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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

PRIMITIVE OLD SCHOOL BAPTIST

AT

WILSON, NORTH CAROLINA 27893

VOL. CI NOVEMBER 15, 1967 NO. 1

1867

1967

100th. ANNIVERSARY EDITION

*“Remove not the ancient Landmark
which thy fathers have set.”*

The circumstances that gave rise to the origin and establishing of the Zion's Landmark began in the years of 1827-1832, when the separation took place in North Carolina between the Old School or Primitive Baptist and the New School or Missionary Baptist. A periodical was begun about 1835 in Tarboro, N. C. and was entitled The Primitive Baptist. It was primarily supported by the Old School or Primitive Baptist of North Carolina, as well as other Baptists in the Southern States. The old issues that are yet in existence reveal the rich writings of Elders Cushing B. Hassell, Joshua Lawrence, and other Godly inspired men who were blessed to stand faithful in those years of separation in the Baptist ranks. It has been said of Elder Joshua Lawrence that he was "One of the ablest and boldest ministers of the New Testament in modern times. For more than

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forty years he advocated powerfully and fearlessly, both from pulpit and press. liberty of conscience, the specialty, spirituality and efficacy of God's salvation, and the unscripturalness and corruption of all the money-based religious institutions of the nineteenth century, notwithstanding storms of slander and vituperation, and threats against life, and during the latter part of his life he suffered physical debility and suffering." He died in 1843.

The Primitive Baptist was begun about 1835, and was published by Mr. George Howard, in the Office of the Tarborough Free Press. It was edited by Elder Mark Bennett for a number of years. In 1847, the Kehukee Association, feeling a keen interest in the continuation of this periodical, passed a resolution of encouragement in regard to this paper, and Elder Burwell Temple of the Little River Association agreed to assume the editorial control, and removed the place of publication to his residence at Raleigh, N. C. Elder Temple resided in a small community in eastern Wake County, known as Eagle Rock. Here, this paper was published by Mr. N. W. Poole. The paper continued until the Civil War, but no issues of this periodical have been seen following the war. We are told that the ravages of the war contributed to the cessation of this publication.

The ending of the publishing of this periodical left the Primitive or Old School Baptists in North Carolina and other areas without any means of Journal contact. Elder L. I. Bodenheimer, a minister of the Mayo Association, began visiting in the eastern part of North Carolina after the Civil War and in 1867, he was called to preach the introductory sermon of the Kehukee Association. This fact is indicative of his close association with Elder C. B. Hassell, who was the moderator of this association. Elder Hassell and other de-

vout men of God in that area had passed through the painful division of 1827-1832. It was in 1867 that Elder P. D. Gold, with his family, moved to Scotland Neck, N. C., and he was baptized by Elder C. B. Hassell at Kehukee Church nearby, in 1870. Elder Bodenheimer also visited the brethren that year and in years following.

The feeling of necessity of a paper or periodical for the benefit of the members, churches and associations with the strong encouragement of his brethren, constrained Elder Bodenheimer in July, 1866, to send forth his prospectus to ascertain if enough people would subscribe to justify him to commence the publication of the Landmark. The results from his prospectus were favorable, and on November 15th, 1867, he commenced the publication of Zion's Landmark, which was a paper printed in tabloid form, (newspaper form) eight pages with four columns to the page, at two dollars per year. The paper continued in this form until 1886, when Elder Gold changed it to its present form. From the time that the paper began, November 15, 1867, and during the time of Elder Bodenheimer's editorship, the Landmark was published in Wilson, and shortly thereafter in Tarboro, N. C., by Elder C. S. McDaniel, who conducted a printing establishment in Tarboro. Elder McDaniel suffered a stroke and was unable to continue the publication.

On April 15th, 1871, the Landmark was again removed to Wilson, and was published by Col. R. W. Singletary, editor and proprietor of the Plain Dealer. We mention all of this to show the route of the paper in the early days was not a smooth, or easy one. Elder Bodenheimer, in writing of his experience with the paper said: "We have secured the services of Elder P. D. Gold of Wilson, N. C., as Associate Editor. Therefore, instead of letting our paper "Go to the wall" as some of our enemies have prophesied, we expect and hope to make the Landmark a success as a medium of correspondence and consolation to the Church of God and the weary pilgrims. This important object was the first great cause that moved us to action in originating the Landmark at first, and shall be our specific purpose in continuing the publication of it," etc.

Elder P. D. Gold became the first associate editor of the paper, on April 15, 1871, and on February 1, 1872, he used a gift of \$500.00, bequeathed to him by a friend, to acquire the sole ownership of the paper. Elder Bodenheimer made due acknowledgement of the change of ownership in that number while giving his reasons that Elder Gold would make an acceptable Editor. In his original way, he tells the readers of the paper that every Primitive Baptist should subscribe for the paper and pay for it, because if they tried, they could save enough from unnecessary expenditures, frivolities and luxuries, to discharge that

obligation. We quote an expression of his in this regard: "If you must spend your money for that which is not bread, or in other words, for foolishness, take one-fourth of it and lay it up until you get two dollars and then send it to Elder Gold, with an order to send you or someone else the Landmark. But some are ready to say, 'A man should not receive money for any religious service.' To this we reply, that every business should be selfsustaining. If a man plows all the while, preaches or edits a paper all the while, these vocations must support him or he will starve. If this is not true, please show me how you can establish it otherwise."

Elder Gold, in writing his experience, said, "It was in 1871, contrary to any and all my expectations or thought, that I was requested to move to Wilson where my room has been ever since. A contract had been made for me to live elsewhere and teach school. This contract was cancelled by mutual consent. Soon after moving to Wilson, Elder Bodenheimer, who was then editor of this paper, requested me to become associate editor, and pretty soon it came into my hand. All of this was unforeseen by me, unthought of and unsought, but as the way was opened, I found myself willing, if enabled of the Lord, to serve in this way. Though feeling incompetent, yet it seems impressed on me to thus serve, and if it is profitable to the household of faith that is reward enough for me."

When Col. R. D. Singletary ceased publishing the Landmark, it was

published by Mr. Josephus Daniels in the 1880's and in the office of the Daily Advance in Wilson, N. C. Mr. Daniels who was secretary of the Navy during the two terms of President Woodrow Wilson and later was appointed Ambassador to Mexico, said of Elder Gold, "He was a master of logic, profoundly versed in the Scriptures and had a well-rounded education. In addition to preaching, he edited the official paper of his church, Zion's Landmark, the motto of which was, 'Remove not the ancient landmarks which the fathers have set.' I had the advantage of intimate association with Elder Gold, having the contract to print his paper, which appeared semi-monthly. He had no publication office, doing his writing at home, and bringing his copy to the Advance office and occupying a desk in my office when he was reading and proofing or superintending the make-up. He wrote with convincing clearness and was widely regarded as the great expositor of Primitive Baptist doctrine. His paper had a large circulation, going to the elect in every State in the union. He was in great demand as a preacher and visited many states on preaching tours. He was not only an able preacher and gifted writer, but a man of fine business judgment and prospered financially, sending all his sons to college. One of his sons, John D. Gold, became associated with his father after Mr. Gold had his own printing establishment, and the son established the Wilson Times, which won a high position as a daily, as the town expanded. Two

other sons, P. D. Gold, Jr., and Charles M. Gold, were the leaders in the establishment of the Jefferson Standard Life Insurance Company, which has become one of the strongest life insurance companies in the south. Elder Gold had real wisdom and his counsel was sought in civic as well as religious matters."

Sometime in the latter 1880's, Elder Gold gradually grew into the printing and publishing business, and established what was known as the "Landmark Steam Printing House." He took over the printing of his own paper and also did job printing for the Baptists, such as printing their associational minutes, books, pamphlets, etc. He also received job printing for the general public. A considerable printing business developed and was incorporated in 1902 as the P. D. Gold Publishing Company. At his death in 1920, the business was carried on for the ensuing years by his son, John D. Gold, who later established the Wilson Daily Times, a daily publication that has served the City of Wilson and surrounding area for a number of years. It was during the time of ownership and publishing supervision of Mr. John D. Gold, that Elder P. G. Lester was named Editor, along with Elder O. J. Denny and prior to the death of Mr. John D. Gold, in 1954, Elder T. F. Adams was named Editor. In 1953 Elder T. F. Adams purchased the paper from the Wilson Daily Times (previously known as the P. D. Gold Publishing Company) and is the current owner and editor.

In tenure of Editorship, Elder Gold served forty-eight years, almost one-half of the entire duration of the life of the Landmark. It has been said of him that he was the oldest, continuously active Editor ever among our people. The next in length of time of service was Elder O. J. Denny with a period of twenty-two years and Elder Adams has served for sixteen years. Elder Lester edited the paper almost nine years, and Elder Bodenheimer, the founder, almost five years.

Associate Editors who have served in behalf of the Zion's Landmark in the nineteenth Century were as follows: (This list does not include those five associate editors who later became Editors) Sister R. Anna Phillips, corresponding Editress, Macon, Ga.; Twentieth Century: Elders J. D. Cockran, Hartsville, Va., J. C. Hurst (M. D.), Roanoke, Va., M. L. Gilbert, Dade City, Fla., C. B. Hall (D. D. S.), Hillsboro, N. C., C F. Denny, Wilson, N. C., (Elder C. F. Denny was the father of Frank W. Denny, one of our current publishers), S. B. Denny, Wilson, N. C., Joshua T. Rowe, Baltimore, Md., Joel B. Marshall, Meadows of Dan, Va., B. S. Cowin, Williamston, N. C., E. L. Cobb, Wilson, N. C., T R. Crawford, Cairo, Ga., R. W. Gurganus, Jacksonville, N. C., W. E. Turner, Wilson, N. C., W. C. King, Greensboro, N. C., and H. O. Nash, Atlanta, Ga

In closing this introductory article, it is the desire, hope and prayer of its Editors, as well as all those who desire the well-being of the Landmark, that the same

Father of Eternal Grace, Who established it one hundred years ago, continue to keep it within the bounds and sphere of its ancient motto, "Remove not the ancient landmark, which thy fathers have set." Proverbs 22:28.

J. M. Mewborn

We wish to acknowledge the following sources of information as giving assistance in the preparation of this number of Zion's Landmark, viz:

Zion's Landmark, Vols. XXIV, LIII, LXI, and LXXXV.

History of the Church of God, Hassell.

Biographical History of Primitive or Old School Baptist Ministers of the United States, Pittman

History of Toisnot Baptist Church (Courtesy of Sister Nettie R. Benson, Fremont, N. C.)

Tar Heel Editor, Daniels.

The Editors

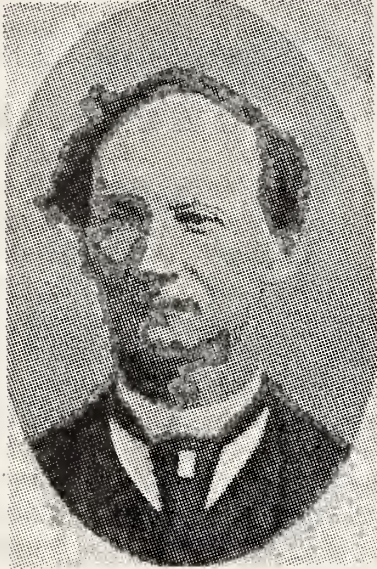
A BRIEF SKETCH OF THE LIFE OF ELDER BODENHEIMER, THE ORIGINATOR OF ZION'S LANDMARK

Elder L. I. Bodenheimer (M. D.) was born April 6, 1831, in Stokes (now Forsyth) County, N. C., about six miles east of Salem—now WinstonSalem—and was reared on a farm. He married Miss Nancy Beeson of High Point& N. C., August 5, 1858, where he and his family lived until 1867.

He united with the Primitive Baptist Church in his twenty-third year—1854 and soon thereafter, he began to preach. He first established Zion's Landmark in 1867 at Salem and sometime after that he edited it in High Point. In 1871, Elder P. D. Gold became an Associate Editor with him on this paper and in 1872, Elder Gold purchased the Landmark, and continued its publication.

In later years, Elder Bodenheimer published another paper, The Naked Truth, but was unable to devote the necessary time to make it a success, so he discontinued the paper and devoted his time

to the practice of medicine and preaching the gospel as long as he was strong enough. He also published an interesting account of his experience and call to the ministry.



L. I. BODENHEIMER

It is said that nature had marked him well because his dress, mannerisms and general appearance caused him to be identified as an Old School Baptist and he would be singled out in any crowd as a man of extraordinary parts. His association with people, both as a minister and a physician brought him into contact with people in all walks of life. He made a strong impression on all by his marked individuality and wonderful resources of humor and narrations.

Elder Bodenheimer seemed to have a wandering mind for he moved forty-one times during his married life. He was so discontented and unstable, that he was never a success in business, and was, therefore, a poor financier. But in the doctrine of salvation by grace he was uncompromising and inflexible. He contended earnestly for the faith which was once delivered to the saints with great boldness and power; and by many was considered the ablest man of his day in the doctrine of salvation by the grace of God.

In his early days, he had little advantage of book learning and only attended school three months, it is said, in his boyhood days; but later he voluntarily applied himself well and became an apt scholar; he then studied medicine, attended medical col-

lege and obtained a diploma. Amid all the changes of life he practiced medicine, preached and contended for the truth as it is in Jesus Christ.

Elder Bodenheimer was one of the most noted men in the State of North Carolina for ready wit and quick answers. The people in his town would speak to him just to hear his verbal retaliation and often quoted his witty sayings. He traveled many miles with his cane in hand. The writer, while a child playing by the roadside, has often seen him passing by, going to and fro from his meeting. I have known him from childhood, I was baptized by him and he was one of the ministers that composed the presbytery that ordained me to the work of the ministry. His mind was extraordinary and his health was good.

But now, the great solemnity, I am called on to chronicle or tell the history of the death of this dear old man. He died at Hight Point, N. C., on the 17th day of September, 1900, at the age of sixty-nine years, five months and eleven days. He was a minister for fifty years and a physician for thirty-five years, pursuing both with remarkable energy and accomplishments. He was not only well known in his own state, but was known and loved by many in the adjoining states and will be much missed. I have seen his face many times while he was preaching so beautifully and experimentally, when to me, it looked like the face of an angel.

Brother Bodenheimer was in declining health little more than eight months. He was first confined for three months, then was up and able to go for two months, and preached many times, though feeble all the time. His last sermon was preached at Abbotts Creek, the first Sunday in July, 1900. I visited him many times during his last sickness, but never heard him complain against or of His providence, but he would complain of man. I had a talk with him not long before his death. He had seemed to have a good hope of getting well until a short time before he died, when he told me that the Lord would take him home soon. He said, "I am a great sinner, but Jesus is a great Savior." He died, believing the doctrine that he had preached for so many years, holding me by the hand, and while tears were running down his pale cheeks, he said, "I have always felt that you are my son in the gospel, and have prayed that as the mantle fell from Elijah on Elisha that my mantle may fall upon you; (See I Kings 19:19) and what is said by man does not change the purpose of God but having this seal: The

Lord knoweth them that are His." So we believe that he had the seal of the Holy Spirit and has fallen asleep in the arms of Jesus, there to sleep that blessed sleep from which none ever wake to weep.

Now, dear bereaved companion and children, come and consider the goodness of the Lord. Your husband and father, as he said, has left his earthly family and has gone to join the heavenly. O may the Lord remember all of you, who were so devoted to your dear father, sitting by him day and night with anxious hearts, doing all that was in your power! His dear body went down in weakness, but it will be raised in power, and fashioned like the glorious body of Jesus. Oh! may you all meet him in heaven where parting will be no more.

The dear old Elder leaves a wife and six children to mourn their loss. He had great love for his children and they for him. Oh! may the people of God pray for his three sons and three daughters, as well as for his bereaved companion, who is very weak and feeble.

He will be missed much by his family and the church. We have heard him preach much and by him often been richly fed. His children request the friendship of the Primitive Baptists and say they want them to visit them in their homes as they did in their Father's lifetime. They return thanks to all their many friends for the kindnesses shown to them in their sore distress. May we all remember the family for their father's sake and may the Lord lead them with His own hand and bless them with every need!

P. W. Williard

Deep River, N. C.

I have been requested by his family to add what I feel inclined to, to Brother Bodenheimer's obituary.

Elder Bodenheimer was one of the most original thinkers and of the readiest repartee, within my knowledge. He was always ready to give an answer. He could answer a fool according to his folly, and exempt himself from the charge of being at all like that fool. His argumentative power in scripture was wonderful and his illustrations of his subjects were clear. We have often regretted that he did not attend more to preaching or wait more constantly on his preaching gift.

Great gifts in the scriptures should be more appreciated by our people and their hearers or benefactors should be more responsive and apprehensive of the temporal needs of these great gifts, for sometimes

these needs are quite obvious.

How much better it would be if our brethren and friends would minister more freely to such men. Paul said: "If the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. Rom. 15:27.

Elder Williard and I served at his funeral. There were thousands of people present showing the high esteem in which he was held by his neighbors and acquaintances.

We miss such gifts. May the Lord remember us and send laborers into His vineyard. Elder Bodenheimer's family resides in High Point. They are poor in this world's goods, but they love the memory of their father and I hope they love the doctrine he preached. A friend told me the last sermon he heard Elder Bodenheimer preach, he said he would like, if it could be, that his natural life had been more consistent with good behavior, but he said his life in Christ Jesus was without fault.

He died affirming the truth of what he had preached for many years. He preached what a proud, vain and wicked world hates, but that which honors Jesus; and if, when one comes to die, his last hours and moments are happy in that blessed faith, shall one not count it all joy if he is enabled by grace to preach such a doctrine?

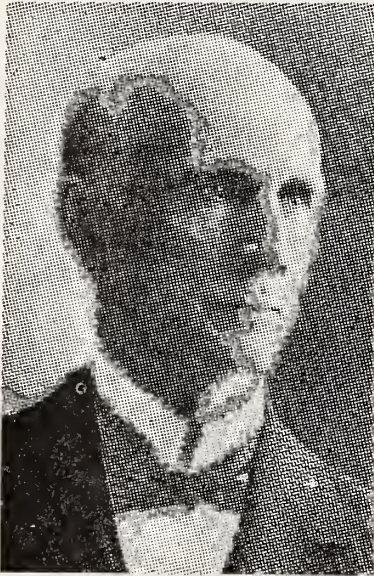
(Elder) P. D. Gold

ELDER PLEASANT DANIEL GOLD

Elder Pleasant Daniel Gold, son of Milton Gold and his wife, Martha Fortune, was born on March 25, 1833, in Rutherford (now Cleveland) County, and died on June 7, 1920, near Mebane. He grew up on a farm near Shelby and received a small amount of schooling which he improved by assiduous reading in the evenings by the light of pine-knots. At the age of twenty he left home without the parental blessing and entered school at Shelby after borrowing sufficient money to pay for his clothing, board, tuition and books. After a year of study he began to read law in the office of A. W. Burton, Esquire, with whom he practiced after obtaining his law license. He appears to have taught in the public schools prior to this date.

The profession of a lawyer became so distasteful to him after two years that he entered Furman University at Greenville, South Carolina, and studied for two years before entering the Southern Baptist Theological Seminary. The coming of the Civil War forced him to abandon college life and it left him with a debt covered by per-

sonal notes for over \$2,000.00 that he had spent on his education. He had been ordained to the ministry in the Missionary Baptist Church and was serving as a Chaplain by the time of the evacuation of Fredericksburg, when he was seized by one of the prevalent fevers. When able to travel again, he returned to North Carolina and soon accepted the pastorate of the New School Baptist Church at Goldsboro, N. C.



PLEASANT DANIEL GOLD

In 1863, he married Julia Pipkin, daughter of Willis Pipkin of Lenoir County. She was born on July 29, 1840, and died on March 22, 1913. Her father had been a man of some means and had educated her at the Chowan Baptist College in Murfreesboro. Nine children were born to this union. Cora Gold died in infancy; Paul Gold died in infancy; John Daniel Gold was born on October 24, 1867; Mary Virginia Gold was born on June 8, 1870, and married Richard Winstead and died on June 17, 1943. Joseph Milton Gold was born on February 4, 1872; Charles Willis Gold was born on April 16, 1874 and died October 10, 1931; Pleasant Daniel Gold, II, was born on May 15, 1876; Julia Ruth Gold was born on October 20, 1883, and married Dr. William Spicer; and Elizabeth Bynum Gold was born on July 15, 1886; she married Gilbert Clark. Elder Gold later in life married Mrs. Eugenia Burton of Mebane, N. C., who survived him at his death.

At the end of the war Elder Gold took his family to Scotland Neck where he first

became acquainted with the doctrine of the Primitive Baptists in 1867 and was baptized by Elder C. B. Hassell at Kehukee Church in 1870, into their faith. Elder Gold was baptized, ordained and preached the same day. Dating about 1865, he said a deep conviction seized him, confronting him with a sinful nature and therefore a sinful life. The justice of God in his condemnation, showing him he had and continually did sin in Adam, and therefore death passed upon him in Adam's disobedience, and it so overwhelmed him in confusion that he despaired of Mercy and felt he was lost. This wrought in him an abiding consciousness of the sinfulness of man. In this view he saw and felt the justice of God in his condemnation. In that dark hour the Lord Jesus, the Savior of sinners, appeared as his righteousness, his Savior, fully justifying him with the words, sounding out to him as if spoken aloud: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32. This caused a great change in his views and conduct. From that time he preached Christ Jesus as the only name under heaven given among men whereby we must be saved.

The doctrine of the eternal predestination of God, appointing before hand what He purposed should come to pass, was made clear to him and the electing love of God choosing beforehand, and without regard to man's works, the people he loved in Christ Jesus, before the world began, and giving them grace in Him. He sought for a people who loved and believed that doctrine, discarding all free agency of man and rejecting all self-appointed means and measures of man's devising. This people he found, known as the Old School or Primitive Baptist, he was received among and baptized by Elder C. B. Hassell at old Kehukee Church, since such time he has been preaching among them, desiring to know nothing among men but Jesus Christ and Him crucified. Quoting from his experience, "It was on Saturday before the second Sunday in March, 1870, at Old Kehukee Church, that I went and told them but little, for I have never been able to express my travail in full. They received me into that church, and on the next day Elder C. B. Hassell, a most precious brother to me, baptized me. It was in the same stream of water and the same place that I had baptized many when a Missionary Baptist, and many of them were present to behold this stoop. The time had been when this would have been an intolerable disgrace. But that day it appeared to me that I was a dead man,

so quiet and peaceful and so restful- Glory was e verywhere and peace and love. It was on that day that the words that had been burdening my mind so long, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor. 6:17, 18, were used by me as a text. What I was saying, did not seem to me to be preaching but it was the sweetest ease and relief as the long pent-up matter was emptied and I felt so refreshed. That text has never since burdened my mind. On August 25, 1871, the conference of the members of the Toisnot Baptist Church in Wilson County voted unanimously to call him to fill their vacant pastorate. He accepted this call on August 27th, and subsequently made his permanent home in the town of Wilson. On January 25, 1879, he brought his membership into the Toisnot Church upon a letter of dismissal from the Kehukee Church in Halifax County.

During his lifetime, ne was the pastor of the following Old School or Primitive Baptist Church, to-wit: Kehukee, Tarboro, Toisnot (Wilson), Goldsboro, Roxboro, Sandy Bottom, Durham and Falls of Tar River. He was also Moderator of the Black Creek Primitive Baptist Association of which he helped to organize, in 1876, at Upper Black Creek Church in Wilson County, N. .

On November 15, 1867, Elder L. I. Bodenheimer began editing and publishing of Zion's Landmark, which was destined to become an influential Primitive Baptist publication. A gift of \$500.00 by Mrs. Robert Bynum enabled him to buy out Elder Bodenheimer in 1871, and to continue this work alone. A considerable printing business developed and was incorporated in 1902, as the P. D. Gold Publishing o. He wrote a vast amount of prose for his magazine and newspaper, but his only book was a slender treatise entitled: "The Book of Joshua." His Christian generosity and sincere interest in the affairs of the community naturally raised him to a high place in the public esteem, and he served as a trustee of the University of North Carolina and held other positions of importance, although his heart and hands were devoted chiefly to his labors in the ministry.

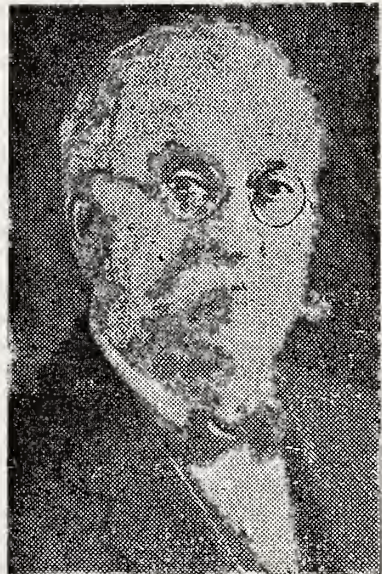
As a minister, he was studious and was sound in doctrine and practice. He had an agreeable address and pleasing manner and he wielded a strong influence among his brethren. Elder Gold was always fond of reading from his youth, and possessing a strong, logical mind, he was benefitted by

his close study, and his opinions have been clear and well defined. His principles were founded on his religion and exemplified in his daily life. He traveled and preached extensively among the Old School or Primitive Baptists of the United States and Canada. During his pastorate of the Toisnot Baptist Church (Wilson), it prospered and rendered great influence over the social and economic life of the town of Wilson, as well as the county of Wilson and the adjoining areas.

Elder Gold was loved and admired by those who loved the truth that he so ably preached and defended, and his integrity, his capability, humility and gentleness brought to him the admiration and respect of all who knew him, for few are endowed with the qualifications he possessed.

ELDER POSY GREEN LESTER

Elder P. G. Lester was born March 12th, 1850, about five miles west of Floyd Court House in Floyd County, Virginia. He had five brothers and four sisters.



POSY GREEN LESTER

Elder Lester was educated in the common schools. He was received into the fellowship of the Primitive Baptist Church at White Oak Grove on Saturday before the second Sunday in June, 1873, and began to exercise in the ministry on Saturday before the second Sunday in December of the same year. He was ordained a minister on Saturday before the second Sunday in October, 1876.

In 1883 he became an Associate Editor of Zion's Landmark with Elder P. D. Gold as editor and at the death of Elder P. D. Gold in June, 1920, Elder Lester succeeded him as editor. He traveled and preached rather extensively. The area he visited included twenty-one of the states in the United States and Ontario, Canada, traveling as much as thirteen thousand miles in a year. He served churches in Kentucky several years.

In 1888 without any solicitation and in his absence, he was nominated by the Democratic party to represent the Fifth District of Virginia in the United States Congress. There he served during the fifty-first and fifty-second Congresses. He served churches in Washington and surrounding territory also, while in Congress. He declined the third nomination to the congress in order to retire to more active service of the churches, in his native county and town. Elder Lester served as clerk and then as moderator of the New River District Primitive Baptist Association. For twenty years he served as president of the Peoples Bank of Floyd County, Va.

On June 22, 1898, he married Miss Emmette Harris of Reidsville, N. C., and to this union were born three children. He was called to serve the church at Roanoke, Va., as pastor and moved there in August, 1921, serving until his death. Elder Lester died at his home in Roanoke on February 9th, 1929, at the age of seventy-eight years, nine months and twenty-seven days.

As Elder Lester was the former moderator of the New River District Primitive Baptist Association, I deem it prudent that we write this sketch of our estimable brother, although our words are inadequate to express our high estimate of him.

His mother, Mary Amanda Simmons Lester, of whom he often spoke, taught him, when a child, to shun rude company and to avoid the use of vain language. She heeded the words of Solomon who said, "Train up a child in the way he should go: and when he is old, he will not depart from it. Abraham trained up his children, and those born in his house, in the way of the Lord, in the paths of justice and judgment; which are the ways in which they should go, and which will be to their profit and advantage." See Gen. 18:19. In this he obeyed his mother and grew morally upright, commanding the esteem of his fellowman.

The moderate estate of Elder Lester's parents, together with the ravages of the Civil War were influential factors that limited his opportunities in early life, which restricted his success to a persistent application of his personal energies to overcome the problems of life which confronted him. The inherent qualities which brought him into the literal sphere of life which he occupied and maintained, he attributed to the heritage from the life and character of his mother, whose maiden name was Simmons and daughter of Elder Thomas W. Simmons. His early avocation was teaching vocal music and in the literary schools.

I first met him in September, 1872, at an Association. He kept near and listened to the conversation of Elders Thomas Dickens, Amos Dickerson, John C. Hall and Isaac Webb. The interest he manifested in these men of God, begat love and fellowship in me for him, though neither of us were members of the church then. In June, 1873, he left me in the cold world and joined the church at White Oak Grove, and in December of the same year, he began to preach in the demonstration of the Spirit and with power. The old Elders said of him, "He was a God send and strength given the church in due time." They ordained him in October, 1876, and he began to travel extensively, as stated above. He was heartily received, loved and approved of among the Primitive Baptists every where he went. He was well established in the faith, firm in the doctrine of God our Savior, zealous in maintaining good works, an earnest laborer for peace and an able writer.

As a statesman he was the most efficient member of Congress that we ever sent from the Fifth District of Virginia. For that reason our people would have continued to hold him in office, but he preferred Jerusalem, his chief joy. As before stated he became Associate Editor of Zion's Landmark in 1883 and when Elder Gold passed, he became Editor of the Landmark, in which he has written many comforting Editorials to the people of God all over the United States.

On June 22nd, 1898, he became the worthy husband of Sister Harris, the daughter of Elder J. M. Harris. When he would speak of his wife, he called her "Sister Lester." The dear sister did so much appreciate his kind loving companionship, his counsel and his great care for his family. Feeling that

God had blessed them with the two sons and one daughter, he must therefore give unto them wise counsel after a Godly manner, feeling responsible unto God for this moral training. He hath done what he could, with promise that they will not depart from it.

In 1886 he and Elder Durand compiled and published a very acceptable, sound Hymn and Tune Book, now extensively in use among our people in many sections of the country.

Too much cannot be said in truth of Elder P. G. Lester for he was a man of God. I dearly loved him. He came from God and God hath taken him away. Blessed be God for the wonderful gift.

D. Smith Webb
Hillsville, Virginia

ELDER OLIVER JOEL DENNY

Elder O. J. Denny was born in Surry County, N. C., on November 30, 1871, the son of the late Elder Gabriel and Delfina Stone Denny. He spent his early life in his home county where he was educated in the Public Schools and Oak Ridge Military Institute. After teaching several years, he entered business in Pilot Mountain, N. C. and in 1904, he moved to Greensboro and then to Charlotte, where he was associated with the Singer Sewing Machine Company as manager.

He was associated with the Wachovia Bank and Trust Company of Winston Salem, N. C., thirty-five years. He held the position of cashier for twenty-seven years in this bank.

Elder Denny was first married in May, 1896, to Minerva Ellen Pell, and to this union were born fifteen children, five daughters and five sons survive. In January, 1925, he married to Miss Bessie Boaz who recently passed away. (1967)

He united with Cedar Hill Primitive Baptist Church in Surry County in 1893 and was ordained to the Gospel Ministry in 1904 by the Church at Pilot Mountain, N. C. Elder Denny served Reidsville Primitive Baptist Church thirty-five years and his home Church, Winston-Salem on Broad Street Primitive Baptist Church, twenty-five years. He also had the pastorate of Greensboro Primitive Church, (Tate Street), McCrays, Deep Creek, Pine, Gilliams and Lawyer Springs during his long service in the ministry. When Elder P. G. Lester was

deceased in February, 1929, Elder Denny became editor of Zion's Landmark, the following month, March 15, 1929. He ably served his churches and edited the paper until his death on March 17, 1951, or near that time, but in his later days his health failed him and it was necessary for him to call to his assistance some younger brethren of the ministry.



O. J. DENNY

Elder Denny was an ensample to the flock for faithfulness and perseverance. After completing his education, he taught in the local schools for many years. He was associated with Wachovia Bank and and Trust Company in Winston-Salem thirty-five years. Be this means, he provided an honorable living for himself and his family.

The Apostle Paul labored with his own hands that he might be chargeable to the church. He said: "Neither did we eat any man's bread for naught: but wrought with labour 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 Thess. 3:8.

Elder Denny was blessed to amply provide the necessities of life for those of his own household; yet the cause of Christ and His kingdom was his primary concern, as was observed by all lovers of the truth who were associated with him and especially the members of the churches he served, his

brethren in the ministry, and the readers of Zion's Landmark, of which he was Editor nearly twenty years. He will be remembered many years to come by the able comments and editorials submitted through its columns. Preaching the gospel to the thirsty, poor, and hungry of God's kingdom, and the great love of God was the moving cause which prompted him to leave his natural business when His Master called. He followed the injunction of his Master, "Go without script." It can be truly said that when the time came to depart this life, he lacked nothing. We are told that "By their fruits ye shall know them."

The life and labor of our Father in Israel, Elder O. J. Denny, was an example of faithfulness and untiring effort in the vineyard of our God. We speak of Him as a "Father" because we believe he is one of the few who qualify. Paul said, "For though ye have ten thousand instructors in Christ, yet have ye not many Fathers." I Cor. 4:15.

T. F. Adams

We are printing the following Editorial entitled "EDITORSHIP," which is one of Elder Lester's first editorials after he became Editor of the Landmark in 1920, following the death of Elder P. D. Gold, former editor of Zion's Landmark. Zion's Landmark today shares the same sentiments as expressed by our esteemed former Editor on July 15th, 1920.—T. F. A.

EDITORSHIP

In the very first issue of the Landmark for 1883, my name first appeared in association with Elder Gold as its Editor. In all these 37 years, I have never felt to be sufficient for the association and contribution reasonably to be expected and it seems to me now that I have not attained unto that efficiency which the readers of the paper have had the right to expect and demand. The efficient qualities of Elder Gold as an editor during the active service of his life precluded all demands upon me, and even since I have in a

small way been acting in some respects as editor, the able management has measured up to such a standard of proficiency as to render my services merely normal. And now in the removing of Elder Gold's name from its long, accustomed place as editor leaves my name merely as a reminder rather than a functional assignment. However, I assume it will remain as such until such time as will enable the management to formulate permanent arrangements. While Elder Gold was a good editor, he had, for years, a man for publisher who himself is a practical editor and publisher in a secular line, and having been familiar both literally and spiritually, I trust with the subject matter entering into the make-up of the Landmark for these years, there exists no apparent reason why the paper should not continue.

We may wonder so to speak—who will take Elder Gold's place. There is no one to fill his place, there is no one who can do it. He did that himself. He served his day and generation, and his successor will have to do likewise. Every man serves in his day according to its demands and we have the promise that our strength shall be as our days. See Deut. 33:25.

The editing and publishing of a paper is every part of that upon which its life and success depends. As to the Landmark, it is largely with its readers as to whether it lives long, or dies soon. Its columns are open to each and everyone of them, not only to read, but to write. All the while all lovers

of gospel truth have been invited to write for it, "if impressed." I have no doubt but that many of its readers have felt, while reading the testimony of others, that they would love to bear witness to the same blessed truth. Others, no doubt, have written and instead of submitting their thoughts to the judgment of the editor, have passed judgment themselves and respected. If those impressed to do so would submit communications from the various communities it would quicken the solicitude, enlarge the general interest, increase the value of the paper to its readers, and thus maintain it, what it is designed and desired to be—A family paper for mutual correspondence and edification.

Are there any who have passed through any seasons of peculiarly impressive experiences? If so, let them write it out and let the brethren and friends have the benefit of it, and let them file it away that their children may read it and perhaps repose in their memory when they have long since passed away, and are no more, except by memory.

Elder Gold's writings have been full of variety of subject matter and exceedingly interesting and for all the active years of his life he measured up to the full stature of a ready writer, and I feel that we have indulged ourselves too much in this assurance and did not contribute to his support and comfort the supply of reading matter that might have been done.

I have no doubt but that the names of those who kindly furnish contributions for the paper are

looked for with fond anticipation and the same would no doubt be true of others if they would write. If you feel that you have nothing to say just pencil down how you feel and what you think about it. That sometimes makes the most interesting matter for strength.

Elder Peter Corn on one occasion said, "I am not going to try to preach, but will just talk a little and his talk was so good and so interesting, I told him I did not want him to even try to preach again, but 'just talk a little'." If one has a vision let him declare it, a dream let him tell it, if a revelation let him speak of it and if a word of exhortation let him say on or tell it.

The Landmark in a large and essential sense, belongs to its subscribers, and if one has a thought in harmony with its expressed character and purpose, he has the right and privilege to speak upon its pages. In character and manner of expression, the Landmark is in harmony with its environment, which gives it an aspect peculiar to its main sphere of circulation, and a usefulness compatible with the interest of its readers. We feel that in the spirit of the gospel, its subject matter is in accord with Primitive Baptist thought everywhere among our people.

Its circulation is largely among the farming class of our people, and the price of all farm products are such as to make it easier than ever before to pay the subscription price, even at the present advanced rate.

The advertisements have been

eliminated at the insistence of many of its readers, therefore it is necessary that this loss be repleted by an increased circulation and just a little concerted action on the part of Brethren and Friends will easily maintain an increased circulation as well as an increased interest and edification.

Memorial contributions to the memory of our departed Editor might be made by those able to do so and these contributions used to send the paper into the homes of many who loved him and would love to read the paper but are not financially able to subscribe for it.

Think upon these things and let brotherly love continue; See Heb. 13:1.

P. G. Lester

GOD LEADS

“And 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 wouldest keep His commandments or no.” Deut. 8:2. The above are the words of Moses which he spake to the children of Israel. Moses led them from the Egyptian bondage, through the Red Sea into the wilderness where they journeyed forty years. They endured many hardships. They were brought into a land where there were no seed, no figs, no vines, no pomegranates: neither was there any water to drink. See Numbers 20:5. They spoke against God and against Moses.

Naturally speaking it seemed that the Lord would have supplied

them with food and drink, but not so, for He said: by the mouth of the Prophet, Isaiah: “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways my ways, saith the Lord.”

God first proves and humbles His people by sending afflictions on them as He did the Israelites. He, God, sent fiery serpents among them and they bit the people “And much people of Israel died.” See Num. 21:6. This humbled them. They came to Moses and said, “We have sinned for we have spoken against the Lord, and against thee; pray unto the Lord that he take away the serpents from us. And Moses prayed for the people.” Note: when they were humbled and acknowledged their sins and transgressions, the Lord through Moses provided a serpent of brass on a pole and when a man who was bitten by a serpent beheld the serpent of brass, he lived; and the Lord fed them with manna from heaven and He gave them water to drink. Afflictions cause us to see our faults, to see our needs and they humble and keep us at the feet of Jesus.

It would require many pages to record all of my experiences relative to the actual living through of my conviction of sin, the knowledge of unworthiness, the great mercy bestowed on me in the forgiveness of sin and the glorious deliverance, revelations and assur-

ances of His promises now and in eternity. I will only say that from the time that I felt the convicting power of God, because of my sins and transgressions and received pardon and peace through Jesus Christ, the Son of the living God, I have been enabled to look back and remember that God has been so wonderful to me in bringing me through many trials as well as joys during this period of years. "Thou shalt remember all the way which the lord led thee." Numbers 8:22.

The Lord favored me with a very dear, and devoted companion, one whom the Lord has taught in the school of grace and has given her wisdom to discern between good and evil—law and gospel, fitting her for the services she renders in the publication of Zion's Landmark. Through the fifty years (fifty-one to be exact) that we have been joined together, our sorrows and joys have been shared together. The Lord has blessed us with four dutiful and devoted boys and two girls who are now young men and women with little families which are very dear to us, and I feel to say our God has blessed them with good companions. We also reared an orphaned niece and cousin from little girls who are very dear and we love their companions and their six children, very devotedly. They are all honest and trustworthy in their dealings, we feel safe in saying. For these great blessings we acknowledge the hand of God. My time during the childhood of our children, was largely taken by my church duties, funerals and my life

as a business man for the support of our family.

I have served from four to six churches regularly since shortly after I was ordained the second Sunday in September, 1927. This time has been mixed with both joy and sorrow. I have enjoyed great love and fellowship from the brethren, sisters and friends of each congregation and I have many times been saddened by sickness and many deaths from among our dear saints—both of the membership and congregation. But for the felt presence of the God of mercy, many of these deaths would have been almost unbearable. The God in whom I trust is a God of mercy and it is in mercy that many of His saints are taken by death, from this world of suffering, sin and sorrow.

This being the end of the centennial year of the publication of Zion's Landmark, we think it appropriate that we give our readers a short sketch of how we became associated with this publication. In the year 1946, Elder R. Lester Dodson, editor of The Signs of The Times, contacted me and requested that I accept an associate Editorship on the staff of The Signs of The Times. This came as a surprise to me, but after deep consideration by my wife and me, I decided to comply with his request, yet I was keenly aware of my incompetence to serve in such a sacred capacity. However, shortly after I had agreed to conform to Elder Dodson's proposition, I received a letter from Elder O. J. Denny, the Editor of Zion's Landmark at that time, requesting me

to become an associate Editor with him on Zion's Landmark.

While Elder Denny was the editor, the owner who was Mr. John D. Gold, (the son of the deceased and precious former editor, Elder P. D. Gold, who had so largely contributed to the success of the Landmark), wrote me, insisting that I become associate editor with Elder Denny who was in his declining years. I was now at a loss to know what to do. If I filled my obligation and promise to Elder Dodson, who first made this request of me and I had given an affirmative reply, I could not go with the Landmark for my obligation and promise to Elder Dodson was binding. I loved the Signs, but The Landmark had all my life been a family paper. My parents and my wife's parents had loved, subscribed and read it as long as we could remember. We wrestled with the thought, How can I honorably withdraw my promise with Elder Dodson? Will I be able to reconcile the matter with Elder Dodson and will he understand? I had an appreciation for Zion's Landmark that I could not subdue. But I have convincing evidence that the Good Lord was in the matter and solved my problem for me. Elder Dodson was a lovely man and very understanding. At my first opportunity I approached him with the matter and explained the situation to him, when he very kindly and submissively consented to my withdrawing my agreement to become associated with the Signs of the Times. This solved my problem.

So being released from the Signs

of the Times, I was then at liberty to accept the same relationship with Zion's Landmark, which I did very promptly, and became associated with Elder O. J. Denny which was also in accord with Mr. John D. Gold's request.

(To be continued next issue)

UNION NOTICE

The Lower Country Line Union was appointed to be held with Eno Church, beginning Saturday before the fifth Sunday in December, 1967. Elder Jack Hawkins was appointed to preach the introductory sermon, Elder Charlie Thomas, alternate. All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with Pee Dee Church, Horry County, S. C., Saturday and Fifth Sunday in December, 1967. Services will begin, the Lord willing, on Saturday at 11:00 A.M., and Sunday at 10:30 A.M.

Traveling directions to Pee Dee Church are as follows. Leave Conway, S. C., on U. S. 701 South (Georgetown, S. C. Hwy.), go about two miles, turn right on paved road. Go about four miles and turn left. Continue about five miles to church on your left.

Brethren, sisters and ministering brethren together with the friends are invited to visit us.

L. M. Vaught,
Union Clerk

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Memorial, Wayne County, N. C., the fifth Saturday and Sunday in Dec. 1967. Memorial Church is located West of Fremont, N. C. About one block on U. S. 117 going South, turn right for two blocks. Then turn left, keep straight to church on the right-hand side of road which is about three miles from Fremont, N. C.

Elder J. B. Williams was chosen to preach the introductory sermon, Elder H. E. Mann, alternate. We wish to invite our brethren, sisters and friends to come and be with us, especially the ministering servants.

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

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ZION'S LANDMARK

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DECEMBER 1, 1967

NO. 2

ISAIAH
CHAPTER 2

Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the LORD alone shall be exalted in that day.

For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low;

And upon all the cedars of Leb'a-non, that are high and lifted up, and upon all the oaks of Ba'shan,

And upon all the high mountains, and upon the hills that are lifted up. And upon every high tower, and upon every fenced wall.

And upon all the ships of Tar'shish, and upon all pleasant pictures.

And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

And the idols he shall utterly abolish.

And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles, and to the bats;

To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?

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

II TIMOTHY 4:2

“Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.”

When Timothy said Preach the Word, what word did he mean? 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.” So we see the “Word was God” and the Word was with God. “And the Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.” St. John 1:14.

According to the writing of John, Jesus Christ was the Word that is under consideration. He is the Spiritual Word, not the letter of the Bible which some refer to as being the Word. That is just the written word. There is no life in it but there is life in the Spiritual Word.

Isaiah said, “For as the heavens are higher than the earth, so are My ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which

I please, and it shall prosper in the thing whereto I sent it.” Isa. 55:9-11.

To me this Word that has gone out is Jesus Christ that came in the form of sinful flesh, but without sin, and was seen by the world as a man; by His apostles, He was seen as the Son of God. He suffered and died that we might live and that we might have life more abundantly. This same Jesus is dwelling in Spirit in the hearts of His people in this present day and He leads His people in the paths of righteousness for His Name Sake, not for the good we have done, for we have not any righteousness of our own, and when the word is preached, Christ is preached for He is the Word and He is the only begotten of the Father, full of grace and truth ready to hear the cries of His children when they cry unto Him for mercy, for David said “His mercy endureth forever and He is ever present and no where absent although we cannot feel His presence all the time. Sometimes we are so low in the valley that we cannot find Him anywhere, although He is there just as much as when we are lifted up. The difference is in us. He does not manifest Himself to us all the time. If we rejoiced in Him all the time, we could not perform our natural work here in the world.

This Word or Son was ever with the Father, because He is

from everlasting to everlasting, without beginning of days or end of life; but made like unto the Son of God; abideth a priest continually. See Heb. 7:3. The Son-Jesus said: "I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved me may be in them, and I in them." Jno. 17:26. God the Father, God the Son and God the Holy Ghost are all in one, yet they dispense a separate work: God convicts or condemns, the Son redeems and the Holy Ghost reveals. Salvation is made sure and is completed in the three in one God. Here I will quote Elder Lytle Burns: "The Father chose the material for the house: the Son purchased or redeemed it: The Holy Ghost or Holy Spirit brings the material chosen by the Father and purchased by the Son in to the building or church."

We can describe the three workings of the Godhead by things in nature, such as water which in the substance or frozen moisture—as snow, ice — yet both are water in a different form for you cannot have snow and ice without water, nor can you have the Son or Holy Spirit without the Father. The Son was made flesh and dwelt among us, being both God and man — Heaven and earth brought together in the man Christ Jesus.

Isaiah, the great Prophet said: "I looked and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me." Jesus in the form of the Son of Man came to the earth and trod the wine-press alone, He was taken

by the wicket hands of men, persecuted and crucified and brought salvation to His chosen people. He alone died that they might have life-eternal, complete redemption. He brought heaven and earth together, so to speak, by taking upon Himself the likeness of mortal man and by revealing Himself through spiritual birth in the hearts of His chosen ones, bestowing on them the hope of glory, for He is their salvation in time and in eternity.

In the mind and purpose of God, His people were created in Jesus Christ before the world was and that seed or light was created in us before we were brought forth in nature and after we were brought forth at the appointed time of God, He commanded the light to shine out of darkness and the darkness comprehended it not.

In preaching the Word—Christ is preached, and when Christ is preached the gospel is preached, for Paul said, "The gospel is the power of God unto salvation to everyone that believeth. So if the gospel is the power of God, so is the word the power of God, so is the Son the power, for all power is committed unto His hand and all the powers that be are ordained of God. He is above all, under all, around all, and in all. There is no end to this power of God.

This Spiritual word cannot be preached out of season. Ecclesiastes 3:1 We read, 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. The Word or gospel is preached in season, and the scriptures say, Be

instant in season: instant as used here means NOW — very quickly, not some other time, when man is in season, the Spirit of the Lord is upon him, then he can and does proclaim the truth as it is in Christ Jesus.

The scriptures were written as men of old were moved by the Holy Spirit, so we can say that when the power of God is upon the called ministers of the gospel, they are in season to preach the gospel. Paul did not just say be instant in season, for he also added "Out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." This was his admonition to Timothy whom he called, "My own son in the faith." Paul to him, was a father in Israel and fully capable of teaching and instructing him. When one is out of season there is a burden accompanied with suffering, but it is needful for them to suffer under this burden for where there is no burden there is no deliverance and no season for preaching the gospel. Paul 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! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. What is my reward then? Verily that, when I preach the gospel, I may make the gospel of

Christ without charge, that I abuse not my power in the gospel." I Cor. 9:16-18. The gospel is truly felt, not only by the preacher, but by the hearer as well. It is food for the hungry. It is an inspiration to their hungry souls. God's people, those who have been taught by the Great Great God of all the earth, feel to witness with the Prophet Isaiah who said: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Isa. 6:5.

Paul 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!" He says too, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law; to the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some, that is, save them to the truth or an understanding in the truth — "This I do for the gospel's sake, that I might be partaker thereof with you. I Cor. 9:18-22.

The poor penitent sinner feels his unworthiness, his need of mercy and his dependence upon the Lord for salvation, but the pharisee thanked God that he was not

like the poor sinner near him — the publican — because he said he paid tithes of all that he possessed, he fasted twice in the week, and he was not as other men who were extortioners, unjust, adulterers, but the poor publican stood afar off and would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me a sinner." Jesus said, "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."

Yours in hope,
(Elder) Charles R. Ball

THE LORD IS MY SHEPHERD

Dear Brother Adams,

I want to write on the twenty-third chapter of Psalms: "The Lord is my shepherd, I shall not want." What beautiful words! What a sweet thought! The Lord is our Shepherd. He watches over His little ones at all times and He has said: "I will never leave thee, nor forsake thee." When we go astray, He rebukes us and shows us the error of our way. We shall not want, for He wonderfully provides for us, both naturally and spiritually. He knows what we have need of and He makes the way for us, when there seems to be no way out, and everything seems dark before us. He provides spiritual food for us when we are blessed with a spiritual ear and an understanding heart; and when we hear the good sermons that are preached by our able ministers, we are fed spiritually and rejoice in the gospel of His love, when He blesses us with

understanding.

"He maketh me to lie down in green pastures: He leadeth me beside the still waters." When we can meditate on the goodness of God, we realize how He has cared for us all the days of our lives, even when we were dead in trespasses and in sins; and how He cares for us at all times in sickness and in health! When we are enabled to feast on the promises laid down in the scriptures and rejoice in the witnesses that are recorded for our comfort, our hope is renewed and our souls are refreshed. When we can read His word with an understanding heart, we are thus enabled to understand what David meant when he said: "He maketh me to lie down in green pastures" and we can feast on the sweet meditations given us by our Redeemer and it is then that He restoreth our souls and leadeth us in the paths of righteousness for His name's sake. When the Lord sees fit to bless us with these assurances, He restoreth our souls and leadeth us in the paths of righteousness, we can face disappointments and even walk through the valley of the shadow of death with no fear of evil for when the Lord is with us even the rod and certainly the staff are comforting to us.

When we are blessed to feel the very presence of God with us and we are given understanding hearts, He prepareth a table before us even in the presence of our enemies — the principles of the flesh — which are then subdued when the Lord makes His appearance, then He anointeth our heads with oil — grace — and our cup runneth over. Surely goodness and

mercy shall follow us all the days of our life: and we will dwell in the house of the Lord for ever; for when He calms the troubled hearts and everything is right, we are certain, serene and peaceful. It is then we are led beside the still waters.

“He restoreth my soul: He leadeth me in the paths of righteousness for His name sake.” Oh! sometimes we feel we are far from the Lord, and void of the Spirit. Our minds are not on spiritual things, and we are low in spirit, feeling forsaken and alone. We are prone to stray from Him, for we are poor, weak beings for all of our strength is in Him and when we cannot feel Him, we are weak. But when the Lord restoreth our souls, He comes to our aid: He puts a new song in our mouths, praise in our hearts, and we are uplifted and made to know that we are not forsaken by Him; and He enables us to follow in the path of righteousness for His name's sake.

We are not interested in the pleasures and vanities the world has to offer, for we seek to follow after and to hear more of the goodness and mercy of our Lord. How rich it is to feel the righteousness of our Lord when we are in the Spirit and can rejoice in it. All of our righteousness is in Him, but own own righteousness are as filthy rags, for “In the flesh dwells no good thing.” We are all sinners, not by choice, but by nature and only the saving grace of God can reach our case.

“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.” We have our troubles, trials and sorrows here in the world; and sometimes we seem so burdened with them that we know not which way to turn, but when He reveals His presence with us, we are made to feel that no evil will befall us, for everything is in His hands; and He has promised never to leave nor forsake us. He said: “Lo, I am with thee always. He will be with us in all our troubles until the end of this life, giving us courage and strength. Thy rod and Thy staff do comfort us: for it is His marvelous love and grace that abounds in our hearts, and sustains us at all times.

“Thou preparest a table before me in the presence of mine enemies, thou anointest my head with oil, my cup runneth over.” This is our experience when He visits us and when we attend our meetings and hear the gospel, and are blessed to partake of the spiritual food that He prepares for us, the table is set before us to enjoy the contents thereof, we forget our troubles (enemies) and worldly affairs. We partake of the good things sent us from above, and what a feast! He anoints our head with the oil of gladness and thanksgiving and we partake of His blessings and enjoy the sermons we hear, or the sweet meditations we have at times: and our cup runs over with joy at times, because of His great and comforting love for us.

“Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.” His goodness

follows us all our days if we are chosen vessels of His. His goodness and mercy preserved and protected us, even while we were yet in our sins, and through His mercy He revealed to us our lost and ruined state and again through His loving mercy and grace He raised us up and placed our feet upon a solid Rock — God our Savior — and put a new song in our mouths, giving us a precious hope of heaven. We feel unworthy and undeserving of this great love He hath revealed for us and is leading us to the house of the Lord here on earth and the eternal heaven above.

Surely we can never praise Him enough for His goodness and mercy to us. What comfort and peace we have when we are enabled to follow our Lord into the liquid grave-baptism.. It is very sweet to us and we are more reconciled in our feelings and have a more completeness in spiritual things. When we go into the watery grave and rise up to newness of life, following our Shepherd, Priest and King through green pastures, resting in His love by the still waters — His grace — there is no greater joy for us here below. Then after this life when we are called to our heavenly home, where all of the redeemed of God reside and be forever with Him there will be no more sorrow, pain nor death. What wonderful words for those who have a precious hope in the Lord!

Brother Adams, do what you wish with this. I have had a feeling for a long time to write. While I am a poor writer, these are some

of my feelings as I go along here in time. Come to see us.

Written in love,

Nannie Simpson,
Danville, Va.

MY DAUGHTER'S DREAM ABOUT HER DADDY

On February 24th of this year, 1967, my darling husband was called from this world of trouble. He was crushed beneath a truck where he was employed as a mechanic. He was only thirty years old.

Many times he told me he would be so much better off if God would just call him home. He was a strong healthy person, but fate seemed to be against him. He suffered numerous accidents during his life. On October 24th he was severely burned and spent nineteen days in the hospital and ten days before that, he was in the hospital for two operations and he was to undergo another operation as soon as he was healed from his burns, but he did not live to have it. These are only a few of the misfortunes, accidents etc., that came his way during his short life.

He had talked to me several times during the week before his death about feeling like he did not have long to stay here and that he believed that God had a better home awaiting him. On Tuesday night before his death on Friday evening, he awoke me praying to the top of his voice that God would always take care of me and our three children.

This morning, August 26th, my eleven year old arose from her bed weeping and sobbing aloud with her head in her hands. I

asked her what on earth was the matter. She said, "Mama. I dreamed about Daddy last night." She could scarcely tell me her dream for crying. She said, "A crowd of us was out in the yard and I looked and saw Daddy coming up the road. He was whistling and looked so happy!" She said, "I could not believe it could possibly be Daddy, but it was." Then she said, "I ran to meet him and asked him how did he get here and he told me that God let him come back to see us for a while." She asked him about Heaven and he told her it was like a beautiful palace and that an angel brought forth one of the beautiful stones that was in Heaven. He told her that he had seen Grandma, my dear old mother, who passed away around seven years ago. He said that she was very happy. She asked him how did Jesus look. He told her that was something he could not describe. She said in her dream that all of us kissed him and he talked about the beauties of heaven and she heard God speak aloud, telling him he had stayed as long as he could allow him to stay on earth. She begged him not to die and leave her again. She wanted to go with him. He said to her, "Deena, Honey, we never really die if we are His, we only go to sleep and He takes us to that beautiful heaven." She again asked him if she might go with him and her Daddy asked God if it would be permissible. She saw them coming forth from heaven, an angel leading six white horses and the voice spoke again and said that she could go to be with him.

Oh, My God! was my thought, are you going to take her from me too? I have dreamed several good dreams about him, which have truly given me a blessed assurance that he is at rest and will know no more pain and trouble.

A few nights ago I dreamed that he came to me, at first with the scars that he was left with after he was severely burned and he said: "Honey, I want to show you how God took away my scars and made me whole and as he spoke, like a bolt of lightning, the scars were all filled over with beautiful white skin, leaving no trace of any scars."

We miss him so much, but I am sure that God had a purpose in taking him from us for He does all things well.

Nancy T. Handv

A SUGGESTION:

If you find it difficult to decide what to give your friends and relatives for Christmas, we suggest that you solve your problem with a year's subscription to Zion's Landmark.—T. F. A.

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

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COMMENTS ON MATTHEW 23:37-39

Sister Piety Summerlin of Garner, N. C., requests my comments on Matthew 23:37-39, which reads as follows: O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate, for I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Before we proceed to endeavor to conform to the request of our Sister's inquiry, we will do well to consider the circumstance involved when the above words were spoken and to whom they were spoken. These words were not spoken to the multitude, but to the scribes and Pharisees who were the rulers of the Jews. They were known as the fathers, not as blood relatives, but as rulers of the people, hence

the subjects under their rule were called or spoken of as children.

Jesus, by nature and by birth, was a Jew. His mother was a Jewish woman and Jesus had a human body as well as a human nature, and He had a Godly nature, hence He was without sin, because God was His Father. Paul said, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15. So possessing two natures, He was both human and divine; in his human nature, "He was a man of sorrow and acquainted with grief." He wept and had pity and compassion upon the poor and afflicted and the humble who were in grief and trouble.

The common people were in bondage under the rule of the Scribes and Pharisees and Jesus had pity and sorrow in His tender compassion for His kindred in the flesh. They followed Him and attended His ministry at different times and places in vast crowds, but the chief priests and rulers made constant effort to hinder them from following after Him. These priests and rulers did not accept Him as the Messiah or Christ and they did not want those who followed after Him to believe Him as the Messiah or Christ. They traduced and slandered His character and the miracles He did. They threatened them (the common people) with curses and excommunications, making a law that whoever confessed Him, should be turned out of the synagogue. This they did for the blind man whose eyes He opened and gave sight.

In His compassion for these

poor and afflicted Jews who were the subjects of the Scribes and Pharisees, He pronounced a curse on their rulers. He said, "Woe unto you Scribes and Pharisees, hypocrites; for ye shut up the kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, Scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretense make long prayers, therefore ye shall receive the greater damnation. Woe unto you Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte and when he is made, ye make him two-fold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, "Whosoever shall swear by the temple, it is nothing! but whosoever shall swear by the gold of the temple, he is a debtor."

By nature these Jews were the kindred of Jesus, because He was a Jew, so they were brethren in the flesh, therefore He said: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Our readers will observe that the persons whom Christ would have gathered are not here represented as being unwilling to be gathered together under the protecting hand of Jesus, as a hen gathered her chickens under her wings; as many would have God's people believe, for it is **not** said: How often would I have gathered **you** together as a hen gathereth her chickens under

her wings, and ye would not, nor is it said, How often would I have gathered Jerusalem, and **she** would not; neither is it said: I would have gathered thy children and **they** would not; but **it is** said: "How often would I have gathered **thy children** together, even as a hen gathereth her chickens under her wings, and ye would not." It was the rulers — the Scribes and Pharisees — who prevented these Jews from having contact with Jesus, not the Jews themselves, their desire was to follow Him. This alone is sufficient proof to destroy or disallow the argument found in this passage in favor of free-will salvation.

All those whom Christ would gather according to His eternal will to eternal salvation, will be gathered, notwithstanding all the opposition made by the rulers of any people. We cannot accept the idea that Jesus was not aware of all the evil deeds which were imposed upon Him and the chosen vessels of His mercy by the Scribes and Pharisees who were rulers of the Jews. They did that which was written in the law and spoken by the prophets. The Apostle Paul said, "For they that dwell at Jerusalem, and their rulers, because they knew Him not (meaning they knew Him not as the Christ) nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning Him." Acts 13:27.

The meaning of this scripture is that Jesus Christ is the true Messiah and He as man — for He was both man and Christ — the Messiah, for whom they were looking, out of a compassionate regard

for the people of the Jews to whom He was sent as the minister of the circumcision, would have gathered them together under His ministry and have instructed them in the knowledge of Himself as the Messiah, which if they had only notionally received, would have secured them, as chickens under the wings of the hen, from impending judgment which afterwards fell upon them; but their governors, and not they, would not; that is they would not suffer them to receive Him and embrace Him as the Messiah.

Verse thirty-eight and thirty-nine read as follows: "Behold, your house is left unto you desolate, for I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." This scripture, the thirty-eighth verse had reference to the destruction of the city and the temple in which they had formerly worshipped, but no longer did, for this people had departed from the faith and the city was destroyed within forty years, and it became a desert. God had abandoned the temple and the Messiah did likewise and it was destroyed with the city.

The Messiah, Jesus Christ, said, "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." (the thirtieth verse) Jesus here had reference to His crucifixion and departure from the earth soon thereafter, never to return in person until the destruction of the world when He will return to receive His own into everlasting life. This scripture is composed of the part-

ing words of Jesus to a disobedient and gainsaying people. They were spoken to the Jews who were once the favored people of God. They departed from the Holy commandments of God which were written in the law of Moses and followed the tradition of the Elders. They worshiped the creature and not the Creator. The temple at Jerusalem was the stronghold of the Jews. They made laws to prohibit the few believers among them from worshipping God according to the dictates of their consciences. They rejected the Messiah. They made threats and cast out of their Synagogues, any who said that Jesus Christ was the Son of God. Many were afraid to confess openly for fear of the Jews who denied Christ as the Messiah. This was true of the parents of the son who was born blind and whose eyes Jesus opened. When the parents of this blind man were questioned by the rulers of the Jews as to whether this man was born blind and by what means he could see, they frankly admitted this was their son and that he was born blind, but by what means his eyes were opened, they knew not. They said, "He is of age, ask him, he shall speak for himself." Jno. 9:21. "His parents feared the Jews, for the Jews already had asserted that if any man did confess that He was Christ, he should be put out of the Synagogue." Jno. 9:22. Joseph of Arimathea was a disciple of Jesus, but secretly, "For fear of the Jews." See Jno. 19:38.

It was not the common people to whom the words of Jesus were directed, but their governors, rulers—the Scribes and Pharisees of

whom Jesus said, "Behold, your house is left unto you desolate." Matt. 23:38. Their temple was torn down by the Roman Army. They were taken captive. They became a dispersed or scattered nation, which is essentially true even to this day. (However, it is now known that since the second World War, provision was made for them to become a reestablished nation in or near the area of Palestine, which appears to the writer to be a fulfilling of the scriptures. Read the 37th. chapter of Ezekiel and especially note verses 21 through 28.) God made a way of escape for the remnant (the few believers) among them. Jesus was born of the lineage of Judah. It is recorded, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh (Jesus) comes and unto Him shall the gathering of the people be." Gen. 49:10. They were His favored people. When Jesus was born of the lineage of the Jews, which was according to prophecy, they rejected Him. It is recorded, "He came to His own and His own received Him not." (A remnant did receive Him.) "But as many as did receive Him, to them gave He power to become the sons of God, even to them that believed on His name; which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God." Jno. 1:11-13.

The gospel was first preached to the Jews. They rejected the teaching of Jesus as well as His Apostles. It was for this reason that Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put

it far from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46. This was near the beginning of the conversion of the Gentiles and the cutting off of the Jews.

The cruel treatment by the governors, rulers, Scribes and Pharisees which they inflicted upon the Messiah, brought His final judgment upon the Jews until a future, appointed time. "For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." These words are not meant to imply that they would not see Him in person anymore, for they did see Him many times before they put Him to death in the flesh, for they crucified Him. That was the last time they saw Him. However, a few of His most endeared disciples did see Him after His resurrection, but not the unbelieving Jews, nor will they (who were once His favored people) see Him anymore till they shall say, "Blessed is He that cometh in the name of the Lord." This is the appointed time of God. At the appointed time of God, they will again receive the love and favor of God as a people. This will be the appointed time of God, this will be when the fullness of the Gentiles "Be come in." See Rom. 11:25.

Paul said: "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Rom. 11:25. By Israel here, is meant the Jews, the descendants of Jacob, whose name was changed to Israel, after he was touched in the hollow of the thigh by the angel of the Lord, and became a cripple:

Blindness had now befallen the

Jews, who were once the favored people of God. They were favored with divine revelation of God, His will and worship. None were so blind as their rulers, priests, Scribes and Pharisees. They had the law and the prophets. They could not see Christ, who before was concealed in the law and revealed in the gospel.

This was not a natural blindness, and they had no knowledge of the law. They sought the righteousness of God by the deeds of the law, but knew nothing of the righteousness of God by faith. Peter adds to this by saying, "For it had been better for them not to have known the way of righteousness (the righteousness contained in the law which is by works) than after they had known it, to turn from the Holy Commandments delivered unto them." II Peter 2:21. They had departed from the law of Moses and followed the traditions of the elders. The words of the Apostle Paul, "That blindness in part is happened to Israel" does not signify that each person was partly blind and could only see in part.

The unbelieving Jews were in total darkness, spiritually speaking. The few believing Jews could see spiritually. Hence, the Apostle said, "Blindness in part is happened to Israel until the fullness of the Gentiles be come in." They were not blind naturally speaking.

The Apostle reveals a great mystery by illustrating the breaking off and grafting in. Grafting is a very common practice with those who propagate trees. The Jews were the natural branches. They had the favor of God as a

nation. The oracles of God were committed to them. They had the law and the prophets. At this time the Gentiles were without Christ. "Being aliens and strangers from the commonwealth of Israel and strangers from the Covenants of Promise, having no hope and without God, in the world." Eph. 2:12. It was in the purpose of God that some of the natural branches (the Jews) should be broken off. They were broken off because of unbelief and the Gentiles or the spiritual seed among them, were grafted in. The Jews are a dispersed or scattered nation, and have been since the destruction of their temple, which occurred shortly after the crucifixion of Christ. Even though they are a dispersed nation, having no king nor government, yet God has a spiritual seed among them who will be grafted into their Good Olive Tree (Jesus Christ) when the fulness of the Gentiles "be come in."

The Apostle clarifies his statement which he had previously spoken to the Gentiles according to Rom. 11:24, by saying, "For if thou (the Gentiles) wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: (Jesus Christ) how much more shall these, which be the natural branches, be grafted into their own Olive Tree. (Jesus Christ)?" (Note it was not contrary to nature to graft a branch taken from a good olive tree, into a wild olive tree, but it was contrary to nature to graft a wild olive branch into a good tree. So God did that which was contrary to nature.) "For I would not Brethren, (Paul is still

speaking to the Gentiles) that ye should be ignorant to this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. (Their blindness accompanies their unbelief.) So all Israel shall be saved; as it is written. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is My covenant unto them, when I shall take away their sins." Rom. 11:25-27. This statement by the Apostle is confirmed by the law and the prophets. David said, "Oh, that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad." Psa. 14:7. The Prophet said, The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Isa. 59:20.

When the Lord shall bring again the captivity of the spiritual seed of Christ among the Jews, it will be a glorious day for those who will be grafted into their own olive tree. This will be the fulness of the spiritual seed among the Gentiles who are brought in. God, at His appointed time, will call them by His grace and reveal His Son in them. This will be the fulfilling of the words of Jesus which He spake to them. "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Matt. 23:39. As a nation, the Jews deny Christ, but if it pleases the Lord to reveal Himself to them, and bring them to repentance, they then can say in sincerity and in truth,

"Blessed is He that cometh in the name of the Lord.

T. F. Adams

GOD LEADS

(Continued From Last Issue)

Elder Denny was diseased March 17, 1951. Soon after his death Mr. Gold requested that I accept the editorship of Zion's Landmark. This was a responsibility for which I was poorly prepared and less qualified, but I accepted with little knowledge of the great responsibility with which I was confronted. There is little doubt that I have made many blunders and mistakes, but the brethren, sisters and friends have been tolerant and sympathetic.

My wife has been a great help to me in meeting the arduous tasks. I remember the words of Elder P. G. Lester, who said, "I have never written nor sent an editorial for publication until it was first proof read and approved by my wife." I can truthfully say the same, for the same is applicable in my case.

We have keenly felt the words of the Prophet who 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. It has been our earnest and I hope, sacred desire, to publish a paper that is God-honoring, soul-satisfying to the spiritually hungry and worthy of the name—Zion's Landmark. This we have edited the last sixteen years.

Elder J. M. Mewborn, my Associate Editor, has only occasionally contributed an article for publication, but he lives a very full

life. He serves three churches monthly, spends as much time as he well can to the comfort of his Dear father and mother on weekends and he operates an Insurance Agency for the benefit and convenience of the community in which he resides. He is well respected and has the confidence of the people in the area in which he lives. When life is less demanding and home and family needs less exacting, we believe Brother Mewborn will be able to meet the demand of the readers. Behind the scene, he has been most beneficial in selecting many excellent articles from the pens of writers, now deceased, to be published for the comfort of the readers. He has also assisted us in proof reading some correspondence for the benefit of our subscribers.

Mrs. Swindell has befriended us greatly, for she has made a sacrifice to continue printing or publishing the Landmark at a price below the actual cost for sometime. She has stated to us several times, that the sentimental value is always considered in the publication of the Landmark due to her family's association with the paper since 1871, when her Grandfather, Elder P. D. Gold, purchased the paper. She has said they will print the Landmark as long as we desire. All this is acknowledged and deeply appreciated. Mr. Frank W. Denny, nephew of Elder O. J. Denny, a former Editor, shares the sentiment of Mrs. Swindell and has been, and still is a faithful friend to the Landmark and the lovers of it. He efficiently supervises the make-up, printing and mailing of

Zion's Landmark. This he does twice each month.

We take this opportunity to express our sincere thanks to all of our subscribers for their interest, their efforts to obtain new subscribers and their loyal support of Zion's Landmark and to them and our friends we thank for the contribution to further the cause of caring for the indigent as well as helping to pay the expenses which have of necessity been substantially increased due to the increase in costs of materials, postage, labor, etc.

Zion's Landmark does not have any endowment fund nor paid advertisements. We are entirely dependent upon subscriptions and gifts for the support of the paper. May we again say, Thank Everyone of YOU.

T. F. Adams

OBITUARY

It has pleased our heavenly Father to remove from us, our dear sister in Christ, Noma Prescott Rhue, the daughter of Josiah and Mary Prescott. She was born March 7, 1878 and was called to her eternal home, August 19, 1967, her stay on earth being eighty-nine years and five months. In the year 1897 she was married to Thomas D. Rhue, who preceded her in death August 9, 1955. They spent their entire married lives in Stella, N. C. Soon after marriage she was received into the fellowship of Hadnot Creek Church where her husband, mother and father were members. She was baptized by the late Elder E. C. Smith, having received a sweet hope in Christ at an early age. She was blessed to remain a faithful member for seventy years.

The church has lost a faithful member, the children a precious and devoted mother and her neighbors a kind friend. Her brethren were always extended a warm welcome in her home. It seemed that it was her whole life and joy to be associated with old Baptist. She dearly loved to sing the songs of Zion and hear the glorious gospel preached.

We cannot wish her back into this world to suffer, nor can we question the will of God. Job said, "Man that is born of a woman is of few days and full of trouble. He

cometh forth as a flower and is cut down: He fleeth also as a shadow, and continueth not." Job. 14:1,2. The blessed thought is: He transplants each one that He died for to that eternal city of love and peace, never again to endure the troubles and sorrows of this life, for they will be with Him and be satisfied. May the church, her dear children and her many friends be reconciled to the Lord's will, and each one be upheld by the same power that sustained her to the end.

Sister Rhue was given strength and patience to endure her many afflictions without complaining or murmuring. Nothing did her more good than to have her brethren gather around her bedside, sing, pray and preach for her. Even when she had lost interest in all material things, she asked for and tried to help sing the old hymns she loved so dearly. A day or two before she departed this life, she asked for, and in a whisper, tried to help sing:

"The day is past and gone,
The evening shades appear,
May we all remember well,
The night of death is near."

When the end came, she gently and easily passed from this world of troubles and sorrows, we believe, to her eternal home, that city whose builder and maker is God, to ever be with Jesus.

In the midst of her brethren, a host of relatives and many dear friends, her funeral was conducted at Hadnot Creech Church by the Elders D. B. Stokes, J. T. Prescott and N. L. Simmons, her body was laid to rest in the church cemetery. She leaves to mourn her passing five sons and three daughters: Jesse R. Rhue, Elder Zennie L. Rhue, Elder Jabez J. Rhue, Walter Redford Rhue, Roy, T. Rhue, Mrs. C. C. Norris, Mrs. John A. Weeks, and Mrs. W. P. Vinson; twenty-two grandchildren, twenty-one great-grandchildren and one great-great-grandchild; also one sister, Mrs. Lena B. Key.

By order of the church, a copy of this notice is to be entered on the church record, and a copy sent to the children.

Elder J. T. Prescott, Moderator
Sister Vilma G. Rhue, Church Clerk

UNION NOTICE

The Angier Union is appointed to be held with Hannah's Creek Church in Johnston County, N. C., Saturday and fifth Sunday in December, 1967. Service will begin, the Lord willing, at eleven o'clock A.M. on Saturday.

The church is located on Hwy. 301 between Four Oaks and Benson, N. C. All lovers of the truth are cordially invited to meet with us and we especially urge as many of the ministers of our faith and order to come, as having a leading of mind to do so.

If you desire extra copies of the Anniversary Edition of Zion's Landmark you can obtain some from Elder T. F. Adams, Williw Springs, North Carolina.

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REQUEST

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

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

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

EDITOR

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

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DECEMBER 15, 1967

NO. 3

ISAIAH
CHAPTER THREE

For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem, and from Judah, the stay and the staff, the whole stay of bread, and the whole stay of water.

The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient.

The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.

And I will give children to be their princes, and babes shall rule over them.

And the people shall be oppressed, every one by another, and every one by his neighbor: the child shall behave himself proudly against the ancient, and the base against the honourable.

When a man shall take hold of his brother, of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand:

In that day shall he swear, saying, I will not be an healer; for my house is neither bread nor clothing: make me not a ruler of the people.

For Jerusalem is ruined, and Judah is fallen; because their tongue and their doing are against the Lord, to provoke the eyes of his glory.

The shew of their countenance doth witness against them, and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.

Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.

Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given 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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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

JONAH

“Jonah was in the belly of the fish three days and three nights.” Jonah 1:17. “For 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. To me Jonah appears to be a type or figure of Christ under the law. The three days and three nights reminds me that Christ atoned for the sins of His chosen people in the three dispensations of time.

The king saw one ::like unto the Son of God” in the furnace with three of His chosen children. But they were just as safe as God on His throne, because He was with them in Spirit. Daniel being cast into the den of lions, reminds me that the scriptures say the lamb and the lion shall lie down together. The lamb of God is able to calm the lions. When the great tempest arose on the sea, He was also able to calm the wind and the raging sea, the stormy seas, the fiery furnace. The den of lions has not ceased to be, figuratively speaking, for in substance, the children of God are still facing similar circumstances. “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.”

Back to Jonah 3rd chapter. The word of the Lord came to Jonah, saying: ::Arise, go to Nineveh, the great city, and cry against it; for their wickedness is come up before me.” But Jonah rose up to flee to Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord. But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried everyman unto his god, and cast forth the wares that were in the ship, into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him and said, “What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.” So they agreed to cast lots, ::That we may know for whose cause this evil is upon us.” They asked Jonah, “What is thine occupation? and whence comest thou? what is thy country? and of what people art thou? And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry

land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them." "Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought and was tempestuous." Jonah told them, "Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know for my sake this tempest is upon you." but the men rowed hard to bring it to land; but they could not because the storm was so great. They prayed to the Lord and said: "We beseech Thee, O Lord, we beseech Thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased Thee." So they took up and cast him forth into the sea, and the sea ceased from her raging. "Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows."

"The Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." Jonah 1:17. Jonah prayed unto the Lord his God, out of the fish's belly and said, I cried by reason of mine afflictions unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of Thy sight;

yet I will look again toward thy holy temple. When my soul fainted within me I remembered the Lord: and my prayer came in unto Thee, into thine Holy Temple. — But I will sacrifice unto Thee with the voice of thanksgiving; I will pray that that I have vowed, Salvation is of the Lord. And the Lord spake unto the fish, and it vomited out Jonah upon dry land." When Jonah confessed that salvation is of the Lord, He (the Lord) then spoke to the fish and Jonah was delivered from the fish's belly upon dry land. He now again commanded Jonah to "Arise, go to Nineveh, that great city, and preach unto it the preaching that I bid thee." Jonah was now prepared to go to Nineveh and he had something to preach, and he was living evidence of the testimony he was prepared to deliver to the Ninevites.

"So Jonah arose and went unto Nineveh according to the word of the Lord. Now Nineveh was an exceeding great city of three days journey." What did Jonah preach? He cried and said, "Yet forty days, and Nineveh shall be overthrown." So the people of Nineveh believed God and proclaimed a fast. They put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered himself with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, "Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water:

but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the evidence that is in their hands."

"And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that He would do unto them; and He did it not."

I look at Nineveh as the church under the law. Now I do not believe in a God that changes His mind. "I am the Lord and change not; therefore ye sons of Jacob are not consumed, and in James' writings we read: "Known unto God are all His works from the beginning of the world." Acts 15:18. God permitted Nineveh to fall into the hands of Satan. Satan was the one that did the evil to Nineveh instead of God, however, it was according to God's will and in it He had a purpose, but God had compassion and pity for Nineveh.

God's Spirit was not manifested in Joseph's brethren when they sold him to the Ishmaelites, yet He had a great purpose in this act. This evil deed was motivated by an evil spirit—jealousy by his brothers in the flesh—but it was in the purpose of God for Joseph to go down to Egypt to fill a mission God had already appointed unto him. It all worked out for good not only to Joseph, but to his people, even to the brethren who sold him to the Ishmaelites. Joseph's mission was to preserve life. He was a true type of Christ. (Joseph was sold for twenty pieces of silver and Christ was sold for thirty pieces of silver).

To me Nineveh was a type of the

elect under the law and Jonah began to enter into the city, a day's journey, which reminds me of the dispensations and Nineveh reminds me of all the elect that was embraced in the covenant of grace before the world began.

The king heard the message delivered by Jonah and sent by God, warning him and the people that, "Yet forty days and Nineveh shall be overthrown." So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed, and published it throughout Nineveh by the decree of the king and his nobles, saying, "Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?" And God saw their works, and they turned from their evil way; and God repented of the evil, that He had said that he would do unto them; and He did it not."

"But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, 'I pray Thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before

unto Tarshish: for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil? Therefore now, O Lord, take, I beseech Thee, take my life from me; for it is better for me to die than to live.'

Then said the Lord, "Doest thou well to be angry?" So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what become of the city, and 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 exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished himself to die, and said, 'it is better for me to die than to live.' And God said to Jonah, 'Doest thou well to be angry for the gourd?' And he said, 'I do well to be angry, even unto death.' Then said the Lord, 'Thou has had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in the night: and should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?'"

In I Thes: 2:13, Paul said: "And you, being dead in your sins and

the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." God moved Nineveh by putting the fear of their destruction in their hearts. He had prepared them to repent in hearing the declarations of Jonah. John came to "Make ready a people prepared of the Lord. Had God not have put the fear of the Lord in their hearts, the preaching of Jonah to the Ninevites would have been of no effect. They did not "Know their right hand from their left hand." In other words they did not know right from wrong. None of us do until we are taught of the Lord. They did not realize they were vile sinners doomed to torment until they were brought to the knowledge of it by God. The same God that stopped Saul on the road to Damascus, (Acts 9th Chapter) turned the people of Nineveh from their evil deeds and gave them repentance. God put the same fear in the hearts of the Ninevites that he put in the heart of Jonah.

Some believe that God-called preachers go through life on flowery beds of ease and without fear, but after Jonah was cast overboard, he cried by reason of his afflictions unto the Lord. "And He heard me; out of the belly of hell, cried I and Thou heardest my voice."

Regardless of how great our evi-

dences are that we are children of God, we are visited with very serious doubts and fears at times. Ministers as well as the little children. There is no escape from sorrow, regardless of how great and how gracious our experiences and deliverances are at times. here would be no comfort in the preaching of a minister if he could not witness with his hearers and to be a witness, he must have the experience essentially that his hearers have had and he must have had a like experience to the writers of the many scriptures that so beautifully portray the experiences of the poor sinners to whom he preaches. These preachers are called and taught (the experience) before they can conform to the scripture,: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, (the church, the spiritual church) 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 sin." Isa. 40:1.

Now one who is comforted by a preacher must have an ear to hear. As it is written: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! Rom. 10:

13-15.

And Jeremiah 10:23 says: O Lord, I know that the way of man is not in himself: it is not in man to direct his steps."

(Elder) C. R. Rakes

IMPRESSED TO WRITE

Dear Brother Adams:

I have been forcibly impressed to write some of my views on predestination for sometime and I cannot get rid of it by putting it off, so I will try to express what I see on this subject to relieve my mind. I may differ with some of my brethren, if so, I would appreciate having their opinions on this subject. If you wish to publish this, I will appreciate your ideas on any part of it, Brother Adams.

The Lord is all-wise and He not only saw the end from the beginning, but the Prophet Isaiah said: "Remember the former things of old: for I am God, and there is none else; I am God and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure . . ." Isa. 46:9, 10. He had the power to change the mind of a wicked ruler, just as He has the power to do all things.

"The Lord God took the man (Adam) and put him into the garden of Eden to dress it and keep it. And the Lord God commanded the man, saying, 'Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that

thou eatest thereof thou shalt surely die. And the Lord said, It is not good that the man should be alone; I will make him an help mate for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them to Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. Adam gave names to all cattle, and to the fowls of the air, and to every beast of the field; but for Adam there was not found a help mate for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord had taken from the man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

God knew that Adam and Eve would transgress the law before he placed them there, for He knows all things and has declared the end from the beginning; and having known their transgressions even from the beginning He predestinated the punishment too. All of our acts are predetermined and are according to the foreknowledge of God, yet He was grieved with the disobedience of the children of Israel who were in the wilderness forty years. Psalms 95:10, 11. Being an all wise God who declared

the end from the beginning, He knew exactly what they would do before He brought them out of Egypt. He did not make them sin but when God withdraws His restraining power from poor weak man, God knows they will sin, He knows they will commit evil and wicked acts, for they are weak and not able to keep themselves. This is true of mankind.

Paul said: 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."

Paul said: "For whom He did Rom. 8:29. He also said: Whom He did predestinate them He called, justified, and glorified. What God predestinates, He will do, He will bring it to pass according to His will.

The prophet Isaiah said: "Thus saith the Lord, thy Redeemer, and 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 myself; That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knoweldge foolish;— That saith to the deep, Be dry, and I will dry up the rivers:— even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

Joseph's brethren were made to remember the anguish of his soul when he sold him to the Ishmaelites and they acknowledged their sins to each other, and said, "We are verily guilty concerning our brothers, therefore is this distress

come upon us." This was God's way of causing them to see and feel their guilt before Him.

Yours in hope,
Eli Hopkins

GOSPEL AND GRACE

Dear Ones In The Lord:

There is a time for everything and seemingly, I feel I must come out to you dear and precious ones of the truth. For so long I have been scattered and encumbered in many duties and surely we can but go just so far when of a sudden we find ourselves turned about.

Christ, to me, is all glorious, for sheep stray as far as they can and without the strong arm of salvation it causes us to wonder just where we would land. But while trying to direct his way away from Nineveh, Jonah found there was above all others who undertook for him.

As this is a beautiful, sunny and cool day here in Jersey, and often I would feel to take advantage of such a fine day for my more laborious chores, but glory be to God in his mercy who is ever reigning and executing His will in heaven and earth and among the inhabitants of the earth.

On arising this morning, my thoughts seemed to be upon two words—Gospel and Grace. Then as I am given, I have weighed in the balance for light and truth of which I hope to have made it understandable. At least I felt I must write that which is given. Sometimes I long for someone to express my thoughts to, on scriptures that are so sweet to me, but I know it is only in God's power and

in His appointed hour if I am given to do so.

Dear Sister and Brother in Christ, it just seems so long since I have been with you, but to recall our last meeting at Sister Robinson's gives me much joy, for Sister Adams your experiences and love made a sweet impression upon my soul even to make me realize how strong God's love is in His chosen people can be.

Many make errors as well as I, yet I can only feel they are branded with the same circumcision that must give them to feel as I do from time to time.

Dear Sister Vaguhn has been gone three years now in October, though a couple of times, I have heard from her children. I just felt for her in her last days and know how crucified she really had been. Though I do miss her so much, yet I know she shall not be pierced anymore for I believe she is at rest, but here I am waiting and watching and hoping for the day of retirement from this old time world. All around me I am told it is a wonderful place with all conveniences and luxuries, but I can not always agree with what they are given to see.

Elated I was to be able to be at Southampton meeting the twenty-fifth of June and given great joy in the spiritual gift of our dear Brother and pastor, Elder Mewborn. I am also pleased that they have such a nice little flock in their home. Lest I get down your way, I feel I will not be given to see Mrs. Mewborn now, for surely babies keep us very much confined. It is very gratifying to think

of how they were blessed to have a son, which if God wills, could be the messenger of a third generation.

I surely hope that you and yours are all in good health and can go on giving forth a great family in Christ, the comforting manna delivered to the saints. So we are aware that the broken bread and fishes were blessed and set forth to the saints to deliver. Yet without His mighty power over and above all, even the saints come to confusion. This too, is in the will and purpose to the breaking down of strongholds.

So far we go on not realizing just how puny and helpless we really are, until by God's mercy and His grace the scales are removed from our eyes.

Just a few lines to say, I have worked very hard this season in painting my little house and some sheds for sheltering necessary items, and in keeping lawn shorn and some gardening, I am quite occupied. I was feeling tops until the past week, I have had nose bleeding, but I saw my physician who gave me some medication to overcome blood pressure, which rises occasionally through emotional twists.

I do feel it is hard when those that loved, love no more yet I desire to fully rest in Christ and let the world go by. Who, in earth and who in the flesh, has access to the helm? So our lot is meted out to the fulfillment of God's will and purpose and who can stay His hand? Lord, what doest Thou?

It is quite cool here, right now at 2:40 P. M. and over-cast as it

is in the making for rain, but most likely it will be wind instead of rain. We had a nice shower last evening. We are not suffering at all this season, yet in New York State at Utica, my son says the lawns are dusty with drought.

I was elated to see Sister Martha Addis and how she had recovered to even be able to attend the meeting. She is precious to me. I had a nice letter from sister Grace Jefferson recently.

And now with love as ever I must come to a close, hoping for the best to you all.

Yours in sweet fellowship,
Sister Marion H. Mulholland
Box 424, R. F. D. 1,
Lambertville, N. J. 08530

EXPERIENCED

Dear Elder Adams:

I will try to accomplish something that I have been trying to do for thirty years, that is, tell my experience. If I know anything at all about anything pertaining to the Lord and His mercies, I feel that He has had mercy on me all the days of my life. When I was just a small child, I feared the end of time so much! and I dreamed of the world being on fire and it would always go on over me and not burn me at all. After I was married and when my second child was born or before she was born, I saw the Lamb's Book of Life, and it was open and a hand was shaking under it and the writing was in gold. In twelve months after my marriage my first little boy was born and I was in so much trouble. I tried to pray all the time. There were so many thunder clouds that

summer that I thought surely I was going to be struck by lightning and killed and I was sure I would go to hell. I believe I went to the bottomless pit, too, but I was lifted out by the power of God and I went to Pleasant Grove Church and wanted so badly to offer for membership and be baptized, but it seemed I could not and I still have not done so, yet I still have a great desire to do so, but it has not pleased the Lord to thus deliver me so far.

Elder Stanfield preached the first sermon I was ever enabled to hear with a hearing ear. He preached from the Book of Isaiah, and one night I dreamed that I saw the prettiest woman and little children all around her feet and she was taking down names in the big book which I believe was the lamb's book of life. She wrote my husband's name first and then she wrote mine. I did not worry over dying any more after I witnessed that occurrence, and I have not worried any since. When I was thirty-five years old, I had what was supposed to be a serious operation in the Reidsville Hospital. The doctor told my sister-in-law that I was the first person he had ever operated on for that trouble who made such satisfactory improvement. She told him that I was not afraid to have it. But I was made afraid the night before I was scheduled to be operated on the next day and God spoke to me and His voice rang from one end of the hall to the other. He said, "Fear not, I am with you always." Then I went to sleep and did not dread the operation the least bit

any more.

We go to Wolf Island Church now, when we go to church. I have been going there since I was a very small child and I love to go there so much! but right now our baby son has gone into the military service and we will go to see him or he will be home about every weekend until he finishes his basic training. Please pray for him and not only for him, but for all the boys. We are all hoping and praying for peace if it is God's will. I am not a bit uneasy about our son, for he told the preacher before he left that God saved his soul in his room on his bed before he left for service.

I would like for you to continue to send the Landmark to me and I will send you a check soon. It is so much comfort to us and I would like the prayers of all. If I had not had this experience, I do not think I could live here on this earth. I am such a sinner, I feel like, but I do hope by the grace and mercy of God, I am His.

Mrs. Rena Cobb Smith
Reidsville, N. C.

May it be the Lord's will to enable our Sister to go home to her friends—the church — and receive the deliverance that comes to those who are enabled to do as He commanded the man who was delivered from the unclean spirit: Jesus said, "Go home to thy friends, and tell them how great things the Lord hath done for thee." Again He said, "Ye are my friends, if ye do whatsoever I command you." When one of His children with whom He has dealt and delivered from sin and who is heavily im-

pressed to offer to the church, goes home to his or her friends—the church—there is a great deliverance in store for such as they.—
Editor.

AN ABIDING HOPE

Dear Brother and Sister Adams:

I hope you are both well. I noticed my subscription to Zion's Landmark is a little past due, and I am sorry, for I love to read it through as soon as I get it. I am herewith enclosing three dollars for my renewal.

May I say, (though I do not feel worthy) a sister in Christ, I hope? Though it seems a whisper says, just a hope, you say? Yes, just a hope most of my time, but for it I would not exchange for this whole world, yet in darkness I travel much of my time. No money and no human can give that light I seem to beg for and peace, that sweet peace of mind. It all has to come from above.

If down and begging, remember me and mine.

A sister in hope,

Mrs. J. S. Moffett

Shreveport, La.

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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

MAYODAN PRIMITIVE CHURCH of the Lower Mayo Association is making an effort to install a new floor and purchase new pews. This church is a relatively weak church financially speaking and therefore has found it necessary to appeal to her

brethren and sisters—her kindred in Christ, for assistance in making the necessary repairs and improvements.

Therefore, to any reader who feels inclined to assist us by donating to this cause, it will be humbly and gratefully received and highly appreciated by the church and all concerned.

All checks should be made to the Mayodan Primitive Baptist Church. Contributions should be sent to:

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115 Second Avenue
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NOTICE

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REQUEST

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

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

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

EDITOR

Zion's Landmark

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

Editor

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VIEWSON MATTHEWS 12-31

Dear Brother Adams,

I would appreciate your views on the blasphemy against the Holy Ghost, with reference to what Jesus said, But the blasphemy against the Holy Ghost shall not be forgiven unto men. I have heard some say that it is the child of God that commits this sin. I would appreciate your views on this subject.

Yours in hope,
C. S. Gates, Cana, Va.

In a previous Editorial I submitted an Editorial on this subject. It may be that our brother was not a subscriber to Zion's Landmark at that time, as well as many others. For the consideration of our brother as well as others who may read, I will submit what I have written before with no thought of having superior knowledge to that of our brethren, who may have a clearer understanding than I, on this portion of God's sacred word. The words of

Jesus with reference to blasphemy against the Holy Ghost will be found in Matt. 12-31. Also Mark 3-28, also Luke 12-10.

To get a clearer understanding of the subject before us, we will begin with the 22 verse, "Then was brought unto him one that was possessed with a devil, blind, and dumb. And he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, "Is not this the son of David?" But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Be-el-zebul the prince of devils. And Jesus knew their thoughts, and said unto them, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Be-el-zebul cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a stony man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12-22 to 30.

The uppermost thought in the mind of our brother appears to be in verse 31 and 32. Jesus continued speaking unto them by saying, "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but

the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12-31, 32.

The question has many times been asked, "What is blasphemy against the Holy Ghost?" I believe the Scriptures teach that it is to deny the work of the Holy Spirit of God. Jesus, by the Spirit and power of God, healed a man that had a withered hand. He opened the eyes of the blind, unstopped the deaf ears of the deaf, loosed the tongue of the dumb, and cleansed the leper (a natural affliction which was beyond the aid of the best and most skilled physicians). He also healed a man possessed with a devil. It is recorded in Matthew 12:22: "Then was brought into Him one possessed with a devil, blind and dumb; and He healed him, insomuch that the blind and dumb both saw and spake. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Be-el-zebul, the prince of the devils. Matt. 12:24.

It was the Pharisees who denied the work of the Holy Spirit in healing those who were possessed with devils, blind, deaf, and dumb that Jesus had reference to when He said, "But the blasphemy against the Holy Ghost shall not be forgiven unto men." This was not a sin which was committed in ignorance and unbelief. It was a will-

ful sin. It was a sin against the light of their conscience. The Pharisees knew better when they said, "This fellow doth not cast out devils, but by Be-el-zebul, the prince of devils." They knew that there was no truth in what they said, They knew that the devil did not have the power to cast out devils, nor open the eyes of the blind, unstop the deaf ears nor cause the dumb to speak, nor restore a withered hand.

If it is admitted that these Pharisees knew that the miracles which Jesus performed in healing natural diseases was done by a supreme power or by the Holy Ghost, why then did they say that Jesus performed these miracles by Beelzebub, the prince of the devils? It was because of the hatred they had for him. They considered Him low and cheap, just a carpenter's son, really beneath their consideration, and for Him to open the eyes of the blind, and the ears of the deaf, and healing the sick was too much for them to accept from one so base and insignificant which they deemed Him to be, for He kept company with the poor and needy, and He was poor Himself so far as the riches of the world were concerned. They realized the miracles he was performing among the people would gain for Him the confidence of the people, and cause them to recognize the fact that He was a great man and endowed with great and marvelous power. This they resented, for they wanted the esteem and admiration of the people themselves for their own achievements. So they came to hate Jesus more

and more, and to hate his followers — apostles and prophets. The people were amazed at the miracle which Jesus performed. It is recorded: "And all the people were amazed, and said, "Is this not the son of David?" Matt. 12:23. The common people received Him gladly. It is said, "Now when He was at Jerusalem at the Passover, in the feast day, many believed in His name when they saw the miracles which he did." Jno. 2:23.

To see the people leaving them and becoming followers of Jesus was highly displeasing to the Pharisees. They knew that their craft was becoming endangered. They lived and increased their wealth at the expense of the common people. There was a silversmith named Demetrius who made silver shrines for Diana and brought no small gain to the craftsmen. He called other workmen of like occupation, and said, "Sirs, ye know by this craft we have our wealth. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded much people, saying that they be no Gods, which are made with hands: So that not only this, our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. They that heard these sayings, they were full of wrath, and cried out, saying great is Diana of the Ephesians." The people became so angered that Paul quietly left for another country—Greece.

They also devoured widow's houses and for a pretense made long prayers to be heard of men. Matt. 23:14. (this was not a prayer that was by faith, but as the Scripture says, "To be heard of men.") They used expressions calculated to attract attention. Their determination was to prove themselves the equivalent of God in the eyes of men. Their desire was to be called Rabbi, which means great, master. They chose the chief seats in the synagogues and the uppermost rooms at the feast. They even went as far as to say that if any acknowledged that Jesus opened the eyes of the man that was born blind, they would cast him out of the synagogues. Read the ninth chapter of John.

