanted to be one of them, but I felt that I did not have anything to go before the church with as evidence of a hope. I would read the Bible to find something that conformed to my own experience that I could witness with. One day in the early part of 1912, I do not remember the month or the day, I became so burdened for a while, that I thought I could not live. I took my Bible and thought I would search to see if I could find a promise that would give me peace, but all seemed to condemn me instead. I closed the book and got down on my knees and prayed. I said, "Oh Lord, if there is a promise in this book that will help me, let me find it in Jesus' name."

I opened the book and the first words I read were Hebrews 6:17-20, which read as follows: "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 on the hope set before us: Which hope we have as an anchor of the soul, both sure and sted-

fast, and which entereth into that within the veil; Whither the fore runner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

As I read my burden rolled away, I arose from my knees praising God, for an instant light shone in the room above the brightness of the sun. I felt I would never see any more trouble, but many dark and troublesome days have passed over me since then, yet by grace, my anchor still holds on to this promise.

Brother Adams, I am sorry this is so long, but I felt that I just had to tell it, because it was so wonderful to me. It has meant so much to me through the years.

Do with this as you think best. Pray for this unworthy one when you are at a throne of Grace.

A sinner saved by the grace of God if saved at all.

Ella M. (Mrs. D. P.) Nunn
R. F. D. No. 1, Box 144,
Blacksburg, Va. 24060

ENABLED ME TO WRITE

Dear Brother Adams,

Here again I am with pencil in hand, depending upon God to guide this feeble mind of mine and my hands. As I lay on my bed last night so worried and troubled, it came to me that I must write, so here I sit hoping and begging God, the only one who can, to enable me to write that which is pleasing to Him and I hope pleasing to God's humble poor, for I am just a beggar looking to One who can work and none can hinder, hinder and none can work.

Some of my children think it is awful for me to go far and near to church, because I am so afflicted in body they feel that I am not able to do so, but I have no other place to go for these are the people I love for Christ's sake, I hope, and this is where I receive spiritual food and comfort which feeds my poor soul. I have no other place to go for this food and these comforts.

In the year 1939, I believe God showed me just what I was and gave me a little hope which money cannot buy. I love the Old Baptist people, no matter where they are, with a love that cannot be described in words and none but those who have this wondrous love can understand what a precious love this is. I do hope God will keep me that I may never say nor do anything to hurt any of their feelings, no, God forbid!

In the year 1956, God brought me down while I was lying in the Baptist Hospital. I begged Him, if it were His will, to restore me to health again that I might come back to my family. I felt that I would be willing to be God's anything if I was once again enabled to return home. I got better, came home and then the year of 1937, I was brought down again and lay in the hospital in serious condition from internal bleeding ulcers. Again I begged and was blessed to be brought back home, but ere long I was returned to the hospital for a serious operation on my spine, but even with the serious illnesses I have suffered, I have been blessed with a closer relationship than I other-

wise would not have had—I believe—with my Heavenly Father, because without His helping hand and His great power, I would not have been able to give God all the praise for the blessings I received during these illnesses. By God's blessings I hope to attend my church to the end. I am in His hands and He will do with me as He sees fit. I am a beggar for His wonderful grace and mercy, and it is by grace I am what I am. I go night and day begging that His will be done and that I have a willing mind to bear whatever comes my way with little or no complaint.

All of my family are of some other faith and order except my husband who is a Primitive Baptist believer, he does not attend church much, but he is willing for me to go and is willing and glad for God's humble poor to come to our poor home. I also have a daughter who is a member but she does not go to church much either, but I know if it is God's will she will have and manifest renewed interest and this I hope to see before I am taken from this world.

Our travel here in this world is not an easy road, but the evils of this life make it a cross for all of God's humble poor to bear, whether I am one I do not know, but I live in hope. I beg and hope God will keep us all in peace and love. I have nothing in wealth to boast of, and if I have anything to boast of, it is of God who has been so good and merciful to this unworthy one who has brought me through many trials, troubles and pains.

May God in mercy keep us all

at the feet of our brethren and sisters and when at the throne of grace, remember this unworthy one.

A sister in Christ, I hope.

Mrs. Marvin Bullins
Lawsonville, N. C.

OBITUARY

Deacon James Daniel Bowen, son of Malotha and Fannie Peel Bowen, was born January 19, 1877 and passed from this life, December 20, 1966, at the age of eighty-nine years and eleven months. He was first married to Naomia Peel in 1897 who passed away in 1945.

His second marriage was to Carrie Peaks, who passed away in 1954. Brother Bowen was baptized in the fellowship of Bear Grass Primitive Church the third Sunday in June 1926 by Elder B. S. Cowan.

Brother Bowen was a successful Business man farmer. He was faithful in attendance and service to his church; he was kind, gentle, patient, unselfish and wise in counsel. He served on the finance committee of the Kehukee Association for many years and was very liberal helping to support Bear Grass and Skewarky churches. His home was a heaven of rest to the brethren, sisters, friends and needy.

We, the church at Bear Grass bow in humble submission to the will of Almighty God, who does all things well, for we feel our loss is His eternal gain.

Brother Bowen leaves one grandson, Daniel M. Bowen, his wife and three grandsons. He is also survived by two stepsons, Authur and Jodie Peaks; seven stepdaughters, Mrs. Vernon Phelps, Mrs. Bruce Leggette; Mrs. Simon Lilley; Mrs. Ollie Facon; Mrs. Ruby Bonds; Mrs. Haywood Price and Mrs. Henry Boberson.

His funeral was conducted in Bear Grass Church by Elder E. C. Harrison, Elder W. E. Grimes and Rev. Thurman Griffin, a Missionary Baptist Minister. Burial was in Bowen Cemetery.

Done by order of conference Saturday before the third Sunday in January, 1967.

Elder E. C. Harrison, Moderator
Elmer Peel, Church Clerk
E. C. Harrison, Committee

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C. 27592

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Vol. C

No. 22

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VIEWS ON JOB 2:4-7

Dear Elder Adams,

Inclosed you will find a check for renewal of the Landmark. I do not want to miss a copy. Will you please give your commitment on the following scripture? Job 2:4-7. Thank you.

A little sister in Christ, I hope.

Mrs. Ada Leggett

R. F. D. No. 2

Williamston, N. C. 27892

The above verses read as follows:
"And satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and flesh, and he will curse thee to thy face. And the Lord said unto satan, Behold, he is in thine hand; but save his life. So went satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." Job 2:4-7.

Before we proceed further in our

endeavor to give any explanation on this or any other portion of God's sacred word, we acknowledge the truth of what Paul said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16, 17. The book of Job was written in old times. Paul said, "For whatsoever things were written for our learning, that we through patience and comfort of the scriptures, might have hope." Rom. 15:4. When writing or speaking in connection with the scriptures, we must remember that Holy men of God spoke as they were moved by the Holy Ghost. They were not written to be understood by the carnal mind. For they are foolishness unto the natural man. The words of God are spiritual for they have spiritual origin and they bear testimony to the spirit of those who are born of the Spirit of God. Paul said, "The Spirit itself bears witness with our spirit that we are the children of God." Spiritual things are compared with Spiritual. See I Cor. 2:13. The Apostles often compared this writing with the testimony of the patriarch and prophets, by saying: "That, according as it is written, . . ." I Cor. 1:31, also see I Cor. 11:19.

I have often thought of Job as being a type of Jesus of whom it was said: "He was a man of sorrows and acquainted with grief. Job had many afflictions both in soul and body. He suffered the

loss of all his material things as well as his sons and daughters. Whether the report by these messengers that his sheep, oxen and asses were taken by the Sabeans and the servants were slain and his sons and daughters slain, was true or false, Job believed this to be a true report. He said, "Naked came I out of my mother's womb, and naked shall I return thither: The Lord gave and the Lord taketh away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly." Job 1:21, 22. Seeing that Job held fast his integrity, Satan, with the Lord's permission, made a second attack upon Job. He smote him with sore boils from the sole of his foot unto his crown, believing that by so doing he would curse God to His face. Satan answered the Lord and said, "Skin for skin, yea all that a man hath will he give for his life. By this Satan meant that if Job acknowledged the hand of God, in the loss of his material wealth, he would surely curse God if his skin were severed from his body." So went Satan forth from the presence of the Lord and smote Job with sore boils from the sole of his feet to his crown." Job 2:6. Satan did this by the permissive will of God. Had it been otherwise, Satan could not have had any power over Job at all. "Pilate said to Jesus, Answereth me nothing, seeing that I have power to crucify thee or power to release thee." "Jesus answereth him by saying: Thou hast no power over me at all except it be given thee from above."

So it was with Satan. He was given permission by God to afflict Job with sore boils. God said: "But save his life." Men, Satan nor the devil can do any more in afflicting the body of the soul of the saints of God than that which is the purpose of God. Some may say God does not have any purpose in the wicked acts of Satan, but their thoughts are not supported by the gospel of truth. Paul said, "There was given me a thorn in the flesh, a messenger of Satan, to buffet me lest I should be exalted above measure." Who but God could put this thorn in Paul's flesh? and it served a great purpose; it kept him humble that he might not be exalted and caused him to acknowledge the hand of God in all of his afflictions. God afflicted David and this kept him from going astray. He said, "Before I was afflicted I went astray, but now I have kept Thy Word."

Instead of charging God foolishly because of afflictions, we are often brought to see that they were sent for a purpose to us and prove to be a blessing in disguise. Paul said: "We know that all things work together for good to them that love God, to them who are the called according to His purpose" and in humbleness we are taught that these afflictions are in accord with His will and accomplish the purpose for which they were sent. Such experiences draw us nearer the feet of our dear Savior—Jesus Christ. Job's afflictions drew him near to God. His wife knew nothing of the purpose of God in afflicting her husband. She said unto him, "Dost thou still retain thine integrity? Curse God,

and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." Job 2:9, 10.