Well did Jesus say, "Woe unto you scribes and Pharisees, hypocrites, ye shall receive the greater damnation." These Pharisees sinned willfully when they said the miracles which Jesus did were done through Beelzebub, the prince of the devils. Their blasphemous words were not said through ignorance and unbelief. The miracles which Jesus did in healing natural diseases, were open and could be seen by those in nature, as well as those of the Spirit.

Paul was once a blasphemer, a persecutor and a Pharisee of the strictest sect, but he was not like those Pharisees who denied the power of the Holy Spirit by which Jesus performed miracles. The motive which prompted those Pharisees to blaspheme was to dishonor Jesus that they might destroy His prestige and influence, in order to promote their own in-

terest, satisfy their greed for gain and hold the recognition of the people Paul obtained through ignorance and unbelief. When Paul persecuted the saints by taking men and women and thrusting them into prison, it was not for wordly greed and gain. He thought he was performing a service which was to the honor and praise of God. He did what he did because of former teachings and God had not seen fit to open his eyes to the truth. He said, "I obtained mercy, because I did it ignorantly in unbelief." He said he profitted in the Jews' religion above many of his equals in his own nation, "Being more exceedingly zealous of the traditions of my fathers." Gal. 1:14. The difference between these Pharisees can be easily seen. The former did what they did in an effort to destroy the Son of Man and to promote their own interest, for they wanted to be called Rabbi, meaning God. But Paul did what he did through ignorance and unbelief, therefore he received mercy.

Elder H. H. Lefferts (now deceased) said this, quote: "We know that this subject has been a matter of great concern to many of the Lord's dear children, because most of them have at some time in their souls' travels feared themselves to be guilty of the unpardonable sin. That great adversary of the soul's peace, the devil loves to tease and torment the children of God, and his accusations against the brethren are never so poignant as when he can take the very Scriptures of truth and hurl them at the saints. Never is Satan so

plausible as when he comes garbed as an angel of light quoting passages from the sacred book. But while he quotes Scripture at times, he always quotes it peace-meal, never having any regard for the context; and while he often quotes if glibly, he never construes 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 harassed believer. Now, we feel to say emphatically that where one has a fear lest they have committed the unpardonable sin, the presence of that very fear is itself an evidence that the unpardonable sin has not been committed. Those who are guilty of this unpardonable sin never have any such feat about it. The presence of the fear proves there exists also a reverence for God. Where reverence is there can be no blasphemy. A spiritually awakened soul is alive to sin, the unawakened soul is dead in sin. When dead in sin there is no fear of sin, indeed no consciousness of sin at all. To be conscious of sin and to be in fear of it is evidence of spiritual life. We feel to say to our readers, especially to those who may have at times feared themselves guilty of the unpardonable sin, that if you were really committing this terrible sin you would 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 knowledge of life to depart from the snares of death. Jesus says in the Scripture quoted from Matthew that a word spoken against the Son of man shall be forgiven. This means that any offense which comes against Jesus shall be forgiven. All the sins which are chargeable to the second Person in the Trinity are forgiven, it does not at all matter what may be the character or kind of blasphemy or sin committed. If it be an offense against Jesus Christ, it shall be forgiven. Jesus Christ is the Mediator between God and God's elect, and is the elect's Surety for all the debts they owe to divine justice. Almighty God has laid on his Son all the sins of his elect children. There is not one single sin which the elect of God have 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 again charged to their account. On the other hand, the sins which come against the Holy Ghost are not forgiven. This is because there is no meditation provided in the will of God for these sins. These are the sins for which Jesus

Christ was not made responsible."

Unquote: The very fact that you have the fear of God in your heart is evidence that you have quickened by the Spirit of God and made alive to righteousness. Those who have been quickened by the Spirit of God hate sin. Sin dwells in your flesh, and you often feel that the life which you live is far below the standard of the life that a child of God should live. Your soul will often cry out, as Paul did, and say, "O wretched man that I am." You have the will to live a godly life, and do those things which you feel would be pleasing in his sight, but you are helpless to perform. What a comfort when the soul is distressed to find a witness like Paul who said, ". . . So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7-25.

T. F. Adams

BLACK RIVER UNION

The Black River Union is appointed to be held with Reedy Prong Church, Johnston Co., N. C., the Lord willing, on the fifth Saturday and Sunday in December, 1967. Reedy Prong Church is located about twelve miles East of Dunn, N. C., about one mile off #55 Hwy., on unpaved road.

Brethren, sisters and friends are invited, especially the ministering brethren.
Alonzo Barefoot, Union Clerk

UNION NOTICE

The next White Oak Union is appointed to be held with the church at South West, the Lord willing, the fifth Saturday and Sunday in December. The church is located on Highway #53 about five miles south of Jacksonville, N. C.

All lovers of the truth are cordially invited and a special invitation is given the ministers of our faith and order.

Elder H. A. Young,
Union Clerk

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ISAIAH

CHAPTER THREE

As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.

The Lord standeth up to plead, and standeth to judge the people.

The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.

What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go and making a tinkling with their feet:

Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion and the Lord will discover their secret parts.

In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls and their round tires like the moon.

The chains, and the bracelets, and the mufflers,

The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings.

The rings, and nose jewels.

The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins.

The glasses, and the fine linen, and the hoods, and the veils.

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 EARLY EXPERIENCE

By SILAS H. DURAND

Taken From "Fragments"

I will insert here a letter that I wrote to Elder Gilbert Beebe just after my baptism, which tells the spiritual exercises which brought me to the church.

Herrick, Pa.

June, 1864

To Elder Gilbert Beebe:

Dear Brother: In the sweet peace and joy that are mine now it seems as though I can hardly take the time to write. I am continually looking back to consider the wonderful way in which I have been led from darkness to light. It is a way which I cannot yet fully understand, but what I do see of the Lord's marvelous dealings with me would require volumes, if I could write them. In the last few days I have learned more, and more peace and happiness have been mine than in all my life before. I have dwelt in a place of broad rivers and streams. I have been kept in almost perfect peace, and have been made to drink of the river of God's pleasures. There seems to have been a kind of light thrown back from this present, which has shown me much in my past life as I never saw it before; and I must note down some of these memories while my mind is dwelling upon them.

I remember that in my child-

hood my mind was often engaged in thinking of the immensity of space, and of what was before time began. Once I particularly remember, after an absorbing effort to reach with my imagination the boundary of space and the beginning of duration, lasting I do not know how long, I started back with a gasp as for breath, from the awful verge which my thoughts had reached, with a clear sense of an infinity beyond the utmost reach and comprehension of my mind. I think that one baffled effort, and the awful sense of infinity I then had, has followed me to the present.

At the age of twelve years I had read the Bible through twice; but I could not think my reading of it was from a love of it as the Word of God, though much of it was very interesting to me. I think, with ambition, which seemed to me to be my principal motive, there was some feeling. Very early I began to study the distinguishing doctrines of grace, and especially the doctrine of election, not only in the Bible, but by reading whatever I could find on the subject. My principal object seemed to me to be able to argue with Arminians; and I never could comfort myself with the thought that I loved or understood the doctrine in any other way than intellectually, and because my parents believed it. Indeed I sometimes thought I was more an Arminian

at heart than those I would argue with, and that I had far less ground for hope than they. Although I knew the doctrine was true, I had many troublesome thoughts about it, and sometimes my mind would rise up against it in spite of myself.

In childhood I was very fearful. Thunder and lightning were a terror to me. I was afraid to be alone in the dark. This fear left me, I cannot tell when or how. There was a period when I had a great apprehension of dying. How long it lasted I cannot remember. I have never before looked at those exercises of mind as I do now. I recall one instance, out of many similar, when I feared to go to bed, lest I should surely die before morning. I think that I felt that the Lord was angry with me; what other particular reason I had for that fear I cannot recall. It was terrible, a feeling of great blankness in the future, an indefinable dread of something from which there was no help. I cannot now remember any time after the age of about ten years when I suffered so acutely from a fear of dying. But there was often that great blankness in the future, and an indescribable melancholy without a recognized cause, when I would feel like one of those dark November days, a dull laden cloud over all the sky, and a dreariness over all the earth. It was not the absence of any particular enjoyment that I could name, but the impossibility of anything I could enjoy or delight in. My mood was not always so dark. I have had much cheerfulness in my life,

and some hours of peace and joy, but my cheerfulness seems to have been circumscribed by this laden cloud. My social and intellectual enjoyments were often keen, but the ultimate was this gloom. Those joys were not satisfying; they did not reach far enough. When I was at home, happiness seemed waiting for me somewhere else, and when away, I wanted to get home again. And so I have wandered much, always busy, trying to do what I thought my duty, but finding no true rest or abiding joy. Thanks be to the Dear Savior, this cloud of gloom has gone, and I have rest in His Blessed Name. How and why is a wonder to me. This new joy, I contemplate with increasing delight. It is perfectly satisfying. There seems no end to it, and no possibility of satiety.

I now go back to my childhood. I cannot remember when I first saw myself a sinner, but it was very early. I had a inner consciousness that a more vain selfish, deceitful boy never lived. Even in particular instances, when I knew that I appeared to be better than others, I felt that I was worse. I never used profane language, nor did anyone at our home, and there was a solemnity about sacred things there which gave us all a kind of reverence for them. But I could not feel that I was any better on that account. The same words or actions which appeared good to others, in me appeared to spring from motives which made them bad. When my conscience prevented me from doing or saying any particular wrong to which I was tempted, I felt about

as guilty at seeing the capability of doing it in my heart as though I had done it. How I envied others who, I thought, never could think such wickedness, but who were honest enough to act whatever they thought, and whose worst actions were good in comparison with my thoughts. The oppression of this feeling of wickedness has at times been very great. The consciousness of the utter depravity of my nature has followed me all my life, but I think there was a peculiar and aching sense of guilt in my childhood which did not follow me, though when it left me I cannot tell. Heretofore I have regarded it as one of those things that pass away with childhood. I have always felt that I must get better in order to obtain the favor of God, no matter how much I was convinced that it was impossible for one to do so. I have made many resolutions to think and act according to the strictest rules of right, but have failed to keep them. My utter inability to change myself seems to have been forced upon me, item by item, slowly but surely. After the performance of an action in which it has seemed I might take most pride, and which others would approve, windows have been opened into the depths of my soul, and motives shown to me which have dissipated my pride in a moment. There have been times when my whole past life has risen up before me, and continuous train of evil, without one good thought or action to relieve the dreary monotony. I think that of late I have ceased to regard with any real complacency any-

thing I might do, however laudable it might appear. I have always thought much of the fleeting nature of earthly things, and have realized very clearly the certainty of death, and the vanity of all pleasures that belong only to earth.

These thoughts have, I know controlled my ambition and my desire for earthly fame, and have mitigated the bitterness of regret for the loss of earthly hopes. I have been conscious of a kind of satisfaction when suffering the keenest stings of humbled pride, as though it were well deserved and appropriate. It has seemed to me that earthly sorrow and misfortune were in order to prepare me to receive and enjoy true happiness.

I have thought much about heaven, but could never feel that I could be happy with the holy beings who must inhabit that world of glory unless I was greatly changed myself. I think I have most earnestly desired and longed for that change, whatever it might be, and have had some hope that it might be given to me, or that it might be mine at death. I have not thought much about hell, especially since my early youth, but the thought of banishment from the glory of His power has made me tremble. I cannot say that I have prayed, but I have tried to pray that the Lord would forgive my sins.

Thank God the change has come in this life, but how different from what I looked for. My nature is not changed, nor my natural propensities eradicated, but it seems that a new love, and new desires have been given me, which are

separate and diverse from all others. I am still conscious of being unfit by nature for the society of holy beings, but I long for it. I am happy with the saints here, and I know I shall be happy with them in heaven, if such should be my happy lot. What a happiness, to be blessed with the fulness of love, to be forever with the Lord, and to be free from everything unholy.

It is impossible to give more than a hint at the various exercises of mind and conflicts which I had as I went on thinking of these things day after day, trying to think of some way in which I could bring the doctrine of grace to apply to my own case and condition. I think that I have seen "men as trees walking," since I was about ten years of age.

When about the age of 20 I joined awhile in Methodist prayer meetings with the students at the seminary where I was attending. I was told that I ought to join the church, but this I could not do. They urged me to get religion, but I did not know how. The good works by which they told me I could get it, I thought would be very evil works in me. About this time my sister Bessie joined the Old Baptist Church at Vaughan Hill. I was very glad. I had always loved to hear the old Baptists preach, and did so when I could. For six years I have lived where there are none since I have been engaged in practicing law. In April, 1863 I united with the Presbyterian Church in Wilkes-Barre, where I live. I can hardly tell why I did so. I thought if I made a public profession of my

desire to be a Christian it might help me. The preacher was one who had advocated sound doctrine, but he soon showed he could advocate error and I became tired of that. I was called upon to speak in prayer in public. That I could not continue to do, — I who had seldom lifted my voice above a whisper when alone, and that only in broken exclamation for help. It was too much. My sufferings in many ways cannot be told. There were times when I seemed to be on the border of despair. One severe trial was when I visited my father's home; he said to me, "Yoy have professed to be a follower of Jesus. Do you feel like speaking in prayer?"

I sometimes felt that I had been left to my own evil heart in uniting with that church, both to break down my pride, and to show me more decidedly that I was helpless and worthless, and to have all shadows of doubt removed as to where the true church of God on earth was.

It was not long before I saw clearly where it was not. I looked in vain for brotherly love, for union and fellowship among the members and for all that should characterize those who are members of a gospel church, as I saw it in the New Testament. But I felt that they were all better than I, although my standing in the community and in the church was good. They could talk of temporal things, but seemed to have no inclination to speak of spiritual things, which I was more interested in. The preaching, which I had thought sound in doctrine,

seemed to grow less and less so, until I could not listen to it with any satisfaction.

At last I became very hungry to hear true preaching of the gospel. Last summer Elder Gilbert Beebe came to my father's house to preach the funeral sermon of my oldest brother, who had been killed in Missouri in the war. Many things he said tended to comfort me some, and to strengthen my hope that I might sometime be a subject of grace. During the past winter there were heavy troubles at home on account of sickness. I was there much of the time and think I felt some trust in the Lord for myself and others, which He only can give I talked some, especially with my sister, Bessie, but could not feel as I wanted to. My brother Warren, who was not expected to live, experienced a bright hope, and I could rejoice with him. In March I was in Washington with my brother James, and while there I met Elder Wm. J. Purington, and talked very freely with him. I told him I had not taken Communion with the Presbyterian Church in some time. He afterward, in a letter advised me not to do so anymore, but to take the first opportunity to talk with some gospel church, intimating that he hoped I had been exercised by the Spirit. I felt certain he had been deceived in me, and it seemed that I ought not to talk anymore with Christians in regard to my own case, for my troubled state of mind, and what I knew and felt of the truth led them to have hope for me for which there was no foundation.

For months the Bible and old

volumes of the "Signs of the Times" were my only reading, except what was necessary in my business. I could see things in each which seemed to express my feelings, but still my soul refused to be comforted. One evening, as I lay listening to a friend who was reading in the Psalms, I felt a peace and rest so unusual that I noticed it, but did not think of taking any hope on account of it. The next morning as I walked to my office, thinking of these things, as I was most of my time, I thought of that peaceful state of mind that I had the last evening, and wondering what it meant. I asked myself: "Will I ever know anything?" Then the words were in my mind, "Blessed are they who hunger and thirst after righteousness." They were very familiar to me; yet now they appeared new and full of life. **I had always thought one must be good before he could hunger and thirst after righteousness. Now I saw that a man hungers after something he does not have.**

I have no righteousness; I want it; I long for it; I am the hungry man. Perhaps I am one for whom Christ died. All this was instantaneous, and the last sentence seemed to stop and be repeated with a certainty as though the word "perhaps" did not belong there. In an instant I was so glad I did not know what to do. I was truly glad for the first time in all my life I said to myself perhaps I am one for whom Jesus died, though I had thought perhaps I might be. But now the word was **am**. And for the first time I was

glad with that kind of gladness. Every gladness I had ever had from childhood had with it the suggestion of an end. It would end sometime. But this would never end. In two or three hours it was or seemed to be gone, in a way I shall soon tell; yet that same gladness reaches back to this time, and I have a remembrance and a taste of it now as I write.

I seem to have stopped walking and to have been standing for some time looking away into infinite distance, but I do not know how long I was there. "Thou hast put gladness in my heart." I went into my office and began writing to sister Bessie, to tell her of my gladness. When my pastor came in, as he and other preachers occasionally did, I said at once: "Why Doctor Hodge, for the first time in all my life I have a hope," and I went on to tell him the wonderful gladness which had been given me. I had been a member of his church about a year, and we had been quite intimate. When I had told him how I felt, he said, "I am glad for you. That is a very happy state of mind; and now all you have to do is to go on in the line of your duty and all will be well."

Immediately I began to question; my duty; my duty! I have never done my duty. I have never done one thing to merit this hope. It cannot be that I have a hope. This does not belong to me. I tried to keep it, but it began to slip away. In the course of two or three hours it seemed to be gone. My letter to my sister could not tell of the gladness that had

come like sunshine into my heart, but into that, and into my own thoughts, the questioning and heart searching went. I had always felt that before I could have a true hope, I must have a view of God, and of my condemnation under His Holy Law, and of Christ's sacrifice, in some way different from what I had ever had, and that I must come to him with a singleness of desire, and with a knowledge of what I wanted, and with a hungering and thirsting after righteousness. I could see nothing in my experience equal to what I thought this must be. If I had ever truly hungered and had truly felt my condemnation I certainly should be able to avoid all sin, and to pray with a single desire; whereas it sometimes appeared as though I saw more evil within me when trying to pray than at other times. I thought that perhaps my great desire for a hope and for the favor of God were the cause of my taking these things to myself, which did not belong to me.

I decided to go to Warwick Association in Warwick, N. Y. and have a talk with Elder Trott, whose writings I had read in the "Signs" with great appreciation. Although certain that I had no true experience I wanted to talk with some church. I knew that Christ was able to save even me, if I would go to him; but I could not tell how to go or where to find him. Yet it seemed to me if I could hear the preaching I loved, and see the enjoyment of the Christians, I would feel better, and if they would give me some corner in the church, that I would

rest, and just trust myself to the Lord. Then again I thought it would be the worst thing that I had ever done if I should say anything that would make them willing to admit me.

A friend at the Association expressed, as my sister had done before, a confidence in the reality of my experience. I could not feel that it was so, yet I felt somewhat enlivened. On the second day of the Association a lady came from a distance, who had never heard an Old Baptist preach. She was seeking the church of God, and felt that she had found it in the people of Warwick. She was baptized on the last day, and I thought it the most beautiful scene I had ever witnessed, but felt more alone than ever. I listened eagerly to all the preaching, but none of it came to me as my own, or with power, except one text: "Thine ears shall hear a word behind thee, saying, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

I had opportunity to talk with several and among them Elder Trott, whom I regarded with almost reverence on account of what I had read of his writings. He advised me to tell the church my feelings and exercises, and let them judge my experience. "You know," he said, "they are the judges." I saw that most of them had a hope for me, but I felt as though I had deceived them. Although I had decided to act upon the advice of Elders Trott and Beebe, and receive the ordinance of baptism if the church accepted me, I was really distressed at

what I was going to do, and resolved to explain this to the church, and charge them to judge with great care. And yet, I thought suppose they should say this is an experience of grace: what would I do! So in this great trouble and conflict of mind, with many other perplexities and anxieties of soul weighing upon me, I sank into sleep.

On Saturday morning about three o'clock I was awake and thinking of these things as usual. One by one my doubts and perplexities came before my mind and were removed. Passages of Scripture and points of doctrine with which I was familiar had new meanings for me. I seemed to be thinking with wonderful ease, and with a certainty as to the correctness of my thoughts which was new to me. What was explained to me in that hour it would take long to tell. Suddenly I was conscious that I had been lying in perfect peace and rest. I was thinking so easily and saw things so clearly that I thought I would take up the things that had troubled me so much and think them over. I looked about me for them, but they were all gone beyond my reach. I seemed to see them in the distance around me, as Christian in "The Pilgrim's Progress," after he had passed through the Valley of the Shadow of Death, saw the evil things that had tormented him, but they were far off, and came not nigh. Not a trouble was in sight. I saw no reason for the peace and calm which possessed my mind, but there it was, and I knew it was the "Peace of God, which

passeth all understanding." How good and sweet it was, after all these weary, restless years. How my glad heart went out in love and gratitude to the dear Lord. I thought of the words of Scripture, "Thou wilt keep him in perfect peace whose mind is staid on thee, because he trusteth in thee." I had tried so long, so many weary years, to stay my heart on God, that I might have that perfect peace, but had never been able. Now, without an effort of my own, and in an unexpected moment, and in an unexpected way, the Lord had done it. I had done nothing to merit it; I was no better than I was yesterday. It was so wonderful; I could see no reason in myself for it. It passed my understanding.

I thought, "Can I ever sin again, in heart or word or act?" It seemed impossible. Can I ever tell any one how to get this peace, or that he himself can obtain it, when it had come to me as the wind, blowing where it listeth? For I knew then that nothing I had ever done, nor any sermon I had ever heard, nor anything that anybody had ever said to me, had been the means by which that peace had come to me. All that day I was like them that dream. Peace flowed in my heart like a river. My mouth was filled with laughter, and my tongue with singing. I could not yet understand what reason I had for feeling so, and occasionally a momentary trouble would come over me, because I did not have my doubts and afflictions any more. But even that could not hurt me. I was led and controlled by

a blessed spirit of peace.

On Sunday morning I awoke about the same hour, three o'clock and found myself still with Him, my restfulness and delight still greater. I can never express the trembling joy that overflowed my soul as the assurance grew stronger and stronger that I had found my Saviour, or had been found of Him.

On Sunday morning, June 12, 1864 Elder Harding preached in Walkkill Meeting House, near Middletown, N. Y. from Isa. 55:13 telling much that was delightful for me to hear. I told them a little of my feelings and was received. Instead of having to tell them of doubts I could tell them of a precious hope, but seemed able to tell them only a little. There was no hurry or excitement about me that day. In the afternoon I was baptized by Elder Gilbert Beebe in a little lake in the cemetery at Middletown. I had often thought that if such a thing should ever be, it would be a very exciting time for me, but I was never so calm before. The crowd that stood by quietly, and even the beautiful address to which we listened, claimed my attention less than the beautiful clouds, and a little sunfish playing in the water at my feet. The sermon of Elder St. John, from Luke 18:29, 30 and the address of Elder Beebe in giving me the right hand of fellowship were listened to with more pleasure than can be expressed. My delight at getting into the church knew no bounds.

Preaching was a new thing to me. I found that after all my fancied knowledge of true doctrine I

was a perfect child in my ignorance of spiritual things. I first knew really what prayer was; it was breathing within me. I first knew what faith was; I stopped looking away somewhere for the Lord, and trying to form an adequate conception of Him in my mind; and acknowledge His glorious presence, and saw by faith my precious and glorious Redeemer.

I have only once seemed to see a vision, and that was hardly with my mind. On Monday morning the moment I woke a doubt seemed to arise within me. It had the appearance of a terrible black thing rising out of darkness. I shrank back and cried in my soul, "O Lord I cannot contend with this." Instantly I saw the appearance of a hand reach out over it and crush it back into darkness again. The black thing appears to me to be composed of all doubts and questionings that can ever rise up in the mind against the truth, and even against the experience of grace, and the existence of God. I was not left to try my strength with it; and I felt that moment that I would never have that peculiar temptation again. I feel so yet.

It was a privilege for which I was and am very thankful, to spend those few days with those who have been taught of God. On Monday I left them, but peace went with me. My joy and wonder continually increased as new things were revealed, and glorious things were unfolded to my spiritual understanding, every revelation renewing and strengthening

my assurance that I had found my Beloved. I could not bear to have my thoughts diverted from my new found treasure, but kept it closely grasped by them as though afraid it might suddenly vanish, as though indeed, it could not be a reality, but only a dream.

And so I have gone on till now. Today I have felt as though I ought to write some of my former exercises, lest in this new life I might forget them. I have done so hastily and meagerly. But I cannot keep long from the contemplation of this new joy, and from the new beauties I see in the Bible, and from talking with my home folks here at my father's who are now dear to me in a new sense.

In a few days I must return to my place of business, where I shall be alone, but for the presence of Him who I know will be with me, and who I trust will hide me in the secret of His presence from the pride of men. Though far from those with whom I have a name and an inheritance, still may I trust that the Lord will abundantly satisfy me with the provisions of His house. Let me always ascribe praise to Him who sitteth on the throne of His Holiness, and whose mercy endureth forever.

LOVES SOUND DOCTRINE

Dear Brother Adams:

Please pardon and forgive me for neglecting to send my renewal for the Landmark earlier. It was not my intention to let it run over like I have. My mind and memory are not as good as when I was younger. But if I know my heart, I am thankful that all is as well with me

as it is. We had such a good meeting at Willow Springs the past weekend. I enjoyed it so much and I was glad Brother J. M. could be with us. I do not get to hear him often. He is so deep in the scriptures and preaches the doctrine so ably and that I hope I love.

My greatest pleasure now is meeting and mingling with the dear brethren and sisters in love and sweet fellowship, and hearing the gospel preached. It is food to my hungry soul, when I am blessed to partake and get a crumb.

Most of my time I feel so low and so unfit! At times I just wonder if the Lord ever knew me in the pardon and forgiveness of sin, and then the little Bethel spots will return to my memory and lift me up, but only momentarily or for a short while. However, we soon have to go down again and sometimes the fall is awfully hard for we are then visited with doubts and fears. But my hope is that I am among the chosen few who have that blessed hope in Christ Jesus, that I may see Him, be like Him and be satisfied. You dear Brethren and Sisters have given me a home with you forty-one years and a home it is to me where I find love and fellowship and brotherly love.

In Christ we are as one, no marriage—no male nor female—just one in Christ Jesus. I do not know how I could live without this hope and the people that I feel so endeared to in Christ. After I was received into the fellowship of the

church my greatest desire was that I would never cause any trouble or bring any reproach on the cause or church and I do hope I can still be kept humble and at the feet of my brethren. I realize my remarks are scattering, but I feel that I wanted to write a few lines.

Brother Adams, when you are blessed with a mind, please pray for me. I feel like I need the prayers of God's little children.

My love to you, Sister Pauline and the household of faith.

A little sister I hope,

Lillie O. Ogburn

Willow Springs, N. C.

OBITUARY

It has pleased God to remove from our midst one of our dear sisters, Arminta Everett. She passed away very suddenly while visiting her sister in Ayden on February 19, 1967. She was born May 9, 1881, daughter of Benjamin and Chloe Roberson. She was married to Lester Everett in 1904. She joined the church at Spring Green, March 1920. She was faithful to her church. She also enjoyed the love and fellowship of other churches. She lost her dear companion March 31, 1947.

She was blessed with a long and usual life, quiet and loving, with a smile for everyone. To know her was to love her, a wonderful neighbor. She always had time to do for others when in need. We will surely miss her but we feel that our loss is her eternal gain.

Her funeral was held by Elder W. E. Grimes and John Browing. Her body was laid to rest in the Robersonville Cemetery.

Written by a neighbor that loved her.

Elder W. E. Grimes, Moderator
Sister Annie Edmondson, Committee

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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

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COMMENTS ON SIXTH CHAPTER OF REVELATION

Dear Brother Adams:

I have thought for sometime of writing you for your comment on the sixth chapter of Revelation, especially the fifth and sixth verses, which read as follows: "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine'."

I had a dream about a black horse (no one was riding him) he had on a saddle coming out of the woods near my old childhood home. This dream was so plain, I have meditated over it right much, that led me to read Revelation, sixth chapter. I would like your comments on it please.

A sister in Christ, I hope, and a sinner saved by grace if saved at all.

Mrs. W. W. Stallings
P. O. Box 203,
Macclesfield, N. C. 27852

Before I endeavor to reply to the inquiry our sister has made, permit me to say that for a short while in the early part of 1948, the Holy Bible was an open book before me. I could read with understanding in both the old and new testaments. However, this great liberty was of short duration, for soon the book was closed and much of its contents have been sealed to me from that time until now, except to say that it is here a little and there a little. Through this experience, "I was truly taught that the Lord is the Giver and Interpreter of His sacred word for 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." This is true of all the writings of the Patriarchs, Prophets and Apostles. They were inspired men of God to speak as they were moved by the Holy Ghost.

I have often thought that the book of Revelation is a summary of the events of the dispensation of times from the beginning of the creation to the end of the world. Many things which John was given to see have already come to pass, and it is certain that those things which he saw that have not yet come to pass, will come to pass before the

end of time. The book which John saw was sealed with seven seals. The word seven denotes completeness, so the scriptures are sealed, except He reveals them to us. It was not a book such as we have today, but was a scroll instead and it was therefore written on both sides of each sheet. See Rev. 5:1. Jesus Christ, the Lamb of God, is the only one that can open the book and loose the seal thereof.

John said, "And I saw when the lamb opened one of the seals, and I heard, as it were, the noise of thunder, one of the four beasts saying, come and see." Rev. 6:1. The names of the four beasts are not given, but a description is given of them. It is often true that a certain number is used to represent an uncertain number, such as the foolish virgins. Ezekiel gave a description of the four beasts. He said, "Also out of the midst thereof came the likeness of four living creatures. This was their appearance; they had the likeness of a man. And every one had four faces and every one had four wings, and their feet were like the sole of a calf's foot: and they sparkled like the color of burnished brass. They had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces they four had the face of a man, and the face of a lion, on their right side: and they four had the face of an ox on the left side; and they four also had the face of an eagle. Thus

were their faces: and their wings were stretched upwards; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. Ezekiel 1:5-12. With the above description it is not clear to see that the four beasts represent the Apostles? They had faces like a man. They were as fearless as a lion. They were burden bearers like an ox. They were swift like an eagle to dispatch the word of God. Each of them had four faces and every one had four wings. With four faces they could see in front, behind and on either side. They could with these four faces, see any approach of danger and give the alarm.

When the first seal was opened, John said, "And I saw and beheld a white horse and he that sat upon him had a bow; and a crown was given unto him, and he went forth conquering and to conquer. And when he had opened the second seal, I heard the second beast say, "Come and see." And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: And there was given unto him a great sword. Rev. 6:2-4. The white horse is an emblem of the purity of the gospel which was preached in the days of the apostles. The rider of this horse was none other than Jesus Christ, who went forth conquering and to conquer. The bow is the word of the gospel and the arrows are the

doctrine which penetrates the souls of men. "Thine arrows are sharp in the heart of the king's enemies: whereby the people fall under them." Psa. 45:5. Many of those who crucified Jesus were pricked in their hearts when they heard the words of the Apostles. The arrows stuck fast. They were in trouble as every sinner is when he feels the justice of God in condemning him because of sin and transgression of God's just and holy law. "Now when they heard this, they were pricked in their hearts, and said unto Peter and the rest of the Apostles, Men and brethren, what shall we do?" Acts 2:37.

When the second seal was opened, there went out another horse that was red, which may be an emblem either of the suffering state of the church or else of those contentions and divisions occasioned among men through the gospel, which, though of a peaceable nature, yet through the depravity of men, brings not peace, but a sword; or it could have reference to the bloody wars within the period of the shedding of blood signified by this seal, which came as punishment on the enemies of the gospel. And power was given to him to take peace from the earth that they should kill one another and there was given him a great sword. Red is an emblem of blood. As the white horse which represents the purity of the gospel, the red horse may well represent in some degree the sufferings of the saints at the destruction of Jerusalem. Ezekiel prophesied of the coming of this red horse. "I saw by night

and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom, speckled and white. Then said I, O, my Lord! what are these? And the angel that talked with me, said unto me, "I will shew thee what these be." And the man that stood among the myrtle trees answered and said, "These are they whom the Lord hath sent to walk to and fro through the earth." And they answered and said, "We have walked to and fro through the earth and behold, all the earth sitteth still, and is at rest." Then the angel of the Lord answered and said, "O Lord of Hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these three score and ten years?" Zech. 1:8-12.

Upon opening the third seal, another horse appears, different from the white and red. This was a black horse, signifying famine and terrible judgment which God would send upon them. "And he that sat on the horse had a pair of balances in his hand." The balances which were in the hand of him that sat upon the black horse signify that the famine would be so sore in the land that they would have to eat their bread by weight because of scarcity and yet not be satisfied. This is the law of the Lord concerning Israel, "And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied." Lev. 26:26.

"And I heard a voice in the

midst of the four beast say, 'A measure of wheat for a penny and three measures of barley for a penny, and see that thou hurt not the oil and the wine.'" A penny a day was the laborer's hire, to which Jesus likened the kingdom of heaven. "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard, and when he had agreed with the laborers for a penny a day, he sent them into the vineyard." Matt. 20:1, 2. Those whom he sent at the third, sixth and eleventh hours received a penny; the same as the first. This penny a day supplied their daily need. Jesus taught his disciples to pray. Not for things that they will need tomorrow, but today. "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" Matt. 6:9-11.

As before stated, the black horse, signifies famine. The rider of this horse had a pair of balances in his hand. This prompts us to believe that food was so scarce that it was necessary that their daily needs be weighed or measured, as it is said, "measure of wheat for a penny and three measures of barley for a penny and see thou hurt not the oil and wine." Oil and wine are dainties, and very much enjoyed, but if bread, the staff of life, is withheld, oil and wine are no substitute, for their performance in the body are entirely different. Jesus is the bread

of life and there is no scarcity with Him. Yet, when He sees fit, He withholds His sustenance.

Famine of the soul cannot be replenished with natural bread or food, but the word of God accompanied with His Spirit. The Prophet Amos said: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not necessarily a famine from the lack of bread, nor thirst for water, but for the bread of life, the hearing with a hearing ear of the word of the Lord: "And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord and shall not find it." Amos 8:11, 12.

Wars and famines have been more or less prevalent from the beginning of time and will continue until the end of the world. Jesus said: "Ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrow. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My Name's sake." Matt. 24:6-9.

That which is true among the nations of the earth, is also true with those of whom the prophet said, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Zeph. 3:12. They

fight many battles which rage most within. The flesh is against the spirit and the spirit against the flesh. They face many famines, spiritually speaking. Yet God, in His goodness and mercy has promised them daily bread. Paul said, "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19. The balances in the hand of him who sat upon the black horse, said, "A measure of wheat for a penny and three measures of barley for a penny." This was not a charge but a gift of two pence to the host by the good samaritan that he might take care of the man whom he sat upon his own beast and brought him to an inn. See Luke 10:34, 35.

T. F. Adams

IN MEMORY OF OUR PARENTS
(Mr. and Mrs. Junius Barefoot)

One year ago Papa was call to rest,
Patiently, he trusted for the best.
He never grumbled or complained to anyone,
Patiently, he waited for the call of death to come.
Mama left us Sept. the Twelfth, Nineteen Hundred Sixty-Two,
It was so hard to part from her.
Yet, God gave her the necessary strength,
And fought her battles to the end.
Papa was left helpless, in a wheel chair,
In Mama's last days, she kept begging,
"Children, take care of your Daddy."
All day her lips quivered as if she was praying.
Four years, we would go back and forth,
Doing what we thought was best for him.
Mama's words always lingered in depth and height,
"Take care of your Daddy, I'll be alright."
Now, little items, that were so precious to them,
Have been divided among their children.
In each others homes, little things reminds us,
Of two who had the blessed hope of the Faith and the just.
We still think of the ones whose age ripened old,
They lived together, Fifty-two years, five months, Sixteen Days.
Not many children are blessed with

parents that long!

Whose lips tuned "Amazing Grace" a Blessed old song.

They suffered here, but patiently awaited
The time God had appointed in Eternal Day.

To take them Home to die no more,

To sing the Song of Grace forevermore.

Oh! how we have been blessed with God's Grace.

Dear God, we humbly pray,

That thou will bless us with patience as they.

That we may bless their footsteps each day.

A loving daughter,
Mrs. Eunice Jackson

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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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NO. 5

ISAIAH CHAPTER THREE

And it shall come to pass, that instead of sweet smell, there shall be stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher, a girding of sackcloth; and burning instead of beauty.

Thy men shall fall by the sword, and thy mighty in war.

And her gates shall lament and mourn: and she, being desolate, shall sit upon the ground.

CHAPTER 4

And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.

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.

And the Lord will create upon every dwellingplace of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.

And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

EDITOR

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

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Devoted To The Cause of Jesus Christ

TRUE CHURCH OF GOD

Dear Brethren in Christ:

As I am sitting around recuperating from an attack of internal bleeding, I have decided to write my experience on and about the church of the true and living God, knowing that I am very weak, both naturally and spiritually, so I trust that God will guide my mind and pen that I may not make any errors, because I do want to speak the truth as becometh the church of God and a child of grace, if indeed I am one.

I hear some people say that they joined the church sometime in the past or the church is in their hearts. Then I ask them, what is the church? and they tell me it is the building or something in space. To me that is just as wrong as if they had said it was a snow ball. The Great God of Heaven, in my opinion, has no use for this world other than its relationship to the church. He made Adam and the church was planted in Adam and the children of God were born in Adam so to speak. If the church has been in infancy, it was when it was in the loins of Adam. So we are just Adam multiplied. We are born a natural body and Jesus said: "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." John 3:6. So when we are only born of the flesh, the flesh and its attributes are all that we know any-

thing about—just what we see with natural eyes and hear with natural ears. We have no record that Mary, the mother of Jesus, ever begged or prayed or went to what we call church in an effort to become the mother of Jesus, but "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, 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. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and she called His name Jesus." St. Matt. 1:18-25.

Jesus was apparently with the Father from the beginning because Philip said unto Him: "Lord, shew us the Father and it sufficeth us. Jesus saith unto him, Have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" Jno. 14:8, 9.

Also in the beginning after God had made beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good, He said: "Let us make man in our image, after our likeness . . ." He apparently was talking to someone and this was before He had made Adam and Eve, of course, so whom was He addressing other than the Son? To me it is evident that it was the Son. He further says: "Believe Me that I am in the Father, and the Father in me: or else believe me for the very works sake. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works shall he do; because I go unto My Father." He came to the earth to purchase, or save a portion of Adam's race, with His own blood when He died on the cross that they might have live and have it more abundantly. He prayed to the Father in behalf of Simon. He said: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Nicodemus came unto 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. 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. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit."

The same Holy Ghost that overshadowed Mary, the mother of Jesus and caused her to conceive and bring forth a Son—the Christ-child-Jesus, overshadows His people of today and causes them to conceive and bring forth that same little Jesus, their hope of glory. They are born of the Spirit that opens their blinded eyes, unstops their deaf ears and puts a new song in their mouths, even praise unto Him. They are then possessed of a sweet hope in Christ Jesus. Old things are now passed away and behold all things have become new. Your first husband is dead, your first heaven has passed and you have entered into your second heaven—a new heaven and a new earth. You can now eat the flesh

of the Son of Man and drink His blood, which proves you are spiritually alive. So when you hear the word preached that became flesh and dwelt among men, you can feast on it, then you are a fit subject to be married to the church of Christ and follow Him into the liquid grave, and be baptized in the name of the Father, Son and the Holy Ghost.

Being born of the flesh is similar to being in a dark room without any light, but when such an one is born of the spirit the change is like it would be to turn on the light in this same dark room. With this light this one can see how to walk without stumbling for he that walketh in the dark stumbles over obstacles, but those whom Jesus lighteth have a light to guide them. Those whom Jesus bought with His own blood live from the crumbs that fall from the Master's table, rejoicing in the little heavenly meetings. "Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me: and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof." Job 28:13-15.

We live here sometimes rejoicing, sometimes in a very low state, until it pleases God to lay us down in death then it—this body—is sown in corruption, it is raised in incorruption, it is sown in weakness, it is raised in power. Paul said, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is

swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." I Cor. 15:54-58.

Written in much weakness, both naturally and spiritually. Your very humble brother who feels that if I am saved, it is by the grace and mercy of God.

Hoping to meet all of you in heaven, I remain,

Yours in hope,

Oscar Howard

Pink Hill, N. C. 28572.

EXPERIENCE

Reprint from Zion's Landmark.

April 1, 1892

It has been on my mind for some time to write a little of what I hope the Lord has done for me, or what I hope has been his dealings with me.

When I was a child I often had serious thoughts of death and the judgment, and would try for a while to do right, then I would think I was too young, I would take my pleasure while young and when settled in life would reform and get religion. I thought at that time I could get religion whenever it suited my pleasure or convenience, but I hope it was the Lord's will to show me where I was. When I was seventeen years on one bright Sabbath morning there was an uneasiness came on

my mind. I did not know what was wrong with me. I could not rest at all. I went off to myself. I read the Testament, I do not know how long. This I do know, I was overcome by some power, and it seemed my sins opened up before me. I saw my just condemnation so plain I fell to the ground. When I came to myself, I well remember of raising my head and looking around, my condemnation seemed greater than ever. I needed no one at that time to tell me to pray. The very breath I drew was prayer to God to be merciful to me a sinner. I looked away off to the woods and felt like I wanted to go there where no eye but the eye of God could see me, for I felt that I had no friend on earth or Heaven, and of all creatures I was the most miserable. I went to the woods as I was in search of some lonely spot and when I got there I felt so condemned I was afraid to fall on my knees to pray. I felt like my soul was lost forever; for weeks and months I remained in this condition. I did not want any one to know my feelings.

I was so distressed I went to a Methodist meeting, finally they got me to the mourner's bench, but it seemed to be a place of confusion to me. I would go from one hill to another, often fall on my knees and try to ask the Lord for His mercy, but it seemed to me all hope was gone; yet I could not help trying to pray. The burden seemed to be so heavy on my heart. I thought I had heart disease and that death would soon end my earthly career and my

soul would be lost forever. One morning in the early part of the spring, I went to the field to work, and I was so troubled after I got there I went off to the woods to try to pray. It seemed that Satan was tempting me. I could find no relief from prayer. I tried over and often but not a word of comfort. I went back to the field feeling I was lost forever, but every breath was in prayer to God.

In one moment of time it seemed to me the sun was shining in my face, and something more bright and beautiful than anything I have ever seen on earth seemed to be before my eyes and such a change in my feelings. The great burden of sin seemed to be gone. I could rejoice and praise God's Holy name. I felt then I could say, surely this is the work of grace, yet I could not believe I was a Christian. I soon became so doubtful that I prayed for my burden to come back, as I did not want to deceive any one. I felt like I loved the people of God better than any people on earth and yet I did not feel myself worthy to be among them, and I stayed out of the church nearly five years trying to get better, and after I was satisfied I could get no better I went forward, offered myself to the church and was received. My wife and I were baptized next day by Elder Amos Dickerson at the White Oak Grove Church in Floyd Co., Va., in the New River District O. S. Baptist Association. This is a part of what I hope the Lord has done for me.

It was in the year 1869

My dear wife and I were to-

gether joined.
The Lord to us three children
gave,
But two of them are in their
graves.

The youngest one is living yet,
I hope the Lord will not her for-
get;
I hope the Lord her soul will bless
And take her home to rest.

Twenty-two years together we did
live,
And did much comfort to each
other give;
But now her body lies beneath the
sod,
I hope her soul is with its God.

There with her children dear,
To praise the Lord whom she did
love and fear;
There **her happy soul** will ever
be,
Throughout **vast Eternity**.

There she will ever live to tell,
That Jesus has done all things
well;
My loving wife on earth I will see
no more,
Yet, I hope we will meet on
Canaan's shore.

The Lord I know has done right,
Although He took my heart's de-
light;
For if I am what I hope to be,
I know it will work good for me.

In the Scripture I have under-
stood,
All things work together for our
good;
Then in the Lord I hope and trust,

We all shall dwell among the just.

And in vast and long Eternity,
I hope we will undivided be;
There we will together ever dwell,
And never no more to bid farewell.

David Sumner.

A DESIRE TO WRITE

Dear Readers:

If it is the Lord's will, I will write a short piece. I have had a mind for years to write what I hope has been the dealings of the Lord with me, but I cannot write or read much and I feel so unworthy!

One night in 1917, while I was at the supper table, the Lord appeared before me as plain as my husband, and I said to my husband, "There is the Lord." He would go away and come again, so I did not know what to do or say. I thought maybe I was going to die, and I tried with all my heart to ask the Lord to bless me with that mighty power that I might die in the faith that rules both heaven and earth. I felt to be such a great sinner and that no other person had ever been as bad as I was. I did not think that God would forgive me and I tried to pray, but all I could say was Lord, have mercy on me a poor sinner. Brethren, I felt to be the greatest sinner of all. I know it is because I am a sinner, and I continue to sin.

I felt that I wanted to join the church, but I did not feel fit to have my name with them and I begged the Lord to show me whether it was my duty to join or not but I did not ask the Lord which church I should offer to,

though I felt satisfied and fully believed that the Baptists were the children of God. They are the only people that believe in Salvation by Grace. I believe in a God that has all power in heaven and earth, the one that rules all things. Dear Brethren and Sisters, if I am saved it will be by the Grace of God. I have done nothing, nor can I do anything to promote my salvation, and my hope and trust is in the Lord our Savior. I look to him for every blessing but I do feel sometimes like one of old said: "All things are against me." But the Lord does His work right and at the right time. It has been His will for me to suffer so much here in this life and at times I can say it is good for me. I hope when my days on earth are done, He has a place for me where there is no sickness nor death. I am sure if I am one and that Christ died for me, I will be there.

Now if the Lord gives all of you a mind, please pray for me. I feel thankful to the Dear Redeemer that He has raised me from my bed of affliction and enabled me to go to His dear people and tell them what I hope the Lord has done for me, for I feel to say His presence has filled my soul with joy. The day I was baptized, I felt oh, so happy! I could see a new life, everything appeared so bright and lovely. Although I was in feeble health and had been for sometime. I was just up from a severe sickness. What I suffered is beyond expression. I felt to be afflicted and poor and cast down begging the Lord to strengthen me once more if it be His will. So my

heart's desire and prayer to God is that when I am called to die that I may be prepared to meet my God in peace.

May God bless you all, please pray for me. God's work is perfect and complete. I do so desire that God will give me faith to ever trust in Him. This has been such comfort to me and has helped strengthen my hope in Jesus Christ the Savior of sinners. In His great mercy He has left many sweet promises: He said, "I will never leave nor forsake thee."

I will just say, six months ago my dear husband was taken from me and left me all alone. No one knows what it is until God calls your loved one away. He was a good kind husband, good and kind to all. He was down most bedfast nearly seven years, but it grieved me much to have to give him up. I did everything for him I could do, and all his friends were so kind and good to him. Our ministers would come in and hold services for him. He did enjoy these services immensely. Elder H. D. Prillaman is our moderator and pastor and we all love him. He is such a wonderful preacher.

My husband requested me not to worry should he have a stroke or heart attack. He made this request only a few days before God called him home. He said, "I will not say do not worry, but just do the best you can and that is all we can do." So if God wills to bless me and take me out of all of my troubles here in this world, I do trust that He will bless me to pass on into that heavenly home where there will be no more sorrow, pain, nor tears to shed. Oh! I do hope

to meet my dear husband up in that heavenly home.

So I will ask all the dear brethren, sisters and friends to pray for me. Submitted by one of the least, if one at all, and I hope by an unworthy sister in bonds of sweet fellowship.

Mrs. Walter C. Brooks
220 East Street,
Rocky Mount, Virginia, 24151.

POWERFUL GOSPEL

November 12, 1967

Elder T. Floyd Adams
Willow Spring,
North Carolina
Dear Elder Adams,

I am sorry I missed you when you left Papa's today but I do hope you had a safe trip home. I did want to tell you how much I enjoyed being with you again this weekend—it brought back many childhood memories for, as you know, you seem almost like one of the family to us. But most of all I enjoyed hearing you talk and set forth the doctrine that I hope God has given me an understanding heart to hear.

Tonight I feel lifted up in my feelings after hearing you and Elder Merrick proclaim the all powerful Gospel (at Wheeler's Church) today that I believe with all my heart and soul. Again I have been privileged to feed from that great table God is so able to prepare for the sinner such as I, for I believe it is by the grace and gift of God that I am enabled to rejoice in the proclamation of His saving grace that is the hope which sustains poor sinners from day to day.

I hope I did not bore you good people last night with my experience in these mysterious and wondrous ways by which God has shown me what a poor and lost sinner I am and caused me to beg for mercy and at the same time, through this revelation, has given me that precious hope that by the grace of God there is hope for sinners such as I.

As I related to you last night, at the age of 18 while home on leave, I believe God revealed Himself to me during a church service at Flat River. I was made to see myself a lost sinner and, although the preaching was wonderful to me, I felt so unworthy and unclean that I did not feel fit to be sitting in church with such dear people as the Old Baptists; but at the same time, God also planted that seed of hope that has lived in my heart and soul for 23 years. I was made to weep for sorrow and joy that God has shown me what a sinner I was and I was blessed to rejoice that He made manifest in me that precious hope that is truly a gift of God. Oh, the many times I have prayed that God would give me the strength to walk and live in a Christ-like manner—but I fall so far, far short. However, I'm reconciled and know that He is an all-wise, and powerful God and that He holds my burdens and very soul in His precious Hands, knowing that through Him and His wonderful mercy, He will, at His appointed time, again appear to all sinners to whom He has revealed Himself (as God said, "Let there be light, and there was light"); that this

same God who rules today can bring all of us sinners to see this wondrous light of saving grace of our dear Lord and Saviour Jesus Christ who paid the supreme price for our sins on the Cross.

Many years ago in a dream, I believe I was made to see the rejoicing of one of God's beloved children going home to heaven. As I related to you last night, in this dream I saw the world coming to an end, when God shall call all His people home to this heaven where trials and tribulations will be no more. In this dream I could see the world aflame in the East and Uncle Earnest Moore had me by the hand. We were ascending into the elements and Uncle Earnest was rejoicing in the fact that he was being called home to heaven; I was crying and afraid, and he was trying to comfort me in the fact that at last we were going home to be with Jesus forevermore. When I awoke, I was crying aloud. Here again, I think God showed me what a sinner I was, and at the same time, revealed to me the precious home that all God's children will be called to when God proclaims that this world shall be no more.

There are those that claim God is dead, but I know He lives, because all about us He manifests Himself. One of the greatest manifestations I think I have ever witnessed was the way He revealed Himself in Mama during the last four years of her life (during which, as you know, she was speechless due to paralysis). How could a person live

under the afflictions she suffered and yet everytime you looked into her face you could see the great and wondrous work of our Lord and Saviour. Her smile and expression told me that there was a power greater than she or we that extolled the wondrous works of the living God; and exalted His name Jesus. And I know if I am ever saved, it will be by the grace and mercy of this same living God.

In closing, I would like to repeat a poem by Jamerson J. Metcalfe:

I HAVE NO FEAR

I do not fear the hopes and dreams
That science may fulfill,
For I believe all things must be
According to God's Will.
If now atomic energy
And search in outer space
Made possible the whole wide world
Would suddenly be erased,
I still would not have fear
of total tragedy
For it could happen only as
God would have it be.
If He commanded peace on earth
No one could interfere
Except as man defied Him, with
The punishment quite clear.
And wondrous earth we know,
For everything alive must be
As God would have it go.

I hope I have not been boring to you, but one is compelled to tell of the great and wonderful work of the all powerful God.

Living in the blessed hope,
Gilbert H. Moore
223 Green Valley Rd.
Greensboro, N. C. 27403

COMFORT YE MY PEOPLE

Dear Brother Adams:

I have read the account as given by several brethren of their call to the work of the ministry and from the experiences brought out, cause me to shudder in doubt of ever having a call to perform this duty. I really believe from those I have read after in this respect they have surely wrestled with God. I never was spoken to, I never heard any voices, I never saw any strange sights, I never had any strange dreams, so I cannot judge myself as ever having been called to this great cause, if such be the required evidence and for which I would seek many excuses to avoid. However, there was once a thought that came into my mind as our pastor went into the stand and quoted Isaiah 40:41, "Comfort ye, comfort ye, my people saith your God, and the thought came, must I do that? I said, no I will die before I will do that, and I have been saying that ever since.

I do not know, but sometimes I feel like I have won out. I do not know that I ever did that. True enough I have been in the stand and made an effort, but to say I preached I do not know about that. My doubts relative to this matter become very strong and serious at times; so much so that it causes me to begin to search for evidence to prove that I have a call to preach. And the little that I have found which to me serves as an affirmative answer has never satisfied me. Yet I am still looking.

I have never called myself a preacher nor have I ever said that I preached. I have not talked with

all of them, but those with whom I have talked, agree with me that preaching is a serious and fearful task. To me the road from here to the stand is the most rugged uneven trail I have ever traveled in all my life for it is full of pitfalls, strange dug out hills, and mountains to climb and last of all but by no means least it swallows me up in doubt and fear as to whether or not I am the proper one in the proper place. It is very likely that I first had to be weighed again and again, lest I be found wanting. Or I might find myself as one whom I read after, without a message or find myself in the way, or I might be as one of those that God did not send. I could be deceived many objections. I fear it could be found that I have not been called upon with a thus saith the Lord. Or perhaps the brethren were a little too hasty with me. Sometimes I am made to feel that I am not deceived, but I have deceived the brethren. It is said to be a fearful thing to fall into the hands of the Lord and I am persuaded to believe this to be true with some, but my doubts are that I know that I, as yet, have never fallen into His hands in so far as preaching is concerned. As for myself, I have a very shallow opinion of my authority to preach. It all may be a made up thing of my own. O! for more evidence that I have not made the mistake of running before I was called, but I may have become too hasty as I may have run to get ahead of someone; by looking close we might find a case of this nature, or of an incident when the one concerned ran but he had no mes-

sage. It would seem the more thoughts that come into my mind concerning the idea of preaching the more objections I can find levied against me having been called as a preacher.

Still, that thought—"Must I do that?" lingers with me and though I have tried and tried signifies the possibility of failure. However, there have been times when I rather have tried to preach than to have done anything else in the world, for I enjoyed a most glorious experience in such a wonderful deliverance for the words were as sweet as honey as they fell from my lips. But when there is no deliverance I rather be anywhere else in the world than in the stand. When given liberty, I have no doubt as to my calling, but it is when I am not granted such deliverance. God knows I am but an empty blank, my horn refuses to blow and the words from my mouth only darken counsel. But He knows I am dependent on Him for the words my tongue utters. Therefore one may blow the trumpet joyfully today, if the Spirit says blow, and be cut off entirely tomorrow, or be an able preacher today and entirely shut-up tomorrow.

I hope I love the brethren,
 (Elder) W. A. Little
 Teague, Texas

COMMENTS FROM ELDER LEFFERTS TO A FRIEND

Sometime ago I was telling you how I had so often wondered what the expression meant "Christ in you, the hope of glory," and that I felt it had been opened up to

me. You asked me to put on paper the thoughts I had on it; but, I have hesitated until now, because, although, I felt I, in some measure, understood its meaning, I feared, I could not write my thoughts intelligibly. I do not know that I can now, but I have been thinking about it again for the last day or two, so I am going to try. I have often heard the expression quoted, in the sense of Christ being revealed to us in our individual experiences.

Though I know Christ does well in our hearts by faith, yet I could not reconcile this exposition of "Christ in you, the hope of glory," with its setting, or context. I read it many times, with a longing to know what it meant, for taking it in its setting, it seemed meaningless. One day, though I could not at the time put what I saw into words, yet, like a flash I saw that what Paul was showing was not particularly our individual experiences, but that he was declaring to the Colosians, who were Gentiles, the mystery that had been hid for ages and generations, which was, as James speaks of it, Acts. 15-14. That God had visited the Gentiles, to take out of them a people for His name. When this thought came to me, I thought still further, that perhaps the word "in" (Christ "in" you), meant "among," similarly as the word "within" does when Jesus said to the Pharisees, "Behold, the kingdom of God is within you." Jesus evidently did not mean the kingdom was in their hearts, for He denounced the Pharisees as a sect; but that the kingdom of God was

already among them. Just so did it seem to me the word "in" meant "among." "Christ among you, the hope of glory." As though in answer to my wondering, I then noticed a reference to the margin for the word "in" and there I found it to be as it had come to me. My heart bounded for I could not help but hope that the Holy Spirit had answered my longing to know the primary meaning of the Scripture.

At one time the Gentiles were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." Before Jesus came, God was only known in Israel. Though there were here and there Gentiles brought to a saving knowledge of God, yet I believe in every instance recorded, they in some way or another, came into contact with the nation of Israel. It was only in Israel that the true God was known, the rest of the nations worshipped false gods. God was not then known among the Gentile nations, but now through Christ He is. Hence, through the Gentiles once had no hope, and were without God in the world now we have Christ in (or among) us, the hope of glory. The order of things is reversed. God, because of their rejection of Christ, has for a time, turned from the Jews and is only truly worshipped among the Gentiles. For a Jew to become a believer in Jesus Christ means ostracism, and his family, if truly orthodox, consider him as dead, and he becomes identified with the Gentiles. If he joins a church nam-

ing the name of Christ, by that very act he cuts loose from his family and nation, and is looked upon as a Gentile.

Before Christ came, a Gentile had to cut loose, so to speak, from the idol worship of his nation to worship the God of Israel. God is still the God of Israel, both Jews and Gentiles, but the Gentiles, through Christ, mostly comprise the present "Israel of God."

(Written about 1931)

(Elder) H. H. Lefferts

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CHRIST'S CHURCH IS SECURE

Dear Sister Pratt,

With reference to your request that I write on the "Spiritual Welfare of the Household of Faith," I have this to say: The Church of Jesus Christ is safe and secure. Jesus said, "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18. The church of which Jesus spake is the invisible church. It is here in the world, but the world cannot see it. It is only seen by those who are born of the Spirit of God and are a part of the church. Jesus said to Nicodemus, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Jno. 3:3. Again, Jesus said 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. Jno. 3:5. The church of Jesus Christ is composed of those who

are born of the Spirit of God.

Peter said, "Ye also as lively (or living) stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." I Peter 2:5. Those who are born of the Spirit worship God in Spirit and in truth. They do not believe in works of their own righteousness as a means of salvation, because they are aware that they have no righteousness of their own, they trust in the true and living God, and they are kept by the power of God. They believe in salvation by the grace of God and they are kept by Jesus Christ, "And no man is able to pluck them out of my Father's hand." See Jno. 10:29. By this, as well as many other scriptures that can be mentioned, is proof that the All-seeing eye of Jesus is ruling and watching over those whom God gave Him out of the world.

When considering the spiritual welfare of the household of faith, you may be thinking of the divisions that have frequently taken place in the militant churches. This is nothing uncommon. These divisions have been taking place, since the Apostles. The militant church is composed of believers and unbelievers. The unbelievers are false professors only. The believers are possessors of the grace of God. Both the believers and unbelievers are known by the fruit they bear. Jesus said, "For every tree is known by his own fruit; for of thorns men do not gather figs, nor of bramble bush gather they grapes." Luke 6:44.

Those who seek preeminence in

the churches are the cause of divisions. Paul said, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Rom. 16:17, 18. Those who deceive the hearts of the simple are false teachers. Peter said, "But there were false prophets also among the people, even as there shall be false teachers among you." See II Peter 2:1. False teachers are often hard to detect, because of their good words and fair speeches. Peter said, "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." II Peter 2:2.

Diotrephes was a man who gave the church much trouble in the days of the Apostles. John said, "I wrote unto the church: but Diotrephes who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." III Jno. 1:9-10. The evil spirit has been seen and felt and made manifest since the days of the Apostles. Notwithstanding the trials and troubles that the redeemed family of God have to endure in this life, Jesus Christ is still ruling and reigning in the midst of his people.

Paul said: "Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. 8:37-39.

God made a covenant with Abraham saying: "In thy seed shall all the nations of the earth be blessed" Gen. 22:18. Also See Gen. 18:18; also see Gen. 26:4. It is the spiritual and not the natural seed of Abraham that are here referred to and this embraces both the spiritual seed among the Israelites and the spiritual seed among the Gentiles. For proof of this, Paul said, "They are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is, Those who are the children after the flesh, are not necessarily the children of God after the Spirit, but the children of the promise are counted for the seed." Rom. 9:6-8. Paul said, "Now we brethren, as Isaac, (who is the type of the children of promise) are the children of promise." Gal. 4:28. Again, I will quote the words of the Apostle, "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 Christ." Gal. 3:16. To make sure that the Apostle Paul is not speaking of seeds but one seed which is Christ. He said, "For

the promise, that he should be the heir of the world was not to Abraham, or his seed through the law, but through the righteousness of faith." Rom. 4:13.

Those who are born through the righteousness of faith, are the fruit bearing branches. Those who are born only through the law and not through the righteousness of faith, are the non fruit bearing branches. John baptized those who bore the fruit. He refused to baptize those which did not bring forth the fruits of the Spirit. It is so today. We welcome those in whom we see the spirit of love, joy, peace, gentleness, goodness, long-suffering and meekness and all Godly attributes. 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. All people are His by creation, but they are not all His by regeneration. Those who are born of the Spirit are His by regeneration.

Jesus was born of the lineage of Judah, they were His people by creation. It is recorded, "He came to His own and His own received Him not. But as many as received Him to them gave He power to become the sons of God, even to them that 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." Jon. 1:11 - 13. By this we see that those who are born of God are the fruit bearing branches. They are branches that He purges that they

may bring forth more fruit. This God does by bringing the chosen vessels of His mercy through trials, sorrow, suffering and affliction. He daily chastises them, not because of hate, but because of love.

God rebukes and chastises His people. We find this to be true in our experience. If I speak idle words or say unbecoming things of others, or whatever I may do or say that is wrong, I feel His rebukes. I am glad this is so, for it is an evidence of His love being with me. Paul said, "—for whom the Lord loveth He chasteneth and scourgeth everyone whom He receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers then are ye bastards and not sons." Heb. 12:6-8.

Your inquiry concerning the spiritual welfare of the household of faith is rather broad. It may be that I do not fully understand what you have in mind. But I believe that the spiritual welfare of Zion is safe and secure in the arms of Jesus.

T. F. Adams

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ISAIAH
CHAPTER 5

Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein and he looked that it should bring forth grapes and it brought forth wild grapes.

And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard.

What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

And now, go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up: and break down the wall thereof, and it shall be trodden down:

And I will lay it waste: it shall not be pruned nor digged: but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

In mine ears said the Lord of hosts, Of a truth, many houses shall be desolate, even great and fair, without inhabitant.

Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

“THE BURNT OFFERING”

Leviticus 1

It has been aptly said that the Old and the New Testaments fit into one another and so are one; for in the Old, the New lies concealed. And in the New the Old is revealed. This chapter gives the directions to the children of Israel for the burnt offering. There were many different offerings which the Lord by Moses commanded the children of Israel to offer, and everyone spoke of Christ. Some have wondered why there were so many different offerings and sacrifices, for it would seem just one would have been more simple, and less confusing; but the reason is this: every one of these sacrifices shadowed forth Christ in some phase or other of His one offering. It took all the different offerings to set Him forth, and even then they were inadequate to fully do so.

There was the sin offering, which took care of the sin of our human nature. When Adam fell, all of his posterity fell in him, so that all of his offspring could not be anything else but sin. The trespass offering took care of the actual sins committed. The peace offering took care of our reconciliation to God. The thanksgiving offering, to make our thanksgiving acceptable in God's sight, for our best thanks are poor, and without the sacrifice of Christ, nothing of

our service can be acceptable unto God, so there were all these offerings and many others which we cannot mention now, but the first one is the burnt offering. Without the burnt offering first there could have been no others. The burnt offering denotes an absolute and complete surrender unto the Lord. It says that the one who offers must make his offering “of his own voluntary will.” There was not to be any compelling, but of the offerer's own will. The offering was to be of the cattle family, that is, a bullock or ox; of the herd, that is, a goat; or of the flock, that is, a lamb. We see Jesus in all this. While I will admit that Jesus said, “I came down from Heaven, not to do mine own will, but the will of Him that sent me.” Yet He voluntarily came of His own will, for His will was swallowed up in His Father's will; it was His delight to do the will of His Father.

When Jesus Himself was speaking of laying down His life, He said “No man taketh it from me, but I lay it down of Myself.” Whichever animal the offerers brought, it was to be a male without blemish. That is, it was not to be crippled, nor deformed nor sick nor blind, nor to have anything about it that was anything short of perfection, as far as perfection could be in an animal. So Peter says, “Forasmuch as ye know that he were not redeemed

with corruptible things, as silver and gold. . .but with the precious blood of Christ, as of a lamb without blemish and without spot."

"And he," the one who brought the offering, "shall put his hand upon the head of the burnt offering." This act identified the offerer with the animal to be slain. It was like saying, "This animal is me." The placing of the hand on the animal made a contact so that the victim could be recognized as the offered.

The Lord did not require the death of the Israelites for their sins; had it been so, Israel would very soon have become extinct, because they were unable to resurrect themselves. Jesus had the power of resurrection in Himself, so that He could die and take up His life again. He Himself said, "I have power to lay it down and I have power to take it up again"; but not so with the children of Israel; therefore the Lord provided the identification of the offering with the offerer.

And let us not forget to notice that the hand was to be placed upon the head. The Holy Spirit has been particular to state that. Was it not upon Christ, the Head of His people, that all the penalty due His people, fell? Had He not been our Head, we never could have been justified before God. There is no law which can put to death an innocent person for a guilty one. So Christ, to be able to justify us, must be identified with us; there must be a vital relationship of Christ with His people. Sometimes an innocent man may have been put to death by

mistake, but he was judged guilty and so suffered the penalty, because the mistake was found out too late; but never can an innocent man die for another judged guilty.

Some of our English writers, and they are good brethren, use the word "substitute" in speaking of Jesus Christ. When we understand their meaning, that Christ suffered the wrath of God due His people, that is all right so far; but we here, look upon a substitute as something inferior. In the World War we were obliged to use substitutes for flour and sugar and other things. We did not like it, but we were willing to put up with it to help along the war. The word substitute is not a Bible word, but the Bible gives us a better word "Surety." You know if I should indorse a man's note, put my signature to his note of indebtedness, I make myself a surety for him. That is, if when the time comes for the man to pay his indebtedness he is unable to pay it, the law has a perfect right to step in and take my money or possessions to discharge the debt, because by placing my signature on his note, I become identified with the debtor, and so become responsible for his debt. Many have done this to their ruin, but the creditor has a perfectly legal right to demand the payment from the surety. Just so could Jesus die for us because He became our surety, and we, being unable to render unto God the obedience demanded by the law, God Himself in the person of Jesus Christ, came down to render the obe-

dience which must be made. When the hand was placed on the head of the victim, then it could be accepted for an atonement.

Jesus, though in Himself holy, harmless, undefiled, and separate from sinners, yet, because of His vital relationship, being the Head of His people, was made sin for them. This may seem like strong language, but does not the Scripture say so. Does it not also say He was made a curse for us? "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree." We hear it said very often, and I have said it myself, that we are not under the law, but under grace. I think it would be more correct to say that we are not under the condemnation of the law. God's grace does not do away with the law. Jesus magnified the law, so that our desire is, or should be, that we might live up to it. We are not able to do this, because of the weakness of our nature,, but through God's grace we are delivered from the condemnation which would rightly belong to us, were it not that Jesus is our righteousness.

After the laying on of the hand upon the head of the animal, it was to be killed before the Lord. When Jesus was crucified, though His murderers were probably ignorant of it, they were doing it all before the Lord. They did not do it with any intent of accomplishing God's will but they, with their wicked hands, were carrying out the very purpose of God for the redemption of His people, and

although those who slew Him knew it not, the Lord's eye was watching every move. "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor the voice of the prophets, which are read every Sabbath day, they have fulfilled them in condemning him." Acts 13-27. Ed.

"And the priests, Aaron's sons, shall bring the blood and sprinkle the blood round about the Altar." The instructions were very particular. It must be only Aaron's sons to perform this office. The tribe of Levi was chosen of the Lord to wait upon the service of the tabernacle, but the sons of Aaron only were allowed to approach the altar. All the priests were Levites, but all the Levites were not priests, and only the priests could give attendance at the altar, for "no man taketh this honor unto himself, but he that is called of God, as was Aaron."

"And he," the priest, "shall slay the burnt offering, and cut it into pieces." That is, the priest was to skin the animal, so that it became exposed; as Jesus, stripped of His garments, was exposed in full view of His suffering and agony.

"And the sons of Aaron. . . shall put fire upon the altar, and lay the wood in order upon the fire." Sometimes we look upon fire as the judgment of God, and it is no doubt so in many instances, but I hardly think that is what it represents here. I rather think it means "devotion." The burnt sacrifice was an offering made by fire, of a sweet savor unto the Lord. Some of the sacrifices called for

a frankincense to cause a fragrance, but there was none commanded for the burnt offering. The slow burning, or roasting of the freshly killed flesh would have a distinctly pleasant aroma of itself, without the necessity of anything added; so with Christ's offering, for of a very certainty He needed nothing but His own beloved self for the best possible savor unto the Lord.

The voluntary offering of Himself, Jesus, was a sweet savor unto God. Jesus wholeheartedly and willingly offered Himself. As the burnt sacrifice was devoted to the fire, so Jesus was devoted to the will of His Father and the salvation of His people. He was fired (consumed) with zeal. "The zeal of thine house hath eaten me up." He was perfectly surrendered in voluntary submission to the laying down of His life. Notice that the wood was to be laid in order upon the fire; first the fire, the perfect devotion of Jesus, for which cause He came into the world; then the wood laid in order; and then the victim laid on the wood. The wood was laid in order, not thrown up haphazardly, just falling anywhere, but each piece laid in order.

If we look through the Old Testament scriptures, there we can select different passages which relate to the circumstances surrounding the laying of this dear Victim on the wooden cross. For instance, "They gave me vinegar to drink," and when Jesus said, "I thirst," He was given vinegar to drink. It says "They parted my garments among them, and cast lots upon my

vesture." And this was done, for we are told that the soldiers divided His garments among them, but His coat was in one piece, so they said, "let us not rent it, but cast lots for it, whose it shall be."

Also one of the prophets said "They weighed for my price thirty pieces of silver," which was the exact price paid for the betrayal of Jesus into the hands of His enemies. "When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell." This was fulfilled in the garden of Gethsemane for when the band of armed men went there with Judas to take Jesus, when they came upon Him and knew it was He, they "went backward, and fell to the ground." In the Psalms it says "Reproach hath broken my heart." and so it was, for when the soldier went to break the legs of Jesus and those crucified on either side of Him, he found Jesus already dead. So that he brake not His legs (which fulfilled another scripture which says, "He keepeth His bones; not one of them is broken"). But with a spear pierced His side, and forthwith came there out blood and water, proving that the heart of Jesus was actually broken. Notice the wording. "Came there out blood and water." Not merely 'there came,' but 'came there,' as though the Holy Spirit would bring to our notice the very place from whence the blood and water came. It came from the heart of Jesus, He shed His heart's blood for us. The blood had already streamed from His head, hands and feet, it even forced itself through His skin

when His sweat was as it were, great drops of blood falling to the ground, so severe was His suffering of mind; and now the blood comes from His very heart.

"My God, my God, why hast Thou forsaken me." And this, in that awful moment when God turned His face from Him, Jesus cried upon the cross. In the same Psalm we read, "They pierced My hands and My feet," which was accomplished in the nailing of Jesus to the cross. So we can see that the Holy Ghost throughout the Old Testament had laid the wood in order, and it all came to pass in the cross.

Several times in the account of the crucifixion it speaks of certain things being done that the scriptures might be fulfilled." "But His innards and His legs shall He wash in water; and the priest shall burn all on the altar." The washing of the innards, to me, is showing the absolute purity and cleanness of Christ; His motives, that which was inside of Him, being absolutely pure, not in one point having anything about Him that was not clean; His very innards were faultless; and the washing of the legs meant the purity of His life, His walk among men. Satan was there all the way through, instigating the murderers of Jesus to vent all their malice against Him, trying to find some flaw, for he knew the death of Christ in His purity sealed his, Satan's doom. But, Jesus was absolutely pure inside and out.

The same instructions were to be followed whether the offering were a bullock or ox, or a goat, or a sheep or lamb. In each of

the three animals different characteristics of Jesus Christ are set forth. The ox was used in olden days for labor, patiently enduring; so the bullock or ox for the burnt offering was a symbol of the patient endurance of the Lord Jesus. When Solomon's temple was built, he made a molten sea, and set it upon twelve oxen. The old laver was not used anymore. The oxen were placed three on each side, each with their hinder parts inward. The priests bathed their hands and their feet therein every day, and many times a day, every time a sacrifice was offered; and every time they bathed, from whichever side they approached, there were the oxen, even before them, a silent witness to patient endurance. So Jesus, for the joy that was set before Him, endured the shameful death of the cross. Nothing could turn Him aside from His purpose! Jesus was led as a lamb to the slaughter. A lamb will go so quietly to its death. It will look up so trustingly into the face of the very one about to take its life, so that some men cannot bear to kill a lamb. A goat will kick and struggle and resist, but not so with a lamb. It is meek and will not utter a sound, even looking up confidently into the face of the one standing ready to kill it; and Jesus, the Lamb of God, could look confidently into His Father's face, and could in His agony say "Thy will be done."

The eleventh verse says the animal was to be killed on the side of the altar northward. In Zechariah it says of Jesus, "His feet shall stand in that day upon the

Mount of Olives, which is before Jerusalem on the East, and the Mount of Olives shall cleave in the midst thereof toward the East and toward the West, and there shall be a very great valley." Some think this relates to the death of Christ, but it won't fit, because Jesus was not crucified on the East side of Jerusalem where the Mount of Olives is, but He was taken outside of the city on the North side of Calvary. The cleaving of the Mount of Olives refers to the time of the terrible persecution of the Jews in the future, at which time the Lord will come for their deliverance. It cannot mean His crucifixion, for that was on the north side of the city, just as the animals were to be killed on the north side of the altar, and not the east.

We have noticed some of the things characteristic of the oxen and the lambs, now let us consider the goat. The goats in the scriptures represent the non-elect. The goats Jesus placed on the left side, and were to go away into everlasting punishment. Then why should a goat represent Jesus. He came to save a certain number of the human race from the just doom which, without His death, must have been their's. He came to save, not the non - elect of course, but those who would have been non-elect, and shared the same doom as the non - elect, had He not elected to die for them.

In other words, Jesus took our left-hand place to save us from it: He became our scapegoat: He endured the eternity of woe which rightly would have fallen upon us.

We talk about the sufferings of Christ when we mean His physical sufferings; but these terrible as they must have been, were as nothing, were but as a drop in the bucket to His mental sufferings, the agonies of His soul. We cannot begin to comprehend what they were. Jesus endured the wrath of God which would have been ours had He not borne it for us. This was eternal torment and woe and this Jesus endured. It is hard for us to realize how it could be, but if the penalty, of our sins was eternal woe, and Jesus bore our penalty, He must have endured endless woe, incomprehensible as it is to us. But we must remember that though Jesus was man, He was also Diety, and as such was indefinite, so that it was possible for Him, in a short space of time to suffer infinitely. The penalty of our sins was banishment from God, and this Jesus endured for us, when in that awful moment He cried "My God, My God, why hast thou forsaken me." I do not know how long it lasted, it may have been a few moments, it may have been fifteen minutes, but because He was infinite, it was possible for Him to suffer infinitely in a short space of time. It must be so, or He could not have endured our punishment, which He did.

Now we come down to the end of the chapter, where the poor man's offering is. If a man was too poor to bring an ox, or a sheep, or a goat, he could bring a turtle-dove or a young pigeon. In the offerings of the birds, the feathers and crop were to be cast aside with the ashes. As we have already

noticed, the burnt offering was for a sweet savor unto the Lord; but burning crop and feathers would cause a stench and not a savory smell. The plucking of the feathers would also, as the flayed, or skinned, animals, leave the body exposed. Doves and pigeons are clean birds, and so could well represent Jesus. For He was "Holy, harmless, undefiled and separate from sinners." Though He became our Surety and was made sin for us, yet in Himself there was no taint of sin; even as the animals or birds which were slain were innocent of the offenses for which they died. Jesus was not guilty of any wicked acts or unclean thoughts. In this He was separate from sinners, yet in being their Surety, He was "numbered with the transgressors"; but He was numbered with them only, He was not a transgressor, but Holy, harmless and undefiled. "Be ye harmless as doves," Jesus said to His disciples; and doves are a symbol of mourning innocence. What a mournful note is the sound a dove makes! Hezekiah said that he did mourn as a dove in his affliction. Jesus was "A man of sorrows and acquainted with grief." Sorrow is the cause of grief and mourning.

All the Lord's people mourn, for various reasons. They mourn on account of sin, they mourn because they cannot find Him whom their soul loveth, and for many other reasons, but their sorrow is but a taste of the cup which Jesus drank to the bitter end, Jeremiah in prophecy says, "It is nothing to you, all ye that pass by, behold and see if there be any sorrow

like unto my sorrow." Yet how willingly did Jesus suffer, saying "O My Father, if this cup may not pass away from me, except I drink it, Thy will be done."

The offering of birds symbolized poverty, Paul writing to the Corinthians says this, "For ye know the grace of Our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that we through His poverty might be rich." Jesus did leave His riches to become poor for our sakes. He did not become poor in the sense that He gave up His Deity—He did not do that — While on earth He was God as well as man, but He did leave His glory which He had with His Father. He did leave His riches in Heaven, to come to this sin-cursed world for our sakes, and He became so poor in this world as not to even have a place to lay His head. Even animals and birds have their homes; their lairs and nests and so on, But Jesus "Had not where to lay His head." That we might be partakers of His glory. His entrance into the world was in as poor and mean circumstances as could possibly be. No room for His birth in the inn. He was born and laid among the cattle, laid in a manger, as though He might be on a level with beasts. Luke writing of the birth of Christ says that Mary, His Mother, took Him to Jerusalem to present Him to the Lord, and to "Offer a sacrifice according to that which is said in the law of the Lord, a pair of turtledoves, or two young pigeons." If we turn back to Leviticus 12, there we shall find that a woman,

after childbirth, was to bring a lamb for a burnt offering, and a young pigeon or turtledove for a sin offering; but if she were not able to bring a lamb, then she should bring two turtledoves or pigeons, one for the burnt offering, and one for the sin offering. Mary evidently was unable to take a lamb, so here again we can see the poverty of the natural circumstances into which Jesus was born.

In closing, let me say to you, as Paul did to the Philippians, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man He humbled Himself, and became obedient unto death, even the death of the cross." Jesus, though it was not robbery for Him to be equal with God, yet He made Himself of no reputation and humbled Himself unto the ignominious death on the cross.

Paul again says "I beseech you . . . by the mercies of God, that ye present your bodies a living sacrifice; Holy, acceptable unto God, which is your reasonable service." This does not mean merely presenting ourselves at meeting, when perhaps we have had to make some sacrifice to get there, but it means in our everyday life denying ungodliness and worldly lusts, not giving way to temptations which face us at every turn, and into which our natural inclinations would take us; and willing

to be spent in service to our brethren. May we, by God's grace, let this mind be in us, which was also in Christ Jesus.

Elder Lefferts

THE WORD OF TRUTH

Dear Brother Adams,

I have been thinking of writing a few lines concerning what I have become convinced is the word of truth. May the Lord be my helper. If I were able to preach, this would be my text: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Now what is the word of truth? My opinion the Bible is the "word of truth." The text tells us, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Do we do according to this command or this direction? Do you my brother and sister study yourself? Do you consider your life, your conduct? If so, do you find it to be approved unto God? Is your life what you so desire it to be? If it is like mine, it is not like you want it to be, mine is not like I want it to be.

Do you see yourself to be a workman that needeth not to be ashamed? and are you blessed to rightly divide the word of truth? Paul said: "Examine yourselves, whether ye be in the faith; prove your ownelves. Know ye not your ownelves, how that Jesus Christ is in you, except ye be reprobates?" This writing is to the children of God, those who are redeemed from the earth, not the reprobates.

not those who are dead in sin and know not God, nor the things of God. When God quickens a sinner and shows him what he is in nature, he becomes sin - conscious and sin-sick. He hates sin and the fruits of sin. He is enabled to examine himself and see himself the sinner that he is and has always been, because God shows him the sinner that he is.

A reprobate is unprincipled, corrupt, crooked. In nature we are corrupt and unprincipled but when we are quickened from death unto life, we see and hate with a perfect hatred, the corrupt, evil principles of this nature. Our hearts are filled with repentance for we hate sin and ungodliness and beg for mercy.

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 (the inner man, the spiritual man) may be perfect, thoroughly furnished unto all good works."

Jesus seemingly always had the poor in mind. He said, "The poor always ye have with you; but me ye have not always. Hearken, My beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" and Paul said: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." II Cor. 9:9. He gave His life for His people. He died that His people might live.

One one occasion, Jesus said to His disciples: "Whom do men say that I the Son of Man am?" And they said, "Some say that Thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets." He saith unto them, "But whom say ye that I am?" and Simon Peter 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 (meaning Jesus) I will build my church; and the gates of hell shall not prevail against it."

Jesus said: "If thy right hand offend thee cut it off and if thy right eye offend thee pluck it out." That is, if you hear one who poses as a minister of the gospel attempt to preach what he calls the gospel and he proclaims salvation by works, cut it off so to speak, ignore it for you know it is in error and it is an offense unto you to hear such a doctrine proclaimed as the way of righteousness. Jesus said, "Heaven and earth shall pass away, but My words shall not pass away."

Yours in hope,
William Echols
304 Monterey Ave.
Chowchilla, Calif.

Quoting an able writer who said: "This is either an assertion, which will be true at the end of time; not as to the substance of the heavens and earth, which will always remain, but as to the quali-

ties of them, which will be altered: they will be renewed and refined, but not destroyed; the bad qualities or evil circumstances, which attend them through the sin of man, will be removed and pass away, but they themselves will continue in being; or it is a comparative expression, and the sense is, that the heavens and the earth, and the ordinances thereof, of which nothing can be more firm and strong, being fixed and supported by God Himself, shall sooner pass away, than anything asserted and predicted by Christ shall: "But My words shall not pass away;" (Matt. 24:33) be vain and empty and unaccomplished; which is true of anything and everything spoken by Christ; and especially here, regards all that He had said concerning the calamities that should befall the Jews, before, at or upon the destruction of their nation, city and temple; and the design of the expression is to show the certainty, unalterableness and sure accomplishment of these things.

Editor

ENJOYS GOOD PREACHING

DEAR BROTHER ADAMS,

While thinking of you and others, I will try to write a few lines. I sure missed being at Angier the first Sunday in June, but my heart and mind were there. I do not know of any thing I enjoy more than hearing good preaching and the singing of good old hymns, especially when the minister is imbued with His Spirit to expound the scriptures so comfortingly!

I went to Bunker Hill this morn-

ing to church, but for some reason there was not anyone there. I thought they usually have their meetings every third Sunday morning, but evidently they have changed their meeting time or else I was mistaken. My mind has been on this scripture today: "The Lord is my shepherd; I shall not want." I feel well satisfied with what I think I understand this to mean; that is, if I am capable for understanding. I used to hunger and thirst for what I feel happened to me. I was really in misery four or five years. I saw my lost and ruined condition. I would go to different churches trying to get some relief and some evidence that I was a child of God, but for some years, I received no relief. I would come home and say, I am one that God never knew and I will not go back to that church anymore but when Sunday morning came I would find myself getting ready to go to some church again. I did everything I knew to do. I reached the place that I had no hope. I thought mine was an outside case.

I would read the Bible and try to pray the best I could. Oh! I had lost all hope, but I kept going to church. I said: If God never relieves me of that burden, I am lost and without hope and I will try to offer to the church or be baptized. I meant I would have to be convinced that something had happened to me. It was something I would not exchange for the world! That want and that burden left me and I felt to be the happiest creature in the world. I can never thank God enough for what I feel He has done for this poor mortal.

As I say, I went to the church that morning (Bunker Hill Church) for some reason they did not have any service, so I knew of no other church I could go to where I could understand, agree and enjoy their way of seeing things. I do not care to go to different denominations any more, for I believe the doctrine preached by the Old Primitive Baptist people is the right way. If I am not numbered with God's elect, I still believe this is the right church. If you people do not preach the truth, then I know of no other place to go to find it. I am satisfied with the way it is preached. I guess I am different from most people, but there are times when I hear good preaching which many of our ministers preach and I just cannot hold the tears back. I do not mean to shed tears, but I enjoy these services so much, that my cup just runs over and and I can say from my heart, I am not ashamed of it for that is a happy experience to me.

I feel so lonely this morning! If I could have been in a Good Old Baptist service this morning, I feel it would have been a great relief to me. I need a comforter so much! My people do not see as I do and I have to take my burdens to the Lord. Well, do with this as you see fit. It may not be according to Bible doctrine, but I can say, honestly it is the truth as I see it and just a little of my experience. Jesus said: "Blessed are they that mourn: for they shall be comforted; blessed are the pure in heart: for they shall see God." I am hoping to see God some glad day, be like Him and be satisfied.

Please remember me in your prayers. I realize I am so little, weak and helpless, I can do nothing within myself. May God bless you and your family until we meet again, but if we never meet here on earth, may we meet up yonder where there will be no more heart-aches, but all will be joy, happiness and praising God.

I am enclosing three dollars for my renewal of Zion's Landmark.

Yours in hope,
V. B. Mills
1542 Lovett St.
Greensboro, N.C.

OBITUARY

Whereas, it has pleased our Heavenly Father to remove, by death, our beloved Sister and Mother in Israel, Sister Tilda Francis Calicutt Hill, who was born February 14, 1879, and died August 25, 1967. She was married to James Jason Hill on December 16, 1894. To this union was born two sons and one daughter, Alvin and Delbert Hill, and Mrs. A. B. Cagle, who survive. Sister Hill made her home with her daughter after the death of her husband.

Sister Hill was received into the fellowship of Rock Hill Primitive Baptist Church on June 30, 1907 and was baptized July 21, 1907 by Elder W. T. Broadway. She moved her membership to Mt. Shepherd Primitive Baptist Church on November 30, 1958 and was a most loyal and faithful member until death called her away. She suffered a long time, but with great patience, and often spoke of the goodness and mercy of God.

Sister Hill's funeral was conducted at Calicutt Memorial Church by Elders S. T. Atkinson, Sr., and W. E. Staley and her body was laid to rest in the Church Cemetery there to await the maturity of her Blessed Hope—The Lord Jesus Christ who shall come and gather these saints unto Himself in the final resurrection.

This done and signed by order of the Church in conference, December 9, 1957.

Elder S. T. Atkinson, Sr. Moderator

NOTICE

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ELDER T. FLOYD ADAMS
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Vol. CI No. 6

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REQUEST VIEWS ON PSALMS 90

Dear Brother Adams,

I will thank you for your views on the 90th Psalm, first and second verses.

Mrs. J. D. Murphy
2908 S. Scales St
Reidsville, N.C. 27320

The portion of the Psalm our Sister has inquired of, reads as follows: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the world, even from everlasting to everlasting, thou art God." Psalm 90:1, 2.

These words did not proceed from the carnal mind. 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. I Cor. 2:11. Again Paul said, "But the natural man receiveth not the things of the Spirit of God; for they are fool-

ishness unto him: neither can he know them, because they are spiritually discerned." I Cor. 2:14. They were spoken by a man of God; one in whom God's Spirit dwells, one who has been taught by God and one who has been born of the Spirit of God. One who knew what it was to be in bondage and travel in the wilderness, who had seen the glorious light of God.

The ninetieth chapter of Psalms is said to be "A Prayer Of Moses, The Man of God." At the heading of this Psalm the above is written in italics. Moses was evidently more than an ordinary man. "He was a man of God." This title was given to him by God Himself. Duet. 33:1 reads: "And this is the blessing, wherewith Moses, the man of God, blessed the children of Israel before his death." He was the chief of all the prophets, and a type of the Great Prophet —Jesus Christ, who is a Prophet, Priest and King. Moses was a leader of the children of Israel. He brought them out from the land of Pharaoh, the kind of Egypt who had held them in bondage four hundred years. See Gen. 15:13. He led them through the Red Sea into the wilderness where they journeyed forty years.

The children of Israel, like their ancestors, Abraham, Isaac and Jacob, did not have any certain abiding place. They abode in tents and journeyed from place to place. It was in the wilderness that Moses received the law of God. This was upon the Mount. See Ex. 24:12. He taught and instructed the children of Israel. God fed them with manna from heaven. God gave them water to drink. "Quails came up,

and covered the camp," that they might have flesh to eat. Thus they were fed with flesh and manna. See Ex. 16:11-16.

Before the death of Moses, he blessed the children of Israel. He loved them, even though they were stiff-necked and rebellious. He fought their battles. He exposed his life to shield the children of Israel from their enemies. He was ever mindful to call upon God for help in time of need.

Moses was a type of Jesus who laid down his life for the chosen vessels of His mercy. Jesus loved them with an everlasting love. "The Lord hath appeared of old unto me saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Jer. 31:3. Jesus' love for His people was so great, that He gave His life for them. Paul said, "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners Christ died for us." Rom. 5:7, 8. The natural life is dependent upon the flesh of other animals for sustenance, even so, spiritual life is dependent upon a crucified and risen Savior.

Jesus said, "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." Jno. 6:54. "Lord, thou hast been our dwelling place in all generations." These appear to be the words of "The Man of God," Moses, when he had become mature in age. In reflecting over the past, he could see the delivering hand of God, in

bringing him through many trials, troubles and affliction. He knew the Lord as his protector, his shield, his refuge and his salvation. God was ever with him. He led Moses and the children of Israel in the right way. "He divided the sea and caused them to pass through on dry ground unharmed by the Egyptians who had bitterly oppressed them and had been cruel taskmasters and were now trailing them in an effort to take them captive and return them to Egypt as bondsmen. But the Lord rescued the Israelites from the Egyptians and destroyed many of the Egyptians by the same token that the Israelites might pass through the Red Sea on dry ground and the Egyptians destroyed by the closing of the waters behind the children of Israel and drowning the Egyptians. The Lord made the waters of the Red Sea to stand as a heap on both sides. In the day he led them by a pillar of cloud, which shaded them from the sun and hid them from the Egyptians and the pillar of cloud was a pillar of light or fire at night for the Israelites, but darkness for the Egyptians. Thus the Lord saved Israel out of the hand of the Egyptians for the waters closed and Israel saw Egyptians dead on the seashore. Moses clave the rocks in the wilderness and gave the Israelites water to drink as out of the great depths. "He brought streams also out of the rock and caused waters to run down like rivers." Psa. 78:14-16.

Who but God, could perform these miracles and reveal His mighty power to the children of men. By divine revelation, Moses was in-

spired to write the books of the law. "The law was given by Moses, but grace and truth came by Jesus Christ." Jno. 1:17. God said, "And 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 wouldest keep His commandments, or no." Deut. 8:2. Seeing and feeling the goodness and mercy of God. This he could remember and say, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth or even thou hadst formed the earth, and the world, even from everlasting to everlasting, thou art God." Psa. 90:1, 2. These words are a source of great comfort to the redeemed family of God, to know that He (God) is from everlasting to everlasting and this His love and mercy endureth forever.

The words of Moses are expressed elsewhere in Holy Writ. See Prov. 8:22-31. "The Spirit searcheth all things, yea, the deep things of God." See I Cor. 2:10. "God is our refuge and strength." He comes to poor helpless and depraved sinners. They cannot go to Him. He gives them faith to lay hold on His promises. He gives them a hope of eternal life. This hope is an anchor of the soul, both sure and steadfast and it is anchored in Jesus Christ. They are steadfast and unmovable. They are not carried about with winds of doctrine. They believe that salvation is of the Lord. They believe that all that are saved are saved by Grace and by the goodness and

mercy of God. They feel to be vile, like Job, who said: "Behold I am vile." They are like Paul who said, "It is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners of whom I am chief. They feel to be little like Gideon who said, "I am the least in my Father's house;" and like Paul who said, "Unto me who am less than the least of all saints is this grace given." They feel to be unworthy like Jacob who said, "I am not worthy of all thy truth and thy mercy which thou hast shewed unto thy servant." They can witness with John the Baptist who said, "I am not worthy to stoop down and unloose the shoe lachets of my Master." They feel like the prodical son who wasted his goods in riotous living and said, "I am no more worthy to be called a son."

The Apostle Paul's testimony bears witness with the experience of God's little ones and is a great source of comfort to those who often feel that they fall far short of living the life that they so much desire to live. Paul said, "For that which I do I allow not: for what I would, that do I not; but what I hate that do I." Paul was like all of those who are born of the Spirit of God. He had two natures, that of the flesh and that of the Spirit. With the Spirit he served the law of God, but with the flesh the law of sin. Read the seventh chapter of Romans and observe the fifteenth verse and through the remaining part of the chapter. When God called Moses to lead the children of Israel out from the cruel hand

of Pharaoh, the king of Egypt, he expressed his weakness by saying, "O my Lord, I am not eloquent, neither heretofore, nor since thou has spoken unto my servant: but I am slow of speech, and of a slow tongue." Ex. 4:10. Is this not the experience of all of God's servants whom God sends to prophesy, speak and preach His glorious gospel?

Moses was a man of God. He possessed wisdom, not the wisdom of this world which is foolishness with God, but the wisdom of God. He like all the redeemed family of God, had no righteousness of his own to plead. They plead the righteousness of the Lord Jesus Christ. Their sins are imputed to Him and His righteousness is imputed to them. They are what they are by reason of what God has made His Son to them. Spiritually they are in Him, they live in Him, they dwell in Him. They move and have their being in Him. Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption: That, according as it is written, He that glorieth, let him glory in the Lord." I Cor. 1:3, 31.

God teaches His people to "Be still and know that I am God. . ." Psa. 46:10. God taught Moses to know that his dwelling place was in God. Therefore he said, "Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or even Thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."

T. F. Adams

OBITUARY

Brother Jasper Roy Hylton age sixty-five years, died April 21, 1967. He had been in declining health for several years. He is survived by his wife, Sister Sarah Lou Hopkins Hylton, five sons, Clarence Lee Hylton, Collinsville, Va., Cecil and Herbert Hylton, R. F. D. No. 1, Bassett, Va., William (Bill) and James Hylton of Fieldale, Va., and three daughters, Sister Earl Huffman, Mrs. Nash Roberts and Mrs. Tylor Cobbler all of R. F. D. No. 1, Fieldale, Va.

Brother Hylton united with Spoon Creek Church the second Sunday in October, 1964 and was baptized the third Sunday, October 18, 1964. He was a faithful member as long as he lived.

Spoon Creek has lost a good and faithful member, the community a kind and gracious man. Sister Hylton and the family have lost a real companion and father. We beg the Lord for grace to bow in humble submission to His Holy Will and enable us to say, Our Father's will be done. We hope to meet him again in that heavenly land where there is no night, lonely days, heart-aches, sickness nor sorrow.

His funeral was held April 23, 1967, at Spoon Creek Church by Elder Benny Clifton, and Elder Sam Gilbert. He was laid to rest in the Church Cemetery to await the coming of his 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 June, 1967.

Written by Cletus Turner, R.F.D. No. 1, Bassett, Va.

Elder Benny Clifton, Moderator
Cletus Turner, Clerk

WHITE OAK UNION

The next session of the White Oak Union Meeting is appointed to be held with the Church at Davis Memorial, Onslow County, N. C., the fifth Saturday and Sunday in March, 1968. The meeting will begin, the Lord willing, at 11:00 A.M., March 30.

The Davis Memorial Church is located about seven miles from the Floyd Pond, West of Jacksonville, N. C.

All lovers of the truth are cordially invited to meet with us, especially the ministering brethren of our faith and order.

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. Rodv of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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ISAIAH CHAPTER 5

Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them!

And the harp and the viol, the tabret and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

Therefore my people are gone into captivity, because they have no knowledge; and their honourable men are famished, and their multitude dried up with thirst.

Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

But the Lord of hosts shall be exalted in judgment, and God, that is holy, shall be sanctified in righteousness.

Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

Woe unto them that draw unquity with cords of vanity, and sin as it were with a cart rope:

That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw night and come, that we may know it!