Job was a patient man. His trials and tribulations made him so. Paul said, ". . . tribulation worketh patience, and patience, experience; and experience hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 3:4-5. Job honored his God, both in the days of his adversity and in the days of his prosperity. The purpose that Satan had in afflicting Job was to make God a liar and to exalt his own name, but instead of exalting himself, he was proven to be the liar that he was and is and the name of God was honored and glorified. "Let God be true and every man a liar." There is no condition in the word "Let" as used here, but a declaration instead in favor of the Jews, because that unto them were committed the oracles of God and the oracles of God are the medium through which God reveals hidden knowledge or makes known his divine purposes. The word "Let" when spoken by God comes with force and power as in this case. When God said, "Let there be light and there was light." The same was true when Jesus said to His disciples, "Let not your heart be troubled: ye believe in God, believe also in me."

John 14:1. A word spoken to the troubled soul allays its sorrow and brings joy and peace.

The scriptures tell us that Job was perfect and upright (in spirit of course). He feared God and eschewed evil. See Job 1:1. Solomon said: "The fear of the Lord is the beginning of wisdom and the knowledge of the Holy is understanding. For by me thy days shall be multiplied and the years of thy life shall be increased." Prov. 9:11. After God turned the captivity of Job, He gave his sons and daughters inheritance among their brethren and after this he lived an hundred and forty years.

So Job died being old and full of days." Job 42:16, 17.

T. F. Adams

ANGIER UNION MEETING

The Angier Union will meet, the Lord willing, with the Church at Angier, Angier, N. C., the fifth Saturday and Sunday in October, 1967.

We extend an invitation to our brethren, sisters and friends to come and be with us. We hope you will come.

E. T. Jones, Union Clerk

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Editor

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VOL. C

DECEMBER 15, 1967

NO. 23

ISAIAH

CHAPTER 1

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

If ye be willing and obedient, ye shall eat the good of the land:

But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.

Thy silver is become dross, thy wine mixed with water:

Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

Therefore saith the Lord, the Lord of hosts, the mighty One of Israel. Ah, I will ease me of mine adversaries, and avenge me of mine enemies.

And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

Zion shall be redeemed with judgment, and her converts with righteousness.

And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed.

For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

EDITOR

ELDER T. FLOYD ADAMS WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

ELDER J. M. MEWBORN WILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THANKFUL HEART

Dear Kindred in Christ:

I have been out of the hospital a little over a month and I am feeling very well. My strength is gradually improving for which I desire a thankful heart be given me. I missed hearing your sermons, Brother Adams and Brother Mewborn, at our association, not because I wanted to, but I was physically weak and had to go home to rest. When anyone has a heart attack such as I had, he can never be as normally strong anymore, as he once was. We have to do the best we can from then on.

S o m e h o w, the spiritual birth is on my mind. The necessity for it and what is done. I remember once in the town of Kenly, N. C., I was talking to a man that operated a store. He was an Old Baptist believer, but not a member. He said he had operated a store for years and on one occasion a local woman said to him: "I am going to make a Methodist out of you." He said: "Lady, you cannot do that, for I was born a Methodist." She said: "Then why are you an Old Baptist now?" His reply was: "Because I was born again." He had had two births — a natural birth and a spiritual birth. Sufficient reason!

First, is the necessity of the spiritual birth. (I hope I have the

correct understanding.) I will say I am writing from my very heart, but I am very limited. Romans 8:6, 7 say, "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." And in I Cor. 2:14 Paul says, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Putting these scriptures together, the meaning is this, one that is dead in trespasses and sin, is as dead spiritually, as one who is in the natural grave is dead to natural things. They have eyes and see not, ears and hear not, hearts and do not understand. Rom. 11:7-10 says, "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: Let their eyes be darkened, that they may not see, and bow down their back alway. I believe national Israel was here under consideration, not the children of God

among them. Just as Adam and Eve. Just as Cain and Abel. They had the same natural parents—Adam and Eve—but one was a child of God, the other a child of wrath and nothing that natural man could ever do, would ever change this. St. Matt. 11:25, 26, tells us: "At that time, Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent (all men in nature) and hast revealed them unto babes (babes in Christ). Even so, Father: for it seemed good in Thy sight.

So, according to our understanding, the natural man, dead in trespasses and sin, has nothing to see or hear with, because he is dead, just as dead to spiritual things as the natural man is dead to natural things. So the necessity for the spiritual birth is clearly set forth. Therefore, it is as vain to stand by a natural grave and preach the gospel, and expect the one in the grave to hear, as it is to tell a dead sinner to accept Christ for he cannot hear; he has not been given that hearing ear. He does not even know he is a hell bound sinner without the mercy and grace of God. The Lord said: "He that hath an ear, let him hear what the spirit saith unto the churches." Rev. 2:11. This hearing ear comes only by being born again into the spiritual world.

Some years ago this scripture came to me and caused me much trouble: "That was the true light which lighteth every man that cometh into the world." St. John 1:9. I wondered how this could be

true and the doctrine of election be true for to me it seemed that one contradicted the other. This worried me about two years. Then one day the answer came: He is the true Light that lighteth every man that is born again into the spiritual world. I thought, Why that is simple and plain, why haven't I seen it before? But we have to be taught.

Now coming to the scripture that has been on my mind for some time, for I love to prove my doctrinal points by a Thus Saith The Lord. Ezekiel 36:24-31 says: "For I will take you from among the heathen, and will gather you out of all countries, and will bring you unto 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. I will take away the stony heart out of your flesh, and I will give you an heart of flesh (soft and tender). 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.

I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings

that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations."

To my mind this describes the daily experiences of those who have experienced the Spiritual Birth, expressed in the words of Jesus to Nicodemus, St. John 3:6, 7: "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." We find it is the work of God in us, all the way, that brings this spiritual birth to pass.

The Lord told the Israelites, "I will take you from among the heathen and gather you out of all countries, and I will bring you into your 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 an heart of flesh. 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."

So they were first taken from among the heathen as unbelievers and then sprinkled with clear water. Yes, the water of the River of Life, seen by St. John. Rev. 1:22. This makes His people clean, washed in the blood of Christ, then given a new heart and then given

a new spirit, then caused to walk in His statutes and judgments and then made to hate our own evil ways. Brethren, is not this sufficient?

Now by this spiritual birth, we have eyes to see, ears to hear and a heart to understand the truth and the very heart of the truth is Jesus Christ, the Way, the Truth, and the Life. Salvation is of the Lord and not of man and the Lord combined, as the world preaches. We are made to love, believe and even fight if it need be, for the love of the Truth that has been placed within us. The way I now feel, if my belief and love for the truth caused all men that walk the earth to be against me, it would just have to be, for I could not help it. I know we will and shall meet opposition, but the great love that I feel for my God makes me willing to face every obstacle that it pleases God to allow to be among my opposers.

The heart attack (next door to death) I have recently been carried through, has only rooted and grounded me deeper in the doctrine of predestination of all things, believing that all of our afflictions come by the appointment of God and most certainly not by chance. In my opinion there is no such thing as chance in God's determinate counsel. Isaiah said, "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand: That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them and his burden de-

part from off their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. 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. 14:24-27.

With my whole heart I say this, and I feel I am qualified by the hand of God to say it. Job 13:15, says, "Though He slay me, yet will I trust in Him," and my own heart says, Amen, I feel the very same way.

Keep silence, all created things,
And wait your Maker's nod;
My scoul stands trembling while
she sings
The honors of her God.

Life, death and hell and worlds
unknown
Hang on His firm decree;
He sits on no precarious throne
Nor borrows leave to be.

Chained to His throne, a volume
lies,
With all the fates of men,
With every angel's form and size,
Drawn by the eternal pen.

His providence unfolds the book,
And makes His councils shine,
Each opening leaf and every
stroke,
Fulfills some deep design.

Here, He exalts neglected worms
To scepters and a crown;
And there the following page He
turns,
And treads the monarch down.

Not Gabriel asks the reason why,
Nor God the reason gives;
Nor dares the favorite angel pry
Between the folded leaves.

My God, I would not long to see
My fate with curious eyes,
What gloomy lines are writ for me,
Or what bright scenes may rise.

In thy fair book of life and grace,
O may I find my name
Recorded in some humble place
Beneath my Lord, the Lamb!

I love thy Kingdom, Lord,
The house of Thine abode,
The church our Blest Redeemer
saved
With his own precious blood.

I love the church of God;
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

In bonds of Christian love and
fellowship,
Your little brother,
Layton Wingfield
Ridgeway, Va.

SERVE ONLY HIM

My dear Sister Friese:

"Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." (Matt. 4:10).

I could not but think of the above when I read Carolyn's last letter concerning the meeting at Mt. Zion; of you being enabled and strengthened and made to offer to the church. Also when she wrote me that you were to wait until the next fourth to be baptized. You

have long wanted to come and ask for a home, now you have reached the time when it pleased God that you should come. My heart rejoiced that the shackles have been loosed from upon you and you, I trust, can answer to a good conscience in doing that which has been enjoined upon you to do. You have long desired to come and may you be enabled now to rejoice and feel a peace and a fellowship with the dear brethren everywhere.

Dear Sister, all is not smooth within the church anymore than outside the church; indeed your greater trials come from within and not without. It does not particularly hurt you when a stranger stabs you with his tongue and the weapons of this world; but Oh! when a dear brother or sister does it, it almost kills your soul and you fall and cry unto the Lord, Why O Lord, must it be thus? What is the answer? It is in this way that I answer prayer for grace and strength and faith and courage and perseverance, saith our Savior. If you never had a trial, how would you ever know of the ability and love of a Savior?

Jesus spoke the above words to Satan. And what was the occasion? Go back to the third chapter and you will read where Jesus was baptized of John, and in the fourth chapter we read: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Mark expresses it thusly: "And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon Him: And there came a

voice from heaven saying, Thou art My beloved Son, in whom I am well pleased."

"And immediately the Spirit driveth him into the wilderness and He was there in the wilderness forty days, tempted of Satan; and was with wild beasts; and the angels ministered unto Him."

Oh what a change took place in the days of our Master. Consider it. He was baptized. He saw the Heavens opened; He beheld the glory of God, His Father, with whom He was One; He beheld the Spirit of the Father descending upon Him in the form of a dove; He heard the voice out of the heavens saying, Thou art My beloved Son, in whom I am well pleased! Oh how this soul must have been lifted to hear the voice of the Father; to have seen the heavens opened, and to have the bird of peace upon His head!