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

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Mrs. John Herndon

Dear Sister Herndon:

I wanted to write you some days ago, but it seemed that I could not. My love and sympathy goes out to you in the loss of your dear Brother, pastor and husband. I am sure that you have received many letters of sympathy, all better than I can write, but not one of those can answer for me. I must tell you that I have thought of you and have hoped that the Lord might speak a "Peace be still" in your heart and the hearts of all the family and the brethren. I think of the words of Paul in Acts 27:22: "And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship." Paul was a prisoner, because of the doctrine that he loved and preached; he was being carried to Caesar to be judged. The great storm arose and there was little hope of being saved alive. The Angel of God appeared to Paul and gave him this understanding. "There shall be no loss of life among you, but the ship!" And so it was. When the ship came near land, it ran aground; while the fore part was held fast, the rear part was beat to pieces by the storm. The very pieces served to save the lives, as the men floated with them to the shore. The life that is saved

represents the spiritual life. The ship that is torn down and lost, represents this tabernacle of clay. The ship was that which has long housed the lives of the men. The body has long housed the Spirit born within. The Angel said, "There shall be no loss of life among you, but the ship." The spiritual life shall never be lost, though we so often feel that surely it will be swallowed up in the stormy tempest of the sea of this life. The body must one day be taken down, and broken, but our assurance is in this promise, that there shall be no loss of life among all that are His in eternity. The night may be long and dark, but He will see everyone that has life in his soul, safely landed on that shore beyond this earth. We may well note that if the ship had not been torn down, the men could not have reached that shore alive. So long as we are in this tabernacle of clay, our souls can never reach that blissful shore.

We feel that our dear Brother has gone before us and has reached that Shore; he is at rest now, and for him, the storm is no more. May we walk softly in the courts of our Lord, and be enabled to ever praise Him for that love and mercy that gave us His Salvation by Grace. May the Grace of our Lord and Savior be with you to

keep you and guide your every step.

Yours in a hope of His love,
A. D. Alston

P. S. Dear Sister Herndon, when one of the elect of God departs from this world of sin and sorrow, this little Lamb lands safely in the arms of his Savior, Jesus Christ! Think of that! and what a happy exchange!

"Come, My Beloved." He did not say, Go, even to some glorious place, but He said Come to me, Come and dwell in My presence, come close enough to sit at My feet and to hear My voice, and to learn My lessons, and commune with Me in the things of My Kingdom! I will go with you, will show you the way, I will be your strength and your shield. I will bear the yoke with you. Take my yoke upon you, for my yoke is easy and my burden light; even the one I will raise to sit with Me upon the Throne in that new city of Jerusalem, to praise in that perfect manner eternally in the Heavens.

"Come, My Beloved;" Come, one day, out of your trials and afflictions, your griefs and your sorrows, come unto me, and will give you rest; rest to your souls.

Sister Herndon, the Savior is your strength, your shield and your hiding place; He has promised never to forsake or to leave His, and we know that His promise will be kept so long as this old world stands. May you be given faith to lay hold onto this promise, and to trust all of your ways with Him, and to acknowledge Him

in all that you do, and to persevere to the end in faithfulness, obedience, submission, love and all the fruits of the Holy Spirit. The crown of life awaits there.

Now, Dear One, I feel a little presumptuous in saying these things, knowing that I am young, and you are elderly. Indeed, I should be hearing the teaching of you, my elder brethren, but accept them in love, and may the Lord in Heaven be praised in all things; it is He that is merciful and kind, tender in love and compassion, to the little ones, who are so filled in this flesh with sins and filth and lusts. Oh, may we be enabled to plead His keeping, and to be made to persevere in all things that He sees fit to bring before us, and be kept, by His righteousness, from evil. Give us this day, our daily bread! We have no promise and thus no right to pray for tomorrow's bread today; we cannot bear tomorrow's burdens until tomorrow comes to us. When we try to look ahead, when all of next month's burdens come upon us, we are in despair, we say, I cannot bear it! Why, of course we cannot bear it all in one moment; we are not called upon to do that; we are called upon to bear only this moment's burden during this moment, and to wait until another moment for that other moment's burden. The Lord gives us just enough faith and strength for our immediate needs. By faith, we wait until tomorrow, for tomorrow's strength. We are called upon to have faith to trust and to wait. But have we not that faith? Has our Savior ever failed us in all of our lives, so far? Has He ever left us in any

single pit? Has He not always delivered? Then shall we distrust Him this time? No, faith sufficient shall be given at the time it is needed! Oh, that we might praise Him for all of His kindnesses and mercies to us!

Yours in the love of a gracious Savior and Redeemer,

A. D. Alston

**LET NOT YOUR
HEART BE TROUBLED**

My Precious Ones in the Lord:

As I am here alone with my many thoughts of the day, which generally have been concerned with how life is ruled to fill the great and mighty purpose in the plan determined before the world was. Yesterday the text was from the book of St. John 14:1, "Let not your heart be troubled, ye believe in God, believe also in me." These were the words which I recall lingered with me from the first of the year of 1964, although I believe that it was just the first part of this quotation which is "Let not your heart be troubled and this also is recorded in the volume of my dreams of that same year.

As I look on this being the Comforter that was sent to me before I even was aware of the trials and stress that I must pass through, even the illness of my dear husband and the illness of my home church and I was then not aware of losing both my husband and my home church. But to me I can see that there was a preparation that was to be made which was fulfilled to a jot and tittle for before that year had passed, I had lost both my hus-

band and my home in the church due to the cruel separation, but I had not lost the faith, hope and love in my Beloved Lord and I could stand firm to glorify His Holy Name for the blessing that my husband was not left to suffer and was taken at the sound of the trumpet or at the twinkling of an eye.

Then to repeat that these blessed words continued with me until the Easter season of the year of 1964. For there came to me the words for my comfort when Jesus spoke to me saying, "I AM THE RESSURECTION AND THE LIFE," and this dwelt with me almost continually for about three months and in the meantime, my husband improved some in health, but the church walls fell down all around me, even though I had kept continually begging God's mercy to guide, lead and direct me, even long before the walls did fall for I had been given to see the arising affliction which was not seen by me alone, but my many far and near.

Those blessed words of truth are still to my comfort this day while I am so alone and depraved in feeling. Any desires of comfort from this old time world are far-fetched.

In my many thoughts and given visions, I have very little companionship and have for several years been walking alone and pondering over my status relative to my brethren. But my Beloved in the Lord, salvation is of the Lord and therefore I know when I am contrite and lowly in feelings that God has a purpose

in my being thus. Then to know also that the morrow brings forth according to our God's will and purpose and at times I am lifted up to a rejoicing state.

Indeed so it is, and to love Him is to know the Lord, which is to feel His Holy Spirit indwelling. A little taste of this gives us the desire to taste, handle and feel His presence, knowing He surely was a lowly and contrite Spirit. He trod the winepress alone and even trod the hills of old Judea alone, while here in the flesh, God was manifested in the flesh and bore the cross of Calvary alone to save His own.

It was never once recorded that Christ Jesus hated anyone even those that stripped and spat upon Him. He never rebelled. In St. John 15:26, 27 quote: "But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, He shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning," is found the promise which I consider have been fulfilled, for those words which were spoken to me, have been and are a comfort for they were not of man but of God through Christ Jesus and His love for His own which "shall bear witness, because ye have been with me from the beginning."

This, to me, seems to mean that the number created in Christ before the world was, had been those chosen in Him to have everlasting life with Him throughout the dispensations. If I am not mistaken, I feel that I heard it about that

way in your expoundings at the altar Sunday, October 16, 1966. My strength fully depends upon my Lord and Master, for I do not agree with many things that men call positive, for God is the only positive mind, even the all wise, eternal God in power and strength, then too, how could the servant be positive? But Christ told His disciples that they were friends; but the servant knoweth not what the Master doeth.

Then to the sixteenth chapter, verse one: "These things have I spoken unto you, that we should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God's service." These were the words of Jesus to His disciples and this was shortly before He was taken captive and crucified and while on the cross, our beloved Lord Jesus said, "FORGIVE THEM FATHER FOR THEY KNOW NOT WHAT THEY DO."

This I feel also to say for such as has come to me is for the fulfilling of God's will and purpose even to bring me to a place prepared for me before the world was, and this is my one and only hope that Christ shed His blood and died that sinners shall live; and as Paul of old said, "of whom I am chief."

I do wish to tell you how I did enjoy your text and the expounding of it, for it has brought to me, the memory of having written upon this same text and my understanding was in line with your thoughts and even though I feel to be alone, I am sure there is al-

ways one so very near and dear to me who guides me on and who shall finally carry me home.

I do still have dreams that are very impressive and comforting to me, revealing the truth, even though it seems I am alone, yet I feel that soon there shall be a complete reconciliation in the manifestation of this truth, for this too I recall when I was told, "I WILL COME" and then again it was, "I WILL COME SUDDENLY." Therefore, I do pray for patience to wait and watch for I do truly believe the Comforter "IS COME" in my experience and shall fulfill His promise.

I must now come to a close lest I become entangled with confusion and doubts whilst Satan is ever ready to beguile and deceive God's own and imbue them with doubtings, even to the point of saying; "Who do you think you are that God should so favor you Marion? for you know that you are not worthy!" He (the evil one) thus strove to upset the tables for Peter, and is ever prone to delve into the welfare of others.

Now I beg, that while at the throne of grace, you kindly remember this poor sinner in your prayers

In sweet bonds of love,
Sister Marion Mulholland

A WONDERFUL EXPERIENCE

Dear Brother Adams and Beloved in Christ,

Until this time I have experienced but twice the compelling power to pen some of the experiences that have come my way, or which I hope are the dealings of the great Lord God Almighty with

this poor me. Now it seems this compelling power has come upon me again, and I feel to say in truth that I am not a volunteer for this job.

Some of my experiences have indeed been grievous to bear. I have looked in astonishment and gazed in amazement wondering why? after which a beautiful flower came forth, my eyes and understanding were opened and I saw the hand of mercy through trials and tribulations, because through this means I have been brought low and made to believe that I might learn His statutes.

My mind goes back years ago when my companion and I were on vacation and went abroad for awhile. He visited the seven wonders of the world and gazed in wonder at them. Later, I was coming home from work one evening and I was walking along thinking of these things when this thought came to my mind: If all the seven wonders of the world were combined in one, it would be nothing compared to God's Almighty and Amazing Grace. My eyes filled with tears and I walked home in joy and gladness.

Again my mind goes back years ago when I was blessed to go to Spoon Creek Church in Patrick County, Virginia. The house was full of people and some were standing. During the preacher's sermon I noticed a man who was standing just inside the door leaning forward as if he were eager to hear and understand what the preacher was saying. The expression on his face showed anxiety. I felt that he was seeking mercy, at least he had a

real hunger for what the Brother was saying. I have thought of him many times and it would be a great pleasure even now to tell him there is abundance of mercy for those who thirst and hunger for righteousness. Yes, there is room in my Father's house. He has never turned a hungry one away. No, He has and never will. He says: "Lo, I am with you alway, even unto the end of the world." Matt. 28:20. These that are made hungry come by ways they know not, and by paths they have never trod. The Lord said of Israel, "Yea, I have loved thee with everlasting love: therefore with loving kindness have I drawn thee." I have wondered many times why God loved them from the beginning, but one day while meditating on this, it came to me that the Father loved all those who were chosen in His Only Begotten Son. If He loved you in the beginning, certainly He loves you now and if He loved you in the beginning, He will always love you. Paul said: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." Eph. 1:3-6.

He is full of mercy, compassion and loving kindness to those who

love Him, who are comparatively few. David said: "He suffered no man to do them wrong: yea, He reprov'd kings for their sakes; Saying, Touch not mine anointed, and do my prophets no harm." Psa. 105:14, 15.

Oh, how I hope I am one of these! In my experience, trials and tribulations, I have been made to sit down, so to speak, on the banks of the river from Babylon, and as the streams from this wicked city rolled by, the enemy had me, and I had wept when I remembered Zion, and I have found out that I cannot sing the Lord's song in a strange land.

I have been brought low many times the bud has had an awfully bitter taste, and I have been made to beg for mercy and to beg the Lord to command the north wind. Awake, Oh North Wind and come Thou south, blow upon my garden, that the species may come forth, that my heart be filled with gladness and my mouth be filled with praise, that I once again be blessed to sing the songs of Zion.

Now the past came to my mind again, how a few years back on my job, I was head repairer in half of the knitting room of the largest hosiery mills in the world. A man had treated me unkindly and dishonestly; and Satan took me over and I sought revenge. This revenge was built up within me, when this fellow came to me and asked a favor of me. He wanted me to help him about some work. Satan told me I had him in the palm of my hand, and to put the squeeze on him. As this revenge and feeling of hatred was at the

highest peak, a still small voice spoke to me: "Take up they cross and follow me."

Oh! My Beloved, that mountain of revenge fled, my eyes filled with tears and I said, I will go, I will help him all I can.

When God speaks it is done, commands and it stands fast. He is the one that walked yonder in the hills of Judea, and by the shore of Galilee. He healed the sick, He raised the dead, He made the blind to see, and He is the one that made the lame man leap for joy, and when the ship was being tossed in the storm, He is the one that stilled the tempest and spoke, "Peace be still."

Men stood in amazement, and what did they say? "What manner of man is this, that even the wind and the sea obey Him?"

Yet, sometimes I feel to be walking alone, and wondering if the Lord is good, and that His mercy endureth forever?

Even sometimes in the hour of joy, there comes the thought, Woe, unto them that are at ease in Zion. Yet, I am made to believe that my Redeemer liveth!

In a dream or vision one night, I was down in a large hole in the miry clay. Banks were up above my head and there was no way out. I looked up and there was a man dressed in white standing above me on the bank of the hole which I was in. His eyes were like flaming fire, and as I looked up He reached down and lifted me out of that awful place.

Oh, that I might praise Him continually! He is the fairest among ten thousand, but the one al-to-

gether lovely.

Much pressure has been upon me to write these lines, for what reason, I know not. But there is rest for the weary.

In hope,
Claude S. Brown
3754 Ogburn Ave.
Winston-Salem, N. C.

DEALINGS OF THE LORD

Dear Brethren and Sisters:

If it is the Lord's will I will write a short sketch of what I hope the Lord has done for my poor soul. I have had a mind for years to write what I hope has been the dealings of the Lord with me, but I cannot write or read much and I feel so unworthy!

One night in 1917 while at the supper table the Lord appeared to me and He was as plainly to be seen as my husband was, who was sitting at the table with me. I said to my husband, There is the Lord! He would disappear and then reappear. I did not know what to do or to say. I thought perhaps it was an omen of my early death and I tried with all my heart to ask God to bless me with that mighty Power that I might die in the faith that rules both heaven and earth. I felt to be such a great sinner and that no other had ever been as bad as I. I did not believe God would forgive me. I tried to pray but all I could say was, Lord have mercy on me, a poor sinner, but I know it is because I am such a great sinner, therefore I still have to beg for mercy.

I had a great desire to offer to the church, but I did not feel

fit to have my name with them, so I begged the Lord to show me whether or not it was His will and my duty to offer, but I did not ask the Lord which church I should join though I felt satisfied that the Old Baptist were the children of God and that the doctrine they proclaim is the true doctrine of God. They are the only people who believe in salvation by grace and I believe in a God that has all power in heaven and in earth, the one that rules all. Dear Brethern and Sisters, if I am saved it will be by the grace of God. I have done nothing, nor can I do anything to bring salvation; all my hope and trust is in the Lord. I look to Him for every blessing, but I feel sometimes like one of old said, that all things are against me, but the Lord does His work right and at the right time. It has been His will for me to suffer so much here in this life and at times I can say it is good for me.

I hope when my days on earth are done He has a place for me where there is no sickness nor death. I am sure if I am one that Christ died for, I will be there. If the Lord gives you a mind to do so, please pray for me. I feel thankful to the dear Redeemer that he raised me from my bed of affliction and enabled me to go to His dear people and tell them what great things I hope the Lord has done for me. I feel to say His presence has filled my soul with joy. The day I was baptized, I felt, Oh so happy! I could see new life. Everything appeared so bright and lovely. Although I was in feeble health and had been for

sometime, I was just up from a severe illness and what I suffered is beyond expression. I felt to be afflicted and poor and cast down, begging the Lord to strengthen me once more if it be His will. My heart's desire and prayer to God is that when I am called to die that I may be prepared to meet my God in peace.

May God bless you all, my dear readers, pray for me. God's work is perfect and complete. I do so desire that God will give me faith to ever trust him. This has been such comfort to me and has helped and strengthened my hope in Jesus Christ, the Savior of sinners. His sweet promises, such as, "I will never leave nor forsake thee," "I will just say are so comforting when He prepares us to receive them as our own.

Six months ago my dear husband was taken from me and this left me all alone. No one knows what this loneliness is until God sees fit to call your loved one away. My husband was a good kind companion. He was kind to all. He was confined to his bed nearly seven years, but I was not reconciled to give him up. I did all I could for him and his many friends were so kind and good to him. They would come in and local ministers would preach for him, which he did enjoy so much. Elder H. D. Prillaman is our moderator. He was so kind to preach for him and we do love him so much; he is such a wonderful preacher.

My husband said to me a few days before God called him home, "If I have a heart attack or a stroke, do not worry." Then he

said, "I will not say that, but do the best you can." But my desire is that He will soon take me out of my trouble here in this world and bless me to enter that heavenly home where there will be no sorrow nor tears to shed. Oh! may it be the Good Lord's will that I may again see my dear husband in that heavenly home. But surely that life will far exceed this natural life and that love and joy will far exceed the natural love and joy of this life! David said: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

I humbly ask that all the Brethren, Sisters and Friends please pray for me.

An unworthy sister in bonds of sweet fellowship,

Mrs. Walter C. Brooks
220 East Street,
Rocky Mount, Va. 24151

OBITUARY OF

PEARL HYACINTH TAYLOR

My dear sister in the flesh, Pearl H. Taylor, of Sealevel, N. C., was born June 11, 1901 and departed this life September 23, 1967. She was a retired school teacher. A memorial service was conducted at her home September 25th by Elders Dewey and Eddie Humphrey.

Sister leaves to mourn her passing her mother and father—Sophronia and Allen Taylor, of Sealevel, N. C., and one sister, Mrs. Elwood Willis of Marshallberg, N.C.

Sister Pearl was born and reared in a Primitive Baptist home. While teaching at Newport, N. C. she had an experience concerning the hymn, "Glorious Things of Thee are Spoken." This verse she especially mentioned:

"Savior, if of Zion's city I through grace a member am,
Let the world deride or pity, I will glory in Thy name;
Fading is the worlding's pleasure, All his boasted pomp and show;
Solid joys and lasting treasure
None but Zion's children know."

Pearl not only believed the Primitive

Baptized faith, but she was a defender of it, and she enjoyed the church services. A friend of hers who is also a believer of Salvation by Grace and can ably discuss the scriptures, has made this remark since her passing, "I wish I were as sure of myself as I am of Pearl." She enjoyed recalling the times years ago that Grandmama and Grandpapa had preachers to visit them and would have prayer at bedtime.

Cousin Lydia Taylor of Scituate, Mass. has written the following in memory of Pearl:

"Gone is your daughter and sister you loved so dear,
Silent is her voice you loved to hear;
Gone away where she cannot write nor speak,
But gone to another world where you all hope to meet."

Elders Bennie Pollard, Eugene Sheperd and Floyd Lawrence visited her in the hospital, when they left she remarked: "You are the people I love." During Elder Dewey Humphrey's visit to see her, she raised her hands and arms into the air as if she were rejoicing in the Lord's name. While she she was not a member of the visible church here, we feel assured she is a member of the invisible church—the church of God our Savior, the Living God.

On Friday before she died on Saturday, she said, "The Lord has been with me," and may it be His blessed will and according to His eternal purpose that He is still with her and she with Him forevermore.

Written by her devoted and bereaved sister,
Thelma Taylor Willis

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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

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Associate Editor

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GOD'S PURPOSE

Dear Brother Adams,

I wish you would write an article in Zion's Landmark giving your views on why Satan is loose openly in our streets. This disturbs me greatly, although I feel that God has a purpose in all of it. I shall look forward to your comments.

Thanks and the very best to you and Elder Mewborn in substantially writing the truth for us.

I am sincerely yours,
Thomas W. Moon
R.F.D. 1
Bowlman, Ga.

We regret that the request of our Brother has been inadvertently overlooked for a time. We will now make some comments, not based on our opinion according to carnal reasoning but that which was spoken by the holy prophets and apostles who were moved by the Holy Spirit to speak. Paul was inspired by divine revelation to write and left on record many things that

would transpire or take place in the last days. He said, "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 pleasure more than lovers of God; having a form of godliness but denying the power thereof: from such turn away." II Tim. 3:1-5.

The above words are not the words of the Apostle's own choosing. They were dictated to him by the Holy Ghost, which set forth those things that will come to pass in the last days. The last days embrace the time in which the Apostles lived and will continue until the end of time. The Apostle Paul said to Timothy: "This know also that in the last days perilous times shall come." The word perilous means dangerous, hazardous times. This he said to Timothy that he might beware or take heed, or that his progeny might beware. Therefore what the Apostle said to Timothy applies or is applicable to all the faithful in Christ Jesus in succeeding generations.

On one occasion, inquired of an elderly minister, now deceased; "Why do men do so many wicked things. He said, "Men do that which they do because of what they are." A tree is known by the fruit it bears. Even so, men are known by the fruit they bear. If they have not been born of the

Spirit of God they manifest nothing but the works of the flesh. Paul said, "Now the works of the flesh are manifest which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness revellings and such like: Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:19-21.

After the Apostle had numerated the workds of the flesh he then proceeded to set forth the fruits of the Spirit. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22, 23. Our brother said, "The things which are taking place in these days disturb me greatly, although I feel that God has a purpose in all of it." To this we agree. Who would say that God did not have the power to restrain men from doing evil? David said, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." Psa. 76: 10.

We have an example of this in the persons of Joseph's brethren. Joseph's brothers hated him. When their Father sent Joseph to see how his brothers were getting along, they said, "Yonder comes that dreamer, let's kill him and see what will become of his dreams." They had murder in their hearts, yet they could not kill Joseph. They poured out all the wrath that was in the purpose of

God and that which would be to His honor and praise. They put Joseph in a pit and later took him out and sold him to the Ishmaelites for twenty pieces of silver. He was taken to Egypt and remained a slave several years.

As the Lord would have it, the Egyptians turned Joseph over to Pharaoh to be troubled with two dreams. These dreams forcibly disturbed Pharaoh, but previously Joseph had interpreted the dream of Pharaoh's butler and a dream of Pharaoh's baker and when the butler learned that Pharaoh was sore dtroubled because of his dreams he was reminded of Joseph having interpreted his and the baker's dreams and they came to pass as interpreted, so Pharaoh sent and called Joseph and they brought him hastily. Pharaoh said unto Joseph, "I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it." And Joseph answered Pharaoh saying, It is not me: God shall give Pharaoh an answer of peace."

Joseph interpreted the King's dreams "And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants." The king made him the second ruler in his kingdom. God had an all wise purpose in all this. Joseph stored away corn in all of Egypt during the seven years of plenty, to take care of the needs of all the people during the seven years of famine.

"God works in mysterious ways His wonders to perform." In the above mentioned scripture we see

the truth of what David said, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." They, Joseph's brethren, were restrained by God from taking the life of Joseph. Instead of taking his life as one suggested, they sold him into captivity. He was carried "down to Egypt and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. The Lord was with Joseph, and he was a prosperous man; and he was in the house of his master, the Egyptian. His master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person and well favored. And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said 'Lie with me.' But he refused, and said unto his master's wife, Behold, my master wotteth (meaning knoweth) not what is with me in the house, and he hath committed all that he hath

to my hand; There is none greater in this house than I; neither hath he kept anything from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? And it came to pass, as she spake to Joseph day by day, that he harkened not unto her, to be with her. And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them saying, See, eh hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. And she laid up his garment by her, until his lord came home. And she spake unto him according to these words, saying, The Hebrew servant which thou hast brought unto us, came in unto me to mock me: And it came to pass, as I lifted my voice and cried, that he left his garment with me and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying. After this manner did thy servant to me; that his wrath was kindled. And Joseph's master took him and put him into

prison, a place where the king's prisoners were bound: and he was there in the prison. But the Lord was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper." Gen. 39:1-23.

While Joseph was in the prison, the baker and butler had a dream each and during the same night. These dreams troubled both of them and they told them to Joseph and he interpreted them and they came to pass according to his interpretation the butler was restored to his butlership, but the baker was hanged according to the interpretation of his dream. The butler informed Pharaoh that the Hebrew Joseph, interpreted his and the baker's dreams and they came true as Joseph interpreted them, so Joseph was sent for to interpret the king's dream, which he did.

In this we see the truth of David's expression: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Psa. 76:10. The jealousy Joseph's brethren felt for him prompted them to sell him to the Ishmaelites and he was carried to Egypt and the Lord was with him and caused what he performed to prosper, and him to be admired. The result of this admiration was that the wife of Joseph's master-Potiphar, an of-

ficer of Pharaoh, falsely accused Joseph of an adulterous act and caused him to be put into prison and while in this prison he interpreted the Baker's and Butler's dreams, which caused him to be called to interpret Pharaoh's dream which caused Joseph to be appointed by the king "Ruler over all the land of Egypt;" second only to the king, himself.

"When Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all of the evil which we did unto him. And they sent messengers unto Joseph, saying, Thy father did command before he died, saying, 'So shall we say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; now, we pray thee, forgive the trespass of the servants of the God of thy father. 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."

The most awful crime that was ever committed was by the wicked hands of men who crucified the Lord of Glory, yet this was the fulfilling of prophecy which was in the purpose of God. "He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not His mouth. He was cut off out of the land of the living: for the trans-

gression of my people was he stricken, and he made His grave with the wicked and with the rich in His death; because he had done no violence, neither was any deceit in his mouth. Yet, it pleased the Lord to bruise Him; He hath put 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." Isa. 53:7-10.

This prophecy was fulfilled in days of King Herod, which was all in the foreknowledge and purpose of God. The Apostles acknowledged the hand of God in this by saying, "For of a truth against They Holy Child, Jesus, whom thou anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand, and thy counsel determined before to be done." Acts 4:27, 28. Those things which were spoken by the mouth of God's holy prophets must and will be fulfilled. 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. We judge that our brother is wise. He said, "This disturbs me greatly, although I feel that God has a purpose in all of it."

It is not the many but the few who believe this doctrine. Pharaoh was a wicked king in Egypt. He imposed upon the children of Israel. He laid heavy burdens upon them which were grievous to be borne. Yet he did nothing more than what

was in the purpose of God. Paul said. "For the scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." Rom. 9:17. Also Ex. 9:16. In this we see that God has a purpose in the wicked acts of Pharaoh as well as He (God) had a purpose in the righteous acts of Moses

It was through suffering at the hand of Pharaoh that made the children of Israel willing to be loosed from their bondage in Egypt. It is suffering that means the chosen vessels of God's mercy from the evil, vain and perishable things of this world. By faith they are seeking a city that hath a foundation whose builder and make is God.

We are living today in these perilous or hazardous times. Many violate the laws of our country. They steal, they rob, they gamble, cheat and defraud. Riots are heard of in many places. The consoling thought to us is, That God is still ruling in the army of heaven and among the inhabitants of the earth, and none can stay His hand.

T. F. Adams

IN MEMORY OF SISTER MARY E. DIXON

A the request of the Church at Fellowship, we are writing the obituary of Sister Mary E. Dixon. Sister Dixon was eighty-two years and ten months of age. She was the widow of the late Robert Dixon. To this union were born seven children, three daughters and four sons. The daughters were: Mrs. W. D. Barbour, Mrs. Ralph Eenson, of Benson, N. C. and Mrs. Seth Lee Jr. of Richmond, Va. The four sons are: Colon, Carlos B., J. D. and J. S. Dixon. One sister, Mrs. Nolia Johnston of Coats and one brother, Jonah C. Johnson of Coats. There are twelve grandchildren and thirteen great-grandchildren.

She united with the church at Fellowship on the first Saturday in September,

1922 and was baptized by the late Elder William Stephenson. Sister Dixon was an humble, faithful, loving member. She was in declining health about a year. I have never seen anyone who manifested a greater love for every member than she did. She was not only held in high esteem by her brethren and sisters in the church, but by her neighbors, friends and relatives, who loved and respected her as well. She was an humble sister. Jesus said while here on earth, "Blessed are the meek: for they shall inherit the earth. Blessed are the pure in heart; for they shall see God." Her children were dutiful and tender with her and ever mindful of her needs.

Sister Dixon's funeral was conducted at the Rose Funeral Home by Elder T. F. Adams and the Rev. Adam Layman. She was laid to rest in the Rose Lawn Cemetery at Benson, N. C. beside that of the husband, there to await the coming of our Lord, when the redeemed shall rise to meet the Lord in the air and dwell with the dear Redeemer forevermore, where pain, sorrow and parting shall be no more.

We bow in humble submission to our God, who does all things well and according to His will and may He reconcile her loved ones to His Holy Will and His determinate counsel.

Resolve that a copy of this obituary be sent to the family, a copy sent to Zion's Landmark for publication and a copy placed in the record of our church book.

Done by order of the church in conference, this the first day of October, 1937.

Elder W. D. Barbour, Mod.

Bro. E. H. Dupree, Church Clerk

Sister Clyda Parrist, Committee

Brother E. H. Dupree, Committee

OBITUARY

It is with a sad heart that I attempt to write in memory of my beloved cousin and Sister in Christ, I hope, Nancy Aman Gerganus. She was born July 18, 1877, and died June 1, 1936, only eighteen days before her ninetieth birthday.

She leaves to mourn this loss, a loving and devoted husband, Brother J. C. Gurganus and two daughters, Mrs. James A. Kiser, Charlotte, N. C. and Mrs. Annie Bullington, Jacksonville, N. C., together with many friends and relatives who sincerely miss her.

Yes, we miss her in many ways, but our grief is not as for one, for whom we had no hope, for we believe her spirit is now resting in peace in that great beyond where no sorrow nor suffering is ever known, there to await the blessed coming of the Lord Jesus Christ, who will one day call her sleeping dust from the tomb together with that of all the redeemed family of the Lord and take them home to that great and eternal city prepared for them that love Him and who have been called according to His purpose. She suffered a stroke a few months before she died and was never able

to speak again, but during all that time she was calm and seemed to be at peace with all things.

She joined the Primitive Baptist Church at South West in Onslow County, the first Sunday in May, 1938 and was baptized that afternoon by her pastor, Elder E. F. Pollard. She loved her church and often contributed to the needs of the church when she was not really able to do so, but it seemed utmost in importance as long as she knew anything.

May her loved ones be blessed to meet her in that blessed home where parting will be no more and sad farewells be over.

Written by one who loved her,
Cora L. Walton

UNION NOTICE

The Lower Country Line Union is appointed to be held with Stories' Creek Church beginning Saturday before the fifth Sunday in March, 1938. 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 the ministering brethren.

Clyde Satterfield
Union Clerk

NOTICE

Lloyd's Hymn Books, each \$3.10 postpaid. 1/2 dozen \$18.60 postpaid. 1 Dozen \$36.60, Postpaid.

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REQUEST

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

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

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

EDITOR

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MARCH 1, 1968

NO. 8

ISAIAH
CHAPTER 5

Woe unto them that are wise in their own eyes, and prudent in their own sight!

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

Which justify the wicked for reward, and take away the righteousness of the righteous from him!

Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust. Because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Is'ra-el:

Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretch out still.

And he will lift up an ensign to the nations from afar, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swifly:

None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be lossed, nor the latchet of their shoes by broken:

Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

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

PRIDE HUMBLED

(The following remarkable incident has been sent us for publication. The incident is told as part of the unwritten or traditional history of Elder John Leland:)

During the latter part of his life Mr. Leland traveled much over the country on preaching tours, on foot. On one occasion he had been warmly solicited, in writing, by a widow lady to visit the part of old Virginia in which she lived and preach, telling him to set his time and her house was at his service, both as a place of abode and also a place to hold his meetings. Mr. Leland replied to her by setting a day that he would preach at her residence at 10 o'clock a.m. The lady was a wealthy planter, in Appomattox Valley. She regarded herself as one of the most pious and exemplary persons to be found anywhere. She had been raised in the high circles of life, and knew nothing about poverty, nor had ever associated with laboring classes. She was at this time about thirty-five years of age, and knew nothing of the privations commonly attending the life of a widowed mother. She took much pains to appear pious, and her chief object in inviting Mr. Leland to preach at her house was that she might make a display of her wealth, and thus have the applause of all her associates; not only to show her wealth but

her piety as well; so she went to great trouble and expense in preparing for the meeting. The appointment had been spread far and near, pressing solicitations had been sent to numerous friends to attend the meeting; no expense nor pains had been spared to have the best and finest of everything in the very best style.

On the evening preceding the meeting several carriages had already arrived, to be there in good time and enjoy the hospitality of the hostess. About sunset Mr. Leland came up to the mansion on foot. The day was quite warm and dusty when he made his appearance. The walk had caused free perspiration which ran down his cheeks, making roads in the dust which had settled on his face during his day's walk. He walked up to the door of the large stone mansion, and his rap was answered by a black servant, of whom he inquired for the landlady. The servant ran down the broad carpeted hall to a door from which proceeded the sound of talking and laughing. In a very short time a lady, very richly attired, made her appearance, walking briskly and lightly toward the door where Mr. Leland was standing. He had a fair view of her person, and at once read in her physiognomy and deportment something of her leading traits of character.

His intention had been to introduce himself, but before he had

time to speak, or before she was near enough for him to address her, she spoke in rather a harsh tone:

"Old man, what do you want here? I have nothing for beggars."

Mr. Leland in a very soft and unassuming tone said, "Please excuse me, madam; I do not wish to beg for money, but I am very tired from a long walk, and called to know if you would do me the kindness to allow me to stay under your roof during the night."

Viewing him hastily from head to foot, she very positively answered, "No, I have company now, and tomorrow the Rev. Mr. Leland is to preach at my house, so I can't take in poor stragglers."

"Well," said Mr. Leland, "I am much too fatigued to travel further tonight. Will you allow me to stay in one of those cabins?" pointing to a row of Negro houses just outside the mansion yard.

After a moment or two of reflection she said, "Yes you may stay there with the Negroes if you want."

He bowed a very polite thank you, and turned toward the row of huts. He proceeded to the farthest one from the mansion before he found anyone to whom he could speak, to ask permission to stay, but came at last to the smallest, but neatest of all the huts, where he found seated at the door an old Negress who was fanning herself with the wing of a fowl. He spoke to her very gently: "Good evening, aunty."

His greeting was answered with, "Good evin', mosta."

"Well, aunty," said he, "I have come to ask a very uncommon favor of you."

"Bless de Lord, mosta, what can that be, fo' please God I'se got ruffin to give anyone!"

"I am very tired from walking all day. I called at the house of your mistress, but she says she has no room for me in her great house. I am too much fatigued to go further, and so I have come to see if you can allow me to shelter in your house."

"Bless de Lord, mosta, I got no 'commodation for anyone; but 'fore a fello' mortal shall stay outdoes, I lets 'em stay in my cabin sho' ef da can put up wid my plain hut. Uncle Ben be in directly, den he can keep you company while I fixes you sumpen to eat, for you looks as though you had not eat a morsel for a long time, and at the same time pointed to a three-legged stool by the side of the door, saying, "set down dar and rest yourself, for you looks so worn out."

Mr. Leland took the seat as directed saying at the same time, "I am sorry that I am compelled to put you to so much trouble, as I have no money to pay you."

"Please God, mosta, Aunt Dilsey never charges anyone yit for sich 'commodations as I could give 'em for God knows it's poor enuff at best. You say, mosta, you call on missus at de house dar, and she can't take you in? Well, you must 'cuse her, for she's looking for a mighty heap o' company tomorrow; dar's a great man to be dar tomorrow what's gwine to preach in her house, an' a good

many folks done come a'ready, an' heap mo' comin' tomorrow, so missus is mighty busy fixin' for 'em. But here's Uncle Ben," she continued, as an old gray-headed Negro came around the corner, muttering to himself about the carelessness of some of the other Negroes

This old couple, Uncle Ben and Aunt Dilsey, as they were familiarly called by all who knew them, both black and white, were an old couple who, from age, had a long time lived in a small, but snug cabin at the far end of the row of huts occupied by the younger and more active slaves. Although Uncle Ben was not required to do any labor, yet he voluntarily took a kind of supervision over the farm, stock, etc. When he saw Mr. Leland he stopped short and gave him a scrutinizing look, when Aunt Dilsey spoke, saying, "Uncle Ben, don't stare your eyes out at a stranger; dis ole gentleman was out travelin' and come to stay in our cabin, kase missus can't let him stay dar, as she's got a heap o' company now."

"Well," said Uncle Ben, "We's commanded dat if a stranger comes along we's got to take him in and give him sech as we have to set before him."

While Aunt Dilsey was preparing supper Mr. Leland learned much about the lady of the mansion from Uncle Ben; he learned, among other things, they were a very religious family, but the hostess had been raised in the city of Richmond and had imbibed all the fashionable ideas of religion, with but

very little of its true principles, and none of its humility. Soon after Mr. Leland had finished a very good coarse supper, he told his host that he was very much fatigued from a long day's walk, and would wish to retire for the night and that he felt like he wished to return thanks to his Creator for the blessing of the day, and invoke His protection through the night; that if it would annoy them, he would retire to some place out of doors.

"Bless God" said both the old folks at the same time, "we allers likes prayin' in our house, and nebber goes to bed 'thout one of us tries to pray."

Mr. Leland then took an old well-worn Bible out of his little bundle, and read in a very solemn tone the one hundred and second Psalm. During the reading the two old blacks often said in a low voice, "Amen, bless de Lord." When upon his knees he poured out his feelings in such an outburst of reverential eloquence as was seldom ever equalled, and never surpassed by mortal lips. His host and hostess were so affected by his reading and prayer that they could do nor say no more than to fix their eyes on their guest, as though they felt that he was something more than a mortal man. He retired to a clean little pallet in one corner of the cabin, where he soon fell asleep. When morning soon came he was up early; Aunt Dilsey soon had him a good plain repast, after which he seated himself to read, telling his hostess that he felt too much fatigued to travel,

and if she was willing he would rest there until afternoon anyway, and then if he felt better he would go on his way.

Aunt Dilsey said, "Yes, mosta, stay jist as long as you want to; we be glad to have you stay with us a fortnight, if you can put up with our far."

Mr. Leland seated himself under a shady tree in the cabin yard with his Bible, waiting to see what the finality would be.

About nine o'clock everything was in a bustle at the stone mansion; all the servants were called to dress in their very best. Carriages began to arrive by the dozen until the hall and every part of the large and elegant building was crowded to overflowing, but to their dismay no preacher made his appearance, for the last carriage that came in sight had been scanned to get a glimpse of the minister. No one in the large congregation had ever seen him, but all had heard of him. So everyone was full of anxious expectation, supposing that when he came he would be drawn by two or four fine horses, driven by a servant in livery.

Ten o'clock passed, half-past ten, eleven o'clock was announced by the clock on the wall, and no minister.

The company had by this time become restless, and were about to disperse, when Aunt Dilsey went to her mistress and said:

"Bless de Lord missus, why don't you git that ole man who stayed in our cabin last night to come here to de door and pray, 'fore de folks all go home; he

prayed in our cabin last night and dis morning', a 'fore God in all my born days I nebbber heard sich prayin' afore. He's setting' right dar now, under de tall pine tree; an' as de preacher's not come, if you'll let him pray, I'll go right now and fetch him down."

The lady consulted with some of the company, the matter was talked of among the congregation when it was agreed to have that old straggler, as they called him, come and pray before the congregation broke up. So Aunt Dilsey went to where Mr. Leland was sitting, and said, "Mosta, de folks all dispinted bout de preacher comin': he am not cum and da wants you to go down and pray for 'em 'for da all breaks up. Mosta, I wants you to pray jis like you did las' night."

Mr. Leland walked down to the front door and, standing on the steps, repeated a short hymn by memory, sang then engaged in prayer; but by the time his prayer was ended all eyes were fixed upon him with amazement. He then remarked that as there seemed to be a disappointment, that if it would not be assuming too much, he would talk to them a few minutes; and as a foundation, or starting point, he would read a short passage from the word of truth, which they would find by reference to the thirteenth chapter and second verse of Hebrews: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." When he had spoken for twenty to thirty minutes, the hostess, who had refused him the hospitality of

her house the evening before, became so deeply affected that she ran and prostrated herself at his feet and would, had he allowed her to have done so, have washed his feet with her tears. It was said that she was so overcome and affected that from that time forward she was a changed and different woman, so much so that she threw off all her finery and ornamental dressing and became a humble and plain Christian. Though she was a professor before, her whole deportment underwent a complete change. Her house became a place of divine worship, where she delighted in making all, no matter how plain or how poor, as happy as kind attention could make them; in fact it was said that if preference had to be given to any, it was always in favor of the poor and needy.

A BELIEVER IN SALVATION

Dear Brethren and Sisters,

Since my last writing it has pleased the great God of heaven and earth to remove from this life, my dearly beloved husband and my dearest friend on earth. Since he passed away November 1966, I have been impressed to write some of what I hope was the dealings of the Lord with him. While I feel my own unworthiness to perform this sacred task, the urge to write this for the benefit of his many friends and relatives impells me to express what he so discreetly kept from all except me—his wife. It has been and still is my heart's desire to know if it is right for me to do so now that he is gone. But if it be God's holy

will, I will write as He blesses me to do.

My husband was never a member of any church, but he was a believer in salvation by the grace of God. He told me he did not have to guess, for he knew where the doctrine that the Primitive Baptist believe and preach came from, because he saw and heard it coming through a cloud down from heaven. He said he did not have to go to church to hear it preached for he could hear it all the time. He said it was in his own breast, his heart and mind. He told me that long before we were married, one night he turned out the light and shortly after, he got in bed, the brightest light he ever saw, shined around him and lighted the room. He said he often wondered what it meant, but was never able to understand. He told me that the day I joined the church, he was working on his boat. He said he did not know I had gone to church or that I had any desire to do so. He said a voice spoke to him and said, "Eva will join the church today." This was also before we were married. He said, of course he was not surprised when Sister Robinson stopped by on her way home from church and told him that I joined the church that day. He said he knew it, of course, for he had already been told. He had many good dreams that meant a lot to both of us.

I hope can be blessed to write them just as my husband told me word by word. I do not want to add one word to this or take one from it.

He told me he dreamed one night that he and his oldest brother were coming up to the house from the landing on the water front, when all at once they heard a Primitive Baptist preacher preaching. They both stopped to listen and a power over which they had no control, took hold of them and started drawing them back to where they had just left. He said the preacher was standing by the water's side, preaching and the graves were opening and the dead were rising and coming up out of the graves. He said it was of the most wonderful sight he had ever beheld. He just could not describe it. He saw his father with them and knew him. He said he turned to his brother and said: "Haven't I always told you that this was all that would ever raise the dead? He told me he had dreamed since his father died of meeting him so many times that it worried him. He said, "I do not know why I dream this so often." He said, he was so glad and shed so many tears in these dreams that the water would stand around them in a pool.

I believe that the worst I ever saw him emotionally affected was one night when he awoke me. He was sitting on the side of the bed crying. I asked him why he was crying. It was sometime before he could speak. But after awhile he said: "I have heard some of the most beautiful singing!" He said, "There has never been any music on earth as sweet as that." He said, "It was the voice of angels." He knew two of the voices. One was that of Sister Melenda and one

was Sister Recia (both are deceased). He said, "Get up and let's put on our clothes and stay up the remainder of the night." He said he could not go back to bed. So we sat up the remainder of the night.

He dreamed one night that he was in a very old town. With great big old stone buildings. He said, he walked all alone in this old town for what seemed miles and miles. It just went on and on. He said he did not see but one person. All the people that had lived here had long since been gone. But as he was walking along so amazed at everything being so old, he discovered, a man was walking right by his side. He said this man asked him what he was looking for. He said, "I asked him if he did not know what had been done in this place. How they had taken Jesus and nailed Him on a cross and crucified Him." He said: "When I told him that he pinched me on the arm and disappeared and I awoke."

He told me one night he dreamed he was on the road walking from Sealevel to Atlantic and it was getting late in the evening. He said he came up to where the Primitive Baptist were holding an association. He said he did not see any church, just a stand. He said several preachers were in the stand and one was preaching. He said the devil was there in the form or shape of a black animal, going around and around the stand trying his best to get into the stand with the preachers. But every time he would get just so far in, he was so slippery, he would slip off. He said he heard dogs barking in the dis-

tance and the devil saw and knew it was impossible for him to ever get into the stand. So he started slipping along on his stomach to where the dogs were. He said he became afraid of the devil and began to look for something to defend himself with. But he did not have a thing. He said he looked right down beside his feet and there lay a piece of wood with a crook in one end. This he picked up and His hand just fitted in the crook just as if it had been measured and made for him and he said all fear of the devil left him.

Before the association at Sealevel some sixteen years ago, he told me he dreamed he was at Sealevel and heard a Primitive Baptist minister preaching the most wonderful sermon he ever heard. He described how this preacher looked and said "if I were to ever see him in person, I would know him." He said, "I will never forget how his mouth was shaped for it was shaped just right to preach the gospel." He also said: "In his preaching he made these remarks: 'All the man made doctrine, all doctrine except the doctrine of God our Savior, would last at the judgment day just about as long as a snowball in fire.'" He saw this minister referred to above, at the association and pointed him out to me saying, "That is the same preacher I saw in the dream." He said, "I want to give him some money, but I want you to give it to him for me." So I did that, but it was as the meeting was closing and others were talking to him at the time and I did not get his name.

The last dream he ever told me

he had, was not long before he passed away. He said he dreamed he left home and walked to the Primitive Baptist Church in Atlantic, and they were holding services and the minister was in the stand preaching. He said he went into the church, walked on up to the preacher, offered to the church and was received, and then told the preacher: "This is what I have been wanting to do for the past three weeks."

I can say of a truth that Ira was a good husband, and an honest man. He stayed at home attending to his own business. He never meddled in other peoples' affairs. He was one of the most humble persons I have ever known. He always said he was not fit to be with other people. He told me many times he was not worthy to sit at his own table and eat with the church people and would ask me to let him wait and eat alone. He was a good father to the girl we reared and always provided well for her. I do not believe he could have loved her more if she had been his own child. He told me before we took her in our care, that a voice spoke to him in a dream and told him to take the child and raise her, that she would be a benefit to him in his latter days. She stayed with him until he died and was deeply hurt by his death.

Just a few weeks before he died, I was sitting in the dining room preparing some peas when all at once a feeling came over me that Ira was going to die. Knowing his condition, I had thought this many times just to myself. But this was

different. I just knew this was the real thing and became so troubled in my breast, I did not know what to do I felt like the whole world fell on me and that I just could not bare to part with him. I thought, "This is the end with me." I began begging the Lord to have mercy and not take him for I just felt like I could not give him up. A voice spoke within me and said, "Would you be willing to give him up for the sake of his having a home in heaven?"

Dear Brethren, Sisters and Kind Friends in the Lord, I felt like the world had been lifted off of me and I became perfectly calm and peaceful in my breast and perfectly willing to say Lord, not my will, but thine be done. I said, Lord, I am willing to suffer all the heart-aches all the grief, every lonesome hour I will have to undergo in this life for the sake of his having a home in heaven. What more could I ever want or ask for him. It is just enough, I do not know that I am a child of God, I only have a hope. But I believe that I have experienced twice in my life the scripture that says that God will make his people a willing people in the day of His power. I also believe that I can witness with the scripture that says: "The Spirit is willing but the flesh is weak."

In the flesh, I have grieved over the loss of my dear husband because I feel so alone! Ira is always with me in my heart and mind. But I can still say of a truth, "Lord, not my will but thine be done." He told me many times in the last three months, that he wanted to go home.

He called me to his bedside and told me that his mother, who passed away from this life many years ago, had been right with him for the past three months. He said, "She can not come to me but I can go to her and I only have a short while with you now."

I will bring this to a close by saying that I hope to meet him where there will be no more sad parting in a world that has no end. There to forever praise the Father, Son and Holy Ghost, and to ascribe all praise, all honor and glory to His great Name. He has all power in heaven and in earth. All things are in His Blessed Hands. May He lead and keep me in His care through this life. For without Him I can do nothing.

Eva Hamilton
Atlantic, N. C.

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Editor

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NOTICE

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Zion's Landmark

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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. CI

No. 8

Second Class Postage Paid at
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Wilson, N. C. 27893 MAR. 1, 1968

ISAIAH'S PROPHECY

Dear Brother Adams,

I am enclosing herewith my renewal to Zion's Landmark. I do not want to miss a copy. I am thankful that I can read. I am eighty-three years old and I enjoy reading my Bible and Zion's Landmark. I cannot thank God enough.

I would like to have your views on the sixty - fifth chapter of Isaiah, 1st verse, which reads — "I am sought of them that asked not for me; I am found of them that sought not me: I said, Behold me, behold me, unto a nation that was not called by My name."

Mrs. James Cummings
418 17th St. S. E.
Washington, D. C 20003

It is our desire to give a clear conception of the meaning of this prophecy. Writing is similar to preaching: we may be given some light upon portions of God's sacred word, but unless we are favored

with the proper words and expressions to express what we see that we may be understood by those who seek to know the truth, our readers and inquirers will not be edified by our presentations and built up in the true doctrine of God our Savior.

There is no doubt in my mind but that this prophecy of Isaiah had reference to the Gentile family among whom the Lord had a seed who would be brought into the fold at the appointed time of God. When this prophecy was given to Isaiah to speak or write, there was no evidence or manifestation of Spiritual life among the Gentiles for they were apparently without Christ. Paul said: "—at that 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 far off, are made nigh by the blood of Christ." Eph. 2:12, 13.

The law which came by Moses was given by Israel — the Jews. They were once the favored people of God. The Holy commandments were given to them. They made yearly or annual sacrifice offerings which were in remembrance of sin. Circumcision of the flesh was enjoined upon Israel, not for the purpose of putting away sin, but it portrayed in types and shadows the spiritual worship of Christ until the coming of the Messiah at which time the types and shadows were to be done away. But instead of doing away with this worship under the law at the coming of Jesus Christ, they de-

parted from the law of Moses and followed the tradition of the elders. They no longer worshiped the creator. They taught for doctrine the commandments of men, therefore they were false teachers. They said of the Gentiles whom the apostles had baptized, that except they were circumcised after the manner of Moses, they could not be saved. But circumcision was practiced under the law as a type of cleanliness, and the coming of Christ had fulfilled the law and there was no more true worship under the law, however the Jews did not accept Jesus as the Christ. They only accepted Him as the carpenter's son and continued to practice circumcision of the flesh, but after the coming of Christ, God accepted the circumcision of the heart, not of the flesh and all who worshiped God in truth were circumcised in the heart, that is, they were lovers of God, not of the world and worshiped Christ as their Redeemer.

The Jews were circumcised after the manner of Moses, they taught for doctrine the commandments of men, see Acts 15:1, therefore, they were false teachers. They taught the way of salvation as being the works of the creature. They wanted the chief seats in the synagogues (what we call churches). That is, they wanted to be called Rabbi, meaning great master. For pretense, they made long prayers to be seen and heard of men. They devoured widows' houses and they bound heavy burdens upon the shoulders of men.

The prophet said, I am sought of them that ask not after me, I

am found of them that sought me not: I said, Behold me, behold me unto a nation that was not called by my name." The Gentiles are described as those that ask not for Christ. They knew not Christ. They had no knowledge of Him, therefore they made no inquiry about Him. They did not desire Him. They asked no favors of Him, nor saw any need for Him, and yet now He was sought of them, because when God turned to them He caused them to feel the need of Him. Jesus Christ was made manifest to them by the ministry of His word in the gospel dispensation, the beginning of which was when Christ and His doctrine was preached and received among them. The gospel which was preached by the apostles was offensive to many of the Jews. They still believed in sacrificial offerings and the circumcision of the flesh. The Apostle preached that neither circumcision nor uncircumcision amounted to anything, that old things were done away and all things had become new and that Christ is the end of the law for righteousness to everyone that believeth. "But when the Jews saw the multitudes, they were filled with envy and spake against those things which were spoken by Paul, contradicting and blaspheming." Then Paul and Barnabas waxed bold, and said, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. 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." Acts 13:48. That was the fulfilling of our text: "I am found of them that sought me not: I said, "Behold me, behold me, unto a nation that was not called by My name."

When Jesus Christ revealed Himself to the Gentiles and the Apostles preached to them, they rejoiced in Spirit and "Besought that these words might be preached to them the next Sabbath. See Acts 13:42. The gospel was music to their ears, as well as food and drink for their hungry and thirsty souls. This is true of all of those who have tasted the good word of God. God had a chosen people among the Gentiles. They were chosen in Him before the world began. See Eph. 1:4. Paul said to Timothy, "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the affliction 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." I Tim. 1:8, 11.

God's humble poor may feel at times, forsaken and cast down. They begin to question as to whether or not they possess eternal life, but when the gospel is preached, it brings the life of Jesus that is in them to light. They rejoice in spirit. Paul said, "The spirit itself beareth witness with our spirit, that we are the children of God.— Rom. 8:10.

Many prophets prophesied of the coming of the Messiah and the love and favor that He would bestow upon the Gentiles. The Prophet Hosea, said, "And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art My people; and they shall say, Thou art my God." Hosea 2:23.

It is recorded in Genesis: The scepter shall not depart from Judah, nor a lawgiver from between His feet, until Shiloh come; and unto Him shall the gathering of the people be." Gen. 49:10. The beginning of the fulfilling of this prophecy began when the Apostles were sent forth to preach the gospel of the Son of God. "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. Isa. 49:22. He also said, "And the Gentiles shall come to thy light and kings to the brightness of thy rising." Isa. 60:3. Malachi prophe-

sied of the greatness of the name of Jesus Christ among the Gentiles. "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 great among the heathen, saith the Lord of hosts." Mal. 1:11.

Cornelius was a Gentile. He together with his household were among the first to which the door of faith was opened. See Acts, chapter 10. The conversion among the Gentiles came to pass according to prophecy. Paul said, "And it shall come to pass, that in the place where it was said unto them, Ye are not my people: there shall they be called the children of God." Rom. 9:26.

There is no doubt but that the prophet Isaiah had reference to the seed of Christ among the Gentiles when he wrote: "I am sought of them that asked not for me: I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name." Paul referred to this prophecy by saying, "But Esaiiah is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel He saith, "All day long have I stretched forth My hand to a disobedient and gainsaying people." Romans 10:20, 21.

Israel as a nation had come to be a proud and haughty people. They looked upon the Gentiles as being a foolish nation. Moses prophesied of their downfall. He, speaking by the word of God said, "I will provoke you to jealousy by

them that are no people, and by a foolish nation I will anger you." Rom. 10:19. It was their mind and thought that they were the children of God because they were the seed of Abraham. They sought justification by the deeds of the law and not by faith. Paul said by the deeds of the law shall not flesh be justified. He further said, "The promise that he should be the heir of the world was not to Abraham nor to his seed through the law, but through the righteousness of faith." Rom. 4:13.

The law was given by Moses, but grace and truth came by Jesus Christ." Jno. 1:17. Paul said, "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is by faith. But Israel, which followed after the law of righteousness hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law, For they stumbled at that stumbling stone; as it is written, Behold, I lay in Sion a stumbling stone and rock of offence: and whosoever believeth on Him shall not be ashamed." Rom. 9:30, 33. Israel rejected Jesus Christ and His apostles who taught that Salvation is by grace through faith and not that of ourselves but a gift of God and not of works lest any man should boast. When the Jews renounced the doctrine that was taught by the Apostles, Paul 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 13:45, 46.

Israel was blinded in part. The eyes of the Gentiles were opened. They received the gospel with joy. This is true of all of those whose sins are covered and whose iniquity is pardoned. David said, "Blessed is he whose transgression is forgiven and whose sin is covered." Psa. 32:1. Even though Israel was blinded in part, yet God has a seed among them that will be brought into the fold when the fullness of the Gentiles be come in. Paul said to the Gentiles, "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. 11:25, 27.

The tenth and eleventh chapters of Romans also teach the doctrine which was taught by the Apostle, as to how Israel was cut off and the Gentiles grafted in.

T. F. Adams

ELDER J. W. BEASLEY

In the departure of Elder J. W. Beasley by death, the Primitive Baptist cause has lost a worthy brother and Kerners Grove Church has lost a dear and faithful member, pastor and father in Israel. He was born in Stokes County, July 1879 and departed this life January 16, 1967—his stay on earth being 87½ years.

Elder Beasley was married to Bettie Beasley, December, 1900 and she preceded him in death by five years. to this union were born six sons: Arthur, Frank, Vester, Calvin and Waltz, all of Mount Airy, N. C.

and Gyle Beasley of Toast, N. C. and three daughter, Mrs. G. R. Belton, Mrs. Edd Key and Mrs. Frank Tickle all of Mount Airy, N. C.

Elder Beasley united with Big Creek Primitive Baptist Church in 1902 and he was ordained to the full function of the ministry May 2, 1914 at Big Creek Church and remained there until December 1916, when he moved his membership to Kerners 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, January 22, 1967. He was wonderfully blessed to preach the 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 and 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 often feel to say: Sleep on Dear Father and Mother and take your peaceful rest, but we sadly miss his edifying counsel.

His funeral was conducted at Kerners Grove Church by: Elder Johnny Belton, Elder Cebron Sechriest, Elder Troy Hill, and 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, there to await the resurrection morn.

Done by the request of Kerners Grove Church in conference, September 1967.

Humbly submitted by,
G. R. Belton, Church Clerk

IN MEMORY OF SISTER VANNIE GREGORY

Sister Vannie Gregory, daughter of the late Jim and Willis Barton Wagner, was born Nov. 15, 1890 near Roxboro, N. C. and passed from this life August 3, 1967, making her stay on earth, seventy-six years and nine months. She was married to Lee A. Gregory, December 25, 1905. Surviving are her husband and one daughter, Mrs. Minnie James, and one son, J. F. Gregory. Also surviving is an adopted daughter, Mrs. Mabel Hester and eight grandchildren.

Sister Gregory united with Helena Primitive Baptist Church, July 2, 1927 and was baptized the following day along with her husband, by the late Elder J. J. Hall. She was a faithful member and a firm believer in Salvation by the grace of God, never trusting in her own works, but one who does all things well. Sister Gregory is missed by her many friends and loved ones as well as in the church, but we feel she is resting where there is no sin and sorrow. She was a good wife and mother and a wonderful neighbor and friend in time of need.

Funeral services were conducted at Helena Primitive Church Saturday, August 5th, by her pastor, Elder A. B. Barham of

Burlington and Elder L. P. Martin of Roxboro, N. C., and burial was in Berry's Grove Baptist Church Cemetery.

Written by request:

A friend and a sister in Christ, I hope,
Sister Carrie Monk
Sister Ethel Clayton

MEMORIAL

Sister Verma Eva Welborn Moody was born January 22, 1892 to H. E. and Effie Welborn of State Road, N. C. and she departed this life September 6, 1967. She married J. C. Moody also of State Road. To this union was born two daughters, Mrs. Percy Stonestreet and Mrs. Lee Lawrence both of State Road; four sons: Robert, Homer, John Harrell, and Raymond Moody all of State Road, and there are fifteen grandchildren and five great grandchildren.

Also surviving are five sisters: Mrs. Paul Golden, Mountain Park, N. C., Mrs. Elmer Snow, High Point, N. C., Mrs. S. M. Golden, State Road, N. C., Mrs. F. C. Wall, Jonesville, N. C., and Mrs. Jettie Nolan, Baltimore, Maryland; two brothers: Mr. Rue Welborn, Leaksville, N. C., Mr. Boyd Welborn, Dobson, N. C., and a host of relatives and friends.

Sister Moody professed a hope in Christ at an early age. She united with Old State Road Primitive Baptist Church in 1910, where she remained a faithful member as long as she lived.

Sister Moody was a strong believer in the doctrine of salvation by grace and she loved to hear the Gospel's Joyful Sound. Her manner and her conversation were attended with a manifestation of humility that becometh the life of a child of God. She was a loving and devoted wife and a dutiful mother to her children. She was highly regarded and esteemed by friends and neighbors, ever ready to lend a helping hand in time of need.

Children, grieve not for mother as for one that had no hope, for we do believe she is sleeping that blessed sleep from which none ever wake to weep. One day she will be awakened by the voice of the Lord, when He shall come to gather His children home, her voice shall loudly sound in Heavenly strains in the midst of the Heavenly Throng, when she is carried to a home of eternal rest and peace to die no more.

Funeral services were held in Old State Road Church by Elder J. C. Dunbar and the unworthy writer. She was laid to rest in Crestwood Cemetery on September 8, 1967 to await the Heavenly call.

Written by:

(Elder) Sam L. Gilbert

OBITUARY OF

BROTHER FLOYD WHITTINGTON

It pleased our Heavenly Father to removed our dear brother, Floyd Whittington from our midst on April 27th 1967. He was born on September 13, 1910, making his

stay on earth fifty-six years and six months.

Brother Whittington united with the church at Primitive Zion on February 27, 1954. He was a faithful member and a firm believer in salvation by the Grace of God. He served as clerk Primitive Zion from February 1955 until his death April 27, 1967.

We thank God for having the privilege of the fellowship of such a faithful brother among us, our hearts are sad because of his absence, but we trust that our loss is his eternal gain.

Brother Whittington was first married to Virginia Russ of Loris, S. C., who also united with the church at Primitive Zion, but she passed from us on December 16, 1963 and Brother Whittington was later united in marriage with the former Virgie Barber, who before this union was Virgie Fry.

Brother Whittington is survived by his wife, Virgie and one adopted daughter, Kay of the home; one brother, Carl of Dunn, N. C. Route 3 and two sisters, Mrs. Mae Tue of Linden, N. C., and Mrs. Ester Suggart of Erwin, N. C.

His funeral was conducted in Primitive Zion Church by Elder B. L. Godwin, his pastor and Elder Allen Johnson. Enterment was in Rose Lawn Cemetery in Benson, N. C. in the presence of many friends and loved ones.

The church hereby extends thanks to all who so graciously rendered aid and assistance during the sickness and death of Brother Whittington.

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

Done by order of the church in conference, Aug. 26, 1967.

Elder B. L. Godwin, Mod.

Sister Mozelle Strickland, Clerk
Committee

Sister Moxelle Strickland
Sister Sarah Godwin
Sister Verta Whittington

OBITUARY

Annie Catherine Reid was born August 16th 1891, to Joseph and Lucy (Murphy) Reid and she passed from this life October 2, 1967. She was married to William Cephas Odell, October 4th 1908.

To this union were born twelve children, nine of which survive. Namely, Mrs. Myrtle Tipton, Hollister, California; Travis Odell, Big Spring, Texas; Clifton, Homestead, Florida; Alvin of Athens, Greece; W. C. of Roy, New Mexico; James of Long Beach, California; Loyd, Corpus Christi, Texas; Paul of Topeka, Kansas and Mrs. Betty Fuller of Pecos, Texas.

Also surviving are two brothers and four sisters, twenty-three grandchildren and thirty great-grandchildren.

Sister Odell joined the Primitive Baptist

Church in 1912 in Texas. She was baptized by Elder Hamp Richards near Albany, Texas. Although her name was not on an old School Baptist Church book at her passing, as there was no church near her, she was one of the soundest old Baptist, I have ever met. She visited us in July and August before her passing. She believed in an alwise God, who foreknew all things. As it is written, Isa. 14:24, the Lord of hosts hath sworn saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.

She told me she was not afraid to die, and that if it were the Lord's Will she would like to go as she did. She passed away with a sudden heart attack. Her funeral was conducted by Elder W. R. Dale and by our dearly beloved Elder C. U. Landers of Coleman, Texas.

Written by her Son-in-law,
Austin M. Tipton

OBITUARY OF

SISTER LOU DAVIS OF SURY CHURCH

It was expressed to me that Sister Davis loved the Primitive Baptist doctrine and her brethren and sisters in the church. She lived a long way from her church however and was not able to attend often, which she would loved to have done, I feel sure, if she loved this doctrine.

Sister Davis was baptized the second Sunday in August, 1954, into the fellowship of Surl Church.

Sister Davis was married to Mr. Engram Davis and they were blessed to rear a family, Mrs. Willie Rogers, Jr. being the name of one of her daughters. We are not fortunate enough to have names of any others of her family.

We would say to her family and to all that were dear to her by the ties of nature, that we extend to you our heart felt sympathy and hope you are reconciled to the will of the Lord in calling His own from this world of sin and strife.

Therefore, be it resolved that we send a copy of this obituary to the family, a copy to Zion's Landmark and a copy recorded in the minutes of our church book.

Done by order of the church in conference, this the 9th day of September, 1967.

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

BLACK RIVER UNION

The next session of the Black River Union Meeting is appointed to be held, the Lord willing, with Mingo Church, Sampson County, N. C., the fifth Sat. and Sunday in March, 1968.

Mingo Church is located about three miles Southeast of Dunn, N. C., about one-half mile off Hwy. 421.

All lovers of the truth are cordially invited to attend, especially our ministering brethren.

Alonzo Barefoot, Clerk

THE BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at New Chapel. The church is located on No. 70 Highway, about five miles from Goldsboro, and on the right side of the road going west toward Raleigh. The Union will begin, the Lord willing on Saturday morning at eleven o'clock before the fifth Sunday in March, 1968, and continue through Sunday following.

Elder Paul Lamm has been appointed to preach the introductory sermon and Elder W. G. Pate is his alternate. We hereby extend a warm invitation to our brethren, sisters and friends and a special invitation is extended to our ministerial brethren. Please come.

Union Clerk:
(Elder) J. B. Williams
225 Braswell St.
Rocky Mount, N. C.

MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held with Mill Branch Church, Columbus County, N. C., the fifth Saturday and Sunday in March, 1968. Services will begin, the Lord willing, at 11:00 A.M. on Saturday and 10:30 A.M. on Sunday.

Travel instructions for those coming South on U. S. 701 are as follows. Follow No. 701 South from Whiteville to Sidney where store is on your right. Turn left on paved road and go one mile to church.

We invite our ministering brethren along with all other brethren, sisters and friends to visit us.

L. M. Vaught,
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

PUBLISHED SEMI-MONTHLY

BY

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MARCH 15, 1968

NO. 9

**ISALAH
CHAPTER 5**

And in that day they shall roar against them like the roaring of the sea; and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

CHAPTER 6

In the year the king Uz-zi'ah died, I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple.

Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried unto another, and said, Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me; for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King: the LORD of hosts.

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

And he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

NEW EDITOR ADDED

Through the columns of Zion's Landmark, we are glad to present our highly esteemed and yokefellow in the ministry to the readers of our family paper as a member of its staff and as associate editor, Elder H. D. Prillaman whose address is Collinsville, Va.

Elder Prillaman is an humble and able defender of the doctrine of salvation by grace. He is well known among the Old School Baptist, having served in the capacity of pastor of churches many years and as moderator of the Blue Ridge Association. We believe our paper will be enriched by his contribution.

Humbly submitted,
T. F. Adams

THE WORK OF GOD

Dear Brother Adams:

St. John 6:28, 29 reads: "What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent."

Somehow my mind is on these words of Jesus, the reason why we believe as we do, is because our belief is different from that of the world and this belief separates us from the world, being before ordained of God to the end that we shall believe the truth as it is in Christ Jesus, which belief sets

us free from following after the vain beliefs and delusions of the world. Isaiah 43:21, "This people have I formed for myself; they shall shew forth my praise." Again, we read: "Then said Jesus to those Jews which believed on him, 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." Jno. 8:31, 32. Again we read: "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." I Cor. 1:21. Save them from what? Remember, they have already been saved eternally. This was done before the foundation of the world. To me, to be saved by the foolishness of preaching is to be saved from false doctrines and wandering after the world and the ways of the world. Preaching is not foolishness to the children of God, but it is food to them. It establishes them in the truth. It confirms them in what they experience and believe and gives them evidence that what they have experienced is the work of the Lord in their souls. I would to God I could be blessed to write what I see and believe about this text. "This is the work of God that ye believe on Him whom He hath sent."

"Before the day star knew it's place, Or planets went their

round,
The church, in bonds of Sovereign
grace, Was One with Jesus found.

In all that Jesus did on earth,
His church and interest have;
Go trace Him from His humble
birth, Down to the silent grave.

'Twas for His saints He tasted
death, All glory to His Name!
And when He yielded up His
breath, With Him His saints all
came.

With Him His members on the
tree, Fulfilled the Law's de-
mands;
'Tis "I in them and they in Me"
For thus the union stands.

Since Jesus slept among the dead,
His saints have nought to fear,
For with their gracious suffering
Head, His members sojourned
there.

When from the tomb we see Him
rise, Triumphant o'er His foes,
He bore His members to the skies
It was for them He rose."

"This is the work of God, (not
man nor anything that man can
do) that ye believe on Him whom
He hath sent." This sounds so sim-
ple, doesn't it? But suppose God
does not work this belief in us!
Can we believe without that, re-
gardless of the work of God? No.
For "This is the work of God,
that ye believe on Him whom He
hath sent." This one statement
seen and understood properly, de-
nies forever the arminian theory:
"If you will, God will and if you
do not, He cannot." We humbly
hope we worship a God of all

power — and not just in words,
either, but in Spirit and in Truth.
We do not claim to believe this
one minute, and then turn around
and deny it the next minute as
some unbelievers do.

The doctrine of election! How we
love it! I Peter 1:1, 2 says:
Peter, an apostle of Jesus Christ,
to the strangers scattered through-
out Pontus, Galatia, Cappadocia,
Asia and Bithynia, Elect accord-
ing to the foreknowledge of God
the Father, through sanctification
of the Spirit, unto obedience and
sprinkling of the blood of Jesus
Christ: Grace unto you and peace
be multiplied, (I Peter 1:12) and
predestinated to the end you shall
believe the truth. This is the work
of God that ye believe on Him
whom He hath sent." Jno. 6:29.
No amount of work of the creature
will ever bring this belief about.
Why! "This is the work of God
that ye believe on Him whom He
hath sent."

I keenly realize since I had that
stroke of paralysis on August 6,
1963 that I cannot write as I once
did. I cannot fitly frame words to-
gether to convey the thought or
what I believe and why. But let
me tell you, I am more established
and confirmed in what I do believe
than ever before, if there is any
difference. I have absolutely no
compromise to make with error. I
realize I have got to die, some
day, and the truth is all that will
do me any good, then, and it's all
I want now. Old Baptist are pe-
culiar, old-time like, plain, desir-
ing nothing but the truth and if
we get the least bit out of line,
either in speaking or writing, they

know it, instantly, and they do not have to ask the other fellow.

The witness within testifies to the truth that God has wrought within. When one is taught in the school of Divine Grace, he or she is not left uncertain about any point of doctrine. God is a thorough teacher. His students know the true doctrine of God, point by point. They do not have to guess, but know it when they hear it. All else is the voice of strangers, and you cannot follow them for Jesus forbids it, and He works this obedience within you. See St. Jno. 10:4, 5. "And when He putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

To me, the voice of Jesus is experimental, travel and travail of soul; and anything contrary to it is, the voice of strangers, and you cannot and will not follow it, matters not how close kin in nature one is who believes it.

I remember one time, at an association out near Davy, W. Va., when I got up, I remember I said: I realize I am among strangers for the most of you, I do not know. Jesus said: "My sheep hear my voice, but a stranger they will not follow, for they know not the voice of strangers." He meant bearers of strange doctrines. The voice of Jesus is the voice of our experience — anything contrary to your experience is the voice of a stranger to you. To illustrate this, may I say the way to Heaven is through hell — through suffering

— (Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.) Isa. 48:10. Jonah said: "Out of the belly of hell cried I by reason of my affliction." And I am satisfied this is the truth, for we have all traveled the road of affliction. By this time I was no longer a stranger, for the road of affliction is the key to the heart of those who are strangers to the world of to themselves, but not strangers to one another, even though we have just met for the first time, in this life. Just a few words in the language of experience and we feel as though we have known one another all our lives. They "are then 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." "This is the work of God, that ye believe on Him whom He hath sent."

God teaches us that we are poor, lost sinners, unless His mercy is applied to us, for all we have is the carnal mind and that is God's enemy. Rom. 8:7, 8 says, "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." See here the necessity of being born again? Jesus said: "Marvel not that I said unto thee, Ye must be born again." St. John 3:7.

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." So how can a man with a natural mind which is "God's enemy" teach it to know spiritual things when the Bible plainly says it cannot be done? See the utter foolishness or absurdity of such a belief? Yet, many believe they can and it is according to the natural mind to believe they can. May I not well contend that the wisdom of the natural man is foolishness to the born-again sons of God's grace and the wisdom of God is foolishness to the natural man? And neither can help being as they are and neither is to blame, but the blind are to be pitied even though they are not aware of their condition.

Those who humbly hope they are God - taught, having been given an eye to see, an ear to hear and a heart of understanding, which they received in the spiritual birth, they only can really see that it is the direct result of God's teaching, that "It is the work of God, that ye believe on Him whom He hath sent."

On the day of the resurrection, when the Lord of Heaven and earth shall come in thundering power so great that even the graves cannot hold these bodies any longer (See I Cor. 15:51-53): "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O grave, where is thy victory? The sting of Death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my Beloved Brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." "This is the work of God that ye believe on Him whom He hath sent." Jno. 6:29.

Paul said, "Wherefore, the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. 3:24, and in Romans 7:7-13 he said, "What shall we say then, is the law sin? God forbid, Nay, I had not known sin (known he was a sinner) but by the law; for I had not known lust, except the law had said, Thou shalt not covet.

But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead. For I was alive without the law, once; but when the commandment came, sin revived and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death

unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

So Paul here says, he was alive once without the law, but a dead sinner, altogether dependent on an independent God, to raise him. And God did raise him, brought him under conviction and eventually brought him unto death. He made Paul to realize if God did not have mercy on him, he was gone.

Paul again said: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10.

Remember what I said at the outset? I cannot write as I once was blessed to. I just wanted to show according to a "Thus saith the Lord," and according to the experience of a child of God, that "This is the work of God, that ye believe on Him whom He hath sent." By His teaching us that salvation is of the Lord, all of it, from first to last, by convicting us under the law, teaching us our utter helplessness, then leading us to the end of the law, unto Jesus Christ; who enables us to rest, complete in Him from all our labors. He said: "Come unto Me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." There is nothing further that I can say. I can only write to those who are already

made alive in Christ.

Humbly your brother in hope of continued mercy.

(Elder) Layton Wingfield
Ridgeway, Va.

GOD'S NEEDY ARE BLESSED

Dear Brother Adams,

I hope you are blessed to have good meetings down your way among your churches. I was glad to see you at our association. I love to meet with God's dear people and rejoice with them in a Savior's love. It is my hope that God will keep me at the feet of my brethren — His dear saints, and bless me with an humble spirit, that I may never offend one of his little ones, but that I may always prefer to suffer rather than cause one of his little ones to suffer. God has been so good to me all the days of my life and I know that it is only by His goodness and mercy that I am yet alive unto this day. Oh! that I could praise His Holy name for the many blessings He has bestowed on me—this poor needy one.

All of God's dear saints are poor and needy and they are the only ones who can say that all honor and praise belongeth unto the great God of heaven and earth, who enables us to worship Him in Spirit and in truth and have no confidence in the flesh. Somehow, I cannot believe that anyone has tasted God's wonderful love, until he or she has been called out of nature's darkness into His marvelous light, and I believe that the only way out of this darkness is to be overtaken by the marvelous light of God and if I have ever been called out of this dark-

ness it was when I was driving along the highway from work one day. That was the first time in my life that I ever cried aloud for joy. The tears were flowing so freely from my eyes that I could hardly see how to drive. When I reached home my wife asked, "What is the matter with you?" and I said: I do not know and I sat down in a chair and finally said: I hope that God will never leave me nor forsake me. She said: "He will not."

I wish I could describe this wonderful love and cause my hearers to know what I really felt and feel it just as I did. Oh! it is so wonderful and it is so much better felt than told because it cannot be told to any except those who already know, those who have felt it as I have, and as all of God's children feel it in due time, which is when the Dear Lord sees fit to reveal this great love in them.

One night I looked into the sky and I saw the most beautiful light I have ever seen in all of my life and as I looked at this light, I thought I would surely see the smiling face of my Dear Jesus in it, but a voice said unto me: "You cannot see My Son's face now, but you can see Him later" and as I looked back at this beautiful light again, I knew I would not see the smiling face of Jesus, because I believed the voice that I heard. It is my hope that I will see the smiling face of Jesus, some day, but I know not when it will be.

Before I was blessed to ask a home with the Old Primitive Baptist People, I was in much trou-

ble. I went to other churches seeking rest and finding none. Not even a crumb could I find from the Master's table and I had to say, Lord, what wilt Thou have me to do? Shew me where to go, that I may find rest to my weary soul.

One Sunday morning as I walked out into the yard, I heard the voice of the late Elder Golden P. Harris singing the most beautiful hymn I have ever heard and this voice was coming from the sky. I felt that I just had to go to the Wilson Grove Church that day. I had not been there for more than a year, but it seemed I must go this day, so I dressed and went.

When I arrived at Wilson Grove, the meeting had begun. Dear Elder Harris began preaching. He took for his text the scripture concerning Saul of Tarsus when he was on the road traveling to Damascus which is found in the ninth chapter of Acts.

While Dear Brother Harris was preaching, I said within myself, Who has told you my troubles? for he was tracing my own experience. I like Saul of Tarsus, had hoped the Lord of heaven would take my eyesight from me as He did the eyesight of Saul, that I might find the right way. I felt that if The Lord blinded me as He did Saul by a light from Heaven, I would be led the right way too.

I was so overwhelmed with the message from heaven delivered by the dear Elder Harris, that day, I went forward to seek a home with the people I loved and I believed were my people — the

people of God, and I was gladly received seemingly and with much rejoicing, certainly by me.

Somehow I believe this road to Damascus burns self-works out of all that travel it. They exhaust their strength and are made to cry out, Lord, what wilt Thou have me to do? No one will travel this road until they have no choice and there is no other way and before any man will seek salvation or will want salvation, he must feel the need of it and he will not feel the need of it, until the Lord shows him his lost condition. None can see that need of himself, but when it pleases the Lord to show us the reality of our lost and ruined condition, we can never forget it. No man can put himself into this condition or bring about this condition. All of God's people are a chosen people. The Apostle 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 marvelous light: which in time past, were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." I Peter 2:9, 10.

There is an appointed time for God's people to be called out of nature's darkness into His marvelous light and to praise His great name. I am not worthy to even be a door mat for the dear saints of God to walk upon, and yet He has blessed me to rejoice in His wonderful love most every time I meet with His dear saints and may I say, All honor and praise

belongeth unto God, who worketh all things after the counsel of His own will.

A brother in Christ, I hope,
(Elder) S. E. Rakes
R. F. D. 1
Dublin, Va 24084

HEART'S DESIRE

Dear Brother Adams,

It is my heart's desire to write this to you. And I do not know why I am taking such a subject as this. But I pray it is the Lord's will, working through me and I not trying to persuade him to hear my petitions, in this regard.

I do not like to exercise myself in great matters or in things too deep for me. However, I will begin like this. Some folks will not go all the way in discussing predestination. Even some of the Baptist will not fully express themselves. But I have to go all the way. It is my chief joy and pleasure. My all in all. The only thing I can glory in, I will say is this. We have nothing and we never will have anything to glory of, but the Lord. Whatever good we receive comes from His grace. Whatever evil we escape is from His blessing and if we ever have eternal life it will be the free gift of God through His Son, Christ Jesus.

If the Lord causes any man to put his trust in Him, he then will be delivered from the anxious care of getting and from the fear of losing what he has. He will then be easy about the present and about the future. He will then leave his responsibility to a higher power than himself and his conversation will be without covet-

ousness. He will be content with such things as he has and probably thereby escape some of the common troubles in life. I believe he will enjoy better things in life. Because the Lord has said to him: I will never leave thee nor forsake thee!

We, the Old Baptist, believe all events were predestinated I pre-determined by God's divine will and decree — whether good or bad. God said by 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. We are made to look back and say like Paul of old: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His son, that He might be the first 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." God's predestination sustains a definite relation to every event, but in our nature we cannot accept this as truth, because it is so contrary to our nature. The Lord spoke through David saying, "Thou thoughtest that I was altogether such an one as thyself: but I will reprove thee and set them in or-

der before thine eyes." Psa. 50:21. I believe God is highly exalted, sitting on His throne, clothed with honor and majesty. David said: "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." Psa. 40:5.

Lately, I have been meditating on Psa. 93-2: "Thy throne is established of old: Thou art from everlasting." Our minds are too finite to comprehend the magnitude of this Great God — the One who is without beginning of days or end of time and from everlasting. Oh, how insignificant even the thought of God makes poor puny man feel! The One Eternal now. He is incomprehensible and therefore cannot be understood. He has all power in heaven and in the earth, and none can stay His hand or say what doeth Thou.

Yours in love,
Elijah B. Moore
R. F. D. 2
Lucama, N. C.

A RENEWAL

Dear Brother Adams,

I have been wanting to write to you for some time, but just could not bring myself to make the attempt. I did not know how you would take it for I cannot talk to just anybody. I feel that they cannot understand me. Since I cannot get rid of the impression and desire to write you I will make the attempt.

I have a son in Vietnam now.

He went overseas sometime ago, but before he went overseas I fell asleep one night and was awakened by my son calling me. I could hear him, but I could not see him. I said, "Steve, where are you?" He said, "Right over here." I looked to my left and I could not see him, then I looked to my right and I saw a path. It was as white as snow and on both sides of the path was some of the prettiest green grass I have ever seen. I looked down the path and there in front of me, I saw a square rock, that is, I thought it was a square rock until I got closer to it, when it proved to be a square of white marble. It was the prettiest thing I have ever seen. Standing in the middle of it was my son. I do not know why, but I started observing him at his feet and went up his body.

He had on golden sandals and a long white robe with golden buttons on it. His head was bowed a little. I shouted at the top of my voice. I said, "Steve, Steve." He then raised his head a little and said, "Mama, I am coming home." Somehow I think he will.

I almost went crazy before I had this dream. But somehow, it has given me some relief. Sometime in February I received a letter from him and this was in his letter. It is a poem he wrote. Elder Sam Flippin advised me to send it to you. I am a member at Laurel Springs Primitive Baptist Church.

I would like for you to send Zion's Landmark to me for a year. I am enclosing money for same. If not asking too much, please

remember my family and me when you pray.

A little sister I hope, in need of mercy.

Mrs. Warren Branch,
R. F. D. 1, Box 94
Dobson, N. C.

GOING HOME SOMEDAY

Here I sit with 213 days left in Vietnam

I cannot wait to leave the bullets, dust and storm

And go back to the good old land across the seas

To my family which is anxiously waiting for me.

I carry with me the afterthought
Of the tears and pain this war has brought,

I think of the men who stood to fall,

While I have given little, they gave all.

There was a guy with a very good face,

He is yet alive, but only by God's grace.

A dear friend was there with him too,

He stormed their position, and ran right through.

I thought to myself, it could have been me,

But certainly not, unless God did decree

But instead of me, it was certainly they,

Dear Lord, Thou knowest to Thee I pray,

That their souls are enraptured in Heaven today.

Cpl. Gilmer S. Branch
Feb. 13, 1967

Zion's Landmark

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

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VIEWS ON HEBREW 2:14,15

Dear Brother Adams,

Inclosed you will find a check to renew my subscription to Zion's Landmark, Also, please give your views on Hebrew 2:14, 15.

Yours in hope,

Mr. and Mrs. M. B. Meggs
Rt. 2

Marshville, N. C. 28103

The verses of which our brother and sister requested or inquired for my comments, read as follows: "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.

This scripture which was written by Paul was given by the inspiration of God. All the scrip-

tures from Genesis to Revelation were written by the inspiration of God. 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, throughly furnished unto all good works." II Tim. 3:16, 17. By this we see that it is the men of God who are the beneficiaries of the inspired word of God. Paul said, "But the natural man receiveth not the things of the Spirit of God: For they are foolishness unto him: neither can he know them for they are spiritually discerned." I Cor. 2:14.

Before we proceed to answer this inquiry, it is important to know who these children are and of whom the Apostle is speaking. They are not the children of the world. Neither are they all Israelites. They are all spiritual Israelites, but not Israelites by nature. Paul said, "For they are not all Israel which are of Israel: neither, because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of promise are counted for the seed." Rom. 9:6, 7, 8. God established His covenant with Abraham, and to Abraham's seed after him.

"And I will establish My covenant between thee and me and thy seed after thee in their generations for an everlasting covenant to be a God unto thee, and to they seed after thee." Gen. 17:7.

This promise embraces all the spiritual seed among the Israelites and all the spiritual seed among the Gentiles. To make sure that there be no misunderstanding about seeds and seed, the Apostle to clarify this, said, "For the promise, that He should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith." Rom. 4:13. Again the Apostle said, "Now to Abraham and to 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.

It was the seed of Christ to whom the Apostle was speaking when he 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 who had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." God did not destroy the devil as to his being, but disarmed him as of his power.

These children fell in the ruins of Adam, like all the human race. They were under the curse of the law. Who knows this better than those who are quickened by the spirit of God, and made to feel the justice of God in condemning them because of sins and transgression? The wrath of God is poured out upon them without mercy. Their souls cry out unto God, like the publican who stood afar off and said, "God be merciful to me a sinner." Under this

soul conviction they are made to weep and cry. They mourn and sigh. They may often wish that they had never been born into the world. They see themselves captives of Satan, whose stronghold is in their hearts. This condition remains until God sees fit to take away the hard and stony heart and put within them a new Spirit and a new heart. See Eze. 36:26.

Christ assumed a human nature, a partaker of flesh and blood, made like unto his brethern. The difference is this, his brethern were sinners. He was without sin. Jesus Christ was both human and divine. In His human nature, He ate, He slept, He suffered, He sorrowed. With this body of flesh and blood, He died, all of which was for the great love He had for those whom the Father gave to Him before the world began. He loved them with such great love that He gave His life for them. It was through death that He destroyed him that had the power of death, that is, the devil. Paul said, "—when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; Yet peradventure for a good man some would even dare to die. But God commandeth His love towards us, in that, while we were yet sinners, Christ died for us." Rom. 5:6-8.

It was through death that Jesus Christ delivered His children, who through fear of death were all their lifetime subject to bondage. The fear of death and conviction of sin causes this bondage and to be in bondage and the fear of death are the most miserable days

that a converted sinner has ever experienced in this life. You are conscious of the fact that you have a soul that will forever be banished from the presence of God without His love and mercy. With all the efforts you may put forth to excavate yourself, you wake to find that you are in a horrible pit and miry clay, a place where there is no standing. All works of their own righteousness have failed. Their works of righteousness become as filthy rags. They now feel to be without God and without hope in the world. They have been a slave to sin, Satan and the devil.

God in His great love and mercy has now condescended in the person of His Son Jesus Christ and forever put away their sins by the sacrifice of Himself. When this deliverance comes accompanied by pardon and peace which comes through Jesus Christ, it gives to them hope through Him, they are no longer servants of sin, but have now become adopted sons through the love and mercy of Jesus Christ. Paul said, "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abby-Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. 4:4-7.

Before a slave or servant is adopted by his master, he has no

right, neither would he attempt to call his Master, Father, but when he is adopted, he is an equal heir according to law and has all the rights and privileges of his Father's sons who are natural born children. Even so, those who are adopted by God have an equal right to all that their Father possesses. Those who have been redeemed from under the law, can now speak and understand the words of the Prophet, "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulders: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6.

The subjects of His grace who before they were delivered were in bondage under the law, but now having been delivered from the sentence of death and redeemed from under the law can now cry Abba Father, which is to say. He is my Father. They are no more under the law, but under grace. See Rom. 6:14. 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. Jesus Said, "If the Son therefore shall make you free, ye shall be free indeed. Jno. 8-36

This does not mean that the subjects of His grace are free from sinning They do now, and will continue to sin in the flesh. Paul said, "For I know that in me (that is, in my flesh) dwelleth no good thing, for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that do

I. Now if I do that I would not, it is no more I that do it but sin that dwelleth in me." Rom. 7:18-20. Another scripture is presented to my mind which may be a comfort to our readers: Paul said "How shall we that are dead to sin live any longer therein." Rom. 6:2. There is a great difference in being dead in sin, and being dead to sin. Those who are dead in sin, love sin and cannot see that they are sinners nor that they love sin. They are lovers of themselves. They are boasters and are proud and as Paul said, "They are lovers of pleasures more than lovers of God." See II Tim. 3:1-4.

Those who have been redeemed from under the law may often wonder if they have been made free from the law of sin and death. The evidence that you have is that you are dead to sin. Rom. 6:7-9. That is, you do not love sin, but you hate it with a perfect hatred. (A perfect hatred is not a hatred in malice nor with any evil intent, but it is penitent hatred carrying with it an humble desire to be kept by our dear Father from all evil.) We hate our evil ways and all the evil we see in ourselves, for there is where we mainly see it. His people would do better if they could. The words of Paul are so fitting in your experience! He said: "For that which I do I allow not: for what I would that do I not; but what I hate that I do." Rom. 7:15. If you hate evil, this is evidence that you love the Lord, David said, "Ye that love the Lord hate evil: He preserveth the souls of the saints; He delivereth them out of the

hands of the wicked. Psalms 9:7-10. Solomon said, "The fear of the Lord is to hate evil: pride and arrogancy, and the evil way and the forward mouth do hate." Pro. 8:13. This is true of all the redeemed family of God.

The purpose of Jesus Christ who was a partaker of flesh and blood came to earth that He might through death 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. May I again repeat that the devil is not destroyed as to his being, but he is destroyed as to his power. Jesus Christ died for our offences and rose for our justification. Those who are become dead to the law are crucified with Christ. 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."

Naturally speaking when a man dies the law has no more dominion over him. Even so when Jesus Christ died the law did not have any more dominion over him. Those who are crucified with Christ, are out of the reach of the law and the dominion of sin. Paul said, "For sin shall not have dominion over you: for ye are not under the law but under grace." Rom. 6:14.

T. F. Adams

IN MEMORY OF A DEAR ONE

I feel impressed to write a few words about the passing of our dear and beloved Pastor, Elder John Walter Beasley, of Korners Grove Primitive Baptist Church. The Heavenly Father called him home

January 22, 1967. Making his stay on earth eighty-seven years, six months and three days. He was a dear and faithful father in Israel and we believe he has gone to rest.

Services were held at Korner's Grove Primitive Baptist Church, Tuesday, January 24, 1967 at two o'clock in the afternoon, by the following Elders, Elder Johnnie Belton, Elder Sebran Sechrist, Elder Troy Hill, Elder Charlie Coulson. Interment was in Korner's Grove Baptist Church Cemetery.

Survivors are six sons, Arthur, Calvin, Waltz, Frank, Vester and Guyle Beasley. Three daughter: Mrs. G. R. Belton, Mount Airy, N. C.; Mrs. Frank Tickle, Mount Airy, N. C.; Mrs. Edd Key, Toast, N. C.; twenty-three grandchildren, forty-two great-grandchildren; one brother, Elder Fletcher Beasley, Pilot Mountain, N. C. and one sister, Mrs. Ella George W. Westfield.

Elder Beasley was ordained a Primitive Baptist Minister in 1911 in Big Creek Church. He then moved to Korner's Grove, December 30, 1916.

David said: "Precious in the sight of the Lord is the death of His saints. We feel that a dear servant of God has fallen asleep in the Lord to be raised from his sleep when Jesus comes and calls the sleeping dead for when Jesus was yet on this earth, He told the Ruler and his wife, Peter, James and John, "The damsel is not dead, but sleepeth." This we believe is true with our dear brother and father in Israel.

Written by one of the Korner's Grove members, who loved the deceased and this church which was founded by Elder Beasley and hope to continue with this church as long as I live, God willing.

OBITUARY

Almighty God in His infinite wisdom and mercy has seen fit to remove our beloved Sister Virginia (Jennie) Harrison Cowan from this life on the twenty-first day of June, 1967. We, the church, bow in humble submission to Almighty God, who does all things according to the council of His own will. She was the daughter of Slade and Doshah Harrison, and was born in Bear Grass Township, eighty-two years ago. She was married to Mack Gilbert Cowan and after his death, she made her home with her children in Virginia, but continued to visit and attend her church when possible.

The third Sunday in December 1956, Sister Cowan was received as a candidate for baptism into the church, however, due to afflictions, Baptism was postponed until the third Sunday in March, 1957 when she was baptized by Elder A. B. Ayers, her pastor.

Sister Cowan was a good mother and had a great interest in the church. She bore her great affliction with much patience, manifesting strong faith and a sweet hope in a blessed Savior. We miss her, but we believe our loss is her eternal gain.

She is survived by two daughters, Mrs. Louis E. Courtney and Mrs. B. L. Hardison,

Jr., of Portsmouth; three sons, Gussie N. Cowan, Simon G. Suffolk, Va. and Slade D. Cowan, of Aulander, N. C.; four sisters, Mrs. Fannie Mizelle of Suffolk, Va., Mrs. Bertha Bailey of Greenville, N. C., Mrs. Laura Edwards of Mount Gilead, N. C., and Mrs. J. L. Gurganus of Grimesland, N. C., three brothers, Earl Harrison of Washington, N. C., F. B. Harrison, and J. V. Harrison of Suffolk, Va.

The funeral was conducted in Bear Grass Primitive Baptist Church by her pastor, Elder E. C. Harrison. Her body was laid to rest beside her husband in Mizelle family cemetery in Bear Grass Township, to await the resurrection, when our Savior will come and the saints shall be raised to dwell with Him forever.

Elder E. C. Harrison, Moderator
Elmer B. Peele, Church Clerk
E. C. Harrison, Committee

SISTER ELIZABETH BARFIELD BLAND

On May 18, 1967 the Good Lord saw fit to take from our midst a faithful member, Sister Elizabeth Barfield Bland. She was born in Halifax County, May 26, 1890, the daughter of the late William and Susie Barfield.

She married William Thomas Bland in 1906 and to this union nine children were born. Six of which are left to mourn her death. Also a stepson.

The first Saturday in September 1919 she joined the Mt. Zion Church. She was a faithful member as long as she was able to attend.

We miss her very much but have been blessed to receive and baptize her son and daughter-in-law into our midst since her death.

Done by order of the church in conference the second Sunday in February 1968.

Alton White, Church Clerk

**RESOLUTIONS OF RESPECT FOR
SISTER ERIE JOHNSON**

Leaving us with a sad heart, Sister Johnson passed from this vale of tears into the great beyond of eternal bliss after many years of ill health which kept her from attending church for several years, but she did not loose faith in God who gives strength to His redeemed and she was enabled to press onward over looking unto Him who is the author and finisher of our faith. We feel that she has entered into that rest which remains to the people of God.

She was the daughter of the late David F. and Julia Smith Roberson. She was born 87 years ago on May the 12th, 1880, and spent all of her life in this community.

She was married to Claudius T. Johnson in 1901 who died in 1931. Following his death she lived with her daughter, Mrs. Jasper James, in Robersonville, North Carolina.

She is survived by two daughters, Mrs. Jasper James and Mrs. Harry Weeks of Wilmington, and one son, Bruce Johnson,

one brother, Thomas Roberson of Robersonville.

Funeral services were held in the Robersonville Primitive Baptist church where she was a member, by Elder W. E. Grimes and Rev. James O. Hagwood. Interment was in the Robersonville Cemetery.

We, the church of Robersonville, pray for God's richest blessing to rest upon all who were near and dear to her.

Resolved that a copy of this be sent to her family, and one to Zion's Landmark, and one to be recorded in the church minutes.

Done by order of the church in conference on first Saturday in September 1967.

Elder I. S. Conner, Moderator,
Johnny Ray Gardner, Clerk
Sue Moore, Committee

OBITUARY

Our Heavenly Father has removed from our midst our beloved Brother and Deacon, James Henry Blalock. He was born March 6, 1893 and passed away January 23, 1968. His age being 74 years and 10 months.

Survivors include his widow, Sister Julia Rogers Blalock, eight daughters, two sons, one sister, two brothers, thirty grandchildren and one great-grandchild.

A native and retired farmer of Person County, North Carolina, Brother Blalock was a member and Deacon of Helena Primitive Baptist Church for a number of years. He and his wife were received into Flat River Church by letter November 22, 1943 where he continued to serve as Deacon as long as his health permitted.

His funeral was conducted by his pastor, Elder L. P. Martin and Elder Jack Hawkins at Flat River Church on January 24, after which his body was laid to rest in the church cemetery, there to await the coming of the Lord.

Our deepest sympathy goes out to the bereaved family. May the good Lord, in His tender mercy, reconcile, bless and comfort all of them.

Be it resolved, that a copy of this obituary be recorded in the church record, a copy sent to the family, and a copy sent to Zion's Landmark.

Done by order of Flat River Church in conference January 27, 1968.

Elder L. P. Martin, Moderator
Johnny Oakley, Clerk
Daniel Allen, Committee
Malissa Allen, Committee

UNION NOTICE

The Angier Union will convene, the Lord willing, with Bethel Primitive Church, the fifth Sunday and Saturday before, in March, 1968. Elder Jack Hawkins is appointed to preach the introductory sermon, and Elder T. F. Adams, alternate.

We heartily invite all lovers of the truth to attend this meeting and we especially invite the ministers of our faith and order.

E. T. Jones Union Clerk

EASTER MONDAY MEETING AT KORNER'S GROVE

The Korner's Grove Primitive Baptist Church expects to hold the Easter Monday Meeting, as usual, Monday, April 15, 1968. Services will begin, the Lord willing, at 10:00 A.M. All brethren, sisters, and friends are cordially invited to come and be with us.

The church is located five miles East of Mount Airy, N. C., on the McBride Road.

G. R. Belton, Clerk

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.

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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ISAIAH
CHAPTER 6

Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.

And the LORD have removed men far away, and there be a great forsaking in the midst of the land.

But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them when they cast their leaves, so the holy seed shall be the substance thereof.

CHAPTER SEVEN

And it came to pass in the days of Ahaz, the son of Jotham, the son of Uzziah king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

And it was told the house of David, saying, Syria is confederate with Ephraim: and his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

Then said the Lord unto Isaiah, Go forth not to meet Ahaz, thou and Shearjashub thy son, at the end of the conduit of the upper pool, in the highway of the fuller's field;

And say unto him, Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

"BUT THOU SHALT OPEN THINE HAND"

Dear Brother Harris:

I just wanted to ask you to read Deut. 15:8. That scripture came on my mind when you spoke last Sunday. You can see why. While out in Fort Leavenworth, Kansas, last December, I reached for my Bible, opened it and there was that Scripture: "But thou shalt open thine hand wide unto him and shalt surely lend him sufficient for his need, in that which he wanteth." Then I read before, and after. The Lord speaks to Moses to the children of Israel. Deut. 14:1. "Ye are the children of the Lord your God: ye shall not cut yourselves — the Lord hath chosen thee to be a peculiar people unto himself above all the nations that are upon the earth." These chosen, peculiar people are being considered and spoken to. Ye shall not cut yourselves; ye shall not count the riches which are the gift of God to you, between yourselves as to cut or draw lines and leave any needy brother without that which he desires. Ye shall release it unto him; ye shall divide unto him; ye shall not count it out unto him, or expect it again in return; because it is called the Lord's release (15:2). All that we ever have naturally or spiritually, is His and only put into our hands for a moment for the fulfilling of His sovereign will.

"But thou shalt open thine hand wide unto him—" Thou, one of my chosen and peculiar people; one that I, the Lord, led out of the bondage of Egypt, the servitude to this world, out of the lusts of this flesh and the love of the things of this life. Yes, others may do differently; others may do this and do that, but thou shalt open thine hand wide unto him . . . Thou shalt do this thing; there is no choice in the matter; there is no debating in matters concerning the will of the Almighty; nor is there any reply; the Lord speaks and it is done; He commands and it stands fast; nor is there man nor angel who can ask the reason why.

But thou shalt open thine hand wide unto him — who is "him"? Not one of the world, rather one of these chosen peculiar people; he is thy brother. Not a stranger to thee, but thy brother! Thou shalt open thine hand wide unto him. The hand holds that which the Lord hath given; the expression "in hand," signifies that we possess it and hold it at the present time. It is in our possession for use, rather than what we expect to get or want or had in the past. Thou shalt open that hand, thou shalt open it wide, and thou shalt open it wide to thy brother who has need and want. Now when the hand is opened and opened wide, that which has been given into the hand spills out. Thou shalt

not open it partially and hold back a part, but thou shalt open it wide. Thus all that is given in the hand must be freely turned over to and given to thy brother who is in need of that which thou hast been given. Open wide to thy brother! Withhold nothing that thou hast from thy needy brother! Thou shalt do this thing; there is no taking or leaving, there is no partial giving; but thou shalt surely lend him sufficient for his need. Here is another "Shalt"; it is just as sure as the other; possible made more so by the addition of the word surely. The word sufficient is significant. Not more than he needs, nor less than he needs; but just exactly sufficient for his needs. The Lord's work is very definite and measured by "the man with the line in his hand." There is no lack; there is nothing over. In Exodus we read it thusly: "He that gathered much had nothing over, and he that gathered little had no lack. So it is here, thou shalt surely lend him sufficient for his need.

What shall be in thy hand? What is this thing that thou shalt lend him? It is "That which he wanteth." We are ever wanting many natural things of this world, but I think here, that the Lord is controlling these wants. If our nature is dictating the wants, we may be sure that our wants are for natural riches of this life; but if the Spirit is controlling these wants, if our nature is dictating the wants, we may be sure that our wants are for natural riches of this life; but if the Spirit is controlling and leading, then we may be just as sure

that the wants are spiritual wants and needs that the Lord has made us feel the necessity for and to cry for. Consider again, the "thou" and the "him"; both are His chosen and peculiar people; both are brothers one with the other. It is the Lord who puts into the hand of the one to satisfy the wants that He has put into the heart of the other. It is the Lord who measures into the hand of the one, and measures the need of the other; determines both the amount in the hand and the extent of the need and wants of the other. Now if the Lord says, "Thou shalt surely lend him sufficient for his need; "does not that also say that there shalt ever be sufficient put into the hand to sufficiently supply that need? Remembering that the hand shalt be opened wide, will there be anything left over in the hand? Will there be any to spare? and what the Lord puts into that hand, shall the hand deny to open unto the wants of a brother? The Word says: It shalt be!

"If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother." I think of the poor brother as a hungry brother; as one poor in spirit, hungering and thirsting after the righteousness of God. This poor brother shall not be denied anything that is within thy hand, "within any of thy gates," or anything that is given into thine hand, any gift, any talent, anything in all the land that the Lord, thy God hath given thee! Indeed, it was given thee,

into thy hand, that thou mightest have it, in the proper time, proper amount, proper place and proper manner as to satisfy and surely satisfy the wants of the heart of the hungry brother. It was given for that one purpose. Thou shalt not harden thine heart, nor shut thine hand; thou shalt not! Just let one try to harden his heart or to shut his hand, saying this is mine. Oh! my Brother, you know better than I!

"For the poor shall never cease out of the land;" you will recall what Sister Greenland said about the "poor", the poor flesh, or our poverty in the flesh. His are a poor and afflicted people left here in this world; and this poor people shall remain here as long as the world stands; and when they are all made manifest in time, then time and the world shall be no more. As long as there is a world, there shall be this poor; and as long as there is a poor, there will be a need, a want and a crying for; and as long as there is a need there will be a hand to open wide to fill that want; and again as long as there is the hand, there will be a filling and a giving into that hand of such things as are wanted or needed. Jesus said: "For ye have the poor with you always, and whensoever ye will ye may do them good: . . ."

Thou shalt open thine hand wide unto him; thou shalt give all that thou hast to supply his wants, and having opened wide, thy hand shalt be empty; thou hast nothing left! But when another need ariseth, there is found in the hand another

portion, and sufficient for the wants. Sometimes we may feel that it is not sufficient; some times we feel that the hand is so very empty. But on every occasion the Lord says, It shall surely be sufficient!

My thought is that this may and does apply in spiritual things, in natural things, in visits and in encouragements and in every gift that God has seen fit to give His humble poor. I have found that it is he whom we might and do consider the poorest that has the handful, for him whom we thought was well enough. Have you visited those suffering with an affliction, hoping that you might say or do something that would be encouragement to them, only to find that they were the ones with the hand filled and they were the ones to feed the well and the whole? Once or twice at least, I have gone away mortified and ashamed of the fact that I even had such a bold and beastly thought.

But why do I write these things to you? You know a thousand times more of them than I. My prayer is that the brethren will bear with me. My heart aches for the blunders that I make.

Carolyn and the girls came down to Georgia to be with me for three weeks. How glad I am to have them even for a little while.

Yours in His love and fellowship, or a hope for that love and fellowship.

A. D. Alston
Georgia Military District
Box 1736
Atlanta, Ga.

THE LOVE OF GOD

Dear Elder Adams,

If not asking too much I would like for you to publish this article in Zion's Landmark. It is a letter I wrote to an Elder who is now deceased. I was so critically ill at the time, I did not think I would live long. I am an aunt of Elder Ernest Branch. I assume that you know him.

Saved by grace,
if saved at all,
Pearl Martin
Crab Orchard, W. Va.

Dear Elder Chastain:

I enjoy the paper you publish. It is a good paper and about all the preaching I hear. I have been unable to attend church. I have been only a few times in four years and I have learned by experience that we cannot have all our wants and wishes in this life. It is better we do not I am sure. I know what He appoints is best, yet I murmur at it, but still I agree with Paul "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. I believe this is a part of our warfare. Paul said: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." John said: "Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world." I Jno. 4:4.

I do not feel worthy of the many blessings that have been bestowed upon me, but I do feel to deserve

every stripe that I have received. I wonder sometimes how He, in His great love and mercy, ever took notice of one so vile and sinful as I. I still feel my weakness and barrenness.

Our people are sometimes said to be selfish because we love Old Primitive Baptists. To me they are the dearest people on earth. I cannot remember when I did not love them and the doctrine they stand for. I hope I respect all people, but the love we have for the brethren is beyond the natural ties of love. Christ told His disciples, "If you have love one for another then all men will know you are my disciples."

We celebrate Easter, but just what does it mean to us? To me with my weak mind and body, I think of a risen Savior — one who is highly exalted above this sin-cursed earth, who sits on His throne of all creation and needs not the help of puny man. I also like to think of a finished work that was wrought on Calvary, which did not bring a halfway salvation, leaving the remainder for man to finish. Be it far from me to believe God left it up to the creature to accept or reject, for He did not die in vain. "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. So, Dear Brother, I do not understand that so great a price as Christ paid to redeem His people was left to chance. I understand He has a people in every kindred, tongue, and nation. We do not know who they are, nor how many, but, we know He does and will do all things well. I do

not understand His great mysteries and His wonderful wisdom and almighty power, for secret things belong to Him, and revealed things belong to us and to our children. See Deut. 29:29.

In this world we are promised trials and tribulation, but in Christ peace. Jesus said: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Jno. 16:33. We sorrow not as those who have no hope, trusting in our dear Savior who shed His precious blood for us that when He comes in the clouds of glory the second time, without sin unto salvation He will take His ransomed people home. That is when we no longer will need to hold to that precious hope that has been the anchor of the soul both sure and steadfast in the storms of this troublesome life. What a glorious thought when hope will be turned into possession! and faith into sight. Then our light afflictions which are but for a moment, worketh for us a far more exceeding and eternal weight of glory, and we have by the love, mercy and grace of God been killed to the love of sin and the pleasures of this present evil world.

I believe we all feel the weight of this dead body and then no wonder we groan within ourselves, desiring to be clothed upon with our house which is from heaven. And if we are not found clothed upon with this house from heaven, our nakedness will appear, for we have no robe that will suffice of our own.

Man's righteousness is as filthy rags in the Lord's sight. The

Prophet Isaiah said: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. 64:6. Man's best righteousness is as filthy rags in the Lord's sight, so my humble hope today is Christ, our righteousness. He is made unto us wisdom, and righteousness, and sanctification, and redemption. He is our All in All. "So when we glory, we will glory in the Lord."

Yes, our hope and trust is in a risen Savior. We believe He conquered death, hell and the grave and arose victorious the third day, according to the scriptures. And the same Jesus that went away, we are expecting to come again. Not to suffer any more nor to die any more, for death hath no more dominion over Him, but He will come as King of kings and Lord of lords. What a glorious thought to the poor wayfaring pilgrims here that are sick and tired of sin, pain, suffering and death!

Until we can say, Roll on, roll on, sweet wheels of time and hasten that glad day when the sea shall give up the dead and roll countless millions to shore and call His people from the sleeping dust, oh what wondrous love is this! Oh my soul!

I did not intend to write so much. If we never meet in this earthly tent, may we meet on the sunny banks of sweet deliverance where God will wipe all tears from our eyes, and we will awake in His likeness and be satisfied, is my humble hope.

Mrs. Pearl Martin
Crab Orchard, W. Va.

**REPRINT BY REQUEST
AN EXPERIENCE**

Mount Airy, N C.

Mr. Gold,

Dear Sir:

I am enclosing a letter written by my cousin, Laura Powell to myself. It was comforting to us and thought others might enjoy reading it, so am asking you to please publish it if you feel to do so.

J. C. Dunbar

Mr dear Cousin Jessie:

Hope you and family are well. I never feel well. I feel like my time on this sinful earth is near to an end, as my mind is continually out mingling with the dear old Baptist. I will try in my weak effort to tell you some of my trials and rugged roads I have passed through of late. Knowing that without the Lord I can do nothing I realize I am a poor weak worm of the dust to thus address the dear saints of the most high God. I am such a sinner and so disobedient I don't feel worthy to claim relationship with his dear children. Like Paul, when I would do good evil is present with me, but when Paul asked for the thorn to be removed the Lord said His grace was sufficient. Oh, if I just could live and walk right I feel like I wouldn't get so low down in the valley and have so many dark seasons. My persecutions have been great, my life has been one of crosses and sad disappointments, my road hard and rugged.

The natural mind will view out some smooth way, but when the inner man overshadows us with

some dark future, we are sure to have some hard lessons to learn. I have had so many dark presentments to battle with for quite a season, that I felt to be one alone. My lovers and my friends stood aloof from me, my kinsmen afar off. My tears were my meat day and night, oh wretched one that I was, my very breathing was Lord have mercy on this poor sinner. It seemed every way I turned I would meet some opposition, always something slung at me to have to battle with. But it is through tribulation we enter the kingdom. I think I have had some experience of being nailed to the cross. Surely if I was a true follower of our blessed Lord that I wouldn't see so much trouble and have so many ups and downs. When I lay down at night I ponder my case over and can look back and see so many mistakes and blunders in life and often promise to do better next day, but seems I get farther behind if possible. The older I get the more I abhor self and have less confidence in the flesh and see more of beauty in divine and heavenly things. I want to abase self and exalt the Lord and ever let His name have the praise.

Dear brother do you ever get low down in feelings? I feel you are called far above eathly things and don't have to be entangled with them as I do. You show so much the image of Christ. When the dark cloud was banished from me, I could realize that the dear Lord had been with me in my trials and I knew it not. How shall we sing the Lord's song in a strange land. "God is our refuge

and strength, a very present help in trouble." The Lord's hand is not shortened that it cannot save, neither His ear heavy that it cannot hear. He is ever watching over us and showering His tender mercies upon us. Bless His holy name. It is such a sweet privilege when we are permitted to meet with the dear saints of God and sing the sweet songs of Zion and hear the dear servants preach the unsearchable riches of Christ. My cup has been filled and run over so many times. I have been made to rejoice within and view our Saviour in that beautiful land, that I have a sweet hope of reaching some sweet day where there will be no more hard battles to fight, no more rugged roads to travel and God will wipe away the tears. We will need no sun to give us light, the Lord shall be unto us an everlasting light. How blessed. Why would we then so often trample His dear mercies under our feet. Though my hope may seem small at times, it is precious to me. This would be a dark and lonely world to me if I were shut out from the dear old Baptists. I don't know of words adequate to express my love for them. My mind is ever mingling with them, and my chief desire is to be with them and confess my faults to them. An open confession is good for the soul.

Dear brother pray for me that I may walk the strait and narrow way and that I may never bring reproach upon the dear church of

God. Give my love to your dear family. I would love to see you all. A sinner saved by grace if saved at all.

Mrs. J. H. Powell
Whitmell, Va

ELDER P. D. GOLL
AN ACROSTIC

Republished by Request

E Eternal Spirit, heavenly dove,
L Lo what an entertaining love,
D Do thy praise our lips employ,
E Eternal source of every joy,
R Rest must youth and time employ.

P P. Stands for perfect and for peace,
D D. Stands for Dove, the essence of grace.

God has taken him upon high,
On to heaven beyond the sky,
L Lord I believe he is at rest,
D Dear one to be forever blest.

While Sorrow did compass him around,

I I feel that he knew the joyful sound.

L Lo many years he preached the word,

S So his flock knew he was called of God.

O O could he find some peaceful bower,

N No sin hath neither place nor power.

N Never to sorrow or suffer pain.

C Christians will ever be the same.

W Where not one sinful thought can roam,

R Return ye ransomed sinners

home.
 I I'm happy I can but taste,
 Though fierce temptations' fiery
 blasts,
 T That where soever faith is
 strong,
 E Each moment in virtue short
 or long
 N None betray us into sin.

B But the foes that dwell within
 Y Ye sinners love the bleeding
 lamb.

L Love ye saints, adore His
 name,

A Away my unbelieving fear
 U Up hold me Savior oft I hear
 R Remark my soul, the narrow
 bound

A Assembled at thy great com-
 mand

P Pure are the joys above the
 sky

O Of him who did salvation bring

W When lifted up on high I fly

E Earth rejoice, our Lord is king

L Lord I believe a rest remains

L Loving Jesus thou gentle lamb.

W When on the cross, my Lord
 I see

H Here's love and peace beyond
 degree.

I In vain we seek for peace with
 God

T Tis by death we live, O Lord,

M My God my portion, and my
 love,

E E'en none but thee in heaven
 above

L Long ere the sun began his
 days

L Long have I tried terrestrial
 praise

V Vain are the hopes, the son
 of men

A And their hearts by nature all
 unclean

Composed by,
 Mrs. J. H. Powell
 Whitmell, Va.

"CAN WAIT IN PATIENCE"

Dear Elder Mewborn:

As you have come to my mind this morning, also many times in my feeble prayers, I feel to write some of the experiences I have had lately. First, I want to tell you how sinful I am and undeserving of any of the tender mercies of God. Yet, at times I am made to rejoice that God's mercy does abound toward a poor sinner who is not able to do anything good and each day can only beg that He (God) will keep me and strengthen my feeble knees that I may continue to stand for the order, as I hope, that I have been taught of Him concerning the doctrine which I believe all of His dear children will hear before the coming of our Lord Jesus Christ. I often think of the scripture that asks "What is man, that thou art mindful of him?" Psalm 8:4.

Before I tell you the following, please keep in mind that I cannot do anything of myself, not even pray. If I have every prayed in my life it has been given me of the Lord. It is true that I have tried. Oh! so many times, but could only say words, which the world can speak so much better than I. Believing as I do, that God has a time and a place for everything, sometimes He gives me patience to wait upon Him and through the tender mercy of the Lord, I can

wait in patience.

Two weeks ago last Friday, I was called to conduct Sister Eileen Byrd's mother's funeral which was to be held miles the otherside of Philadelphia Church. This necessitated driving nearly three hundred miles. I did not get tired, and due to my daughter and friends being there, I tried to get back home before dark but I failed and as I came along I had gotten perhaps within twelve or fifteen miles from home when one of my back tires went down and it was really dark. I opened my door and stepped out on the pavement, and a power came forcibly into my chest and with it came these words, "God, send someone to fix this tire for me." As I walked around the car, these words came twice more. Then I had an assurance that He would send someone. While waiting for him to come, I opened the trunk, and a car drove up behind me. I knew he had come and when he spoke, he said, "You look to be in trouble." I recognized the voice as being that of a Negro man. I told him, "Yes and I am not able to fix it." He got out and had me ready to go in a few minutes, then said he did not charge me anything. I told him neither did I charge anything for the service I had rendered in conducting the funeral. It was a four lane drive. He said that he was going in the opposite direction and looked over there and saw my car. The thought came to him: "That man is in trouble." But he said he had to drive some distance to find a turn traffic lane where he crossed over to my

lane and came back to where I was.

Dear Elder, I do not tell you these things for my glory but that God's Holy Name be glorified, who has all power on earth, even to control the mind of a beast as well as that of the man who came to me. I do not believe that my words changed the mind of God but I do believe the Lord was the author of those words and caused me to speak them, and to receive the blessing. I further believe that all our blessings were treasured up in Christ before the foundation of the world.

Your brother,
Sanford A. Bradshaw
Florence, Mississippi

How wonderful it is to witness with the Prophet of old concerning the angel of His presence. "Surely they are my people, children that will not lie: so he was their Savior. In all their affliction he was afflicted, and the angel of his presence saved them: in His love and in His pity he redeemed them; and he bare them, and carried them all the days of old." Ia. 63:8, 9, 10.

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Zion's Landmark

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

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VIEWS ON PSALM 22

Dear Bro. Adams,

I am so sorry to be late sending in my dues for my Zion's Landmark. I enjoy reading it very much. Often, I find other people are having troubles just as I have. Bro. Adams when you have time and feel to do so, please give your views on the 22nd Chapter of Psalms. Enclosed you will find a check for 2 years' renewal. Thanks for your patience.

H. D. Hill
1316 Laurel Lane
Martinsville, Va. 24112

The 22nd Chapter of Psalms is future prophecy. In this chapter it sets forth the coming of the Messiah who was born of the virgin Mary and cradled in a manger. This prophecy foretold of the sufferings of Christ, his crucifixion forsaken by his Father, His death and resurrection. It is evident

fom the testimony of Matthew, Mark and John that this prophecy was pointing to the meek and lowly Lamb of God "Who was delivered for our offences and was raised for our justification." This prophecy was fulfilled after the crucifixion of Jesus. Matthew said, "And they crucified Him, and parted His garments, casting lots; that it might be fulfilled which was spoken by the prophet. They parted my garments among them, and upon my vesture did they cast lots." Matt. 27:35. Mark said, "And when they had crucified Him they parted His garments, casting lots upon them, what every man should take." Mark 15:24. John said, "Then the soldiers, when they had crucified Jesus, took His garments, and made four parts to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us therefore not rend it but cast lots for it, whose it shall be that the scriptures might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did." John 19: 23, 24.

It is obvious that this portion of the prophecy of David was fulfilled when Jesus was crucified. The soldiers stripped Him, and put on Him a scarlet robe. Matt. 27:28. After they had mocked Him, then they took the robe off from Him and put His own raiment on Him, then they crucified Him, and parted His garments among them, and cast lots for His vesture. By the reading of the scriptures, the

crucifying of Jesus by the wicked hands of men was according to the purpose of God. As it is written, "He was despised and rejected of men; a man of sorrow, and acquainted with grief." Isaiah 53:3. "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. Isaiah 53:4. It is further recorded in Holy writ. "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 the travail of His soul, and shall be satisfied: by His knowledge shall my righteous servant justify many: for He shall bear their iniquities." — Isaiah 53:10, 11. All of the above prophecy was fulfilled, which was in accord with what Jesus said, "The thief cometh not, but for to steal and to kill, and to destroy: I am come that they may have life, and that they might have it more abundantly." John 10:10

After the crucifixion, resurrection, and ascension of Jesus Christ, and the appearing of the Holy Ghost, we see that Life was manifested more abundantly. The prophecy which was recorded in Holy Writ, testified of the way by which He should come into the world, be despised and rejected of men, mocked and spit upon, crucified and slain all of which concealed in the law and revealed in the gospel. Peter was blind to his prophecy. The Savior had told His disciples that He must go into

Jerusalem, suffer many things, and be killed, as we find recorded, "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." Matt. 16-21, 22. What blind creatures they were until the truth was revealed. After the crucifixion, resurrection, and ascension of Jesus, the Holy Ghost of Jesus, the Holy Ghost enlightened their understanding, and the prophecy is now revealed as will be seen by the words of Peter, "For of a truth against the Holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done" Acts 4:27, 28. He could not understand why the heathen raged, and the people imagined vain things.

After the soldiers stripped Him of His garments, parted them among themselves and cast lots for His vesture, He is seen by His disciples as being Lord of lords and King of kings, clothed with beautiful garments, which are garments of obedience, garments of praise, garments of salvation and a robe of righteousness; clothed with authority and power to give eternal life to as many as the Father hath given Him, and behold Him by revelation, as John did, as the meek and lowly Lamb

of God that taketh away the sin of the world. Little by little the veil is lifted, and He is seen all along through the pages of Holy writ, which conforms to the language of the Savior Himself, and directed to the unbelieving Jews. "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5:39.

He is wonderfully portrayed in the law of Moses, the Psalms and prophets. 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, Acts 3:7-37. David speaks of Him as being the man of God's right hand, one that is strong. "Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself." Psalms 80:17. Isaiah prophesied of Him as one that was despised. "He is despised and rejected of men; a man of sorrow and acquainted with grief." Isaiah 53:3. John said, "And I saw, and behold a white horse: and He that sat on him had a bow; and a crown was given unto Him: and He went forth conquering, and to conquer." Rev. 6:2.

"They part my garments among them." Webster says the word "part" means to divide, separate into distinct parts" This is what the soldiers did to the garments of Jesus. The scripture sets forth His beautiful garments, the garments of praise, those which Jesus is worthy to wear, and the garments of salvation with which He clothes

the redeemed family of God. He is honored and glorified by the saints of God, as the one who is their Prophet, Priest, and King. His name is "The Lord our righteousness," the one, "Who gave Himself for our sins." Gal. 1:4. The servants of God in preaching the gospel, set Him forth in the true light of the scriptures which testify of Him, the way, life, light, and salvation; but hypocrites reprobates, and heretics divide, separate, part, wrest, rend and pervert the Holy scriptures "Teaching for doctrine the commandments of men." Matt. 15:9. Peter speaks of those, "That are unlearned and unstable, wrest, as they do also the other scriptures, unto their own destruction." 2 Peter 3:16. Paul calls attention to the Galatian brethren and warns them against those who would pervert the gospel of Christ. See Gal. 1:7.

"Now the coat was without seam, woven from the top throughout. They said therefore among themselves, let us therefore not rend it but cast lots for it, whose it shall be." This coat was without seam, woven from the top throughout. While I am writing, I am wondering if this coat or vesture, which was without seam, woven from the top throughout, does not in some wonderful way portray what Jesus is to His Chosen vessels of mercy. Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30.

T. F. Adams

SISTER RHODA HUNEYCUTT

Whereas God who is all-powerful has seen fit to remove from our midst, our beloved sister Rhoda Huneycutt, who departed this life December 15, 1967, making her stay on earth eighty-one years.

Funeral rites were conducted at Running Creek Primitive Baptist Church Dec. 17, 1967, by Elder C. D. Whitley and the Rev. Allred.

Sister Rhoda was received into the church at Bear Creek, May 4, 1904 and was baptized by Elder J. E. Williams, May 13, 1904.

She called for a letter of dismissal, March 2, 1907, to become a charter member of Running Creek Primitive Baptist Church of which she was a faithful member until death.

Sister Rhoda was born July 3, 1886. She was the daughter of James and Martha Furr Hatley and was the widow of the late W. D. Huneycutt. She is survived by four sons and five daughters, one sister, Mrs. Rosa Lambert, twenty-two grandchildren and sixteen great-grandchildren.

The church at Running Creek feels deeply the loss of our precious sister whose memory will live long in our hearts.

Therefore be it resolved: That we, the church at Running Creek, believing that our loss is her eternal gain, bow in humble submission to Him who doeth all things well.

Resolved further, that a copy of these resolutions be sent to Zion's Landmark for publication, one to be sent to the family and one put into the records of the church.

Done by order of the church in conference, February 10, 1968.

Elder C. D. Whitley, Moderator
Sister Mary Little, Clerk

OBITUARY

In memory of our Dear Brother Claude Lawrence Dupree, who was born November 3, 1883 and passed from this life August 19, 1967. On April 18, 1909 he married Eva Eugenia Stancil. To this union was born five children, four sons who survive him and a daughter who died. Eva Eugenia died in 1917. On July 6th 1918, Brother Dupree united with the church at Angier and was baptized July 14, 1918.

On November 25, 1920, he was married to Sister Rena Partin. To this union was born two sons and a daughter. One son and the daughter survive him. After this marriage, he moved to Wake County, and for convenience, he moved his membership to Middle Creek Church in July 1934. He was appointed church Clerk August 1934. Brother Dupree was blessed with wisdom and an understanding of the scriptures. He was a wonderful counselor. He was taught by the unerring Spirit of God that Salvation by the grace of God, not of works lest any man should boast, but a gift of God.

Brother Claude served the church well as clerk and deacon. In 1957 his eyesight began to fail and in November of that year

he asked the Church to relieve him as clerk. But he was retained honorary clerk. In July 1961, he lost his second wife, Sister Rena, by death and on August 1, 1963, he was married to Sister Lennie Deliah Dupree. After this marriage, Brother Claude felt to move his membership to Sandy Grove Church to be with his wife, and was received by letter the third Saturday in January 1964. The Lord blessed him with the desire to fill his seat at Church and the strength to be there.

He was a good husband, father and a good provider for his family. He was recognized as an outstanding deacon, friend and neighbor. He was always ready to lend a helping hand to the sick and needy. In his illness, he did not complain. He was humble in Spirit and desired not to be burdensome to anyone. Brother Dupree was taken by death, August 19, 1967. May the Lord bless his faithful wife, Sister Lennie, sons and daughters, all of whom stood by him until death claimed its reward, to feel that our loss is his eternal gain.

Brother Dupree's funeral was conducted at Sandy Grove Church by his pastor, Elder C. T. Harward, assisted by Elders T. F. Adams and J. M. Mewborn. He was laid to rest in the family cemetery by his first wife, Eva Eugenia, there to remain until the coming of our Lord when His saints shall rise from these graves and time shall be no more.

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.)

Written by order of the church in conference.

Elder C. T. Harward, Moderator
C. L. Ogburn, Church Clerk
Leah Smith, Committee
Eurice Ogburn, Committee

**IN MEMORY OF
DEACON SIR MILTON McLAMB**

Our Heavenly Father has removed from our midst our beloved deacon, Brother Sir Milton McLamb, who was born November 14, 1894 and passed away on December 11, 1967, his age being 73 years and 27 days. He had been in declining health for some time.

He was married to Sister Claudia Johnson on May 15, 1929, who survives and mourns her loss, as well as their children, relatives and friends. He united with Hannah's Creek Church on the third Sunday in February, 1925. Later the church felt and declared that she recognized the gift of deacon in our Brother who was ordained with Brother T. V. Allen and Brother L. R. Langdon on July 15, 1951.

His funeral was conducted by his pastor, Elder D. E. Parker at Hannah's Creek Primitive Baptist Church. Burial followed 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

in that home whose Builder and Maker is God.

We feel that he is in perfect peace and while we are sad because of his departure we feel that he is at rest. We mourn his passing but 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 loveth and believeth in Me though he be dead: he shall live again."

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 to Zion's Landmark for publication and one recorded in our Church records.

Done by order of the Church in conference, January 20, 1968.

Elder D. E. Parker, Moderator
Sister Nancy Allen, Committee
Sister Lillie P. Weaver, Committee

**RESOLUTION OF RESPECT FOR
SISTER MARTHA AMANDA WHITE**

In submission to the request of the members composing the Spring Green Primitive Baptist Church I will, the Lord willing, endeavor to pen down a few lines in memory of Sister Martha Amanda Roebuck White. Sister White entered this life on July 4, 1885, and was called from our midst on October 23, 1967, thus making her stay on this earth 82 years, 3 months, and 9 days. She was the daughter of the late Roderick and Martha Roebuck.

Sister White united with the church at Spring Green in the year, 1922, thus she held membership with us 45 years.

It was the writer's privilege to hear our beloved sister express in conversation several times reasons for her hope in the surety of the precious promises of God to His unworthy children—a true manifestation of the strong faith that was anchored in her heart and soul, a gift that comes only from God. She 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. She was blessed to stand fast in this faith until the end although due to afflictions she was unable to attend her meetings regularly during the last few years.

Sister White was the widow of the late James Edward White who expired in 1954. Surviving are 4 sons, 3 daughters, 13 grandchildren, 9 great-grandchildren, 1 brother, and 1 sister. To the family we extend our heartfelt sympathy in their bereaved moments. May you be comforted by God's love and words of comfort in our prayer.

Her funeral was conducted in the Spring Green Primitive Baptist Church. Interment

was in the Spring Green Church Cemetery.

Resolved: That a copy of this obituary be placed on the church record, a copy sent to the family, and a copy sent to Zion's Landmark for publication .

Done by order of the church in conference the fourth Saturday in December, 1967.

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

OBITUARY

Brother Curtis Owens was born October 27, 1882. He was married to Vick Amander Edwards, January 27, 1906. He died August 13, 1967. His family was very faithful to him. They did everything for him they could do.

Brother Owens had a very devoted wife who was always ready to lend a helping hand and they had three daughters and five sons. He united with Otter Creek Church while he was in Wilson hospital and attended his church as long as he was able to go, but due to his health he could not attend like he wanted to.

One favor rendered in tender love and kindness during life means so much more than a hundred such favors after death. Brother Owens did not lack for such attentions. These attentions were administered daily by his faithful loved ones. May the Dear Lord bless his family is our prayer.

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

Written by Sister Gladys Edwards and Sister Pearl Crisp.

Elder C. L. Coker, Moderator
J. B. Coker, Clerk

OBITUARY

Sister Jennie Nobles passed away December 4, 1967, in the Greenville Convalescent Home, Greenville, N. C., after an illness of four months.

She was born in Hyde County, October 21, 1892, but lived most of her life in the Stokes Community of Pitt, North Carolina. She was married to H. E. Nobles who died December 25, 1942.

Sister Nobles united with the Primitive Baptist Church at Briery Swamp, on the second Saturday in May, 1922, and was baptized the next day by Elder B. S. Cowen. She was a faithful attender of her church and a firm believer of salvation by grace.

Sister Nobles leaves to mourn their loss, ten children, several grandchildren, a host of friends and especially brethren and sisters of the Primitive Baptist faith. She was laid to rest in Greenwood Cemetery, Greenville, N. C. to await the resurrection morn. We feel assured she is resting in the para-

dise of God where all is peace and happiness.

Done by order of the church in conference, Saturday before the second Sunday in December 1967.

Joseph Leggett,
Committee

AN ANNOUNCEMENT

The church Eno, of the Lower country Line Association, located just out of Durham, N. C. going north, has agreed to change the date of its annual all-day meeting with communion and feet washing service, from the fourth Sunday in May to the fourth Sunday in April. We the members heartily invite all of like faith and order to meet with us as often as possible.

In love, I trust,
Hubert F. Browning
2419 Sparger Road
Durham, N. C. 27705

BEAR CREEK

PRIMITIVE BAPTIST ASSOCIATION

The 90th Spring Session of the Bear Creek Primitive Baptist Association will convene with the New Zion Church, Cabarrus County, N. C., beginning on Friday before the first Sunday in May 1968 and continuing, the Lord willing, through Sunday. Owing to lack of space on the Zion Church property, we will entertain our association on the premises of the Bear Creek Church.

Those who plan to attend our association will please take notice of the following directions to Bear Creek Church. Is is located on a paved road leading from Red Cross to Richfield, N. C. It is 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., and those coming from the south will come by Red Cross. Those coming by way of Monroe and Charlotte, will come by way of Locust, N. C. and 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 drive about 4 miles to the 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 and drive about eight miles to the Association. Those coming by way of Concord, N. C., follow Highway No. 73 to Milling Post, turn right here on a paved road, No. 1134, and drive about three miles to the Association.

All lovers of the truth are cordially invited to attend especially the ministerial brethren. For further information contact Brother C. M. Kearns, 408 Boon Ave., Kansas, N. C., or the undersigned.

Troy A. Williams, Clerk
R. F. D. 7, Box 624,
Monroe, N. C. Phone 753-1414

LAUREL SPRINGS ASSOCIATION CONVENES EARLIER THIS YEAR

The Laurel Springs Association will convene this year at an earlier date, the Lord willing. It was decided at our last Association to hold our next Association on Friday before the First Sunday in June and continue through Sunday.

The place is Union Church, which is located south of Mt. Airy, N. C. Those coming from the north or east would come to Mt. Airy, get highway #601 west to White Plains, then turn left on rural paved road 1003 and continue to the church on the right side of that road. Those coming from the south would come north on highway #52 to highway #268. Turn left on this road to Levels Cross, and turn right on rural paved road 1003. Continue to the church, which is only a short distance from there.

All the brethren from our corresponding Associations are cordially invited to attend.

George A. Fulk, Clerk
Laurel Springs Association
RFD #1,
Pilot Mountain, N. C.

NOTICE

Lloyd's Hymn Books, each \$3.20 postpaid, ½ dozen \$19.20 postpaid. 1 dozen \$37.80 postpaid.

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REQUEST

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

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

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

EDITOR

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE CHURCH SCHOOLS BAPTIST

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NO. 11

ISAIAH CHAPTER 7

Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal:

Thus saith the Lord God, It shall not stand, neither shall it come to pass.

For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.

And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.

Moreover, the Lord spake again unto Ahaz, saying,

Ask thee a sign of the Lord thy God: ask it either in the depth, or in the height above.

But Ahaz said, I will not ask, neither will I tempt the Lord.

And he said, Hear ye now, O house of David: Is it a small thing for you to weary men, but will ye weary my God also?

Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Im-man'u-el.

Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

For before the child shall know to refuse the evil, and choose the good, the land that abhorrest, shall be forsaken of both her kings.

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

LET YOUR LIGHT SO SHINE

“Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.” Matt. 5:16.
Dear Brother Adams:

I feel to comment briefly on the words of Jesus, the above scripture, which is found in the fifth chapter of Matthew, sixteenth verse, for the consideration of all who may be given to read same. I realize that I am not competent of myself to do this, and as I make the attempt I sincerely hope that God may see fit to undertake for me, and guide me by divine light of His Holy Spirit, that what I write may be to the honor and praise of His Grand and Glorious Name and to the comfort of some poor way worn Pilgrim.

The above text is a quotation of the words of Jesus as recorded in the new testament. Before trying to comment on this scripture, let us get our Bibles, turn to the fifth chapter and read beginning with verse No. 1, and see just whom Jesus was speaking to. The writer says here, “And seeing the multitudes, He (Jesus) went up into a mountain and when He was set, His disciples came unto Him; and He opened His mouth and taught them (disciples) saying, “Blessed are the poor in Spirit, for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted.

Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice and be exceedingly glad; for great is your reward in heaven; for so persecuted they the prophets which were before you. Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under the foot of men. 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 unto all that are in the house. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill.” Matt. 5:1-18.

Jesus was not speaking to the

multitudes when he said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven," but to his chosen disciples. He was addressing those which had light. They had not chosen Him that they might have light. For He declared, Ye have not chosen me, but I HAVE CHOSEN YOU, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My Name He may give it unto you." Jno. 15:16.

If I have ever been given any spiritual understanding, there is nothing in the text that implies conditionalism. The disciples did not have power of their own to let it shine or to hinder it. "For there is no power but of God: the powers that be are ordained of God." Rom. 13:1. When God commands the light to shine it WILL SHINE. When God says, let your light shine, there is no power to hinder His command, because when He speaks, it is done; when He commands, it stands fast. The word LET when spoken by God, denotes power, for the same voice that said, "Let your light so shine before men" also spake in the beginning saying, "Let there be light," and there was light. Gen. first chapter.

"Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Dear Reader, did you ever see a light that did not shine? If it does not shine, it is not a light. I have never seen a natural light that did not

shine and the natural light is very insignificant to the light God commanded to shine. The natural light is not to be compared with the divine light of God's Holy Spirit, born in His people the hope of Glory. In Jesus Christ is life and that life is THE LIGHT OF MEN. There was a man sent from God whose name was John. The same came for a witness, to bear witness of the light. He (John) was not that Light, but was sent to bear witness of that LIGHT. That was the true LIGHT, which lighteth every man that cometh into the world (meaning the Spiritual World). The true Light is none other than Jesus, the Son of God, the Savior. The one that came to seek and to save that which was lost. The one who came not to be ministered unto. Some claim that they are ministering to Him, but He emphatically declared, "For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for man." Mark 10:45.

These "many" under consideration are known to God, for Paul says, "Nevertheless, the foundation of God standeth sure, having this seal, The Lord Knoweth Them That Are His." Not only does he know them, but He keeps them. For the Apostle Peter declared saying, "Blessed be the God and Father of our Lord Jesus Christ, Who 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. Those who are kept by the power of God are a Blessed People. Not because of their good works and not because they did anything to merit it, but because of "His great love wherewith He loved them, even when they were dead in sin, He hath quickened them together with Christ, and according to His abundant mercy He hath saved them, and called them with an Holy calling.

Paul's admonition to Timothy was, "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." 2nd Tim. 1:8-9.

The saving and calling is not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began. This people was not a people to whom salvation was offered and their salvation depended on whether or not they accepted, but they were chosen in Him from before the foundation of the world. "Paul, an apostle of Jesus Christ, BY THE WILL OF GOD," said: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in

Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." Eph. 1:1, 3-6. So according to Paul they were saved before the foundation of the world, and they were called before the world began. Therefore they certainly had no part in either the saving or the calling. They were saved by the precious blood of the Lord Jesus Christ, as of a Lamb without blemish and without spot. According to the words of the Apostle: this grace was treasured in the Lord Jesus Christ before the world began and this grace was and is sufficient to land each and everyone of them on Canaan's shore, where those who meet shall part no more. When they have been there ten thousand years, bright shining as the sun, they have no less days to sing God's praise, than when they first begun. Paul continues: "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." The gospel does not give life and immortality, but brings both to light through the gospel. When Jesus appears in His little ones they let their light so shine before men, that they may see their good works and glorify their Father which is in heaven, but these children of God are not aware that their light is shining for they cannot see

it in themselves, but they see it in their brethren. (This includes the sisters for there is no male nor female in Christ. They are all one in Christ and He is male, or we term Him such).

If the grace of God is in a man's heart, it will show on the outside. It teaches them that denying ungodliness and wordly lusts, they should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. Titus 2:12-14.

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world to Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." II Cor. 5:17-19.

When the divine light of God's Holy Spirit is placed in the hearts of His little children, it causes them to seek those things which are above, where Christ sitteth on the right hand of God. They are made to set their affection on things above, not on things of the earth. For they are dead (to sin) and their lives are hid with Christ in God. (Can you think of a safer place?) And when Christ who is their life shall appear, then shall

they also appear with Him in glory. You, my brethren, unconsciously "Let your light so shine before men," because it is something you cannot hide. It is discernible in your walk, and in your talk and in your dealings with your fellowman.

The Apostle asked the question: "Who shall lay anything to the charge of God's elect? It is God that justifieth." Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercessions for us." Rom. 8:33, 34. Who has the power and authority to charge anything to God's little children? God has foreknown them, He hath predestinated them to be conformed to the image of His Son, He calls them with an Holy calling, He justifies them, He also glorifies them. He spared not His own Son, but delivered Him up for them all. Shall He not with Him freely give them all things? Who then can charge anything to them? It is God that hath justified them. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for them? Will Christ condemn them after shedding His precious blood for them? No! Ten thousand times no. They cost Him too much. They cost Him every drop of blood in His precious body. And He declared: "I will be merciful to their unrighteousnesses and their sins and iniquities I will remember no more." If Christ will not condemn them who can? The Apostle also asked, "Who shall separate us from the love of Christ?

Shall tribulations, or distress, or persecutions, or famine, or nakedness, or peril, or sword? Paul answered this question for us, quote: Nay, in all these things, we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. 8:35-39.

Those are the ones who have life, in whom life is brought to light by the appearing of their Savior, Jesus Christ, and this appearing of their Savior, Jesus Christ is the light that shines before men, that they may see their good works, and glorify their Father which is in heaven. This light shines because it is not under a bushel, but is on a candlestick that it may give light to all that are in the house. It is as a city that is set upon a hill, it cannot be hid.

Another witness of this light is found in the day of Pentecost, when "They were all of one accord, in one place and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. There appeared unto them cloven tongues like as of fire and sat upon each of them. They were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. There were dwelling in Jerusalem Jews, devout men, out of every nation under heaven," who cried out saying,

"Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" See Acts 2:1-12.

The natural and carnal nature of men and women has never praised God. It has never prayed the will of God. It has never preached the gospel. It must be that Spiritual tongue. It takes the Spiritual tongue to praise God. It takes the Spiritual tongue to pray "Not my will, but thine be done. It takes the Spiritual tongue to preach the gospel, for the gospel is the power of God unto salvation to everyone that believeth. It also takes the Spiritual ear to hear the joyful sound. It is through and by the leadership of the Holy Spirit of Almighty God that His little children are enabled to "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." For Jesus emphatically declared: "Without me ye can do nothing." Jno. 15:5. He further declared, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." He also said in verse 17, "My Father worketh hitherto, and I work." The apostle Paul declared, "But of Him (God the Father) 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. 1:30-31. Jesus said by way of comfort to His disciples:

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Jno. 16:33. These words spake Jesus, and lifted up His eyes to heaven and said: Father, the hour is come; glorify Thy Son, that Thy Son may also glorify Thee: As Thou has given Him power over all flesh, that He should give eternal life to as many as Thou has given Him. And this is life eternal, that they might know the only true God, and Jesus Christ whom Thou hath sent. I have glorified Thee on the earth: I have finished the work which Thou gavest me to do." Jno. 16:33 and 17:1-4.

Jesus redeemed His people with His own precious blood. They are not their own, but they are brought with a price, and when Jesus who is their life shall appear, they also appear with Him in glory, and they let their light so shine before men, that others may see their good works and glorify their Father which is in heaven. This light is an evidence of eternal life that has been bestowed on these favored people.

Humbly submitted,
 (Elder) C. D. Whitley
 R.F.D. 1, Box 103
 Oakboro, N. C. 28129

LOVE FOR THEE

Editors of Zion's Landmark
 Dear Brethren,

For some time I have had a desire to write you and tell you how I have enjoyed Zion's Landmark. Elder C. D. Whitley's article about a year ago was excel-

lent. That is the doctrine I believe and I hope Brother Whitley has a mind to write more often.

"Born of water and of the Spirit" in March 1st, 1967 issue of the Landmark is good. That is what I believe. Though I have some gracious, good brethren who do not understand this as I do. But in this or any other point of doctrine I desire to be tolerant toward my brethren. I want the privilege of expressing my ideas on scriptures, but with no offense and I gladly allow the same to my brethren and with no hard feelings or controversial attitude if we differ in opinion. Our differences will then be friendly. Such an exchange of ideas are often helpful. So in this or any other point of doctrine I rather be found not trying to force my opinion on my brethren or anyone else. It would be better to be found in the "righteousness of God," which is faith in Jesus Christ our Lord and Savior.

We read in the scriptures that "God is love." Love is "Charity." To me the very essence or substance of Israel's God is Charity, a God of truth. The Father of mercy, the God of all grace. Then we read that "Charity never faileth." To me God would have to fail for charity to fail, and that is impossible. "Now abideth faith, hope and charity, and the greatest of these is charity." If one is made to "hunger and thirst after righteousness," it is because God has begun a good work in him. "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 Spirit." Titus 3:5.

The Lord said: "I have loved thee with an everlasting love and with loving kindness have I drawn thee." God's little ones are made to thirst for that pure water. "The water that I shall give thee shall be in him a well of water springing up into everlasting life." St. John 4:14. To me it is that "Pure river of water of life proceeding out of the throne of God and of the Lamb." Thus God has begun a good work in "His vessels of mercy."

It is written: "He that hath begun a good work in you will perform it until the day of Jesus Christ." This means to me that God will not begin a work and leave it to the creature to finish. Also that "He" will not forsake you even in the sixth or seventh trouble.

Jesus said, "Lo, I am with you alway, even unto the end of the world." Matt. 28:20. Isn't it good to realize and believe that there is no power but of God and the powers that be are ordained of God." Even, "This is the work of God that ye believe on Him whom He hath sent." Then if God works in you, "both to will and to do of His good pleasure," What does it manifest? To me it cannot manifest anything except charity toward all men and especially toward the household of faith. I believe in the perfect work of a "Perfect God," manifested here in these vile corrupt creatures, contrary to the natural mind, and spirit. There is no perfection of the creature in this life. That comes later for the creature. These creatures are His people, the peo-

ple that Christ came to save.

If pefection of the creature were in this life, David, Peter, and others would not have done as they did do. God had a purpose in their doing as they did. This purpose likely was to teach them that "It is not of him that willeth nor of him that runneth but of God that sheweth mercy," for the purpose of teaching us that we are not a straight-edge for our brethren to go by.

It was according to God's purpose that they do as they did do and it was also God's purpose for them to acknowledge the truth. David said: I have sinned against God." Peter went out and wept bitterly. Everyone of God's vessels of mercy are brought through such experiences. Some have greater travail than others. But this is according to God's purpose, power, mercy and love.

Not all are brought through the "deep waters" as was David and Peter. But all such experiences produce the same fruit. The love of God and our Savior — Christ Jesus — has charity for "His" children which is, Love, joy and peace in the Holy Spirit — "Some thirty, some sixty and some a hundred fold." But it is all the same fruit — Charity.

And though one may be off in writing, talking or even in what he does, but each vessel of mercy will be brought to bitter tears in acknowledging their faults and sins before God. Paul said, "Brethren, if a man be overtaken in a fault, yet which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one an-

other's burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself." Gal. 6:1, 3.

"The law of the Lord is perfect converting the soul: the testimony of the Lord is sure, making wise the simple," so says David, "and He is king of kings to whom be glory, honor and praise for ever and ever. Where there is a king there is power and God is kind of kings and Lord of Lords.

When Jonah was yet in the belly of the whale he said: "When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. 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." Jonah realized his utter dependence upon the Lord and confessed same and the Lord delivered him from the fish's belly.

I believe each one is made to confess his faults, one to another even a wrong against a brother. It is certainly before God for nothing is hidden from Him. So He that "hath begun a good work in you will perform it until the day of Jesus Christ—" To me the day of Jesus Christ is the second coming of Christ when the entire body (the church) will be brought into perfection. That is when this earthly body will be fully delivered from the bondage of corruption into the glorious liberty of the children of

God. David said, "As for me, I will behold Thy face in righteousness: I shall be satisfied when I awake, with Thy likeness." John said, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." John also said: "Whomsoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God."

An unworthy brother in hope of life eternal,

C. U. Landers
801 East 9th St.
Coleman, Texas

LIFE ETERNAL

Dear Brother Adams,

Your recognition of my renewal to Zion's Landmark is appreciated. It is a dear message each and every issue.

I realize I have just written, but I am moved with deep contrition — you dear saints appear so precious. Just a moment ago, say about 5:30 o'clock, these words alerted my frame and so calmly and sincerely they came. "Thou hast a number of days yet." I tremble, I cry, I rejoice, at the thought. today may be my last and too, there is yet suffering, should it be God's will. He has reconciled me to what comes my way. "Be ye as though ye were chosen to set in order things not yet seen?" How doubt would bid,

"Away", but no! Jesus Christ paid the debt — life eternal in the heavens.

Brother Floyd, I mentioned a dream of Elder Shephard Langdon's. The same night after I was drawn to a scripture of comfort. "Thy dead men shall live, together with my dead boby shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." Isaiah 26:19, 20. I noted from its reference throughout the Bible as a day of rejoicing. "Come, my people, enter thou into thy chambers and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26:20, 21.

The truth will never be trodden. As we sow; so shall we reap. God be praised above all. Amen.

Remember the vilest of sinners. Be it God's will. God bless all the household of faith is my heaven-sent prayer, I hope.

Miriam Lee

Clayton, N. C. 27520

"I DIE DAILY"

Dear Elder Adams,

I have read and enjoyed many experiences of others and have desired to write some of what I

have experienced.

What I have read has been wonderful to me if I am not deceived in what I believe. Sometimes I wonder if this is true with me and then sometimes I am made to believe it is true.

Last night I could not sleep for I was so burdened. If I am not deceived, I saw that all - seeing eye and then I became reconciled and was able to go to sleep. I believe God's children have fears and doubts, because the scriptures say, "It is a fearful thing to fall into the hands of the living God." In 1964, I had an awful hurting in my neck and I could not sleep. I got out of bed and was sitting by the heater when I saw that whale and the dry land that Jonah was vomited out on and I saw the water of the Red Sea separate and the children of Israel were coming through dry shod after God had caused the waters to separate and stand like a wall on each side, until the Isrealites safely crossed just like the scriptures describe or speaks about. Then I saw the lions in the den and when I came to realize anything, my neck did not have a pain in it for it was completely well. So we see He works and none can hinder.

Last July one night I did not sleep any all night long and sometime during the night, I saw a minister preaching to a congregation of people and he was begging them to go up and join his congregation and a man in a wheel chair was at a pond of water and the water was thick with mud and the little man said, "Not yet

awhile." He said that three times. You know the scripture says, "To everything there is a season, and a time to every purpose under the heaven —" therefore I believe He directs His children's steps and there is nothing left for us to do. There are times with me when it seems the burden is so great, I cannot stand it, but He declared all these things before the foundation of the world.

The Prophet Isaiah said, "remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth My counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isa. 46: 9-11. I believe He directs His children's steps and there is nothing left for us to do. There are times when it seems the burden is so great, I cannot stand or hold - up under it, but He declared all these things before the foundation of the world, too.

If we are saved it is by His grace and not of ourselves, but a gift of God, not of works lest any man shall boast. The scripture says, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none." Paul expressed

my feelings when he said, "I die daily." This is my feelings. These worldly pleasures have no charm for me. I love them less and less. I find my efforts to live a more sacred life, a life that is more becoming to a child of grace are fruitless for when I would do good evil is present with me. Paul said: "For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7:19 - 25.

Yours in love,

Stacy V. Batchelor

Beulaville, N. C. 28518

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Zion's Landmark

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VIEWS ON ISAIAH 54:1

Mrs. Nora Helms, Raleigh, N.C., requests my views on Isaiah 54:1, which reads as follows "Sing O barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord."

This was future prophecy; these words of God were spoken by the mouth of His Prophet Isaiah several hundred years before the coming of the Messiah. Although this prophecy was spoken by Isaiah as though it were in the present tense; in reality it was several years hence and came to pass accordingly. However, there was no past nor future with God, but one eternal now. All things, whether they were past, present or future, are open before His all seeing eye. All the words that were spoken

by the mouth of His holy prophets, some of which have already come to pass and those which have not, will come to pass in due time. "The Lord of hosts hath sworn, saying, surely as I have thought so shall it come to pass and as I have purposed so shall it stand." Isa. 14:24.

The beginning of the fulfilling of this prophecy was made more manifest after the crucifixion and resurrection of Jesus Christ. Before the coming of the Messiah, there were few as compared to the many who were converted to true Christianity. It is recorded, "He came unto His own and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jno. 1:11-13. During the public ministry of Jesus Christ, the converted Jews were still few in number. The Jews as a nation, rejected Jesus. He was born of very poor parentage and was born in a manger—a stable — although His earthly parents were Jews. Among the Jews, the gentiles were poorly received and were often called "dogs." The church at Jerusalem which is above and of which Paul said, "Is the mother of us all. The church was reduced to a low state. Although God was a husband to them." See Jer. 31:31, 32.

The captivity of the Jews by the Babylonian Army embraces a period of several hundred years, the spiritual seed of Abraham were few in number. Jerusalem, the mother of us all as recorded by

Paul in the New Testament was in a low and barren state. She was like a widowed mother without a husband, lonely and desolate with but few children.

This is true today, when we see our numbers reduced, we are made to wonder if God will return in love and favor. 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." 2nd. Peter 3:9. He further said: "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord"; but this affliction is for the good of His people. David said, before I was afflicted I went astray, but now have I kept Thy word. God is not willing that any of His little ones, both His seed among the Jews and His seed among the Gentiles should perish, but all of them will be brought to repentance before the end of this world.

As the longsuffering of God waited for the preparing of the Ark which was the salvation of Noah, and his family from a mortal death even so the longsuffering of God waited until the appointed time of bringing many hundreds of sons and daughters to Zion. This wonderful display of God's power was made in the gospel day, which was demonstrated in a more powerful way after the death, crucifixion, resurrection and ascension of Jesus Christ. God has not forsaken His people whom He foreknew. The prophet said, "Therefore, Behold, the days come, saith the Lord, that

it shall no more be said. The Lord liveth, that brought up the children of the Land of Egypt: But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: And I will bring them again into their land that I gave unto their fathers. Behold, I will 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. 16:14-16.

The prophet said, "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered in the cloudy and dark day." Ezr. 34:12. The Apostle as well as all of God's servants, are fishers and hunters. They find those who are scattered and in the holes and rocks, not of themselves but the gospel which they preach penetrates the souls of those who feel to be lost and cast away. The gospel brings the good news that Jesus Christ died for their sins and transgressions and rose for their justification and forever put away their sins by the sacrifice of Himself.

As before stated, for several hundred years the Spiritual seed among the Jews were few in number Jerusalem (the church) was like a barren woman with little or no increase before the coming of the Messiah. John the Baptist, the forerunner of Jesus, came preaching in the wilderness of Judea, saying, "Repent ye: for the Kingdom of heaven is at hand. See Matt 3:1-3. Then went out to Him, Jerusalem, and all Judaea, and all the region round about Jordan. And

were baptized of Him in Jordan confessing their sins." Matt. 3:5, 6. Jesus was also baptized by John. Jesus chose twelve apostles. He commanded them saying, "Go not in the way of the Gentiles, and into any city of the Samaritans, enter ye not: But go rather to the lost sheep of the house of Isarel and as ye go, preach, saying the Kingdom of heaven is at hand." Matt. 10:5-7.

After the crucifixion and resurrection and before his ascension, He said unto them, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned." Mark 16:15, 16. The believers of Jesus Christ are those whom God has worked the belief in. Jesus said, "This is the work of God that ye believe on Him whom He hath sent." Jno. 6:29. When Jesus said to His apostles, "Go yet into all the world," by this He meant go among the Gentiles as well as the Jews, for all of them were either Jews or Gentiles. This He forbade before He was crucified. The middle wall of partition is now broken down between the Jews and Gentiles. Jesus had previously said, "And other sheep I have, which are not of this fold: them also I must bring and they shall hear My voice and there shall be one fold and one shepherd." Jno 10:10

Before the coming of the Messiah, the Gentiles were aliens and strangers from the commonwealth of Israel. Paul said, "At that time ye were without Christ, being aliens from the commonwealth of Israel,

and strangers from the covenants of promise, having no hope, and without God in the world! but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us . . ." Eph. 2:12, 13. At the appointed time of God, His love and favor was made manifest to them

Cornelius and his household appear to be among the first of the Gentiles to receive God's love and favor. Peter commanded them to be baptized. See Acts 10:48. After the crucifixion, resurrection and ascension of Jesus Christ, a greater display of God's power was manifested among them, the beginning of which was on the day of Pentecost. The number of the disciples were about one hundred and twenty. See Acts 1:15. After this, three thousand souls were added in one day. Acts 2:41. After this five thousand believed. See Acts 4:4. After this the multitude of them that believed were of one heart and of one soul. Acts 4:32. This was a time of great rejoicing and singing. Thus the prophet said, "Sing, O Barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child: for more are the children of the married wife, saith the Lord." Isa. 54:1.

The returning of God's favors to the Jews after they had experienced a dark, cloudy, cold and wintry season, is well expressed by Solomon, "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 vine with the tender grapes give a good smell. Arise my love, my fair one, and come away." S. S. 2:11-13. That which was spoken by Solomon may well apply to the spiritual seed among the Gentiles, multitudes of them were converted. They gladly received the gospel which was preached by the Apostles and were obedient to the faith.

The gospel was first preached to the Jews, "But when the Jews saw the multitudes, they were willed with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, "It was necessary that the word of God should first have been spoken to you: But seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, For so hath the Lord commanded us saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Acts 13:45, 46, 47. This was the prophecy of Isaiah. See Isa. 42:6 and Acts 18:6.

This is not to be understood that the love and favors of God were turned from all the Jews, for a remnant among them were saved according to the election of grace. See Rom. 11:5. Paul said, "The flourishing season which the Jews were favored to enjoy is now turned into sorrow."

The Jews as a nation had corrupted themselves. They rejected the Messiah, they crucified the Son of God and put Him to open shame. The unbelieving Gentiles were also participants in putting Jesus Christ to death. See Acts 4:27, 28. This was fulfilling prophecy. See Isaiah 53:8-10. It is recorded. "For they that dwelt at Jerusalem and their rulers, because they knew Him not, nor yet the voices of the prophets, which are ready every sabbath day, they have fulfilled them in condemning Him." Acts 13:27.

God inflicted severe punishment upon the Jews. This was (as some historians say (about forty years after the crucifixion, resurrection and ascension of Jesus Christ. The Roman army besieged their cities, tore down their walls, of which Jesus said, "There shall not be left one stone upon another that shall not be thrown down." Matt. 24:2. Many were slain, and many were taken captive. A remnant fled to the mountains: "Then let them which be in Judea flee into the mountains: Let him which is on the house top not come down to take anything out of the house: Neither let him which is in the field return back to take his clothes." Matt. 24:16-18.

The Jews became a dispersed nation. God's love and favor were more manifested to the Gentiles. Paul said, "Blindness in part is happened to Israel until the fulness of the Gentiles be come in." See Rom. 11:25. Paul did not mean to convey the idea that the Jews were permanently blind, but he was saying that God had for a time

largely withdrawn Himself from them until He revealed Himself to the Gentiles and had given them spiritual light and had drawn to Himself the fullness of the Gentiles and had given them spiritual light and had drawn to Himself the fullness of the Gentiles according to the election of grace, after which time He will mercifully return to His people and cut the Gentiles off or largely so, and save His own people. God inflicted severe punishment upon the Jews after the crucifixion of Christ, because it was the Jews, Christ's own people, who committed this dastardly act on the part of the Jews. They knew Him not and refused to believe He was the Christ, but they called Him the carpenter's son. Yet He did many, many great miracles they ignored. However, it was according to the will and predestinated purpose of God that it was so. This was all in the determinate counsel of God that many—all that Jesus died for — Gentiles might be saved as well as the many, many Jews for whom He also died.

When the fulness of the Gentiles be come in, the love and favor of God, will again be manifested. God has a spritual seed among them which will be brought into the fold, in the latter day. God hath not cast away His people which He foreknew. See Rom. 11:2. Paul said, "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.

11:16, 27 This will be a time of rejoicing. 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. Ps. 14:7.

T. F. Adams

SALEM ASSOCIATION

The Salem Association will convene, the Lord willing, with the Church at Oak Forest. Those who plan to attend this year's session will take notice that Oak Forest will entertain the association on the grounds of Wolf Island Church. Services will begin, the Lord willing, on Saturday before the third Sunday in June, and will continue through Monday.

Follow Highway 29 about two miles North of Reidsville, N. C. to the radio tower. At radio tower turn Northwest on hardtop road. Go to second blacktop road to left, turn left on this road, and continue short distance to meeting on the right.

A. B. Barham, Clerk

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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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ZION'S LANDMARK

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MAY 1, 1968

NO. 12

ISAIAH
CHAPTER 7

The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that E'phraim departed from Ju'dah; even the king of As-syr'i-a.

And it shall come to pass in that day, that the LORD shall hiss for the fly that is in the uttermost part of the rivers of E'gypt, and for the bee that is in the land of As-syr'ia:

And they shall come and shall rest all of them in the desolate valleys, in the holes of the rocks, and upon all thorns, and upon all bushes.

In the same day shall the LORD shave with a razor that is hired, namely, by them beyond the river, by the king of As-syr'i-a, the head, and the hair of the feet: and it shall also consume the beard.

And it shall come to pass in that day, that a man shall nourish a young cow and two sheep:

And it shall come to pass for the abundance of milk that they shall give that he shall eat butter: for butter and honey shall every one eat that left in the land.

And it shall come to pass in that day, that every place shall be, where briers and thorns.

And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

AN EXPERIENCE OF GRACE

Dear Sir:

Enclosed herewith is a copy of my brother's experience of grace which I requested him to send to me William Everette Mangus, Willis, Virginia. Will you publish it in Zion's Landmark, deleting any part that is personal?

Also, I would like to know the subscription price of the Landmark per year. I always read it when I was at home before I married and moved to Ohio. I was under the impression it was not published anymore and that something about the plant where published, had been burned. At that time, I think the Editor was Elder Gold. You see it has been many years since I read it.

Sincerely,
Mrs. A. D. Reed
C. Elizabeth Reed
2131 Northfield, N. W.
Warren, Ohio 44485

Dear Elizabeth,

I hope this finds you and Asa well, After passing through several years, not having one hour of ease, I can say I feel fine and Effie feels fine. Three years ago, we laid mother to rest. As we all have to die, I can only think of her long and beautiful life here in this wilderness of God's footstool, and then according to my feelings, she fell asleep in the arms of her Redeemer. So we will never know her any more as we

knew her in her natural body, but we can hope to meet and see her as the angel of God. You asked me to write my experience and send it to you.

This will likely be a surprise to you. About the age of twelve, in a dream, I was going up to the cemetery at home and a small beast rose up out of the earth, when a great fear fell on me. In nature we would say, "child's fear," but I hope it was the fear of God. For it made me love the doctrine of Salvation by Grace and that love has grown from then until now.

Now long after that I had a dream or vision. These dreams are not ordinary dreams such as human beings have occasionally, for I believe they come from a different source. They reveal Jesus who is the Word of God. In this dream, I looked behind me and saw a ferocious beast rise up out of the earth and a fear fell on me or took hold of me. I started to run but found I was too weak. I saw he had come closer and again, I turned to flee, but found my weakness was greater. I looked the third time and the beast was all but taking hold of me. At that instant, a voice spoke through me which was a still small voice, but it startled me. It said, "Lord save me." At that instant, I was given wings and raised above the beast. It was with struggling I was enabled to keep my-

self above the beast, which was jumping to devour me. I think of that struggling as a type of myself through this life, for I struggle in an effort to keep myself from the temptations of this life. Not long after that time, in a dream, I found myself in a large bottom and I looked and saw water rushing from everywhere. I looked the second time and it seemed it had come closer to me. I looked down and there was a small mound and I stepped up on it with my feet close together and I looked the third time. This time the water and that same voice said, "Lord save me." At that instant the water disappeared. Dear Sister, it has been some sixty years ago, but in my memory, it is as if it happened today, yet I could not say it was the voice of the Holy Ghost, until my pastor, Elder Sechriest, expressed his opinion that way. He is a wonderful shepherd of our little flock.

That morning as I arose from my bed, I could say for the first time, "The Holy Ghost indited that prayer" and I believe that God honored it, as He will or does all prayers from that source. True prayers in my opinion are not as some would have you believe: "Give me this" or "Give me that." Prayer is not necessarily a multitude of words, but prayer comes from God and ascends to Him, the words are given by Him and return to Him from our poor, humble hearts. He gives us the humbleness too. Oh! the mystery of Godliness. Only those who have been blessed to experience His presence can know what it means.

No man has seen God except with that inward heart and eye and His Spirit is so much better felt than told. Paul told the Philippians, "For me to live is Christ, and to die is gain." No man has seen Him with the natural eye. The Lord told Moses, "Thou canst not see My face: for there shall no man see me, and live." Ex. 33:20. No man has seen God at any time but Jesus has declared Him. God is a Holy Spirit which dwells in the hearts of them that are His. He does not think as a man nor judge as a man. The scriptures inform us to remember the former things of old My experience carries me back to the Trinity—The Father, Son and Holy Ghost. The election decrees foreknowledge and predestination of God.

Predestination is the predeterminating of all things. There is nothing old nor new with God. All things are embraced in His foreknowledge, His determinate counsel. Poor, puny man can neither take anything from nor add anything to the foreknowledge of God or the purposes of God. David said: "In Thy name shall they rejoice all the day: and in Thy righteousness shall they be exalted. For thou art the glory of their strength: and in thy favor our horn shall be exalted," Psa. 89:16, 17.

God made and created all things for His own glory, and for the good of His children. His children are those who were chosen in Christ. "Paul, an apostle of Jesus Christ by the will of God," said, "Grace be to you, and peace from God, our Father, and from the

Lord Jesus Christ. 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 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." But I must pause here and tell you of more dreams.

In one of my dreams, I was floating in the center of a stream of water and a desire came in my mind to turn and go to the bank and I found I had no strength to turn, and I was carried with the current. Then I seemed to have a second desire to turn, but I had no strength and as I drifted, I looked and saw I was about to enter a wide and roaring stream and the fear of entering that stream and being destroyed was agonizing. But in a dash I was turned and went straight to the bank of the stream of water.

When I got there, there was a throng of people and they took hold of my hands and arms and I did some reaching and grasping. They lifted me out and put me up in an old crossed timber shack and there I talked to them. I do not know what I said. That old crossed building is I and how often I had to look at this old shack — this tabernacle of clay. God has told us it is mortal and corrupt from the sole of our feet to our head, and there is no good in us. When we can know that and know our

dependence on Christ for salvation, it causes us to feel completely helpless and undone for without His great mercy we are lost and ruined, world without end. This tabernacle of clay, God has told us, is mortal and corrupt from the sole of our feet to the head and there is no good in us. Then without the loving mercy and pardon for our sins, our condition is hopeless, for there is nothing we can do to improve our condition even though the general consensus among men is that we can by our own righteousness bring ourselves into the favor of God, but the scriptures tell us: "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.

So saving ourselves is something we cannot do, for unless we are numbered among the chosen of God, we are doomed to eternal woe. The inspired Prophet Isaiah said: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isa. 46:9, 10.

What a great comfort it is to know that our eternal creator and everloving, everlasting God has

prepared the way, though the perfection of His Son Jesus, our Redeemer, who was sent by His Father—God—in due time to fulfill the just and holy law of God. He went down in the valley of death; conquered death and provided grace for those children that I spoke of that God called out of the world, and gave him. So those children will never have to go in that valley. What remains for them is to go through the shadow of that valley and on to eternal glory. My mind is full of these glorious things, so dear Sister in the flesh and I hope Sister in Christ's church, which is hid from the natural eye. I will now return to my dreams:

In the first world war, at Camp Lee, Va. (Yours and my brother Hassell was in the heaviest battles in France.) One night in a dream, Hassell and I were together. We were entering into active war, fire and smoke were everywhere and as that vehicle went over a knoll, I saw we were entering a great tunnel. Immediately I was lifted off the ground and Hassell went on into the tunnel and he waved at me. That put me in a state of petition for some two or three days and nights. Then one evening standing at retreat, with my gun at salute, I saw and heard a great ball of wind and it dashed like lightning and it went through the very marrow of my bones, so to speak and a small voice said, "Hassell is alright." At that, I rejoiced and that voice took all doubts and fears away, and if all the hosts of the world

had told me differently I would not have believed them.

He was a great lover of the doctrine of salvation by grace and grace alone. He told me the first battle we went into, he was so scared it seemed he would fall to pieces. But he said a voice said to him, "He that takes care of you in time of peace will take care of you in war." He said, he went through the rest of that war as if there were no such thing as fear. I could say much here, but I will tell you at another time.

When I was in awful pain and awake, in a vision, some years ago, in the hospital smothering nearly to death with bronchial asthma, I seemed to see my breath as a little thread, and I wanted it pinched in two. I begged to be taken away from this life. A voice said to me: "Your passport is not sealed." Still I begged and the same expression was again said to me. I still begged and I was carried to a transparent wall. It seemed anyone could go through it, but I could not go any further. I looked again and saw a peaceful land, which covered a wide area and in the distance it came into a draw and I could see the sun about to rise, and the rays from that sun shot up that valley making it brigher than a noon-day sun. That made me hope I could go to the land of rest. So with that hope, I will say, Good-bye, Sister Elizabeth Reed, Warren, Ohio.

William Everette Mangus
Willis Va.

GOD'S CHILDREN

Dear Brother and Sister Adams,

Once again to the born-again children of God's free grace, I desire to write, realizing as the wise man — Solomon — said: "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11, and realizing too, the deep doubts and fears attending the life of the little children of God as they wander here, I desire to write a few words of comfort, if it pleases God to thus bless me. We read in St. Matthew 16:24: "Then said Jesus unto His disciples, If any man come after me, let him deny himself, and take up his cross, and follow me." Now remember at the outset, Dear Children, Jesus did not say "Agreement" but "Cross," and this cross is formed in us by giving us two natures — one came by the natural birth and the other came by the spiritual birth; each is in direct opposition to the other, this is borne out by the scriptures in both the Old and New Testament as well as in our experience and we would know nothing about this cross, even though it is in the scriptures, if we had not experienced it, but every quickened child of grace has a knowledge of this from experience. The Song of Solomon 6:13 says: "Return, return, O Shulamith, return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies." And in the New Testament, Apostle Paul says, in describing the warfare between flesh and Spirit. Galatians 5:17. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these

are contrary the one to the other: so that ye cannot do the things that ye would."

In harmonious accord, the Poet sang a word-picture of the little born-again-child of God.

" '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.

Now, the point I want to get before you is, the weight of the Cross, the weight of sorrow in each one's breast, caused by not being able to live as we desire to live, after being, we hope and trust, born again. I have never met a genuine Primitive Baptist who was satisfied with his or her daily manner of life here while traveling through this world. Each one feels to fall short, feels to be a poor sinner and beggar at the Throne of Grace, being as one old Baptist Elder said in his sermon: "A beggar and a prisoner" by the Spirit of the Lord. Personally I feel to say, (though daily endeavoring to live the best I can) if Old Baptist knew me as I know myself, they could not have any confidence in me, nor fellowship for me, for I certainly cannot fellowship myself. I see myself a poor sinner by nature and by practice; and see my brethren and sisters as they are in Christ, to the extent that I do not feel fit to be a member among them, yet I love them so, I cannot stay away satisfied. I feel a little measure of comfort here for the scriptures also declare, "We know that we have passed from death unto life,

because we love the brethren. He that loveth not his brother abideth in death. — Jno. 3:14. As a precious little brother said last Sunday night, while offering to the church at Draper, "I know you all can get along without me, but I cannot get along without you."

Now, getting back to attempting to describe the warfare here, and the sorrow attending. Once at Draper, N. C., I saw a colored man rolling a huge bale of cotton at the Cotton Mill there, and I turned to a natural kinsman and said, "Roy, I have got a heavy feeling of sorrow in my breast that is as big as that bale of cotton." He asked, "Why?" My answer, "Because I cannot live as I desire." And I really meant that!

How often are we brought back to this scripture, in describing our manner of life here, feeling to be so far from home! Paul said: "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." Ephesians 2:19, 20. Thus are we able to realize our experience must be in harmonious accord with those Apostles and Prophets that wrote the scriptures — or we have no experience. Just as though they had written our experience with their words. As Job said, "Then Job answered the Lord, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth." Job 40:3, 4. Dear Brethren, did not Job speak for us

all? Have we not shed tears over the fact that we felt so vile, so sinful, so unworthy, we did not feel fit to call upon His Holy Name? And did not the poet sing in the hymn: "I am a stranger here below?"

"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."

Again we find, St. Matthew 3:11: "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear, etc." Did not the Apostle John feel unworthy and unfit? I believe he did. And would not we feel unqualified, unfit and unworthy, if we had to baptize the Lord? (And yet that is what we do when we baptize one of His little ones. "At that day ye shall know that I am in my Father, and ye in me, and I in you." St. John 14:20. Again "And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved me may be in me and I in them." St. Jno. 17:23.) And in the entire seventh chapter of Romans, we find our experience.

Now getting back to the text. "If any man will come after me, let him deny himself (to me, deny the fulfilling of his fleshly lust, his by nature to the extent God thus blesses us) and take up his cross, and follow me." As long as we had only one nature, we had no cross. For before we found that our nature was contrary to God, we were deaf, blind and

dead in sin, our mind was contrary to the will of God. Paul said, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:9. Right here he takes up the future of the carnal mind. It can never be God's friend. Here is one part of the cross. The second part is when we are given a Spiritual mind, which we receive in the Spiritual birth — we then have a cross to bear — the conflict between the fleshly mind and the Spiritual mind, each in opposition to the other, "So that we cannot do the things that ye would." Thus, the Cross. Take up thy cross, and follow me. Thus begins a life of sorrow, except for a few brief moments when lifted up in Spirit, made to forget carnality and rejoice in Christ, in hope, for a little while. But to our sorrow, we find as did the poet:

"While sorrows encompass me
'round

And many distresses I see,
Astonished I cry, can a mortal
be found
Surrounded with troubles like
me?

Few seasons of praise I employ;

And they are succeeded by pain,
If e'er a few moments of praise
I enjoy,
I have hours and days to complain."

So, the born - again child of God is a dual personality — one body, two minds, one mind serving

God, the other the law of sin. Again Paul said: "I thank God through Jesus Christ our Lord. So then with the mind I serve the law of God; but with the flesh the law of sin." Rom. 7:25. Do you see the two herein portrayed? The carnal or natural mind of God is God's enemy, even though it dwells in the same body as the Spiritual mind. The natural man is not changed in the Spiritual birth, but only brought under subjection to the Spiritual. The natural man will be changed in the resurrection, and not until then.

Oh! The grief a child of God has to bear because of the cross! Flesh and Spirit warring against each other! No truce, no peace declared, but war instead. To my mind, looking at it from this standpoint, death will bring a welcome release, which will result in a great relief. No more cross to bear, no more fighting. We will not have to fight our nature any longer nor fight the world to make a natural living, yea, and no more fighting our brethren, which we sometimes have to do, O grievous thought!

Paul said: "The Spirit itself beareth witness with our spirit that we are the children of God: and if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. 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. For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Rom. 8:16-18.

Will relate a little incident which occurred to me in 1941. I was grieved at that time over my shortcomings, my inability to live as I felt a child of God should live. I got the Bible and attempted to read, but I received no comfort there. I got my little Goble Hymn Book and tried to find a suitable hymn, but I received no comfort there. I was completely miserable, no rest could I find. I got in my car and started to work, when suddenly this came into my mind with power and force: "With the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7:25. I felt this deeply, it delivered me and I went down that road in a flood of tears and thanksgiving. I felt I could reach back down the channel of time and take the Apostle Paul by the hand and call him Brother Paul for he had told my experience. I could see the difference then, between the carnal and Spiritual minds. To my mind now, the basic reason behind why we cannot live as we desire, is, we must hate our own life here, because Jesus said so; and where would that hatred be, what would cause it, if we could live as we desire to live? Do you see the point, dear people? Can we not exclaim with Old Paul, when he said: "O the depths of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out" Rom. 11:33.

Humbly, your little brother
 in hope,
 (Elder) Layton Wingfield
 Ridgeway, Va.

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COMMENTS ON ISAIAH 32:1-3

Brother Fernie Davis of Richland, N. C. has requested my comments on Isaiah 32:1-3. This chapter begins by saying "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land And the eyes of them that see shall not be dim, and the ears of them that hear shall harken." Isa. 32:1-3.

Our brother may have a deeper understanding of this portion of God's sacred word than we, yet we are willing to share our views with no thought of having any superior knowledge to that of our precious brethren, who may have a clear understanding than we.

This prophecy begins with the word, "Behold" which means,

Look! See! or take heed! or Listen. Not necessarily with the natural eye, nor the carnal mind. Under varying conditions however, it could mean either the carnal or spiritual mind. In this case it apparently means the spiritual eye and mind. Paul said, "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto Him: neither can he know them, because they are spiritually discerned." I Cor. 2:14.

Jesus Christ, the Son of God, is the man of whom the Prophet is speaking, "Behold, a King shall reign in righteousness." The name of this King is "Wonderful, Counsellor The Mighty God the Everlasting Father, the Prince of Peace." See Isaiah 9:6. This prophecy was written in olden times in the law dispensation. They foretold of Jesus who was concealed in the law and revealed in the gospel. Jesus was portrayed in many types and shadows, which had their accomplishments at the coming of the Messiah.

Under the legal dispensation there were many Kings who ruled and reigned over Israel, many of which were wicked that did evil in the sight of the Lord, like Ahab and Saul, as well as many others, who ruled in unrighteousness. Some were righteous, namely David, Solomon, Hezekiah and others who had the fear of God in their hearts. Even at the best they fell short of the description of this King of whom the Prophet spoke. "Behold a King shall reign in righteousness." This King was born of the Virgin Mary and cradled in a manger. He was born a Savior. When

Jesus Christ made His advent into the world, He set up a new order of things. "Old things are passed away; behold all things are become now." Sacrificial offerings were done away. The blood of oxen, sheep, goats, pigeons and doves which were shed in remembrance of sin came to an end at the coming of King Jesus, because all these sacrificial offerings pointed to the coming of Jesus Christ and His crucifixion for the sins of His people. The Priests under the law who officiated at the sanctuary were no longer in demand to portray Jesus Christ in types and shadows.

Jesus Christ is the High Priest, Prophet and King. He was not like the sons of Aaron and Levi whose offices were transmitted to them by genalogy or from father to son, who did not continue in office by reason of death. Paul said "But this man, Christ because he continueth ever hath an unchangeable priesthood." Heb. 7:24. Again the Apostle said, "He (meaning Christ) is a priest forever after the order of Melchisedec, who, he said, was without descent having neither beginning of days nor end of life. This does not have reference to Him in the flesh before His crucifixion. His father and mother in nature, nor His ancestors. The order of His priesthood is what the Apostle has under consideration. It is evident that Melchisedec had a father and of Adam: but no predecessor from which he inherited his priesthood, which is what Paul had under consideration.

His priesthood differs from the

Levitical priesthood which went from father to son and down through succeeding generations until the coming of Christ. This was not true of Melchisedec.

Jesus Christ is the King of whom the prophet is speaking when he said: "Behold, a king shall reign in righteousness and princes shall rule in judgment. Meaning the Apostle as well as all the true servants of God. They labor in God's vineyard. Paul said, "We are laborers together with God" I Cor. 3:9. Not colaborers; but subordinate workers, who work as God works in them, both to will and to do of His good pleasure. These are princes that rule in judgment. They are not to rule according to their judgment, but according to the gospel rule which was given by Jesus Christ. These princes are ambassadors of Jesus Christ. They deliver that which is delivered to them. Their labor is to preach the word, teach and exhort, with all long suffering and doctrine. Not for filthy lucre, but of a ready mind to communicate to others that which is delivered to them.

Another portion of the apostles' work was to see that all things were set in order. The Lord's supper was to be observed. Baptism by emersion of those whom the church receives on confession of their faith. Jesus was baptized by John in the river of Jordan. This was the pattern set for His disciples to follow. The Lord's supper is to be observed in remembrance of Jesus until He comes again.

"A man shall be a hiding place

from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a rock in a weary land." This alludes to travelers in ancient times who often journeyed on foot. They became tired and weary. When they found a rock in whose shadow they could rest and have a drink of cool water, they could rest and were refreshed. Even so these poor pilgrims and strangers now take refuge in Jesus Christ as they did then. In Him they find food and drink to satisfy their hunger and thirst. They find refuge in Jesus Christ to cover them from the storms of life. Through Jesus Christ they are given strength to continue on their journey David said, "He is our refuge and strength: a present help in trouble." Psa. 46:1

Jesus is the Rock He referred to when He told Peter, "Upon this Rock I will build my church and the gates of hell shall not prevail against it." Matt. 16:18. He is the Chief Corner Stone Paul said of the Gentile brethren: They were built upon the foundation of the Apostles and Prophets. Jesus Christ, Himself being the Chief Corner Stone in whom all the building fitly framed together groweth unto an holy temple in the Lord." Eph. 2:20, 21. If you feel to be vile, sinful, unworthy, wretched and the least of all if one at all; it is evident that you are on the foundation and in the chief corner stone. This was the experience of the Apostles and Prophets. Gideon said, "I am the least in my Father's house, Paul said, "I am less than the least

of all saints." Job said, "Behold I am vile and Paul said, "It is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners of whom I am chief." Jacob did not feel worthy of the least of God's mercies. John said "I am no more worthy to be called a son." What a chain of experiences, which are testimonies that they were children of God. They are evidences of those who are on the foundation and are in the chief cornerstone, (Jesus Christ).

"The eyes of them that see shall not be dim, and the ears of them that hear shall harken." Jesus said to His disciples, "Blessed are your eyes for they see: and your ears for they hear." Those who have eyes to see, are not dim. They see the wonderful works of Jesus. They sing praises to their Redeemer. They can say with the Poet:

"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."

The Prophet said "Their eyes shall not be dim. They can behold the church of which Jesus is the chief corner stone. They can see the subjects of His grace, and often wish that they could see themselves as they can behold the image of Jesus in those of like precious faith." How marvelous it is that those who are born of the Spirit of God can see the fruits of the Spirit in others, yet when they are given eyes to see

within, they say as did Paul, "O wretched man that I am, who shall deliver me from the body of this death." Paul further said, "That which I do, I allow not: for what I would, that do I not; but what I hate, that do I — For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Rom. 7:24, 15, 18-20. The Lord said through the mouth of Jermiah, "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you And ye shall seek me and find me, when ye shall search for me with all your heart." To these people the gospel is music to their ears and they know the joyful sound. The redeemed of the Lord can separate law from gospel for they can discern the difference between the works of man and the works of God, for He works in them both to will and to do of His good pleasure. David said: "The Lord taketh pleasure in them that fear Him, in those that hope in His mercy. Praise the Lord, O Jerusalem; praise they God, O Zion." Psa. 147:11.

The prophet Isaiah continues to say in verse 4, "The heart also of the rash shall understand knowledge," etc. Such who have been hasty and precipitant, who have not given themselves time to consider what they have read or

heard, or what has been proposed unto them, and have hastily received everything that has been suggested to them, especially by carnal sense and reason, shall now sit down and coolly consider things, and so gain an understanding of divine and spiritual knowledge, of the knowledge of Christ, of his person, offices, grace, righteousness and salvation: an experimental knowledge and understanding of these things heart and not head knowledge: The scripture then adds: "And the tongue of the stammerer shall be ready to speak plainly;" or, shall make haste to speak neatly; elegantly and politely; such who hesitated in their speech, and spoke in a blundering manner, and scarcely intelligibly, especially when they spoke divine and spiritual things yet now, without the least hesitation, in the most free and ready manner, with propriety shall talk of these things to the great delight, satisfaction and use of those who hear them. This was true of the apostles of Christ, out of whose mouth, God ordained praise, and who were most of them Galileans very illiterate and unpolished, and yet these, especially when they had the gift of tongues, spoke the great things of God very rapidly, and in good language: which also is true of other ministers of the word, raised up among the barbarous nations of the world.

Solomon said, "The fear of the Lord is the beginning of Knowledge." Prov. 1:7. "And the tongue of the stammerer shall be ready to speak plainly." They speak plainly of the goodness and mercy

of God. They speak not with the tongue of those who do not understand knowledge, but with a new tongue, which is one of the signs of the believer. "And they shall speak with new tongues." Mark 16:17.

T. F. Adams

OBITUARY

It is with a sad heart that I endeavor to write of our dear sister, Jennie Mangum Clayton. On November 22, 1967, the Lord in His wisdom saw fit to call Sister Clayton to her long sought home, for she had expressed a desire to join her husband, Cornelius C. Clayton, who was called away in 1945 and her five beloved children whose deaths she mourned. She is survived by one daughter, Mrs. Vida C. Fletcher, of Durham, N. C.

Sister Clayton united with Eno Primitive Baptist Church in 1927 and was baptized by her brother-in-law, Elder A. B. Denson. Her greatest desire was in behalf of the church and the peace and fellowship of its members. She faithfully attended as long as her health permitted. Although Sister Clayton experienced much sorrow in her life, she never failed to tell of the goodness and mercy of her Lord and Master.

We feel that the church sustained a great loss in her death, but we trust that our loss is her eternal gain.

Funeral service were conducted by Elder Burch Wray, her pastor and Elder David Spangler. The body was laid to rest with her loved ones in the cemetery of the church she loved so well, Eno Primitive Baptist Church, to await the great day when the dead in Christ shall rise, be with Him and be satisfied.

Written at the request of the members of Eno Primitive Baptist Church.

Elder Burch Wray, Moderator
Brother W. A. Wheeler, Clerk

OBITUARY

Our beloved Sister in Christ, Sister Jane Shoaf Foust, departed this life after a long and useful life of service to her church, family and friends. She passed away in Burlington, October 27, 1967 at the age of seventy-three years, seven months and eight days. Sister Foust united with Eno Primitive Baptist Church in December, 1928. While she lived in Durham, she attended faithfully, but after moving to Burlington, it was much less convenient for her to get to her church every meeting, but she came when she could and attended other churches of our faith nearer her home, but her interest in the welfare and peace of her church continued to manifest itself.

It was a pleasure to visit her for she was so pleased and seemed so happy when her loved ones, relatives, friends, brethren and sisters in the church, visited her. Her smiling countenance and cheerful disposition, even in the face of adverse conditions, will be sorely missed by her brethren and sisters.

Sister Foust leaves five sons and daughters who remember the sacrifices and difficulties she encountered in their childhood days. Surviving are: Mrs. Manley Patterson, Snow Hill, N. C.; Mrs. James G. Shook, Goldsboro, N. C.; Clyde M. Shoaf and Joseph S. Shoaf of Burlington, N. C.; and N. J. Shoaf, King, N. C.

Her funeral was conducted at the Burlington Primitive Baptist Church by Elder Sebron Sechrist and her pastor, Elder Burch Wray. Her body was laid to rest in Pine Hill Cemetery, Burlington, N. C. to await the time when Jesus comes to gather His loved ones home.

Written in behalf of the Eno Primitive Baptist Church.

Elder Burch Wray, Moderator
Brother W. A. Wheeler, Clerk

OBITUARY OF SISTER BETSY ANN HONEYCUTT OF HARNETT CHURCH

Sister Betsy Ann Honeycutt, 94, of Roseboro, North Carolina, Route 2, died in Sampson Memorial Hospital on Wednesday, February 28, 1968. Her funeral was held at Harnett Primitive Baptist Church, Friday, February 30, at 3 p.m. with her pastor, the Elder J. M. Mewborn, officiating, assisted by the Rev. Gibson Lockerman. Burial was in the McLamb family cemetery. Surviving are one son, Benjamin Honeycutt of Autoryville, Route 1; three daughters, Mrs. J. T. McPhail of Roseboro, Route 2, Mrs. B. J. Kopp of Maplewood, New Jersey, and Mrs. J. J. Bullock of Stedman, Route 1; two brothers, fourteen grandchildren, and 28 great-grandchildren.

Sister Honeycutt united with Harnett Church the first Sunday in February 1919, and was baptized by the late Elder J. W. Wyatt who was pastor at that time. She remained a faithful member until death. Her physical condition deprived her of going to church the latter part of her life, but upon being visited by her pastor and members of the church, she continued to manifest a love for the church and its membership. May the Lord bless us to bow in humble submission to His Holy Will and enable us to say, "Our Father's will be done."

We would say to her family and to all that were dear to her by the ties of nature, that we, the members of Harnett Church, extend to you our heartfelt sympathy and hope you are reconciled to the will of the Lord in calling His Saints from this world of sin, sorrow, and strife.

Therefore, be it resolved that we send a copy of this obituary to the family, a copy to Zion's Landmark, and record a copy in

our church minutes.

Done by order of the church in conference this the 30th day of March 1968.

Elder J. M. Mewborn, Moderator
Graham Jackson, Clerk
Fuller Jackson, Committee
Graham Jackson, Committee

SISTER DELIA ROSE ANN MILLS

Whereas, God, who is all powerful, has seen fit to remove from our midst our beloved sister Delia Rose Ann Mills who departed this life March 20, 1968 making her stay on earth 79 years.

Funeral services were held at Running Creek Primitive Baptist Church March 22, 1968 conducted by Elder C. D. Whitley. She united with Running Creek Church by letter May 10, 1930 and remained a faithful member until death.

Sister Delia was born October 25, 1888 in Stanley County. She was the daughter of the late Wilson and Nellie Susan Herrin Almond. She was married to the late Augustus Mills.

She is survived by six daughters and four sons, 19 grand children and 24 great grandchildren, one brother, Daniel Almond, and one sister, Mrs. Jason Barbee of Stanfield.

The church at Running Creek feels deeply the loss of our precious sister whose memory will live long in our hearts.

Therefore, be it resolved that we, the church at Running Creek, feeling that our loss is her eternal gain, bow in humble submission to Him who doeth all things well.

Resolved further, that a copy of these resolutions be sent to Zion's Landmark for publication, one to the family and one put on the church records.

Done by order of the church in conference April 13, 1968.

Elder C. D. Whitley, Mod.
Sister Mary Little, Clerk

OBITUARY OF

MRS. ETHEL KING WALTON

The subject of this notice, Sister Ethel King Walton, was born July 22, 1880, and was deceased December 6, 1967, making her stay on earth eighty-seven years, four months and twelve days. She leaves to mourn their loss, five sons—Asa, Jerry and Leroy of Maple Hill, N. C.; Lois of Fairfax, Va. and Milton of Rocky Mount, N. C. Mrs. Lucille Turk, Sanford, N.C., she also leaves a host of friends, neighbors and other kindred in the flesh.

She united with the Primitive Baptist Church the first Sunday in May, 1939 and was baptized by the late Elder R. W. Gurganus. Her membership was at Maple Hill Church where she was a faithful member, and a regular attendant as long as her health permitted.

Sister Walton was a strong believer in salvation by the grace of God. Her home was a lovely place to visit, where she often entertained the brethren, sisters and friends.

She was of a quiet and meek disposition, was held in the highest esteem by those who knew her.

Sister Walton suffered a stroke more than a year before her death and was never able to speak nor walk again. Her physician, children, neighbors and friends did everything for her that human hands could do, but none can stay the hand of death.

We do not mourn for her as one without hope, for we feel that she is now resting in the Paradise of God, there to await the resurrection morn, when the Lord Jesus shall come again to call all of His children home that were included in the covenant relationship by His heavenly Father, and Jesus has said, "For I came down from Heaven, not to do Mine own will, but the will of Him that sent me, and this is the Father's will which hath sent me, that of all which He hath given Me, I should lose nothing, but should raise it up again at the last day." Jno. 6:38.

All of God's children will be raised in His likeness and carried away on the wings of His eternal love to that great and eternal city, whose maker and builder is God, there to sing praise to His great and matchless name forever.

Her funeral was held at Maple Hill Church by Elder H. A. Young and the unworthy writer. A large congregation of relatives and friends were present to pay their last tribute of respect. She was laid to rest in the family cemetery beside her husband, the late Elder W. A. Walton, who passed away several years ago.

Done by order of the church in conference, Saturday before the first Sunday in March, 1968.

Elder J. B. Pollard, Mod.
Brother V. E. Davis, Clerk

IN MEMORY OF

SISTER LARCIE WYNNE

We, the members composing the Skewarky Primitive Baptist Church, which we hope is a church of our Lord and Savior, Jesus Christ, desire to bow in humble submission to the will of our eternal Father, who has called from our midst our beloved Sister Larcie Gertrude Waters, Ambrose Wynne.

Sister Wynne was born Sept. 11, 1887, the daughter of the late Franklin and Mary Radcliff Waters. She departed from this life on Oct. 26, 1967, thus her journey on earth was 80 years, one month and fifteen days.

Sister Wynne united with the church at Concord in 1913 and for convenience transferred her membership by letter to White Plains Church in 1917. Sometime after that she moved and located in Martin County, so again for convenience she transferred her membership by letter to Skewarky Church and remained in the fellowship of our little flock until the end. She thus held membership among the Primitive Baptist 54 years.

It was an inspiration to have known and observed the manifestations of God's love in her life and to have heard her spiritual testimonies of her love for her Savior. She was a faithful Sister in the church, a faithful, devoted, kind and tender mother and grandmother to her children and grandchildren and a loving friend and neighbor. A friend in need is a friend indeed. Most comforting to us is that she was bestowed with a gift of devoted faithfulness to her God, her brethren and sisters in the church. She was a firm believer in salvation by grace and professed a hope in all-wise, powerful and merciful God to whom she desired to ascribe all honor and praise for the same. We trust our loss is her eternal gain. David said: "Blessed are they that put their trust in Him." Psa. 2:12. He also said: Blessed is he whose transgression is forgiven, whose sin is covered. Psa. 32:1.

Surviving are two sons, three daughters, twenty-seven grandchildren, and thirty-three great-grandchildren. Also three sisters in the flesh. To the family we extend our heartfelt sympathy. May you be comforted by God's love and words of comfort, is our prayer.

Her funeral was conducted in her church by her pastor, Elder E. C. Harrison and Elder D. B. Stokes. Interment was in the Skewarky Church Cemetery.

Resolved: That a copy of this obituary be placed on the church record, a copy sent to the family and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference, this the eleventh of November, 1967.

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

SISTER ALDINE FOX OAKLEY

It has pleased our Lord to remove from our midst Sister Aldine Fox Oakley, but the Lord giveth and the Lord taketh, blessed be the name of the Lord, who doeth according to His will. Sister Oakley will long be remembered for her faithfulness to the cause of the church. We feel that her spirit is resting in the Paradise of God and her body is sleeping peacefully in the grave, awaiting the second coming of her Savior.