Then what? "And immediately the spirit driveth him into the wilderness. Notice that the word "Spirit" as first used is spelled with a capital letter and refers to the Spirit of the Father. In the latter case it is used in small letters and refers to the spirit of the devil—the evil spirit. Now our Lord was driven into the wilderness; He beheld the wilderness, instead of the heavens opening, He heard a voice, not of the Father, but of the devil, not in love, but in bargaining, not of the Spirit (of God), but of the spirit (of the evil one); and the words heard were not those to a Beloved, but those saying bow down and worship me, the evil powers that

be.

Look at the Lord and Master in the wilderness. He fasted forty days and forty nights, and he hungered. Forty days and forty nights he went without food or drink in the wilderness. Forty days and forty nights it rained and the world was destroyed; forty days and forty nights and Jesus conquered and overcame the spirit of the devil. Forty days and forty nights Jesus was with the wild beasts. What wild beasts I cannot say, but may I ask you if you have dwelt with wild beasts? Have you ever sat and trembled and feared the roaring lion, the very king of the beasts, which is but your sinful flesh? Daniel was thrown into the den of lions which were of the fiercest wild beasts; but the Spirit of the Lord overcame the spirit that dwells in the wild beasts and they did Daniel no hurt. Nor did Daniel fail to attribute the glory and the power and the honor to his Lord and Master. Ye have this treasure in an earthen vessel, that the glory may be God's. Could Daniel have saved himself from the lions? Oh, how impossible! He cried unto the Lord and the Lord heard his cry and answered him. Thus did Daniel learn of the salvation of his Lord. In no other way could he have known the sovereignty and the love of his Savior. Have you ever felt to be completely overpowered by the evil within the flesh, that you could not possibly do that which you desired to do, and that you could not refrain from that which you abhorred for Jesus sake? Have you ever seemed completely overpow-

ered and completely helpless in the hands of the evil spirits?—then you have been in the presence of the wild beasts—as your Lord and Savior was for forty days and forty nights.

Dear Sister, have you been made to wonder if you did the right thing in offering to the church? Have you felt or has the evil spirit spoken within your heart and very soul, and told you that you have made matters worse now than ever? Have you been told that you should not have gone; and that you have fooled the people and that you should go and reverse your actions before it was too late? If so, remember that Jesus was baptized in the River Jordan, and after seeing the heavens opened, hearing the voice from heaven, saying, Thou art my beloved Son in whom I am well pleased and after seeing the Spirit as a dove descending upon Him; even after that immediately was driven into the wilderness by the evil spirit to be tempted.

The tempting was not pleasant—oh no—but by the Grace of God, something followed. What? “Then the devil leaveth him, and behold, angels came and ministered unto Him.” Yes, Jesus could not be tempted beyond His strength to overcome; and by the Grace of God, He in whom you put all of your trust, the evil spirit will never overcome the least of His little ones. Oh, Dear Sister, may we fall before His Face and praise Him for such love and such salvation as He giveth His little ones; those with a broken and contrite heart, and who trembleth at His word! There are so many references and connections. Isaiah

twice speaks of the wild beasts and the little child that shall lead them every one! John in Revelations speaks of the same wild beasts—how they are made calm and in His power made to lie down in peace with the kid and the calf and the little babe!

This, my dear Sister, is the day of His power; then, the evil spirit is made silent before the Spirit of God! In the above we read: "Then the devil leaveth him . . ." Oh when He speaks all the spirits of every evil power is silenced; there is not one who can question His judgments, or ask Why doeth Thou? I think of a most glorious example given in Zachariah 3:1-4. "A brand plucked out of the fire," but I must not ramble so far—but oh how beautiful it is! Joshua standing in His court; Satan, the accuser; and the Angel of the Lord in defense; the Judge upon the throne! Silence reigned. Behold, the Lord speaketh. What does He say? Does he condemn or does He pardon Joshua? Have you and I stood in Joshua's shoes, in this place? Have you come to tremble before a Living God? What are His words? The first words that He spoke were not to Joshua at all. They were to Satan: "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

What was Satan's answer? Ah, but there was no answer! The Lord had spoken, and there is none to question or to ask why doeth Thou? Satan was silenced!

"Now Joshua was clothed with filthy garments and stood before

the angels." How do you suppose he felt? Standing there in the presence of Holiness and Highness—clothed in filthy garments? Yes, you should be able to answer that too. Have you ever stood before a Holy and infinite God, clothed in filthy garments? Surely, I tell you, if you have ever stood before Him at all, you have stood in these filthy garments, for no man has any other garments, until He releases you and gives you a change of garments.

But listen, the Lord speaks again! Will He release Joshua this time? Will He let him go? Oh, but He hasn't yet spoken to Joshua; this time it to His servants—to those that stood before Him: "Take away the filthy garments from him." Now Joshua is truly naked and bare and exposed before a Holy God. But once more the Lord speaks: "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

Dear Sister, did the Lord speak to Joshua and tell him to go wash his clothes? Did He even tell him to go and get clean clothes which He had washed? or indeed, did He tell Joshua, "I will clothe thee with change of raiment?" I, your Lord and Master and Savior will do this for you! There is a "will" in the matter, and when the Lord wills, there is none to stay His Hand. May I ask one more question: Who was it that spoke in this court? Who answered in this court? Oh, but there was no answer, because the Lord of Hosts spoke, and there is none to answer Him! Pardon me, for getting so far away—but the thought came because it was

such an example here of how the Lord silenced Satan, beyond any possible answer!

Dear Sister, I must close. I was thinking of you and how you may have been tempted during this month; how you may have feared and trembled and been made to dwell forty days without food or water to your soul, and in the presence of wild beasts! If so, remember that Jesus, your Lord and Savior, has traveled the road before you, and has set the way and opened the Door. He has said to you and to all the little ones, I am the Way, I am the Door. He has said to you and to all the little ones, I am the Way, I am the Door, and everyone that cometh to the Father, must come by Me—by this Way and this Door, even Jesus Christ.

Dearly Beloved Sister, I did rejoice in the Name of our Lord Jesus Christ, to feel that He in love and mercy has pleased to enable you to come home to your friends. I think my heart and soul and all my prayers are with Zion, for her sustenance and reviving and her life.

May the Lord ever attend you, guide and lead you in the way He will have you go, is my prayer.

A brother in hope,
A. D. Alston
FEC Eml School, APO 47,
San Francisco, Calif.

29 July, 1951

AN EXPERIENCE

Dear Brother Adams,

I am sending you an experience of a dear cousin of mine and a sister in Chrit, I believe and hope,

Mrs. Solomon M. Prillaman — Mary Lou. I enjoyed it so much and I hope others may do likewise.

Her children asked me where they could get it printed in a Primitive Baptist paper and I said: "You can get it printed in Zion's Landmark and I will send it in for you."

Please send three copies to Mrs. S. H. Nash, 216 Alna Blvd., Collinsville, Va. 24078. They asked for the sake of the children as well as others, that this copy in her own handwriting be sent back. I hope you can print it for the sake of the children.

Mrs. J. R. Prillaman
Gallaway, Virginia

Yes, Sister Prillaman, we are glad to print Sister Mary Lou's experience of grace, not only for the sake of her family and friends, but for the sake of our readers as well. Many of our subscribers enjoy the experiences or dealings of the Lord with His humble poor more than any other form of writings that we print, while there are others who also enjoy these writings, yet they have a hunger for expositions of scriptures, because they are still seeking witnesses, contained in the scriptures, that conform to their travels. Jesus said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." St. John 5:39. So you see the scriptures are testimonies that the Lord has visited us, and has dealt with us.—Ed.

A Letter To My Dear Children
My dear Children and your com-

panions. for I love them jointly with you:

Do not grieve for me when I am gone, but think of me as being with you in spirit, as the dear Lord and Savior has been with me through all my trials and troubles. Oh, how I pray that He will be with all of you as He has been with me, to help you over the storms of life! and I do hope and pray that all of you will meet me in that beautiful city—Heaven. I will now try in my weak way to tell of my experience of grace—if I have one.

When I was about seven years old, I heard some one making music to the hymn, I'm Going Home To Die No More. A small voice seemed to say to me, "You cannot go to heaven, you are too mean." I would get down on my knees by my little trundle bed at night to pray and beg the Lord for mercy and forgiveness of my sins.

As the years passed on from my childhood to young womanhood, I would go to the Arminian church meetings sometime, and went to the mourners bench, but that did not do me any good. I still carried that burden off and on, until after I was married and on until my second child was about a year old, when one night I was in so much trouble, I prayed to the Lord to forgive my sins and all at once the burden left me. I was so happy I just wanted to do nothing but praise the Lord. I went out on the porch and the moon was shining so brightly, it seemed as bright as noonday. I was so happy, I was overjoyed! That was on a Thurs-

day. I went on still rejoicing until the following Sunday morning, when I told my husband that I wanted to join the church. He asked me, "What Church?" I told him The Primitive Baptist Church. So we went to good old Pig River Church on their meeting day.

When old Brother Corn got up to preach, he told my experience in his preaching, better than I could tell it myself. I wondered if someone had told him that I wanted to join the church. This drew me out to both the church and to him even more than I was and before the close of the service, I went up and told what I have written here and they gave me a welcome hand of fellowship in the church. My mother and I went the next day which was the fourth Sunday in October, 1901, and were baptized together, by dear old Brother Wiley Via and that was the happiest day of my life.

I have had many trials, tribulations and sorrows since that time and now I am just waiting for the Dear Lord's call. I do not feel like it will be long until we will be enabled to gather around His throne and sing praises to His holy name where there will be no sighing, no crying, no tears, no heart-ache, no separation nor death, but eternal happiness and, "When we have been there ten thousand years bright shining as the sun, there will be no less days to sing God's praises than when we first begun."