Sister Oakley was moved by the grace of God on the third Sunday in July, 1926 to seek a home with Stories Creek Church. She loved her church and attended services as long as she was able. After Sister Oakley was able to leave her home, Elder A. B. Barham and Elder Burchette visited her and preached for her. Relatives and friends gathered and sang hymns for her. She loved and rejoiced in these meetings.

She always welcomed her visitors with a warm smile and a friendly handshake. She was loved by everyone that knew her well and was always ready to lend a helping hand. Sister Oakley was such a wonderful Mother, neighbor, and friend. She bore her sufferings with courage.

Life in this world began with her July 2, 1887 and ended January 22, 1968, the duration of her life being eighty and one-half years. Sister Oakley was the wife of the late Brother Charlie C. Oakley. She was the mother of seven sons, five daughters, thirty-two grandchildren, twenty-four great-grandchildren. Surviving her also are two brothers, one sister and a host of friends.

Her funeral was conducted at Stories Creek Church by Elder A. B. Barham and Elder L. P. Martin. Her body was laid to rest in the Oakley Family Cemetery.

Sister Oakley's brethren and Sisters in the Lord have many pleasant memories of Sister Oakley's faithfulness to her church, her community and friends. May the Lord reconcile her loved ones to His will.

A copy of this obituary is to be sent to the family, a copy placed in the church records and a copy sent to Zion's Landmark for publication.

Elder A. B. Barham, Moderator
Bro. L. B. Fox, Church Clerk
Elizabeth Clayton, Committee
Lonnie Duncan, Committee
Cecil Oakley, 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

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

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MAY 15, 1968

NO. 13

ISAIAH CHAPTER 8

Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Ma'her-shal'al-hash'-baz.

And I took unto me faithful witnesses to record. U-ri'ah the priest, and Zech-a-ri'ah the son of Je-ber-e-chi'ah.

And I went unto the prophetess; and she conceived and bare a son. Then said the LORD to me, Call his name Ma'her-shal'al'hash'-baz:

For before the child shall have knowledge to cry, My father, and my mother, the riches of Da-mas'cus and the spoil of So-ma'ri-a shall be taken away before the king of As-syr'i-a.

The LORD spake also unto me again, saying.

Forasmuch as this people refuseth the waters of Shi-lo'ah that go softly, and rejoice in Re'zin and Rem-a-li'ah's son:

Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of As-syr'i-a, and all his glory: and he shall come up over all his channels, and go over all his banks:

And he shall pass through Ju'dah; he shall overflow and go over; he shall reach even to the neck: and the stretching out of his wings shall fill the breadth of thy land, O Im-man'u-el.

Associate yourselves, O ye people, and ye shall be broken in pieces: and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE LORD CAUSES ME TO REJOICE

My dearly beloved Brother Harris:

Why was I on your mind, and why would you stop to write me? Israel said, "It is enough" and I say as much to feel that you think of me and would stop and express that thought. To answer your question, I would have to tell you that most of my time I am miserably dead cold and would beg the Lord to revive my soul; but today if I tell you the truth, I am troubled at heart and sick over some of the things about Zion. If I could I would fervently plead with my Lord to watch over her, to preserve her, to revive her and in wrath to remember her in mercy.

Dear Brother, maybe I should not have expressed that so strongly, but just now, in my heart, I feel it that way; and sometimes I cannot refrain from coming out with what is in my heart. I cannot talk with anyone here concerning these things. I feel very alone and again, the Lord causes me to rejoice and to desire above all things to reflect all honor and glory unto Him and praise Him for His mercy and the very preservation of my soul.

I was mercifully given many sweet visitations while in Korea, and I was miraculously lifted out and sent back here to Japan. That, in itself, was the most marvelous

manifestation of His mercy and power, that I have ever been privileged to stand by and see or witness rather! According to all human reason, my leaving there, my being transferred, was utterly impossible. But the Lord does that which is impossible, and He did it in this case. I had to stand by. I had to go out and face the enemy (Jehoshaphat. II Chro. 20:1-30.) and stand there and wait and see the mighty workings of the Lord. I cannot understand what occurred, I am not to understand, but I know that the power and the mercy and the salvation of the Lord was made manifest. I stood and witnessed a mysterious and miraculous manifestation of the power of our Lord and Savior.

I am very happy with my assignment here in Japan. I am supervising instruction given in this school. It has taken much of my time, and I have worked at nights some of the time. I have not found time to read or to think or to write as I have desired. Then, I found that my burden had been lifted, and it seemed that my Lord had gone from me or had turned His face from me and left me to myself. I have spent many evenings dry and cold and dead to all spiritual matters. I have lamented the situation and cried over it. The words of David in Psalms 51 have long been sweet to me and have been my cry on so many occasions: Cast me not

away from Thy presence; nor take Thy Holy Spirit from me. The whole of it is so much my prayer! "Create in me a clean heart, O God, and renew a right spirit within me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit." O, I do need to cry for His keeping!

The churches? Of course I miss them, and the associations with the dear brethren. To sit down and hear a brother speak of the mercies of a Savior — even the very mercies which you have experienced and hoped you could claim as yours, is indeed, a comfort in reassurance. But through the kindness and love of many of the brethren, and particularly my wife, I have heard from so many of the meetings. I have enjoyed them, rejoiced in them, and felt pangs of sorrow for some things that the Lord has seen fit to bring to pass. The joys and the sorrows of the brethren have gone with me during the day's work, and slept with me in the hours of the night.

That which is vital to the soul, cannot be laid down nor picked up at the will of man. And really, the very fact that I cannot leave it, nor reach out and grasp the Spirit when I most desire it, gives me a little more hope that it is the true Spirit and that maybe I can hope that my hope is grounded in Him.

Brother Harris, possibly if your letter had arrived yesterday, it might not have meant so much to me, but the Lord had it to arrive at such time as seemed good in His sight and He also had my heart trimmed down at the time.

I cannot express to you, how sweet your very handwriting was to my eyes. Then to say that you were thinking of me — that you wanted to write — Dear Brother, there is the tie that binds our hearts in Christian love, and at times it binds so tightly as to squeeze out the penitential tear.

"We share our mutual woes; Our mutual burdens bear:
And often for each other flows
The sympathizing tear.
When we assunder part, It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."

Dear Brother, you have been so faithful to go to the brethren here and there; you have loved them; you have gone to them in times of trouble and comforted them. Oh! may you continue to do that. I could try to thank you, but all the thanks that man could heap upon you could not cause you nor enable you to do that. God can thank you and He can qualify you and can put the desire into your heart and cause you to want to go and to find comfort unto your soul in going and comforting others. May it please Him to enable you to continue long in doing these things: May you be filled and speak to the comfort of the little ones, here and there. So many of them are scattered and are away from the folds and they are lost and cold and are bleating; they find not "Where thou feedest, where thou makest thy flock to rest at noon." Some wild beasts have come into the midst and have scattered them and they know not

which way to turn. And dear Brother, I know not which way to turn, but I would say, come let us take hands and walk together. If one stumbles, the other might be of some assistance, some encouragement, show some love. Let us pray one for another, and beg that He in His mercy, might preserve us to stand even to the end, with all eyes upon Him, all faces turned toward Him and all voices crying for His mercies even though we deserve nothing but His wrath.

Your most unworthy one, yet with a hope that I cannot deny,
 Douglas or A. D. Alston
 FEC Eml. School
 APO 47
 San Francisco, Calif.
 8 July 1951

TRESPASSES AND SIN

Dear Brother Adams,

It has been on my mind for sometime to write a portion of my experience, having thought about it many times in the past; but not knowing what words to use, I have delayed doing so. In the second chapter of Ephesians beginning with the first verse, we find these words: "And you hath He quickend, who were dead in trespasses and sins; wherein time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

When I was just a boy of about eight years old, I became concerned about death and the hereafter. My father and mother were Old Baptist members, but at the time I did not know what the Old Baptist believed and preached. I thought that there was something that I must do to be saved and this gave me much trouble and concern. There was a Methodist Church near our home and I thought of going to it, but I never did. I went on several years though more or less troubled, much of the time my sufferings were severe, but at other times they were less severe.

One day a young girl about my age asked me to take her and her aunt to a revival which was being held by a denomination called the Christian Church, not far from our home. I liked the girl and I wanted a date with her so I told her I would take them. I carried them and we drove to the meeting house and went inside. They sang some songs and the preacher read the scripture about Lazarus and the rich man who had died and gone to torment.

After his sermon, they called for any who would like to become members of the church, to come forward. The song they sang was "Jesus is calling, calling all sinners, come home. While they sang, one member got up in the front and told the ones who did not belong to a church that they had better come tonight, because tomorrow might be too late. Brother Floyd, I got in an awful fix right there, I could feel the fire inside of me, but I could not go up to

offer. After the service was over the girl I was with told me we had to go by and shake the preacher's hand and tell him we enjoyed the sermon. That was a hard thing for me to do.

If not mistaken, I heard you in your preaching relate a similar experience and you said when you shook the preacher's hand and told him you enjoyed the sermon a voice spoke within you and said, "Floyd, you are a liar and you know it." If I am wrong about this please excuse me. (No, you are not wrong. TFA)

I heard you in your preaching one time, speak of a good hope in Christ. Let me tell you, Dear Brother, I too, have a good hope, I believe I know what you were talking about. I too, trust, by the grace of God, that I have a good hope in the Lord Jesus Christ, but it was not made manifest to me, until after I united with the Old Baptist Church. Let me write a little further and tell you what I mean by this statement. As a young man of eighteen or twenty years, I began to live a wreckless life, indulging in things I should not have indulged in such as strong drink. First, I did it just for the fun of it, but it became a habit with me and caused me many trials and troubles. I tried to quit with all the power I had, but without any success. I wanted to become a member of the church and lead an honorable life, but I did not know how to do so I went to Valley View Church on May 15, 1955 and at the close of the service they announced an open door for receiv-

ing members and as they sang before closing the service, I had no notion of offering, but before I knew it, I was walking up to the front to relate some of my experiences and was received into the fellowship of the church with much rejoicing. I felt at that time I would not have any more troubles, but O, how mistaken I was! Sometime after I had been a member, I caught myself again indulging in my former weakness even to the extreme, but this caused me much remorse and even anguish of soul. On one occasion when I was feeling very low, my wife requested me to take her to her uncles's home and while there, I was sitting in the house and an awful fear came over me that I could not get rid of. I told my wife I wanted to go home, so we got in the car and started home, at that time we had a little daughter who was about three years old, as I drove down the road towards home this fear became stronger upon me and felt the wrath of God upon me so strongly that I thought my time to leave this world had come, I told my wife I was going to die; she asked me if I wanted her to take me to a doctor and I told her No, that a doctor could not do me good. Dear Brother, my sins rose up against me like a great mountain. At that time, if the whole world had told me that I was not going to die, I would not have believed them, because of the condemnation I felt on me.

The eighth chapter of Romans and the first verse reads: "There is therefore now no condemnation to them which are in Christ Jesus,

who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death, For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom. 8:2-4. Men tell you, you have to give yourself to God and accept Him as your personal Savior and you will never be saved unless you let Him come into your heart, but they do not know any better because they are dead in sin. They are helpless in what they believe, just as we are helpless and were. Before the Lord revealed to us our condition and our dire need of Him, we were as they are now and we would have continued so, except for the grace of God. Oh, what a precious Savior, what a merciful God! to sinners such as we. God in speaking to Israel, His people, said: "Thou thoughtest that I was altogether such as one as thyself: but I will reprove thee, and set them in order before thine eyes." Psa. 50:21. God was speaking to those who have felt His condemning power.

We finally reached home that night and I went to bed still in this condition and I could not even beg God for His mercy, because I realized He was a just God and I was just a hell deserving sinner, waiting for the last breath of life to leave my body which I felt, when no sooner done,

I would be in torment for everlasting punishment. Let me say that anyone who has been brought to this place can never wish for anyone else to go to eternal punishment. But behold, here is where I feel that the blessed Savior took over.

The scriptures speak of a mediator between God and man, which is Christ Jesus the Lord. The Savior of sinners of whom I am chief! Paul said: "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all to be testified in due time." I Tim. 2:5,6.

On that night, I dropped off to sleep and awoke the next morning and behold, I was alive. Here is where I received a good hope in Christ, the good hope I felt that you were speaking of Brother Adams, when something took place with you that was extra special. There was no doubt about it at the time when the same took place with me. I feel that Christ stood between the wrath of God and me, when He took my sins upon Himself, manifestly so far as I was concerned, and gave me a good hope in Christ Jesus that when this life here is over, I will fall asleep in the arms of His love and one the great resurrection morning I will be raised, changed and fashioned like until His glorious body in that world that has no end.

I could witness with the Apostle Paul who said that he was the chief of sinners; I too, felt to be the chief of sinners! I was one and could not do anything about it: but I read in the scriptures that Jesus

said: "I came not to call the righteous, but sinners to repentance." Luke 6:32. There is a portion of scripture that reads like this: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for you fellowship in the gospel from the first day until now; being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ:" Phil. 1:3-6. I fell that the Lord began a good work in me and unless He keeps me, I will not be kept.

I had the privilege of spending the night in your God blessed home, Brother Adams, and I heard you speak of the goodness and mercy of God and I enjoyed it very much. I hope to have the opportunity to do that again sometime.

Well, I realize this letter is getting lengthy and I must close. I feel like I have left out some things I would liked to have written, but as someone has said, it is better felt than told. Now I want to say in conclusion, Paul said: "How shall we that are dead to sin, live any longer therein? Those whom God has delivered from their sins and caused to repent in dust and ashes, cannot find any comfort nor pleasure by further indulgence in sin for they are made through their own experience to hate sin and they hate it with a perfect hatred, not an evil hatred. They desire to be kept and enabled to refrain from evil. Their heart and soul is filled with the love of God and they de-

sire to walk therein. Their love for such evils has been turned into hate for Solomon said: "The fear of the Lord is to hate evil. "So those who fear the Lord hate evil, and desire to refrain from it.

I enjoy reading your writings in the Landmark. When I read them, I can hear you speaking in my imagination. I love you for Christ's sake.

A brother in hope of eternal life,
Laddie R. Phillips
R. F. D. 3
Christianburg, Va. 24073

PRaise AND THANKSGIVING

My Dear Brother and
Sister Garner,

It has been nearly a month since you wrote me this nice letter and I have been unable to answer anyone of late. How good of you dear brethren to think of me and to care enough to write and to tell me of your meetings. Now, since you wrote, you have had another good Association at Mt. Zion Church. I have had good reports on the meeting and on the dear ministers and brethren visiting here in love and peace. I hope that my heart was with you, my love and my prayers, if indeed I know what prayer is.

I am so glad that you had a good meeting last third Sunday and that you could go home with Florence for lunch. I wish you could go home with me for lunch! How I would like to go home with myself and wife once in a while! Maybe I am just full of sympathy for myself and excuses for this and that. I hope I never get so far that little things cease to strike me in my heart. A day or two ago, Caro-

lyn wrote me of having one of her elderly neighbors to eat with her. She said: I hope it was not mockery for me to ask His blessing upon our food. The following morning I heard an Army chaplain over the radio speak of asking the blessing in a public restaurant. Maybe it was just a form, maybe the words were only vessels of language. Well, just sitting there at the table, I could not help but think how far I seemed to be from being able to address the Lord in words of thanksgiving and praise. I had to remove my glasses and wipe tears from my eyes. How many times I have tried to sit down and give thanks for all our daily blessings, and yet all I could say was only formal words; how many times I have wondered if my words were mockery in His sight yet what more can I do? or what less? I am entirely dependent upon Him for a thankful heart, and for words to express that same thankfulness. If the words and the thankfulness had not first come down from Him into my heart, I am very sure that it would not be acceptable again to Him — but would be an abomination in His sight.

Anything short of that which came down from Him, must be the works of man. Vanity, vanity, vanity! Man in his best state is altogether vanity! Selah! "Thus saith the Lord, The Heaven is My Throne, and the earth is My footstool; where is the house that ye builded unto me? and where is the place of my rest? For all those things hast mine hand made, and all those things have been,

saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." Dear Brother, do you or do we fit the description? Are we poor? are we of a contrite spirit? and a broken heart for our sins? Do we tremble at the sound of His voice? and in the presence of His Spirit? All of those on whose heart He has caused His light to shine, do tremble and do fall upon their faces before Him. Daniel 10:9-11. ". . . and when I heard the voice of His words, then was I in a deep sleep on my face and my face toward the ground. And He said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling." When He comes to us, we are always found with our faces toward the ground — always facing the dust of which we are made; always seeking the pleasures of this world and the comforts of this body and the idols of this life. "And behold, an hand touched me, which set me upon my knees and upon the palms of my hands." He did not raise me all at one time — surely it would have been too much for me to stand — too great a change, too shocking to my being! But while upon my knees and the palms of my hands, I was still facing the dust of the earth. Now will my Lord speak unto me while I am yet facing the earth? Or will He turn mine eyes unto Him? By Ezekiel, He said: "Son of man, stand upon thy feet, and I will

“speak unto thee.” So here, He directs Daniel to stand upright: “for unto thee am I now sent.” So it was, Daniel did stand upright with his face turned toward His Lord, but the thought was that “I stood trembling.” In the day of His power, this old flesh doth surely tremble and come in humility and meekness, crying for mercy. “To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.” Literally “poor means entirely destitute; having absolutely nothing at all. Then to be poor, means to be destitute of everything whatever of your own — to be without one single bit of strength and self-ability, self-righteousness, self-justification, indeed, at the ends of the earth! Dear Brother, are we poor? I do fear to say “yes” to the question and yet I do feel poor and helpless within myself and so dependent upon Him. I do hope, sometimes, to be found poor, and of a contrite spirit; and I do hope, at least sometimes, to tremble at His word.

Dear Ones, I cannot feel to write any letter; I seem to be only mixing up words, without a meaning. I understand that your son is back. I have at least another year over here. I was hoping to get out the first of October this year, but near the last of my term, I was sent over here and so am automatically (without my desire) extended in time.

Little does man know what is before him. If I must be over here, I would desire to be thankful for that, but I do always find myself prone to grumble at not

being near my home and church. Ye have this treasure in an earthen vessel — and why? That the excellency of the power may be of God and not of us. Of the earthen vessel, we are very sure. We have all of its infirmities, all of its weaknesses and vileness and sins. Of the treasure, we only have a little hope, but that hope is strong within us and we cannot give it up — it is all that we do have. The reason, we often question and wonder about. So often we are found asking, Lord, why is this? Why must it be thus? We know it must all be for the good of His little ones, yet during the trial, we cannot see. Then after the storm is past, we can better understand and better offer praise and thanksgiving unto Him; we then can more clearly see the excellency of the power of God; more nearly comprehend His glory and honor and praise.

Why would such a wonderful treasure ever be put into such an unfit container as this earthen vessel? and yet, Dear Ones, let us not question that too far: Should it not be so, then there would not be any hope for you and me — we would be without hope, lost and forever doomed to destruction. Let all man be nought, but let God be praised and have all the honor and glory that is His.

My love to you and all these that are poor, and with a contrite spirit, that trembles at His word; for it is unto those that He will look and will honor and claim and keep and preserve and raise again on the last day to sit with Him upon the Throne of Grace to praise

the Father eternally in that perfect manner.

Of that He may keep us and cause us to persevere to the end of our days is my desire.

Yours in brotherly love,
Douglas Alston

GOD'S PREDESTINATION

Dear Brother and Sister Jefferson,

All is well here. I am hoping and supposing the same for you. We both really enjoyed the meeting. I am happy that Irene was well pleased with everything, and I hope and believe she was well received. Not that I feel she is entirely in the light about those things that lie underneath our fellowship and love for each other. I would not be unthankful or unhappy if it were to be manifested that God predestinated before the foundation of the world that she should share in the joy of the old church, and maybe she does. God has caused my wife to be a great comfort and helpmate to me and especially during the later years. I hope I am thankful that God has kept us through all our trials and tribulations of this life. As I look back over the road I can say only it is a miracle.

Well, I do not know what caused me to get on this subject. I was much impressed with one figure in the meeting who had little to say, but whose heart was, if I am not deceived, an open book which I trust I read as plain as day. I was both exalted and abased, mystified and relieved. I believe I experienced, to a small degree, some of the sufferings of Christ. I experienced an almost oneness

with the man, as though I had seen my counterpart in the world. Now the thing I am saying is this, there is a secret communication between God and His people that the tongue cannot tell, but we can tell it to Jesus. Yes, blessed is he that overcometh. "Who is He that overcometh the world, but he that believeth that Jesus is the Son of God?" (I John 5:5), and "No man can say that Jesus is the Lord, but the Holy Ghost." (I Cor. 12:3) John says, "Ye are of God, Little Children, and have overcome them: because greater is He that is in you, than he that is in the world." (I John 4:4) And again our Lord says in Revelation, "—To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." (Rev. 2:17).

Oh, I have a great desire to tell what great things the Lord has done for me, but how I do fail to except I tell it to God, and oh, how blessed it is to be able to tell it to Him from time to time. God it is that overcomes and he that is of Him overcometh even as He overcame, and gives it to as many as the Lord our God shall call. I trust you both hear and understand the revelation I am trying to declare. Christ said to His people, "What and if ye shall see the Son of man ascend where He was before, 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 6:62, 63) Why? Because they come from

Him, and He is Spirit and where the spirit of the Lord is there is liberty. Liberty from what? From the curse that would be ours under that most holy and dreadful law. Men speak much about liberty, but a man does not know liberty until he has tasted the law and then heard the Lord, and he has heard the Lord, because he was known by Him before the foundation of the world, Not one jot nor tittle shall pass from the law until all has been fulfilled and nothing is fulfilled until we have been made known to Him or rather by Him, and to be made known by Him is quite a fulfillment. To be known by Him is to fulfill the law. While under the law we were and He was, to us both an alien and a stranger, but after grace He is ours eternally sure. Yes, what great liberty it is to be free from the law, that is the law of sin and death. There is that law we speak a great deal about, but the world knows nothing about nor cares about; being dead, how could they? Can we raise the dead? I think not. Has a dead man power to raise himself? I do not think so and no more has a man who is dead in a spiritual way, power to revive himself. Could a man revived unto life, die to that life? And if he could, could he revive himself? All I can say is, if he could in either way, he will sure have to get the sixth chapter of Hebrews out of the way, and so I say again, can he do that? No. Would a man in his right mind commit suicide? Maybe, but I am persuaded that no child of God

could or would remove himself from the revelation given by the Holy Ghost through Paul when he said, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:38, 39.)

Well, I have a spirit to go on but my fleshly body is weary from the day's work and it had not been my intention to write these things but rather to ask when we can expect you up our way? Now if I have written anything that is stubble and chaff, burn it, but I am sure that which is in my heart, is not stubble and chaff. So is my hope ever with God. If you have a mind to do so, pray for us. God speed you this way soon.

Yours in Christ, I hope,
Powell (Wm. P. Wheat)
Tuolumme, California

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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

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VIEWS ON HEBREWS 9:16, 17

A friend requests my views on
Heb 9:16, 17.

"For where a testament is, there must of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Heb. 9:16, 17.

Paul, in treating upon this subject uses a natural illustration with which most of us are familiar, to illustrate the spiritual. The subject under consideration is commonly called a man's "Last Will and Testament." He begins by saying "For where a testament is there must also of necessity be the death of the testator." He means by this that a testament is not in force or into affect until the testator dies. Since he goes on to say, "For a testament is of force after men are dead otherwise it is of no strength at all while the

testator liveth." Now let us suppose that a wealthy man desires to bequeath his property to a certain number which he has in mind, and to make sure that they all share in his estate, he writes the name of each of them in his will, then he names some responsible person as his executor, whose business is to carry out his testament or will exactly as it is written. How he has his signature witnessed by two or more reliable persons. Is it not clear to see that this testament is not in force as long as the testator lives? But after his death the testament is brought out, the seal is broken and the executor reads the names of all the heirs. Before the testator dies, the heirs may hear through some source that they are heirs to this will. This, of course is good news, but it does not satisfy because they desire more evidence Job said, "I heard of thee by the hearing of the ear." Just how long he heard of him, we are not told, but he adds "Now mine eyes seeth thee." May you not become discouraged because you did not see him as Job or Thomas did. Jesus saith unto him, "Thomas, because thou hast seen me, thou hast believed: Blessed are they that have not seen yet have believed." Naomi had heard in the country of Moab, how the Lord had visited his people in giving them bread." Of course by her returning she hoped to receive some of it. Jacob said, (and this was during the famine in Canann) "Behold, I have heard that there is corn in Egypt." Of course this is good news, but the satisfaction comes when he is blessed to see it and

eat to his fill. Jesus said, "Blessed are they that hunger and thirst after righteousness for they shall be filled." But back to my narrative; as before stated, when you were told you were an heir of this will, this did not satisfy but when the testator dies and the executor says that your name is recorded in the will, this brings peace, satisfaction and a state of rejoicing. Now let's suppose that you are a minor and for this reason, your inheritance is held in trust by a guardian until you have become of age. Suppose you are destitute and have nothing to subsist upon. In this case the guardian is intrusted with the authority to give you such amount as is required to meet your needs. You now have a good hope and faith to believe that one day you will come in possession of the full inheritance.

The above in a faint way portrays the will or testament which was made by God the Father and His Son, Jesus Christ. In as much as all the heirs are named in a natural will, so it is that the heirs of promise are named in the heavenly will. In making his will the owner of an estate divides his property among the heirs, but in the heavenly will Christ is the heir and the children are made joint heirs with him. Paul said, "The spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:17, 18.

Now the chief concern of the

children of God when they are under conviction and condemnation of God's just and holy law is, "Am I embraced in this covenant of Grace?" You may be told by many persons that you are, but this does not satisfy the poor tempest-tossed child of God, who is seeking for better evidence, feels to be such a vile sinner and feels that he or she rightly deserves nothing but to be cast off forever; or as the thief on the cross said, "And we indeed justly; for we receive the due reward of our deeds." Oh, what a longing and pleading goes on within the poor soul saying, "Lord remember me when thou comest into thy Kingdom." The law does not show any mercy. It serves as a straight edge or a plumb line to show us how sinful and crooked we are, or as Paul said, "By the law is the knowledge of sin." You are now made to see that there is no perfection in the law so far as you being able to justify yourself by it. You come to the end of your wits, and these sweet words are applied to your soul. "Look unto me and be saved, all the ends of the earth." Isaiah 45:22. Jesus is now revealed to you as your precious Saviour. Then it is that we can understand what Paul meant when he said, "The law made nothing perfect, but the bringing in of a better hope, did, by which we draw nigh unto God"

Now when God reveals in you His son Jesus as the chiefest among ten thousand and the one altogether lovely, that through the sufferings, death, resurrection of his son Jesus you are embraced in his will; then it is you have

a good hope through grace. If you had ten thousand tongues you would render them all in praise to him, by reason of the fact that you are at this time filled with this great love of God. But says one, "If God has revealed his Son in you, and made it known that you are embraced in his will, why is it that you have a hope and not perfect knowledge?" The reason is this, you have not yet come into possession of this inheritance. But you have the promise of it, and faith says, that you will get it. All of which is produced by the sweet evidence that was given to you. Paul said, "Now faith is the substance of things hoped for, the evidence of things not sent." Heb. 11:1 Paul said again, "There abideth faith, hope, and charity"

Now, when evidence is given to you that your name is written in the Lamb's book of life and that you are an heir and joint heir with Jesus Christ in this great inheritance, you believe in Jesus Christ. This belief is not brought about by anything you have done, for we find recorded, "Then said they unto him, what shall we do that we may work the works of God? Jesus answered and said unto them, "This is the work of God that ye believe on him whom he hath sent." John 6:28, 29.

Before I proceed any further upon this subject I would like to show that these heirs of God have now become poor by the reason of the fact that their former possession has all been taken from them. We find recorded, "When a strong men armed keepeth his palace, his goods are in peace,

but when a stronger than he comes upon him, and overcomes him, he taketh from him all his armour, wherein he trusted, and divided his spoils." Luke 11:21, 22. Having been stripped of all their possessions they are now destitute, become dependent and are forced to look to another source. Besides this, they are halt, maimed and blind. They are like a poor bleeding and torn lamb that has been attacked by the wolf or lion; and the sheep that are crippled and blind, and no longer able to go out and graze for a living, but every morsel they get must be brought to them. The Lord said to Peter, "Feed my lambs and feed my sheep." If they had been able to get out and do their own grazing, it seems to me there would not be any need for this special attention.

Mephibosheth was one of those children that was lame on both feet. But how wonderfully David provided for him. He fetched him from Lodabar, "And thou shalt eat bread at my table continually." 2 Sam. 9:7. Such is the condition of all the redeemed family of God. They have always been dependent upon God for everything, but they have not always known it. However, they are now made to feel it in the very depths of their souls.

Now if a man knows how to give good gifts to his children and also make ample provision for all the heirs in his will, could we even entertain a thought that God in his alwise purpose did not make ample provision's for all the heirs of promise, while they sojourn here in this world? We

will record his own words, "If ye then, being evil, know how to give good gifts unto you children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13. Paul said, "But my God shall supply all your needs according to his riches in glory by Christ Jesus." Phil. 4:19. We observe here, that he did not say that he would supply all of your wants, but he will supply your need. God has always supplied the need of his people, but you have not always know this. There comes a time when you are made sensible of your dependence upon him. And there is a promise to you. Paul said, "Having promise of the life that now is, and of that which is to come."

Now is it not clear to see why the christians experience is based on a hope? The reason is this, you have not yet come into possession of the inheritance, but it is reserved in heaven for you. For Peter said, "Blessed be God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." 1st Peter 1:3, 4.

A poor child of God is often perplexed in his soul, and at times you ask the question over and over again, "Is this inheritance reserved in heaven for me?" To this searching one we inquire, do you feel that God is now supplying your needs? Do you desire to be

clothed with your own righteousness, which is as filthy rags? Or do you feel to bear witness with Paul who said, "And be found in him, not having mine own righteousness, which is by the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:9. Again we ask, do you love the brethren? If so, this is evidence that you have passed from death unto life. John said, "We know that we have passed from death unto life, because we love the brethren." 1st John 3:4. Another sweet evidence is ours when we are blessed to sing in the spirit as did the poet:

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.
Humbly submitted,
T. F. Adams

**MEMOIRS OF BROTHER
WILLIAM DUPREE**

Our beloved deacon, Brother William A. Dupree of Angier Primitive Baptist Church, was born September 18, 1897 and departed this life February 17, 1968, making his stay on earth seventy years, six months and twenty days. He was the son of William Anguish and Betty Smith Dupree. In March 1928, he was united in marriage to Miss Ruth Adams, who survives him. To this union was born one son, W. A. Dupree, Jr., who also survives him. Others who survive are two brothers, Elmond and Jarvis Dupree, both of Angier, N. C. and three sisters: Sister Lillie Watkins, Raleigh, N. C., Sister Laylon Young and Miss Pearl Dupree of R. F. D. 1, Angier, N. C.

Sister Ruth Dupree was received into the fellowship of Angier Church, the first Saturday in September, 1955. And Brother Dupree united with the church on Sunday at the water. It was soon observed thereafter, that Brother William was gifted with the qualifications of deacon, whereupon he was ordained to this sacred office on the first Sunday in June, 1956 and he was faithful in the exercise of the many duties com-

mitted to his trust as deacon. He gave the church and the membership of the church constant oversight and rendered many services and attentions unnoticed by even the majority of the membership of the church.

The Church at Angier, as well as our sister churches, keenly feel the loss of our brother. He has fallen asleep but he is not forgotten. Paul said, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope, for if we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him." 1 Thes. 4:13, 14.

Brother William's funeral was conducted in Angier Church by his pastor, Elder T. F. Adams. Assisted by Elder J. M. Mewborn in the presence of a host of many sorrowing brethren, sisters, neighbors and friends. His body was laid to rest in Mont-Lawn Cemetery, there to await the resurrection of his body at the second coming of the Lord Jesus Christ, who will change the vile bodies of those whom He loved and gave Himself for and "Fashion it like unto His glorious body," at which time the soul and spirit will be reunited to the body, there to dwell with Jesus in an endless eternity.

In conclusion, may we say that Brother Dupree was a faithful and devoted husband, a good father, neighbor and friend. May we be reconciled to the dispensation of the will of God and enabled to feel that our loss is His eternal gain.

Done by order of the church in conference, April 6, 1968.

Humbly submitted,
Sister Vada Cobb, Committee
Brother D. T. Adcock, Committee
Elder T. F. Adams, Committee

MEMORIAL SERVICE

The Lord Willing, the Big Creek Primitive Baptist Church will hold a memorial service in memory of the late Elder Cecil Scott and his faithful mother-Sister Polly Scott, the second Sunday in June and Saturday before—June 8th. and 9th., 1968.

The church is located in Canada, Pike County, Kentucky.

All are invited to come and meet with us. We need our friends, brethren and sisters; and especially do we need visiting ministers.

Yours in hope and fellowship,
N. E. Stanley, Clerk
Mates Creek Association
Box 93
Hardy, Ky. Code No. 41531

ANNOUNCEMENTS

The Lower Country Line Union was appointed to be held with Ross's Primitive Baptist Church the fifth Sunday and Saturday before in June, 1968.

Elder Charlie Thomas was appointed to preach the introductory sermon and Elder L. P. Martin was appointed Alternate.

All lovers of the truth are invited to meet with us and we especially invite the ministers of our faith and order to attend.

Clyde Satterfield
Union Clerk

ASSOCIATION NOTICE

The 62nd Annual Session of the Lower Country Line Primitive Baptist Association will be held, the LORD Willing, July 6, 7 and 8, 1968 at the permanent meeting site near Surl Church located about five miles East of Roxboro, N. C. just off Highway No. 158.

Elder Charles Thomas was appointed at the past session to preach the Introductory Sermon and Elder Jasper 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 Minister Brethren.

Reuben Bowes
Association 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

PUBLISHED SEMI-MONTHLY

BY

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NO. 14

ISAIAH
CHAPTER 8

Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.

For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of his people, saying,

Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.

And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Is'ra-el; for a gin and for a snare to the inhabitants of Je-ru'sa-lem.

And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

Bind up the testimony, seal the law among my disciples.

And I will wait upon the LORD, that hideth his face from the house of Ja'cob, and I will look for him.

Behold, I, and the children whom the LORD hath given me, are for signs and for wonders in Is'ra-el from the LORD of hosts, which dwelleth in mount Zi'on.

And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead?

EDITOR

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

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Devoted To The Cause of Jesus Christ

CAST DOWN

Dear Brother Adams and Wife,

I am sorry I was so negligent in sending my renewal for the Landmark. I do enjoy the Landmark so much, the wonderful experiences of the dear brethren and sisters that I read in its pages mean so much to me.

At times, I am so low and cast down! I feel so dependent on the great love and mercy of our Lord and Savior. I feel that I know within myself, that I am nothing but sin and corruption, helpless before a powerful God. His love and mercy is my only hope. Sometimes when I am led by the Lord to read the scriptures and blessed with His great love to witness with them, it is sweet and uplifting to my poor soul. Most of the time I feel so sinful I fear I have deceived the church and am deceived myself.

For sometime, I have been impressed to write some of my experience and give a reason for my hope in an everlasting, all-powerful God, and the Lord willing, I will endeavor to do that at this time.

A little more than forty years ago, I went to Surls Church to an association on one Sunday. I had never heard Elder Pittman speak nor anyone else, so far as I remember, but he was there that day and preached. When he began to speak, the Lord opened my ears

and understanding and I rejoiced in spirit because I enjoyed his sermon so much! The association continued through Monday — the next day. So on our way home that afternoon, I remarked to my wife, "Let's go back to the Association tomorrow—Monday. We were planning to house tobacco on Monday, but I told her we could wait till Tuesday to house the tobacco. So we did that and went back to the Association on Monday and I enjoyed it immensely.

A few nights later, I was at the tobacco barn curing tobacco and something happened to me. I do not know what happened but it seemed to me I saw a great lake of fire below the barn, by the side of my house which I thought was hell. I was so frightened and it seemed to me the wind was blowing and carried me toward the lake of fire and I was caused to fear and tremble and to beg the Lord to have mercy on me, a poor helpless sinner. In the sky, a great light appeared at that time with outstretched arms He met me and gathered me up and saved me from that great lake of fire and when I came to myself, I was rejoicing in the great love and power of God. For I felt assured that His great salvation was brought for me and it gave me ease of mind, more or less for sometime, except now and then I would feel a recurrence of my lost and ruined condition and

it would bother me for fear I had been mistaken. I did not tell my wife or anyone else until about 1960. My sin-sick soul began to worry me more and I would beg God to have mercy on me for He was my only refuge, the only one I knew to call on. I knew of no other source to go to.

Shortly after this I was impressed to ask a home with you dear people, but I felt unworthy. I just could not. Then I felt or was caused to beg for more evidence and one night as I was in my bed—for I could not sleep—the scripture came to me “There is no power but of God: the powers that be are ordained of God.” Rom 13:1 It was shown to me this way; I was up on a very high mountain over-looking a straight down, deep wilderness, representing hell to me, and I saw a great nest with an eagle and her little ones which represented God and His little ones to me and seemingly, I was being drawn over this cliff and falling on the back of this great bird which represented the Savior and the little ones between me and this great bird which represented the little children of God. And it seemed to me I heard a voice saying, “This is the great power you have so much desired to know about.”

Still feeling so little and sinful, at night I would wake up in the middle of the nights hoping that the Lord would show me more and also would show me how I would ask for a home with such a great people.

One night in a dream or vision, I was cast in a crowd of little

children all dressed in white, appearing as the children of God. I was standing and they were down low. It seemed a voice spoke to me saying, “To be born of the Spirit, you must become as a little child.” It seemed I was carried down among them and enabled to rejoice with them.

In 1961 I had a heart attack which I believe was a blessing in disguise. I had wanted to go to church more than I did go, but I had dairy cows and never could go to church on Saturdays. But the doctor told me I would have to quite work-heavy work that is — and take it easy and I might be able to live a normal life. I did not feel worthy of such a great blessing but I do believe it was all in the purpose of God that I had that heart attack which caused me to have to dispose of my dairy cows and by this means, I was freed from obligation and enabled to attend our church meetings both Saturdays and Sundays. This brought joy to my soul and I felt and still feel that it is a blessing from our wonderful Savior, for more than anything in this world do I enjoy mixing and mingling with the saints of God and shaking their hands in fellowship and love and hearing the truth declared from the pulpits by the servants of God.

That year, Dear Brother Elbert Hill and I built a little house on our permanent Association grounds I was so happy and excited to have that because it increased our privileges for we could entertain more company during the Association and make them and ourselves more

comfortable, and with greater ease.

I still had not been enabled to ask a home with these people whom I loved more than tongue could express, but by the will and purpose of God, I hope and believe, on Sunday, July 2, 1962 just before the close of the meeting of the Association, I found myself in the stand in Elder and I hope Brother Martin's arms, begging for a home with them, and I was accepted in full fellowship, a member of Mount Lebanon Church. I was baptized the first Sunday in August, 1962, by Elder Thomas and Elder Wingfield.

I hope you and sister Adams are well and are enjoying good health.

Your little brother in hope, if one at all,

I. Marion Garrard

A DUAL NATURE

Dear Brother Adams,

I am enclosing money to renew my subscription to Zion's Landmark from December 15, 1967 to December 15, 1968. Time is running out for me to receive it at the usual price. So I am sending four dollars. If I can still get the Landmark for the usual price, you may use the extra dollar in the indigent fund if you wish.

I would like to write briefly, if I may, something of the resurrection of our Lord, and of Lazarus being raised from the dead. If not deceived, I have been given a little light on this. I seem to see so much, but I must needs be brief.

You spoke, I believe, of Jesus possessing a dual nature. How true this is! As I see it, He is at once

both. Spiritually, He is the Son of God and humanly, He is the Son of man. We mortals are thus enabled to look upon this Living Word which was "made flesh and dwelt among us" and say, Our Brother, in that He is our elder brother, the Son of God the Father. Then again He is our Counsellor, the Mighty God, the everlasting Father the Prince of Peace. The Prophet Isaiah said: "For thou hast broken the yoke of His burden, and the staff of His shoulder, the rod of His oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and the garments rolled in blood; but this shall be with burning and fuel of fire. 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. 9:4,5,6 Therefore, He is our brother, our Counsellor The mighty God the Prince of Peace, the everlasting Father—all in one.

I think Sister Oakley asked if the linen clothes signified the bodily death of the Savior. It seems to me the napkin, which was about His head is significant of the mortal death. His body — the church — was embraced in this death also. He is also known as The Christ, the only begotten of the Father. Now God can neither lie nor die, yet the Son was one with the Father and He died a mortal death, but after His resurrection, He was divine only. There was no more humanity in Him. He was now called Wonderful, Counsellor, The Mighty God, The everlast-

ing Father, The Prince of Peace.

If we had been able to redeem our own souls, Christ need not have died. 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 power of death, that is, the devil; and deliver them who through fear of death, were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but he took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:14-18. The Savior said: "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. And to me the grave scene (John 20:6-8) seems visible evidence of this. The empty sepulchre seems to prove the grave could not hold Him forever. The grave clothes laid aside seem to say, He held the mastery over death.

I am not sure how to explain how hell figures in this, except to say He bore our sins when He died. One of our hymns says, "On Him almighty vengeance fell, which must have sunk a world to hell." Christ died that we might live or that His people might live. Lazarus was mortal even as we ourselves

are. He had not the mastery of death, but he came forth at Jesus' command. Even then he could not free himself from death. Lazarus came forth from a mortal death to live a mortal life. This was one of Jesus' many miracles, greater perhaps, but similar to other miracles of healing he performed — giving sight to the blind, causing the lame to walk, healing the sick, etc. He performed this miracle for the express purpose of causing people to believe on Him as the Son of God.

Brother Adams, you pointed out that Jesus was raised in immortality. I do agree. I used to wonder why He was called the "First fruits of them that slept." I Cor. 15:20. Now I see, all others that came forth from the grave before Him, came forth as mortals, to live and die as mortals!

For the sake of clarity and for a better understanding of the mystery of the resurrection, may I point out that Jesus' body, though immortal, was also flesh. There is much scripture to this effect. Acts 2:27 says, "God will not allow his Holy one to see corruption." His disciples saw the nail scars in His hands and feet after He arose. Then when they were frightened thinking they saw a spirit, He told them to "Handle me, and see; for a spirit hath not flesh and bones as ye see me have." Luke 24:37-39.

This all seems quite beyond human understanding, but by faith, we feel to see and know that it is so.

A sister, I hope,
Hester Bryant

GOD'S UNLIMITED POWER

Dear Brother Adams,

Somehow, I have a mind to write a little of my feelings regarding the following scripture: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the son which doth so easily beset us and let us run with patience the race that is set before us—" Heb. 12:1. I was arrested by the above lines a few moments ago, in answer, I hope, to my prayer. God's unlimited power reigns from above through His servants and manna so scattered all around. I do not want to miss a word when I am so liberally and bountifully fed through the gospel when I am sitting under the gospel sound of His called servants of grace. The joyful sound rang out and is still ringing. Rejoice O Sinner God hears your cry. Sing on ye saints in the sweet bye and bye.

I have felt that I should not feel as I do, but love now prevails and I am helpless to have it different. The Holy Ghost witnesses every thought. I have no time of my own, for my time belongs to God. I have a small load—a burden which someday will return to its Maker. This burden stops with me because I cannot live the life I desire to live. By His power, I learn my size—less than the least—if I am one of God's chosen. When God speaks there is a feeling of relief. I have loneliness much of my time but sometimes mercy replaces it with His loving grace, when longing to know why my feelings are so, love is the

answer it will see you through.

I have been in the valley of the shadow of death it seems, so long. God's love thrills my being. God gave me a new song. Hail to our Master and King. I now feel that I am heaven bound. I can now shout and sing, I am so happy! Dear ones, the tears answer a tune. Oh, Jericho Road death loses its sting.

The Lord proclaims: Come all that labour and are heavy laden and I will give you rest! And this rest is too great to describe to others, unless you, yourselves have felt it and literally seen it within your heart. It brings a feeling of joy, praise to your Heavenly Father and thanksgiving.

I have no time of my own, for my time belongs to God. I have a small load — it is a burden that stays with me, because I cannot live the life I desire to live. I desire to live a life that will honor my Savior, but not so, I am not capable of living such a life, instead even my thoughts are sinful and my life displeases me for neither does it measure up.

I have been in the valley of the shadow of death so long! When I am given a little relief by a visit of God's love and mercy it thrills my being. God gave me a new song: Hail to our Master and King, I feel I am heaven bound, I can now shout and sing, For death has lost its sting.

Strict grace teaches, cast down but not destroyed. The minstering brethren have told just how I have felt for so long! Even should death call, I am ready. Our faith is so tried, as by fire. Thanks to God, He knows my needs. His word will

not return unto Him void, but will accomplish that whereunto He has sent it. If God's power prevails, I do believe I will leave this low ground of sorrow.

I am now in a haven of love (spiritual). Praise God from whom all blessings flow, my cup runneth over, Believing one could not live in this tavern long as a natural being. The Lord lifts me up and He casts me down. As David said, "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. Unless I tread the mire, I can not live in this tavern long as a natural being. The Lord lifts me up and He casts me down. As David said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thour art with me; Thy rod and Thy staff, they comfort me, unless I tread the mire, I can never know and rejoice in the other. Lord Thou knowest the highest heavens as well as the lowest hell. Do give me a heart of flesh that I may thank thee in sincerity and truth. If we suffer with Christ, we will reign with Him.

The world knows nothing of this love. "If ye were of the world the world would love its own, seeing I have chosen you out of the world therefore the world hateth you. It hated me before it hated you. Stranger in the world, be of good cheer, your father hath given you the kingdom. I hope to be given grace to pay my last farther-

ing. I need your prayers.

Farewell in the Lord,
Miriam M. Lee
410 Barbour St.
Clayton, N.C.

A GOOD LETTER

Cedar Grove, N.C.

Dear Elder Adams,

Hope all is well with you and yours. I am sending you a letter that Elder A. B. Barham's wife wrote to me 22 years ago. To me it is a most wonderful letter expressing the great work of Almighty God in one of His little ones. I feel others would enjoy it also. If you feel you too may put it in the Landmark.

Love to you and yours,

Unworthy,
Burch Wray
Haw River, N. C.

Dear Burch,

We received your nice letter-today. I read it twice and must say I enjoyed it very much. Dad it not at home. He left yesterday to be gone for a week, filling appointments down around Newport. I wanted to go with him but had to stay home and look after our little grandson who is only ten days old.

Burch, I am glad that you enjoyed the baptism. It was wonderful to me. I think I will never be as happy again, not in this world. I do hope that you, too, can soon, very soon, come home. I have wanted to so very long — ten years I guess — but just could not. It seemed that something would hold me back and I just could not offer to the church. I

have known for some time that Dad wanted me to, although we could not talk about it. That was the one subject we could not discuss. I would do anything on earth for him if it were in my power to do so, but that I could not do. Month after month and year after year I have wanted to go to church but could not. Dad's brother's wife, whom I love very much, united with the church the first Sunday in June and I felt like I would die if I left the church without asking for a home with them, but again I could not. I cannot find words to express my feelings that day. I came home and just walked, nothing seemed the same any more. I felt condemned and ashamed and so very unworthy. I looked at Dad as he was sleeping and thought, O Lord, make me worthy to live with him, worthy to be known as his wife. I tried to pray but all I could say was God have mercy on me. It went on like that, on and on and I did not get any better. On Thursday before the first Sunday in July I was alone on the front porch. The electric light wires below the house were covered with birds. While watching them fly on and off but never away, I said in my heart, O Lord, if it is Thy will for me to be baptized next Sunday let one little bird come in the porch. (I had never seen one near the porch.) I was looking down the road at the ones on the wires when I heard a bird chirping at the other end of the porch. I looked up and there was a little sparrow sitting on a nail. Where it came from I do not know, but it had

not only come into the porch, but it seemed that it called to me. I can never tell you how I felt. I cannot remember much else that happened that day. I could not tell Dad or anyone. It seemed that I almost held my breath from then on until Sunday at the water.

You know Burch, there is a time and place for everything. I had to wait my time and so will you, but like I have thought about myself so many times, if there is a time, I will not die before it comes. Mine has come and yours is yet to come, and I hope with all my heart that I can shake your hand when you come up out of the water. Yes, I surely think I understand as you wrote in your letter. Give your family my love and come to see us. We would love to have you.

(Mrs.) A. B. Barham

THOUGHTS AND ACTIONS

Dear Brother and Sister Adams,

I hope all is well with you and yours. I have thought I would never try to write anything to be punished any more, but scriptures come to my mind from time to time, however I do not know whether or not it is the work of God, for I know people can be deceived. Paul said: "As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia— 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." II Cor. 11:10 and 13,14. "Therefore it is no great thing if his ministers also be transformed as the minis-

ters of righteousness; whose end shall be according to their works." II Cor. 11; 15. So we realize it is a very serious matter to try to write about the wonderful works of Almighty God. And especially the high and mysterious doctrine of predestination. But it seems to us when we read or meditate on the work of God that we can not get away from this doctrine. "For to be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8:6. Now all Old Baptist believe this statement is to God's people, not to the world. If man could control his thoughts we would be spiritually minded all the time, for certainly we rather have life and peace than to be spiritually dead. But I will ask anyone who may read this, could we live in this time world and raise a family and make a living for our family and be spiritually minded all the time: I do not think any Old Baptist will say he can. So we believe this is witnessing faith to faith.

Now if we can not control our thoughts, we neither can control our actions. The carnal mind says we can, and apparantly we have a choice of good or evil, but if God does not intervene we will always choose evil. So then the glory goes to God and man has no part in it. Here is a question, I want to ask the Old Baptist — I believe most of them have thought about it but perhaps some have not. In what we call the Lord's prayer, it says this, "And lead us not into temptation, but deliver us from evil."

Now I do not believe God has

ever made any person commit sin, but He lets Satan do this. He only withholds His restraining power. But when we realize how helpless we are, we are then made to cry unto Him who has all power. "Lead us not into temptation but deliver us from evil."

Now I do not believe God has ever made any person commit sin, for it is the nature of all human beings to commit sin and if one does not sin, it is because God restrains him to such an extent that he cannot sin. 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: for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned, after the similitude of Adam's transgression, who is the figure of Him that was to come. But not as the offense so also is the free gift. For if through the offense of one, many be dead, much more the grace of God and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." Rom. 5:12-15. "For if by one man's offense death reigned by one-much more they which receive abundance of grace of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one of the free gift came upon all men unto Justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many

be made righteous. Rom. 5:17-19.

When we realize how helpless we are, we are then made to cry unto Him who has all power, "Lead us not into temptation but deliver us from evil: For thine is the kindom, and the power, and the glory, for ever." Jesus Christ said: "Woe unto the world because of offences! for it must needs be that offence come; but woe to that man by whom offence cometh!"

Paul said: "The sting of death is sin, "and the strength of sin is the law." I Cor. 15:56. I feel to ask this question: Does God allow Satan to bring death? I will appreciate someone answering this question if you have the understanding or answer to the question. We know the scripture says, "I am He that liveth, and was dead; and, behold, I am alive forever more, Amen; and have the keys of hell and death." Rev. 1:18. I do not believe a person will ever go out of this life until Christ gives the signal which will denote that his time has come, but does He give Satan the power to bring death to this body?

The scripture says the carnal mind is enmity against God. That being true, it has always been true and will always be true. There is no common ground between the spiritual and carnal, we are either in one or the other and I contend that we cannot always tell which we are in, because Satan is so subtle and crafty, he comes to us in such a deceiving manner. I believe were you to inquire of the people of the U. S. if they believed that Jesus were the son of God,

that 90 per cent of them would answer in the affirmative. The greater part of them would be speaking from a carnal mind, but I believe the carnal mind always under estimates the knowledge, wisdom, 'power and glory of God. The spiritual mind realizes that God is perfect and has always been perfect and always will be, but the carnal mind has no such knowledge. If we are spiritually minded, we feel that whatever befalls us is just and right and that God has never done an injustice nor will ever change His mind nor repent of anything he has done or purposes to do. He speaks and it is done. commands and it stands fast. He knows no beginning of days nor ending of time. He says: "If I were hungry, I would not tell thee: for the world is mine and the fullness thereof. 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." Here He was speaking to His people. "But unto the wicked, God saith, What hast thou to do, to declare My statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers, Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set

them in order before thine eyes." Psa. 50:12-21.

Blessed is the man to whom the Lord will not impute sin. Rom. 4:8. I believe this embraces all of the elect. Paul further 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." That is, if you can do things or say things that are unbecoming and have no remorse of conscience for same, you are not chastised or if you can do any wrong and have no remorse of conscience for it, then you are not chastised for your wrong doings, but on the other hand if you suffer remorse, if you carry a heavy heart and if you are continually begging The Good Lord for mercy, for forgiveness and beg Him to direct your step and bridle your tongue and keep you from error, you evidently know what chastisement for your sins is for you are not without chastisement. So we believe God does chastise His people for their own good but does not impute or charge sin against them for they have nothing with which to pay—Jesus paid it all when He was crucified for the sins of His people. The carnal mind believes if they will keep the commandments, all will be well; (which they cannot do, for

Christ only could keep those commandments, which He did for His people by going into death for them. The ten commandments composed the law and they were so perfect that no man could keep them, but until they were fulfilled or satisfied, there was no salvation for His people who were 'condemned under the law. But Christ came to earth as the Son of Mary, the wife of Joseph, and paid the debt by death and arose and soon went to His Father thus making the way clear for His chosen in the Lord.) The sins of the ones who were chosen in Christ—the elect were charged to the head of the church—Christ Jesus—also termed the bridegroom to save the church the chosen, the elect of God, the bride of Christ whom He loved and died for, that they might live. He paid the debt in full; if not, He failed in the purpose that He came to earth to do, but Christ is no failure. His work is fully perfected and salvation of His Bride, His people, the Church, is complete and sure.

Brother Adams, may God bless you and yours, according to His Holy Will.

(Elder) W. E. Pardew
R.F.D. 1
Jonesville, N C 28642

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VIEWS ON DEUTERONOMY 23:18

Brother P. C. Allen of Athens, Ga., requests my views on Deut. 23:18, which reads as follows: "Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God, for any vow: for even both these are abomination unto the Lord thy God." Deut. 23:18

Before we attempt to answer the inquiry of our brother, it is necessary to read many of the preceding chapters as well as the succeeding chapters to determine who was speaking and who was being spoken to. These laws which are recorded in Deuteronomy and all of the books composing the Old Testament — Genesis through Malachi — were given to national Israel or the Israelites, who were the favored people of God. They were those whom God delivered from the Egyptian bondage by His servant Moses. He brought them

through the Red Sea and they journeyed in the wilderness forty years. Here we read that God gave these laws to Moses, which he (Moses) read to the children of Israel. Moses was the judge to settle all matters of dispute, disagreement and complaints that were brought before him.

The people seeking Moses' counsel stood before him from morning until the evening. See Ex. 18:13. Moses' burden was too great for him. His father - in - law was apprehensive of what this was doing to Moses. He said to Moses: "Thou wilt surely wear away, both thou and this people that is with thee: for this thing is so heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee; Be thou for the people to God-ward, that thou mayest bring the causes unto God. And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all the people shall also go to

their places in peace." Exodus 18: 18-23.

So "Moses hearkened to the voice of his father-in-law and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves," according as Jethro, Moses' father-in-law, had advised.

There were the moral laws which were to be observed throughout all generations. Those who were found guilty of violating these laws were punished by law. Those who were accused and not found guilty were acquitted. The judges whom he chose were empowered with authority to execute these laws. The criminal law which embraced the sacrificial offerings were also to be observed, but this law was dispensed with at the crucifixion of Christ, because Christ fulfilled the sacrificial law having sacrificed His own life for the sins of His people. Paul said: "For Christ is the end of the law for righteousness to everyone that believeth. (Meaning the end of the sacrificial law or offerings).

Moses led the children of Israel to the river of Jordan. He saw the promised land that flowed with milk and honey, but was not permitted to enter. The Lord said, "I have caused thee to see it with thine eyes, but thou shalt not go over thither." Deut. 34:4. Moses' work here on earth was now complete, he died and the Lord buried

him in a valley in the land of Moab, but no man knoweth of his sepulchre unto this day. See Deut. 34:6.

After the death of Moses, the Lord chose Joshua and Caleb to lead the children across the river of Jordan. They were the only survivors who came out from the Egyptian bondage. All the others died in the wilderness and it was their children whom Joshua and Caleb led across the River of Jordan.

Before Moses died, the Lord spake unto him and Aaron, saying, "How long shall I bear with this evil generation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me. Doubtless ye shall not come into the land, concerning which I swear to made you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness." Numbers 14:27-32.

The laws which God gave to Moses were still in effect, and were to be observed by Joshua and Caleb, who were now chosen by God to execute these laws as Moses did before his death. These

laws were strict as will be observed by reading both the preceding and the succeeding chapters. They segregated those who were admitted into the congregation from those who were not permitted to enter into the congregation. However, these laws are so numerous that time and space forbid that we more than mention one or two of these laws before discussing the scripture inquired of.

Beginning with the 15th verse of the 23rd chapter of Deuteronomy, we located a law that greatly affected the lives of both the masters and the servants who escaped from their masters. This law says: "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee; He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where he liketh him best; Thou shalt not oppress him." Deut. 23:15,16. There were cities of refuge for those who killed any person unawares or unwittingly "The Lord also spake to Joshua, saying, Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood." Joshua 20:1-3. These and all those who fled for refuge were to be examined by the judges. If their testimony proved to be true, then Israel should protect and shelter them. If not true, they were to return to their former masters. This was true of Hagar, she left her mistress, but the angel bid her

to return to her mistress. See Gen. 16:9. She did not have a just cause to leave her mistress (Abraham's wife) and she was not exposed to any danger by returning.

Another law was: "There shall be no whore of the daughter of Israel, nor a Sodomite of the sons of Israel." The land of Israel must be no shelter for the unclean; no whore nor Sodomite must be suffered to live among them.

Brother Allen especially mentioned Deut. 23:18: "Thou shalt not bring the hire of a whore, or the price of a dog into the house of the Lord thy God for any vow: for even both of these are abomination unto the Lord, thy God." Orders are here given to restrain certain persons from entering into the congregation of the Lord, nor to suffer such persons for they would not allow a filthy person to be among them nor any filthy thing to be brought into the house of God for a vow. Thou shalt not bring the hire of a whore or the price of a dog into the house of the Lord, thy God, for any vow: for even both of these are abominations unto the Lord thy God. The hire of a whore was given to her as a reward for the use of her body. A whore is an unclean thing as is the dog. Certainly there was no place in the house of the Lord for the fruits of such an unclean reward. To accept such a reward would be a breach of the moral law, and if such reward had been accepted, it would have been an abomination unto God. For a daughter of Israel to be a whore and whatever she brought as a vow, if accepted would be a reproach upon Israel. The same is true of a

whoremaster. Israel must be kept clean. For Israelites to bring anything for a vow which they had gained by prostitution or lewd practice, would be an abomination unto God.

The price of a dog was also forbidden as an unclean thing. Such offerings were not acceptable in the house of the Lord. This scripture of course has reference to the practices of the church in the days of the Israelites, but it is just as applicable today from the standpoint of conduct. For such conduct has no place among the children of God today, or their churches and should not be tolerated in our churches or among our members.

Dog as mentioned here is not to be taken in a literal sense, but in principle, there is a similarity between the dog and men who are sorcerers and whoremongers or whoremasters — unclean characters, both in principle and practice. It is recorded: "For without are dogs and sorcerers and whoremongers and murderers and idolators, and whosoever loveth and maketh a lie. Rev. 22:15. To tolerate any such principles or practices in our churches as are found among such characters would be an abomination in the sight of the Lord

These laws which God gave to Moses and delivered to Joshua after the death of Moses, were to be observed. The violation of these laws was to be punished according to the nature of the crime committed. We now record the laws which were given by God in the new covenant at the coming

of the Messiah. When Jesus Christ made his advent into the world, he was despised and rejected of men. He was put to death in the flesh. He was crucified. By going into death, He destroyed him who had the power of death, that is the devil, (See Heb 2:14, 15.) and delivered them who, through fear of death, were all their lifetime subject to bondage, "Who was delivered for our offences and raised again for our justification." Rom. 4:25. Jesus satisfied the justice of God's just condemnation against poor and lost sinners. He stood between God who was offended and His people who had offended God, by violating His just and Holy Laws. This, Jesus did by the sacrifice of Himself and brought in an everlasting righteousness.

Instead of God's laws being written upon tables of stone, as they formerly were, they are now put into the minds and written in the hearts of His people. It is recorded: "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 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 neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:10-12.

Jesus Christ will never remember their sins against them anymore, of those in whose minds He has put His laws and into whose

hearts he has written them. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matth. 22:39, 40. Jesus also said, "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.

It is recorded, "For the law was given by Moses, but grace and truth came by Jesus Christ." What a contrast between law and gospel! The former, those under the law, violated and transgressed the law of Moses. The latter, those under the gospel, cannot violate nor transgress the laws which are put into their minds and written in their hearts. This is the law of love, which cannot be broken. Jesus Christ kept the commandments which were given by Moses. He satisfied its just demands. He redeemed the subjects of His grace from under the law. This was the law of sin and death. They are now given faith to believe on the Lord Jesus Christ. The Apostle said, "But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed." Gal. 4:23. Christ Jesus hath made them free from the law of sin and death. They now fear God and keep His commandments.

To the making of many books there is no end; and much study is a weariness of the flesh, so

said the wise man Solomon. "Let us hear the conclusion of the whole matter: Fear God and keep His commandments: for this is the whole duty of man." Ecl. 12:12, 13. Solomon was not speaking of the ten commandments given by Moses, but he was speaking of the commandments which are put into the mind and written in the hearts of the chosen vessels of His mercy. Jno. said, "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. 5:2, 3. Surely there is nothing grievous about loving God nor the children of God.

T. F. Adams

OBITUARY

Sister Annie Mooney was a member of Surl Church for many years and departed this life a few weeks ago. When one is taken from this life, it incurs many serious thoughts, but in this case we cannot mourn for this sister, for we believe that when one has been given to know the joyful sound and given to trust Christ for salvation, having no confidence in "the flesh, that an exchange from this life in this sinful world that is full of trouble will be a happy one and we, who are left behind, cannot grieve as we would for one who had no hope of eternal life.

A lover of the truth, one whose faith is in God, regardless of how rich or how poor this one is in this world's goods, is rich in heavenly currency—the love of God and Godly attributes, and heaven will be this one's home.

Having been blessed to live in peace and in fellowship, gives us to feel that Sister Mooney is at rest. We extend to the family our sincere sympathy.

Therefore, be it resolved: That a copy of this resolution be given to the 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, March 1968.

Elder L. P. Martin, Mod.

Charlie Blalock, Assistant Clerk

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NO. 15

ISAIAH CHAPTER 8

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that, when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.

CHAPTER 9

NEVERTHELESS, the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zeb'u-lun and the land of Naph'ta-li, and afterward did more grievously afflict her by the way of the sea, beyond Jor'dan in Gal'i-lee of the nations.

The people that walked in darkness have seen a great light: they dwell in the land of the shadow of death, upon them hath the light shined.

Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

For thou has broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Mid'i-an.

For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

EXPERIENCE ON THE WAY TO MAIDSTONE

Mr. J. H. Gosden
78 Buckland Road
Maidstone, Kent.

My dear Mr. Gosden:

I would send to you, Mrs. Gosden and all the dear ones there, my sincere Christian greetings. It has, for some weeks, been my desire to write you. We would express appreciation for your kind thought in the Christmas card that you sent us, this past Christmas season.

My one visit to Maidstone and to Priory Chapel is in my mind as vividly as if it had occurred only last week. There is a particular reason why this is so, and I feel that perhaps I should tell you of my experience on my way to Maidstone. I hope it is one visit that I shall never forget so long as I walk this wayward journey on earth. It was a wintry day in London and there was some two inches of snow on the ground. The days were rather short. The overcast and foggy weather made them seem still shorter. I had been in England for some months. I had visited several of Mr. Carr's Chapels and had attended several meetings at the Gower St. Memorial Chapel. I had procured several books and articles written by the ministers of England and had found much comfort in reading

them. I was receiving the Gospel Standard and had greatly desired to visit you and your Chapel in Maidstone. At this time my station was in southern Wales, but I was sent to London for a few days to transact some business. I was there in a government vehicle, driven by a government man, using government petrol and tires. All of these materials were very scarce and to be conserved.

This Sunday was at hand and I had a very keen desire to go to Maidstone, and to hear your sermon and to meet you personally. I felt that probably no other opportunity would be given me. Yet, had I any right to take the vehicle, and the driver and use the materials that were there for the promotion of the war? I was in much questioning the Saturday before. I was made to pray unto the Lord to give me some answer to that question; even 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 felt that I could be obedient to His command. I did expect something to appear; I even looked for something; but not one single thing appeared to stop me. My driver met me, as scheduled, before daylight that Sunday morning and we departed for your place. As we drove out of London, we hesitated and inquired of the Bobbies 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 fifteen or so miles down the Maidstone road. O I did feel so guilty then! Not only was I using my vehicle, a driver and fuel and tires, but now were three Bobbies, another vehicle, fuel and tires! I felt to beg the Lord to forgive me, for indeed I felt condemned! Out of the whole party, there was no one interested in going but myself; and it would not be on government business, but for personal reasons. My heart cried, O Lord, what have I done?

Then I was given to see the answer. It came to me clearly. This is the answer to the prayer "May I go?" The answer is that you may go, and more, You shall go! It is not for your personal selfish benefit or sake, but 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 the rubber on earth is His, and He will use it as fulfills His purpose. Likewise, there is no scarcity of petrol, nor vehicles nor manpower — Indeed! all of these things were created, and placed on earth for one purpose — to serve His Sovereign Will! And 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 little thing? "Stand ye still and see the salvation of the Lord with you, O Judah and Jerusalem." 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 so desired to hear you 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 all the world and all things therein are His, and at His disposal. They may be scarce for man's purposes, and man's purposes may be altered accordingly, but for God's purposes there is no such thing as scarcity, nor lack, nor failure! The snow did not cause us to skid one single time. We went directly to the proper place, directly to your street and to your home, and we arrived at exactly the proper time. I think it was Mrs. Gosden that met me at the door and you were just ready to leave. O that day, I could feel the Hand of the Lord directing the matters of men. That is the God I desire to worship.

On the 31st day of December, 1944 at Priory Chapel your text was taken from Paul's letter to the Philippians, Chapter 3, verses 13 and 14: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Yes, I did hear the sermon, but it was to me as any other sermon; I could not take it all in as I had promised the Lord. 'I have planted, Apollos watered; but God gave the increase.' We hear

and we receive as the Lord opens the heart and the understanding and fills the old earthen vessel; we receive in the proportions and in the manner as the Lord pleases, — not as we might think or judge. The greater sermon was given into my heart on the way down. The Lord spoke into my heart saying, The world and all things therein are mine and I am not dependent upon any man to deliver my message; I can deliver it through man, or without man as pleases Me. The earth and all therein is but My footstool.

O Lord, make me to know that all things come from Thee. That all of the honor and praise and glory belongeth to Thee; it cometh from Thee, returned to Thee, and fulfills Thy purposes in us in this world and in the world to come, forever and ever and throughout all eternity! If the Lord gives us comfort and spitiual 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. Let every man fall in the dust, but let all praise be unto God.

Mr. Gosden, since that day, I have wanted to hear you again. I felt that I was not allowed to hear you fully that day. However, the opportunity never again came to me to visit you. I feel that you can understand what I mean in the things that I have said in this letter. "O Lord, our Lord, how excellent is Thy name in all the earth! When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou has

ordained; What is may, that Thou art mindful of him? and the son of man that thou visitest him?" And of all men, that thou shouldest remember one such as I!

You may know that we lost our Pastor, Mr. H. H. Lefferts, last August. We have sorely missed his messages of peace and his words of counsel, but indeed, the Lord has been good to remember us. We have been able to procure other ministers to supply us at least once each month.

Mr. Gosden, will you please ask Farncombe & Sons to check my subscription to the Gospel Standard? I am sure that I must be past due. I would like for him to discontinue the Friendly Companion, but to continue sending the Gospel Standard. Please send me a statement of how much I am due to date, and I will try to secure a money order that can be sent and cashed over there.

May the Holy Spirit abide with, direct and sustain us all that we may be found in the way that is acceptable in His sight.

Yours in the bonds of Christian love,

A. D. Alston
230 CML. Base Depot Co.
APO No. 772 U. S. Army
Sunday 22, April, 1945

I AM A STRANGER

Dear Elder Adams,

I feel impressed to write and tell you some of the experiences I have had which I hope and believe are of the God of Heaven. The second Sunday in November my husband I were married and on a second Sunday he made his first attempt to speak in public.

I united with the church very young. Not long after, I came down in trouble, I could not eat nor sleep. I was in bed two years and I told my husband there was only one who could get me out of this and that was God. I told him to call any doctor for I felt that I did not have a friend on earth, nor one in heaven. I have been two weeks without sleep. I felt that I was just looking into the pits of hell and if I died, I believed there was where I would go and be there forever. I had one old cat and I would tell him his life was better than mine. I began to have dreams. In one of these dreams a beautiful woman in white came to my bed and told me the darkest time was just before daylight. In a few nights the same woman came back to me and told me I was going to get well the second Sunday in November. About four o'clock that morning, Christ came into my room. The room was lighter than the noonday sun. He told me that God had all power in heaven and in earth. If I had ten thousand tongues I could never tell the happiness that I felt that morning. The hymn, "I am a stranger here below and what I am 'Tis hard to know," was on my mind. I sang that hymn most of the day.

When I arose from my bed that morning my weight was sixty pounds. After this I began to have operations. I had four in two years. Then my husband began to be disturbed and troubled because of an impression to preach the gospel. This continued several years and we moved from the association we

had been with for thirty years to the Blue Ridge Association. We went there the second weekend and five months later my husband was ordained, the second Sunday in November.

We have a wonderful pastor, Elder H .D. Prillaman.

Last June I was sitting in my yard and Christ came to me and said, "Go to the hospital at once and have your operation. My doctor put me in the hospital shortly after and I had three operations while I was there. I went into the operating room so happy, because I felt that Christ was there with me. Two nights after my operation, Christ came into my room and preached the sweetest preaching I have ever heard. He also told me if I reigned with Him, I would suffer with Him. When I could not get my hands to my head, I was praying to the Lord to restore me to health again, so that I could go back to my meetings. One hymn after another came into my heart and mind and I silently sang each of them. This was when I was not able to talk to anyone. I felt that I did not have a tongue with which I could praise Him as I silently did.

I do hope I can live with you dear people, die with you and be raised with you; and when my days here on earth are over, I do desire to be carried home to be with Christ to sing His praise around God's throne forever. This is my prayer for Christ's sake.

A sister in hope,

Julia Perdue

R.F.D. No. 2

Rocky Mount, Va.

DESERT, LIKE A GARDEN

Dear Brethren and Sisters, in Christ,

It seems to me I have been so low and in such a desolate state during the last few weeks! On one occasion during this season, I attended church and there were six ministers present and I almost had to leave before services were over. I could not get any relief from their sermons, yet I believe they preached the truth, but it was not meant for me. It seems I am in a strait. One elder attempted to preach, but without deliverance for he remarked just before sitting down, that he needed deliverance. I feel that I also need deliverance from my condition. A local minister recently remarked that he wondered why life is so strange, why said he, are we so different? Different from everything and different from everybody. This has been my path, the path I have been traveling much of my life. My life has been so strange! One minister said, "We wonder why our lives have been so strange, why we are so different." But the Prophet Isaiah said: "The Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Harken unto me, My people; and give ear unto Me, O My nation: for a law shall proceed from Me, and I will make My judgment to rest for a light of the people. My righteousness is near; My salvation is gone forth, and

Mine arms shall judge the people; the isles shall wait upon Me, and on Mine arm shall they trust." Isa. 51:3-5.

These gladdening promises and assurances to the household of faith are so comforting when one can feel they are meant for him or her, and they are for you if you are included in that number. Zion has waste places, she feels the great need of comfort. Zion is God's people, the bride, the Lamb's wife and He calls her, O My Nation! He promises to make His judgment to rest for a light of the people. He promises that "My righteousness is near; My salvation is gone forth, and Mine arms shall judge the people; the isles shall wait upon me, "they are the ones who feel to be alone, cut off and desolate. There is nothing else to do but wait upon the Savior and trust on His arm, when He says, "And on Mine arm shall they trust." If we have no trials, no trouble, no labor, there is little growth. Solomon said: "The labour of the righteous tendeth to life: the fruit of the wicked to sin." Pro. 10:16. I go in fear so much of my time that God will not be merciful to my unrighteousness again, that He will turn His back and that destruction will be my doom. That He will remember me no more. But we can not go up and bring Him down and we cannot lift ourselves up: so we find we are passive in the hands of an all wise God. I wonder sometimes if deliverance will ever come! What do we look for and how long must we wait?

Mable Hager
Four Oaks, N. C.

Zion's Landmark

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

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COMMENTS ON ROMANS 13:10-14

Dear Elder Adams,

I have been a subscriber to Zion's Landmark for the past year, and have enjoyed the paper very much. I am herewith enclosing \$10.50 with which kindly extend my subscription two years and use the remainder as you see fit.

I will be very appreciative for your comments on Romans 13:10-14. I am especially interested in the portion that reads: "For now is our salvation nearer than when we believed."

Yours in a blessed hope,
Ben F. Preston
P. O. Box 77
The Dallas, Oregon 99058

The portion of Paul's letter to the church at Rome of which our Brother has inquired, reads as follows: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. And that, know-

ing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof." Rom. 13:10-14.

As we approach this subject or any portion of God's sacred word, we do so with the knowledge that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16, 17.

First, we note that Paul's letter was addressed to believers. Believers are those in whom God has worked a belief. Jesus said, "This is the work of God, that ye believe on Him whom He hath sent." Jno. 6:29. That is, that you believe on Jesus, the Son of God, the Savior of sinners, whom God hath sent. This work of God is better expressed in Eze. 36:25-27, quote, "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." When the Lord has completed this great work in the hearts of His people they are the saints of God, manifestly so, however, in the purpose of God they were His before the foundation of the world because Paul tells us: "—According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love, —"Eph. 1:4. When this sacred relationship is revealed in the hearts of His people, they believe unto righteousness and with the mouth confession is made unto salvation.

Paul was not prompted by the flesh when he preached, nor when he wrote. It is only those who possess the Spirit of God that have the knowledge of what He wrote. He said, "The natural man receiveth not the things of the Spirit of God, neither can he know them for they are spiritually discerned." Spirit bears witness with Spirit and flesh with flesh. Paul said, "The Spirit — meaning the Spirit of our Heavenly Father — itself beareth witness with our spirit that we are the children of God—" Rom. 8:16. How true this is!

The question may be asked, does our spirit bear witness with Paul when he said: "Love worketh no ill to his neighbor? Romans 13:10. What is our answer? If we love the household of faith, we will speak well of them, we will do them good. See Num. 10:29. If a brother

errs from the truth, we will in tenderness and love correct him. We will shield his faults, say little or nothing about them, but seek an opportunity to mention the matter to the brother or sister in an acceptable manner. By so doing you have hid a multitude of sins. See James 5:19, 20, which reads: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." This act of kindness is the love of God that worketh no ill to his neighbor. Love is the fulfilling of the law. Jesus fulfilled the law which God gave to Moses. He kept the commandments and set the chosen vessels of His mercy free. God's law was broken by man and man had no strength nor power to satisfy its just demands. God made a new covenant with the Spiritual Seed of Israel. He put His laws in their minds and wrote them in their hearts. These commandments cannot be broken by the subjects of His grace, because they are in their hearts and minds. Jesus said, "A new commandment I give unto you that ye love one another as I have loved you." John said, "By this we know that we love the children of God, when we love God and keep His commandments and His commandments are not grievous." Jesus said, "If ye love me you will keep My word."

In the eleventh verse of the text or the scripture inquired of by our Brother, Paul said, "And that knowing the time that now it is high time to awake out of sleep

for now is our salvation nearer than when we believed." Paul was not writing to the Roman Brethren about the things that they did not know, for they had the witness within — the law, God's law — which was indelibly written in their minds and in their hearts.

This is the joy that we receive when the gospel is preached. It penetrates the soul and brings things to remembrance. This is the work of the Holy Ghost. Jesus said, "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." Jno. 14:26.

Paul, by the Holy Ghost, was bringing things to their remembrance. He reminded them that it was high time to awake out of sleep. This was true of the wise as well as the foolish virgins. They all slumbered and slept, but there was a time of an awakening. Therefore, Paul, speaking by the Holy Ghost, said "And that knowing the time, that now it is high time to awake out of sleep for now is our salvation nearer than when we believed." Before we are quickened by the Spirit, we are dead to spiritual things — we are void of knowledge that we are sinners and no just sinners, but vile, wretched sinners; but when the Lord awakes us, and causes us to see ourselves lost and ruined before Him and then, as never before, we feel the need of a Savior and later on in life, we at times are aroused from sleep, so to speak and are made to see

our evil way and we become heavily burdened because we see our lives as loathsome in the sight of the Lord. But the Lord said: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Eze. 36:25, 26.

When a child of God receives a precious hope in Jesus Christ and deliverance from the curse of the law, he is spiritually in the bloom of life and has many occasions of rejoicing, but ere long he also is brought into seasons of doubts and fears, and finally as they grow older, the children of God are brought to live on the promises. The Holy Ghost brings to their remembrance that their time is drawing nigh and salvation is "nearer than when we believed." We are awakened to the knowledge that every year and every month and every week and even every day and every hour and moment is closing in on us, causing us to realize as never before that our time in this world is nearing an end.

The Apostle continues: "The night is far spent, the day is at hand: let us therefore cast off the works of darkness and let us put on the armour of light." The word "night" signifies darkness. "The day is at hand." In a little while death shall be swallowed up into victory.

While God's people sojourn here, they have an earnest desire to know and feel that they are

clothed with the righteousness of God which is by faith. The Prophet Isaiah said: "In the Lord shall all the seed of Israel be justified and shall glory." This is one of the experimental experiences of the children of God when the Lord blesses them to rejoice in the presence of their Redeemer in spirit. This experience does not come our way often, for we often are witnesses with Paul when he said: "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, when, that mortality might be swallowed up of life." II Cor. 5:4. While we sojourn here in this tabernacle of clay, we are engaged in a great warfare. The flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would. But if ye be led of the spirit ye are not under the law, (See Gal. 5:17, 18.) because you have been redeemed from the law, and "The night is far spent and the day is at hand." The Apostle continues to speak to those who have been brought into the gospel light. He says, "Let us therefore cast off the works of darkness. The darkness signifies evil works, which is portrayed by those who are yet under the law. When you see strife and backbiting, envying, one of another, speaking evil things of their brethren and bring confusion, it is evident that they are in darkness and are yet under the law and not in the true light of the gospel. Those who are in the light of the gospel, do not strive. They are gentle and patient. Paul

said, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; 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." II Tim. 2:24-26.

The late Elder P. D. Gold, who was owner and Editor of Zion's Landmark, for more than thirty years, said, "I never have any quarrel with my brethren." He was well in the bounds of scripture—"patient and apt to teach." His orderly walk and Godly conversation were proof that he was in the light and clothed with the armour of God. The church of whom the Apostle was writing, had cast off his works of darkness and God had put on them the armour of light. If they had not been in the light of the gospel, the words of the Apostle would have been to them as a sounding brass or tinkling symbol. They knew what he said was true. They had the witness within. May it be observed that the epistles by which he wrote to them, were not dictated by him. They were dictated by the Holy Ghost. Paul was an ambassador of Christ. He delivered unto them that which was delivered to him. He said of himself, "Now then, we are ambassadors for Christ as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. II Cor. 5:20.

Ambassadors are sent from one nation to others. They are message bearers. They are sent by rulers

of their governments to deliver that which they are sent to deliver. They are clothed with the authority and power to transact the business for which they are sent, nothing more nor less.

Paul was clothed with the authority to say, write or speak, that which was delivered to him by Jesus Christ. Being an ambassador of Jesus Christ, he was fearful, like all true servants of God. He desired the prayers of the saints of God that he might open his mouth boldly, to make known the mystery of God. He was held in bonds when he said: "—For which (the mystery of the gospel) I am an Ambassador in bonds: that therein I may speak boldly, as I ought to speak." Eph. 6:20.

Many may wonder why Paul did not choose a smooth path. This he could not do. He was bound in bonds. He could not transcend nor fall short of that which was enjoined upon him, and because of his steadfastness he suffered persecution, trials and afflictions. Those who are bound in bonds cannot go beyond that which is in the appointment of God. This was also true of Baalim's ass who was forced to stop because the Angel of the Lord was in the path. See Numbers 22:24. False prophets and false teachers may prophesy and teach for doctrine the commandments of men, but this was not so with the true Prophets and Apostles. They were bound by the word of God to prophesy and teach none other than that which was delivered to them.

May we again repeat Rom. 13:12-14? "The night is far spent, the

day is at hand." They have now been delivered from under the law and the light of the gospel is at hand. "Let us therefore cast off the works of darkness and let us put on the armour of light." The word "Let." as here used is not a conditional word which would be left to the volition of the person spoken to, for Paul as an ambassador of Christ, was delivering that which was delivered to Him by the Holy Ghost. The word "Let" when delivered by God or the Holy Ghost, comes with force and power as was spoken by God in the beginning when He said: "Let there be light, and there was light." Gen. 1:3. Jesus said to sorrowing disciples before He was crucified, "Let not your hearts be troubled." Jno. 14:1. Paul said, "Let us cast off the works of darkness and let us put on the armour of God." These words were spoken into Paul's very heart by God with the proper preparation and acceptance at the time, and they convey the same, as when he said: "For sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. 6:14. Those who have been delivered from under the law, and are now under grace, are clothed with the Spirit of humility. God has put on them the armour of light. Their loins are girt about with truth. They have on the breastplate of righteousness. Their feet are shod with the preparation of the gospel of peace. They have the shield of faith. They have the helmet of salvation, and the sword of the spirit, which is the word of God.

This was a promise of God to the chosen vessels of His mercy;

both His spiritual seed among the Jews and the Gentiles, which was prophesied by His Holy Prophets. several hundred years before the coming of the Messiah. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations." Isa. 61:10, 11.

Those things which were spoken by God in the law dispensation, are fulfilled in the gospel. Paul said, "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lust thereof." We can do no other but put on the Lord Jesus Christ because the Lord has prepared us for that —our hearts are made pure in Spirit, we hate anything that is evil and yearn for good, so we are both prepared and ready to put on the Lord Jesus Christ for we are dead to the law and we hate sin, and it is only by the body of Christ that we became dead to the law, dead to sin — that is, we take no pleasure in sin—we want to throw it off, we hate evil, so we are now ready to be married to another — Jesus Christ

—the bridegroom.

The Roman brethren, to whom Paul was writing, had become dead to the law, by the body of Christ. He 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 unto God. Rom. 7:4. Having become dead to the law by the body of Christ, they are now manifest children of light. They are Christ's. Paul said, "And they that are Christ's have crucified the flesh with the affection and lust." Gal. 5:24.

Paul said further, "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. Those who have been crucified with Christ do not make provisions for the flesh to satisfy the lust thereof. They no longer feast upon works of their own righteousness. Their provision is bread, which satisfies the poor and needy. This was foretold by David, who said, "I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy." Psa. 132:15, 16. Jesus Christ is the bread of life that brings salvation to the hungry soul. Those who have been crucified with Christ, live and feast upon the crucified and risen Savior.

Jesus said, "I am that bread of life: he that cometh to me shall never hunger; and he that be-

lieveth on me shall never thirst." Jno. 6:35. This is not to be understood that they will never hunger nor thirst after righteousness, but they will never hunger nor thirst for the false doctrine of those who teach for doctrine, the commandments of men. Jesus said: "Ye hypocrites, well did Esaias prophecy of you, saying, This people draweth night 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 doctrines the commandments of men." Matt. 15:7-9.

T. F. Adams

REQUESTED TO WRITE

As I have been requested to write something for our paper, Zion's Landmark, I now undertake to do so in much weakness, desiring that the Lord guide me with His unearring Spirit, for I believe that writing for the comfort of God's children must be by His Spirit.

Wherever the Spirit of the Lord is, there is liberty, and it is said, "The Lord is that Spirit." It would be my pleasure to set forth the One who controls the Heavens, the earth, the seas and everything that exists. When the storm came upon the Apostle at sea and Jesus "Was in the hinder part of the ship, asleep on a pillow: and they awake Him, and say unto Him, 'Master, carest Thou not that we perish?' And He arose, and rebuked the wind, and said unto the sea, 'Peace, be still.' And the wind ceased, and there was a great calm." "He said unto them, 'Why are ye so fearful? how is it that ye have no faith? And they feared

exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey Him?"—Mark 4:38-41.

I feel many times in my experience that I have been blessed to awake Him. This was while Jesus was in the flesh, that is after He was born of the virgin Mary, not withstanding He was God, we find David saying, "All Thy waves and Thy billows are gone over me." Psalms 42:7. This is what makes the child of God call upon Him.

In my being brought out of darkness, I hope into His marvelous light, it was about six days and nights that I found no rest. I lay not down, but begged day and night, Lord have mercy on me. It made me a begger unto Him. I trust it made me to know in some measure what it means to be at the foot of Mt. Sinai, when the mount burned with fire and there was thundering and lightning in so much that Moses spake of his body quaking. So terrible was the sight that Moses said, "I exceedingly fear and quake." Heb. 12:21.

The children of Israel, who were brought up out of Egypt by the high Hand of God and were led through the Red Sea, were given to praise and to sing the song of redeeming grace: "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and His rider hath he thrown into the sea." Ex. 15:1. The angel of His prince save them. Oftimes they were made to cry unto Him, when the waters became so bitter they could not drink them. See Ex. 15:23. Do you not know

something about these bitter waters of this life, when the dark clouds arise, and there seems to be no peace anywhere? No wonder Jesus said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." St. John 16:33. Again He says: "These things I have spoken unto you, that in me ye might have peace." He is our true peace, and we will find it in no other. They cried unto the Lord, and the Lord spake unto Moses commanding him to cut down a certain tree and cast it into the waters and they became sweet so they could drink them. This tree was typical of Jesus. Of that fountain that was to be opened in the House of David and the city of Jerusalem for sin and for uncleanness.

O, to be washed in the blood of Jesus that cleanses from all sin! I was made to know I was one of the greatest of all sinners, yet when He revealed Himself to me the chieftest among ten thousand and altogether lovely, and made known to me He had put all my sins away, everything that I beheld was nothing but love. Peace flowed like a river.

The Lord alone led Jacob. He found him in a desert land, dead in trespasses and in sin. When the Lord spake to Abraham saying, "Get thee up and out of thy native land and country," he moved out. There was a getting up and moving in this that cannot be described, nor resisted. The work of God is effectual. It performs according to His will.

The Apostle Paul persecuted the church and made havoc of it, even in strange cities, but he was

a chosen vessel of God our Savior. David said, "Whom have I in Heaven but Thee? and there is none in earth I desire besides Thee." David was the sweet singer in Israel. I too, would praise His Great Name! How wonderful it is to be brought into His banqueting House and the banner over you is love!

Yours in hope of eternal life,
(Elder) H. D. Prillaman

OBITUARY

ELDER HARVEY JENNINGS BIRD

In the providence of our God and in sadness, I will attempt to fulfill my duty by request of Sister Bird and her children in sketching a brief account of the passing of our beloved brother and father in Israel, Elder Harvey Jennings Bird. His death occurred while working in his garden at home at Hurricane, West Virginia on March 8, 1968.

Elder Harvey J. Bird was born August 22, 1899, in Putman County, West Virginia. He was the son of (Deacon) Creed M. Bird and Sarah Bird. On October 8, 1918, he was united in marriage to Bessie Wade Bird who survives. To this union was born six children: Ruby Plymale of Kenova, W. Va.; Gertrude Hoffman of Madison, Ohio; Lois Cottrell, Hurricane, W. Va.; Horace Bird, Hurricane, W. Va.; Ferrell Bird of Painesville, Ohio; and Isaac Bird of Huntington, W. Va.; who are left to mourn the loss of a faithful father. One sister, Lela Edwards of Hurricane, also survives.

Elder Bird received a sweet hope in the mercy of God early in life. His preaching reflected his deep convictions in the sovereignty of our God. He related his experience and was received by the Providence Primitive Baptist Church on June 20, 1920, and was baptized into the full fellowship of the church the following month on July 24, 1920, by Elder W. I. Wade. The church recognized his gift and gave his license to exercise it within the bounds of the church, October 26, 1929. He was ordained to the full work of the gospel ministry on the 17th day of September 1930, which work he faithfully followed until the summons came that called him home.

On July 25, 1931, he was called to the pastoral care of the Providence church, which church he served faithfully until his death. Surely his labors there were labors of love as he traveled over the rough road through heat and cold, storm or sunshine, not for hire or man's reward, but for the love of God and his people, thus fulfilling the command, "Feed My Sheep" and "Feed My Lambs." He also served other churches.

He was a notable man for his Godly walk

and his humble manner before his fellowmen; firm in his convictions and true to his ideals. To know him was to love him. His kind embrace in fellowship toward his many brethren was one that could dispell our doubts and fear.

Elder Bird served as the clerk of the Pocatalico Association for 36 years. He will be long remembered by those of us that were blessed to walk with him. Much could be said of his firm, steadfast adherence to the doctrine of God our Savior and to the precepts, examples, and admonitions as set forth in the Bible, and few were more familiar with the scriptures than he.

The funeral service was held at the Providence Church on Turkey Creek on Sunday, March 10, 1968, by Elders J. S. Hunnicutt, Roy Smith, and V. B. Linn. A large crowd of people assembled to pay their last tribute of respect and love. Burial was in the Bird Cemetery on a hill a few miles from the church, there to await the resurrection, to which his faith looked.

We believe for him to die is a great gain, but he will be missed; not only by his family, but by his many brethren far and near, his friends and neighbors, yet most of all by his dear wife and companion, Sister Bird. May the Lord comfort her and all the loved ones that mourn the passing of our precious brother.

V. B. Linn

OBITUARY

It has pleased the Heavenly Father to remove by death our highly esteemed and beloved deacon, Brother John D. Smith. Although we are few in number, we desire to bow in humble submission to the will of God and to be enabled to say: The Lord giveth and The Lord taketh away, blessed be the name of the Lord.

Brother Smith was born September 10, 1884 at Atlantic, North Carolina. He was the son of the late John Smith, Sr., and Barbara his wife. Brother Smith was married to the late Francis Mason and to this union eight children were born, seven daughters and one son, twenty-five grandchildren and twenty-seven great grandchildren.

Brother Smith united with the Primitive Baptist Church at Atlantic in the year 1912. He was chosen clerk in 1913 and ordained deacon in 1918. These places he filled faithfully until his health prevented him from doing so.

The funeral service was conducted in the Primitive Baptist Church, by his pastor, Elder Bennie Polland and Elder Brian. His body was laid to rest in Atlantic Cemetery, to await the coming of Jesus in the resurrection morning, when he will take His own to that beautiful city spoken of by John in Revelation, prepared for them by God the Father before the foundation of the world. There to dwell on flowery hills of joy in the fields of endless rest.

Love and joy and peace shall ever reign in triumph in their breast. Who can paint

these scenes of glory where the ransom dwell on high, where the golden harps forever sound redemption through the sky?

Written by Eva M. Hamilton
Atlantic, N. C.

OBITUARY

God, in His infinite wisdom, removed from our midst our dearly beloved brother, Ollie Williford. He was highly esteemed and will be greatly missed.

Brother Williford was born January 20, 1889 and died February 16, 1968, making his stay on earth seventy-nine years and twenty days. He united with the Primitive Baptist Church of Angier the fifth Sunday in October, 1967 and was baptized the following Sunday by the pastor, Elder T. F. Adams.

He leaves to mourn their loss, his wife, Sister Pearl of Angier, N. C., two daughters, Florence Curl of Fuquay-Varina, N. C., Eula Mae, Danville, Virginia and one son Arthur, who lives in Louisiana.

Brother Williford was devoted and loyal to the Church for many years. All who were present were filled with joy when he came home to tell what great things the Lord had done for him. We feel assured that he is with the redeemed of the Lord awaiting the resurrection.

We wish to express our sympathy to the family and especially to Sister Williford.

It is our desire that a copy of this obituary be sent to Zion's Landmark, one sent to the family and one recorded in our Church records.

Done by order of the Church, April 6, 1968.

D. T. Adcock
Corine Fish
Edith F. Young
Committee

OBITUARY OF

BROTHER RANSOM M. JOHNSON

It pleased our Heavenly Father to remove our Dear Brother Ransom M. Johnson from our midst. He was born on October 22, 1871 and was deceased March 8, 1968, making his stay on earth ninety-six years and four and one-half months. He was married to Sarah B. Woodall on February 7, 1894. She departed this life April 16, 1956.

Brother Johnson united with Hannah's Creek Church several years ago. He was a firm believer in salvation by the grace of God and he always attended church when he was able. He was afflicted several years, but was blessed with a wonderful family of children who were very attentive to him.

His funeral was conducted in Hannah's Creek Church by his pastor, Elder D. E. Parker and Rev. J. A. Allen. Burial was in the church cemetery.

We extend to the family and all that were dear to him by the ties of nature, our heart felt sympathy and hope you are reconciled to the will of the Lord in calling

His own from this world of sin and strife.

Therefore, Be It Resolved: that we send a copy of this obituary to the family; a copy to Zion's Landmark and a copy recorded in the minutes of our church book.

Done by order of the church in conference, this the sixteenth day of March, 1968.

Elder D. E. Parker, Moderator
Committee:

Sister Ida Morgan
Sister Nancy Allen
Sister Lillie Weaver

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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 \$3.20 post-paid, ½ dozen \$19.20 postpaid. 1 dozen \$37.80 postpaid.

Order From:

Elder J. B. Williams
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BLACK RIVER UNION

The next session of the Black River Union Meeting is appointed to be held with Primitive Zion Church, Harnett County, N. C., the fifth Saturday and Sunday in June, 1968. Primitive Zion Church is located about three miles west of No. 27 Highway between Benson and Coats. Turn at Coats' store and gas station. All lovers of the truth are cordially invited to attend, especially our ministering brethren.

Alonzo Barefoot, Clerk

THE WHITE OAK UNION

The White Oak Union is appointed to be held with the church at New Port, N. C. the fifth Sunday and Saturday before in June, 1968. The church is located in the town of New Port.

We invite all who love the truth to come and meet with us at this time, and a special invitation is extended to our ministerial brethren.

Elder H. A. Young was chosen to preach the introductory sermon.

(Elder) H. A. Young, Union Clerk
R. F. D. 4, Box 362
Jacksonville, N. C.

THE ANGIER UNION

The Angier Union will be held, the Lord willing, with the church of Oak Grove the fifth Sunday and Saturday before in June, 1968. Elder Allen Johnson has been appointed to preach the introductory sermon and Elder T. Floyd Adams has been appointed as his alternate.

Oak Grove Church is located on a road that leads to Apex and crosses the Raleigh-Holly Springs Road near the Swift Creek Missionary Baptist Church. Oak Grove is one mile west of this crossing.

We cordially invite each of our ministers who has a mind to come, also brethren, sisters and friends.

E. T. Jones, Union Clerk

MILL BRANCH UNION

The next session of the Mill Branch Union will convene, the Lord willing, with the church at Pleasant Hill the fifth Saturday in June, 1968, at eleven o'clock and on Sunday morning at ten-thirty.

If you are traveling Highway 17, turn right at the second stop light in Myrtle Beach and continue about one and one-half miles to the church. Those coming by Conway, turn right at the first stop light and continue about one mile to the church on Highway No. 707.

It is our pleasure to have Ministers, Brethren and Sisters with us anytime, and especially so on this occasion.

L. M. Vaught, 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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JULY 1, 1968

NO. 16

ISAIAH
CHAPTER 9

For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of Da'vid, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the LORD of hosts will perform this.

The Lord sent a word into Ja'cob, and it hath lighted upon Is'ra-el.

And all the people shall know, even E'phra-im and the inhabitant of Sa-ma'ri-a, that say in the pride and stoutness of heart,

The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars.