May our Gracious God be with you, my dear children, is the prayer of one that feels too unworthy to call on His Holy Name. May God bless and keep all of you,

and when you have finished your earthly journey, I hope to meet you and yours on that bright and happy shore where they sing redeeming love and grace in a never ending world. So farewell!

Mary Lou Prillaman

P. S. My request is for the Hymns: Amazing Grace and Rock of Ages to be sung at my funeral.

A LITTLE CHURCH CALLED SMYRNA

We've found in life's short journey,
A little church called Smyrna;
Whose members, filled with holy
zeal,

Refuse unto the tempter to yield,
But twice each month meet to
appeal

To God, His will to them reveal,
And never let them murmur.

Their zeal is soul inspiring
Since no one they are hiring
Twice monthly to their meetings
come,

The rich, the poor, the lowly bum,
The halt, the blind, the deaf and
dumb,

Were all invited there to come
And came—their zeal inspiring.

So Brethren, do not condemn us,
Nor in a corner hem us;

Since we desire our God to praise,
And hallelujahs we would raise,
Not twice each month—but thirty
days.

So do not try our zeal to faze,
But rather, help to energize us.

The way our country's heading
We all should tears be shedding;
As swollen streams our tears

should glow,
When freshened both by rain and
snow,

And all—both great and small be-
low

Each day and night in prayer
should go—

Our sun is fast now setting.

As Sodom and Gomorrah,
We're headed for great sorrow;
No more in Israel's God we trust,
But rather greed and sinful lust,
And soon, both great and small,
we must

Face judgment—Oh what horror!

As Lot, let us be mourning,
Our Christian walk adorning;
Keep polished both our sword and
shield

And in our Savior's strength them
wield,

And never, never, quit the field
Till Jesus Christ shall be revealed,
The resurrection morning.

No foes will there be flouting;
No more be fears and doubting,
But we will know as we are known
And with His chosen flock be flown
To heaven, our eternal home,
When seated 'round the great white
throne,

We'll be forever shouting!

Dedicated to the members of
Smyrna Primitive Baptist Church,
especially to the young sisters—
Melba Sullivan and Olivia Nash,
whose untiring zeal had a great
influence in bringing about the
twice monthly meetings.

(Elder) C. B. Britt

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C. 27592

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

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**COMMENTS ON EZEKIEL
37th CHAPTER**

Dear Brother Adams,

I would like your comments on the 37th chapter of Ezekiel, fifteenth through the twentieth verses.

Thank you.

Mrs. O. G. Yeatts
R. F. D. No. 5, Box 434,
Danville, Va. 24541

The prophecy of which our sister has requested my comments, found in Ezekiel, reads as follows: "The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick and write upon it, For Judah and for the children of Israel, his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another unto one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not

shew us what thou meanest by these? Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph, which is the hand of Ephraim, and the tribes of Israel, his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes." Ezekiel 37:15-20.

This prophecy of Ezekiel was the word of the Lord which was spoken to him in the law dispensation, and it portrays in type and shadow, the coming of the Messiah, to-wit, the Lord Jesus Christ. Christ was concealed in the law and revealed in the gospel. Paul said, "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; Who being the brightness of His glory, and the express image of His person, and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." Heb. 1:1-4.

According to prophecy by Ezekiel, the twelve tribes of Israel were to be divided into two nations. Before their separation they were one nation. This division came when Rehoboam, the son of Solomon, and the successor to Solomon's throne, began to reign as

King. See I Kings 11:43. Ten tribes revolted him and Edom was made king over them. "In his days Edom revolted from under the hand of Judah and made a king over themselves." II Kings 8:20. Two whole tribes of Judah and Benjamin continued with him. They remained divided until they were taken captive by the Chaldean army. Judah was the representative head of the other ten tribes.

It was in the purpose and appointment of God that these two kingdoms were no longer to be divided, but again joined together as one kingdom, which is signified by the two sticks in prophecy by Ezekiel: of which our Sister inquired and was spoken of in prophecy: "Moreover, thou son of man, take thee one stick and write upon it, for Judah and the children of Israel, his companions: then take another stick, and write upon it for Joseph, the stick of Ephraim, and for all the house of Israel, his companions; And join them one to another into one stick; and they shall become one in thine hand." This prophecy of Ezekiel was strange language to the children of Israel. They could not understand what was meant by taking two sticks and joining them together and the two become one. They believed that there was a hidden mystery in this prophecy but it was beyond their comprehension to understand. The Lord was pleased to make known to them what the two sticks represented and the two becoming one.

Therefore, the Lord said to Ezekiel: "When the children of thy people shall speak unto thee, say-

ing, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand, before their eyes." Ezekiel 37:15-20.

This was future prophecy, but it was sure and certain that the spiritual seed among the ten tribes of which Ephraim was the representative head as well as the spiritual seed of the two tribes of which Judah was the representative head, would be joined together and become one people in peace and unity. David said, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Psa. 133:1. God's will shall be the bases of their unity and His love will draw them together. They shall be as one. Put many pieces of metal together in a furnace and when they are melted, they will run together as one. The fulfillment of this prophecy began to materialize after their return from captivity in Babylon.

The scattered seed of Christ among these nations were brought together. The "two sticks" mentioned in the text, were an emblem or type of this union. When they were drawn together by God's will and purpose and His never dying love, they became one stick—one in love, one in faith, and one in baptism. This unity pointed to another event of great

significance to the children of Israel, which was about to come to pass; this being the birth of the Son of God and Savior of His people. The coming of Christ united the "two sticks"—the Jews and Gentiles—making them one stick in Christ, and one in the union of the converted Jews and Gentiles at the coming of the Messiah. The spiritual seed among the Jews and the spiritual seed among the Gentiles will be brought together. There will be one shepherd and one fold. When Jesus Christ made His advent into the world, the middle wall or partition was broken down between the Jews and Gentiles. Before the coming of Christ the Gentiles in the flesh, were aliens and strangers from the commonwealth of Israel, but are now partakers of the fatness of the olive tree—Jesus Christ. Paul said to the Gentiles, "Wherefore remember that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at the time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world: but now in Christ Jesus, ye who sometimes were afar 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 enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh." Eph. 2:11-17.

This prophecy of Jesus said, "Other sheep I have which are not of this fold; them also I must bring and they shall hear My voice; and there shall be one fold, and one shepherd." Jno. 10:16. The two sticks—the Jews and the Gentiles—were joined together and became one stick. Paul said to the Ephesians brethren, (Gentiles): "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 of the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:19-22.

T. F. Adams

**IN MEMORY OF OUR
BROTHER LEVI A. RICE**

He has pleased the Almighty God to remove from our midst this highly esteemed brother. Brother Rice was born February 27, 1882, the son of Wesley Thomas and Susan Massey Rice.

He was married to Cora Kimbro, December 28, 1902. (Sister Rice survives.) To this union was born three daughters and two sons.

Brother Rice was received into Burlington Primitive Baptist Church April 30, 1932. In June, 1933, the church called for his service as clerk of the church. He served faithfully in this capacity until 1954 when his declining health caused him to resign.

Brother Rice ran his race with the patience that his Heavenly Father blessed him with. He believed in Salvation by grace and the election and predestination of all,

things. He departed this life May 20, 1967. His funeral was conducted by his pastor, Elder G. W. Hill and assisted by Elder L. P. Martin. His body was laid to rest in Alamance Memorial Park, Alamance County, to await the coming of Christ when his hope will become a reality.

Be it resolved that we have three copies of this memorial prepared—one for the church record, one for his widow—Sister Rice—and one sent to Zion's Landmark for publication.

Done by order of the church in conference, and written by

(Elder) W. A. Barham

MEMORIAL

It is with a sad and heavy heart that I write a memorial of my dear husband—Lester Bryant. Solomon said: "To everything there is a season, and a time to every purpose under the heaven: a time to be born and a time to die; a time to plant, and a time to pluck up that which is planted;—"Ecl. 3:1, 2. We are not told when or how we are to die and when loved ones are taken so suddenly, it is so hard to say good-bye. In our grief and sorrow, we are tempted to ask why, but the ones who are taken by our dear Heavenly Father are out of the grief and sorrows of this life and this thought lightens or reduces our burdens.

"He, who tames the oceans wild and hears the cry of a little child,

He makes the tiniest bird sing and after winter gives us spring,

He sends us precious ones to love and then takes them to His home above,

But may He hear this prayer of mine and comfort me with peace divine."

He was a dear and devoted husband and father and always wore a smile. He had a pleasant disposition and enjoyed people. He enjoyed doing for others to make them happy. He left a ray of sunshine wherever he went and this world is certainly a bit happier because he lived in it.

He was one of sixteen children, born to John Henry and Olivia Medford Bryant in Edgecombe County, on December 29, 1904—sixty-two years ago—and moved to Martin County when he was six years old. He resided on Route three, Williamston, N. C., since 1941.

He was married to Susie Gray Andrews in 1926. Two children were born to this union. Agnes Bryant, a daughter and Corone Bryant, a son. He united with the Primitive Baptist Church at Flat Swamp, together with his wife, on the first Saturday in January, 1941, and was baptized the following day by the pastor, Elder W. E. Grimes.

He leaves a devoted wife, his daughter of the home and his son of Norfolk, Va., three precious grandchildren; four sisters and nine brothers, neices, nephews and friends to mourn this loss.

The funeral was conducted at the home by Elder W. E. Grimes and Elder E. C.

Harrison. He was laid to rest in the cemetery on the farm.

I pray to be submissive to our Heavenly Father and say sleep on dear one until God sees fit to reunite us in that eternal heavenly home.

Done by order of the church in conference on Saturday before the first Sunday in May, 1967.

Written by his wife and sister,
Susie Gray Bryant, Committee
Cornelia Bryant Keel, Committee
Elder W. B. Grimes, Moderator

OBITUARY

William R. (Billy) Cratt was born in Martin county, North Carolina February 29, 1887 and passed from this life January 24, 1967.

He was married to Lella Bailey July 7, 1915. To this union were born eight children: Mrs. Lennie Burnett, Mrs. Verner Harrison and Seth W. Cratt, Bear Grass, N. C.; William D. and James W. Cratt, Robersonville, N. C.; Joseph D. Cratt, Williamston, N. C.; Luther M. Cratt, Cary, N. C.; and Mrs. Harvey Mathias, Albany, Georgia.

Brother Cratt joined the Bear Grass Primitive Baptist Church on the third Sunday in August, 1960 and was baptized the following Thursday, August 23, 1960, by Elder A. B. Avers. Brother Cratt loved his church and manifested it in his quiet and humble manner, filling his seat whenever possible.

Funeral services were held January 26, 1967 at Bear Grass Primitive Baptist Church by his pastor, Elder E. C. Harrison, assisted by Reverend Charlie Hamilton. He was laid to rest in the Cratt family cemetery.

We, the church at Bear Grass, bow in humble submission to God's will and may He comfort the family in their great loss.

Done by order of the church in conference on Saturday before the third Sunday in February, 1967.

Elder E. C. Harrison, Moderator
Brother Elmer B. Peel, Clerk

OBITUARY

In memory of Sister Maddie Pearl Crowder, who was born in Lenior County, March 7, 1891 and died April 16, 1966. She united with the church at Raleigh in October 1926.

Sister Maddie Pearl first married Richard Perkerson and to this union were born one son, James Turner Perkerson of Youngsville, N. C. and one daughter, Mrs. Sarah Elizabeth Cash of Louisburg, N. C., both of whom survive. Other survivors are one sister, Mary Springle of Raleigh and four brothers, H. M. Croom of Knightdale, N. C., J. D. Croom and S. C. Croom of Zebulon, N. C. and R. W. Croom of Wake Forest, N. C.

Sister Maddie Pearl married J. J. Crowder some years after the death of her first husband and they lived in Wake Forest

several years before her death. She was a loving mother, a good neighbor and was devoted to her church. She attended her church regularly as long as she was able. She was a sincere believer in salvation by the grace of God, never trusting in her own strength, but that of her Heavenly Father who does all things well. She is sadly missed by her church and many friends, but we believe she is in a better place where sin and sorrow are no more.

Therefore, be it resolved: First, That the church at Raleigh bows in humble submission to the will of God, feeling that our loss is her eternal gain.

Second, That we extend to the family our sincere sympathy.

Third, That a copy of this obituary be placed in our church records, a copy sent to the family and a copy sent to Zion's Landmark for publication.

Sister Ora H. Smith

Sister Alene W. Perry, Committee

Brother Joseph M. Raper

IN MEMORY OF SISTER

ELLA WHITTINGTON

We, the members of Mt. Zion Primitive Church in Benson, N. C., fail to find words to express the sorrow we feel in the loss of our beloved sister and mother—Sister Ella Whittington. (Miss Ella as she was called by many friends.) She was born August 22, 1876 and passed from this life May 31, 1967, making her stay on earth almost 91 years.

Her love for the doctrine and earnest consideration for the well-being of our church members and pastor were always apparent by her presence and interest.

She united with the church in May 1904 and was a loyal and faithful member as long as she lived. During the last year of her life, her health did not permit her to attend her meetings. Sister Whittington was a manifest lover of the old Baptist doctrine.

Sister Ella Whittington was the wife of Brother John Whittington who died December 7, 1931. She was the mother of seven children, five boys and two girls, who share her admirable characteristics. Sister Whittington was loved and admired by all who knew her. Memories of her lovable disposition will live long in the minds of all.

Done by order of the church in conference.

Sister Clida Langdon,
Sister Tunie Ellen Whittington,
Committee

HAS YOUR SUBSCRIPTION EXPIRED?

Has your subscription expired? Please check your expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us pay our monthly printing expenses.

Editor

NOTICE

Lloyd's Hymn Books, each \$3.10 postpaid, ½ dozen \$18.60 postpaid. 1 Dozen \$36.60, Postpaid.

Order From:

Elder J. B. Williams
225 Braswell Street
Rocky Mount, N. C.
27801

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

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

C 260.7
281

ZION'S LANDMARK

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ISAIAH
CHAPTER 1

And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

CHAPTER 2

The word that I-sa'iah the son of A'moz saw concerning Ju'dah and Je-ru'sa-lem.

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 the mountain of the LORD, to the house of the God of Ja'cob: and will walk in his paths: for out of Zi'on shall go forth the law, and the word of the LORD from Je-ru'sa-lem.

And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Ja'cob, come ye, and let us walk in the light of the LORD.

Therefore thou hast forsaken thy people, the house of Ja'cob because they be replenished from the east, and are sooth-sayers like the Phi-lis'tines, and they please themselves in the children of strangers.

Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots:

Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

"COME, MY BELOVED"

Mr. Dear Mrs. Friese:

Just a little thought of you put into words. We do so often think of our friends, but too often leave our thoughts unsaid and untold. Many times when reading an article or a scripture, I somehow think of it in connection with you, and think that I must surely write you, but somehow I have not done so. I have at times, sort of hesitated, lest I say things that the angels feared to say. Oh to have our mouths seasoned with His wisdom, and our mind filled with His knowledge!

Carolyn did send me your address a few weeks ago and she mentioned seeing you at the Frying Pan meeting. I just felt to send you a greeting in the name of our Lord, if nothing more.

A few days ago I read three little words — three little words that struck me and seemed sweet. They are found in Solomon 7:11 and read, "Come, My Beloved" I think here Jesus is addressing His church and drawing her in tender love to Himself, to walk with Him, to learn of Him and to be one with Him, even His beloved!

Come, my beloved—". Come, not go. To come means to draw near unto, or to join company with someone or something. It does not express a command, nor does it express an invitation that can be taken or left. Rather it seems to express a drawing. With this word

"come" there goes out an irresistible and a powerful drawing; as the word is spoken the will of a Sovereign God draws you or His little one, unto Him, and into His feeling presence. O what a sweetness there is in the heart when Jesus speaks into it, "Come!"

Jesus might have said: I have arranged a blessing for you yonder, God receive it. But in that case, every step you might take would be away from Him, in whom is all love. Instead He said, "Come," I will lead the way, follow thou me; I will meet every enemy before you and open your way, walk in my footsteps, follow me and come with me.

"Come my beloved," accompany me, walk with me, talk with me, abide at my side, sit down at my feet and learn of me! There is no harm that can reach you while you rest at my feet; you are close enough to hear my voice while you are under my shadow. The same thought is expressed when Jesus says: "Come unto me all ye that labor and are heavy laden—". In the scriptures just preceeding this passage, Jesus had knocked at the door of the church and she had answered, "I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?" Here we see a little of self-work: I have done these things and I am at ease on my bed and I would not be disturbed. Ah, but then, He puts His hand in by the

hole of the door, and touches her heart, and her very soul burned within her. She arose up quickly and opened, but He had withdrawn Himself. Then it was that she went in search of Him. She was apprehended, she was smitten, she was wounded, she was found by the keepers of the city as she searched in vain for her beloved. She labored to find Him, she was heavy laden when she could not find Him.

She was there tried; she was there proven. But after her trial had gone far enough; after she had learned and had wept for her denial even as Peter did, her Lord speaks again to her; yes even after she had denied Him. He speaks in the most endearing terms, and not only speaks, but draws her with His love, "Come, My Beloved."

"My Beloved" refers to a particular one, one chosen above and apart from all others; that one that shall be mine, that shall be one with me forever. In our natural lives, we choose a mate out of all the people in the world and promise to faithfully leave all others and cling to that one until death parts us. Christ is not subject to time nor death and when He chose His Beloved, it was for all eternity, never to be anymore separated.

"Come, Come, My Beloved; let us go forth into the fields: let us lodge in the villages." These words of "let us" further implies the dwelling together, the abiding as one, the sweet communion with our Savior. Let us do all of these things. Jesus sweetly draws His bride up to His own equal and has her to come to him and to walk and talk and dwell softly with Him. "Let us get up early into the vineyards;

let us see if the vine flourish, whether the tender grape appear and the pomegranate bud forth; there will I give thee my loves." Let us get up early — that is surely and without fail, to the vineyard. Does the vine flourish? Does the Spirit of God bud forth and flourish among our brethren and in our churches? Does the tender grape appear? Do the tender fruits of the Spirit of our Savior show forth in the walk and the life of our brethren? Do we see the tender love and the humbling Christian exercises of faith? Do we stand under afflictions and trials and burdens obediently and humbly and in full submission? Yes, do the pomegranate bud forth? Oh! but these are searching questions, and we might well be admonished by them. We have the commandment from our Savior to love one another, speak kindly of one another, bear with one another, share burdens and pray for one another. Do we do it? Lord, do we do it? Thou knoweth the very thought and intent of every heart; nothing is hid from Thee, Lord. We cannot fight with carnal weapons. Cause us, O Lord, to sit still and submissively wait for the turn of Thy hand. Forbid us, that we not try to "steady the Ark" and fall dead.

"Come," my beloved might be spoken in our hearts in regard to our daily trials. Bear this burden with me; take my yoke upon you and cast off the legal yoke under which you have been struggling. The legal yoke demands payment of all that you owe; but "My yoke" is one of pardoning love, I have paid the debt, I am the Yokefellow who bears with you every trial and

every burden. In the Christian's experience, the Come, My Beloved, seems to say to Him, Come out of the world and its charms, and walk with me in the vineyards instead, Let the world go its way and all the men in it go as they will, but thou, My beloved, are mine. I have called thee out, and thou shalt walk with Me! It is for that reason that I have had thee arrested on their way to Jericho, and had thee robbed by the thieves that I sent (Luke 10:30); O yes, I sent the thieves for a certain purpose, they came not by chance! I sent them to take away all of thy worldly riches and self strength, thy mon-
eys and thy raiment, and to wound thy flesh and to make thee "Unable to go to Jericho." In mercy, I sent the robbers that you not go to the city of death. I also sent the Samaritan (type of Savior) to pour in oil and wine, and to bind up thy wounds, to bear thee away on his own beast, to pay thy expenses, and to stand for every obligation that shall ever come against thee— to be to thee a Savior! I, your Savior, did it all, I sent the trial and I sent the blessing, and I enabled you to see out of it all, that I am your Savior, full of love and mercy and power!