Therefore the LORD shall set up the adversaries of Re'zin against him, and join his enemies together:

The Syr'i-ans before, and the Philis'tines behind; and they shall devour Is'ra-el with open mouth. For all this his anger is not turned away, but his hand is stretched out still.

For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

Therefore the LORD will cut off from Is'ra-el head and tail, branch and rush, in one day.

EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

'I DO NOT KNOW'

Dear Brother Adams,

I am enclosing another one of Elder Little's letters, which I enjoyed very much. I hope you will have a mind to print it in the Landmark and I hope someone else will enjoy reading it as much as I did.

I hope to see you at church next Sunday, in Angier.

Mrs. Manila Guy

Dear Sister in Christ, I hope,

I received your good letter and must say it had the ring of the Old Bell — where so ever the Spirit is there is liberty — and God in His goodness and mercy will make room for it. My delay in answering your letter was not through intentional neglect, but a few days after its reception, I was carried to the hospital for a gall bladder operation and thirty-five days after this operation it was followed by a prostate gland operation, in Fort Worth, Texas and there I was another twenty days. I am out of the hospital now and am back home, but as yet, I am not released. I am expected to go back once a month until the doctor releases me, as for that date I do not know when it will be.

The Lord in His goodness and mercy has been much better to me than I deserve for he has watched over me and brought me through two very serious ordeals

and how to thank and praise His great and adorable name, I do not know. There are many things I do not know; I do not know that I ever worshipped God in Spirit and in truth — I do not know whether I ever preached a gospel discourse or not. I do not know as I ever prayed or not; I do not know as I ever praised Him or not. I just do not know these things. There are many who claim they know all these things and some are bold enough to say they know they are saved, they know they have religion, they know they are Christians. I do not know these things, such knowledge destroys all hope — makes void one's belief, for that which one knows, he does not just believe, whereas, that which one believes, he does not necessarily know. In short, a knowledge of facts destroys all evidence of belief. I know my wife is dead, for I stood over her and held her by the hand and saw life yield to the monster — death. I cannot believe it — some say, "Seeing is believing," but it is not. Seeing is an absolute certainty, it closes out all argument. Old Baptist cannot believe without evidence — evidence works both ways, it proves you to be right or it proves you to be wrong, but I can't believe without evidence. Such theory kills the doctrine that one can believe anything he wants to, such cannot be true. I have found myself forced to believe things I did not want to be-

lieve, but the evidence was too out-spoken or too convincing. I could not overcome it. We are not admonished to believe we are saved, but it is by hope. Paul says, "It is by hope—." I can see no just cause for God saving me, Oh! I am so vile, corrupt, wretched, all undone, the chief of sinners! By no means am I worthy of His goodness and mercy, still it would seem at times that I have a little hope and when I am made to feel it is all by Him, it is then I am made to see myself to be nothing. Black without, Black within, All unworthy, All unclean. Lord have mercy on my poor soul — seeing ourselves as we are altogether unfit, wretched, yea, worse than filthy rags — and then there are those who are so bold as to say, "I know I am saved"—such doctrine is preached by the world— We go along the roads and see it on signs — the reading: J e s u s Saves!" (not saved) present perfect tense not past tense. But in the scriptures we find it is past tense: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as He hath chosen us in him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein he hath made us accepted in the beloved." Eph. 1:3-6. To say, "Jesus saves" is

pervverting the scripture, therefore it is a false statement.

When our Lord cried, "It is finished," He saved all the Father gave Him. He has never saved another since, for there is none to save. He finished the work as regarding the salvation of His people. He was sent to save sinners. He could not save any other but sinners. We read: "She shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins." Paul said, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered to you. Being then made free from sin, ye became the servants of righteousness." If we are the children of God, the above scripture applies to us, as His children, therefore we hope we are of those Paul was speaking to. Our little hope becomes very weak and faint at times, and this causes us to feel forsaken and cast down in despair. We feel to be forgotten and we cry, My God, My God, why hast Thou forsaken me? And too, we sing with the poet: Will God forever cast us off — His wrath forever smote, Against the people of His love, His little chosen flock? We are made to feel He is gone forever, gone, but this too is also for our good, it is a manner of punishment, it teaches us. I am made to fear if I were free from punishment, I would become puffed up.

Our Savior never did become a Savior, He was the second person in the God-head, nor did He ever become our salvation, He was born of a woman, Salvation, a

Prince and a Savior — His name shall be called the Word of God, the Prince of Peace. He came down from Heaven not as Head, but Head over all things to the church, meaning by this, He was the means and the answer for all things as might be required to set in order the building — His church. Mark you the church is not built yet. He says, "Upon this Rock I will build my Church." He did not say built — He did not use the past tense — nor will it be built (that is completed) until the last one is gathered into the fold. "Other sheep I have which are not of this fold, them I also must bring — meaning the gentiles. (See Romans the eleventh chapter.) And His church will not be finished until the final consumation of all things, when He comes again, without sin unto salvation. to gather His people — His elect, His church unto Himself, saying to the North, "Give up," and to the South, "Keep not back," and present them to the Father, pure, holy and without blame, before Him in love.

It will be then that the Church will have been made complete—finished. The world does not believe in a finished work (salvation), but there is a little more to do and it is on the part of His chosen in Christ for Paul said: "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of

God the Father. 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. 2:9-13. The word OWN is evidence of the fact that you are already in possession of salvation.

I will have to close. I am rather weak yet and too it would seem the Lord has seen fit to let my mind travel, or ramble for I fully realize this is no answer to your good letter.

Hoping the Lord in His goodness and mercy may continue to bless you and yours, I am

Yours in hope,

(Elder) W. A. Little

HAPPINESS

By the request of Sister Alston of Decatur, Ga. we are printing this letter from Sister Mulholland of Lambertville, N. J.

Dear Sister Alston:

I thank you for your kind remembrance and greetings of the Holiday Season. Dear Sister, as I read and reread and pondered on the word happiness-resignation-you set forth and emphasized. Then it dawned on me that I was not sure that I knew just what you meant.

Just as the widowed church deprived or her happiness or security, until the work is finished to manifestation, when she (New Jerusalem) shall come forth adorned as a bride to meet her husband, The first manifestation is of the earth and the happiness and peace which was in the love of our

youth. But in being prepared to meet our first love in the spirit, in Christ Jesus, we have to be made like Him—to be contrite and lowly, to bear the cross, to tread the winepress alone or walk the hills of Old Judea alone, and I do sincerely realize I am in this strait and have been for most of my days, not only since my gift of a life's partner has been taken away, but since a child. Ever being weighted down in heart seeking a love to fulfill my heart's desire.

Then to be given in Christ from time to time, to feel the glory of His love, of peace and happiness, is but a foretaste of that which is to come, for Christ cometh not to bring peace, but the sword. Why? If peace were to reign in this old time world, even the remnant of God should be deceived because of idolatry. The deeper our love, the less we find that love here on earth contributes toward making us willing in the time appointed to God to be reconciled to His Holy Will.

So many times, no doubt, you are willing to go with your dear Brother Husband to your rest. But just so that is not to be until "Thou hast finished thy work." for Christ said: "It is finished," and gave up the Ghost. It shall come to pass, and here we are coming to a time when we have so little strength, thus knowing there is no power in self. Happiness is when we can glory in the given strength by the mighty Arm of Salvation. A manifestation in contrition and loneliness gives us to be like Him and be satisfied.

Those of the first resurrection,

death hath no power over the second resurrection, for death, hell and the grave are over powered in salvation by Grace. Surely it is like sweating beads of blood to be nailed to our cross; without the cross where is salvation? for surely it is not in our works. So to be as a babe is a blessing.

I am so full of shortcomings, and in my family I am like the speckled bird. Yet there is a place of refuge. When there is a retreat into the heart of God.

Job was blessed far greater in in his later days than in the former days. Even as "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

Two cards this season including yours, I have questions derived from. One friend of California asked me if I ever found peace. But there is always a lull before a storm, but after the storm, comes the bow, and Dear Sister in Christ, each day is bringing us nearer home, and let us pray our sleep be in Jesus, blessed sleep where none ever wake to weep!

I am alone out on a knoll overlooking a valley and mountain, even across the plain. Here I can and do meditate from time to time, but there is no peace nor rest in this nor among the labors of this old time world, for only in Christ is there peace, the world knows nothing of.

Again, thank you for remembering me and accept my sincere love in the fellowship of Christ.

Humbly submitting,

Sister Marion Mulholland

GOD IS THE ONLY HOPE

My Dear Brother Douglas:

Another meeting-day at Frying Pan has come and gone without you, but each one that passes does but bring nearer the time when you will be restored to us, as we hope. Hope keeps us alive not only spiritually but in everything. In every human heart, there is hope for better things, better times; but the hope of the subject of grace alone is well-founded because it has the Word of God for its basis. Only a hope that is rooted in the unmerited grace of God, is a sure and steadfast hope.

All of us are glad of your letter on Mephibosheth. Before meeting began Saturday afternoon, Brother Spindle said he would like to hear me talk on the ninth chapter of II Samuel if I had nothing else on my mind. I tried to do so. Then after I had talked on that, he pulled from his pocket your letter on the same subject written by you to him and the church and all of us. So I read your letter aloud to them. I was glad I had not said anything in my talk that contradicted anything in your letter. You brought out some things in your letter that I did not bring out in my talk.

I especially enjoyed the distinction you made between the fruits of the land which Ziba and his company were commanded to bring to Mephibosheth each year, and the bread which Mephibosheth ate at the king's table. That thought in your letter was good to me because I had not thought of it. The fruits of the land being temporal blessings and the bread of the King's table being all spirit-

ual blessings in heavenly places in Christ.

This took me back in mind to Elder Ruston's sermon which he preached Saturday afternoon before the fourth Sunday in June at the funeral of Deacon David McColl at Ekfrid, Ont. Elder Ruston for a space seemed to be lifted out of himself as he enlarged on the truth contained in First Corinthians, third chapter, verses 21-23. He stressed: "All things are yours." All things are the elect's. Earthly things are ours, heavenly things are ours. All that is God's is Christ's, all that is Christ's is ours. Abraham is called "Heir of the world." Hence, his seed, the true Israel of God, are "heirs of the world." "Blessed are the meek for they shall inherit the earth." The earth and the fullness thereof are the Lord's, therefore the meek's also. For the time that he was preaching it, I am sure Elder Ruston was standing on the top of the world, surveying the whole universe as being God's and His people's. Assurance like that often does come to a man when he is blessed to preach in the Spirit, then afterward all that becomes eclipsed and one wonders how one could ever have had the courage to make such bold statements.

Ella and I had a most pleasant visit with Brother and Sister Roby over Saturday night in company with Sisters Farnie and Gheen. After supper, Walter and Inez came bringing Sister Clagett and Brother Spindle. We had a little meeting there, a well-attended on Sunday. I wonder what and why the people keeping coming to meeting time after time. What can they possibly get out of it? I feel

so unworthy as their pastor.

Sister McCormick handed me her check for twenty-five dollars for the Frying Pan Church to be used in any way the church sees fit. I have deposited it this morning to the credit of the church at Peoples Bank here and enclose herewith to you the credit-slip from the bank.

Love to you and Carolyn and the dear girl from Ella and me.

Yours in faith and hope,
(Elder) H. H. Lefferts

STRENGTH FROM GOD

Dear Sister Adams,

I have been intending to write you for a long time but I am the best procrastinator ever born, surely.

I often think of our very pleasant visit in your home and at the various meetings where it was a joy to see you and Brother Adams in the midst. Many times in my meditations, I find myself wishing I could come to you to either share a beautiful thought or ask about some puzzling scripture. In my thoughts, I turn to those who I feel have been led through the deep water.

Just last night, I was wondering just what significance there is in the woman who stood at Jesus' feet and then wiped them with her hair. I pondered over the question, How can you stand at someone's feet? I feel I know how you can lie prostrate at His feet adoring our ever adorable Redeemer in our feelings and what a wonderful place to be! If I could have my way there is where I would always be found, but alas; I am contending with the flesh

and it has the upper hand most of my time.

Just since our return home, the Good Lord has seen fit to bless me at times with an inner peace when I feel all is well, there is nothing wrong, everything is right and I love everybody, I have wondered if this is the love that Brother Adams felt in his experience when the oil burners were of no interest to him. I know this much, it is for nothing I have done. If indeed I am not deceived and it is a gift of God, I want to do nothing but praise God for it.

But there may be a reason in my future life here. I have been made to feel my immediate future will be rough and I will need every bit of strength given me to face it.

My health has been as usual, nothing to complain about, but Jeff is not doing so well. The arthritis in his back is more painful, also in his chest. He did not feel well enough to go to Compton today.

We hope you are both feeling fine and able to be about your Master's business.

Your sister, I hope
Grace Jefferson

THE BOOK OF JOB

By Elder John Leland

(Editor's Note: Elder John Leland (1754-1841), a native of Grafton, Mass., preached from four to fourteen times a week, from Massachusetts to South Carolina (fifteen years in Va., from 1776 to 1791, and the most of the remainder of the time in Mass.) He traveled more than a hundred thousand miles, somewhat on foot, but mostly on horseback during his ministry. One of the outstanding characteristics of this venerable servant of God was his contribution to this country in the way of civil and religious liberty, for which he endured great and numerous persecutions prior to the Revolutionary War. It was near Orange, Va. that Elder John Leland sat down with James Madison, later President of the United States, and worked out the First Amendment to the Constitution. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." He had seen Roger Williams banished from the Mass. Bay Colony, and people hanged in Mass. because they sought to worship in their own way. In Mass. Elder Leland's marriage was not officially recognized because it

was performed by a Baptist minister. He migrated to Virginia, where Baptists were horsewhipped, jailed, threatened, pulled from pulpits, ducked in ponds, and driven out of town. Through the foresight of such men as Thomas Jefferson and Madison, Virginia passed laws permitting anyone to preach. Religious freedom was ultimately won in Va.; however, Mass. did not go nearly as far as Va. in this direction when the Constitution had not been finally drafted and ratified. It was in 1788 that Elder John Leland met with James Madison near Orange, Va., and he (Leland) insisted that there must be a guarantee of religious freedom in the new constitution. Madison feared Mass. would not ratify if it were inserted. Finally, the two reached a compromise. Madison was not sure he could become a delegate to the Constitution Convention. Elder Leland agreed to support Madison for nomination as a delegate if he (Madison) would pledge that the First Amendment would set up guarantees for religious liberty, etc. This ultimately came to pass. Elder Leland composed a number of hymns regularly used today in our worship services.

Feeling that the following article will prove interesting to our readers concerning the Book of Job as it relates to Job's comforters and Elihu, we print as follows. JMM.)

In what age of the world Job lived, is hard to tell. As his sons were housekeepers, before his afflictions began, we will allow him to have been sixty years old; after this he lived one hundred and forty years; by this rule, he was two hundred years old when he died; from which one might conclude that he was contemporaneous with, or before Abraham: but he did not live until after government was established that punished men for idolatry and adultery; and after the arts of printing, engraving and bookkeeping were understood in the world: see chap. xxxi; 11, 28, and xix; 23, 24. From this it looks as if he did not live until after Moses. But in whatever age of the world he lived, he was the richest man in the east, and the best man on earth. Yet, neither his wealth nor his piety secured him from the most excruciating afflictions. The loss of his property and family he bore with saint-like fortitude and acquiescence, to a degree that has gained him the title of the most patient man that ever lived. "In all this, Job sinned not, nor charge

God foolishly." He was next attacked with personal affliction—smitten with sore biles from the sole of his foot to the crown of his head; but still he retained his integrity and sinned not with his lips.

On hearing of his calamity, his three old friends, Eliphaz, Bildad and Zophar, made an agreement to visit him in his distress, and bemoan and comfort him. They were accompanied by young Elihu, who, in the event, acted as stenographer. When they beheld his great distress, they gave full vent to their sympathy, and sat down on him on the ground, and watched in painful silence seven days. Job then broke silence, and opened his mouth, and cursed the day of his birth, and spake unadvisedly with his lips. This speech caused a long debate between him and his friends. The question in debate was on sovereignty and contingency. Job maintained that God afflicted him, when he had been guilty of no specific crime. His friends contended, that God was righteous and would not afflict without cause; and, therefore, that Job must have been guilty of some enormous wickedness, which brought the heavy curse upon him; but could not specify what wickedness he had done, and support the charge. Had the friends of Job heard what God said to Satan, "although thou movest me against him to destroy him without cause," perhaps they would have been less censorious.

The book of Job is a true journal of the debate between Job and his three friends. The truth of the journal is no proof that all or any

of the speeches were true. The debate was conducted partly by interrogations, and partly by bold assertions, and in both of which such satire and hard bearing on character is seen. Conquer a man by bold assertions and you kill him, but conquer him by asking questions, and you make him kill himself. As Job was but one to three, it reminds us of Patrick Henry, in the Virginia legislature and convention, combatting the great Dons of that state. The speakers borrowed smiles from all creation—used all the figures of rhetoric—enlisted all the passions of the mind, and spoke with all the pomp of diction that the eastern world afforded. Their speeches were awfully sublime, covered with a little obsenity, like the effusions of John Randolph. When they introduce any creature or thing to elucidate their arguments, they would treat of it in all its qualities and ramifications, and seem to forget the object before them, like an old man telling a story; so many circumstances occur, that he loses the track.

How long the war of words lasted, is uncertain. Job made eight speeches, Eliphaz three, Bildad three, and Zophar two. They all appear to have been men of great research and eloquence, but they ended as they began, without a reconciliation in sentiment. What appeared to the others clear as sunshine, to Job looked as dark as midnight, and vice versa.

The error of Job appears to be this: he was so zealous to clear himself from the false charges of his friends, that he lost sight of his own blindness and pollution in

the sight of a wise and holy God. His three friends ceased their replications, seeing him so righteous in his own eyes. During the debate, young Elihu sat by, a close observer, and probably kept a record of their speeches: but when the debate ended, he was much displeased with Job for justifying himself rather than God, and as much with the others, for accusing Job of defects which they failed to substantiate. He was determined, therefore, to show his opinion. His fevency at the beginning reminds us of M'Duffe in his exordiums, but as he claimed inspiration of God, by which he was made perfect in knowledge, and spake by the moving of the spirit, our thoughts turn to Fisher Ames, who in his celebrated speech in Congress, said he was unwell, but trusted the Lord would strengthen him. Elihu was a handsome speaker, like Mr. Wirt, but did not dress his speeches with fine clothes so much that the body could not be seen. But his inspired eloquence, (as he is not implicated with the others, we are willing to acknowledge his claims,) did no more to humble Job, and cause him to repent in dust and ashes, than the human eloquence of others.

God, who spake to the fathers in divers manners, now appeared to Job in a whirlwind, and spake out of it, in a manner that Job understood, convincing him that although he was clear of what his friends had accused him of, he was a weak, ignorant, polluted sinner, darkening counsel by words without knowledge. And Job confessed that he had uttered things

which he knew not, and repented, in dust and ashes, for his vile-ness.

"I have heard of thee by the hearing of the ear, but now mine eye seeth thee;" the language here used would justify the belief that God revealed himself to the eye of Job, in a human form, as he did to Abraham, Jacob, and others; in this view of the subject, what he heard in the whirlwind began, and what he saw with his eye, completed his humiliation.

How pitiable the case of Job! Stripped of all his property—deprived of his family — smitten with sore biles — sitting on ashes—tantalized by his friends—reproved by Elihu — and now called upon by God himself, to answer to him for what he had said.

Before honor is humility. As soon as Job was properly humbled, the Lord honored him. His friends were made to succumb, and bring their offering, and the prayer of Job for them was accepted, and their folly, in not speaking of God the things that were right, as Job had done, was forgiven. Yet Job had not always spoken right: God accused him of darkening counsel by words without knowledge, and he confessed it; but, on the whole, he had spoken better than his friends.

After his afflictions, the Lord greatly blessed his latter end; he lived one hundred and forty years, and saw his posterity to the fourth generation.

How long the debate lasted between Job and his three friends, together with the remarks of Elihu, and the solemn declaration of the Almighty out of the whirl-

wind, is not known, but the history of it is not as long as some of the speeches made in Congress by individuals, and yet there are seven, if not seventy times seven more ideas in it, than in one of the best speeches ever delivered on the floor of Congress; which shows that the hand of God was in it, notwithstanding Job was sometimes presumptuous, and his three friends were guilty of folly.

Granting that Elihu was the writer of this book, (for it cannot be proved) we may suppose that he kept a record of what each one said, together with a minute of his own speech, and after the death of Job, he finished the book. It is difficult to decide whether any of them heard what God said to Job, together with what Job replied, but Job himself. If not, the Lord must have revealed it to Elihu, at that time, or when he wrote the book. The book contains forty - two chapters, including 17,985 words. No man's memory would be safe depository for all this, one hundred and forty years, or one hour. The inspiration and superintendence of God must be recognized in the whole affair, whether written by Elihu or any other man.

To this I add, there is one of the clearest proofs of the resurrection of the body given in this book, that is to be found in the Old Testament.

NOTICE

Lloyd's Hymn Books, each \$3.20 postpaid, ½ dozen \$19.20 postpaid. 1 dozen \$37.80 postpaid.

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GREAT COMMANDMENTS

Dear Bro. Adams,

Please let me have your comments on Matt: 22-39 verse. Bro. Adams I was always taught by my mother that the Bible meant just what it said and so many live so different from what this verse teaches.

Your sister in Christ I hope,
Mrs. O. G. Yeatts
RFD 5, Box 434
Danville, Virginia 24541

The above verse reads as follows: "And the second is like unto it, Thou shalt love thy neighbour as thyself." These words were spoken to a lawyer who tempted him, saying, "Master which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto

it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matt. 22-36 to 40. Mark, said, "And one of the scribes came and having heard them reasoning together and perceiving that he had answered them well, asked him, which is the first and great commandment of all? And Jesus answered him. The first of all commandments is, Hear O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." Mark 12-28, 29, 30, 31.

The words of Jesus spoken to the lawyer, which is recorded by Matt. and Mark are also recorded by Luke saying, "Master what shall I do to inherit eternal life? He said unto him, what is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him. Thou answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, and who is my neighbour? Luke 10-25 to 29.

Beginning with Luke 10-30 which reads as follows: "Jesus answering said, a certain man went down from Jerusalem to Jericho and fell among thieves, which stripped

him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought Him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him. Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." Luke 10:30-38.

Men have different reasons for asking questions. Some desire instruction that they may gain knowledge. Solomon said, "Give instruction to a wise man, and he will increase in learning. The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." Pro. 9:9, 10. Other men ask questions for ulterior motives. Sometimes questions are put to others by way of tempting those to whom they speak. This was true of the lawyer who said to Jesus, "And who is my neighbour?" This lawyer

was evidently well versed in the letter of the law, and no doubt thought that he was living up to the precepts taught in it, and therefore expecting to be justified by his works of righteousness, and in the final end reach heaven. The letter of the law is one thing, a spiritual application of it is another. The law of Moses did not promise eternal life to any man. Paul said, "Therefore by the deeds of the law there shall no flesh be justified in His sight: for the law is the knowledge of sin." Rom. 3:20.

This lawyer had never seen himself a condemned sinner under God's law. He thought that his neighbours were those of near kin to him, or of the same religion which he professed. This may be true in a natural sense, but when God arrests a sinner, convicts and condemns Him through the administration of His law for sins and transgression, the guilt of which He makes him vividly conscious, he will then learn that kindred in nature is of little significance as compared to his brethren through Christ, and can offer no condolence nor be of any comfort under such circumstances.

When the sinner is brought to the place to acknowledge the justice of God's law in condemning him, spiritual life is manifest. His works are dead, the soul is breathing and whispering an inward prayer which reaches the ear of God, saying, "God be merciful to me a sinner." His prayer may bespeak his feeble effort. He may not speak with an audible voice that can be heard of man,

but God can hear him. His ear is not heavy like that of men. Isaiah said : "Behold the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear." Isa. 59:1. It is through these long and bitter experiences that God's people have to pass to learn the true significance of the term, "Neighbour" as used in this scripture. Here neighbour is not referring to man who is corrupted by sins as those who are defiled by the natural birth and know not God.

This brings us to the 30th. verse of the scripture our sister has inquired of. This narrative of a "certain man" who journeyed from Jerusalem to Jericho may have been an actual fact. Let this be as it may, it teaches the helpless and convicted sinner (who is saved by the grace of God) to know his neighbor. "And Jesus answering said, a certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment and wounded him and departed, leaving him half dead. Jerusalem signifies a place of peace and happiness. Jericho signifies a place of sin and wickedness. This city was accursed by Joshua. See Joshua 6:17. Thieves and robbers were on this road. Their work was to kill, steal and destroy. This is the work of satan, who lurks in the soul of man, strips him of all his covering, wounds him and leaves him in a destitute condition. Jesus called the scribes and Pharisees serpents and vipers. He said, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." Matt. 23:33. They

devoured widow's houses. They robbed the poor to satisfy their lust for gain. There is no exception to the rule of a wicked and adulterous generation. Jesus said, "All that ever came before me are thieves and robbers." Jno. 10:8.

Sin and Satan are the representative head of these thieves. These thieves (sin and Satan) robbed Adam of his original righteousness, and defaced the image of God in him and deprived him of his former communication with God. This deceptive work is made manifest in all the fallen race of Adam.

When the thieves stripped the man of his raiment they departed and left him half dead. The man journeyed from Jerusalem, a place of contentment, to Jericho, a place of sin and wickedness, and fell among thieves may well represent all who are convicted by the mighty power of God and envisage the sin and guilt with which they are enveloped — the work of Satan in their souls. In this such an one is stripped of his raiment by the thieves — sin and Satan — and are left helpless — "Half dead" naked and undone before an avenging God.

The priest and Levite are figurative of the law of Moses. They saw the man but passed by on the other side; there was no aid from this source, to relieve his deplorable condition. The law of Moses offers no cure for sin and transgression. It serves as a straight edge. It demands perfection of which fallen man is not able to perform. It makes no allowance for the weakness of man,

nor will it accept anything short of perfection of which fallen man is not capable, regardless of his cries and groans. When the light of God's Spirit shines in the sinner's heart, he will see his vile wretched condition. It matters not how many deeds he may perform in an effort to keep the law to appease the wrath of God, it profits him nothing. As before stated, Paul said, "Therefore, by the deeds of the law shall no flesh be justified in His sight: for by the law is the knowledge of sin." Rom. 3:20. The law of Moses condemns. The law of the Spirit of life in Christ Jesus, through mercy and compassion, forgives.

Since the priest and Levite (who represent the law) did nothing to relieve the man who was half dead, here the good Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn, and took care of him." Who could this Samaritan be but Jesus Christ? Not that he was a Samaritan by birth. He was a Jew, a son of Abraham and of the seed of David according to the flesh — He was called a Samaritan by the Jews, which is recorded by John. Then answered the Jews, and said unto him, "Say we not well that thou art a Samaritan, and hast a devil?" Jno. 8:48.

Jesus Christ comes to the sinner when the sinner cannot come to him. This man was in need of help. David said, "I (the Lord)

have laid help upon one that is mighty." Psa. 89:19. "God is our refuge and strength, a very present help in trouble." Psa. 46:1.

When a man comes to the end of his strength by reason of transgression, (which is the work of sin and Satan) he is dead and alive. Dead to his works of righteousness and alive to his lost and ruined condition. This was true of the Publican, who said, "God be merciful to me a sinner." He had no righteousness to plead like the Pharisee. He was dead to his works, yet alive to his lost condition. Paul said, "For I was alive without the law once: but when the commandment came, sin revived, and I died. The commandment, which was ordained to life, I found to be unto death." Rom. 7:9, 10. Not that Paul died a corporal death, but became dead to his works of righteousness.

The Samaritan bound up the wounds of this man, pouring in oil and wine. The oil represents the grace of God and the wine is an emblem of the blood of Christ which cleanseth from all sin. John said, "The blood of Jesus Christ cleanseth us from all sin." He set him on his own beast (the humanity of Jesus) and brought him to an inn, (the church of the living God) and took care of him. This in fulfillment of the prophet Isaiah, who said, "The Spirit of the Lord hath anointed me to preach, hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. This scripture was fulfilled and verified by

Jesus. "And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him: "And whatsoever thou spendest more, when I come again, I will repay thee." Verse 35.

The two pence seem to embrace the doctrine of the Apostles and Prophets. The doctrine of the Apostles and Prophets are of equal value being as one, both of which were dictated by the Holy Spirit and bear the same spiritual import. Paul said to the Ephesian Brethren: "Ye are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone: in whom all the building fitly framed together groweth unto an holy temple in the Lord." Eph. 2:20, 21. By "The Host," may be meant the Holy Ghost, the receiver and dispenser of the things of Jesus. Before leaving this world, He said to His disciples, "These things have I spoken to you, being present with you. But the comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things and bring all things to your remembrance, whatsoever I said unto you." Jno. 14:25, 26.

The doctrine of the Apostles and Prophets was given to them (as well as all the true servants of God in succeeding generations), by the Spirit of truth who guides them in the way of truth; (See Jno. 16:13) to feed the hungry souls of those who hunger and thirst after righteousness.

The lawyer who participated in this narrative acknowledged that the one who took care of the man

was his neighbour. It is only those who have been stripped of their raiment (works of their own righteousness) their wounds bound up and they, having been carried to where all their needs are supplied, are relieved of their burdens, and their iniquities are charged against them no more who really know that Jesus Christ is their Neighbour, their Redeemer and their God.

T. F. Adams

OBITUARY

It has pleased our Heavenly Father to remove from our midst, our beloved sister and clerk, Nellie Williamson, who was born April 5, 1894, and passed from this life July 10, 1967. She moved from Hauling Quarters Church to Sea Level Church when it was organized May 29, 1937, and remained a faithful and beloved member as long as she lived.

Sister Nellie was the wife of Brother Tullie Williamson and to this union, so far as I have been informed, three sons were born but the only one we know is Tullie, Jr., of the home.

Sister Nellie loved her church and family. We miss her so much but feel that she is at rest in the arms of her Redeemer where we hope to meet her some day in the fulfilling of that blessed hope that is given to the family of God.

Done by order of the church in conference, resolving that a copy of this obituary be recorded in the church record, a copy sent to the family, a copy sent to Zion's Landmark for publication.

Elder Eddie Humphrey, Moderator
S. W. Lawrence, Clerk
Written by: (Elder) I. W. Shepard

OBITUARY

Brother Monroe Joyce, Patrick Springs, Virginia, was born April 1, 1885 and departed this life January 16, 1968. He leaves the following children: Everett, Guy and Rufus Joyce of Stuart, Virginia, and Mrs. Revie Sawyers of Stuart, Va., Route 2, and Mrs. Annie L. Foley, Patrick Springs, Va. He had been a member of Liberty Church 58 years, and a deacon 38 years. To know him was to love him. He was faithful to his church and to visit the aged and sick as long as his health permitted. He was always ready to lend a helping hand in time of need.

Not long before his passing the writer visited him and he sweetly expressed his deep love for his church, and how he missed being with us. His passing, although

a great loss to his church, family, and friends here, is just the beginning of eternal life for him.

Elder Bennie Clifton his Moderator and Elder Harvy Prillaman conducted his funeral at Moody's Funeral Chapel, Stuart, Virginia. He was laid to rest in the Adams Cemetery.

Brother Joyce has left us,
We will see his face no more,
He is singing with the Angels over on the other shore.

He stood firm in the Doctrine;
The doctrine of Salvation by Grace.
I hope the Lord will bless the ones to be as he.

The ones that fill his place.

Written by order of the church while in conference April 6, 1968.

Perry Lee Stone, Deacon
Clara L. Freeman, Clerk

IN MEMORY OF:

ELDER HARVEY JENNINGS BIRD

The death Angel came, his precious life to claim,

Heartache and sorrow to all did reign;
Friends and loved ones, both far and near
Were sorely grieved for the loved one so dear.

Oh, the emptiness within my lonely heart
I can only express in a little part;
At first such shock was in my breast,
Night or day I could not rest.
Though the ravages of time had taken its toll,

He murmured not at his timely role;
His body was stooped and filled with pain,
Yet he faltered not and did not complain.
He met his brethren with out-stretched hand

And gave them the best at his command;
Earnestly living by the faith of God
Proclaiming his Master as his staff and rod.

When blessed with the spirit, he talked so sweet

About love and grace to those he would meet;

Praising his Master in word and deed,
Looking to Jesus for his every need.
He claimed no goodness of his own.
Yet grace and goodness in him hath shone;
He scattered flowers in the path he trod,
Humbly praising his Lord and God.

An humble servant at his brothers' feet,
Always pleasant to those he would meet;
He claimed no title, he sought no praise
As he worshipped his Lord days and days.

He put no trust in the flesh of man,
Begging for wisdom from his Father's hand;
In him, a good work was wrought from God above,

Humbly seeking for Christ in everlasting love.

He had a God-given love for the church of his choice

In gospel address he was humbly made to rejoice;

The words that he spoke were from his

Master above
Seasoned with grace and spoken in love.
An unworthy nephew,
Bernard Oxley

BLACK CREEK UNION NOTICE

The Black Creek Union is appointed to be held with the Church at Sandy Grove. The church is located on Highway 97 about twenty-three miles west of Rock Mount in the direction of Raleigh and Zebulon. The Union will begin, the Lord willing, on Saturday before the fifth Sunday in June, 1968. We wish to invite our brethren, sisters and friends and a special invitation is given to the ministering brethren.

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

ASSOCIATION NOTICE

The sixteenth annual session of the Blue Ridge Primitive Baptist Association will be held, the Lord willing, July 19, 20, 21, 1968, at Shady Grove Church in Patrick County. This church is located four miles from Stuart on Highway 680. Those coming from the South and East, come to Martinsville, Va., take Highway 58 West about twenty miles to Patrick Springs, turn right on 680, go one mile to the church.

Those coming from the North and West, come to Stuart, Va., take 58 Highway East four miles to Patrick Springs, turn left on 680. There will be a marker at this point.

We invite all of our brethren sisters and friends to come and be with us.

Noel Tilley, 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

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVES FOR OLD SCHOOL BAPTIST

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JULY 15, 1968

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ISAIAH CHAPTER 9

The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tall.

For the leaders of this people cause them to err; and they that are led of them are destroyed.

Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evil doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest: and they shall mount up like the lifting up of smoke.

Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.

And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

Ma-nas'seh, E'phra-im; and E'phra-im, Ma-nas'seh: and they together shall be against Ju'dah. For all this his anger is not turned away, but his hand is stretched out still.

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

CUT OFF FROM GOD'S WORD

Dear Brother Floyd:

We wish to thank you for sending us the article of your thoughts and comments on Prov. 16:7. We sincerely appreciate your kind consideration in so remembering us, since we are cut off from the preaching of God's word except through messages such as this and Zion's Landmark.

I have read and re-read it with great joy and rejoicing in its truth, plus the feeling of hope that you were directed of the Lord to share through His Spirit. Peter said, "Silver and gold have I none; but such as I have give I thee." Acts 3:6. This is also in connection with the words of the Apostle Paul, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort by the comfort wherewith we ourselves are comforted of God." II Cor. 1:3, 4.

The kindred in Christ find encouragement and renewed hope in the sharing of spiritual blessings. Their hopes and fears are one, in Christ the Lord, our Redeemer. Through Him they are made able to bear one another's burdens, and so fulfil His law. Love works no evil among men, but works for peace and understanding, and walk ing together honestly. Yes, "When a man's ways please the Lord, He

maketh even his enemies to be at peace with him." Solomon was blessed of the Lord with the desire to ask for an understanding heart to judge His people, and discern between good and bad. He realized his own weakness and acknowledged it in saying, "I am but a little child: I know not how to go out or come in." He must need have strength and the guiding light of wisdom and understanding from on high to enable him to justly carry out the duties laid upon him as king. He was blessed of God with a wise and understanding heart, also riches and honor, for which he had not asked, so that he should be unlike any among the kings of his day. Through his righteous judgment the people of Israel saw that the wisdom of God was in him that qualified him to judge. In nature we desire things that are pleasing to the flesh, and in the flesh we cannot please God, for the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. But when led by His Spirit, we can do all things pleasing in His sight as He guides us in wisdom and strength.

Surely, in the perilous conditions of our present time, we feel the desire to call upon a power higher than man. Wickedness is so great throughout the world that we are reminded of the state and condition of Sodom and Gomorrah which God saw fit to destroy by fire and

brimstone, because of the great wickedness of the people. We know God is still at the helm today as in the days of old, ruling in the armies of Heaven and among the inhabitants of earth, bringing to pass all things whatsoever He ordained, and declared from the beginning, according to His own will and purpose and for His glory because it seemeth good in His sight. His people are comforted in knowing that He sits in righteous judgement over all having all power both now and forever, and is ever watching over and protecting His bride, the church. We read that prophecy came not in olden time by the will of man, but Holy Men of God spake as they were moved by the Holy Ghost. The prophecy of Holy men of old must and will be brought to pass that the purpose of God may be fulfilled to every jot and tittle, for every purpose of the Lord shall be performed. "The Lord of hosts hath sworn, saying, Surely, as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isa. 14:24. The children of God by faith in Jesus Christ look unto Him for strength and guidance that their faith fail not in time of distress and trials of this life. We pass this way but His name's sake as we await the second coming of Christ to gather His jewels and present them blameless, and without spot to God the Father, in that world that has once; may we be given grace to hold on to the banner of truth for no end.

I only intended to express our

thanks and appreciation to you for sending the article mentioned in the beginning of this letter. But my mind seemed to get stirred up and I have written much more than I meant to have written, I realize though, that my thoughts are scattered. I have often have deep meditations on scriptures but I cannot express my thoughts as clearly as I feel and see them. This makes me hesitate to write as often as I would like to. I hope I have not burdened you with my rambling words.

I have just gotten over another seige of back trouble. This one lasted several weeks during which time I was in bed largely. Paul stays able to carry on his duties, but often complains of being tired. We hope to retire in January of next year, which gives us a little less than a year remaining in military service. We look forward to being in North Carolina permanently. We regret that military duty has kept us so far away from our church and family these many years. We miss the sweetness of the meetings when so deprived. We also must believe that God has a purpose in all things concerning His people: The Prophet Isaiah said: "As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. Isa. 55:9. And the wise man Solomon, said: "A man's heart deviseth his way: but the Lord directeth his steps." Prov. 16:9. His people are made submissive through trials and much suffering as we journey through the wilderness of time, looking unto Jesus the Author and finisher of our faith. His grace is sufficient for

all of our needs.

Brother Floyd, pardon me for taking so much of your time. It seems I cannot control my thoughts neither can I fully express them as I truly feel and see, so I will bring this to a close by again thanking you for remembering us with a message of truth, which lifted our spirits.

Paul joins me in hoping you and yours are blessed with good health and all the riches from on high. We desire to send our love and sweet fellowship to you and Sister Pauline.

In humble hope,
Meta Belle Rohrbaugh

A PORTION OF MY JOURNEY

Dear Brother And Sister Adams,

This was written by Brother Homer Via. He belonged to Old Union Church and was said to have preached only twice. He lay sick for a long time. Elder J. W. Wyatt and Elder Hassell Freeman visited his home and preached for him often. He was said to have been a wonderful gift to converse with from his bedside. I think this is a good piece — it is good reading. I hope you have a mind to put it in the Landmark. He has many relatives who are of the Primitive Baptist faith as well as members.

H. D. Prillaman

A PORTION OF MY JOURNEY

By H. O. VIA

Some years ago I knew a lad,
Whose feelings often made him sad
He was burdened day and night
And often retired from human sight.

Determined he was this burden to

roll

Off the shoulders of his troubled soul.

But it could not be done
And he would not tell it to anyone.
But tho't he'd just go away,
And to himself he did say,
Soon now these things I'll leave behind,
And me, in the distance, they'll not find.

But much to my surprise I found
The burden came not, from native ground.

Nor was I near so free,
As I had viewed myself to be.
As the train rolled thru the rain,
I saw my efforts fail again.
I could hardly behold the beautiful sight

The snowy Rockies gave by night.
Tho my ambitions I could not give up

Until I drank from a more bitter cup.

A few more weeks and months did pass,

But no ease I found that would last.
My condition I could not amend,
Nor could I a prayer upward send.
Now, vows I soon began to make;
And these same vows I would break.

To answer the impression now on me

Is impossible, and I will not be
A stumbling block to one nor all
And maybe cause good brethern to fall.

No qualifications can be found
In me, to go on holy ground.
I am ignorant and slow of speech,
Why not a more suitable one be-
seech?

I'm all unholy and impure,
And my destination I'm not sure.
I cannot, I will not, that is all,

Try my blessed Lord's name to extol!
 In preference give me death, O Lord,
 I hope to hear singing of one accord.
 Surely death was granted to me,
 But not as I expected it to be.
 One day when the sun was shining bright,
 My eyes beheld an unusual sight.
 A little cloud in the western sky.
 The shape of which attracted my eye;
 Four corners it had and very small
 Yet it gained much size in the fall.
 Straight to me it came and spread
 All over me, and I said,
 frown.
 Excuses and reasons I tried to give,
 And gain freedom from this and live.
 Thou knowest, Lord, why I'm here,
 And Thou knowest whom I fear.
 The weight of this cloud did press me down
 Beneath God's holy and righteous frown
 While the weight was crushing me so
 Suddenly I came to know.
 For a few moments it did release
 And I thot now I would have peace,
 But the weight returned a dozen-fold.
 And no light could I behold.
 In darkness and terror I sank below.
 I heard the raging ocean and the wind blow.
 Helpless and prostrate was I
 And was breathing my last to die.
 But a few moments longer I was

spared
 And to my Savior I declared:
 Lord, not my will, but thine be done!
 O, keep me thru the sinking sun.
 Then to my rescue came an arm,
 It lifted me up from all harm.
 In this arm was love and light,
 And it revealed unto my sight
 Walls straight and black with depths untold
 As from this pit I was rolled.
 And when from this pit I was free,
 Great drops of tears rolled off of me.
 A joy, a heaven, and beauty untold
 Surely, surely, 'twas mine to behold!
 Just how long this state existed
 And my mind from trouble lifted,
 I do not and shall never know,
 But I think it was a day or so.
 Now when this world returned to me,
 I begged from it to be made free.
 My begging tho, was in vain,
 And oft I wondered, Am I sane?
 Ere long, another view I had
 Shown to me, a mere lad:
 'Twas a road, a journey somewhere,
 But I did not expect to travel there.
 Though tired I became of cacti and sand,
 I was turned toward my native land.
 Again I journeyed toward my home
 Hoping I might cease to roam;
 But this journey would often appear,
 And that way I did fear,
 'Twas neither straight, neither smooth,
 Nor did it my troubled mind soothe.
 It revealed in the distance a valley

wide,
 'Twas in gross darkness from side
 to side.
 And from this I tried to stay,
 Yet it was more and in my way.
 I reached my home again at last
 And learned of things that had
 passed.
 Now for a little season that I had,
 I did not feel quite so sad.
 A home now I decided to make
 And to myself a wife take.
 This privilege too, was granted
 me
 And some pleasure I was allowed
 to see.
 But this season was very short,
 For my new plans came to nought.
 A space of time I will now omit,
 And then tell how in church I'd sit,
 My impressions I was trying to
 hide,
 Wondering why I could not have
 died,
 When a tiny infant — you see
 Then from this trouble I'd be
 free.
 For all the excuses I've ever
 known
 Have no relief to me shown.
 Now I am afraid to try,
 To the brethren I am afraid to lie.
 Then in secret I did plead,
 If for me there's any need,
 Grant a way that I may see,
 That someone has confidence in
 me.
 Many months later, to my sur-
 prise,
 Our moderator bade me arise,
 And soon my feelings to relieve.
 Though I begged in fear I might
 deceive.
 But amid my many fears
 I arose with streaming tears.
 A little I was permitted to say,
 Which eased me some for that day.

But now more trouble I did know,
 The brethren to me would courtesy
 show,
 And ask me to go and exercise,
 Tho I did not feel that I could
 rise.
 Sometimes I'd beg, sometimes I'd
 obey,
 And sometimes from church I'd
 stay away.
 One year of this I had before,
 That dark valley reached my door.
 That was misery and sorrow so
 great
 That I cannot here relate.
 Two years I've lain on my bed,
 And to some of my brethren, I
 have said,
 Tho my sufferings are great with
 pain,
 Not a one have I suffered in vain.
 It may be two years yet, or more,
 Till I reach the other shore;
 But if not deceived, the journey I
 see
 On the other side is for me.
 God's mysteries we cannot unfold,
 Nor can we His glory behold.
 But one thing I think I under-
 stand:
 We'll all march at His command.

'I DO NOT FEEL WORTHY'

Dear Elder Adams,
 If not asking too much I would
 like for you to publish the following
 article in Zion's Landmark. It is a
 letter I wrote to an Elder who is
 now deceased. I was critically ill
 at the time and did not think I
 would live long.

I am an aunt of Elder Ernest
 Branch, I suppose you know him.
 I heard you preach on Saturday
 of the Crumpler West Virginia As-
 sociation. I wanted to meet you,

but only met your wife.

Saved by grace, if saved at all.

Mrs. Pearl Martin,
Crab Orchard, W. Va.

Dear Elder Chastain:

I enjoy the paper you publish (Messenger of Peace). It is a good paper and about all the preaching I hear. I have been unable to attend church — only a few times in four years, and have learned by experience we cannot have all our wants and wishes in this life. It is better we do not. I know what He appoints is best yet I murmur at it, still I agree with Paul, for "I cannot do the things I would, but do the things I would not. Paul said: "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." Rom. 7:15. He also adds, "Now then it is no more I that do it, but sin that dwelleth in me." I believe there is a warfare, the spirit against the flesh and the flesh against the spirit, but thanks unto our God, "Greater is He that is in you than he that is in the world."

I do not feel worthy of the many blessings that have been bestowed upon me, but I do feel to deserve every stripe that I have received. I wonder sometimes how He, in His great love and mercy, ever took notice of one so vile and sinful as I was and am, I still feel my weakness and barrenness.

We, the Old Primitive Baptists, are sometimes said to be selfish because we love each other so devotedly. To me they are the dearest people on earth. I cannot remember a time I did not love

them. I hope I respect all people, but the love we have for the brethren is beyond the ties of the natural love. Christ told His disciples: "By this shall all men know that ye are My disciples, if ye have love one to another." Jno.13:35.

Tomorrow is Easter. Just what does it mean to us? To me, with my weak body and mind I like to think of a risen Savior—one that is highly exalted above this sin-cursed world, Who sits on the throne of all creation and needs not the help of puny man. I also like to think of a finished work that was wrought out on Calvary, and did not bring a half-way salvation and left the rest for man to finish. I do not believe He left it up to the creature to accept or reject, for He did not die in vain. Jesus Christ said: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." So, Dear Brother, I do not understand that so great a price as Christ paid to redeem His people was left to chance. I understand He has a people in every kindred, tongue and nation. We do not know who they are, nor how many, but we do know He does and will do all things well. I do not understand His great mysteries and His wonderful wisdom and almighty powers, for the secret things belong unto Him and the revealed things unto us.

In this world we are promised trials and tribulations, but in Him, (Christ) peace. We sorrow not as those that have no hope, trusting in our dear Savior who shed His precious blood for us, that when

He comes in the clouds of glory the second time, without sin unto salvation to take His ransomed people home, that is when we no longer will need to hold to that precious hope that has been the anchor of the soul in the storms of this troublesome life. What a glorious thought when hope will be turned into possession! And faith into sight. Then our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory and we have by the love, mercy and grace of God been killed to the love of sin and the pleasures of this present evil world.

I believe we all feel the weight of this dead body (dead to spiritual things), then it is no wonder we groan within ourselves "Desiring to be clothed upon with our house which is from heaven." And if we are not found clothed with this house from heaven, our nakedness will appear, for we have no robe that will suffice of our own. Man's best righteousness is as filthy rags in the Lord's sight, so my humble hope today is Christ our righteousness, made unto us wisdom, sanctification and redemption. Our All in all. "So when we glory we will glory in the Lord." Yes, our hope and trust is in a risen Savior. We believe He conquered death, hell and the grave and arose victorious the third day, according to the Scriptures. And the same Jesus that went away, we are expecting to come again. Not to suffer any more, not to die any more, for death hath no more dominion over Him, but He will come as King of kings and Lord of lords. What

a glorious thought to the poor wayfaring pilgrims here that are sick and tired of sin, pain, suffering and death!

This is the theme of His chosen heritage who feel to say, Roll on, roll on, sweet wheels of time, and hasten that glad day when the sea shall give up the dead and roll countless millions to shore and call His people from the sleeping dust. Oh, what wondrous love is this! Oh my soul!

I did not intend to write so much. If we never meet in this earthly tent, may we meet on the sunny banks of sweet deliverance where God will wipe all tears from our eyes, and we will awake in His likeness and be satisfied, is my humble hope.

A sister in hope of life eternal beyond this vale of tears,

Mrs. Pearl Martin,

Crab Orchard, W. Virginia.

BLESSED BEYOND MEASURE

Dear Brother and Sister Adams,

First, I thank you for your kindness in mailing the Association Minutes of 1967 and in reading its contents, it gave me to feel a nearness as if I might have visited there too, but that was back in 1964, although I could recall several of the names, but not all personally.

I think of you all so many times and sincerely hope you are all in good health, and that it continues throughout the New Year.

I was blessed to be among all my families at Christmas time which always gives me pleasure and they seem to all be well and healthy. Many times through-

out the year, I seem to be so alone! but really is just what I need, for I do feel that too many celebrations take an abundance of energy and strength and I mostly feel too weak to go along with much excitement. No, not that I am physically ill, but I feel no need to push and strive, so hard, for I am sure my way and my end shall be according to His grace, for God has laid the plan. There is never a waste of time to seek or to meditate, although sometimes I feel I am deceived. Oh! why should such as I, hold such a clasp on hope? Only should I beg for God's mercy, for His mercy endureth forever.

Sometimes I feel to be so all wrong in what I do or have done. Nothing am I, not worthy of the least of God's blessings, yet I am blessed beyond measure.

I have enjoyed reading Zion's Landmark for this is the only preaching I find and I find it is so with many others. Except for the faith given by grace, I must sink, yet His strong arm beareth me up and renews my hope from time to time. I recall one occasion when Deacon Casper Fetter told me that I would not, nor could I always feel such glory as I knew when I first was given light, but it is true that this is still revealed to me in this day.

I must stand still, I am cut down, quieted and hewn for I cannot write nor talk nor find the treasures so precious that for so many years embraced me. Have His mercies clean gone forever? God moves in mysterious ways, His wonders to perform.

He plants His footsteps in the sea, and rides upon the storm. Then comes to mind and heart the hymn number 569 in the Lester Durand Hymnal: "The House of The Lord," written by Elder Silas H. Durand and taken largely from the seventy-seventh Psalm written by King David. So again it is His mercy and grace that leads us on, The Rock of Ages Cleft For Me.

Dear Ones in the Lord: As I gave thought of what and how I had written last night, while upon my bed, I was given to feel that I had not, neither could I write anything as it should be written to express the glory I feel in Christ from time to time. Then the thought came to me, of the poor widow who cast in the two mites which was all her substance that she possessed. Then should I doubt and fear, but just keep humble and feel my depravities, for God's grace is sufficient.

So should I be writing amiss, I hope God gives us understanding and forgiveness, for surely in the flesh we are weak, but in Christ we be by grace made strong and according to His will and good pleasure.

My best wishes are to all God's dear people, A very healthy and happy New Year, throughout.

Greetings to all and love ever abiding,

Sister Marion Mulholland

SUBSCRIPTION RENEWAL

Dear Brother Adams,

Enclosed find a check for our renewal to Zion's Landmark for another two years, knowing well it is the Lord only that knows

the future, and as years advance and I see more of the way our lives run, I am willing to ascribe more and more to His predestination and decrees. I was for so long time a legalist and did not know it; I truly thought I was a predestinarian. Now I know God does His will. Neither Satan nor any of His creatures frustrate His Purpose. Like Nebuchadnezzar, I know, "He doeth according to His will in the army of heaven and the inhabitants of the earth: and NONE can stay His hand, or say unto Him, What doest thou?"

His will and decrees are absolutely resistless. Age has brought these convictions. As before mentioned there was a time when I thought man had a little to do, but now I know its man's place to stand still and see the salvation of his God.

The infirmities of age are weighting me, to an extent that I had not realized till recently. For many years, I have hoped to visit the East coast and meet God's people there and listen while His servants preach good news, from a far country. However, the prospects are now not promising for such a visit. I tire so easily.

We enjoy the Landmark and I hope to be well enough to read it while I remain in this world.

God's richest blessings attend you,
Nancy Johnston McDaniel
Vandervoort, Ark.

Note: It would be our pleasure to have Sister McDaniel visit us. May the Lord grant that she be given strength and health to accomplish her desire and have her companion accompany her. Ed.

GOOD MEETING

Dear Brother and Sister Adams,

We returned home about 6:30 Sunday afternoon and found all well. We did enjoy our trip very much, both in your home and the church. We feel that we had a good meeting. The people were so kind and receptive to us! It causes us to want to go again.

It had been four months since I had received any comfort from the preaching service. I had been so alone in my feelings much of the time, but Sunday I was given to think of a dream I had some-time ago. In this dream, I thought I had gone into a country where I was not known and it was dark. The people began to seek my life. I ran until I was given out and a beautiful woman appeared and said, "Come with me and I will hide you." I thought that I went and she carried me to a beautiful rock. This rock proved to be a light. I believe this is the light that lights every man that cometh into this spiritual world. This woman put me on this rock and I felt safe and free from all my troubles and worries as long as I was on this rock.

If not deceived, I believe I felt a portion of that supernatural strength, which I believe was spiritual, Sunday. It matters not how low we are carried, a few moments of His presence restores our spirit and causes us to feel it is worth it all.

Your brother in hope,
Noel Tilley

THE WORLD, A PRISON

Dear Elder Adams,

If the Good Lord sees fit to so bless me, I feel that I will feel better if I can be enabled to write a few lines, although I am nervous and my eyes give me some trouble. I still try to read and write now and then, so I desire not to complain. About the only place that I see any pleasure is when I am with the Old Baptist, but I feel so unworthy. If I only knew I were a child of God, I feel I could go around the house singing the good old hymns such as Amazing Grace, all the time.

My oldest son just left here and I could not help talking with him while he was here. Since his father passed from this life, it seems, at times he is in a serious state of mind. He seems to feel that this trouble came because of him for he says it is all his fault. I said to him: "No, Oliver, it was not your fault, nor my fault, nor was it any-one's fault. This was the way and time fixed for your Daddy to go." The reason he feels as he does is because our tobacco allotment was only five acres, which was not enough for both of them, so Oliver just left the tobacco crop to his Daddy and he did public work. I have tried to reconcile him and keep him from worrying so much, for it is like Elder Wingfield said in a good letter I received from him; "If Frank felt in his heart to look up and ask the Good Lord for mercy, I feel that his home is in heaven." And deep down in my heart, I feel that he did, for he was so humble that morning that it impressed me

seriously. Oh! I do hope that he did have a mind to do that. But we do not know. We all have troubles here in this world, but it is painful to endure, yet it is good for us. We are thus taught how helpless we are before Him and how dependent we are on Him for salvation and for every blessing.

I feel that this old world is just a prison, and a place of trouble for a child of God for in the scriptures we are told that Jesus said unto His disciples: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Jno. 16:33. Paul confirmed the souls of the disciples and he exhorted them to continue in the faith, and added that we must through much tribulation enter into the kingdom of God. See Acts 14:22.

Some day all there is in this world will be over and I so hope to go praising the Good Lord.

An unworthy Sister, I hope,
Lillie Tickle

FEW WORDS OF GREETING

Dear Brother and Sister Adams,

Just a few words with our greeting. We hope you will have a pleasant holiday. Our trip the past summer was very pleasant and enjoyable. During the time we were in West Virginia, we were blessed to attend church services twice. The second Sunday in June, Granny, Lee and I went to Thomas Grove Church and we enjoyed the day and services very much. So many people were there. I saw quite a number I had not expected to see, some of whom Lee was able to meet the first time.

The following Sunday was our

meeting at Glenwood and there were visitors with us. I have thought of this meeting with pleasure, many times since. After we left Princeton, we spent about four days with the Branchs and that, as always, is a wonderful time for us. I was sad when it was time for us to leave, but we had planned to see others on our vacation. It seemed then I would not be much hungry for spiritual food for some time, because the Lord had blessed me to be fed so well, but before we were home, I was again down in the valley, feeling the need of more spiritual food.

We have not been with the Simpsons since September. They are in Florida now and we do so miss them. It seems they are so much further away. We hope they will be happy down there and his health much better.

During the summer Brother Branch wrote us that you had asked about us at one of the Associations. Apparently, he had told Granny of it too, for she wrote us also. I cannot tell how humble it made me feel to hear that you inquired of us. I feel Brother Branch could and did express my appreciation, perhaps better than I, myself could, for I have put off so long writing and trying to express my feelings. I truly hope to be thankful of being remembered in that way. I hope some day to be worthy of all the goodness that comes my way, realizing all the worthiness I have, comes from the Lord.

The last two Landmarks have been read with much pleasure. I have not finished reading the Cen-

tennial or one-hundredth anniversary issue yet. The articles I have read were of the first and second editors which were interesting reading. I enjoyed Elder Lake's letter in the previous issue for more reasons than one. The Come My Beloved was so outstanding to me. It was so like the letters I have received from Elder Branch and others, before I was blessed to seek a home with the church. It warmed my heart so for Granny to write me she had thought of me while reading it.

Lee has turned in his retirement papers and we hope nothing will prevent his retiring as of June thirtieth as we now plan. We have not come to any firm decision yet, just where we will settle, but hopefully, it will be where we can have access with a church or churches regularly of our faith and order. I do hope we will be blessed to see you sometime during the summer.

We will be glad to hear from you any time you feel to write. Please remember us when given a mind to.

With hope and love,
Marilyn, Lee and the Boys
or

Mr. and Mrs. Lee Shaw and
Boys

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Editor

Zion's Landmark

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

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**VIEWS ON THE RICH MAN
AND LAZARUS**

Mrs. T. L. Grimes of Wendell,
N. C. request my views on the rich
man and Lazarus.

Complying with a previous re-
quest to give my views on "The
Rich Man and Lazarus," I am sub-
mitting my former response for the
consideration of our inquirer.

The parable begins by saying,
"There was a certain rich man,
which was clothed in purple and
fine linen, and fared sumptuously
every day: And there was a cer-
tain 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 Laza-
rus, 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, re-
member 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 there-
fore, 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 tor-
ment. 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 com-
parison, 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 make a covenant
with Abraham when he was nine-
ty-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 descendant 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 had 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 de-

voured widow's houses and occupied the uppermost rooms at feasts and the chiefest seats in the synagogues. For an outward show, they made long prayers, wore fine clothing of purple and fine linen and fared sumptuously every day. They washed often, they made clean the outside of the cup and of the platter. They omitted the weightier matter of the law, judgment, mercy, and faith. Lazarus lay at the gate of the rich man. The dogs licked his sores. He received no favors from his kindred after the flesh. Lazarus is a type of the elect family of God of which Jesus is the head. It is said, "He (Jesus) came to His own and His own received Him not." His descendants after the flesh were of the tribe of Judah. His parents were poor. He was born in Bethlehem Judah, and cradled in a manger. He grew up to manhood and lived the life of a pauper from the cradle to the grave. He never possessed any earthly possession, not even a place to lay His head, nor a parcel of ground for the burial of His body. He said of Himself, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Matt. 8:20.

In the rich man, who was a possessor of an abundance of wealth, we see a type of the law worshippers, who are those that trust in their own works of righteousness for life and salvation. Lazarus is a type of the chosen, Jesus being the representative head of all those who were chosen in the furnace of affliction. The rich man received those things which were good, but perished with the using in this life. Lazarus received the evil things,

hunger, sorrow and sore boils. The scribes and Pharisees lived in luxury every day. Poverty and affliction were the daily portions of Jesus and His chosen. The self righteousness Pharisees did not adhere to the teachings of Moses, nor the prophets. They were far from administering to the poor. Jesus said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." Matt. 7:12. There isn't any preparation made in the stony heart for this teaching. The rich man did nothing to relieve the hunger and sufferings of Lazarus. The unbelieving Jews did nothing for Jesus, yet He was their brother after the flesh. It is recorded in Holy writ "He (Jesus) came unto His own, and His own received Him not."

This is not to be understood to embrace all the Jews. Those who were in authority were the people under consideration. The poor did receive Him. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12-13.

Here we see a comparison from which a Spiritual truth is drawn. It is said, that the beggar died and was carried by the angels to Abraham's bosom. When Jesus died and arose, He went to His Father. Two men in white apparel were standing by when He ascended to Heaven. The rich man died and was buried, and in hell he lifted up his eyes being in torment. This was the judgment of God execut-

ed 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 descendant of Abraham through the righteousness of faith. He was an heir of promise. Again quoting Paul, "The promise that he should be the heir of the world was not to Abraham nor his seed through the law, but through the righteousness of faith. The rich man represents those who believe that righteousness comes "through the law," those who trust in their works of righteousness for life and salvation. Their works were not mixed with faith.

Lazarus was a poor man. Jesus was a poor man. The vessels of His mercy are a poor people. The prophet said, "I will also leave in the midst of thee an afflicted and a poor people, and they shall trust in the name of the Lord." Zeph. 3:12.

"A certain man" or a certain number of people are occasionally used figuratively in the scriptures to represent uncertain numbers. The foolish and wise virgins are figuratively used, designating five foolish and five wise. The rich man said, "For I have five brethren." The Prophet Isaiah said, "And in that day seven women shall take hold of one man." King

Herod was the representative head of his kingdom. His name is in the singular as spoken of by the angels —“For Herod will seek the young child (Jesus) to destroy Him” — but after he was deceased, a similar scripture is written using the plural gender: “For they are dead which sought the young child’s life.” Matt. 2:20.

The Pharisee who prayed within himself and thanked God that he was not as other men, he paid tithes of all he possessed and fasted twice each week, is also like the rich man who, represents the seed of Abraham through the law. The publican, who said, “God, be merciful to me a sinner,” like Lazarus, represents the seed of Abraham through the righteousness of faith.

The rich man cried in his distressed condition calling upon his father. Abraham reminded him of the good things which he received in his lifetime and Lazarus his evil things. The great gulf was fixed, a span which no man can pass except those who are born of the Spirit of God, the seed of Christ through the righteousness of faith. All of those who will meet God in peace will come to Him through Jesus Christ, and not because of any works of righteousness which they have done. It is by grace through faith, that not of yourselves, but a gift of God. Their entrance into Heaven depends on

what Jesus is made to them, and that Jesus is made to them depends on whether or not they were chosen in Him before the foundation of the world. Eph. 1:4. Paul said, “But of Him are ye in Christ Jesus who of God is made unto us, wisdom, righteousness, sanctification and redemption.” He (Jesus) is the mediator between God and man, “The only name given under Heaven amongst men whereby we must be saved.” There is no mixing of grace and works, flesh and Spirit, law and gospel, righteousness and unrighteousness.

T. F. ADAMS

NOTICE

Lloyd's Hymn Books, each \$3.20 postpaid, ½ dozen \$19.20 postpaid. 1 dozen \$37.80 postpaid.

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REQUEST

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

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

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

EDITOR

286.4
281

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PROVERBS X.

Blessings are upon the head of the just: but violence covereth the mouth of the wicked.

The memory of the just is blessed: but the name of the wicked shall rot.

The wise in heart will receive commandments: but a prating fool shall fall.

He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

He that winketh with the eye causeth sorrow: but a prating fool shall fall.

The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.

Hatred stirreth up strifes: but love covereth all sins.

In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.

Wise men lay up knowledge: but the mouth of the foolish is near destruction.

The rich man's wealth is his strong city: the destruction of the poor is their poverty.

The labour of the righteous tendeth to life: the fruit of the wicked to sin.

He is in the way of life that keepeth instruction: but he that refuseth reproof erreth.

He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.

The tongue of the just is as choice silver: the heart of the wicked is little worth.

EDITOR

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

ASSOCIATE EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

AN EXPERIENCE

Dear Brother and Sister Adams,

I am sending you Sister Minnie Johnson's experience that I was telling you about at the Union Meeting. It was a great comfort to me, and I would love to see it in the Landmark if you see fit to use it. I feel it may comfort some other poor cast - down creature, too. Brother Adams, I thought when I asked you about it, I would add a short note to it, but when all is so dark and dreary, I become so despondent that I am made to wonder and fear that I am deceived in the whole matter and have deceived the dearest people on earth to me.

The older I grow, the less fit I feel to be a member of the Church of God, and the more I feel my dependence upon the Lord. I am confident that what the Primitive Baptist believe and preach is the truth and the flames cannot burn it nor the floods d r o w n it. Solomon said: "A word fitly spoken is like apples of gold in pitchers of silver." Just a few words spoken into our souls, when they are directed by the Holy Spirit of truth, and his grace, fills an immensity of space, for we are overjoyed in our souls.

Brother Adams, I love the dear Landmark. I say dear, because it is dear to me, and it means much more since I am deprived of meeting with you dear people so much,

for certainly I am not with you as much as I would like to be. Each time it comes, I like to read it through before I lay it down.

When I read the good letters, they fill my soul with joy and consolation to know that there are some that love one another and are standing for the truth as it is in Christ Jesus. I feel so little and unworthy to be called a child of God, but the hope I have, the world cannot buy, and to be with the children of God is my pleasure and desire. May the God of all grace be with you and bless you while traversing the sunset side of life. May he sanctify and bless your efforts to His honor and glory, and the comfort of His elect.

When brought down in prayer to the throne of grace, please remember me.

Unworthily,
Elgie Collier
RFD No.3
Raleigh, N. C.

A Part Of My Life

I was born and reared by good Old Baptist Parents. My birth was March 26, 1877, and I was eight or ten years old before I had given the seriousness of life and death any t h o u g h t. I esteemed Uncle Henry Stephenson as such a Good Man! I often sat and listened to him talk to Dad and Mother of the goodness of the Good Lord with him. I was so rude and full of life, I did not have but one time to die,

I way saying, when one day I said in the presence of Uncle Henry that I did not have but one time to die, and it did not make any difference when that time came, not knowing what he would say nor how I would feel. Suddenly He asked me was I prepared to die, and it seemed that I almost stopped still to consider what he had said. Surely the answer was there; but I could not speak. I have often thought of that and do until this very day.

I have a little hope that some day I will be one of that happy number. Oh, if it is the good Lord's will that I may, how happy I will be! How wonderful!

I was always such a sinner! I often heard my Dear Old Mother say, "Minnie is so rude, I cannot put as much confidence in her as I can in Mary." Mary was such a good girl! She was too good to live, so she was taken away at the age of thirteen years, and I was left to be the oldest one. I have often thought, Why was she taken and I left? I have been through with so much trouble since then. I grew up to womanhood wondering if I would ever be prepared to die. Very often my life has looked so very dark! My father was a farmer so I had to work in the house and in the field too, but it was a pleasure to me to work for I was well and healthy. In 1894, my father moved his family to Guilford County to the city of Greensboro, N. C., where we lived nine long months. I say long, because there was so much trouble for me! I had left my best friend behind, also the church that I attended, and I wanted to be back

at home with my loved ones.

I was seventeen years old at this time, and the youngest child in our family was one year old; so to add to my trouble, the baby was taken from us by death. It was buried in Greensboro. We moved back home November 1894, and I felt like my troubled mind would be at ease. I could attend Fellowship Church in Johnston County, and be with all my old friends. So I was married January 16, 1895, and we lived very happily together, but my troubles still lingered with me. Some people say they do not believe in dreams but I do believe in some of them. I dreamed I was traveling a muddy and lonely road on some kind of vehicle, and robbers and thieves were after me. I hurried on as fast as I could and soon got in sight of a large house. A man was standing in the door when I approached it, and asked me to come. I went in, thinking I would be safe, but I was mistaken. I was in a den of wild savage beasts, the most dreadful looking things I ever saw, and the large door that I had entered through, had closed behind me, and Oh! what was I to do? I would surely be destroyed by those beasts if I stayed there. I tried to pray to the Good Lord to take me out of such a place, and it seemed that almost in an instant, I was caught up like a feather and carried out through a little hole about the size of a star, and I felt to be bright like a star.

I was carried somewhere to a beautiful white sandy street, with green grass on each side, and oh, how happy I felt that I had been delivered from those terrible

beasts! It has ever been a pleasure to me to think of that bright little star I was carried through. Everything gets very unreal and indistinct to me at times, except that bright star, which still remains with me. It is a wonderful thing to remember, and reflect over.

I dreamed again, while in my troubles that I was crossing a mill pond on a muddy dam. All at once the dam began to sink, and I was so scared, I tried to cling to an old tree and it too was sinking. There being no other way for poor sinners, I began to beg the Good Lord to have mercy on me and deliver me from destruction, when suddenly, I was caught up out of that miry clay and my feet were placed on a solid foundation! How happy I was! It was too great for a poor sinner like me! Many times I have been helped out of such troubles in this way. God works in mysterious ways His wonders to perform. That the Lord is mindful of me and that I am one of His chosen few is too great for me to claim, I so often fear.

My soul was still troubled. I often thought: What would become of me? I would go to Fellowship Church, and it seemed there was a great wall between me and the members there. How I did love them, but how could they love me? I was not satisfied, I was so different from anyone else. One night I dreamed I was out in our corn field between two rows of corn trying to pray, when all at once, two white birds came to me. I stood up and watched them fly away. I felt like they had been sent to me to help me bear my troubles. I now felt better. After

that I wanted to be baptized but I was undecided where to go. Uncle Henry was with me through all my troubles and his membership was at Rehobouth, so I dreamed one night that I was in a pit between home and Fellowship, and there was fire all around me. Elder J. E. Adams came to me and spoke these words: "Blessed are they that do hunger and thirst after righteousness for they shall be filled." After this, I was satisfied where to go, but I felt so unworthy! I told Mother and Uncle Henry some of my feelings, and Uncle Henry said he hoped I would soon go to the church, but I did not think then that I would go so soon, but I felt so impressed that I prepared my clothes and it seemed I was preparing them to be buried in.

I was so burdened one night about a week before I offered myself to the church and I had a dream that I was at Fellowship Church and when conference was opened, some great power came and carried me up to the pulpit, and I was just so light that it required no effort to go. I was so happy as I went to the front! and I wondered if it would be that way, and sure enough it was.

I offered to the church at Fellowship, on Saturday before the first Sunday in May, 1899, and to my surprise they all agreed to take poor unworthy me. I felt so happy to shake hands with those good old brethren and sisters! I was baptized Sunday morning, and there I left a burden I had not had since.

Elder J. T. Coats baptized me. He was such a good man! He always seemed like a father to me.

Everything went well with me for awhile. I felt calm and satisfied! This was so different from the way I had felt for a long time, but it did not last long. I was now brought into many doubts and fears, but I never have regretted being baptized.

After I became a member of the church, my health was bad, so I had to stay at home much of the time, for we had two children. I became very depressed, and doubted my future welfare so much! but we do not have to go to church every time to be comforted for the great Lord comes to us in time of need, and raises us up out of this miry clay and establishes our goings, and puts a new song into our mouths, even praises unto Him, the Giver of every good and perfect gift. I viewed myself at Fellowship Church in a dream. I heard Elder Coats preach and saw the members of the church and I loved them. They were all tender and kind to me. I left and walked down a little path out east of the house. I went until I got tired and thirsty and I came to an open well, but it was dry. A voice over my head spoke and said, "If you are a Christian you can draw water although it is dry. So I let the bucket down thinking I would try. When the bucket got to the bottom, the water began to come in and I drew up a bucket full. I drank all I wanted and felt greatly refreshed. I then awoke rejoicing.

I was very well content to stay at home for awhile after this. Oh, if I could live like I so much want to live! but I do and say so many things that are wrong, and I cannot see it as such until it is too

late, and then I have to mourn over my sinful ways. Both my people and John's — my husband — lived near us, and they were all so good to us, They helped us out with our little family. When we had been married seven years, we moved our first time to Clayton, N. C., and as I had little children, I had much work to do, but my work has always been a pleasure to me, when I am well; and I have been wonderfully blessed with health.

I was too far away to attend services at Fellowship Church very often, but I could attend church at Clayton at that time. When Little Harvey came along, our number was increased to five children, however, he was such a good baby, it did not add much more work, and he was such a pleasure in our family. But he was too good to stay here long, and at the age of eight months, the good Lord saw fit to take him home where there is a better place prepared for such little babes. It was awfully hard to give him up, and that was our first real trouble. The Lord gives and He takes away, blessed be the name of the Lord.

We carried our little son back to the old home place for burial, and when we reached there, John's father was dying, so they were both buried the same day. This life is filled with many sorrows and disappointments, but these things tend to wean us away from the attractions of this world, and we are sometimes given a longing for the life to come.

May the Good Lord bless and comfort His children here on earth,
Minnie Johnson

GO AMONG YOUR BRETHEN

Dear Kindred in Christ:

I will try again to write you, thanking you for your card, letting you know you are well remembered in love that sometimes brings me down in tears of remembrance. Since my recent illness, I cannot remember as I did in days now past and gone. This explains why I do not write much, feeling to wait to see if my memory improves. I cannot express myself as I once did, my mind is so scattering. We both can see a difference — my wife and I — but I humbly hope God enables me to stand in defense of that wondrous doctrine of God's free grace, as in the past, even though encumbered with lack of memory. I just take what little I have left, and go among my brethren. We cannot help affliction. It is sent on us by the will of God unknown to us and we are helpless; we must bow in submission, realizing He is God, 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 unto Him what doest Thou?" and as one of old said: "Though He slay me, yet will I trust in Him."

I hope you are being blessed with good health, that you are going among your churches, and that you are being blessed with a continuation of good meetings such as I have witnessed in times that have passed. I still remember the sweetness of that meeting up on the mountain, when you were so wonderfully blessed to bring out Jacob's dream and show the ex-

perimental meaning thereof.

I wish my brethren could see and understand my condition, and that my failure to visit among them is not due to lack of love for them, but I am waiting to get over the effects of that stroke, for my memory to improve, if God sees fit to bless me thus. This is the reason I have not visited our associations in the recent past. God knows the love that is in my heart, and deeply felt grief, because of this shortcoming or deprivation. My doctors tell me my memory will be affected for at least a year. It is slowly improving, I humbly trust. I have tried to pray that God will one day restore me to where I was in the past, and enable me to again proclaim His great and Holy Name among men. I still go and endeavor to speak as in the past, but with only a limited amount of liberty, not often, but just now and then. Enough to keep me from giving up. I cannot refrain, though I have often tried, telling myself that God has not called me, that I have just imagined it, why bother any more? But the desire is there, with some measure of burden, and I find I cannot refrain from going. I have been blessed to pray at times, However, I just travel on in hope, trusting (with the ability He gives me to trust) God will some day bless me to carry His message to His people again. I often think of His promise: Isa. 43.2. When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon

thee." Surely my faith is not in vain. I hope some day, He will restore me in memory, such as He has blessed me to have in the past. Then once again I shall rejoice, as in the days now passed and gone. I desire that you dear people be blessed to pray for me. I earnestly request that you do this, when God thus blesses you.

May God visit you both from time to time, as He has so graciously done in the past, and lift you up, enabling you to rejoice in a feeling sense of His dear presence in those mansions of love, be enabled to shed tears of pure joy, and forget sorrows for a season. Again do I especially request that you please remember me when at the blessed throne of Grace: "For the prayers of the righteous avail-eth much."

(Elder) Layton Wingfield
Ridgway, Va. R. F. D.

CONCERN FOR ANOTHER

Dear Brother Adams,

I hope you and Sister Adams are well. Brother Adams, I am sending three dollars for the renewal of my subscription to Zion's Landmark, and am also enclosing a letter from a dear person to me. I received this letter while my son was in Watts Hospital, during last summer and if you like, you may put it in the Landmark. I hope some one will get as much pleasure from reading it as I did the day I received it.

Come to see us at
Oak Grove,
Sister Sue Adcock

My dear Aunt Allie Sue,

I have had you on my mind since yesterday, and I would, if I could, write something that would be of comfort to you this morning. I know all of it is in the hands of the Almighty God and I believe He causes His children to be concerned one for another. I have thought of you so much, and wish I could be of some help to you. I feel my lot in this life and the life to come is just as God fixed it before the foundation of the world; but it is only momentarily that I am satisfied with it. That is when I feel that I am embraced in that, that God has loved with an everlasting love. For some purpose He has caused me to love this blessed truth more than everything else in this world.

My life has been a rough and rugged one but sometimes when I feel His love and mercy, that just fills my soul, and I want to shout praises to His glory. I know of myself I deserve nothing for I am just a vile and sinful creature. Most of my time I feel like I am but a wayfaring stranger in a wilderness, longing to go home. Sometimes I have a hope that I am on that journey; then again, I feel I am a lost sinner, world without end.

I know it is nothing of myself that I have ever done that has enabled me to believe this truth, but it is by the grace of God I am what I am. He has kept me all the days of my life by His mighty power. I would be thankful, if I could, for what He has done for me; even a thankful heart has to come from our Heavenly Father. "For of Him, and through Him, and to Him, are all things: to

Whom be glory forever." Rom. 11:36.

Aunt Sue, God is not slack concerning His promises to His children, and I know your road is too rugged at times, for you to travel alone, but if it were not you would have no need of a Savior, for you could lift the load yourself, and fight your own battles; in fact, you could hinder them before they begin. God just so wonderfully works this things that He makes His children know their nothingness and His greatness. It is all for Him, of Him and by Him. When He brings His children along to know these things and then shows His tender mercy and love, don't tell me you will not praise His grand and glorious name! You do not want any of the praise for yourself for you know none is due you.

Oh, I love this blessed truth, Aunt Sue! It is my life, it is my all and all. God has blessed me with a husband that is good to me and three fine boys that I love as well as anyone could love his or her sons; but they could not and cannot reach my case in this respect. I tried to fight my battles. I still try, that is why I know I cannot.

May you feel His presence in this trial as well as all other trials, that you will be given strength and courage to face whatever God has laid out for you. That is the desire that is in my heart this morning. I know I cannot change things, but just beg: "Oh, Lord, reconcile Thy children from time to time in this life with the reassurance that one day they

will be going Home to that Great City, not made with hands, but is eternal in the Heavens.

Aunt Sue, this has been awkwardly put, as well as composed, but that is I. I hope this morning I love you for Christ's sake. I hope Nathaniel is feeling better today.

Give my love to all,
Gladys and Family, or
Mrs. Herman Clayton,
R. F. D. No. 6.
Rougement, N. C.

AWAITING THE MASTER'S CALL

Dear Beloved in Christ

Yes, Brother Adams, I am still here, just lingering along awaiting the Master's call. Why am I here? Oh! I do not know. I am no good to anyone. I feel to be an awful burden, even to my three dear children. Our blessed Lord has a purpose for my staying here and He alone knows what the purpose is.

I have been reading in Psalms and find so many good things. All are good but some verses seem to be for me and express my own words of praise and my plea by day and by night. O, I have been cast down low for so long! and am made to cry, Is the Lord clean gone forever? When shall I, (if ever) feel His sweet presence again? I beg for His return but it seems that He has forsaken me. With all my heart I desire His presence every minute of my life, yet I feel that I am most unworthy of His least notice. I think I must feel as the Psalmist did when he said, "But I am a worm and no man."

Even though I am cast down so low, and my hope (if I am blessed with a hope) seems so very little and weak, I cannot lay it by, nor

can I praise Him enough. I know that if I am one of His children, He will never, no never forsake me, and that He will visit me again. Yes, from through or beyond the dark clouds the sun will break forth and shine again, revealing His sweet smiling face. He will reach down and lift me up and place me on mountain tops for a season. Oh, if I could praise Him as I ought!

I did not mean to write so much, nor as I have; I hope you will forgive me. I only meant to say a few words, and that I am sending a letter that Sister Effie Parke of Chehalis, Washington gave me permission to send you. If you think it worthy of space in Zion's Landmark, I feel sure she would not object to the publication of it either. I judge so from the way she has it spaced. If published, one or both, please send Sister Parke a copy of the issues.

Sister Parke and I have corresponded many years. Her letters are a source of comfort to this old sinner. Her address is 1360 1st St., Chehalis, Washington. 98532.

As you will see I have moved. I could not be alone longer. I am with my son. Pray for me and may God bless you all.

With love, from a sister, I hope.
 Harriett Little Gray
 7015 Gonzales St.,
 Houston, Texas, 77020

OBITUARY

Brother S. L. Kearney, son of J. J. and Celia H. Kearney, was born Oct. 18, 1888, and died February 25, 1964. He was first married to the late Lola Mae Ham Kearney December 17, 1906, and to them were born the following daughters and sons: Sister

Emma Rouse, Mrs. Robert Cunningham (deceased), Mrs. Marie Harris, Robert, Albert, Fred and Lyman. His last marriage was to Sister Lillie Coats who survives, along with a number of grandchildren, great grandchildren and step-children.

Brother Kearney united with the Church at Mewborn's the second Sunday in August, 1924, and was baptized by the late Elder W. B. Kearney, his brother. On the second Sunday in June, 1926, he was set apart as deacon for the church, which office he filled usefully and wisely. Brother Kearney his advise in spiritual as well as natural was a wise counselor, and many sought affairs. He is greatly missed in this respect, as well as by all who loved him, but we are made to realize that God in His own way and time is able to raise up others upon which to place this mantle. He was blessed with a good bass voice, and appreciated good singing in the homes and churches.

Those who knew and visited in our brother's home will long remember the patience, longsuffering, and the enduring humble spirit he was blessed to manifest for the ten years from 1950 until 1960 when Sister Kearney was an invalid. This affliction was a great trial for Brother Kearney and his family. Through it all, we never heard him murmur nor complain, as it was with Job who sinned not with his lips, neither did he charge God foolishly. See Job 1:22.

Brother Kearney was a farmer and merchant for many years, and was a good provider to his family. The Lord blessed him to accumulate wordly values to the extent of providing each of his children with a natural home. In all of this he was meek, and manifested a humble spirit.

His funeral was conducted by Elders T. F. Adams and J. M. Mewborn, on February 27, 1964, the latter in the absence of his pastor, Elder J. E. Mewborn, who was unable to attend because of illness, after which his body was laid to rest in the Mewborn Church Cemetery beside Sister Kearney to await the resurrection when corruption shall put on incorruption and the bodies of His saints shall be changed and fashioned like unto Him who liveth and abideth forever.

Written by the request of the church March 14, 1964.

J. E. Mewborn,
 J. M. Mewborn,
 Committee

NOTICE

Brother and Sister Paul C. Rohrbaugh have been transferred by the U. S. Army from Louisiana to Germany. Their new address is:

1st Sgt. Paul C. Rohrbaugh,
 B-Btry. 1st MSL. BN. 67th ARTY.
 A.P.O. 800 N.Y., N.Y.

Zion's Landmark

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

Editor

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

Associate Editor

ELDER J. M. MEWBORN
Willow Springs, N. C.

Vol. XCVII

No. 18

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COMMENTS REQUESTED

"Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, worketh death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin." Rom. 7: 12-14.

When a man testifies in court, he is sworn to tell the truth, the whole truth and nothing but the truth. Here the Apostle Paul was not speaking as an unregenerate man, but as one that was regenerate, and therefore born of the Spirit of God. His testimony was in giving an account of the thing which he had seen, tasted and felt of the Word of God. See I Jno. 1:1. His eyes were opened and a new heart given to understand the things of the Spirit of God. The experience of the Apostle which

enlightened him to see and understand the truth of God's word, was not for him only, but for the comfort and edification of those of like precious faith.

In the preceding verses and the verses following, the Apostle has been discoursing upon the law; the purpose of it, and the effect it has upon the soul when it penetrates the inward part of man. It has little or no effect upon those who are dead in trespasses and in sin. When the soul is quickened by the Spirit of God, the law enters and reveals to the sinner the enormity of his sins and transgressions. The law is not the cause of sin any more than a line stretched upon a log is the cause of it being crooked. The line reveals the crooks in the log. Even so, the law has nothing to do with making a sinner straight who is condemned by it. The objector may ask the question, "What is the purpose of the law if it does not give eternal life? does not bring salvation, and men are not justified by it?" The Apostle Paul tells us: "By the law is the knowledge of sin."

The Apostle has previously said, "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit and not in the oldness of the letter." Rom. 7:5,6. Those who wished to dispute the doctrine which the Apostle affirmed, would say that he taught that the law was sin. Paul did not say that the law was sin, but he said, "The motions of sins which

were by the law, worked in our members to bring forth fruits unto death. He meets this objection by saying, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." It cannot be said that the law is sin. It was the transgression of the law that brought woe and misery into the world and not the law. Paul said, "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12. The law says, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt love thy neighbor as thy self." Matt. 19:18,19. All men would have to acknowledge that this is a good law. It is only those who have felt the condemning power of it in their souls because of sins and transgressions that can witness with Paul, who said, the law is holy and the commandment holy, and just, and good.

Sin lies dormant in the soul, so far as our spiritual knowledge is concerned or even our consciences, until it is uncovered by the law, yet it is not the law that makes a man sin. The law discovers or reveals sin and it reveals to man what he is by nature. The law says, Thou shalt do no murder. Many murders are committed at heart through malice, that are not actually ever committed. When David, as king, had Uriah placed in the forefront of the hottest battle, that he might be smitten and die; the law of God entered into his soul and uncovered his sin to him, to the extent that David confessed

that he had sinned: "I have sinned against the Lord." One of the thieves on the cross crucified with Christ, acknowledged the justice of the law. He said to the other thief, "We indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." Luke 23:41.

Paul said, "For I was alive without the law once: But when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death." Rom. 7:9,10. The carnal mind cannot comprehend the true meaning of the Apostle's experience. It sounds unreasonable to the unregenerate for Paul to say that he was alive once without the law, but when the commandment came, sin revived and he died, and that the commandment which was ordained to life he found to be unto death. When Paul said he was alive without the law, he meant that he felt no guilt of sin within, all was well with him, he had no sense of guilt for anything he did. He lived in a state of innocence, and state of holiness and righteousness so far as his conscience was concerned. He observed the law of nature according to his rearing for he was brought up and was more perfectly instructed in it than the common people were. He was also taught a moral law which he evidently obeyed, for he said, "After the most straitest sect of our religion I lived a Pharisee" Acts 26:5; however, when he transgressed the laws he was a subject of or to, there was no sense of guilt before God in his soul. Paul was a Jew and they had a law re-

ligion which included circumcision, sacrifices, and the other several duties attendant or pertinent to their worship. So Paul was alive without the law. He had no condemnation for sin. He was a Pharisee of "The most straitest sect," so says the scriptures. He was born under the law of Moses, and he was brought up, and more perfectly instructed in it than the common people were, and was a strict observer of it, yet he was without knowledge of the spirituality of it; he, as did the rest of the Pharisees, thought it only regarded the outward actions, and did not reach the spirits and souls of men, the inward thoughts and affections of the mind.

There are many men and women of today who know the law only in the letter, not in the spirit. There is no guilt of sin before their eyes, no repentance in their hearts, for they feel nothing to repent of. But when the commandment came into the heart and conscience of the Apostle, with power and light from above, sin revived, and as never before, Paul came to see and know himself as a wretched, desperate sinner. He was exceedingly sinful, a thing he did not know before because he had not felt it in his very soul. Now he knew himself to be corrupt from the sole of his feet to his head. Paul of course, was truly no more sinful than before, but he was now aware of his condition, he was apprehensive of his vileness before God. He said: "And I died." He now saw himself dead in sin, dead in the law, under a sentence of death, which he felt so vividly in his

heart. He saw he was deserving of eternal death, and all his hopes of eternal life by his obedience to the law of works died immediately. He was taught through experience that there can be no justification of a sinner by the deeds of the law, since by it is the knowledge of sin. Therefore he says: "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8,9,10.

This is strange language to the carnal mind, therefore men deny this doctrine, and object to it, and have objected to it since the coming of Christ, but Paul said, "Was then that which is good, (meaning the law) made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; (the law) that sin by the commandment might become exceeding sinful." Rom. 7:13. Is it not clear to see that the law made the discovery of sin, and sin by the commandment (law) worked death in Paul? "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. James 1:15.

"For we know that the law is spiritual; but I am carnal, sold under sin." Rom. 7:14. Yes, we know that the law is spiritual, because not until it was applied to our souls and hearts, did we know that we were carnal by nature, and were exceedingly sinful. Certainly nature did not teach us this great truth or we would have known it

before the law of God was applied to our hearts, but we did not know it until then. We, in nature are still carnal, that is why we have this continual warfare, that is why we hate the evil that we see within ourselves; that is why we fear evil. Solomon said: "The fear of the Lord is to hate evil: —" Prov. 8:13. Again he said: " — By the fear of the Lord men depart from evil." Prov. 16:6. Paul further said he was sold under sin: and so is everyone in nature. This happened when our forefather Adam partook of the forbidden fruit. He went down into death and with himself, he carried his posterity, and in our nature we are still contaminated with the sin cursed earth — our nature, our carnal nature, which harasses the inward man, the spiritual man every day of our lives, this is why we are exceeding sinful. When the light of God's Spirit shined in the Apostle, he saw himself to be the chief of sinners. He knew he was too vile and corrupt to keep the law or the commandments of God. The law of God which came by Moses, did not promise eternal life. A convicted sinner may strive, labor, with an endeavor to work out a righteousness which will be acceptable to God. When he has exhausted every effort to improve his condition, but to no avail, and is brought into a hopeless state, then the Savior comes to His rescue and he is given a hope through Jesus Christ, he will then know the truth of what Paul said, "By grace are ye saved."

Grace is a free gift bestowed upon an unworthy sinner. He will

never again believe in the works of his righteousness, nor the works of any man. He can now read the testimony of the Prophet and understand his prophesy. "All of our righteousnesses are as filthy rags." Not just rags, but filthy and corrupt. God revealed this to Job, as he does to every one of His: and Job said, Behold I am vile," and his words are still fitting to describe our state of being, even though these words were spoken many hundred years ago. They are for our 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. Now the children of God do have a righteousness, but it is the righteousness of Jesus Christ, implanted in the souls of everyone of His redeemed for whom He died.

Eternal life is not promised by the law of Moses. Paul said, "If there had been a law given which could have given life, verily righteousness should have been by the law." It remains to be seen that if man could have been justified by the law, verily righteousness would have been by the law; it therefore would not have been necessary for Jesus to have come into the world to suffer, bleed and die. But it is written, "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. God's law was good, it was Holy, it was given by God. Sinful man was too vile and corrupt to keep this law. Paul acknowledged his failure to meet its demands by saying, "I am carnal sold under sin."

God's law required perfect obedience. Sinful man could not meet its demand. God's law must be honored and His people redeemed from their sins, but after the transgression Jesus Christ was the only one that could fulfill the demands of this law, and this He did by taking upon Himself a body of flesh, made like unto His brethren, yet without sin. He went into death, and by so doing he destroyed him that had the power of death, (the devil) and delivered them, who through fear of death were all their lifetime subject to bondage. See Heb. 2:14,15.

Jesus Christ brought in everlasting righteousness to the chosen vessels of His mercy. Having abolished death and set the captives free, he put a new law into their hearts and mind. This was embraced in the new covenant. He took away the first (the broken law by man) and established the second. This new law which God put into the hearts and wrote in their minds, is a law that is impossible for them to break. It is the law of love. Jesus called this a new commandment. He said, "A new commandment I give unto you, that ye love one another. As I have loved you, that ye also love one another." Jno. 13:34. This love of God which is shed abroad by the Holy Ghost in the hearts of the redeemed family of God is the best evidence that they are born of the Spirit of God. John said, "Everyone that loveth is born of God." I Jno. 4:7. Jesus said, "By this shall all men know that ye are my disciples if ye have love one to another." Jno. 13:35. Paul said, "Let broth-

erly love continue." Heb. 13:1. This word "Let" is not a conditional word, not a word that indicates choice; but this expression was used by the Apostle Paul, and the expression indicates a state of being, and was dictated by the Holy Ghost. It carries with it force and power: as it did when God said, "Let there be light and there was light." Gen. 1:3. A similar expression was used by Jesus to His disciples when they were in trouble. Jesus was going away. This was before His crucifixion. He said: "Let not your heart be troubled, ye believe in God believe also in me." Jno. 14:1. When the souls of God's humble poor are in distress, and these words are read to them, which is often done at funerals, the distressed do not receive the desired comfort, but when Jesus speaks these words into the troubled souls, they bring relief and comfort. Why is this true? It is because Jesus is speaking these words into the hearts and souls of His little ones, and they of necessity bring relief because they are applied by the Father in Heaven, and they accomplish that which was meant for them to accomplish. Jesus said, "The words that I speak unto you, they are Spirit, and they are Life." Jno. 6:63. If by reading the written word, one could bring joy and peace, when we are in trouble, there would not be any need for Jesus to speak in the court of the conscience. There may be many that cannot read the Holy Scripture yet Jesus speaks to them when they are in trouble. David said, "God is our refuge and strength, a very present help in

trouble." Psa. 46:1.

To those who have been in trouble, may I ask, Has Jesus ever spoken a word to you that brought joy and comfort? Did He say, "Come unto me all ye that labor and are heavy laden and I will give you rest?" Did He say, "Look unto me and be ye saved all the ends of the earth?" Perhaps some other words were applied to your soul that brought joy and comfort.

Paul recorded much of his experience. This was written for our comfort. If your experience is in accord with his, it is evident that you are born of the Spirit of God. Paul said, "The Spirit itself beareth witness with our spirit that we are the children of God." Rom. 8:16. This love of God, is felt in the souls by those who are redeemed by the previous blood of Jesus Christ. It is shed abroad in the heart by the Holy Ghost. This is the evidence that they are born of the Spirit of God. John said, "Whosoever believeth that Jesus is the Christ is born of God, and everyone that loveth Him that beget, loveth him also that is begotten of Him." I Jno. 5:1. This love cannot be favorably compared with the natural love. It is the love of God which is shed abroad in the heart by the Holy Ghost. It continues in the heart of those who have felt the force and power of it.

Jesus said, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you and pray for them which despitefully use you, and persecute you." Matt. 5:43,44. When the subjects of His grace are overshadowed

with the great love of God they will love their enemies through pity and compassion. Stephen's accusers stoned him while he was "Calling upon God, and saying, Lord Jesus, receive my spirit, 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." When Christ and the two malefactors were crucified, He said, "Father, forgive them; for they know not what they do." When the Lord opens our eyes to the extent that we realize they are more to be pitied, than blamed for their actions we realize it is through ignorance or the lack of understanding that they criticise, ridicule or persecute the doctrine of His people.

When the enemies of Stephen were in the process of stoning him to death, his heart was filled with pity and tender compassion, as he cried to the Lord in their behalf.

T. F. Adams

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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

OBITUARY OF SISTER CORA JACKSON

Sister Cora Jackson was deceased April 18, 1964. She is survived by her husband, George W. Jackson; two sons, C. R., and G. R. Jackson; and two daughters, Mrs. Estelle Olsen, and Mrs. Helen Allen. She was the former Cora E. Hartley.

Sister Jackson was baptized into the fellowship of the East Atlanta Primitive

Church, Atlanta, Ga., the third Sunday in October, 1954. She loved the doctrine, but because of ill health, she was unable to attend her meetings for a number of years.

Funeral services were held at Howard L. Carmichael's Chapel with Elder Jerry Hunt officiating. Interment was in Hill Crest Cemetery.

Sister Popie Garner,
Sister Alice C. Morgan,
Committee

**RESOLUTION OF RESPECT
IN MEMORY OF
BROTHER RUFUS OAKLEY**

God has seen fit to remove from us by death, our beloved Brother Rufus Oakley. Therefore Be It Resolved:

First, That we bow submissively to God's Will, knowing that He is too wise to err and too good to be unkind; our sympathy goes out to the bereaved family.

Second, That the church has sustained a great loss in such a true and faithful member, who was usually present to fill his seat as long as he was able. Brother Oakley as a member of Surl Church two years.

Third, That a copy of this resolution be sent to Zion's Landmark for publication, a copy to the bereaved family, and one recorded on the church book.

Done by order of the Church at Surl, this the January meeting, 1964.

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

**MATES CREEK ASSOCIATION
CONVENES**

The Mates Creek Association of the Primitive Baptist Faith and Order is appointed to convene, the Lord willing, with the Indian Fork Church at Culloden West Virginia, beginning on Friday before the first Sunday in September, and continuing through the following Saturday and Sunday, September 4th, 5th, and 6th, 1964.