To those, like yourself, my dear friend, He says, "Come, My beloved," into the church; come and be one with me in my vineyard, follow the steps that I have set, the course that I have laid out, the example that I have given My beloved. I hope that He may speak this "Come, My beloved," into your heart, and draw you with His Sovereign power and love and mercy

through the liquid grave and on to Himself. Only your Savior can speak that into your heart — no man can do it. He has put the desire there, and He has put His mark upon your forehead; that can be seen by those who have had their hearts broken and their spirits made to tremble in His presence. Do not misunderstand me, man can speak these words into your natural ears, but it takes God to speak them into your heart and to powerfully and irresistably draw you. Come, My beloved, My yoke is easy and my burden light, for I have paid all that you ever will owe!

At the end of our earthly journey here, He speaks to His little trembling sinners: Come, My beloved, come from your sins and your sorrows, from all of your trials and groanings, for I have forgiven them all. Come and sit with me in Paradise, where you shall abide eternally in my presence as my bride and as my beloved, and where perfect praise can be offered up to the Tribune Jehovah God!

I hope that you are feeling well, and that He shows His Face from time to time and causes you to rejoice in His love and to feel His nearness. Give us this day — each day — our daily bread. You may know that our love and whatever prayers are given in our hearts, are with you always.

Yours in His love and a humble hope in His salvation,

A. D. Alston

21st. Transportation Port

APO # 9

San Francisco, Calif.

COMPELLED TO WRITE

Dear Brother Adams,

I have never written anything for print in wonderful Zion's Landmark because I am made to feel so unworthy to ask for space that so many of our gifted writers would otherwise fill, but sometimes I feel so compelled to write a little of my experience in this life, I am made willing to try. I wonder if I can be deceived in all that I hope for and have experienced from time to time, but sometimes it seems to grow so small I become very discouraged, yet all this world's riches and wealth could not replace it; no, no, nothing could buy it even if it were saleable.

To me it seems my life has been one of many troubles and tribulations, yet God has been so rich in mercy! So much more so than a sinner such as I deserve, knowing that if I had been left alone in my sorrows without the continued guidance of this great God, I surely would go bowed to the ground. But I am so glad for His abundant mercy and for His love manifested to me in the past and for His sweet promise to His disciples when He said, "Lo, I am with you always, even unto the end of the world." He will give us the wisdom and courage to face each new trial in life for He said to the Apostle Paul: "My grace is sufficient for thee, for my strength is made perfect in weakness." I hope the Good Lord also meant this for all such poor worms of the dust as I.

At times I feel so forsaken and cast down! but I am made to re-

joice at times in my tribulations and I am glad that He has given me a desire to suffer for His Name sake. I want my trials here on earth, even though I feel so despondent and cast down at times.

I lost my dear husband little over six months ago. It has grieved my three little children and me so deeply! but I truly feel that God will answer the place of a husband unto the grieved at heart for He knows all our needs. He is our comforter in time of trouble, our refuge and our strength. Thanks be unto His Holy name! I only have short seasons, when life seems worth living and I am at peace, and then again I am brought low. This is when I believe I have felt His presence, and can beg for mercy and guidance as we travel through the dark and thorny desert of life.

I first felt myself to be a lost sinner doomed for an eternal hell when I was only eight years old. I would wander for miles through the back woods of our old homeplace, begging God to have mercy upon me a lost sinner and to save my soul from eternal punishment.

I dreamed when I was eight years of age of standing in a large building and I was looking into a mirror as clear as crystal and a reflection of myself stared back at me. The room seemed to be filled with the most beautiful sunlight and I was dressed in snow-white clothing and on my shoulders appeared two beautiful white wings. I cannot describe how alive and happy I felt.

When I was in my teens, I dreamed of seeing Jesus walking

upon the water and I was sinking in. I cried aloud, Please Jesus, help me to walk on the water lest I go down. He spoke and as quickly as a flick of light, I arose and walked on the water with Him.

I have had many lovely dreams, which I will not go further into, but they have been precious to me. They have strengthened my little hope.

When I asked for a home among you precious people around seven years ago, this was the experience I told: I dreamed I was climbing the roughest hill I have ever seen. I would stumble and fall, but I could not turn and go back. Something kept pushing me onward. The journey was so hard and rough that I felt I must give up, but I kept on climbing until I reached the top. When I reached the top of the hill, a beautiful building stood there, in the form of a church. It was so radiantly lighted that I started to walk in, but a voice spoke and said: "Turn to your right." I obeyed this voice and went through a narrow pathway. As I traveled this pathway I approached a tomb. Another voice spoke and said, "This is the tomb of Jesus." A clear fountain of water stood beside the tomb. I was baptized in this clear water and then I was allowed to go on the inside of this lovely building.

These things have been precious to me but still I feel to be so unworthy and undeserving that I feel to be the least and most undeserving of notice from so great a people as I am numbered among here on earth. The thought that troubles me—Is my name recorded

in His Holy Book of Life? However, at times I can take comfort in recalling the occasional deliverances I have experienced along this rugged road, when I felt that Jesus was my Savior.

I am not a writer and if you do not feel that my wording is sufficient for publication, I will understand.

Please remember me and my little ones when at the throne of mercy.

Humbly yours,
Nancy Handy
R. F. D. No. 2,
Stuart, Va.

AN INTERESTING LETTER

Dear Brother Adams,

I have Elder Lake's permission to send this letter to be used in the Landmark. He had this vision during the sitting of our association — The New River — last fall, about this dear elderly Sister who has recently passed from time. Indian Creek Church has lost a Mother in Israel. She was one of our oldest and most faithful members. I miss her so much, but I have to say Sleep on Sister Ruth, Sleep on, for her road was rough and lonely.

A sinner in hope,
Mrs. Victor Phillips
Willis, Va.

Dear Brother and Sister Phillips,

I am confident that none but a child of God could have written the letter we received from you. We were so happy to hear from you that I could not restrain my tears as I read your wonder-letter. Tears of joy and also tears of sorrow filled by eyes to overflowing because of the departing of our

dearly beloved sister.

I was very sorry I could not be present for the funeral, not that I feel that my presence would have been worth anything to anyone; but because of the request and the love we have for her and the rest of you out there. As you said it was not the Lord's will for us to be there, for had it been His will, we would have been there. But I was truly glad to hear that Brother Prilaman was included in the funeral. He is such an able gift and so well loved by all.

Dear Brother and Sister, I do believe I saw this dear sister Ruth Turman depart this life before she was taken from us. It was a great mystery to me when I saw this great wall that was in a glitter of light, and I saw a veil that reached from one end to the other end of this wall, and I wondered what could be the meaning of this mystery. Then I saw the veil part, beginning at the top and going to the bottom. I then saw our dearly beloved sister and heard a voice saying, "This is one that I have brought from behind the veil, out of the darkness into My marvelous light," and I saw her no more because of the brightness of the light.

Dear Children, I believe that scripture was given to me that night as I read it the next morning at the association, but I did not know whether or not it was given to me in a way that I might speak to the comfort of the Children of God and I was in much fear and doubt. But I could think of nothing else and thought I would try to excuse myself if I were called to the stand. When Elder Sechrist called my name, the only thought

I had was: "O Lord, have mercy, for I know not what to say." But when I went to the stand and looked at the congregation of the children of God, I saw sitting beside you, directly in front of me, the very one that was in the vision that night. O Dear Loved Ones, let me say to you that the brightness of the Lord Jesus Christ did shine in her face, and the dread and the fear was gone from me and I will have to say that it was a good place to be.

I could not say in the presence of Sister Turman that I believed the time of her passing was coming, but I believe it was revealed unto her. Sister Ruth was one that was so highly blessed in the evidence of the fruits of the Spirit of God that I do not believe anyone who knew her could have any doubt about her love for the Lord and His people. Sister Phillips, I have noticed you and Sister Ruth since we have been going to that part of the country. The evidence that you set forth by the love you show in your countenance for the Lord's people, and the receiving of the Gospel with great joy. O what a wonderful evidence this is. It is something that the world does not have and cannot receive. The light that I saw in the faces of both of you that day at the Association, I do not believe could have been anything other than the brightness of the Spirit of the Lord Jesus Christ shining in your faces.

What more could we look for? Those are the ones that have been brought from behind the veil out of the darkness into the marvelous light of God by the Lord Jesus Christ on the cross when he shed His blood for His people to bring

them from under the bondage of sin and death of which they had become partakers through the fall of Adam in the Garden of Eden by the evil work of Satan, thus making Satan the Author of Sin. But this was by the purpose of almighty God which he had purposed before the foundation of the world. All things are according to the purpose and Will of God. In Daniel, fourth chapter and thirty-fifth verse, He said all the inhabitants of the earth are reputed as nothing. And he doeth according to His will in the army of heaven and among the inhabitants of the earth, and none can stay His hand or say unto Him, "What doeth Thou?"

Moses was called up into Mt. Sinai by the Lord and was given the law of the Lord, (which is called the law of Moses). It was written and engraved on two tables of stone and when Moses came down from the mount and saw that the children of Israel had corrupted themselves, He cast the tables of stone upon the earth and broke them in pieces. This was also for a great purpose. It was to show that man could not within himself or by the carnal mind, keep the law of God. So Moses was called up the second time into the mount and was given indentially the same thing as he was given the first time which was the law of God, written or engraved on tables of stone, but we do find where God commanded Moses to make an ark of shittim wood and cover it with pure gold inside and out and staves to carry it by that they might carry it with them wherever they went. Time will not permit us to go into the beautiful figures and

pattern we might see in this ark, but the acts and ordinances performed under the law was for figures and patterns of the more wonderful things to come. Now if it is God's will let us go on with this scripture and see it link up and connect with the scripture that I quoted at the Association concerning the veil. The second table of stone was never broken, but it was put into this ark that was overlaid with pure gold, making it a very precious possession to the Children of God. God told Moses, to make a veil and to hang it in the tabernacle that it might divide unto them between the holy and the most holy. The Ark which contained the Law of God on the tables of stone, was placed in this wonderful little Ark and there was the golden pot that contained the manna that God gave the children of Israel to eat while they were in the wilderness and Aaron's rod that budded.

O Dear Children, how beautiful and wonderful are the figures and patterns of the things contained in this ark and also the ark itself. There was the law of God that man cannot keep nor fulfill within himself, by his works of the natural or carnal mind, and the manna which is a figure of the spiritual food today that I saw you and many others feast on so wonderfully. Aaron's rod that budded—a figure of the power of God — with that rod all the plagues were brought upon Pharoah and with that rod they were taken away. But that is not all this rod was a figure of because of the budding and bringing forth blossoms as we find in the seventeenth chapter and the eighth

verse of Numbers, "And it came to pass that on the morrow, Moses went into the tabernacle of witness- es and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds." What a beautiful type and figure of the Church of the Living God.

All this was stored up in this precious ark, and it was behind the veil. Only the high priest could go behind the veil to make atonement for the sins of the people. We may say, Why was it that the children of God could not see behind the veil, the place of the ark, the mercy seat, the most holy place? It was because of the transgression of the law of God. A perfect atonement must be made and all the sacrifice offerings and the works of man could not fulfill the law nor take away sin nor free the people, the elect, the church of God from under the bondage of the law of sin and death.

Because of the love this great and wonderful God has for His people, He gave them that perfect sacrifice. His only begotten son the Lord Jesus, came down to this earth of sin and sorrow and on the cross He shed His life-giving blood for His people and bowed His head and said, "It is finished, gave up the Ghost, and behold the veil of the temple was rent in twain from the top to the bottom. O Dear Children: This is that veil that was in the day of Moses, this is that veil that was in the temple of Solomon, this is the veil that hid the ark from the children of God that was overshadowed by the mercy seat. This ark being a figure of the

Lord Jesus Christ under the law. Because of the contents in the ark, the tables of stone containing the law of God, was fulfilled in the Lord Jesus Christ, the rod of Aaron representing the power and the church of God are in the Lord Jesus Christ. The manna representing the Spiritual food is the Lord Jesus Christ. The manna representing the Spiritual food is a type of the Lord Jesus Christ. O Dear Loved Ones, everything that you need is stored up in the blessed Savior, the one that shed His blood for you and rent the veil and brought you from under the law, now you are no more under the law but under grace. He has made known unto you that you were a vile and wretched, helpless and totally depraved sinner, and that all of your works and self-righteousness was as filthy rags before God and caused you to say, "O Lord, have mercy on me for I am guilty before thee and am not worthy of the least of Thy blessings." He has given you a sweet hope in Him and a great love for this merciful God and His children. He has set your feet upon that Rock and established your goings.

This, Dear Sister, is what was perfected in the Lord for Sister Ruth, for you and for all that were brought from behind the veil into the marvelous light of God. The people of the world are trying to worship God under the law of their sacrifices and self-righteousness, or self-works, believing by that, they will bring themselves in the favor of God and receive blessings and be saved thereby, from their sins; but by this we know they do not understand and have not been taught by

the Spirit of God that the Lord Jesus Christ, by the sacrifice of His own body on the cross, arose from the tomb for the justification of all who were chosen "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." See Eph. 1:4-6.

Come to visit us when you can. We would love to have you anytime.

In love and fellowship,
(Elder) Woodrow Lake
Culloden, W. Virginia

JESUS IS THE LIGHT

Dear Elder Adams,

I have received my first copy of your paper and I enjoyed it. I received a notice from you that my subscription began in February and I was surprised. However, later I found out that my Dad and Mother subscribed for me. As I said I have read the copy I received and found it to be good reading, in so far as I am enlightened, if I have indeed been enlightened. I got the January 15th copy, so you see it takes quite a while for it to get here. I have had a change of address and would like to get it to you as soon as possible because it will be several weeks before the ones mailed to my former address get to me.

I intended to get a change of address card sent to you, but I thought I would drop a note at present. Of course it is pleasant to hear and read those things that

are concerning the sovereignty of God, as it is of the truth. I noticed three of the pieces were from one Brother Alston who apparently was in the armed service during the Korean conflict and prior thereto. I can appreciate the situation in which he must have been found. I have been in the Army fourteen years and have never run across anyone to talk to, save when I was in the states.

Sometimes it seems a great mystery to us that we are found to be strangers among friends so to speak. Yet we are persuaded to believe and to even know that our God "Worketh all things after the counsel of His Own Will." That all things conform to His purpose and pleasure and for His own glory which was given in Christ Jesus from the foundation of the world. Therefore, lest we are deceived, we are consoled even in our turmoil and trials, to endure with patience that which is not of ourselves, that we then likewise with Paul, can see a hope, and to also declare "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Rom. 8:18. That is, if so be our Creator's mercy is extended unto such lowly creatures as I am. For such a long time I am living, it seems, even in the desert place, yet I do even as David was given to cry, "Yet, my Lord, Thinkest upon me?" Yes, I feel somewhat in the same manner as the man dwelling among the tombs. How I wish it were that our Deliverer would cleanse me! When I was among the brethren, I felt a little safer, so to speak, yet in trouble, but my brethren were

given to tolerate me and to bear with me with kindness and love that afforded some great comfort, but it pleased our God to drive me out from their presence where I should find the Dark and Thorny Desert, yet the Lord has blessed me far exceeding what I deserve. It is true that my sufferings are many and are inward. Yet, I am made to rejoice in my agony, if I can say something in some way of explanation, the Lord willing. We also know that we cannot praise God save that He worketh in us, for we are carnal, sold under sin and at our very best, vanity of vanities. How many times I desire to write my lovely brethren and express the love I feel for them, yet I am restrained. My heart's desire is to speak comfortably unto them in praise of the Master, yet it seems my lot is to complain instead, and express my grief rather than to add to their comfort. I would seem to bring them sorrow and beg their compassion for my plight. Yet, I would desire to speak of my joys to add to their joy if possible and I find myself shut up with groanings that cannot be uttered. Jesus is the Light of the world and our desire is to express His great majesty, yet our hands are tied and our tongue tied and we are found lacking or wanting so greatly. Therefore we are given to neglect our brethren and would hide in our shame, were it possible.

Well, I started out to write you an address change and have rambled on in a poor excuse of my feebleness and great ignorance. Forgive the length and please note my new address. Thank you.

My old address:

B. K. Smith

P. O. Box 96

APO New York 09757

My new address:

B. K. Smith

P. O. Box 99

APO New York 09154

Thanks again, a most unworthy brother in hope, if one at all,

B. K. Smith

I am sure I express the sentiment of our readers when I say, we hope this brother will write as often as he feels inclined to, and I hope some of our readers will write to him.—ED.

LOVE AND MERCY

Dear Brother Adams,

This beautiful Sabbath afternoon finds me saying just a few words. The dear Lord has blessed me to write this. I am eighty-four years old and can go on with my work. I thank God for His love and mercy that He has bestowed upon me. I have nowhere to go but to the Dear Lord. I love Him with all my soul, my whole heart and strength, for He is All in All to me and in Him I put all my trust.

Elder Adams, I just cannot find words to thank you for being so mindful of me in that you have continued to send me Zion's Landmark. I appreciate it so much and enjoy the wonderful testimonies that each issue contains. I too, have been along that way, but I cannot explain my feelings as well as they can. Oh! how I do enjoy reading Zion's Landmark!

Elder Adams, I had a vision of that pearly white city coming down from God out of Heaven. It was as white as snow and in that city was

all manner of stones and of all colors. It turned over twice. Please tell me what that meant by turning over the second time. I am looking for Jesus to come, He said He was coming for His Church and the church He is coming for will be without spot or wrinkle. I want to be in that number when the saints go marching in. I am so glad that my time will soon come to leave this world. I have a better place to go to.

May the Lord continue to bless you in your work. Please remember me when at the throne of grace.

A sister in Christ, I trust.
Naomi Briggs
Hill Top, West Virginia

ENJOYED ASSOCIATION

Dear Brother Adams,

You will find enclosed a check for three dollars for my renewal to Zion's Landmark, which expired September 1, 1967. I understand I can get it at the same price by renewing before November 15, 1967, if I am wrong, please let me know and I will send another dollar.

I must say I enjoyed Abbott Creek Association last weekend, so very much! There was so much love and fellowship manifested and the preaching services were so satisfying and comforting to our souls! We cannot express our joy and comfort in words. I hope you and yours are well.

A lonely sister if one at all,
Mrs. J. C. Stanely, Sr.
R. F. D. #2
Carthage, N. C. 28327

BEHOLD

Dear Elder Adams,

As usual, I am late in renewing my subscription to the Landmark. It is just neglect for I really do not have any other excuse. I just do not write letters and anything that requires any writing I simply neglect it, I am sorry to say. It is not good to be this way, but I confess I have this fault plus many more. My writing is poor and it takes a long time for me to hunt and peck on the typewriter, so I have just given up writing, almost.

Sometimes I get more ashamed of not writing to a brother or sister than I do of my penmanship and then I make an attempt, but later the feeling comes over me that the letter I had sent really meant nothing to the receiver. The devil strikes at us in many ways and he will keep us from sharing good news if he can. He would prevent the publication of the Landmark but for the grace of God. The devil is mighty but God is Almighty!

Yesterday — Sunday — I did not go to church anywhere and was alone. The word, Behold, came to my mind while I was thinking of my vileness. Behold, seemed to impress me more and more. The Bible was by me on the couch and I picked it up and turned to the twelfth chapter of Isaiah. I did not know I had opened it to that chapter of Isaiah for I did not know where I had opened it to but my eyes fell on it and I began to read and tears began to flow from my eyes as I rejoiced, then I saw a mark by that chapter, one put there by my mother during her lifetime and I realized she had also found comfort in that same

chapter and had marked it.

That Bible was one I had given her long ago. Then I turned to the thirty-third chapter of Psalms not knowing its reading either. The twelfth verse of that chapter almost made me shout. I read the whole chapter and noticed the word "Behold" in the eighteenth verse also.