Those coming from the south and east, take the West Virginia Turnpike to Kanawka City Exit, then take Highway #61 to Highway U. S. #60. Follow U. S. #60 west about twenty-five miles to Culloden. There is an elementary school on the right side of the Highway in Culloden. Turn left at this school and come about one-fourth mile to the church.

All lovers of the truth are invited to come and be with us.

N. E. Stanley, Clerk
Mates Creek Association

ASSOCIATION NOTICE

The Salem Association will convene with Sardis Church on the 3rd Saturday, Sunday and Monday in September, the Lord willing. Sardis Church is located on Highway #220, 18 miles west of Greensboro, N. C.

Sardis Church has arranged with the Madison and Mayodan School for use of the school building for Saturday and Sunday in case of inclement weather. This school building is on highway #704, just a little way out of Madison toward Mayodan, N. C.

On Monday we hope to meet at the church. We hope that all who have a mind and a way can be with us. We welcome you.

Elder A. B. Barham,
Association Clerk

UNION NOTICE

The next session of the White Oak Union is appointed to be held with the church at New Port, N. C., in Carteret County, the fifth Sunday and Saturday before in August, 1964. All lovers of the truth are cordially invited, and a special invitation is extended to the Brethren of the Ministry.

Elder H. A. Young,
Union Clerk
Jacksonville, N. C.

LOWER MAYO UNION

The Lower Mayo Association Union will be held with Matrimony Church, located on unmarked road about halfway between Leaksville, N. C., and Price, N. C., beginning at two o'clock on Saturday before the fifth Sunday in August, and continuing through Sunday. Inquire at Leaksville for road to Price, and follow to Church. All lovers of the truth are invited to meet with us.

For further information contact the undersigned.

Elder James G. Gardner, Stoneville,
N. C., or Sam L. Gilbert, P. O. Box
2629, Winston-Salem, N. C.

NOTICE

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

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

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AUGUST 15, 1968

NO. 19

ISAIAH
CHAPTER 10

Shall I not, as I have done unto Sa-ma'ri-a and her idols, so do to Je-ru'sa-lem and her idols?

Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon mount Zi'on and on Je-ru'sa-lem, I will punish the fruit of the stout heart of the king of As-syr'i-a, and the glory of his high looks.

For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:

And my hand hath found, as a nest, the riches of the people: and as gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.

Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

And the light of Is'ra-el shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

**LIFE AND EXPERIENCE
OF MRS. SARAH HAMILTON
A Reprint**

The following remarkable experience is an authentic narrative beyond a doubt. It has been printed many times, and at different places and yet, comparatively speaking, but few persons have ever persued it, and such as have will be compensated for looking over it again. The rich display of the sovereign grace exhibited in the experience of the subject of this narrative will interest every serious reader.

I was born in Frankfurt, Germany, in 1745. In the seventh year of my age, my father came to Charleston, in South Carolina. His name was George Beckhouse, by profession, a Roman Catholic. He lived in Charleston until I was about sixteen years of age, when I was married to Mr. Alexander Hamilton, an eminent merchant, who, in the conflict between Britain and America, was shot dead in his own house, which was consumed by fire. In this distressing situation, having no children except an adopted daughter, and contemplating on my misfortune, my best friend with all our substance snatched from me, as it were in an instant, created in me a new and awful sensation, which is beyond my power to relate. I then fled to a rich uncle for an asylum. Who treated me with the greatest re-

spect and attention, and welcomed me to his house and servants, with all the accommodations that they could yield and afford. He offered to make me his heir, and directed his servants to treat me with all kindness and respect as though they were really mine. I lived there with the enjoyment of all the comforts this world could afford, but was still disconsolate in consideration of my heavy loss, and dressed myself in mourning, and I thus passed through some lonesome days and wearisome nights for a considerable time. At length, being desirous to obtain some relief, I went to a theatre or playhouse, where I in divers plays, acted on the stage, and one in particular which exhibited General Washington and Lady Montgomery whose husband was killed in battle in Canada and the agitation that she manifested in the scene brought the death of my husband to my mind with such powerful effect that I nearly fainted. The shortness of life and certainty of death, the faded nature of all worldly enjoyments were then plain to my view, and my distress was inexpressible. I went home and took my bed with a heavy heart, drowned in melancholy, and with pensive mind and wearied limbs, I fell asleep and dreamed.

(Although some people may make light of all dreams, yet I would beg pardon for inserting this, for it was peculiarly interesting to

me, however foolish it may look to others.)

I thought I was in as beautiful a place as I ever saw; where there were all the most truly delightful and fashionable things in the world. Also cards and dice, plays I had been familiar with in my younger days. We drank wine out of golden bowls, and had everything the world deems delightful, I sat at the card table with an Episcopalian priest, and took a golden bowl and drank a health to him, and then casting my eyes forward, I beheld a beautiful field adorned with flowers of various kinds and fine colors, and a great company of shining people, dressed in white robes, with white palms in their hands. They all sang with melodious harmony, such singing as I had never heard before. I saw also the Angels from heaven joining their songs with them. The melody, union, and harmony of the scene was truly inexpressible. I then looked on the before mentioned priest, and he looked back and very disagreeable, and myself likewise. I then said to them, "I must be gone." As soon as I rose up I saw a great wall between me and the shining ones, the materials of which seemed to be of metal, stone and glass. As I looked earnestly, I saw a place where I could get through, only I must take off an extravagant headdress which I had on. I was determined that no ornaments in the world should hinder me from the enjoyment of so happy a situation as I saw at the other side of the wall, or to deliver me from my disagreeable company. So I cast my headdress into the fire, and came to the wall; but I discovered

a great sea before me, and must of necessity pass through it in order to get to that beautiful field. While I was meditating how I should get through the sea, a Negro came and pushed me into it; and it was very boisterous, and the waves were so high that I was soon driven ashore on dry land again. The captain of these shining ones then came to me and said, "Lo, ye see a beautiful place?" I answered "yes." It was a large as this globe, but it was still above this world, and had seats of solid gold all around it. And this beautiful man asked me if I saw the golden seats. I told him I did. He told me I should have one of the seats, provided I conquered my enemies. And I went with the greatest joy expressible, and there opened a bottomless pit immediately before me, and the mouth of the pit reached from wall to wall; and about three stories down there was a beam, and with grief I thought it was impossible for me to get to the palace. As I made a turn to go back, the ground gave way from under me, and I fell into the dismal pit, but happened to hit upon this beam, and there I sat three days.

Then there came another man from these shining ones and asked me what I was doing there. I told him the pit was deep and I could not get out, then he put his hand in his pocket and took out a small ball of thread, and told me to take hold of one end of it. I told him I was afraid the thread would break, and I should be entirely lost; but he told me to take hold nevertheless, for this was

Christ the Rock. I got hold of it with both hands, and to my inexpressible joy, was immediately out of this horrible pit. I then awoke, and behold, it was a dream.

After some months' meditation on my dream I fell asleep, and dreamed the same dream over again, and also a third time. This brought me to such serious reflections that I hardly dared to sleep at all, yet was at a loss for the interpretation of my dream. I arose very early one morning, and went to my uncle and aunt, and told them that I saw my uncle and aunt and the priest and the people extremely black in a dream, and that I felt very much concerned about it; but not so much as to prevent my going to balls and other public places, where they asked me to tell my dream out of curiosity. I accordingly told it to them frequently; and after a while my troubles entirely left me. But in about a year and nine months, there came a gentleman from Georgia to visit me. He was a very rich man, and possessed wealth in abundance. The second time he visited me he invited my uncle and aunt, and myself to visit him, and see his plantation. Accordingly we all went together, and beheld his situation, which was truly elegant. His house was very large, and ornamented inside and out. On the top there was a balcony, and a summer seat therein. As he led me to the summer seat, I thought of my dream. We returned home from our visit, well suited with the place. The third time he came to visit me, he brought me just such a headdress

as I dreamed about, and it pleased me. We concluded to marry, and appointed a certain time when the nuptial ceremony should be solemnized.

But about that time there was a people called Baptists in that place who were ridiculed and all manner of evil spoken against them. I confess that I hated the very sight of them, and had it been in my power, I would have soon banished them out of sight, and the country too. The aforesaid gentleman took a walk one day, and when he returned he told my uncle that one of his slaves was going to be dipped by a man who looked more like a hangman than a priest. This much displeased me. I immediately replied, that I wondered if a gentleman of note would suffer such fellows to go about the country cheating poor, ignorant people in such a manner. My uncle said he would go and flog the slave home, and not suffer the dirty wench to be so deluded, were it not that a gentleman had appointed that day to visit him. I told him I would go if he would furnish me with a carriage. Accordingly I went. I no sooner came to the place than I saw the minister, and knew immediately, although I had never seen him before that it was the same man I saw in my dream that handed me the ball of thread, and helped me out of the pit. The sight of this man so affected my mind that I was as one thunderstruck. He was the very one whom I saw among the shining throng of happy people, and I among the cursed black crew. I then thought I was cursed in every deed, which

flung me immediately almost into despair, and in the greatest agony, I fell to the earth. Viewing myself undone forever, and eternally lost, I was in the most deplorable situation conceivable, and despaired of ever going from that place. I thought that the earth was just about to swallow me up, alive into everlasting destruction, both soul and body, and really expected to fall straightway into the bottomless pit, where there was no recovery. My distress was so great that people discovered it, and sought means to recover me, but in vain, for my distress was of such a nature that medical assistance was entirely baffled; I fainted and fell to the ground. They lifted me into the coach again, and carried me home to my uncle's house. A great company of people followed me. This situation of mine greatly exasperated the minds of the people. Some swore they would kill the minister, because they supposed he had bewitched me, and my uncle immediately sent for the Romish priest to dispel the witchcraft from me; but his presence was very disagreeable to me. I told him to be gone, for we were all going to hell together.

Another minister then came to me, but I could not bear the sight of him either, for it appeared to me he had helped me to commit the unpardonable sin. I told him to be gone quick, and that he was a wicked wretch, and a wolf in sheep's clothing; that he would neither go to heaven himself nor let others, and he was turning to go from me, my aunt told him not to mind what I said, for I was crazy. Then the minister began to

see me in such a condition, and advised my uncle to send for the Baptist minister to see if he could take the witchcraft from me. He accordingly sent for him seventy-five miles. The minister came — they set vituals and drink on the table for him, but dared not let even a servant go into the room where he was, lest he should bewitch them also. At length he came to speak with me, and ask me how I was. I told him I was a poor, miserable, lost creature. He told me if I were lost, I was one of these very people Christ died for, and came to seek and to save. I told him that was impossible, for I had committed the unpardonable sin. He said he thought it was my mistake, for I did not know enough. After he had talked some time, he put his hand into his pocket, and took out the New Testament. It was the first I ever saw. He read the third chapter of Mark, and gave his mind concerning the unpardonable sin. He told me he was going to visit a gospel sinner, whose case he thought was much worse than mine, which frightened me very much indeed; for I thought he did not understand my case at all. He said God willing he would see me again tomorrow. I said, "Pray sir, don't forget me." and when he saw me so affected he said shall I pray for you before I go? I answered, "Yes." "What shall I pray for," he asked. I told him to pray that the Lord might have mercy on me. With these words he seemed affected, which gave me to understand that he thought there was no mercy for me. But he knelt down and prayed. I knelt also, and when

he spoke of the spotless purity of God, before whom sinless angels veiled their faces, crying "Holy, Holy, is the Lord God Almighty," and that the holiness and purity of God filled immensity, I thought it was impossible that I could receive mercy. And when he had finished his prayer he went away. After he was gone, I remembered that the man of God told me that Christ came to save even the worst of sinners and I thought that I could not be worse than the vilest. I then considered that the spotless angels, of whom he spoke, rejoiced over one sinner that repenteth, though ever so vile. I then imagined myself in a great king's house, who had an only son, and one of the king's servants committed a crime worthy of death, and the executioner was about to strike the fatal blow, when the king's son came forward and offered to die that the servant might live, which he did, and set the servant at liberty, which circumstance most readily applied to my case. I thought I was the very servant. Surprising astonishment filled my soul. I beheld the Son of God expiring in agonies unknown to gratify the malicious rage of wicked men. I thought He died to save my life, and rose again for my justification. I also viewed Him as having died for all, but was at a loss, at first, to see how He could die for so many. But when I saw and considered that the natural sun could shine on thousands, and each person have as great a share of the sun as though he were alone, I by similitude understood the mystery, that, although Christ died for many, yet each one had

a whole Saviour. I then saw that God could be just, and justify him that believeth in Jesus, even such a wretch as I was. In this view no tongue can tell the ecstasy of joy that I was the subject of. My distress left me, and I could give glory to God with all my heart. I longed to praise Him with every breath. My prayer was, "Lord, what wilt Thou have me to do?" Lord, speak, for Thy servant heareth."

Upon my uncle and aunt hearing this of me, they came to the door. I said to them, "Dear uncle and aunt, I shall not go to hell, for Christ died for me, and I have got a whole Saviour." My uncle then shut the door, but my aunt burst into tears on hearing me talk on this subject. It then came into my mind that Christ was baptized of John in Jordan, and I must follow the example, and convince the world that I was not ashamed of my own Saviour before men. The next day the minister came, as he told me he would, with the man whom he went to visit, and I told them that I had found comfort, that Jesus had appeared for my relief, and that I was now willing to take Him for my Prophet, Priest and King; that I felt determined to obey Him in all things; that I thought His laws and commands were perfectly just and delightful to every obedient soul. This declaration from me so unexpected to the minister that he was overjoyed, and told the other man that yesterday was the first time that I ever heard anything read from the Bible, "And now she is able to teach," he said. "Glory to God in the highest, for He teaches as

never man taught; neither is Heavenly instruction dependent on human education." I then asked if he was willing to baptize me. He told me he was glad of the opportunity if I desired it. I told him I longed to follow my Lord and Master down to the banks of Jordan, and that he would have to send for me, for I could not go to the place myself. He told me he would, and accordingly sent for me the next Lord's day morning. When I came down to the water-side I related the dealings of God with me, which account proved instrumental in God's hands of awakening of fifteen souls. After the baptism was administered, they helped me to my uncle's, but behold, he shut the door against me, and refused to let me in. I called to my daughter, but she gave me no answer. I now began to conclude, he that would live godly in Christ Jesus, must suffer persecution.

I was disowned by all my former friends and relations in that place, and the minister, seeing me in that distressed situation, pitied me and told me as long as he had one shilling of money left I should share part of it, and desired me not to give way to trouble of this kind. He then carried me away, and paid my board for three weeks; at the end of which time he came again, and baptized those fifteen persons before mentioned, for they all gave great satisfactory evidence of the work of grace in their hearts, and he also brought a carriage for me to go with him to North Carolina, where I lived among his people three years, and a happy three years to my poor

soul they were, though I was rejected by my natural relations. Yet I think I had daily communion with friends and relations, even Jesus, who was to me the chiefest among ten thousand, and altogether lovely. I really enjoyed the peace of mind which the world can neither give nor take away; yea, this peace was like a river flowing from the hand of God. So great and inexpressible was this peace and happiness I then enjoyed that all other happiness looked extremely despicable and unworthy of my attention. The world with all its gay and enticing charms, courted my affections to no purpose. I thought I had rather suffer afflictions with the people of God, than enjoy the pleasures of sin for a season, having respect to the recompense of reward, which I daily enjoyed; esteeming the reproaches of Christ greater riches than the treasures of Egypt. Yea, I esteem the present afflictions not worthy to be compared with the glory that shall be revealed hereafter, and I rather be a doorkeeper in the house of my God than dwell in the tents of wickedness, and be possessed of all the pomp, grandeur, and affluence that this world can afford. I think, therefore, that however unworthy I may be of such honor, I wish to invite and exhort all who know not these things by happy experience, that they would try the experiment for themselves. You may think it strange that I talk as I do, but O my fiends, I long to see the saints on earth, join their rejoicing songs of praise to God with the seraphic angels in Hea-

ven at the news of the return of one more prodigal

After living three years in North Carolina, as I observed, I began to think of my father and his family, all buried in misery and popish superstition, and willfully ignorant, I thought if it were possible, in case I could see them, that I might be an instrument in God's hands of leading them to a consideration of the folly of their ways. I therefore felt very anxious about the matter. I also felt a natural affection for them. I also considered that my father was a rich man, and I, in a dependent situation, knew that if he had not lost his former regard for me, he would help me, notwithstanding our differences of opinion, and that he would delight to have me live with him. When I told my intentions to the brethren, they told me that I need not go away on account of being burdensome to them, for they were willing I should live with them as long as I wished; that I need not regard their expence, for they had as lief maintain me as one of their own children; for they said we were one, but still, if I could not content myself to stay, that they would help me, which they did. I thanked them, and took my leave. I rode in a carriage, and the driver conducted very disagreeably. I resented his conduct towards me, and was angry with him, which gave me scruples. I was filled with double concerning myself, and began to think I was not a Christian, but a mere hypocrite, and had been trying to deceive myself and others, but I could not deceive God, for He

knoweth all things. I had thought I never should be angry again, let what would happen to me. This gave great anxiety of mind, which lasted for a considerable time. We at length arrived within three miles of my father's house, where I stopped in hopes that my father would send for me to come home. The next day my brother came to the house where I was and the women of the house told me he had come. The reader can hardly imagine the joy I felt to see my brother again, whom I had not seen for many years. I thought he would rejoice also to see me, and therefore went to meet him, and held out my hand as a token of friendship; but, shocking as it is to relate, I saw in his face signs of disapprobation. He frowned, stepped back, and refused to give his hand, and said to me, "My father says you shall not enter his house, for you are a disgrace to the whole family. He esteems you as a runaway and deluded heretic."

These reflections from my brother, you may well think, excited powerful sensations in my mind; to be disowned by my brother and called a heretic. Now came a fair trial of my faith and confidence in God. I concluded that the cause of their alienation of affection from me was because I was a Christian, and if so, it would become me to act like Christ, who, when He was reviled, reviled not again, and when He was persecuted, threatened not. I think I can truly say, that all he said to me only served to engage my soul to give glory to God, that I was counted worthy to suffer for

Christ's sake, which I, through grace, was determined to do. But satan tempted me to give up my determination to live devoted to God, and I was almost tempted to go to my father and feign a repentance of my dissenting from the Romish church. But no sooner had I looked into the consequences of it, than I took up my Testament which my brethern had given me, and had a desire to read some directions from God what to do, and the first sentence I read was, "He that forsaketh not father and mother for my sake, is not worthy of me," and immediately I saw my duty; I was, and felt resolved to obey God rather than man. Nevertheless I thought I would go to the Romish church, where I might see my father, and that he might see me also; peradventure all his parental affections were not lost, and when he saw me in a reduced state of poverty and distress, it might possibly affect his heart. I accordingly went, but O, how my heart ached to see those stupid mortals bowing to their images and priests, expecting they had power to pardon sin. Shocking thought! I even trembled at the sight, and could hardly content myself. As soon as the exercise was over my father came out. I went to him, but was so overcome that I could not speak for sometime. At length I recovered strength, but could not forebear screaming, and fell down before him, he turned from me, as from a heretic unworthy of his notice, and would say nothing to me. I then went home again, and hired my board for a short time with what money I had left, which my brother had

given me for the expenses of the journey. Soon after, my father whom I still hoped had not lost all regard for me, sent a gentleman to me, who addressed me in the following language;

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

I told the gentleman that it was impossible that he should disown me, for my name was on the record with the rest of his children, and also that my looks so favored him that all who saw us would know for a certainty that I was really his child. But notwithstanding all my confidence, I considered I must of necessity leave that place soon, for my money was all spent, and where to flee I did not know, being destitute of any christian friends there, which put me in mind of Nicodemus, who followed his Lord by night. But still I great trouble in mind. I feared I was like Judas, who denied and betrayed his Lord for filthy lucre's sake, in consideration of the temptation of which I spoke before concerning my going back to the

Romish church with a lie in my mouth, notwithstanding I thought to serve God privately, which I now disapproved with great indignation. However, my father was unwilling to give the matter over so, without another trial to reclaim me from heresy, as he named it. He therefore employed a Romish priest and a certain Mr. Smith, who lived near me at that time; crafty men indeed. I had already lived there until my money was about gone, and my clothes were then selling at a low rate, almost nothing, and in this melancholy situation, not a friend to whom to tell my troubles, I had none but God to whom to appeal for redress of grievance. The woman of the house where I lived seldom spoke to me on any subject whatever. In this forlorn situation where to go or what to do I could not tell. One consideration still comforted me, I viewed God to be my friend, and would deliver me out of all my trouble in His own way, so I felt willing to place my dependence in Him. One day, to my great astonishment my landlady invited me to go with her on a visit. "Come," said she, "Mrs. Hamilton, and go with me to visit Mrs. Smith today. Perhaps it may have a tendency to shake off this sober melancholy that seems thus to hang about you." I accepted the invitation, not thinking of any plot against me. Mr. Smith began soon after I went in to talk with me concerning my faith and dissenting from the Romish church. I asked him if he believed the Bible. "I hope so," said he. "Well, you recollect sir, in Revelation, how St. John attempted to fall down and worship the angel, shall,

or I can fall down and worship a sinful priest? Jesus died and shed His blood to pardon my sins, and make an atonement, and now sits as an intercessor at God's right hand. God forbid, therefore that I should worship any other than the living and true God." Upon which the Romish priest sprang from behind a curtain, where he had been concealed, in the greatest haste of passion imaginable.

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

siderable number to take me away by force, and what they would have been suffered to do had they prevailed in their design, the Lord only knows.

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

what will, become of me.

Sarah Hamilton

Woodstock, Sept. 26, 1803

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

ENJOYS LETTERS

Dear Brother Adams,

I am herewith enclosing five dollars (\$5.00) to renew my subscription to Zion's Landmark for a year and kindly use the remainder as you see fit. I have noticed your list of contributors and I have observed that there are none from Arkansas and very few from states west of the Mississippi River, so I want to at least put Arkansas on the map, so to speak.

I enjoy the letters from the correspondents, one of which is Brother A. D. Alston. I note you have published many more from him than anyone else, all of which seem to have been written about eighteen or twenty years ago, while he was in Military service. Since I do not see anything from his pen recently, I wonder if he has passed on.

I am seventy-one years old, my health is not good and I feel that I am not long for this world. I hope I have been prepared by Him who alone can prepare the heart of man and also the answer of His tongue and make him willing to answer the call of death with joy and thanksgiving. I am often reminded of the quotation or poem by a writer and poet: "What is there here to court my stay

And keep me back from home;
 When angels beckon me away
 And Jesus bids me come?
 Not all the pains that 'ere I bore
 Shall spoil my future peace;
 For death and hell can do no more
 Than what my Father please."

My God bless you to continue the publication of the Landmark as well as your gospel ministry.

Yours in hope,
 C. B. Britt
 El Dorado, Ark
 R. F. D. 6
 Box 282, 71730

Dear Brother Britt:

Thank you for your manifest interest in the welfare of Zion's Landmark. I realize due to age, that I am rapidly maturing and my usefulness in this field cannot be too many years in the future and the same is true of my companion who spends more time with the Landmark than I do, but it has been provided for so far and if it is the Good Lord's will for this to continue, another century, the Lord will continue to provide. His will only prevails.

You inquired of Brother A. D. Alston whose writings have been such an inspiration and contribution to the Landmark, but it is in sadness that we advise that he passed from this life only a few months before he was supposed to have been discharged from the army, having completely served his career in the army. His death was caused by a tumor of the brain. His passing was a great loss, we feel, to the Old Baptist, but we truly believe our loss was his eternal gain. We too, love his

writings.

When you have a leading of mind, write more to be published in Landmark. All of us love to read good spiritual experiences, particularly if they are according to doctrine.

A brother, I hope and
 Editor of Zion's Land-
 mark — F. F. A.

APART FROM THE WORLD

Dear Ones In The Lord:

Again it is time for renewing my subscription to Zion's Landmark. I am so thankful for so many good articles and experiences of dear Sisters and Brethren, which so often give my own experience far better than I can express it myself.

So often I think of the blessedness of My Lord and His handiwork in that I have been given oftentimes to be in the midst of a people so set apart. Apart is also an experience, for we are in a sense a part of the world, yet spiritually speaking, we are apart from the world. None other but the grace of God has ordained it so to be.

Please find check for five dollars to cover my subscription throughout this year till February 15, 1969. That which is over and above the subscription price, please use according to your good judgment.

Again I give thanks to our Lord and Master for all of you, a people set apart through His love and mercy, to do His will. I desire to extend love to the household of faith in hope of salvation by grace.

Sister Marion H. Mulholland
 Lambertville, N.J.

Zion's Landmark

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

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REVELATION OF JESUS CHRIST

Dear Brother Adams,

I am enclosing a check for four dollars, with which please continue Zion's Landmark for another year. Brother Adams, I would like very much for you to give your comments on the twelfth chapter of Revelation, through the columns of Zion's Landmark, or as much of it as you have time for.

I hope all your loved ones are in the best of health. Remember me in your prayers.

Thank you,
Mrs. Andrew Gilliken
RFD #1, Box 201
Gloucester, Virginia 23061

The book of Revelation was written by the Apostle John to the seven churches in Asia. The things which he wrote were, "The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and

signified it by His angel unto His servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Rev. 1:1, 2.

John was on the isle that is called Patmas at the time when he saw and wrote those things which were revealed to him by the Holy Spirit of God. No man has ever lived who did or can know the truth of God's word unless it is revealed to him by His Spirit. The Prophets of old spoke as they were moved by the Holy Ghost. God, who is Alpha and Omega, the beginning and the ending, knows all things past, present and future. God spoke by the mouth of the Prophet saying, "Remember the former things of old; for I am God and there is none else; I am God and there is none like me. Declaring the end from the beginning and from ancient times the things that are not yet done, saying, "My counsel shall stand, and I will do all my pleasure." Isa. 46:9, 10. The disposing of all things are in the hand of God. "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Prov. 16:33.

The beginning of the twelfth chapter of Revelation is a continuation of the many things which John saw. The first verse of the twelfth chapter of Revelation reads as follows: "And there appeared a great wonder in Heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Rev. 12:1. The woman which John saw was the Church of the first born; this church is composed of living stones. Peter said, "Ye also, as living stones, are built up a Spirit-

ual House, an Holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." I Peter 2:5. This woman being clothed with the sun signifies that she is clothed with the garments of salvation and the righteousness of her Husband—Jesus Christ. "And the moon under her feet." The moon receives her light from the sun, even so, the Church receives her light from Jesus Christ. "In Him was life: and the life was the light of men." Jno. 1:4. "Upon her head was a crown of twelve stars." She is crowned with the doctrine of God our Saviour which was proclaimed by the twelve Apostles, whom the twelve stars may represent. "And she, being with child, cried, travailed in birth, and pain to be delivered." Rev. 12:2. This language may be better understood by those who travailed in sorrow and suffering before they were delivered. With them there was no hope in sight, the future was dark, the hours of travail were painful, but when the babe—Jesus—appeared, their horizon quickly changed, life was filled with joy and rejoicing. Words can never describe joyful the fullness this experience brings to the child of God when the life of gloom is so suddenly changed to one of praise and thanksgiving. This deliverance is known by those and only those, who have a good hope that Christ is formed in them the hope of glory. John said, "And there appeared another wonder in heaven: and behold, a great red dragon, having seven heads and ten horns and seven crowns upon his heads and his tail drew the third part of the stars of Heaven, and did cast them to the earth: and the dragon

stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

These words of John are not to be taken literally, for he writes here in an allegorical form. Webster says an "Allegory is a representation in which the meaning is conveyed symbolically — an object used in representing something else other than itself. The great red dragon represents Satan, the serpent or the devil. His first appearance was in the Garden of Eden. His destructive work has been seen and felt in all ages of the world. He is personified as a roaring lion, walking about seeking whom he may devour. See I Peter 5:8. This evil spirit was manifested in Cain when he slew his brother, Abel. We see the same spirit manifested in the conduct of Pharaoh who passed a decree to have all the male children, from two years old and under, killed in an effort to end the increase of the posterity of the children of Israel.

Herod was motivated by Satan to destroy the young child, Jesus, who was born of the virgin Mary. Isaiah said, "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Isaiah 57:20. The red dragon having seven heads and ten horns and crowns upon these seven heads, is a symbol of the wicked kings and rulers of the earth who make laws, pass decrees, afflict and persecute the Church of Jesus Christ who is her Husband and Head. Peter said, "The kings of the earth stood up, and the rulers were gathered together against the Lord and against His Christ." Acts 4:26. The woman who represents the

mystical body of Christ, His bride, the true Church and who was ready to be delivered, being heavy with child, is faced by the red dragon, so to speak, who stands ready to devour her child as soon as it is born. This is the experience of the children of God.

These seven heads of this great dragon are so resolute in his effort to devour this babe that is born in our hearts, the hope of glory, that we are plagued with him continually. Paul said: "For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me." The warfare begins soon after this birth. We are tempted and tossed, our doubts almost surmount us at times and our hope becomes so small, but with it all we are brought closed to God by the purging that is effected thereby. For we thus learn of our weakness, our exceeding sinfulness and our utter dependence on God for salvation and purity of heart. We become smaller, but the babe grows stronger — our faith is built-up, the inner man grows in faith. We learn the truth of John's quotation — 3:31, "He that cometh from above is above all."

Mary brought forth Jesus in the flesh and He was crucified in the flesh. He arose the third day and after forty days and nights, He ascended to the Father. Paul said, "Wherefore henceforth know we no man after the flesh: Yea, though we have known Christ after the flesh, yet now henceforth know we Him no more. Therefore if any man be in Christ, he is a new crea-

ture: old things are passed away; behold, all things are become new." II Cor. 5:16, 17. The woman that John saw is a type of the Apostolic Church. She brought forth the man child (Jesus) Spiritually speaking. He is Christ formed in you the hope of glory. This church will stand forever. Jesus said, "And I say also unto thee, Thou art Peter, and upon this Rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18. David delivered Israel when he slew Goliath. Jesus conquered Satan and delivered the church. He satisfied the law in so doing.

"There was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was there place found any more in Heaven." The heaven which John refers to is not the eternal or third Heaven John saw. The war is the flesh against the Spirit and the Spirit against the flesh. This war rages within as well as without. The Lord's people are aware of this warfare, it is a daily experience — the conflict between the flesh and the spirit. It is the desire of every convicted and enlightened child of God to live a Christ-like life — a life that is pleasing to God, a life that is not contaminated with sin, but instead they are witnesses with Paul who said in Roman 7:14-19, "For we know that the law is spiritual: but I am carnal: sold under sin. For that which I do 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 the 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." It is some comfort to us who strive daily to live an acceptable life before God, to know and to be able to read the testimony of a Godly man such as the Apostle Paul and find that he is our brother spiritually. He added: "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7:24, 25.

Paul was a fighter, not with carnal weapons, but with the weapons of the Spirit to the pulling down of strong holds. See II Cor. 10:4. Those whom he fought against were the rulers of the darkness of this world. He said, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rules of the darkness of this world, against spiritual wickedness in high places." Eph.: 6:12.

The Spiritual wickedness in high places may have reference to the gospel church in which false teachers crept in and taught for doctrine the commandments of men. They taught that the resurrection had passed already and had overthrown the faith of some. See II Timothy 2:18. They are not servants of God. They are satan's ministers, false apostles and deceitful workers. Paul said, "For such are false apostles and 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.

The dragon's angels are satan's ministers. The Lord's angels are God's servants whom He called and qualified as He did His Apostles, to meet the enemies who oppose the true doctrine of God, our Savior. "And the great dragon was cast out, that old serpent called the devil, and satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." John saw the end of satan's work who deceiveth the whole world. The whole world as here used embraces the wicked who are unbelievers, both Jews and Gentiles. John said, "And we know that we are of God, and the whole world lieth in wickedness. And we know the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life. Little Children, Keep yourselves from idols. Amen." I Jno. 19, 20, 21.

That which was revealed to John was in the mind and purpose of God from the beginning. "The Lord of host hast 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.

T. F. ADAMS

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ISAIAH CHAPTER 10

And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth.

And the rest of the trees of his forest shall be few, that a child may write them.

And it shall come to pass in that day, that the remnant of Is'ra-el, and such as are escaped of the house of Ja'cob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Is'ra-el, in truth.

The remnant shall return, even the remnant of Ja'cob, unto the mighty God.

For though thy people Is'ra-el be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.

For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zi'on, be not afraid of the As-syr'i-an: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of E'gypt.

For yet a very little while, and the indignation shall cease, and mine anger, in their destruction.

And the LORD of hosts shall stir up a scourge for him, according to the slaughter of Mid'i-an at the rock of O'reb: and as his rod was upon the sea, so shall he lift it up after the manner of E'gypt.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE LORD'S TIME

A Reprint

Dear Brethren Gold and Lester:

I will try to write something of the dealings of the Lord with me, as I hope, though I do not feel myself competent to write anything edifying to God's dear people. I was brought up in Alleghany County, N. C., by strict parents, who were members of the Primitive Baptist church. They did not allow me to go to parties and drinking saloons and many other such places, as many Baptists do now. They allowed me to go to preaching when they thought it prudent, but never tried to teach me religion; but they did endeavor to teach me to be a good, moral boy, and it is the duty of all parents to teach their children good morals, as morals, and not religion. On the 17th day of September, 1867; I went to one of my uncles to hear old Brother Tommy Carr preach, though I was caring but little about religion. I reckon I went to meeting as careless and unthoughted that day as I ever did in my life, but was always taught by my parents to sit still and listen to the preaching. While old Brother Carr was preaching, it seemed to me that he was preaching right to me, and told me everything that I ever did in all my life; and it did seem to me that every word that he spoke sank deep into my poor sinful heart with condemnation. That was the

first time that I had ever fully realized that I was a poor, undone sinner in the sight of God, though I had never been a swearer or gambler, or drunkard, and many other outbreacking practices that many other youths were engaging in. When I saw myself that day so great a sinner in the sight of God I could not help crying out Lord have mercy on me, a poor undone sinner. I then felt that I surely was the worst of all God's creatures. Oh, that had been of the brute creation that have no future being, or had I died when I was young. The time has been when I might have repented; but now it is too late. But I do hope that then was the Lord's time, not my time. So I went on in this condition, sometimes seemingly better, and sometimes worse, and the very breathing of my poor soul was, Lord have mercy; and many times would seek some secret place to beg for mercy; and it seems that something would say, it will not do to get down here, someone will see you; go somewhere else; and many times I could not find a place to bow at all, for fear someone would see me. This is a little of my trial up to the 18th of October 1868, when I again was away from home at a night meeting, and my burden became so heavy that I was postrated to the floor, and it seem to me that I felt the very pangs of hell get hold of me. I felt that I was already condemned,

and in a moment's time that I would be in hell, both soul and body, though strange as it may seem to some; but from then there was a space that I was unconscious of anything. The unconscious time I know now how long (but I had thought if I went to hell it was just, and if I had to go, let me go praying); but the first thing that I remember I saw, not with my natural eyes, but I hope by an eye of faith, a great train was coming towards me with a great and innumerable company on it, and they were all of one size, and all dressed in one uniform, and were as white as snow; and then Christ, the Captain of the ship, or train, and as it passed by the Captain took me by the hand. Then my burden was gone in an instant, and I was on my feet; everything seemed to be in love in and around me, my sorrow and sighing were gone, and I, like the Children of Israel, when they crossed the Red Sea, could sing the song of deliverance, fully believing that I would never see any more trouble, for there was nothing to trouble about my sins were all gone. I went home, and my mother, who I have no doubt had prayed for me thousands of times, asked me some questions, and I told her what I hoped the good Lord had done for me. Everything seemed to glide on smoothly with me until the third day, and this many times gives me trouble, for I hardly ever hear any of the brethren talk that were three days without troubles; but the third day, while in the field with my father at work, about ten o'clock in the morning, there was a great darkness in and around

and about me. In a moment I felt that I was deceived, that I had caught at the substance and only got the shadow. I then for the first time went to a very lonely secret place and tried to ask the Lord if I was deceived, and if I was, that he might undeceive me, for I did not want to be deceived. Here is more that I can write or tell. While I was bowed with my face towards the ground, light sprang seemingly into me, and I saw, as I do believe, the church in her militant state, and then in her triumphant state. I saw, as I believe, the church and world divide, and if I ever felt a divine impression of any public duty, it was right at the time that I was enabled to discern between the church and the world. Then came another trouble that I cannot tell. My cry then was, Lord, I cannot go; send someone else. I viewed the cause so pure, and I so sin-defiled, that I could not speak in his great name. The brethren soon began talking to me about joining the church. I thought my hope so small that it was not worth going to the church with, and the church could not receive such an experience as mine, and I thought that I could not tell my reason of a hope without telling of my other troubles, and that I never intended to tell; so I stayed away from the church for about two years. When I was at church the door was pushed open. I did not aim to join the church that day, but the first thing I knew I had taken my seat to talk to the church. When I had told them something of my reason of hope I was received and baptized next day into

the fellowship of the Piney Creek Church, in Alleghany County, N. C., by Elder Wm. Halsey. I moved the winter after I joined the church. When our first child was about four months old it was taken sick, and was sick forty one days and then died, and I felt that it was my disobedience that caused that child's sickness, and I felt that if I, the guilty one, could suffer and die, it would be a blessing to me. I tried to ask the good Lord to take my life, and spare the innocent little child; but alas, "the little babe is gone to rest, to reign with God, forever blest." I then thought that I would run away from the impression. I moved to West Virginia, where hardly anybody knew me, and I thought that trouble would leave me, but alas, the same trouble went with me, and grew worse and worse, and I did verily believe that I had a disease seated in my breast that would kill me soon, and I wanted to get back to North Carolina. My wife was soon taken very ill with fever. I at once called the best doctor I could get. This was on Wednesday night. He attended regularly almost every day and night. On the next Sunday evening while I was standing on the porch feeling condemned for disobedience, and that these afflictions were for my sins, the doctor came to me and said that he had done all he could do. I again left the house and tried to make a solemn vow that if the good Lord would restore her, I would go; and when I returned to the house the doctor met me at the door and said he saw a change for the better, for which I felt great relief, and as

she got better, I got worse—further in rebellion—not that I believed that the Lord was disappointed with me, but I believed this is the Lord's doing, and I had not tarried in the city of Jerusalem long enough; so I went on this way. It seemed to me that I was desiring to die in peace with God for about seven years and six months from the time I felt the impression of preaching. Now, some of my dear preaching brethren say that I miss them right here; but it is my own feelings that I am trying to write. I had gone just as far as I could, when I was called to a halt in my feelings, and death, as I did believe, was placed before me, and not only death, but condemnation. I fully believed that I could be dead and in torment before morning for my disobedience; and if ever I felt the power of God, I did then. My cry by day and by night was Lord spare, and I will go, not believing that I could live until our next conference, that being two weeks off; but when the time came, and the church was in conference, I told them some of my feelings, believing they could see my imperfection, and they would tell me to wait a little — that perhaps I was deceived; but when the answer came, it was for me to exercise in the bounds of the Mountain Association in exhortation and in prayer. So, next morning I went back and tried to introduce the worship by singing and prayer, and obtained great relief in my feelings. So, I have been trying to discharge my duty as best I could, from then until now, sometimes up and sometimes down. This world is too poor

to hire me to preach sometimes, and sometimes I feel like it is too poor to hire me not to preach. Now, Brother Gold do as you think best with this poor scribble. If you think it would comfort some of God's dear children publish, and if not, throw it by. Your unworthy brother in hope,

J. M. Wyatt

Remark — I was made to shed tears while reading the above.

P.D.G.

GOD'S WORD IN II COR. 5:17

Dear Kindred in Christ,

Much fear and trembling is uppermost in my feelings when I even attempt to write on the following verse of God's inspired word found in II Cor. 5:17: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

The thought is very convincing that I must be over-shadowed with the Heavenly light which shines directly from the Father of all Grace to enable my feeble hand to write anything that would be edifying to God's saints. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." II Pet. 1:21.

When we were in nature's darkness as Saul of Tarsus, our independent feeling was our chief ruler; thereby, condemning the precious doctrine of salvation by grace. This is undoubtedly a type of persecuting the saints of God. After the light which is brighter than the sun at noon was shone by the Almighty Deity, our sins appeared before us as huge moun-

tains. Trouble was our meat and drink instead of unconcern. Immediately the intent arose to appease God's wrath which was poured on us and an effort to hide our naked sins by our self-righteousness. This was a type of Adam and Eve hiding their nakedness by fig leaves sown together after they had eaten of the forbidden fruit. God left us under the law which is a schoolmaster to bring us to Christ. The Apostle Paul speaks of the law at the Church at Galatia. "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 schoolmaster to bring us into Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Gal. 3:23-25. After we found that the Mosiac law was impossible to keep, we were like the disciples on the ship with Jesus during a great storm. "And his disciples came to Him, and awoke Him, saying, Lord, save us: we perish. And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm." St. Matt. 8:25, 26.

Our self-righteousness had failed us in every way that we had traveled. We found ourselves like Isaiah of old, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Isaiah 45:22. Christ was welcoming us into the Kingdom. Paul was a witness to this when he said, "For Christ is the end of the law for righteousness to every one that believeth." Romans 10:4.

Do we not receive comfort when we can find that Paul possessed this same experience of being stricken by God's Holy Light and receiving a great transformation? "And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from Heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me. Saul, Saul, why persecutest thou me? And I answered, Who are thou, Lord? And He said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of Him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." Act 22:6-10.

After this great transformation in Saul of Tarsus, he was made willing to do whatever the Almighty Deity commanded him. He was renamed Paul. Christ was dwelling in his heart, being the chief Ruler. Paul no longer condemned the precious doctrine of salvation by grace, but gloried in it with all sincerity, feeling to be the chief of sinners and acknowledging his dependency. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." I Timothy 1:15. "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 do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Romans 7:18-20. "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." I Cor. 15:9, 10.

Serenity was uppermost in our hearts after Jesus had delivered us from under the law. Our hard and stoney hearts had been removed, and a heart of flesh placed in its stead. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Romans 8:1, 2. We could also witness with Isaiah. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isaiah 64:6. "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation." Isaiah 12:2. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." I Cor. 1:30.

We have now been baptized with the Holy Ghost and with fire, the only baptism worthy to be performed by Christ alone. It is found recorded in St. Matthew 3:11 of

this great baptism: "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."

After our works of righteousness had been burned to ashes, we were worthy recipients in Christ possessing the faith that our salvation was by grace alone. "But God, who is rich in mercy, for His great love wherewith He loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in Heavenly places in Christ Jesus. That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Eph. 2:4-9.

In closing, may I further add that the God of all grace and truth had started this work and finished it to the extent that each one of the eternal Church vividly realizes that old things are passed away, and all things have become new. For in their hearts they sing praises to God, the Father; God the Son; and God, the Holy Ghost, as one God who changes not, possessing all power both in Heaven and earth. They further realize that all of their persecutions, trials, and troubles are all in the Divine appointment of God to keep them humble and lowly at the feet of Jesus and the dear children of God, where no harm will be pro-

duced by their hands.

May the Father of all lights abide, strengthen, and sustain us in this life and the life to come.

A little brother in hope
of mercy,
R. L. Fish
R.F.D. #2
Fuquay-Varina, N. C.
27526

DEUTERONOMY 11: 11-12

But the land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven. A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.

Elder Sam Gilbert preached on this subject to-day Jan. 28, 1968, at Willow Springs. Elder Gilbert seems to feel to be a stranger, traveling alone. But if we know anything about this, we know he is not traveling alone. We see him under the protection and guidance of our God. Also others of us are traveling a lonely road too. Jesus said "The foxes have holes, the birds have nests, but the Son of man hath not a place to lay His head." Elder Gilbert mentioned when he got his home paid for, he felt he had a title to that place. Then the thought came to him, he did not know whether he did or not. We too, bought a little place; after two years my husband's work took us away, then the State Hwy. Dept. came through with a proposed four lane hwy. and required about half of the five acres. So we have no assurance that we have a title to any-

thing here in this world. Everything that we have is loaned to us; even our children.

Elder Gilbert spoke of an earthly land and of a Heavenly land. An earthly Jerusalem, and a Heavenly Jerusalem. "But the land whether ye go to possess it, is a land of hills and valleys." This land spoken of here represented our earthly body. If we have a hope in Christ, our travels here are made up of hills and valleys. "And drinketh water of the rain of heaven". God gives us the moisture required for our existence. "A land which the Lord thy God careth for. The eyes of the Lord thy God are always upon it." We know that it is so, in our own experience. We know that He has cared for us all the days of our life. Somewhere it says "You will remember all the way, which thou hast been brought." He went on to say, our road is made up of hills and valleys, it is a way that we have inherited from our Father. Jesus traveled this way, so will God's children. If left to ourselves we would not choose it, if left to ourselves, we would not accept it. But God makes His people a willing people in the day of His power. When we have hungered, thirsted, and suffered enough, we are willing to accept it; or we perish.

He mentioned that once he was so lonely to hear his mother's voice, that he felt that he would die, if he could not hear her speak to him. And he saw her come back, saw her bent and stooped, and dressed as she was in real life. Saw her caught up

and changed in mid air, and clothed in the robe of righteousness and carried home. So we will know our loved ones, as we know them in Christ. Not as we know them in nature, but as we know them in Christ.

Humbly Submitted
Mable Hager.

'FRIENDS'

Dear Brother and Sister Jefferson,

I was very pleased to hear from you dear friends again. As I wrote "Friends" the thought came to me, What is a friend? One can be a friend in many ways, but what prompted me to say friends to you who are almost strangers as far as the natural human relationship is concerned? But to me you are dear friends, two of a religious sect who put special stress upon the guidance of the Holy Spirit. I hope this is the friendship we feel for each other; a friendship we understand, but one that the natural man does not know nor care about. This friendship is tied up with the thought you expressed when you said, "I have to wait the Lord's appointed time." Yes, we have to wait. We have learned this by sad experience. We cannot hurry His time. He said on one occasion, "My time is not yet come:" but your time is always ready. His disciples were anxious for something, but He said, "My time is not yet come." So, dear Sister, I rejoiced when you said, "I have to wait." "Blessed are all they that wait for Him." Isa. 30:18.

I too, have gone through this same worry, seeing our churches going down and seemingly nothing

in sight to build them up, and so many of them today are old empty houses which once flourished with old professors tall as cedars. You know the question has been asked, will there be faith on earth when He comes? Yes, I think there will be a few sitting, waiting so to speak, when He comes. "They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint." Yes, when He comes we have faith, but not of ourselves lest at anytime we should boast.

I am looking forward to the three - day meeting, but all depends on the Lord's will. We wait and we hope. We hope. We hope all will be given a hearing ear and understanding heart. As you know, there are times we see not, nor understand. This is when He withdraws His presence and we are left in darkness. "Who hath wrought and done it, calling the generations from the beginning?"

I, the Lord, the first, and the last; I am He." Isa. 41:4. Then where is our boasting? It is excluded. We have to wait.

I hope it will be the Lord's will for you to be at the meeting. I am longing to see the faces of those I love, again.

With love to you both,
Esther Turner

WE REGRET THESE ERRORS

In the editorial printed in the April 15, issue of Zion's Landmark, there are several erratums. The

first one is in the scriptural quotation near the bottom of page 174 on the right side. This scripture is taken from Isaiah, chapter 54 and the first verse. The quotation correctly written says, "Sing O barren; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord."

On page 175, 2nd paragraph of the first column and the 4th line, the correct scriptural quotation reads: "They were filled with envy" instead of "they were willed with envy," as shown in the Landmark. See Acts 13:45.

Another rather insignificant erratum is found near the end of the first paragraph in the last column on page 175. As it now stands, it reads: "—which are ready every Sabbath day—" It should read: "—which are read every Sabbath day —" See Acts 13:27.

Editor

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 \$3.20 postpaid, ½ dozen \$19.20 postpaid. 1 dozen \$37.80 postpaid.

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Zion's Landmark

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

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HIS PLEASANT FRUITS

Dear Elder Adams,

Enclosed you will find a check to renew my subscription to *Zion's Landmark*. When you are given the mind to pray, please remember us in your prayers. Please give comments on the 5th chapter of the Song of Solomon through the columns of *Zion's Landmark*.

Brother and Sister Chester
Taylor
206 Hames St.
Lexington, N. C.

This Song of Solomon is written in an allegory. Webster says "An allegory is a representation in which the meaning is conveyed symbolically." Preceding the scripture inquired of, we find the following words in the last verse of the 4th chapter: "Let my Beloved come into His garden and eat His pleasant fruit." SS. 4:16. Jesus said, "I am come into My gar-

den, 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." S. S. 5:1

These words are Christ's answer to the prayer of the church. Here Jesus calls His spouse His sister. The church of Jesus Christ is both His sister and His spouse. This is verified by the words of Jesus. "For whosoever shall do the will of God, the same is My brother, and My sister and mother." Mark 3:35.

As before stated, the Song of Solomon is written in an allegory and in types and shadows; it portrays the church in the gospel day. What is said of Jesus to the church is also applicable to each individual member of the redeemed family of God. The garden into which Jesus came is the church. She asked for His presence and she asked by faith. Jesus said, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." Matt. 7:7. By her diligent prayer in asking, seeking and knocking, He came into His garden (church). He gathered His myrrh with His spice. He ate His honeycomb with His honey. He drank His wine with milk. He invites His friends to eat. Jesus said, "Behold I stand at the door and knock: If any man hear My voice, and open the door, I will come in to him, and will sup with him and he with me." Rev. 3:20. This door is faith. Faith is the entrance to the kingdom of heaven. When the saints of God are blessed to set together

in heavenly places, in Christ Jesus, they are anointed with myrrh and spice, and they eat the honey with the honeycomb. This is typical of the gospel and the doctrine which was preached by Christ and His Apostles. This also applies to all the called and qualified servants of God whom He sends to feed His lambs and sheep. The gospel is food for the hungry and drink for the thirsty.

In the second verse Solomon continues: "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." The words, "I sleep but my heart waketh," sets forth the two natures of the children of God. There are times when your body is asleep, yet your spirit is in sweet communion with God. This was true of Jacob as he traveled alone from his father's home to the home of his uncle Laban. He was overtaken by the night. He lay down and slept. He took stones for a pillow. While his body was asleep, he had communion with God in the Spirit. He saw a ladder that reached from earth to heaven and saw the angels of God ascending and descending upon the ladder. The Lord stood above it. Jacob said, "This is none other than the house of God, and this is the gate of heaven. See Gen. 28:11-13. The dream which God gave to Jacob portrays in types and shadows the chosen vessels of His mercy, ascending and descending upon him. He told His disciples

that after His crucifixion, resurrection and ascension, they would see heaven open "And the angels of God ascending and descending upon the Son of God." See Jno. 1:51. The redeemed of the Lord, ascend and descend upon Jesus. There are times when you are up and at other times you are down in your feelings. David said, "Because of Thine indignation and Thy wrath: for thou hast lifted me up and cast me down." Psa. 1-2:10. Thus is the experience of every child of grace. Sometimes they are despondent and discouraged, full of doubt and fear; fearful that they are altogether mistaken in the whole matter and know not God. They are down so low, they fear they will never be raised again, but lo, when He comes, when He suddenly makes His appearance with healing in His wings, His precious ones in the Lord are enabled to ascend to the top rung of the ladder-this ladder is Jesus. When He makes His presence known, there is great rejoicing in the house of God. The poet said, "Prisons would palaces prove, if Jesus would dwell with me there.

When Jesus speaks, His sheep hear His voice. She - the church-said, "This is the voice of my Beloved that knocketh. He said to her, "Open to me". He has a message for His spouse, it is this: "My head is filled with dew and my locks with the drops of the night." Jesus is portrayed as a poor traveler. He is on a journey. He is overtaken by the night and nowhere to lay His head. He said of Himself, "The foxes have holes and the birds of the air have

nests but the Son of man hath not where to lay His head." Matt. 8:20. Being exposed to the night, and nowhere to lay his head." Matt. 8:20 His head is filled with dew and His locks with the drops of the night. This appears to be a sorrowful and uncomfortable state to be in. The old scriptures have their fulfillment in Jesus Christ. This may have reference to the night when Jesus was betrayed by Judas. Before he was taken by the wicked hand of man, he went into a place called Gethsemane. He took Peter, James and John with him. He prayed to his Father. His disciples fell asleep. Their eyes were heavy with sleep and they could not watch with him. Jesus saith unto them, "My soul is exceeding sorrowful unto death: tarry ye here, and watch." Mark 14:34. This Jesus repeated the third time. He was knocking at the door (heart), saying, "Open to me. Watch with me." They knew it was the voice of Jesus. They slept, but their hearts were awake. "The Spirit is willing but the flesh is weak." Paul said, "With my mind I will serve the law of God, but with the flesh the law of sin. This brings a great warfare between the flesh and spirit - a cross that is hard to bear -- one is pure and sinless, the other is full of sin. This cross causes great suffering to every child of grace. The Lord thus teaches His children to know their weaknesses and proves to them their dependence upon Him. This He proved to His disciples the night He was crucified. See Mark 14: 28-38.

Returning to the scripture

Brother and Sister Taylor inquired of, S. S. 5:4-6, "My beloved put his hand into 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 has 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." By the hole of the door is meant that Jesus touches the heart, for the heart is the door to the soul through which Jesus enters. He is not seen except with the inward eye, but He is plainly and wonderfully felt, therefore there is convincing evidence of His presence and of His visit.

Her hands dropped with myrrh and her fingers with sweet smelling myrrh. He had withdrawn Himself but the sweet smelling perfume was there, as a token of His love and affection for her. How true in the experience of each and every child of God. They feel the touch in the heart which leaves a rich perfume, yet they do not see His face. Jesus has withdrawn Himself, His visits are short, but they leave the evidence of His love.

She said, "I opened to my Beloved, but my Beloved had withdrawn Himself and was gone. My soul failed when He spake: I sought Him, but He gave me no answer." S. S. 5:6. Once the soul of God's humble poor has been touched with the finger of God's love and His presence has been

felt in the heart, leaving a sweet smelling myrrh as a token of His love and affection, there is a sincere craving in the soul for His return until there is a repeated evidence. This is a continual experience as we travel through this uneven journey of life. We find a witness in the person of Achsah, who not only desired of her father to give her the south land but, "Give me springs of water." See Judges 1:15.

It is difficult to find words to express the loneliness and desolation experienced by His Redeemed when the Lord sees fit to withhold His graciousness for a season.

David said, "I sought 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 vail from me. I sought Him but He gave me no answer." and David said: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God! Jesus does not answer each and every time you call. He comes when you need Him. He knows your need. He comes when you are in trouble. David said, "The Lord is our refuge and strength, a very present help in trouble." Psa. 46:1. Paul said, "But my God shall supply all your needs according to his riches in glory by Christ Jesus." Phil 4:19. "The watchmen that went about the city found me, they smote me, they wounded me, the keepers of the walls took away my vail from me." The Apostles were true watchmen. They stood upon the walls of the city to give

the alarm of any approaching enemy. They spoke words of comfort to those who were in trouble. They preached the gospel which was given them. This was food and drink to hungry souls, but there were false teachers among them who professed to be watchmen. They taught for doctrine the commandments of men. They wounded the church. "They smote me, they wounded me. They took away my vail;" and Paul said, "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. 16:18. The simple as here referred to are God's people, but they cannot discern between good and evil, law and gospel. They cannot discern between those who have a sorrowful heart and those who are drunken, so to speak. This was true of Eli (the priest) who spoke to Hannah who was a woman of a sorrowful heart, He said unto her, "How long will thou be drunken? put away thy wine from thee. And Hannah answered and said, No, My Lord, I am a woman of a sorrowful spirit, I have drunk neither wine or strong drink, but have poured out my soul before the Lord." I Sam. 1:14, 15.

The spouse of Christ was in trouble, she had lost sight of her dearest friend. This is true of all of those who feel to be separated from their lover - Jesus Christ. There is a soul searching for renewed evidence of His love and mercy. You may go to your dearest friends and tell them of your troubles, but no relief of your troubled soul is found until Jesus

speaks or reveals Himself again. It is the words of Jesus that brings comfort and joy. When he speaks "Peace be still, be not afraid, it is I." His words will calm the troubled breast. To find the one your soul loveth, you will go beyond the watchman, as well as the daughter of Jerusalem. It is recorded, "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." S. S. 3:3,4. Those who find Jesus or are found by Him, begin to spread the good news. Andrew told Peter, Jesus revealed him-self to Philip and Philip found Nathanael and said unto him, "We have found Him of whom Moses in the law and prophets did write-Jesus of Nazareth - the son of Joseph." See Jno. 1:45. After the crucifixion and resurrection of Jesus Christ, He revealed Himself to Mary Magdalene, she told His disciples, afterwards he appeared unto the eleven as they sat at meat. The soul cheering message goes from one to another.

The same is true today. Those who have had sweet communion with Jesus are ready and anxious to communicate to others of like precious faith. Jesus was found in the temple of Jerusalem. When Joseph and Mary lost sight of their son they had gone a days journey. They turned back to Jerusalem and they found Him in the temple. The temple is in the heart

of God's chosen people. This is where Jesus dwells. "Know ye not are the temple of God and the Spirit of God dwelleth in you?" I Cor. 3:16. You may search for Him among your friends and neighbors, you may seek Him through the pages of Holy Writ or you may seek Him in the congregation or on the road or about your daily chores, but He is always found in the secret chamber of the heart. The poet said: "You need not go abroad for joy, you have a feast at home."

When David was lifted up he could say, "The Lord is my Shepherd and I shall not want." When we can feel the presence of Jesus, the hours and moments are precious, but ere long, He again hides His face from us. Solomon said: "In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after Him." Eccl. 7:14. When we are again cast down and made to cry as David, "Will the Lord cast off forever? And will he be favorable no more? Is His mercy clean gone forever?" Psa. 77:7,8. Beginning with S.S. 5-8. She gives the daughters of Jerusalem a description of her Beloved that in the event they should find Him, they would know Him. She said, "I charge you, O daughters of Jerusalem, if ye find My Beloved, (Christ her husbandman) that ye tell Him that I am sick of love." She is sick because of the absence of her beloved on whom she desires to bestow her love. She longs for Him whom she loves that she may show Him

her great love for Him. So she tells them that they may recognize Him if they see Him, by her description. She said, "My Beloved is white and ruddy, the chiefest among ten thousand." S.S. 5:10. These are the first descriptions given. One commentator said: "White and ruddy the colors that make up a complete beauty. This points not to any extraordinary beauty of His body, when He should be incarnate or endowed with a human body. (It was never said of the child, Jesus, as of the child Moses, when He was born that he was exceedingly fair, Acts 7:20) "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him." Yet to the children of God, He is the chiefest among ten thousand, fairer than the children of men. There is none that can be compared to Him. Everything else is to be accounted loss and dung in comparison to Him. See Phil. 3:8. She further described Him: "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. S.S. 5:11,12. Paul said, "The head of every man is Christ and the head of Christ is God." I Cor. 11:3. His locks are bushy and black as a raven. Not black as the tents of Kedsr, whose blackness was their deformity, but black as a raven, whose blackness is his beauty. His eyes are as the eyes of doves, which means that they were fair and clear. "Thou art of purer eyes than to behold evil and canst not look on iniquity:

wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when the wicked devoureth the man that is more righteous than he?" Hab. 1:13.

His cheeks are as a bed of spices, as sweet flowers: His lips like lillies, dropping sweet smelling myrrh. His hands are as gold rings, set with the beryl: His belly (bowels showing His tender mercy) is as bright ivory overlaid with sapphires." S.S. 5:13,14. The cheeks of Jesus are seen in His face. He shines in the midst of His people. Paul said, "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." II Cor. 4:6. His presence is compared to beds of spice and sweet flowers. Everything for the comfort, joy, peace and happiness of His chosen people is found in Jesus Christ. His gospel is music to the ear. His doctrine is food for the hungry and drink for the thirsty. His lips are like lillies dropping sweet smelling myrrh. "How sweet are they words unto my taste! yea, sweeter than honey to my mouth." Psa. 119:103.

The spouse continues to give a further description of her beloved. If her daughter should find him they could not be mistaken as to who He is. "His hands are as gold rings, set with beryl." Great men had their hands adorned with gold rings on their fingers, set with diamonds or other precious stones, but in her eye, his hands themselves were as gold rings. That is, His hands were beautiful as were gold rings. All the works

of His hands, all the providence and grace are all rich and pure and precious as gold. His love is firm and strong. His legs are as pillars of marble, strong and stately. He is able to bear all the weight of the government upon his shoulders. His legs will never fail under him. Christ is a goodly person. The more we are blessed to look upon Him, the more beauty we shall see in Him. The words of His mouth are all sweet to believers, sweet as milk to babes, as honey to those that are grown up and "To you that believe He is precious." "This is my Beloved, and this is my Friend, O daughters of Jerusalem." SS. 5:16.

T. F. Adams

LITTLE RIVER ASSOCIATION

The Little River Association is appointed to be held with Mt. Zion Church, Benson, N. C., as host and entertained at Fellowship Church, Friday before the 4th. Sunday in September, 1968, continuing through the following Saturday and Sunday.

Fellowship Church is located approximately one mile south of Johnson's crossroads on state road No. 1309; seven miles east of Angier, N. C. going by way of Hwy. No. 1309 crosses Hwy. No. 210, this crossing is called Johnson's Crossroads.

Those who come to the association by way of Angier, take Hwy. No. 210 going east travel to Johnson's Crossroads and turn right on No. 1309. The church is approximately one mile from crossing. Those who come by Raleigh take Hwy. No. 70 to Garner, in Garner take No. 50 and travel to Hwy. No. 210 south and proceed as above. Those who come by way of Smithfield, take Hwy. No. 210 west to N.C. No. 1309 and turn left to the church. Those who come by way of Benson, take Hwy. No. 50 going north to Hwy. No. 210 and turn west on No. 210 and proceed to Johnson's Crossroad and there turn left to the church.

C. L. Ogburn, Clerk
Tel. Angier 639-4145

UNION MEETING

The Lord willing, the Union Meeting of the Predestinarian Old School Baptist of California will be held at 425-30th Street, Bakersfield, California. The Oddfellow's Hall is located West of Union Avenue. The meeting time is September 27, 28, and 29th. We extend our sincere invitation to all lovers of the truth. For information, call Brother Troy Smith, 332-1830 (Code 805) Bakersfield, Calif.

Walter B. Wilson, Clerk,
520 So. Astell Avenue,
West Covina, California,
Tel. 331-5210

ASSOCIATION NOTICE

The Lord willing, the one hundred sixteenth Annual Session of the Mates Creek Primitive Baptist Association will convene Friday before the first Sunday in September, 1968, continuing through Sunday; dates being August 30, 31, September 1, 1968, with the Samaria Church Ransom Pike County, Kentucky. We invite all to come and be with us, we feel to need you.

Those coming from the south, east or north, travel Route 52 to a little place called Taylorville, W. Va., turn left across one mountain through Matewan, W. Va., cross bridge into Kentucky to Route No. 1056, continue for about six miles to a large school building on left, continue on to next bridge on left, cross this bridge and continue a few hundred yards to church on left.

N. E. Stanley
Mates Creek Association
Box 93, Hardy, Ky. 41531

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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SEPTEMBER 15, 1968

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ISAIAH
CHAPTER 10

AUG 12 1968

And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

He is come to A-i'ath, he is passed to mig'ron; at Mich'mash he hath laid up his carriages:

They are gone over the passage: they have taken up their lodging at Ge'ba; Ra'mah is afraid; Gib'e-ah of Saul is fled.

Lift up thy voice, O daughter of Gal'lim; cause it to be heard unto La'ish, O poor An'a-toth.

Mad-me'nah is removed; the inhabitants of Ge'bim gather themselves to flee.

As yet shall be remain at Nob that day: he shall shake his hand against the mount of the daughter of Zi'on, the hill of Je-ru'sa-lem.

Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.

And he shall cut down the thickets of the forest with iron, and Leb'anon shall fall by a mighty one.

EDITOR

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

ASSOCIATE EDITORS

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

SWEET MEMORIES

My Dear Mr. Gosden:

I have just reread your opening article in the January issue of the GOSPEL STANDARD. If I have any right to do so, my heart would say, May the grace of almighty God abide with you, as a standard bearer, the Guard of the Word of Truth and that faith once delivered to the saints. I feel so entirely unable and unworthy to try to write you, but the desire is within me, and if you can overlook my errors and weaknesses, I will try to express some of the thoughts that come to my mind.

My unit is now in southern France. The privilege, I enjoyed in England, is meeting with you people at Chippenham, at Grower St., and once with you at Maidstone, is no longer with me. You said, "Isolation and union of heart are not inconsistent and you made reference to the sixty - third chapter of Psalms. In the loving kindness and tender mercies of our Savior, I do find this to be true. Indeed I do feel to be in a dry land, not only in a country whose people speak a strange language, but I am alone in my own unit. Not one with me can understand my hope or share with me a hope in the blessed promises of our Lord. But I am overwhelmed at His loving kindness and mercies to me. Oh, that I knew how to praise Him! In my quarters I have

been given a private room, which means a great deal to me. I can each night go in and "shut the doors about me, hide myself as it were for a little moment." (Isa-26) read and meditate and write. I have on my little table, many copies of the Gospel Standard, many sermons and articles written by "Gospel Standard Baptist" (largely) I have a mental picture of at least five of the Strict Baptist Chapels and many friends, deacons and ministers who attend those chapels in England. I will not forget how you people befriended me there. Then I have sweet memories of hosts of friends and church gatherings back in my own home communities. My dear wife is the chief among them. We love each other in the flesh, but hold a greater love (God's love) in the faith. With these blessings the Lord comforts me in - may I say - a little meeting all alone. I do feel that He has been with me and guided me every step in these travels.

When I look on my six months in England, I am made to see the hand and will of God in my travels. Upon arrival there, I wrote a minister inquiring of the location and dates of meetings. Through this medium I learned that the minister had just passed on and I was sent a publication (not The Gospel Standard). That channel of approach was closed to me: But in the list, my eyes were

guided to the name of Mr. Carr. Almost immediately my business carried me into the general vicinity of Chippenham. I changed my route just a little to go by Chippenham. Mr. Carr was easily found and I was so heartily welcomed. Mr. Carr put a Gospel Standard into my hands and said: "We think this is better." Mr. Carr so graciously invited me into his home, to his chapel: he carried me to Gower St., Chapel and introduced me there. Business soon carried me to London and I was privileged to attend three services at Gower St., then once I prayerfully made a hurried trip to Maidstone and to meet you and visit your Priory, chapel. I do feel that the Lord was with me that day and I hope to be thankful for that privilege. How I would love to meet with you people each week, to hear more of your ministers and attend services at more of your chapels! But that was not the will of God. I was to be given just exactly so much of His blessings there—then move on. May I ever be given a thankful heart for His blessings and an obedience to His will!

"I AM AS A WONDER UNTO MANY, BUT THOU ART MY STRONG REFUGE. LET MY MOUTH BE FILLED WITH THY PRAISE AND WITH THY HONOR ALL THE DAY." YES, "My flesh longeth for thee in a dry land, where no water is—" But, OH Lord, Thou has given me water of they well, and the land is not entirely dry. Let my mouth be filled with thy praise, in my own group, I am as a wonder un-

to many, but Thou art my strong refuge (71 Psalms) "Cast me not away from thy presence and take not Thy Holy Spirit from me—O Lord, open Thou my lips and my mouth shall shew forth thy praise. In my own group, I am as a wonder unto many, but Thou art my STRONG REFUGE (71 Psalm) "Cast me not away from Thy presence and take not Thy Holy Spirit from me — O Lord, Open Thou My Lips, and my mouth shall shew forth Thy praise."—cleanse my heart, open my lips and put words of praise in my mouth!

Mr. Gosden, you suggested the two volumes of the "Seceders" to me. I was able to secure one volume from Farncombe, the other was not available. I have just received and read Mr. Paul's "Historical Sketch of the Gospel Standard Baptists" and would like to get a copy of Mr. Philpot's "The Eternal Sonship, also I am particularly anxious to procure a copy of either or both, "Ears from Harvested Sheaves" and "Through Baca's Vale," and may I add "Winter Afore Harvest." I think I requested all of these from your publisher but they were not available. Should any or all of these become available, I would certainly appreciate a copy, either new or used.

Mr. Gosden, I would not like you to forget me. It may be that we meet again, who knows the will of God? I feel that if the opportunity comes, you may expect me to be seeking you and the humble people of that faith. May I never forget the true, humble

love as I saw it in the everyday life in the home of My dear friend, Mr. Carr.

May we all be reconciled and obedient to His Sovereign and most Holy will and prayfully seek the riches of His knowledge and wisdom.

Yours in Christian hope ,
A. D. Alston

AN EVERLASTING LOVE

Dear Elder Adams,

I beg that I not be deceived, when I say, if I now anything at all about the truth, I love you Old Baptist and I hope it is an everlasting love, the love of one brother in Christ to another. I feel so unfit to say these things, but I am conscientious in this expression. I feel a deep desire not to deceive any of you, but a deeper desire to tell each of you that I love you. I hope that love is because Christ first loved both you and me. I have been enabled to see that love manifest in the words and actions of you Old Baptist toward each other. Sometimes I fear to go among the dear children of God, but I fear even more that I will miss a crumb if I do not go. Therefore, I continue to go, searching for more evidence to base my hope on.

Is it thus with you? Elder Adams, I am enclosing some of my thoughts which I have written. When you find time to read them, if you feel they portray the truth or give evidence of it, you may put them in Zion's Landmark if your mind so leads you, but if not, feel free to do with them or

dispose of them as you see fit.

From one who hopes he has
a hope,

Troy G. Shepard
Nags Head, N.C.

In his attempt to give answers as to the why's and wherefore's of different operations in and upon this earth and within the universe, man has given many hundreds of so-called scientific names and their definitions, so man might understand how and why things are as they are, and operate as they do and react as they do to certain conditions and under certain circumstances. Surely some of these explanations seem logical and simple to understand; but even with all of man's recent increase in scientific knowledge, just how much has he really learned?

He can tell much about some of the natural processes that apply to different phases of development, but as one will notice, there is a very small number of Why's. Man feels fairly sure from past experiences that if he plants a certain variety of seed in certain areas of the earth, some of these seed will germinate and grow, but just why that little seed comes to life, bursts forth and brings into being a blade of green grass, a flower, or an ear of corn, a large watermelon or a giant tree within the forest, I do not know. This never has and never will be known through scientific research. Many seeds of similar plants look alike, yet when they are planted they make different fruits and at least different flowers. Often the colors are different, but who can tell

why? Man witnesses the rising and setting of the sun, moon and stars, but how many can tell why it is so? Who can explain the origin, the beginning of everything? This is known only by the Almighty God. Men cannot fathom it, so far as human beings are concerned, it is fathomless. The fathomless mystery of it all serves to reconcile His people to the invincible mystery of it all, causing them to be convinced that God Almighty is the creator of all things, the beginning and the ending of all things!

God's poor and afflicted people are reconciled with the great mystery that enshrouds the earth, their concern is the salvation of their souls, the love and mercy of their God. This unscientific knowledge I speak of, is not and cannot be acquired in school, research books, nor bought with money, but it is given freely by the greatest teacher that has ever graced the stage of action - the Almighty God, who has a poor, helpless, humble and dependent people 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 into the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved. See Eph. 1:4. David said: "For the Lord hath chosen Zion; He hath desired it for His habitation. This is my rest forever: here will I dwell, for I have desired it. I will abundantly bless her provision: I will

sanctify her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy." Psa. 132:13-16.

When God, our Savior and Teacher explains the why's and wherefores to one of His little children, it is understood, not only in the mind, but also within the heart and soul. To one of those little children whom He has shown these truths, the answer is simply that it was God's will that it be as it is and at the time it is and that child is completely satisfied to accept this truth. I would thank my God if I could, that there is not enough gold and silver in this world to buy any portion of this knowledge; but as it was according to His will to choose those whom He pleased for Himself, He is also free to give His gifts to them, as is His pleasure; at His time and place, in His way and Manner.

It is not my wish to be a part of a controversy; for the sake of controversy itself, but somehow, I am led to express my views concerning the so called splits or factions) neither of those names do I like to hear spoken) concerning group separation within an Old Baptist Church membership within individual churches and associations. But first of all let me say this, before I proceed further with my subject at point. I hope by the grace of God, I am kept from being angry at anyone for what they believe or do not believe. I have been given a desire that it be the will of God to keep anger from me in this connection, if not deceived. I feel confident that in most cases children of God are

involved in these eruptions and this to me is a sad fact for it does seem that we are few enough if we stand together and resolve any differences in brotherly love.

All names that are written in the Book of Life are Brethren and Sisters in the Lord, and will remain so even in eternity. So far, I am given a deep desire not to offend one of these little ones, for God said, "In as much as ye have done it unto one of the least of these My brethren, ye have done it unto me." Matt. 24';40. I desire to be a peace maker rather than a peace breaker and may it be the Good Lord's will that I may be so directed, and may peace reign among us. It is the nature of the natural man to throw stones and throw them without giving a second thought to the involvement or circumstances attending the incident, when with a second thought, I feel sure all would cease our advancement and retreat in the opposite direction in humbleness and meekness. We would then realize if our guilt should be less than another, that it came about not of ourselves, but by the grace and mercy of the most high God, dealing with each as was and is His pleasure. It is by grace ye are saved, through faith, and that not of yourselves, it is a gift of God: not of works, lest any man should boast. See Eph. 2:8. He is the One and only God or power, both in heaven and among the inhabitants of the earth.

No, my friends, I have nothing to offer, for I am a man. I am flesh and I am the very dust of the earth, I am of myself less

than the least of all saints. I sometimes can witness with David of old when he said: "But I am a worm, and no man; a reproach of men, and despised of the people." Psa. 22:6. I do sin daily and except it please God to endow me with His grace and keep me in that straight and narrow way, I shall do no worse than any other has ever done. So you see the same God set each of our bounds and mapped our road of travel, so to speak, one is in the earth, the other is on the earth. Both are substances of the earth, except for the spiritual strength He gives His own. Neither of us have the self contained strength to guide ourselves in any direction. My lips can speak only those things which are in my actions or conduct is governed likewise. David said, "There is no soundness in my flesh because of Thine anger; neither is there any rest in my bones because of my sin. Psa. 38:3. There is one comforting thought along with my many troubles caused by my sinful condition, that is, the dead in sin have no remorse and heart aches because of their sinful condition, but those who have been made alive to their sinful condition and have sought the mercy of God and are made to continue because of dire necessity to beg His mercy, even though they have felt and rejoiced at times when the Lord made His presence known to them in the pardon and forgiveness of all their sins, for He continues to remind us of our weaknesses and dependence on a great and powerful God of Heaven. Therefore man of

himself cannot do anything that deserves justification. Our justification in the flesh is suffering, humiliation and repentance. But following this comes a knowledge of the forgiveness of our sins by our Savior, Jesus Christ, and this hope continues with us the remainder of our lives. Even though it grows somewhat dim at times and we are brought to question as to whether or not the Lord has dealt with us as with His children, yet we never give up that sweet hope, it stays with us even though it seems small.

This I write in a precious

Hope,

Troy G. Shepard

Nags Head, N.C.

AWAITING CHRIST'S RETURN

Dear Brother Floyd,

May love await you and yours this beautiful morning. I hope I will be able someday to see clearly and to praise our God as I long to do and to be enabled to feast at His table. The world affords nothing to the hungry soul. How I long to fly away!

I felt lifted up in my feelings a few minutes ago—a rejoicing in my heart. Dear children, His love and mercy will be inexhaustible in the life to come. Make haste, O my soul and sup with Him. Partake O Sinner, eat, drink and live! The bread now given is the hand planting of our Lord. 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." I Cor. 2:9. This chapter in its entirety is precious to

the redeemed family of God. When I feel His presence, my life is sweet. Dear God, my burdens seem lifted, the things once feared are present no more. Oh wretched sinner! why doth thou complain of events and conditions in a world soon to decay, perhaps by force of arms, seeking victory by ammunition? Each event is intended for each day, however severely it is accomplished. The sword of the spirit is more to be feared than the natural sword. Man can only destroy the natural body and he can do that only when God allows.

If we be in Christ and He in us, no man power will ever pluck us from Him. If we were of the world we would love the worldly pleasure, of why worry and try in vain to understand its problems? Trying to protect that which from the beginning was prepared for today's tragedies. Each will develop and come to pass according to the will and perform the purpose of the Father. When the time arrives, the day of our Lord's return will make all clear, clean and beautiful for His own. David said: "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass and wither as the green herb. Psa. 37:1, 2. "Am I a soldier of the cross, A follower of the Lamb? God knoweth.

"No man That warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier." II Tim. 2:4, and Paul said: "Study to shew thyself approved

unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness." — II Tim. 2:15, 16. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame and is set down at the right hand of the throne of God." Heb. 12: 1, 2. This scripture was my meat and drink all of last week. I can see clearly that He that entereth into this spiritual warfare, is not interested in the affairs of this life for his or her mind is not on the natural things of this life and it is a great rest to have our minds taken with things of the heavenly kingdom, to be enabled to study to shew ourselves approved unto God, a workman that needeth not to be ashamed and to be enabled to rightly divide the word of truth. This state of mind does not come too often, but when it does, our lives are different and our souls rejoice in God our Savior. When we are brought into such a state we can see that we are compassed about with a great cloud witnesses and our hope is built-up and almost turns into sight for the time being, for the scriptures, when they are revealed to us, are witnesses of our salvation and hope in Christ.

"I view leaves of mercy with
uplifted praise;
Teach me Lord, the number of
my days,
Likewise look upward now while
'tis dawn,
I am bought with a price, I
am not my own.

Oh! has His precious blood freed
me from strife?

Not one will leave this world 'til every taste, bitter or sweet, reaches or bears complete joy or pain. To suffer with Christ is to reign with Him. "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Prov. 16:33. If I glory save in the cross of Jesus Christ my glorying is in vain.

Brother Floyd, I received a blessing from the Landmark of July 15, 1965. Its contents met my inward desire. As I read your views of Paul's letter in the second chapter of II Cor. I found my own experience unraveled. Fourteen or fifteen years ago, I was drawn to heaven with a shout. Still ringing, I long to press forward and some day to praise God face to face. Had I ten thousand tongues, the half could not be told. I fear to speak of the daily death, but Paul said: "I die daily." God's children can say with Paul, "I die daily." They die to the love of the works of the flesh and to all things that do not pertain to Godly things and spiritual matters. We are in this world and have to be subjected to worldly matters, but we have a longing for spiritual matters, for witnesses contained in the scriptures that we are the children of God. God's people

hath sin, they desire to live a clean life, they desire not to offend. 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 depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Matt. 18:7.

May the Lord keep me that I may not offend.

Trembling without and seeking relief within,
 Mariam Lee.

IN A WILDERNESS

Dear Bretheren and Sisters in Christ.

It seems I have been in a wilderness for the last few weeks. I have no one to talk with who can sympathize with me. I went to church recently and there were six ministers there and I almost had to leave before the service ended for I could not get any relief from the sermons. It seems that I am in a strait. One Elder began preaching and seemingly could not get started. He finally said he needed deliverance. That is my experience, I feel that I need deliverance from my condition. Another Elder remarked on one occasion that we wonder why our lives are so strange, why are we so different? That has been the path I have had to walk. He said the prophet said, This is true because we can then witness and thereby comfort those of like experience. The next few days I

rejoiced in my soul, and I felt that at that time if I had suffered that I might be a comfort to some one else that it was worth all that I had been through.

I think back to my garden of last year, I had worked my tomatoes well and they grew and were fruitful, but the late plants, I let go without working them as I should have and they did not grow and bear as the older plants did. I can see that as a child of God, if we do not have trials and troubles we do not grow in grace. I go in fear so much of my time, fearing God will not be merciful to me again, that he will turn His back and destruction will be my doom; that He will remember me no more. Yet, we cannot go up and bring Him down and we cannot lift ourselves out of this desolate feeling, so we are passive in the hands of all wise God.

May God in mercy smile on us and grant to us His mercy.

Mable Hagar
 Four Oaks, N. C.

GOD DOES HIS WILL

Dear Brother Adams,

Enclosed find a check for our renewal to Zion's Landmark for another two years, knowing well it is the Lord only that knows the future, and as years advance and I see more of the way our lives run, I am willing to ascribe more and more to His predestination and decrees.

I was for so long, a legalist and did not know it; I truly thought I was a predestinarian. Now I know God does His will. Neither Satan nor any of His

creatures frustrate His purpose. Like Nebuchadnezzar, I know "He does His will in the army of heaven and among the inhabitants of earth and NONE can stay His hand." His will and decree are absolutely resistless.

Age has brought these convictions. As before mentioned, there was a time when I thought man had a little to do. Now I know its man's place to "Stand still and see the salvation of the Lord."

The infirmities of age are weighing on me to an extent that I had not realized till recently. For many years I have hoped to visit the east coast and meet God's people there and listen while His servants preach good news from a far country, however, the prospects now are dim for such a visit. I tire so easily that I hesitate to undertake such a trip.

We enjoy the Landmark and hope to be well enough to read it while we remain in this world.

May God's richest blessings attend you,

Nancye Johnston McDaniel
Box 37
Vandervoot, Ark. 71972

It would be our delight to have this sister and her husband visit our area. May the Good Lord bless them with health sufficient to come and attend some of our associations. T. F. A.

AN ENJOYABLE VISIT

Dear Sister Adams,

I have been intending to write for a long time but I am the best procrastinator ever born. I often think of our very pleasant visit in

your home and at the various meetings where it was a joy to see you and Brother Adams in the midst. Many times in my meditations I find myself wishing I could come to you either to share a beautiful thought or ask about some puzzling scripture. In my thoughts, I turn to those whom I feel have been lead through the deep waters. Just last night I was wondering just what significance there is in the woman who stood at Jesus' feet and then wiped them with her hair. I pondered over the question, How can you STAND at someone's feet? I feel I know how you can lie prostrate at His feet, adoring our ever adorable Redeemer in our feelings, and what a wonderful place to be!

If I could have my way, at His feet is where I would always be found, but alas! I am contending with the flesh and it has the upper hand mostly.

Just since our return home, the Good Lord has seen fit to bless me at times with an inner peace. This is my experience when I feel all is well, there is nothing wrong—everything is right, and I love everybody. I have wondered if this is the love that Brother Adams felt in his experience when the oil burners were of no interest to him. I know this much, it is for nothing I have done. If indeed I am not deceived and it is a gift of God, I want to do nothing but praise God for it. But there may be a reason in my future life here. I have been made to feel my immediate future will be rough and I will need every bit of strength given me to face it.

My health has been as usual, nothing to complain about, but Jeff is not doing so well. The arthritis in his back is more painful, also in his chest. He did not feel well enough to go to Compton today.

We hope you are both feeling fine and able to be about your Master's business.

Your Sister, I hope,
Grace Jefferson.

SUBSCRIPTION RENEWAL

Dear Brother Adams,

I am sorry I am late sending in my subscription renewal for Zion's Landmark, I enjoy it so much!

I feel so unworthy to claim you dear people as my dear kindred and I know you all can get along without me, but how could I do without you? I have felt so many times I would just request that my name be removed from the church record, because of my unworthiness, but I just cannot do that for I have a love for the Primitive Baptist that I cannot express. They are the dearest people on earth to me. If I could live like I desire to do, my life would be a happier one. Yet the Lord has been good to me all the days of my life.

When I was eight years old, one night I had a dream. I dreamed it was judgment day and hell was my destiny. I promised the Lord if He would spare me, I would do better than I had previously done, but the very next day, I found myself doing worse, it seemed, than ever. I have continued to have a desire in my heart to live better but it seems I get worse. This troubles me and

keeps me disturbed.

I do hope God will keep me and that I will never cause any trouble to others. I just want to live at the feet of my brethren and sisters. I do not have any desire to rise up and cause trouble.

Brother Adams, I hope you and Elder Mewborn can be at Burlington Church the first Sunday in May for communion day.

When you have a mind to pray, remember me in your prayers.

Mrs. Rosa Simpson
R.F.D. 1, Reidsville, N. C.
Code No. 27320

P. S. Just change my name from Page to Simpson

REQUEST REPRINT

Dear Brethren and Sisters,
Readers of Zion's Landmark,

In the April 1st, 1968 issue of Zion's Landmark, Elder J. C. Dunbar, by request had a reprint of my mother's writing; Laura Powell or Mrs. J. H. Powell, Whitmell, Va., who passed on to a better home, December 20, 1933. The writing consisted of a portion of her experience and an Acrostic of Elder P.D. Gold. Mother had a real gift in writing. How unworthy I feel. I cannot talk as I desire to, to say nothing of writing as I would like to do, Yet the Lord has been good to me.

If you have a little place in Zion's Landmark, I would love for our many brethren and sisters whom we have met far and near to know that Laura Powell or Mrs. J. H. Powell is or was my mother.

A wee one, if one at all,
Mrs. J. H. Owen
739 Halbrook Ave.
Danville, Va. 24541

Zion's Landmark

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

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

"By Request"

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28:

If we undertake to limit the "all things" to what uninspired men call good things, to the exclusion of what men call "evil things," we would at once mar the beauty of this sacred scripture which the Apostle Paul wrote, by divine revelation, for the comfort of God's humble poor that we, through patience and comfort of the scriptures, might have hope.

It is evident to my mind that the Apostle Paul was familiar with the Old Testament scriptures that were written by inspired men that "spoke as they were moved by

the Holy Ghost." II Peter 1:21. By faith He could see the wicked acts of Joseph's brothers, who took vengeance on their brother and put him into a pit and later lifted him up and sold him to the Ishmaelites for 20 pieces of silver, with the thought of vanishing him forever from their presence. Joseph, like Jesus, suffered many hardships because of the wicked acts of his brothers. Pontipher was moved, through a false accusation by his wife, and put him into the lowest dungeon. Later, he was mounted to the throne of Egypt by Pharaoh through the mighty hand of God and was made ruler over all of Egypt for the purpose of storing away corn in the seven years of plenty; to be meted out to the poor and hungry in the seven years of famine.

When the famine set in, his brothers were forced through necessity to come to their brother (whom they, at that time, did not know) to get corn. After much suffering, because of their evil deeds, Joseph made himself known to them as their precious brother and settled them, their wives, little ones, and their father in the goodly land of Goshen.

After their father died, they became very uneasy and said, "Joseph will peradventure hate us and will certainly requite us all the evil which we did unto him." "But Joseph comforted them by saying, But as for you, ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Gen 50:20.

Is there anyone that hath an eye to see, and an ear to hear,

and a heart to understand that could fail to see that the evil acts of Joseph's brothers, together with the righteous acts of God, worked together for good, "To save much people alive?"

May I mention another portion of God's sacred word as recorded in the 15th chapter of Gen. 13th verse, "And He said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." After the death of Joseph and Pharoah this prophecy was fulfilled. Other Pharoahs rose up who were not so kind to the Children of Israel. Task masters were appointed over them. They were unable to perform the task which was assigned to them, and because of their afflictions, they cried unto the Lord and the Lord heard their cry and, at the expiration of the four hundred years, God sent Moses down to Egypt to deliver them out from under the mighty hand of Pharoah. But first we will see that God made them willing, through their sufferings under the imposed affliction by Phaoah, to come out. Through their sufferings, "He makes His people a willing people in the day of His power." God hardened Pharoah's heart many times so that he would not let the Children of Israel go and finally God "slew the firstborn of man and beast" before His heart was softened. And notwithstanding the fact that Pharoah was a cruel and wicked king, yet the Apostle Paul records, "For the scripture saith unto Pharoah: even for this

same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.' Ex. 9:16 and Rom, 9:17. Can we not see in the evil acts of Pharoah, as well as the righteous acts of God, some of the "all things work together for good to them that love God?"

When Shim-e-i cursed David it was indeed repulsive to A-bish-a-i. He said "why should this dead dog curse my Lord the King, let me go over I pray thee and take off his head." II Sam. 16.9. But David accepted it as a rebuke from God, for he said, "So let him curse, because the Lord hath said unto him, curse David, who shall then say, wherefore hast thou done so?" "It may be that the Lord will look on mine affliction and that the Lord will requite me good for his cursing this day." II Sam. 16:12. Was not this "evil act of Shimei embraced in some of the all things which the apostle had in mind that "work together for good to them that love God?"

If there should be, or remain, any doubt in the mind of any of the precious saints of God about the "evil" or "wicked" acts of men, as well as the righteous acts of God, working together for good to them that love God surely it must be expelled by the unequivocal testimony of Peter, who said, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2.23. Norwithstanding the fact that they were fulfilling the prophecy of old which

is recorded, "He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment, and who shall declare his generation for he was cut off out of the land of the living: for the transgressions of my people was he stricken. And He made his grave with the wicked and with the rich in his death; because He hath done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make this 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 land." Isaiah 53: 7, 8, 9, 10. May I ask if there is anyone that has been taught, by divine revelation, that could fail to see that the "evil" or "wicked" acts of men in crucifying our Lord and Master, as well as the righteous acts of God in delivering Him for our offenses and raising Him for our justification, was a part of the "all things" that "work together for good to them that love God: to them who are the called according to His purpose?"

Peter, as well as all the chosen people of God, was ignorant of this precious truth until it was revealed to him by the Holy Ghost. Then he could exclaim, "For a truth against thy Holy Child Jesus, whom thou hast anointed, hath Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were fathered

together, for to do whatsoever thy hand and thy counsel determined before to be done.' Acts 4:27. Again he said, "And now, brethren, I wot through ignorance ye did it as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets that Christ should suffer He hath so fulfilled." Acts 3:17, 18.

In my concluding remarks, may I say that in the crucifixion of Jesus, this was the channel through which God designed that He should travel in order that we might eat the flesh of the son of man, and drink His blood. And, in my humble judgment, all of this was accomplished by the wicked hands of men as well as the righteous part of the "all things work together for good to them that love God, to them who are the called according to His purpose."

T. F. Adams.

**A SKETCH OF THE LIFE AND
SERVICE OF ELDER
ROBERT LEE WINGFIELD
IN THE CAUSE OF CHRIST OUR SAVIOR**

With sadness, I will attempt to write an obituary in remembrance of my beloved father, who was also my father in Israel.

Robert Lee Wingfield was born October 31, 1880, near Snow Creek, Franklin County, Virginia, the son of Frank and Elizabeth Wingfield.

Father grew up in the Snow Creek community until he reached young manhood. On May 17, 1905 he was united in marriage to Susan Katherine Gilbert of Leatherwood, Henry County, Virginia. To this union was born eight children, five of whom died in infancy. He is survived by his widow, Mrs. S. K. Wingfield, three children, Mrs. N. J. Griffin, Layton Wingfield of Martinsville, Va. and Private Isaac J. Wingfield of the U. S. Army, and seven grandchildren. The greater part of father's life after marriage was spent in Leatherwood and Martinsville, Virginia.

So much for the natural side of his life. Of far more meaning and importance was Father's Spiritual life. He told me when he was but a small boy that he felt he was going to die and go to hell. After passing

through many trials and tribulations, he was delivered from this awful state of sin and condemnation. This deliverance came on September 20, 1915. That same fall he was received into the fellowship of the Old Predestinarian or Primitive Baptist Church and he was a faithful member until his death. He was received at a meeting in a private home, and expressed a desire to place his membership in North Fork Church in the Leatherwood community, where he was received and still was when he passed away.

Father was not content to remain silent on what he believed to be the truth as it is in Christ Jesus. Being called of God and burdened to this end, he began preaching August 15, 1916, according to the records of North Fork Church. He said his first text was, St. John 3:16; "For God so loved the world, he He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." On November 4, 1916, father was licensed to preach, by the church, and on September 6, 1919, he was ordained to the full work of the ministry.

Father believed in the doctrine of salvation by grace, both in time and eternity without the aid of man. He believed in the absolute Sovereignty of God over all things, places and events. He believed in the total depravity and utter helplessness of the creature. He believed in predestination, election, perseverance and the final resurrection of the bodies of the saints of God, the bodies that go down in death are what shall be resurrected, not exchanged, but changed from natural to Spiritual, from mortal to immortal, from corruptible to incorruptible, then to be carried home to dwell in Eternal Glory where Jesus is, forever. There to sing the praises of the One who died upon Calvary's Cross for the salvation of His chosen people, who were chosen in grace treasured up in Christ Jesus for their salvation before the world began and manifested to them as the ages unfurled and they were born into this world.

How ably and earnestly Father was blessed to stand and contend for these blessed principles of our faith! and how firmly he stood in defense of this glorious truth, that salvation is by the grace of God through, in and by Christ Jesus, and not according to our works! that God rules and super-rules both in the army of Heaven and among the inhabitants of the earth and none can stay His hand, nor dare to say, What doest thou? That He chose His people out of Adam's posterity, effectually calls them out of the ways and love of sin into the glorious liberty of the sons of Light, is fully supported by the scriptures and was ably defended by Father's testimonies to the children of God. Sons we are through God's election, not according to works of righteousness which we have done, but according to His own purpose and grace which

was given us in Christ before the world began. That now, after regeneration and being born of God, we can say with Apostle Paul: "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."

He was taught this inwardly, by experience and by the power of God, so that neither men, satan, nor the power of Him, could touch him. For the Spirit of God does not lie.

Finally, the point Father so much rejoiced in was the resurrection of the dead. How wonderfully God did teach him these glorious truths and enabled him to preach them! Many of you who read this can remember how highly blessed of God he was to preach Christ and Him crucified, at Russell Creek Church, in Patrick County Valley. (Mayo Association) I now remember his parting words to the brethren. They were: "If I never meet you again here in this world, I hope to meet you on the sunny banks of sweet deliverance." Tears, brotherly love, fellowship were glowing in a clear stream of grace and mercy from the throne of God that day.

He was pastor of North Fork Church for over twenty-five years. He went through storm and sunshine, over mountains and through dark valleys, preaching the living work. He has gone seventy-two hours without sleep, in order to do this.

Father was a night-watchman, and would work Friday night, go to church Saturday, work Saturday night and go to church on Sunday, work Sunday night and sleep on Monday-proving beyond any shadow of a doubt, his pure love for Jesus Christ and His chosen people.

Just a short while before his death, he told us he felt at ease, that he felt he had about accomplished what he was put here for, having warned the brethren of things to come, and had earnestly preached the truth to the best of his ability that God gave him, in the face of friend or foe.

What an example to leave for the trembling writer, his son! I told Father a few months before his death two things: One was, that if I could have had my choice of a natural father, between Lee Wingfield and President Roosevelt (no harm intended) I would have chosen Lee Wingfield: and that I had sometimes desired of God that if I were to live longer than he, if it were His will, to enable me to take up where Father laid down and carry on in Jesus's name. He turned to me and said, "Boy, if you are to do that you have a hard road to travel!" I told him, I was willing to suffer for what I believed, if God gave me strength to bear it. Such was his life, full of sorrow, pain and hardship, yet attended with much joy at times, I am persuaded to believe. Surely the words of Jesus, to one of old fittingly applied to my Father as recorded in Mathew 25:21, "Well done, Thou good and faithful servant: thou

has been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of the Lord."

At times he had to groan under the load he had to bear, at other times he was rejoicing. He often complained of his poor, unworthy way of life, feeling he fell far short of the way he would live, if he had his way. Often he felt weary and desired to go home.

Tuesday, August 14, 1942, Father went to the hospital, was operated on and was found to have cancer of the stomach. Sunday morning, August 16, about four o'clock, his Spirit ascended to God who gave it nearly twenty-six years ago. On Monday after his funeral was preached by Elders George Stowe and J. E. Burgess. We then carried the remains to the old Wingfield homestead, where what was mortal of this dear Father in Israel, this servant of God, was laid to rest, there to sweetly the last long sleep of death, awaiting the coming of our dear Lord and Savior, Jesus Christ, when this poor body shall be raised, changed and fashioned like unto the glorious body of the Lord, and Master whom he so loved here below, and not for him only, but for all those who love, long for, and look for His appearing, when He shall come at that great day to gather up His jewels and carry them home. May we all who love Him, finally be with Him forever. Amen.

Written in sorrow and hope,
His son,
Layton Wingfield
Ridgeway, Va.

ABBOTTS CREEK ASSOCIATION

The Abbots Creek Association will be held with Tom's Creek Church beginning on Friday, before the fourth Sunday, in August and continuing through Sunday, the Lord willing.

The church is located near and east of Denton, North Carolina, just off Highway 109. Those coming from the east will come on Highway 64 and turn left on 109, or come Highway 49 and turn right on 109. Those coming from the north or south follow 109 to near Denton, there will be pointers.