I did not go to church Sunday, but I do not believe I could have been more richly fed anywhere than I was at home alone. No, I was not alone but my company was divine, not of this world! I am still shedding tears and this letter is scratched awfully, but I must send it along with my renewal. Please excuse all mistakes and try to understand. I would try to rewrite this, but I just cannot and too if I wait, I will not send it; at least I fear I would neglect to send it.

I hope I am a little sister, Love to you and yours,

Clyde Murden
Portsmouth, Va.

HAS YOUR SUBSCRIPTION EXPIRED?

Has your subscription expired?

Please check your expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us pay our monthly printing expenses.

Editor

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

IN MEMORY OF A HIGHLY ESTEEMED BROTHER

Brother Jim Willie Stone was born August 3, 1886 and died August 15, 1967, and departed this life at the age of eighty-one years and twelve days. Brother Stone was married to Betty Elizabeth Martin, April 8, 1906, to this union were born one son and four daughters.

Brother Stone was a sincere believer in salvation by the grace of God and he was true and faithful to the church. Brother and Sister Stone were united with the church in 1940 and they attended services regularly as long as he was physically able and even after his afflictions were such that he required assistance by someone, he attended his church.

The church will miss Brother Stone. Let us bow in humble submission to the will of God for He is good and 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 "Why doeth Thou?"

Brother Stone's funeral was conducted by our Elders G. W. Hill, R. D. Bell and Brother Polo Somers with Rev. Arnold Cook assisting. His body was laid to rest in the Woff Island Cemetery, there to await the resurrection of the dead when the Lord will come to gather His Children and take them home where there will be no more pain nor death and there forever to be with Him and be satisfied.

Done by order of the church.

Elder G. W. Hill, Moderator
Brother O. J. Wray, Clerk
Bro. W. L. Garner, Sr. Committee

REQUEST

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

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

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

EDITOR

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
Willow Springs, N. C. 27592

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C. 27592

Vol. C

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TITHING

A friend asked for my explanation on the subject of tithing; such views as we have on the subject, we have given in former volumes of "Zion's Landmark" and we have no new light upon the subject. Still, as many of our present readers have not access to our former volumes we will reassert what we have in substance written before.

T. F. A.

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 passeth 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 Levi 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 firstling 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 widow's houses, and for a pre-

tense make long prayer: therefore ye shall receive the greater damnation." Matt. 23:14.

Our friend asked, "What do you think of tithing?" Christ nor any of His Apostles made mention of tithing, which was dispensed with in the gospel dispensation, (The birth of Christ). The Apostle Paul recommended to the Church at Corinth, as he did to the Churches of Galatia, that they take a collection for the poor saints, who were destitute and needy. He made no mention as to the amount, but to give as the Lord had prospered them. See I 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.

T. F. Adams

IN MEMORY OF ELDER J. W. BEASLEY

In the departure of our dear beloved Brother and Father, Elder John Walter Beasley, Korner's Grove Church has lost a very dear and faithful member and pastor, and we, his children, have lost a good father. He was born in Stokes County to John and Elizabeth Owens Beasley, July 16, 1879, and departed this earthly life January 22, 1967, making his stay here on earth, eighty-seven years and six months. He was married to Bettie Beasley, December 9, 1900, who preceded him in death five years. To this union were born six sons and three daughters, namely: Arthur, Frank, Vester, Calvin and Waltz of Mount Airy, N. C. and Guyle of Toast, N. C., Mrs. G. R.

Belton, Mrs. Edd Key and Mrs. Frank Tickle of Mount Airy, N. C.

He united with the Big Creek Primitive Baptist Church in 1902 and was ordained to the full function of the ministry May 2, 1914, at his home church and remained there until December 1916 when he moved his membership to Korner's Grove Church by letter where he remained a faithful member and pastor as long as his health permitted.

Our Heavenly Father called him from this world of sin and sorrow to a better home on high. He was wonderfully blessed to preach the comforting doctrine of God's sovereign grace, and was always ready to lend a helping hand in time of need. He was a faithful pastor for these many years. He is greatly missed by our church and his children, yet we feel that our loss is his eternal gain. When I visit the grave in the cemetery, I am made, so much of my time so say, Sleep on Dear Father and Mother and take your peaceful rest. But sometimes we feel that without the mercy of the Lord we could not get along without him.

The funeral was conducted at Korner's Grove Church by Elder Johnny Belton, Elder Cebron Sechrist, Elder Troy Hill, Elder Charlie Coulson. His body was laid to rest in the Church Cemetery and we feel and trust he is in the arms of Jesus to await the resurrection morn.

Done by the request of Korner's Grove Church in conference, September, 1967.

Written by: G. R. Belton, Clerk

OBITUARY OF MR. FRED GOODWIN

It is with sad and contrite hearts that we attempt to write an obituary of our friend, Mr. Fred Goodwin. He was born May 26, 1890 and he departed this earthly home July 21, 1967 at the age of seventy-seven years. His funeral was conducted at Brown-Wynne Funeral Home by Elder T. Floyd Adams.

He was married to Sister Neta Wilson on July 17, 1916 and to this union were born three daughters, Mrs. Mildred Cox, Mrs. Edna Aiken and the late Mrs. Louise Olive, all of Raleigh, N. C. Several years after the death of Sister Neta, Mr. Goodwin was married to Sister Zilphia Standfield, who survives him and is a faithful member of Raleigh Church. His two daughters, one step-son and five grandchildren also survive him.

The Apostle Paul said: "Now abideth faith, hope, charity, these three; but the greatest of these is charity." I Cor. 13:13; and John said, "We know we have passed from death unto life, because we love the brethren." How fitting is this scripture to the life of Mr. Goodwin and how abundantly they were manifest in his life! We believe that he lived by faith, that he loved his brethren and that charity was one of his virtues.

We carried the problems of our church to him and he was always ready with good advice and pecuniary assistance, when

necessary, for he took a delight in rendering aid in the upkeep of the church building and other financial necessities.

While he never became a member of the Primitive Baptist church, he attended regularly and was a part of its activities. We earnestly feel that he believed in Salvation by the grace of God, which gift comes only from the Heavenly Father. The life that he lived was that of a good citizen. He was thoughtful, kind, sincere and friendly, yet he lived a life of humility. He had a great love for his family and manifested it in many ways, and they loved and respected him.

Jesus said, "Blessed are the pure in heart for they shall see God, blessed are the meek for they shall inherit the earth." What blessed assurances! Words fail us to express our full esteem of Mr. Goodwin, and we shall sadly miss him in so many ways! yet these memories are attended with pleasant thoughts.

Written in behalf of Raleigh Primitive Baptist Church,

Sister Evangeline C. Allen,
Raleigh, N. C.

SISTER

MYRTLE GARNER QUINN POLLARD

Our beloved Sister in Christ, Sister Myrtle Garner Quinn Pollard, departed this life after a long and useful life of service to her church, family and friends. She passed away on July 9, 1967 at the age of eighty-six years. She was first married to Mr. Charlie Quinn of Newport, N.C., who only lived two or three years after their marriage.

Then she married Elder E. F. Pollard of Jacksonville, N. C., who preceded her in death by twelve years. Their home was a place of hospitality and a special place of warmth and comfort to their christian friends, brethren and sisters.

After the death of Elder Pollard, Sister Pollard, having become afflicted, came to Newport, N. C. to live with her relatives, and later moved her church membership from South West Church to Newport Church. She soon became too poor in health to attend meetings but she never lost interest in the welfare of the church. Her last two or three years were spent at Broman's Home for the aged where she received good care and all the necessary physical comforts possible.

It was a pleasure to visit her, for even in her afflictions she was so pleased and seemed so happy when her loved ones, relatives, friends, brethren and sisters in her church visited her. Her sweet face and loving countenance will be sadly missed.

She leaves five step-sons and daughters: Mrs. R. W. Baysden, Hollyridge, N. C.; Mrs. E. L. Copley, Charlotte, N. C.; Elder J. B. Pollard, Jacksonville, N. C.; G. C. Pollard and Brother E. L. Pollard, Newport, N. C., and many other relatives and friends.

Her funeral was conducted in the Church at Newport by her pastor, Elder H. A. Young and Elder Horace Bryan. Her body was laid to rest in the cemetery at South West Church beside that of her late husband, to await the resurrection of these our mortal bodies which will have been changed to spiritual bodies, when Jesus comes to gather His jewels home of which we feel surely she is one.

Written at the request of the family 1
one who loved this dear Sister.

Annie Higgins

OBITUARY OF SISTER LUCY B. STOWE

It is with a sad heart that I endeavor to write in memory of our dear sister, Lucy Stowe. The Lord saw fit on March 8, 1966, to call Sister Stowe to her long sought home, she had for so long wanted to go to be with her dear husband, our beloved deacon, T. S. Stowe, who was called away February 5, 1963.

Sister Stowe was married to T. S. Stowe, April 14, 1901. To this union were born seven children, five of whom still survive. Sister Stowe joined Spoon Cheek Church April, 1913, by experience and baptism, she remained there until April 16, 1921. Then she came to Matrimony Church by letter, and remained a faithful member until death.

Her greatest desire was for the church, being with the members, singing and talking of the greatness and goodness of her Lord and Master. To know her was to love her. She was a true member. After she became disabled to attend her meetings she would always ask about the church, and let them know her heart and mind were there, even though she was absent in body.

I feel the church sustained a great loss, but trust our loss is her eternal gain. We feel the Lord knew best. She was a firm believer in the Doctrine of Salvation by Grace, a true mother in Israel and was loved by all.

Funeral services were conducted at Spoon Creek Church by her pastor, Elder James G. Gardner, Elder Sam Gilbert and Elder Bennie Clifton. The body was laid to rest beside her dear husband, to await the great day when the dead in Christ shall rise, be with him and be satisfied. Done by order of Matrimony Church.

Elder James G. Gardner,
Moderator
Mabel Rhodes, Clerk

NOTICE

Lloyd's Hymn Books, each \$3.10 postpaid, ½ dozen \$18.60 postpaid. 1 Dozen \$36.60, Postpaid.

Order From:
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