We will be glad to have all our dear brethren, sisters, and friends to be with us.
Calvin T. Harward
Route 7, Box 901
Sanford, North Carolina, 27330

NEW RIVER ASSOCIATION

The One Hundred and Seventy-Third session of the New River Association will convene, the Lord willing, with the Church at Indian Creek in Floyd County, Va., at Indian Valley, Va., on Friday before the second Sunday in September, and will continue through Sunday, 6, 7 and 8th.

Those coming from the South on 52, take 221 at Hillsville, Va., North to Willis, Va., then 787 to church. Those coming from South on No. 8 take 221 to Willis, Va., then 787 to church. Those coming on 81 take

exit 35 on 600 to Childress, then take 693 on to 787, fifteen miles to Association. Those coming by Christiansburg, Va., on Route 8, turn right at Stones Drive-in on 693 on to 787, fourteen miles to association.

We extend a cordial invitation to all of our corresponding brethren, sisters and friends.

Gervase E. Duncan,
Association Clerk

ASSOCIATION NOTICE

The Bear Creek Primitive Baptist Association (Fall Session) will convene, the Lord willing, with Clark's Grove Church Stanley County, N. C., beginning on Friday before the first Sunday in October 1968 and continuing through Sunday. Owing to lack of space on the Clark's Grove Church property, we will entertain our association on the premises of the Bear Creek Church.

Those who plan to attend our association will please take notice of the following directions to Bear Creek Church. It is located on a paved road leading from Red Cross to Richfield, N. C. It is 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., and those coming from the south will come by Red Cross. Those coming by way of Monroe and Charlotte, will come by way of Locust, N. C., and 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 drive about 4 miles to the 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 and drive about eight miles to the Association. Those coming by way of Concord, N. C., follow Highway No. 73 to Milling Post, turn right here on a paved road, No. 1134, and drive three miles to the Association.

All lovers of the truth are cordially invited to attend especially the ministerial brethren. For further information contact Brother C. M. Kearns, 408 Boon Ave., Kannapolis, N. C., or the undersigned.

Troy A. Williams, Clerk
RFD No. 7, Box 624
Monroe, N. C. Phone 753-1414

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Editor

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ISALAH CHAPTER 11

And there shall come forth a rod out of the stem of Jes'se, and a Branch shall grow out of his roots:

And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the LORD;

And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and weaned child shall put his hand on the cockatrice' den.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

REQUEST VIEWS ON

GAL. 5:16-18.

Mr. J. Simm
London, England
DEAR MR. SIMM:

Your letter of the 22nd. of May received today. Somehow I particularly appreciate this letter. You thought enough of me to sit right down and write. I am made to wonder why you have been so kindly toward me; I often wonder why all of you remember me so kindly. Sometimes I am amazed that anyone, and most particularly the Lord, would take any note of one like me. I do so miserably fail in everything I desire to do, and yet do all that I try not to do. How I have thought of and loved that Gal. 5:16-18. "This I say then, walk in the Spirit and Ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary, the one against the other: so that ye cannot do these things that ye would." And it is that last phrase that summarizes it all. I have felt the conflict between the flesh and the Spirit and every way I have tried to turn, everything I have tried to do or say, I have been made to realize that I cannot do the things that I would!

No Sir, I have not found anyone in France that can understand my view or my hopes. I do not speak the French language, and I have not inquired of the people of this

faith, I do not know of any American troops here that I could speak to about these things. So I feel to be in a dry and barren land, in that respect. As the leper in Lev. 13:46, "He shall dwell alone, without the camp shall his habitation be." And yet the Lord has been so good to me in His Spiritual visitations: in this respect I have not been alone, but have been fed from His word and from the materials that I picked up while in England. I cannot begin to explain or describe the comfort I have been given through the sermons of Mr. Philpot and the bound volumes of back issues of Gospel Standards. Also, I receive most of the current issues of Gospel Standard and hope that they may find their way to me. Carolyn also sends me copies of the Old Faith Contender from America. It does seem to be that my stay in England was a great blessing to me. I am so thankful, or I try to be, for the acquaintances that I made there, the materials that I accumulated from there: And this was made possible through good people there: even Mr. Gosden has taken the time from his work to write me an encouraging letter.

Carolyn let me read the good letter you wrote to her. I did enjoy it very much, it sounded so much like you. "Cast thy bread upon the waters: for thou shalt find it after many days — In the morning sow thy seed, and in the evening with-

hold not thine hand, for thou knoweth not whether shall prosper either this or that or whether they both shall be alike good." I have often thought of this scripture in connection with your nature. Each member has his place in the church: each his gifts and talents, all working together for one whole, just as each limb of the body: it is by the grace of God that we all are what we are, so let us praise him for everything. But I so often think of you as going in and out among the members, always doing those unassuming kindnesses and helpings, encouraging deeds and introducing those who otherwise would likely not have met and doing so many nice little things, such as preparing hot tea for lunches, and this and that. You are always casting bread on the waters. Without close observation, one would never know who was doing these things, for it was done and you were somewhere else, doing something else. I do not think that you ever stopped (Verses 3,4, of Eccl. 11) to take account of which way the wind was blowing, or whether or not the clouds be full of rain. Let the wind or the rain come or go as the Lord would have it; it is not for man to take account and to try to apply the kindnesses or the word where he (man) thinks it is needed or will do much good. Cast the bread and leave it to the higher power to direct its travels: fearlessly cast the bread of truth out, who of us can know where it will strike and where it will miss? If it is bread from the true Spirit, then it is God's Bread and who would be so bold as to think he

might know in which direction to cast it or where it would be applicable? God will do His Own instructing.

Just as He put his work into your heart or mouth, so does He prepare the receiver or hearer, all in full accordance with His righteous will and purpose. Who knows the work of God? who hath been His counselor? it is all for His glorification!

There is something very beautiful about casting this bread: sowing these seed: and doing it in faith, in full trust and confidence that all will be applied by God, just exactly where it was intended for: take no thought of the wind of the cloud, but cast thy bread in faith! In Matt. 25:6, we are told: "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on—For your heavenly Father knoweth that ye have need of these things, seek ye first the kingdom of God, and His righteousness: and all these things will be added unto you." I would love to hear or read what someone would have to say about this casting of bread, this sowing of seed: some gifted person could open it up in all of its beauty.

Yes, I am in France. The only change of address however, will be my A.P.O. number: Too, any will be forwarded from an old APO to the new one. You see, the Army keeps us with us all, and keeps our mail forwarded on to us. I would not be surprised if I am on the way to the Pacific theatre by the time this letter arrives. We are through with fighting here in France and now must

concentrate on Japan. Our work at this depot here at Marseille is to equip those units leaving from this port. We are very busy doing just that, but probably a unit that has been in service longer than this one, will replace us here and we will move on somewhere else nearer the new front.

Mr. Simm, sometimes I am made to know that all of this is for my own good: is a great blessing in disguise (to me). I have loved this faith for over twenty years and I have carried a burden, I have felt the conflicts between flesh and Spirit. But in the states, I was very comfortably situated. I had a rather profitable business of my own, I had bought and furnished a very nice little home, I had a very sweet wife and was blessed with two fine girls, I had been able to go to church, in and out among these people whom I hope I loved: In all, I was too contented, too satisfied with the world: I was not humble enough, nor low enough, not seeking and crying unto the Lord as I apparently needed to be for in His wisdom and mercy He caused me to have to give up my business and sell my home, leave my loved ones and travel far to dwell alone and to depend only on His Arm and His love. I am continually moving and uncertain from day to day what the next day will bring.

All the support of this world has been cut off, all creature dependence, all comfort from that source and I am made to cry unto Him for all that I have: I say this not

as a complaint, but as a blessing. I do believe this is His way of showing mercy unto me, to bring me closer to His kingdom. Oh how tenderly he has led me, with what love and visitations has His Spirit come to me in times of my troubles, when I go through the deep places. What a great comfort to be enabled to fall at His glorious feet and be given a spirit of prayer to cry unto Him! I do wish I could or knew how or was worthy to praise Him as I feel I ought or should! I do realize sometimes (for the Spirit is not always with me) that if I may have a hope of His Love, **WHAT ELSE MATTERS!** What in this world makes any difference if He will not forsake Me! I am made to pray for a bruised and broken and contrite heart and Spirit, for it is only then that I can find Him. In my work, I have been given time and a private room, (praise God for it) in which to read and write some each day. The materials that I got in England, have been my guide. I often wonder if you people realize how very much your kindnesses have meant to me! and I desire to praise the Lord for it all. I do not think I will forget any of you or cease to **HOLD A BROTHERLY LOVE FOR YOU.** May you continue to cast the bread and may the Lord bless it and apply it to His own **GLORIFICATION.**

Kindest regards to Mrs. Simm and the family.

Yours in Christain hope,
A. D. Alston

OUR TRAVELING EXPERIENCES

Dear Brother and Sister Adams,

For many days I have found myself writing to you in my mind, of some of my travels the past summer. The Lord blessed my husband and me to travel miles and miles to meet His little children whom I have been made to love or am I just a volunteer?

Here is an experience I had about our youngest son. On the thirtieth day of May 1967, he was sent to the Army camp at Fort Polk, La. As that jet carried him away, an awful burden filled my heart. He was so homesick and troubled we could see no peace at home. My trouble was so great, I was caused to beg almost continually that the Lord lead, guide, protect and keep him. On the fifth day of July as I walked out into the yard, two lines of a precious hymn were spoken to me: Prepare me gracious God, To stand before Thy face. The thought came: Am I to die and stand before God? I began singing the most beautiful hymn involuntarily. Really the hymn seemed to sing me. In a short space of time I felt a prayer and the Spirit came down from heaven. If I ever prayed for that son, it was then and that burden I was carrying was lifted or removed from my breast. I was so lifted up, I walked into the house, before it was made known to me that the Lord had given me that prayer. This one was melted down in tears and my heart was praising the Lord and thank God, this son was made more reconciled to his lot.

We were blessed to travel around twenty-six hundred miles by car to see this son, the purpose of which, I do believe was to tell him what had taken place with me. As I told him this experience, the tears rolled down his face.

Sometime before the Abbots Creek Association, I became burdened to visit them. So we planned to go to the Association on Friday and Saturday, but we were hindered and it being our communion time on Sunday at my home church, I tried to put the thought of attending the Association out of my mind, but while the service convened on Saturday afternoon, it seemed a voice spoke within, Go to Abbots Creek Association. So we went to my sister's home near Lexington, N. C., Saturday night. Still burdened, I thought, Why am I so far from home, (over a hundred miles) when I could have gone a short distance to my home church? I was burdened until we arrived on the grounds of the Association and I met the Moderator, Elder Atkinson, almost the first one. He said, I called for New River Association on Friday and Saturday and there was no representative here, but New River is here now. That burden rolled away and I felt free and it was a heaven below for me that day.

That was the first communion service at our home church that I have missed in twenty years. Not that I am so good, but the Good Lord has blessed me with health and most of all a desire to fill my seat at my home church, hoping to get a crumb here and there. Oh, I am so unworthy of such blessings!

The following week after Abbotts Creek Association, the scripture of how the eagle stirreth up her nest (Deut. 32:11) lingered in my mind and I was made to feel my nest was so stirred up that I had to move out.

My husband's mind was to go to the Seven Mile Association and the Little River Association was impressed on my mind. Brother Adams, I felt sure if we attended the Seven Mile Association, I would not feel able to go to the Little River the following weekend. But I know I had to be at the Seven Mile Association, for I feel the Lord sent Elder Harward to Brother and Sister Godwin's home, where we spent the night. For his text was the very scripture that was given to me to meditate upon: "As an eagle stirreth up her nest," etc. How wonderful the Lord works all things!

We returned home and I tried to forget about The Little River Association, the following weekend. I said, we cannot make that long trip again this weekend and too, it was the meeting time at my home church, but the burden to go to the Little River Association continued with me so heavy that I was made to say, Lord, if it is for me to go, give me a sign, and I believe He did, for when I arose Friday morning, I had been given a dream. I was traveling to a mill in my dream. I had on my shoulder a sack and it was as white as snow and had a small amount of corn in it. It being daylight, I looked down and I had a lantern in my hand and it was burning. I passed my home church and there beside the church was

a few bales of dry hay.

It was dark when I reached the mill and a woman said the miller was gone. She looked for meal but could not find any. I awoke feeling that dream was the sign I had asked for.

Brother and Sister Adams, the Lord blessed us to visit you folks. The miller (preachers) was there. They ground my corn, I did eat and rejoice and came home satisfied for a short while.

If I am one, I am the least of all,
Nannie Phillips

It was a great pleasure to have this Sister visit us both in our home and our Association, as well all of those who came. We always feel thankful to have our brethern, Sisters and Friends come from far and near and hope they will continue to visit us. Ed.

HAPPY AT TIMES

Dear Brother Bennie and Sister Edrie,

As you are on my mind, I thought I would write a line or two. Brother Ben, I cannot explain why I am so happy at times and other times I am in so much trouble it seems to me I cannot live. I was so happy with all of you Sunday, that I could hardly keep from shouting. It seems to renew my faith and hope when I am near you. But when I am so alone it seems my burdens are more than I can bear. I cannot explain this either, but at times

I feel that my body will burst. Many mornings I get up before daylight and walk the floor for hours and I guess I worry my wife taking so much, but Brother Ben, I cannot help myself. I tell

her a lot of times that I am going to quit going to church, that one such as I, just cannot fit in with God's people. But I do not have any control over that either. I believe I will fulfill every wish and plan that The Lord has in store for me, whether I am one of His or not. Everything He created, He had a place and purpose for.

I heard you say Sunday in telling of a preacher saying that Jonah could have done like Paul, that the choice was up to him. To me that is preaching a God without power. Your answer shook me. That is the way I see it. Paul did not go anywhere by himself. He was led.

You can read the Bible from the beginning to the end and you cannot find where any of God's people walked of their own choice, but they were led. The man that lay by the pool, had to be helped in: they let one man down through the roof of a house. Even the woman who was caught in the very act of adultery was brought in.

Brother Ben, that is the kind of God I hope I know and love, one with all power and one who brings His people in. These people who preach this doctrine make my old body shake and tremble. I see a lot of people both young and old searching for the way and the truth. The worldly preachers will say, "It is up to you." That is when a voice seems to almost scream at me and say, "Odell, how long are you going to stand there like Paul (or Saul) did when he watched little Steven stoned to death." That is when I want to

do as Peter did. I want to shout at the top of my voice, that our Savior is alive: that He is dwelling in Heaven and among the inhabitants of the earth. He says to His own, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart and ye shall find rest unto your souls. For My yoke is easy and my budren is light." Matt. 11:28-30.

An old troubled brother, I hope
Odell Clifton

512 S. Daniels Creek Road
Collinsville, Va.

**THE FULLNESS OF
GOD'S WRITINGS**

Dear Elder Adams, my friend and Brother in Christ, I hope,

The May 15th. issue of Zion's Landmark came this week. How full and rich are the writings contained in it! And if it is not presumption on my part to do so, my heart feels to pen this message to tell you my soul has been graciously fed, instructed and encouraged to press on in the dark lonely journey. (Yesterday, I was so lonely I could scarcely go on with my little household duties.) Forgive me.

The letter of the late Brother Alston was of special comfort-especially his reference to the fifty-first Psalm. How precious to me that portion of the Word has been so many hours as I have journeyed these near sixty-five years, with the few chosen and set apart to "Keep house for the Lord." And how often the question is: Am I truly set in that house by Him?

Hope, hope is my only answer. And how precious is this hope! The distressed situations of the Nations of Earth are appalling and so often my heart aches because of the situation here in our beloved America. All I can do here in my quiet abode is cry, Dear God, save America from destroying herself. Deep in my soul, I do feel His will concerning all nations as well as the very least (me; of His chosen ones, shall be accomplished. O; for faith to trust Him whom to now is Life Eternal. Again the question Do I now Him in the true pardon of my sins, my only Savior? And again Hope is the answer.

In all your writings in answer to inquirers on special portions of the written Word, there are to me such rich morsels for lonely souls who hope in His mercy. Will tell you this sad news. One of my dear friends, also a very close friend to Sister Ivey and her son-Brother Bill- Ruth West Dennis died last evening. She and her husband were in East Points City Auditorium to witness graduation exercises of his granddaughter and dear Ruth was seized with a heart attack and died right there. There is an noble woman gone from the walks of men. How true these words: "We know not when, where, nor how." What a comfort! the God of the whole earth knows. There is nothing hid from Him.

Now Dear Brother and Sister Adams, do forgive me for this intrusion upon your time and thoughts. He knows if it is right. O to trust Him in, through and for all things! His grace is suf-

ficient. He has promised, never, no never, to forsake.

Grace, mercy and peace be with thee. Still think on me when you pray, unworthy though I be.

The least of all,
Silla Wilson

P. S. I sincerely hope your bodies are well, always praying His wonderful mercies continue upon you. Bless His Holy name and forget not all His benefits.

WHERE THE DOVE DWELLS

(Song Of Solomon 11:14)

"O my dove, that art in the clefts of the rock." The Savior thus addresses His church in her present state of existence, and thus presents her condition of safety. The dove, pursued by birds of prey, would seek and enter into one of the clefts or fissures in the rocks, where it was safe from her enemy. This figure is used by the heavenly Lover to show in what consists the safety of His bride. He himself is the Rock, and the clefts of the rock represent the sufferings and death which He endured by the stroke of the law for the salvation of His people. When Moses struck the rock waters gushed out; so when the law struck Jesus waters of salvation came forth for all His people. At the second time that Moses struck a rock, in the desert of Zin, which was nearly forty years after he struck the first rock, he spake unadvisedly with his lips, and the Lord told him that he could not go over into the promised land. (Num. 20:12) So when the law struck Jesus, the Rock of salvation, its work was done, and it must die.

The law could not take the Lord's people into the gospel land; its work ends with the crucifixion of Christ.

When the Lord would show Moses His glory, and cause all His goodness to pass before him, he put Moses in a cleft of the rock on which he stood, and covered him with His hand while His glory passed by. A cleft in a rock is not a pleasant place to be forced into, but it is safe.

"I am crucified with Christ," Paul says. He says, "We which live (a spiritual life) are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." — 2 Cor. 4. He says, "That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made comfortable unto His death." Here are the clefts of the rock where the dove is, where the Lord's people find their salvation. It is not in peace and quiet of mind, not while lying on beds of ivory and stretching themselves on their couches, that they find safety, **but in affliction and trouble; in suffering with Christ; in "bearing about in our body the dying of the Lord Jesus."** Here is Moses, held in a close, rough unpleasant cleft of the flinty rock, trying to get out into liberty and see what is passing by; but for his salvation he is held down in a place he does not like, and covered with the Lord's hand. This is his salvation. If he had been outside of that rock he would have been destroyed. The power of the Lord's name which he pronounced would

have been his destruction. No man could endure the last syllable of that name; it would destroy any of Adam's race; "And that will by no means clear the guilty." The Rock only could endure it. No man can see God's face and live, but hidden in Christ, in the cleft of the Rock, we can see His back parts; can see the glory after the Lord has passed by; can see the goodness and blessedness of what He has done.

How we fret, and worry, and complain at this constant trouble; this cutting off and hedging in; this daily crossing of our worldly desires, or the greater sorrow and shame when our fleshly desires are fulfilled; this constant dissatisfaction with ourselves and our works; this self-abhorrence and self-loathing; this "great tribulation"; this withering of the glory and goodness of man like the grass; this lack of joy and comfort in worldly things, and often such questioning as to our interest in heavenly things. But this is our safety. Through great tribulation we must enter into the kingdom of heaven. All of those who stand before the great white throne have come out of great tribulation.

The dear Savior recognizes His people in this condition, and calls to them, as His dove, seeing them in the clefts of the Rock. Also He speaks of them as "in the secret places of the stairs." The stairs were in the right side of the temple, and it was by winding stairs that the people went up out of the first into the second story, and out of the second into the third story, winding about, hardly

knowing whether they are going up or down, often in a dark, secret place of the winding way. But he tells them where they are, they are in the stairs all the time. Every change, every turn, every new trouble and affliction however it appears to oppress them and sink them down, is really lifting them higher. They are rising, they are in a secret place, hidden from the world, who cannot see them as the Lord's people, and who can not understand the Lord's way of taking His people up from the world, up from self, up from legal works; but they are still going up by winding stairs out of the legal into the gospel dispensation, and out of the things that are seen from day to day into "the things which are not seen," into the "building of God, an house not made with hands, eternal in the heavens."

So Jesus, the heavenly Lover, speaks to His dear people as an afflicted and poor people, and tells them where they are. He recognizes them as suffering with Him, as crucified with Him, and lets them know while in the furnace of affliction that "as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor. 1:5. In their feeling of self - abhorrence and humiliation their faces are in the dust; they would not dare to speak to Him except in a cry for mercy, not even lift up their eyes to Him; but in infinitely tender and prevailing love He calls to them by this endearing name, and says, "Let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." That voice is expressive

of mourning on account of a sinful heart, but how sweetly it comes up into His ears on that account; that face is full of sorrow, and their eyes are pouring out tears unto God; but the sadness and the tears make the countenance comely in the sight of the dear Savior, for there are expressed a hunger and thirst after righteousness, and a hatred of all sin. That is what makes the face of a poor sinner lovely in the Lord's sight. And when they hear the loving accents and with tender power acknowledging them as His dove, His bride, whom He has redeemed from all iniquity, and when they see, by faith, His face looking upon them in love, with "the light of the knowledge of the glory of God" shining in it, how it makes their own sad faces lose the look of sadness and shine with holy and solemn joy because of His love to them. Then are they thankful that they have a dwelling-place in the clefts of the Rock, and in the secret places of the stairs, and glad that it is their blessed privilege to suffer with Christ, that they may by that fellowship of His sufferings be more effectually separated from the world, and glorified together with Him.

Fragments:

By Silas H. Durand

October 6, 1905

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**ON LIGHT AND DARKNESS,
PEACE AND EVIL**

"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Isaiah 45:7.

Jesus, in the person of the Son, said to His disciples before he was crucified, "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." Jno. 14:26.

It seems to me, that in order to get a clear understanding of this portion of God's sacred word, it is necessary that the Son of God first teach it to us in our experience under the law, then the Holy Ghost must bring it to our remembrance in the gospel in order that we may have two witnesses to establish this previous truth.

"I form the Light." Is not this light the life of Jesus? John said, "In Him was life; and the life was the light of men." Jno. 1:4. Do we not see this light first manifested in the life of poor convicted tempest tossed children of God when they are brought to the judgment bar of God's just and Holy Law? John further says, "That was the true light, that lighteth every man that cometh into the world." Jno. 1:9. Now this light which is "Christ formed in you" appears as darkness to each individual child of God when he is under conviction. It reveals to us the vileness and corruptness within and shows us what we are by nature. While under conviction and with this light continuing to shine in our hearts we are enabled to bear witness and see many things within that we never saw before. This light reveals that the poison of asps is under our tongue, our feet are swift to shed blood, our heart is desperately wicked above all things and we are corrupt from the sole of our feet to the head. To my mind the sunlight is not under consideration in this portion of God's sacred word. For the sunlight will never reveal the vileness in our heart and bring us down as poor penitent sinners and cause us to say as Job said, "Behold I am vile." And was it not this true light, "Christ formed in you" that brought this poor publican down in grief and sorrow and could not so much as lift up his head; but smote upon his breast and stood afar off and prayed, "God be merciful to me a sinner?" This light shines in the greatest depths of our sorrow, as well as in the

heights of our joy.

If I am acquainted with this light, to me it was concealed in the law and revealed in the gospel. Is this not the same light that Saul of Tarsus saw when he came near to Damascus? "And it came to pass, that, as I made my journey, and was come nigh unto Damascus, about noon, suddenly there shown from heaven a great light round about me." Acts 22:6. "And when I could not see for the glory of that light being led by the hand of them that were with me, I came into Damascus." Acts 22:11.

"I create darkness." Is it not the true light (Jesus) which creates "darkness" in our souls? And as convicted and condemned sinners under God's just and holy law, it becomes so dark that we could not see one ray of hope. Such must have been the experience of David before the Lord took him up out of an horrible pit and out of the miry clay. Joseph's brothers were indeed true witnesses of this "darkness" when they went down to Egypt to buy corn with money and Joseph called them spies and put them into prison or (ward) three days; and again on their second voyage to buy corn, when the silver cup was found in Benjamin's sack they went back to Joseph and he intimated that he would keep the youngest one "Benjamin; and send them back to their Father when they had pledged to their Father to be surety for his safety and return. What a dark time this must have been which was felt in the very depths of their souls.

The children of Israel were en-

shrouded with this "darkness" which God creates for a period of four hundred years when they were oppressed by the hand of Pharaoh, in the land of Egypt.

Again He says, "And the light shineth in darkness and the 'darkness' comprehended it not." Jno. 1:5. So it is in our experience. When this light is first manifested as formed in us we take light for "darkness" and then we flee to the law for refuge, which is "darkness", but we take it for light. I have often said that if we do not know something about this "darkness" that there is very little reason to believe that we know anything about the light.

"I make peace." The Bible defines this peace as the "peace of God that passeth understanding." But to feel it in our hearts after being delivered from the law is by no means to be compared with reading it in the Bible. When the children of Israel were delivered from the Egyptian bondage and went through the Red Sea (not across the Red Sea) "for it is through much tribulation that ye shall enter the Kingdom of Heaven." "Then sang Moses and the Children of Israel this song unto the Lord, and spoke saying, I will sing unto the Lord, for He hath triumphed gloriously: the horse and the rider hath He thrown into the sea." Exodus 15:1.

Moses also said the Egyptians whom ye see today ye will see no more forever. The woman who was taken in adultery must have witnessed this "peace" when Jesus said, "hath no man condemned thee?" She said, "No man, Lord." And Jesus said, "Neither do I con-

denn thee; go and sin no more." Jno. 8: 10-11. This was at a time when this woman was accused, by the scribes and Pharisees, of adultery. They said that "Moses in the law commanded us that such should be stoned but what sayest Thou?" This they said, tempting Him that they might accuse Him. Much could be written about this but time and space forbid. If we could only see by an eye of faith. we could read the whole in our experience. But, suffice it to say that, it was indeed a great and wonderful condescension for this high and holy Jesus to stoop down and write in this old earthen vessel and put it in our minds and write it in our hearts, these words "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul." The second is like unto it, "Thou shalt love thy neighbor (Jesus) as thyself." "On these two commandments hang all the law and the prophets." Jno. 23: 27-39-40. "GO AND SIN NO MORE."

Such "peace" as this woman felt and such "peace" as you felt can never be described in writing or told by mortal tongues. Jesus said, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you." Jno. 14:27.

So often our minds are drawn after the beggarly elements of the world, we get confused, and find that our souls are enshrouded in darkness, shut up in prison; doubts and fears begin to come in. The Egyptians are dead but the Midianittes are pestering us in and on every side and we are made to cry out as John did when he was

shut up in prison: "is this He that should come or do we look for another." But ah! when He (Jesus) speaks to the troubled soul and says "Peace be still," then it is that the proud waves and billows cease. Then we can say as His disciples of old, "What manner of man is this that even the winds and the sea obey Him."

David was a true witness of this "peace" when he said, "Lord, I believe," but again we hear him say, "Help thou mine unbelief." In the day of prosperity be joyful but in the day of adversity consider "God hath also set the one against the other, to the end that man should find nothing after him." Eccl. 7:14. When this day of adversity comes, we, like David, are made to cry out and say "Lord restore unto me the joy of thy salvation." Notice, he did not say "restore unto me salvation," but he wanted the joy of it again. So do we. Now the reason for this cry is because our necessities have consumed His past blessings and we find ourselves in need again. We must have a fresh supply each day. I have often tried to carry some sweet meditation of scripture along with me only to find that the sweetness was gone. I remember one Sunday morning of having a sweet revelation of the "poor publican, who stood afar off," and I enjoyed the thought so much that I was real anxious to get to the church and deliver this sermon; but, to my sad disappointment, it disappeared and I had to sit down in humiliation. Sometime after this I asked Elder Hall if he could tell me why it was that I could not preach on

that subject when I arrived at the church? He said, "Yes, Brother Floyd, the reason is this: you sucked all the honey out of the comb before you arrived at the church and when you got up to speak you didn't have anything but the comb left." How true it is. We must have the honey in the honey-comb and God alone can supply this.

The children of Israel tried to carry manna over from one day to the next only to find that worms had gotten into it so that it had cankered and stunk. This "peace" has been so precious to me at times that I felt that I should never doubt again. I have been reminded of myself eating a good breakfast and my dear wife would say, "Father, what do you want me to cook for our dinner?" And I have often said, "Mother, if I always feel like I do now, I shall not want any dinner."

In bringing this article to a close I will now dwell upon the last clause, "I create evil." If we can not find the true meaning of this "evil" in our experience I hardly think that we would know if we should even find the correct answer as it is recorded in Holy Writ. Is it not "peace" which creates "evil?" We find recorded in the scriptures that holy men of God spoke as they were moved by the Holy Ghost. II Peter 1:21. In as much as it is recorded in Holy Writ that Job was the greatest man of all the east, perhaps he would be as good a witness as we could find to testify to the true meaning of the "evil." God blessed him with an abundance of this world's goods, "And there was born

unto him seven sons and three daughters, his substance also was seven thousand sheep and three thousand camels and five hundred yoke of oxen and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east." Job 1:2-3. Now Peter spoke of Satan as a roaring lion, walking about seeking whom he may devour. He said to the Lord, "Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." "And the Lord said unto Satan, behold, all that he hath is in thy power; only upon himself put forth not thine hand." Job 1:11-12. The Sabeans fell upon his oxen and asses. He also suffered the loss of his camels, sheep, sons and daughters, and he was smitten with sore boils from the sole of his foot to his crown. In all of this distress and trouble it is said that Job did not charge God foolishly. He said "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." To further serve and bring grief into his soul his wife 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 2:9-11.

Is it not clear to see that the loss of all things together with the sneers and jeers of Satan is the very "evil" that comes into our life like a flood of waters to disturb and distress our souls after this "peace" has been established in our hearts? The

great apostle, to wit Paul, must have known something about this "evil" when he was beaten several times with "forty stripes, save one" at the hand of his enemies, thrown into prison, suffered shipwreck, going through countless bonds and afflictions. Who would say that it was not needful for this apostle to have losses and crosses, trials, trouble and tribulations? Let Paul speak, "We glory in tribulations also: knowing that tribulation worketh patience, and patience experience; and experience hope." Rom. 5:3-4.

Now, I do not understand that the apostle enjoyed this sorrow or "evil" while passing through this dark valley and the shadow of death, but when the sun shines again he can see the hand of God by an eye of faith and trace all of his sufferings back to the first great cause of all causes, to wit God, and enable him to see and say, "For our light afflictions, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." II Cor. 4:17.

The sweet psalmist, David, also experienced this "evil" when Shimei cursed him, Zeruiah; was wrath Shimei; and he said, "Why should this dead dog curse my Lord the King?" "Let me go over, I pray thee, and take off his head." II Sam. 16:10. David also said, "It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day." We have many foes to face while traveling through this uneven journey of life but the greatest foes that we have to encounter are those within.

Jesus said, "And a man's foes shall be those of his own household." Jno. 10:36.

Satan is continually lurking around in our flesh, telling us that our hope is not sufficient, that we you should have your name taken off the record because your life is far below the standard for one who professes to be a Christian. And when the days of adversity sets in, we have losses and crosses. How forcible do the words of Jacob come into our minds, "All of these things are against me." We at once lose sight of the precious words recorded by the apostle and dictated by the Holy Ghost — "And we know that all things (evil as well as good) work together for good to them that love God, to them who are the called according to his purpose." Rom. 8-28.

The Apostle Paul refers to the "evil" as a thorn in the flesh, the messenger of Satan to buffet him lest he should be exalted above measure.

The little lambs of God who are on the outside of the folds of the church and have a desire to follow their Lord and Master by going into the liquid grave and rising to walk with Him in newness of life. But Satan says you had better wait for more evidence, the members will not receive you with such a flimsy experience that you could tell. How ready we are to accept all of his suggestions as evidence against us when there is not one word of truth in it. Again we lose sight of the precious words of John who wrote these words for our comfort, "We know that we have passed from death unto life

because we love the brethren." John 3:14.

In my concluding remarks may I say to the tempest tossed and weary travelers, be not discouraged by the fiery darts of Satan, for it is indeed needful; for it is through much tribulation that ye shall enter the kingdom of heaven. I have often said that it was good for Floyd Adams, it keeps me down and humble at the feet of my brethren and enables me to esteem others better than myself.

So may we again exclaim with Job, "Have we not received good at the hand of the Lord and shall we not receive "evil." "I, the Lord, do all these things."

T. F. Adams

SEVEN MILE ASSOCIATION

The next session of the Seven Mile Association is appointed to be held, the Lord willing, with the Church at Hickory Grove, Johnston County, N. C. Hickory Grove Church is located about seven miles East of Benson, N. C., on N. C. 50 Hwy. near the Meadow School. Services will begin on Friday, Sept. 13th, at 11:00 E.D.T. (A.M.) and will continue through Sunday.

Elder J. W. Hawkins was chosen to preach the introductory sermon, and Elder B. L. Godwin, his alternate. We cordially invite our brethren, as well as friends, to come and be with us, especially brethren in the ministry.

C. W. Wood, Clerk,
RFD 1,
Spring Lake, N. C.

LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Roxboro Church, beginning Saturday before the fifth Sunday in Sept. 1968. Elder Jack Hawkins was chosen to preach the introductory sermon, Elder Charlie Thomas, alternate. All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield,
Union Clerk

NOTICE

The Glenwood Park Church requested me to write and ask you to publish notice of 5th Sunday service in September. He will meet Saturday evening at regular time, 3:30, and Sunday morning at 10:30,

Lord willing.

The building is located between Bluefield and Princeton on the old Bluefield Road on Highway No. 71, just off 19 & 21 Highways. We invite our brethren, sisters and friends and especially the ministering brethren to come and be with us.

Ernest Branch

ASSOCIATION NOTICE

The One Hundred Thirty Fifth Annual Session of the White Oak Primitive Baptist Association, was appointed to be held with the Church at Wilmington, New Hanover Co., N. C.

The Association will convene, the Lord willing, Saturday the 19th of October, 1968, at 11 o'clock and Sunday & Monday following.

Those attending will come to Wilmington, N. C. Take Hwy. No. 421, toward Carolina Beach for about seven miles. At the Silver Lake Rd., turn right on the Silver Lake Rd., than about ½ mile to the association.

All lovers of the truth are invited to come and be with us.

M. M. Gary
Association Clerk
Rt. 2, Box 224
Jacksonville, N. C. 28540

BLACK CREEK ASSOCIATION

The 92nd Session of the Black Creek Association will be held, the Lord willing, at Goldsboro Church, beginning on Friday before the 4th Sunday in October 1968, and continuing through Sunday. Elder W. G. Pate was appointed to preach the introductory, and Elder H. E. Mann to be his alternate.

Goldsboro Church is located in Wayne County, N. C. Directions are as follows. Those coming from Southeast and West take U. S. 117 By-pass at Goldsboro North towards Wilson to the J. J. Haines Co., on right and turn left on country road No. 1305. Those coming from North take U. S. 117 By-pass South to J. J. Haines Co., on your left and turn right on country road 1305. Church building and grounds are located one half-mile West of U. S. 117 By-pass. There will be association pointers. We will be glad to have all brethren, sisters and friends to come and be with us and especially the ministering brethren.

L. G. Brantley, Clerk
Spring Hope, North Carolina

NOTICE

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OCTOBER 15, 1968

NO. 23

ISALAH CHAPTER 11

And in that day there shall be a root of Jes'se, which shall stand for an ensign of the people; to it shall the Gen'tiles seek: and his rest shall be glorious:

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from As-syr-i-a, and from E'gypt, and from Path'ros, and from Cush, and from E'lam, and from Shi'nar, and from Ha'math, and from the islands of the sea.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Is'ra-el, and gather together the dispersed of Ju'dah from the four corners of the earth.

The envy also of E'phra-im shall depart, and the adversaries of Ju'dah shall be cut off: E'phra-im shall not envy Ju'dah, and Ju'dah shall not vex E'phra-im.

But they shall fly upon the shoulders of the Phi-lis'tines toward the west; they shall spoil them of the east together: they shall lay their hand upon E'dom and Mo'ab; and the children of Am'mon shall obey them.

And the LORD shall utterly destroy the tongue of the E-gyp'tian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

And there shall be an highway for the remnant of his people, which shall be left, from As-syr'i-a; like as it was to Is'ra-el in the day that he came up out of the land of E'gypt.

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"UNDER LAW TO CHRIST"

Hebrews 10:26-31

One who sees himself a justly condemned sinner in the sight of a holy God will try to put away his sins and become righteous, but he will try in vain. In the Lord's own appointed time He will reveal Jesus to this man, as He does to every convicted sinner, as having died for him and put away his sins by the sacrifice of Himself. This truth always comes to the sinner as a surprise; it is never expected, it always comes as something new and wonderful. Now they experience the new covenant without knowing at the time what it means, any more than a child understands what it is doing when it takes its food. "I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."

Heb. 10: 16-17. This one now has received the knowledge of the truth. The sins that burdened his soul have been forgiven, and will burden him no more with condemnation, though the remembrance of them will keep him humble and cause him to desire to walk softly before the Lord all his days. But now this one is "under law to Christ," and by the power of the law which is written, not on tables of stone, but by the Spirit of the living God in the fleshly tables of the heart (2 Cor. 3:3. he feels from day to day the sinfulness of

this old nature, so that he has to say, "in me (that is, in my flesh,) dwelt no good thing." Here, it seems, is the experience of the fellowship of the sufferings of Christ. (Phil. 3:10.) The more nearly we are enabled to walk with God, and the more clearly we are given to know the power of the resurrection of Christ, the more acutely will we feel this depravity of the flesh. It is likely that there never was one child of God who did not feel more or less of this sinfulness in heart or word or deed, causing him to feel at times the supplicating prayer of The publican, "God be merciful to me a sinner." The dear Savior graciously remembered this when He put this sentence into the prayer which He taught His disciples: "Forgive us our sins." Can such a man sin wilfully? He, looking into his heart and life, has to say in all honesty, "The sins of one most righteous day might sink me in despair, "yet he is walking in Christ by faith. He realizes that he cannot take one step in his own strength or in his own name; he feels day by day that Christ is his life, that he cannot walk one step in holiness except by faith in Christ, and in the good works, which God before ordained that His people would walk in. (Eph. 2:10.) Can this man sin in such a way as that his sin should be called a wilful sin? The apostle here says something that sounds

like it: "If we sin wilfully." He did not say, if we should sin wilfully, but, if we do. John speaks of a sin unto death. Under Moses' law there were sins unto death, which meant a death of the body. But those of whom John and Paul are speaking are not under the law of sin and death. (Romans 8.) These have been born again, and have the law of Christ written in the new heart. Of course their transgressions are against no law that they are not under. It is against the law written in their hearts that they transgress; against the law of the Spirit of life in Jesus Christ; against His commands. Is there a transgression that may be committed by a living soul which will bring upon him punishment, while other sins are not punished? Are there distinctions between different sins of the Lord's people? The Father says of the Son, "If His children forsake my law, . . . then will I visit their transgression with the rod." Psalms lxxxix. The Lord says, "You only have I known of all the families of the earth; therefore punish you for all your iniquities." Amos 3:2. Paul commands concerning one transgressor that the church should deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord add to "Under Law To Christ" . . . Jesus. (I Cor. 5: 4-5.) Afterward he speaks of this as a punishment, and directs that the one who was punished shall be restored to their fellowship and love. (2 Cor. 2:6-11.) Again, he speaks of delivering two unto Satan, that they may learn not to blaspheme.

(I Tim. 1:20) If evil thoughts and selfish lusts and desires for revenge are in my heart and mind, and they are suppressed by me through the power of the Spirit, and no word or deed of expression follow, I will feel a deep sorrow and be greatly abased before God, but there is no call for punishment; but if I give expression to that sinful thought and desire, then its character is somewhat changed, as all that hear or know of it are somewhat involved. If I covet, I am a sinner before God, but it is before him and him only, and if I feel a hatred of myself for that sinful desire my cry unto God will be heard; if, however, my covetous desire has led me to do a wrong, then comes something more. If my envious or jealous feeling has been expressed in word or deed against any one, then punishment must follow. It is the Lord only who can punish, and this punishment is a most solemn thing. The church cannot punish; the church does, or should do, what the King and his princes, the apostles, direct. The punishment is by the dear Savior himself, and it is never in anger, but always an infinite love and tender compassion. God is not mocked. "What a man (Of God) sows that shall he also reap." When the evil thought or covetous desire was expressed in word or act, then the transgressor was sowing. If he sows to the flesh he will have a sad harvest of corruption to reap. If he keep under his body, and keep utterly to himself that corrupt desire, by the power of the Spirit, and looking unto the Lord for help, he

sows spiritual good wishes and love for his brother, it will be his blessed privilege to reap some of the special joys of life everlasting. Job's friends thought the Lord was punishing him for some hidden wickedness, by taking away his wealth and destroying his children, but they did not understand the case. He asserted his integrity in regard to all the charges of guilt which their carnal minds brought against him, at the same time that he was bemoaning his sinfulness and corruption in the sight of his holy God. The loss of worldly wealth and treasures and personal affliction, and pain of body or mind, are no indication that one is under the wrath and punishment of a holy God; on the contrary the one whom the Lord is visiting with strips because of his iniquities may find his worldly condition improved, but leanness of a most terrible kind sent into his soul. (Psalms 116:15) The natural man knows nothing of this leanness, knows nothing of either spiritual joy or sorrow. The one who commits a sinful act knows that it is sinful. His conscience, which the Lord has made good and tender, tells him that what he is doing is wrong; he knows he is seeking in this way to gratify some evil propensity or fleshly lust. The apostle does not seem to be talking of a worldly man who is trying to deceive the church, and who feels no such thing as godly sorrow of sin, but he is referring to the Lord's people, saying, "The Lord shall judge His people" and this seems to me to be the same characters (his people) referred to in all this chapter

and connection.

It may be that one has, for no good reason, forsaken the assembling of himself together with the church. The apostle seems to refer to this as a transgression of a most important kind. To disobey any commandment of Jesus is to trample him who gave the commandment under foot, to count the blood of the covenant wherewith he was sanctified an unholy thing, and to do despite to the Spirit of grace. These are strong expressions, but they can be spoken only of a child of God, for only a child of God has ever been sanctified by the blood of the covenant. This transgressor has known that Jesus atoned for the sins of all his people when He died. Now he is to feel the infinite importance of this truth, when he feels himself left without hope, as he says again and again to himself. "The remaineth no more sacrifice for sins". He cannot get the assurance that he is in this covenant of grace until the Lord shall have fully judged him, and shown to him, the holiness of his judgments. He is separated from the sweet comforts of the gospel, from the precious experiences of gospel fellowship. Now he feels a fearful looking for of judgment and fiery indignation which shall devour the adversaries. These adversaries are all the propensities of the flesh; they must be devoured, destroyed. We have done the will of the flesh in turning from the sweet commandments which were delivered unto us, and now we feel the sad consequences. The apostles have told us urgently and tenderly to avoid the evil, not to

live after the flesh, for if we do we shall die. "Knowing therefore the terror of the Lord, we persuade men, "telling the men of God not to fulfill the lusts of the flesh. Now this death is upon us; not the death of the body, not the death of sin, but the death to the joy and power of spiritual things. No power in prayer, no answer to prayer, no comfort of love, none of that gladness which once filled the soul, even in the midst of affliction. Only a living soul can experience this kind of death. A worldly man is dead in sin and cannot experience this death, which is a separation from the blessings of the gospel that the natural man does not understand.

Should I meet one who is suffering this, which he feels to be a just punishment for some transgression, and who does not think that he can ever be forgiven, I could not say to him, "You sinned wilfully and now you have no ground for hope, because there remaineth no more sacrifice for sins." I could not say that; I would have to say to him, "You sinned wilfully, as you acknowledge, and your punishment, as you feel it to be is, just; but your sorrow and heart-brokenness are evidence to me that you are a child of God. You can do nothing to atone for your sins, but your sins were all atoned for by the dear Savior, and in His own good time. He will reveal this to you and give you forgiveness for all your sins, as he has already given you repentance. It is a fearful thing, but also a most blessed thing, that you have fallen into

the hands of the living God, as your Judge, who will judge His people, and who had declared this unfailing judgment: Blessed are they that mourn; for they shall be comforted; and who directed one of His apostles to say: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness; and who moved one of the holy men of old to say for our comfort now; I will bear the indignation of the Lord, because I have sinned against Him, until he plead my cause." "He will bring me forth to the light, and I shall behold His righteousness." The judgment and fiery indignation which this man who has sinned wilfully, moved by the will of his carnal mind, so fearfully looks for, will devour the adversaries—not the man, but the adversaries of the man which war against his soul (I Peter ii. 11; James 4:1,) seeking to destroy his hope and his comfort. The carnal mind and heart are full of them, they are the lust of the flesh, and the lust of the eyes, and pride of life." I John 2:16. These adversaries caused the man to sin, caused his downfall. They would, if it were possible destroy the child of God himself, but they cannot do that, for Jesus has prayed for every one of them that their faith fail not. But these adversaries shall themselves be devoured. The poor sinner shall see them to be lying vanities (Jonah ii, 8,) shall see them as nothing, as of the world, as passing away; shall see in the Lord's own time and way that this punishment, so sorely suffered, has been

for the destruction of the flesh, that through mercy the spirit might be saved in the day of the Lord Jesus. (I Cor. 5:5; 2 Cor. 2: 6-11.) This punishment is sorer than that of the one who transgressed Moses's law, as the things of the new covenant are higher, more holy and more desirable to the spiritual mind than the things of the old covenant, as the law of the Spirit of life which is in Christ Jesus is higher and more glorious than the law of sin and death, from which it has made us free. (Romans 8:2.) He who has suffered or who is suffering this punishment can never tell it; it is terrible, beyond his power to describe. But the deliverance from this suffering shall surely come to every wandering sheep, and the dark and terrible night of sorrow shall be followed by the morning of eternal and unfading joy.

Fragments—By Silas H. Durand
and
October 1912.

EXPERIENCE—MINISTRY

(For Seven Mile Primitive Baptist Church Record, record herein substantiating that Elder George Nance was pastor from about 1820 to 1830.)

By request of J. T. Coats and J. E. Adams I make an attempt to give a brief statement of my life, experience of grace, and call to and work of the ministry up to the present time. According to my father's record, I was born Sept. 8, 1807. When but a small boy by my surroundings I was made to understand that there were two

places that would contain all of the human family, one was called heaven, a place of peace and rest, the other called hell, a place of misery and distress. I resolved in my mind that I would prepare before I died to go to the good place, and escape the bad place; not dreaming but what it was with in my reach. The thought of dying would often trouble me, especially when anyone would die in my neighborhood. My understanding was to do good and be good. I was called a bad boy, and so I was; but I did not aim to do anything to injure anyone, but to make sport and make people laugh was my delight. When about thirteen years old I had a hard spell of sickness of about four weeks, was not able to raise my head from the pillow and thought I should die, and I suppose all who saw me thought so too. I remember saying that if I was prepared to die I would be willing to die, but I did not feel that I was prepared to die. I had a man sent for to come and pray for me. I promised the Lord that if He would spare me and raise me up that I would do better than I had done. He spared me and raised me up, but I was the same bad boy, though I would often go to secret places, kneel down and use a form of words. I suppose you would have thought I was praying, but alas it was borrowed, and I now think there was no prayer in it, but it was the best I knew, and the best I could do. I went on in this way making promises and breaking them, and became a proud Pharisee. I would not do things I saw some Baptists do. I

used a form of prayer I suppose more than a thousand times. I tried to refrain from sin, as I thought my sinning made me a sinner, not knowing the corruption of my nature. I went on in this way until in the month of July 1826, one night while lying in my father's house, and I suppose the family all asleep but myself, I believe my case was opened to my mind. I could not see how a just God as I believed He was, could save such a sinner as I felt myself to be. I in my feelings began to sink down. I saw no place for hope but to hell I was going, and I exclaimed, I am going to hell with an audible voice so as to alarm the family who were asleep. To my mind this was the darkest time of my life. I truly was without hope and without God in the world, but unexpectedly a kind of vision appeared to me high up in the element, something like a ball of fire; it seemed to be coming down with the most calmness and serenity of anything I ever saw until it came near my breast then it bursted open, and the darkness was all removed. I saw something like unto a bed - post about three feet high with a head to it bright as silver, and by virtue of that light something was found that was lost, it too was bright as silver, and put on the other and it remained there. This was explained to my mind (but I can't tell how) that the first was Christ, and the second was me that was found and put on Christ, and in a moment all my trouble was gone. Here hope sprang up, no particular passage of scripture occurred to me at that time to comfort me,

but I was in a rejoicing frame of feeling for several days. My mind was so filled with this subject that I was unfit for business. I was anxious to hear preaching, and went when opportunity offered. I began to have fears that I was deceived. I searched the scriptures to see if I could find any passage that would fit my case, and I found this passage, "know ye not that to whom ye yield yourselves servants to obey his servant ye are to whom ye obey, whether of sin unto death or of obedience unto life." I then wanted to give up myself in obedience to God to be His servant. From then until now (if not deceived,) it has been my desire to live in the service of God. But I have come far short of doing what I thought I desired to do. This you see was from July 1826. But I did not join the church until March 1827.

I joined the Muddy Spring Church in Moore County, N.C., was baptized by Elder George Brown on the last day of March 1827. I will here state that this church never belonged to any Association that I know of.

Now as regards my call to the ministry, if I have been called, and I believe I have, it has only been by an impression being made on my mind by the Spirit of God, having my mind opened by the power of God to understand the way of Salvation through our Lord Jesus Christ, and being made to hope in the mercy of God through Him. I was impressed with the honor and glory of God, and the good of souls. I was anxious to publish to others what a dear Saviour I had found. Others seeing

that I was thus impressed would call on me to take part with them in public worship of God. Not thinking that I should be called a preacher, but unexpectedly to my surprise one day in conference a move was made that Brother Wilson have license to preach, which was sanctioned unanimously. On the next day I think I was given a certificate by the clerk of the church certifying that I was at liberty to exercise my gift when and where the Lord cast my lot. I have said before that this church never had belonged to any association that I know of, but from their articles of faith they were Primitive or Old School Baptist. I married in 1832, and left that section taking a letter of dismissal, but went occasionally to see my people and would try to preach to them. But two preachers of Missionary order visited that section (viz) William E. Oakley, and William Dupree, and led that off into the Missionary institution. Here I and my relatives became divided in our religious sentiments. We have continued so ever since. I have contended for the doctrine of Salvation by Grace.

In the date of 1832, I was ordained to the work of the ministry by the imposition of the hands of the Presbytery consisting of John Crumpler and Geo. Brown. Soon after this I was called to take the care of Reedy - Prong Church in Johnston County, N. C. It belonged to the Little River Association. **Elder George Nance was pastor of Seven Mile Church where my membership was.** In 1827 the Association was held with Reedy - Prong. I was not in it.

I saw the inconsistency. I determined that if the Seven Mile Church would not join the Association that I would ask them for a letter and put it in at Reedy-Prong. But before the next session they consented to join the Association and sent me with a petitionary letter to join the Association at Cross-Roads Meeting-house, Johnston County, N. C., in 1838. Since that time I have attended every session of the Little River Association. I am sure no one has but me, and I am sure there is but one member besides me that was a member of the Association at that time, Elder Moore Stephenson. I have been acquainted with brethren preachers of this state and others and I believe I have the fellowship and confidence of them all, unworthy as I feel to be. I have traveled somewhat over the country trying to preach, from the mountains of this state and some in S. C., and some on the sea-coast. But now in my 89th year I feel that my work is about done. I think I love the brotherhood and love the doctrine I tried to preach so long. I believe the Lord has raised up and sent out to preach those who are enabled to preach more to my satisfaction than I ever could, though I was trying to preach before they were born, and I bless God's Holy Name that it is so.

Brother Gold, I am going to send this to you. I had no idea of ever writing such a piece until last Sunday morning, at the time I thought if I began it, I should leave it unfinished. I indeed have had some doubts since I began it that I would leave it unfinished.

But such as it is it is done. Look over it and if you think it is worth the space it will occupy, publish it, if not throw it aside. I am very poorly. Hope you and yours are all well. My love to you and all inquiring friends if any.

Yours in much love,
James Wilson
Stephenson, N. C.

REMARKS

The above invaluable letter is published about word for word, as this careful, nice, faithful brother sent it. He is gone from earth forever: but his name, labor of love, noble example all linger as perfume embalmed in the hearts of many dear Baptists who have known him so well. If any man in this country is worthy of imitation in good points of careful, prudent conduct, he is a man of that sort.

He left the world February the 21st, 1896.

P. D. Gold

This record was taken from the March 15th, 1896, issue of **Zion's Landmark**. (Copied by J. M. Mewborn 2-20-68)

**IN MEMORY OF
OUR PARENTS**

1. One year ago Papa was called to rest;
Patiently, he waited for the best,
He never grumbled nor complained;
Patiently, he waited till death came.
2. Mama left us in September, sixty-two;
It was hard to part with her,

it made us very blue.
God knew she was not able for the work she had to do; Her time had come, with this life she was through.

3. In Mama's last days, she thought little about self;
Of your Daddy, Dear Children, please take care.
All day her lips quivered as if she were praying,
Helpless, in a wheel chair, Papa was left.
4. Four years, we went, day and night;
Assisting in the care of him,
We always remembered Mama's words-
"Take care of your Daddy, I'll be alright."
5. Little items that were so precious to them,
Have been divided among their children,
As we go into each other's homes,
We see reminders that expel our gloom.
6. As we travel down life's weary road,
We think of the dear ones of old,
They lived together more than forty-two years.
Few children with their parents are so long without tears.
7. God called our mother at seventy-three,
Her deeds will long be remembered with glee.
Jesus called Papa at the age of eighty - two;
How patiently he waited-he was one of very few.

8. Oh! how we do miss these
dear two;

There is none to take their
place,

Though we have children of our
very own,

Many blessing to us our God
has shown.

9. Dear God, we now humbly pray,
That each of us will be as they,
That we may in their foot-steps
tread

That our own children may thus
be led.

Written by

Mrs. Eunice Jackson
(a daughter)

NOTICE

Dear Brother Adams,

I had an uncle, Walter Cobb,
whose experience was published in
the Landmark in the latter 1890's.
It was a lovely experience, and
we treasured it very much. We
have lost this issue of Zion's Land-
mark. Would you ask your read-
ers and subscribers who have old
copies on hand to check for this
number? We surely would like to
replace this record if at all poss-
ible. Thank you for your help.

Your little sister in hope,

Mrs. Robert E. Smith
Reidsville, N. C.

Route 5, Yanceyville Rd. 27320

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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

SISTER BETTIE HOBBS KING

Sister Bettie Hobbs King, 78, of Wilmington, N. C., was called from our midst December 6, 1967. She was born in Pitt County, September 11, 1889, the daughter of Mr. and Mrs. W. J. Porter. She was first married to James M. Hobbs, of Onslow County; to this union were born three children who survive. Mr. Hobbs died in 1931, and then she was married to Brother Zadock King, of Jacksonville, N. C. After the death of Brother King in 1944, Sister King made her home with her daughter, Sister Zora H. Singleton. Also surviving are another daughter, Mrs. Shirley Silance, a son, Walter J. Hobbs, a brother, Duncan N. Porter, all of Wilmington, and several stepchildren.

Sister King was a faithful member of the Primitive Baptist Church for more than fifty years. She united with the Church at Stump Sound and was baptized by the late Elder R. W. Gurganus. At the time of her death, her membership was with the Church at Wilmington, located on Silver Lake Road.

We feel a great loss in the Wilmington Church, and also in the White Oak Association. She was faithful in every way to her home church, and in visiting sister churches. She was loved by many far and near. We feel our loss is her eternal gain, because she manifested a hope in our Lord and Savior.

The love, hope and faith she had manifested so sincerely, never left her; and she often spoke words of praise to our Heavenly Father, comforting those of us who had the privilege of being with her during the month she was confined following a stroke. Although she was physically, greatly afflicted, her mind remained clear

and was centered on the love and mercy of our Heavenly Father, and on Jesus and the Church.

Her funeral was held in the church by her pastor, Elder Horace Bryan, Elder J. B. Pollard, and Elder A. B. Barham. She was laid to rest in Prospect Cemetery beneath a mound of beautiful flowers.

Written by order of the Church in Conference, February 1968.

Elder Horace Bryan, Moderator
Sister Zora Singleton
Sister Evelyn Pratt,
Committee

NOTICE

Lloyd's Hymn Books, each \$3.20 postpaid, 1/2 dozen \$19.20 postpaid. 1 dozen \$37.80 postpaid.

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REQUEST

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

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

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

EDITOR

Zion's Landmark

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

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GOD GIVES LIFE

Sister Mary Bowes of Roxboro, N. C., desires comments from one of the relationship of the body, soul and spirit. Such views as we have on the proposed text 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.

Ed

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, 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 fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6:18,19. Those who are born of the Spirit of God, possess a HOPE in Jesus Christ. Romans 8:24 says, "We are saved by hope: but hope that is seen is not hope, for what a man seeth, why doth he yet hope for?" When one is born of the Spirit of God, he becomes a trinity — that is he is three in one and possesses a soul, body and spirit. The spirit is immaterial and im-

mortal like the soul and the two are united as one. All of those who are born of the Spirit of God are heirs and joint heirs with Jesus Christ, and will enter into heaven — soul, body and spirit. The finality will be complete at the resurrection of the just; the first resurrection.

The souls of God's people are converted here in this time world, not by the law of Moses for Paul said, "The law made nothing perfect." The soul is converted by the light of God's Spirit, which is the law of God that is written in the heart and put into the mind. David said, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Psa. 19:7.

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

Christ, until He appears the second time. Paul said, "And the very God of peace sanctify you wholly and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 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 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 you 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 take 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 out 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.

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 into

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 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 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 by preserved blameless unto the coming of our Lord Jesus Christ. 1 Thes. 5:23.

Those who are living here on earth at this second appearing of Jesus will not die a corporal death, like those who have gone 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 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. Adams

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 Brother, Johnnie Peed, who was the son of the late Elder Johnnie Peed, the pastor of Surl Church many years.

Brother Peed united with Surl Church the first Saturday in May, 1918 and was later ordained a deacon. He was a faithful member and regular attendant until he and his family moved to Harnett County several years ago, but he always came to church when visiting in Person County and seemed to enjoy discussing the scriptures with his brethren. His sentiment and opinion were in accord with that expressed by the Apostle Paul who said: "Christ Jesus came into the world to save sinners of whom I am chief."

His funeral was held in Sandy Grove Church near Angier, N. C., by his pastor, Elder L. P. Martin, Elder T. Floyd Adams and Elder Calvin Harward, the first Sunday in June, 1968.

We hereby extend our heartfelt sympathy to the family, but we do feel that their loss is his eternal gain. Therefore, be it resolved that three copies of this resolution be made; one for the family, one for Su'l Church and one sent to Zion's Landmark.

Done by order of the church in conference, June 8, 1968.

Elder L. P. Martin, Moderator
Bro. Charlie Blalock, Asst. Clerk
Bro. Clyde Satterfield, Committee

**ANNOUNCEMENT OF THE
ANGIER UNION**

The Angier Union is appointed to be held with the Church at Willow Springs the fifth Sunday and Saturday before in September, 1968. Elder T. Floyd Adams, the pastor, is appointed to preach the introductory Sermon. His alternate is Elder S. J. Sauls.

The church is located one-half mile east of Willow Springs, on Highway number 42. We heartily invite all lovers of the truth-Salvation By Grace—to come and we especially invite all ministers of our faith and fellowship who are in peace at home.

E. T. Jones, Clerk

MILL BRANCH UNION

The next Mill Branch Union convenes, the Lord willing, with Simpson Creek Church, the fifth Saturday and Sunday in September, 1968.

Services will begin at 11 o'clock Saturday and 10:30 A.M. on Sunday. Directions to the church are as follows: Those traveling South on No. 701 turn left at stop light in Loris, S. C. on No. 9. Go one block and

turn right on 275. Go four miles to second cross road. Turn left about two miles to church. Those traveling No. 9 East will travel same route after passing stop light one block.

We rejoice in having our ministering brethren visit us as well as all the other brethren and sisters. We invite you to come.

L. M. Vaught, Union Clerk

WHITE OAK UNION

The next session of the White Oak is appointed to be held with the Church at Wilmington, beginning Saturday before the fifth Sunday in Sept., 1968. Elder Horace Bryan was chosen to preach the introductory sermon, Elder J. B. Pollard was chosen to be his alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

H. A. Young, Clerk

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with the Church at Seven Mile, Sampson County, N. C., Saturday and fifth Sunday in September, 1968. Seven Mile Church is located about seven miles South of Newton Grove, N. C., near McLamb Crossroad.

We invite our brethren, sisters and friends to meet with us, with a special invitation extended to the ministering brethren.

Alonzo Barefoot, Clerk

LOWER MAYO ASSOCIATION

The Lower Mayo Primitive Baptist Association will be held with Aaron Fork Church, beginning on Friday before the first Sunday in October, 1968, and continuing Saturday and Sunday. Aaron Fork is located in Patrick County, Virginia, just across N. C.-Va. line, a short distance N. E. of 704 Hwy. Coming from the East follow 220 Hwy. out of Greensboro to Junction of 704. Turn left on 704 through Madison, follow same to No. 8 Hwy. Markers will be placed here. Cross No. 8 and continue on 704 about ten miles to sign "Aaron Fork Church." Turn right to church. Coming from the south you may follow above, if desired. If you come by Winston-Salem, follow No. 8 Hwy. to Junction of 704, turn left on same and proceed as above. Coming from West Virginia and beyond take No. 89 out of Mt. Airy, follow to Junction of 704, proceed on 704 to church sign, turn left to church.

All lovers of the truth are invited to meet with us. If further information is desired contact Brother Winfred Young, Lawsonville, N. C., or the undersigned.

Sam Gilbert, Clerk

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ISAIAH CHAPTER 12

And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

Behold, God is my salvation; I will trust, and not be afraid: for the LORD JE-HO'VAH is my strength and my song; he also is become my salvation.

And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

Sing into the LORD; for he hath done excellent things: this is known in all the earth.

Cry out and shout, thou inhabitant of Zi'on: for great is the Holy One of Is'ra-el in the midst of thee.

CHAPTER 13

The burden of Bab'y-lon, which I-sa'iah the son of A'moz did see.

Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness.

The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land.

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

TO THE HOUSEHOLD OF FAITH

Dear Brethren and Sisters in Christ,

St. John 3:16: "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." Notice the above scripture applies to a people that believes and not to all of Adam's posterity, and no one has nor ever will believe the Bible except those that God has taught in His school of grace. Why? Because it is impossible. Jesus said: "Without me ye can do nothing." Jno. 15:5.

Eph. 1:19 and Isaiah 54:13 we find: "And all Thy children shall be taught of the Lord." If man could learn all that is needed in a seminary, then it would not be needful for the Lord to teach them.

Romans 8:7 says, "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." The hidden things of God will never be known to the carnal mind, but to His people the things of God are revealed. Jesus said, "I thank Thee Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent and hast revealed them unto babes, even so Father, for so it seemed good in Thy sight." Luke 10:21. These hidden things of God will

only be revealed to His people. "The world by wisdom knew not God. Many instructors representing the numerous denominations are endeavoring to convince people that salvation of the souls of men is dependent entirely on their own efforts and acceptance of the salvation being offered them, but 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. And Paul said: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified. What shall we then say to these things? If God be for us who can be against us?" Rom. 8:29-31.

Again Paul said, "Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God." Rom 4:1-2. By grace are ye saved, through faith; and that not of yourselves; it is a gift of God: not of works lest any man shall boast. For we are His workmanship, created in

Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10.

Esau and Jacob were twin brothers, but the Lord said, "Jacob have I loved, but Esau have I hated," Rom. 9:13 and this was before they were born into the world when neither of them had done any thing either good or bad, but that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, The elder shall serve the younger."

The above scripture is positive proof that God does not accept the works of mankind, as the way of salvation. He says, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. 64:6.

The above scripture is positive proof that God does not accept the works of mankind, which are described as filthy rags. With all the above scriptural proof that salvation is not by the works of the flesh, it did not deter or stop this vile sinner from spending twenty long years trying to obtain salvation by my own works. Why did I try my self-works as a means of salvation? Why did I try self-works? Because I was blind to the truth and any one that is blind cannot see the true light. They do not know they are in darkness.

Salvation by grace according to the scriptures is addressed to those

who are born again. The children of God to whom God has given an eye to see and ear to hear and a heart to understand; to these Amazing Grace will sound like it never sounded before. The experience of every born again child of God is embraced in Amazing Grace. This hymn is not addressed to those that believe in salvation by works. However, I have no desire to criticize those who believe salvation by works, because I at one time believed that doctrine and I was honest in it and I could not help it.

It would be deceitful for me to give myself any credit for what I hope God has done for this vile and wretched sinner. So I can only boast in God who is not only able to work all things after the counsel of His own will, but does His will in all things and none can hinder for "He doeth according to His will in the army of heaven and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?" Daniel 4:35.

So I can only boast in a God who is not only able to work all things after the counsel of His own will, but does His will in all things. God is rich in mercy and loves His chosen people. He loved them when they were dead in sins. He promised salvation to His elect before the world began and He is a God that cannot lie. See Titus 1:2.

(Elder) C. R. Rakes

Zion's Landmark

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

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COMMENTS ON EPHESIANS

1:3-6

Brother E. A. Lamm of Bailey, N. C. has requested my comments on Ephesians 1:3-6, which reads as follows: "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."

Before we attempt to answer our brother's request, it would be well to determine who the author of this epistle was, to whom it is addressed and the purpose of same. The writer was none other than

Paul, an Apostle of Jesus Christ. He was an apostle by the will of God and he proved that he was an apostle by the many miracles which he performed. He, like the other apostles, was given power to heal the sick, cleanse the lepers, raise the dead and cast out devils. See Acts 19:11, 12. Also see Matt. 10:8. This they did, not in their own name, but in the name of Him who clothed them with the authority — Jesus Christ our Lord.

By careful observation we can see that the apostle was not writing to all the people at Ephesus, he was writing only to the saints of God and to the faithful in Christ Jesus. See Eph. 1:1. The saints of God are those who were chosen in Christ Jesus before the foundation of the world and this was and is made manifest to them in time. They are those who have been quickened by the Spirit of God, made alive and are brought to know that we have transgressed God's just and Holy Law. But they received pardon for all their sins and transgressions through the cleansing power of the blood of the Lord Jesus Christ, and thereby received a peace which passeth all understanding.

Those who have been redeemed from under the curse of the law and given a good hope through Jesus Christ are manifest children of God and are now called the saints of God. It was to these saints of God the apostle was addressing when he said, "Grace be to you, and peace from God our Father and from the Lord Jesus Christ." Eph. 1:2. The apostle continues: "Blessed be the God and Father of our Lord Jesus Christ,

who hath blessed us with all spiritual blessings in heavenly places in Christ: According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." Eph. 1:3-6. It is God the Father through His Son, Jesus Christ, that all spiritual blessings come. He is the head and fountain from which the subjects of His grace receive all their blessings both natural and spiritual.

The saints of God were given to Christ, the Son of God, by the Father. Jesus said, "I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are thine and all of mine are thine, and thine are mine; and I am glorified in them." Jno. 17-9, 10.

These saints of God were fore-known of God. They were predestinated to be conformed to the image of His Son. They are called of God. Paul said, "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: 30, 31.

The chosen vessels of God's mercy, stand justified before God. Not because of any good deeds which they have done or ever will do for they are saved by grace

and justified by the righteousness of Jesus Christ, who was delivered for our offences and was raised again for our justification. Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That according as it is written, He that glorieth, let him glory in the Lord." I Cor. 1:30, 31; also see Jer. 9:24.

The purpose of Jesus coming into the world was to save His people from their sins. His people fell in the ruins of Adam like all the human race. They are sinners by reason of Adam's transgression. 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. Love was the moving cause of Jesus coming into the world. He went into death. The purpose of which was to deliver them from the power of satan, destroy his works and deliver His bride from the bondage of the law. Adam went into death for the love he had for his bride. He could not be separated from her. She was bone of his bone and flesh of his flesh. He was powerless and helpless to raise her up from this fallen state. Jesus Christ could not be separated from His bride. She was bone of His bone and flesh of His flesh. But Jesus had the power to meet the demand of God's just and holy law, which was broken by Adam and He kept it to a jot and tittle. By so doing He appeased the wrath of God and brought in an everlasting righteousness to those who were given to Him by the Father.

This He did by going into death. Paul said, "Forasmuch then as the children were partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy Him who had power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of Angels; but He took on Him the seed of Abraham. Wherefore in all things, it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliaton for the sins of His people. For in that He Himself being tempted, He is able to succor them that are tempted. Heb. 2:14-18. That is, Paul said, "He, Christ, took not on Himself the nature of angels, but He took on Himself the seed of Abraham." Paul was not referring here to the seed of Abraham in the flesh, but the reference made here is to those who are born of the seed of Abraham through the righteousness of faith. Paul verified this by saying, "To Abraham and his seed were the promises made, I say not unto seeds as of many but unto one seed and that seed is Christ." To make sure that there be no misunderstanding about seeds and seed, the Apostle 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."

Is it not clear to see that those to whom the Apostle was writing were born through the righteous-

ness of faith?" He wrote this epistle to the saints of God. None can be the saints of God but those who are born through the righteousness of faith. Paul said, "For 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. They are born again; they are born of the Spirit of God. They are new creatures in Christ Jesus. They see and live in the kingdom of God, not in the eternal kingdom, but the kingdom of heaven which Jesus set up here on earth. This kingdom of heaven which Jesus set up on earth is verified by Jesus Christ himself. When He sent forth His apostles, He said, "As ye go preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, and cast out devils; freely ye have received, freely give." Matt. 10:7, 8.

The subjects of this kingdom who see and live in this kingdom, are those who are born of the Spirit of God. Jesus said to Nicodemus, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Jno. 3:3. In verse five of the same chapter, He said: "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." These saints of God to whom Paul wrote, were believers in the Lord Jesus Christ. They were sealed with the Holy Spirit of Promise. See Eph. 1:13, when Paul said, "In whom (meaning or speaking of Christ) ye also trust-

ed, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, —". These saints of God had received the Spirit of adoption, which is an earnest or pledge that they receive the full adoption, that is the body will be adopted — carried into Heaven by adoption, but in the adoption, the body is also redeemed. Paul said: "For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because **the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.**" Rom. 8:20-23.

This will be the second coming of the Lord Jesus Christ. Until then the body is waiting for this adoption, "to wit, the redemption of our body." His saints from the day of Adam until the end of the world are and will be waiting for the redemption of the body. For the assurance of God's people. Paul said, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thes. 5:23.

These saints of God are the chosen vessels of God. They are saved and called by God. This is

an internal and not an external call. Men do not take heed to an external call. Jesus said, "For many be called but few chosen." Matt. 20:16. Those who are in Christ Jesus were saved and called for an holy calling. Paul said, "— who hath saved us and called us with an holy calling. not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 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. 9, 10. Please observe that the apostle did not say that Jesus brought life and immortality through the gospel, but that He said: Jesus brought life and immortality to light through the gospel. Life was already manifested in them, and it was through the gospel that life and immortality were **brought to light.**

You may often feel that you do not possess eternal life, but when your heart is open to hear the gospel, you rejoice in this glorious truth. Thus, the life and immortality which is in Jesus Christ is **brought to light through the gospel.** The saints of God are blessed with all spiritual blessings. They are chosen of God. They were predestinated unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will. This epistle which Paul wrote to the Ephesians was food and drink to their hungry and thirsty souls, just as it is today, when they are blessed to hear the gospel preached as it is in Christ

Jesus, for their souls rejoice in Him. Those who are in Christ Jesus were saved and called 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 through the gospel. See II Tim. 9, 10.

The saints of God are blessed with all spiritual blessings, for they are chosen of God, and they were predestinated unto the adoption of children by Jesus Himself, according to the good pleasure of His will.

T. F. Adams

PROOF OF THY MINISTRY

The Apostle Paul said to Timothy, "—make full proof of thy ministry." This scripture came to me one Sunday morning not long ago. I wondered and pondered over it for a while, but I could not see how this could be done. But at Draper Church, Draper, N.C., that same day, I was standing before the people and I began to see, in a measure, how immortality is brought to light through the gospel. I believe this servant was obedient to this heavenly admonition, as is every called minister of the gospel when it pleases the Lord to fill his mouth to speak and his heart to understand the great mysteries embraced in the testimonies contained in the scriptures.

I fear to write, knowing that this is a wise people and they will measure, search out and weigh

every word. I have heard it said, that after one is born again, he is active and can exercise his gift, but I have not found it so. I remember years ago, I received a phone call to come to the hospital to visit a sick person. I hesitated to go, for I had work to do and I felt so inefficient; but I have never refused to go when called upon, so I went. The woman who called me was to have an operation early that morning, but she desired that prayer be made in her behalf before the operation. I remember the nurses dressed in white were waiting to take her to the operating room when I entered.

I had married a couple in this lady's home about four years before this, but I had forgotten her name. I believe the Spirit of God came upon me not only to pray for her, but for everyone in that hospital and elsewhere that it became my duty to make mention of.

Her operation was a success and my wife and I visited her in her home later when she related an experience of grace that was as beautiful and wonderful as I have ever heard. She could talk with the tongue of the learned of God. I wanted to admonish her to go home to her friends and tell what great things the Lord had done for her, but I hesitated to do so. Soon after that I was talking with one of our deacons, Brother Noel Tilley, and he said she should be asked whether or not she would like to have a home with us. So shortly thereafter, we visited her again and without our mentioning it, she related how the Lord had revealed to her in a

vision when she saw herself standing in Collinsville Church and being received into the fellowship of the Church.

You see the Lord doeth the work, He is the Rock, His work is perfect. When He says "Come" they come. When He says, "See", they see. When He says "Hear," they hear. I believe they will receive everything that is good and necessary for them. When David became king of Israel, he said, "Is there any left of the house of Jonathan that I might shew kindness unto?" There was a man present who said, "There is one." "Then king David sent and fetched him out of the house of Machir, the son of Ammiel, from Lodebar." "Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant! And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. And he bowed himself, and said, What is thy servant, that thou shouldst look upon such a dead dog as I am? — So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet." See II Samuel, ninth chapter. They all shall be brought, sought out and taught of the Lord from the ends of the earth they will cry and come.

The Queen of Sheba heard of the wisdom of Solomon and came

from the utmost parts of the earth, Jacob heard there was corn down in Egypt. They heard this word of Joseph saying, "Come down unto me, tarry not: lest thou and thy household and all thou hast, come to poverty."

This sister that I made mention of is Sister Leala Verdon, an ornament to our church, as are all of them. These little ones all come as did the queen of Sheba. She brought gold and Ivory and things in abundance for she had plenty. This is typical of the children of God. They bring greater riches than this queen brought, they bring their jewels, their mourns, their groans, sorrows troubles, down sittings — and they cry unto God out of the depths. He hears their cries and delivers them. He gives them all that they ask for and all they desire. Whom have I in heaven but Thee and there is none upon earth I desire beside Thee. Psal. 73:25

Yours in hope,
(Elder) H. D. Prillaman

THOU HAST FAITH

"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." James 2:18.

James was an apostle of Jesus Christ. The words which he wrote were dictated by the Holy Ghost. Jesus taught his disciples many things before his crucifixion and resurrection. He said, "These things have I spoken unto you, being present with you. But the Comforter, which is the Holy Ghost, whom the Father will send

in My Name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." John 4:25-26. After the ascension of Jesus Christ, the law and the prophets were open to their understanding to see that Jesus Christ was concealed in the law and revealed in the gospel. The beginning of this revelation was on the day of Pentecost.

James' epistle was written to the twelve tribes which were scattered abroad. In his epistle, he sets forth the difference between a dead faith and a living faith. He said, "What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him? If a brother or sister be naked and be destitute of food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not these things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say thou hast faith, and I have works: show me thy faith without thy works, and I will shew thee my faith by my works." James 2:14 - 18.

There are two kinds of faith and two kinds of works. Works of righteousness is a sequel to living faith. Self-righteousness is a sequel to dead faith. Living faith and good works proceed from the Godly man. Dead faith and works of self-righteousness are products of the flesh. These are known by the fruit they bear. Those who are born of the Spirit of God are called "Trees of

righteousness, the plantings of the Lord." They bear the fruits of the Spirit, which are love, joy, goodness, gentleness, meekness, temperance, patience, faith and long forbearance. The grace of God enables them to perform good works. Paul said, "I laboured more abundantly than they all; yet not I, but the grace of God which was with me." 1 Cor. 15-10. Love is the moving cause of good works. These works are attended with blessings of God. The children of God work out what He has worked in. Paul said: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to win and to do of His good pleasure." Phil. 2:12,13. So then the good works that are worked by the child of God are determined by Him, for He prompts both "to will and to do," and they are attended by the grace of God. This outward man is restrained by the inward man. Paul said, "I find then a law that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. The man that is born of God hates evil. "The fear of the Lord is to hate evil," so says Proverbs 8:13.—and David said, "Ye that love the Lord hate evil." Psal. 97:10. The man that knows the new birth does not sin, for he

is born of God. 1 John 3:9 says, "Whosoever is born of God doth not sin; for His seed remaineth in him: and he cannt sin, because he is born of God." So when one is born of God, his works are good, he is clean and righteous at heart. He cannot be any other because he is born of God. Paul also said, "We have this treasure in earthen vessels that the excellency of the power may be of God and not of us. For God, who commanded the light to shine, out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:7,6.

The truth of this is hard for us to receive because we see ourselves so sinful, vile, corrupt, wretched and undone. But here we are viewing the state or condition of this outer man, this unruly member, the one with whom we are in constant warfare. Of him John said: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the son of God was manifested, that He might destroy the works of the devil." 1 Jno. 3:8.

Until one is born of God, he does not know he is vile and corrupt in his nature, but when he has that new birth and is made to hate sin and all of its attributes, his eyes are open to his wretched condition. When one becomes aware of his condition and knows he is a desperate sinner before God, there is no greater evidence that he is of the elect family of God, that this great love has been bestowed upon him,

and the light of God is in his heart, that he may discern the darkness that is ever present in his nature, seeking to make this poor child of God his prey. Living faith is made manifest by those who work from a principle of love. They possess the Spirit of God.

Those who are prompted by the flesh are controlled by the carnal mind. They seek preeminence. Their works are prompted by a selfish motive. They do the things which gratify the flesh. These are not attended by the blessings of God. Their works are dead. Their faith is dead, which is evidence that they have not the Spirit of God.

True faith and good works cannot be separated. Works that are brought in the soul by God are made manifest by outward performances, our daily walk. This was true of Noah. Paul said, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which He condemned the world, and became heir of the righteousness which is by faith." Heb. 11:17.

If a man says he has faith in God, the truth of his statement is not judged by his words. The proof of his words are revealed by one fruit he bears. Jesus said, "a good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh." Luke 6:45.

Faith is manifested in those in

whom God works, "Both to will and to do his good pleasure." James said, "Was not Abraham our Father justified by works, when he had offered up Isaac his Son upon the altar? Seest thou how faith wrought with his own works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only." James 2-21 to 24. The sum and substance is this; Faith without works is dead, being alone.

T. F. Adams

**OBITUARY OF DEACON
JAMES ISAAC McCRAW**

Again it has pleased God to call from our midst a precious brother, a faithful deacon of the church, a good friend and neighbor, Bro. James Isaac McCraw, who was born in Carroll County, Va., January 23, 1895. He was the son of Jerry H. and Annie Vernon McCraw, he departed this life July 15, 1967, making his stay on earth seventy-two years, five months and twenty-two days.

On October 19, 1913 he was married to Rosa Ann Vernon. To this union was born ten children, five sons and five daughters. Four boys survive him—Garland, Troy, Authur and Silas; and four daughters survive him, Mrs. Thelma Kane, Mrs. Marvin Kotila, Mrs. Ona Edwards and Miss Carrie McCraw. Brother McCraw is also survived by three brothers, two sisters and many other relatives.

Brother McCraw united with the Primitive Baptist Church at Flower Gap on Saturday before the first Sunday in June 1949 and was baptized the following day by Elder G. P. Allen. On Saturday before the first Sunday in February, 1950, he was ordained to the office of deacon. He served well in this capacity as long as he was able.

Bro. McCraw was a faithful member, always attending church meeting unless hindered by sickness or some other reason beyond his control. He was a peaceful man. He was free from boasting or being contentious and irritable. He walked humbly before his brethren and in his illness, which was extended, he still manifested humbleness and patience. While he was not rich in the things of this world, the Lord bless-

ed him with a good home and a wonderful family and the greatest of all, we believe he was blessed with a sweet hope in Christ.

We miss Brother McCraw at church, but God who gave him to the church has called him home and we hope to be submissive to His will. His funeral was held at Flower Gap Church, Monday, July 17, 1967, conducted by his pastor, Elder J. S. Sechriest, assisted by Brother Elbert Kirkman. Interment was in McCraw family cemetery.

Therefore, be it resolved, that we, the members of Flower Gap Church with our pastor, extend our love and sympathy to the family.

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

Done by order of Flower Gap Church while in conference on Saturday before the first Sunday in December, 1967.

Elder J. S. Sechriest, Moderator
Rush V. Leonard, Clerk

BROTHER CARL WHITTINGTON

Our hearts are saddened by the departure of our dear brother, Deacon Carl Whittington. It pleased our heavenly Father to remove him from our midst on December 1, 1967. Bro. Whittington was a faithful member of Primitive Zion Church from August, 1955, until his death twelve years later. He was ordained a deacon the fourth Sunday in December, 1955.

Brother Whittington offered to the church at the water's edge and was baptized at that time by Elder B. L. Godwin. Even before he was received into the church many recognized the qualifications of deacon in him, because he manifested a love and interest in the well-being of the church and each member.

Brother Whittington was born June 16, 1900 and he united in marriage to Verta Blackman, January 23, 1924 and later she also became a member of Primitive Zion Church. Bro. and Sister Whittington were blessed with nine children who proved to be a great blessing to their parents in their great love and devotion for them and their needs.

Bro. Whittington is survived by his wife, Sister Verta and their nine children, six boys and three girls, namely, Mrs. Edna Vaughn of Wilson, N. C., Mrs. Rena McLamb, Roseboro, N. C., Mrs. Jackie Bass, Dunn, N. C., Carl Jr., Smithfield, N. C., Delano, Jerry and Vin all of Raleigh, N. C., Oliver, Morrisville, N. C., and Don of Buies Creek, N. C.

Bro. Whittington's funeral was conducted at Primitive Zion Church by Elder B. L. Godwin, Allen Johnson and S. J. Sauls. Interment was in Devotional Gardens Cemetery near Dunn, N. C. Primitive Zion Church hereby extends thanks to all who assisted during the illness and death of our dear brother.

His presence is greatly missed but we

feel that he is at perfect peace and rest from all his pain and labor, and while we are sad at his departure, we feel that our loss is his eternal gain. May we all be reconciled to God's will and His promise that He will come again at the last day to raise these bodies from the grave into that Heavenly Home on high.

We extend heart felt sympathy to the family, desiring the Lord will reconcile them to His will.

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

Done by order of the church in conference, Saturday, April 27, 1968.

Moderator: Elder S. J. Sauls
Committee:

Sister Sarah Godwin
Sister Verta Whittington
Sister Mozelle Strickland

OBITUARY

Sister Sallie Pittman Ballance was called from this mortal sphere on June 19, 1968, at the age of 92 years. She was born April 24, 1876, to Jonas Pittman and Fannie Bailey Pittman of Johnston County, N. C. She was married to the late Zachariah Ballance on August 25, 1892. He passed away several years ago. Sister Ballance first united with the Old Beulah Church in October, 1892, and was baptized by Elder H. F. Peedin.

In later years she and her family moved to the Westbrook Township of Sampson County. It was during this time that she moved her membership to the Seven Mile Church by letter on March 19, 1932. She remained a loyal, faithful and steadfast member until her passing. Sister Ballance was firm in her convictions as to her faith and hope. She was not tossed to and fro with every wind of doctrine, but she always had a "Thus saith the Lord" for her thoughts. She was blessed to stand firm in the belief that our lives in this world should be consistent with Godliness. She was forbearing in her disposition, and manifested much love for her family, brethren and friends. Her membership in the church was seventy-five years.

During the last year of her life the brethren met with her to visit. Services were also held. She told me that this was strengthening to her. I visited her next to the last time, prior to her departure in April 1968, and she told me of a vision in seeing the Angels above her bed. Her mind seemed not to be on me or the surroundings, but rather on the vision which she had experienced a few days earlier. After that time, she longed to depart from this world to be with her Lord which took place only a few weeks afterward.

All of her children helped in caring for their mother. She made her home with her only daughter and son-in-law, Mr. and Mrs. John N. Graeber, Dunn, N. C.; her daughter,

a registered nurse, saw to it that her mother received every medical attention. Beside her daughter, Aner, she leaves four sons, J. Daniel of Raleigh, Archie F. of Newton Grove, Colon R. of Jacksonville, and Lorenzo of Durham, N. C. She leaves 21 grandchildren, 45 great-grandchildren, and 5 great, great, grandchildren.

The final rites were held at Seven Mile Church on June 21, 1968, with Elder James T. Jones, of Marshville, N. C., a former pastor and the unworthy writer taking part in same. Her remains were consigned to the burial plot in the church cemetery beside her husband. We shall miss her presence in the various meetings which she faithfully attended for many years, but we share the glorious hope that we shall see her again in the likeness of King Jesus on the resurrection day.

Her Unworthy Pastor
J. M. Mewborn

OBITUARY

SISTER ALICE B. EURY

Whereas God who is all powerful, has seen fit to remove from our midst, our beloved sister, Alice B. Eury who departed this life May 4, 1968 making her stay on earth 85 years.

Funeral services were held May 5, 1968 at Running Creek Primitive Baptist Church of which she was a member.

Officiating in the funeral were Elder Clarence Whitley and Rev. E. J. Huneycutt. She was born in Burke County and was married to the late James D. Eury.

Surviving are one daughter, Mrs. Etta Mae Furr of Mt. Pleasant, 13 grandchildren, 32 great grandchildren and six great-great grandchildren.

She united with Running Creek Church Sept. 13, 1918.

The church at Running Creek feels deeply the loss of our precious sister whose memory will live long in our hearts.

Therefore, be it resolved that we the church at Running Creek, feeling that our loss is her eternal gain, bow in humble submission to Him who doeth all things well.

Resolved further, that a copy of these resolutions be sent to Zion's Landmark for publication, one to the family and one put on the church records.

Done by order of the church in conference on July 13, 1968.

Elder C. D. Whitley, Mod.
Sister Mary Little, Clerk

**OBITUARY OF BROTHER
ARRIEL NAYLOR**

Whereas, the Almighty God in His perfect wisdom at His appointed time was pleased to call from time to Himself our beloved brother in Christ, Arriel Naylor. After much suffering and a long illness, he departed this life on the afternoon of July 4, 1968.

Brother Naylor was born September 18, 1885, the son of the late Frank and Betsy

Ann Warren Naylor. In early life he was married to Ama Strickland who preceded him in death, April 4, 1958. He is survived by two daughters, Mrs. Thomas R. Strickland of Route 2, Roseboro and Mrs. George M. McLamb of Route 1, Salemburg; one son Vonnie Naylor of Salemburg; two brothers, Arthur Naylor of Clinton and Jonah Naylor of Fayetteville; eleven grandchildren; seven great-grandchildren.

Brother Naylor united with Harnett Primitive Baptist Church Saturday before the fourth Sunday in August, 1918, and was baptized by Elder J. W. Wyatt the following day along with others. His love and devotion to his church, his brethren, and the doctrine of our Lord and Savior Jesus Christ was plainly manifested in his life. His joy was in the Church meetings and in hearing the Gospel proclaimed. He was steadfast in his conviction of salvation by grace.

We, the church, deeply and humble feel the loss of this our beloved brother. We feel our loss is his eternal gain, and that he is resting in the Paradise of God.

Funeral services were conducted at Harnett Church by Elder J. M. Mewborn, Elder W. D. Barbour, and Rev. Fritz Young. His body was laid to rest in the Church Cemetery.

Resolved; that a copy of this obituary be sent to the family, a copy be made a part of our church records, and a copy be sent to Zions Landmark for publication.

Done by order of the church in conference, Saturday before the first Sunday in August, 1968.

Elder J. M. Mewborn, Moderator
Graham Jackson, Clerk
Graham Jackson, Committee
Fuller Jackson, Committee

IN LOVING MEMORY OF SISTER NELSON

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:21. The Lord has seen fit to call from our midst, Sister Emily Nelson, but He blessed us to have her as a loving and faithful member for eight years.

Sister Nelson was called to her heavenly home October 7, 1967, at the age of seventy-five years, after a lengthy illness. During her illness, she was given patience for she never complained and seemingly never loss sight of the mercies of the Great I Am, her loving Heavenly Father, of whom she so often mentioned.

Due to her continued illness, Sister Nelson was not able to attend church for several months, but one month before her death she was given strength and determination to make an effort to go to church one more time and when she was carried into the church, it seemed her angelic face lighted the whole place. It melted my heart to see her smiling face and caused me to silently say: Blessed be the name of the Lord! because through her sufferings He

had blessed us to have her presence one more time.

Sister Nelson is survived by her husband, Brother Joseph P. Nelson, two sons, Fernie and Otis Nelson, one daughter, Mrs. Hazel Herring. We can witness with the family in the realization of our great loss, but I feel that Sister Nelson is at home with her Lord and Savior, where someday, I have a sweet hope that we shall all be gathered around His Throne to ever sing praises to His most Holy and gracious name.

Written in humble submission and a sweet hope.

Bill Atkinson

RESOLUTION OF RESPECT

It has pleased our Heavenly Father to call Sister Nora Turner Sykes to that Heavenly home. She was born October 1886 and died in April, 1968, making the duration of her life here on earth eighty-one and one-half years. She was a faithful member of our church and she gave honor and praise to her God as long as she lived.

Sister Sykes was a sincere believer in salvation by grace. She was a lovable sister in the church and to know her was to love her. She was among the oldest member of our church and she was pleased and often mentioned the fact that her name was among the first to be called when the roll was called, this being because her baptism dated first.

We, the church at Tarboro Resolve:

First: That our loss is her eternal gain and we will miss her presence, but we feel that she is at rest with her God.

Second: We send our sincere sympathy to her family and trust they too will remember what their Mother's faith was and the principles it stood for. May God grant that they may be taught the truth by the same God their Mother was taught by.

Third: Resolve that four copies of this obituary be made, one to be sent to Zion's Landmark for publication, one sent to her family and one recorded in the records of our church.

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

Elder D. B. Stokes, Mod.

Brother John H. Coker, Clerk

IN MEMORY OF BROTHER A. A. NELSON

Brother A. A. Nelson was called from our midst on August 3, 1967, at the age of 78 years. He was born to George and Susie Nelson, June 5, 1889 and was married to Molly Mabe more than fifty years ago.

Born to this union were three children one of which preceded him in death. Brother Nelson is survived by his wife, two children, two-stepchildren, five grandchildren.

Brother Nelson united with the church at Mount Shepherd on April 13, 1965 and was baptized the following second Sunday.

The church mourns his passing, to-

gether with Sister Molly and the family, but we feel that our loss is his eternal gain. We extend our sympathy to the family and his many friends. May the Blessed Lord reconcile us all to His Holy Will.

Submitted by W. M. Freeman
Elder S. T. Atkinson, Sr. Mod.
Brother W. M. Freeman, Clerk

OBITUARY

It has pleased God to call from our midst our dear Sister Hattie Rovena Thompson, who was born to Dempsey and Kizzie Daughtry on February 25, 1896 and was deceased August 10, 1967.

In the year 1912, she was married to Melton G. Thompson; and during their married life and until her death, she lived in the Brogden Section of Johnston County, on Route 2, Smithfield, N. C.

Her husband and two sons preceded her in death. Her husband was deceased in October 1950. Leon was deceased in December, 1912 and Lester in January 1966.

She left behind to mourn their loss, two sons, Brother Gilbert, R. F. D. 2, Smithfield, N. C., Elbert of Greensboro, N. C. and two daughters, Mrs. Myrtle Howell of Raleigh, N. C. and Miss Janice Thompson of Boone, N. C.; one sister, Mrs. Kizzie Sellers; two brothers: D. A. and Joe Daughtry; eight grandchildren; two great-grandchildren; and a host of friends, Brethren and Sisters in the Church.

Sister Thompson and her husband were received into the fellowship of Old Union Church in Johnston County, N. C., in July, 1939 and were baptized by Elder E. F. Pearce.

All who were associated with her, loved her and knew her to be a loving mother, humble member and a noble friend and neighbor. Sister Thompson's funeral was conducted by her pastor, Elder C. T. Harward and Elder T. F. Adams at Old Union Church and she was laid to rest in the Thompson Cemetery beside her husband, two sons and many loved ones to await the coming of her blessed Savior and hear Him say, "Come ye blessed of my Father and inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

Written by order of the church while in conference, December 9, 1967.

D. A. Thompson, Committee
Edith Thompson, Committee
Elder C. T. Harward, Committee

OBITUARY

Sister Tory Fleming was born in Pitt County, North Carolina, June 8, 1837, and was called from this life April 11, 1968.

When a young lady, she was married to W. R. Fleming and to this union were born five children. She was received in Briery Swamp Church by experience on the second Saturday in September, 1924, and was baptized on Sunday by her pastor, Elder B. S. Cowan. She attended church when she

was able to do so. She was a good neighbor and was always ready to help those in need. She loved her church and her brethren and sisters.

Funeral services were conducted April 13, 1968 in Wilkerson's Funeral Home in Greenville, N. C., by her pastor S. R. Boykin assisted by Elder E. C. Harrison of Williamston. She was laid to rest in Martin Memorial Gardens in Martin County.

We, the church of Briery Swamp bow in humble submission to God's will and may He comfort the family and reconcile them to their loss. Done by order of the church in conference Saturday before the second Sunday in June, 1968.

Annie James, Committee

IN MEMORY OF

SISTER LETHA BELLAMY

This dear sister was born August 8, 1895 and passed from this life March 12, 1967. She was the daughter of Billy and Missouri Benton. She was married to Willie H. Bellamy who preceded her in death several years. They had no children of their own, but were foster parents of Zeb Davis, Shallotte, N. C. and Mrs. Drina E. Flowers, Leland, N. C., which impresses us as a kindly act and worthy of commendation.

Sister Bellamy was a faithful member of Tabor Primitive Baptist Church, a firm believer in salvation by grace and she enjoyed the full fellowship and confidence of the brethren and sisters of our faith and order.

Her funeral was conducted by her pastor, Elder L. G. Mishoe, assisted by Elder Grady Cox, and her remains were laid to rest by her husband in Bethel Church Cemetery near her home.

Be it resolved: First that we be submissive to the will of God in the separation from this dear sister, realizing that the Lord doeth His will in the army of heaven and among the inhabitants of the earth.

Second: That a copy of these resolutions be sent to Zion's Landmark for publication; a copy sent to the family and a copy be placed in our church records.

Done by the order of the Church in conference.

Brother F. F. Wright, Sr., Clerk

OBITUARY

Sister Flossie Oakley Clayton was born June 27, 1884 and died on June 14, 1968, in Chatham Hospital, Siler City, N. C. She was the last surviving member of her family, but she leaves several nieces, nephews and stepchildren. Her three husbands, namely: John Whitfield, Jim Long and Charles Clayton preceded her to the grave.

Her funeral was held at Wheelers Church by Elder J. M. Mewborn and her pastor, Elder Burch Wray. Both spoke of

her long and useful life, her faithfulness to her church of which she had been a member since July 1914; her attentiveness to the sick and needy in her community and of the loneliness that was so obvious in her conversation during her later days, but she was blessed with faith and a previous hope for an everlasting home in her Savior, prepared for those who trust and believe in Him. We know that God makes no mistakes and calls His own at His appointed time. Her body was laid to rest in the cemetery of Wheelers Church.

Since a small child, the writer has always loved and admired her sweet disposition and ability to sing the songs of Zion. It grieves us to have to separate from our loved ones; yet, it is a consolation when we feel that through mercy, the Lord has seen fit to end their sufferings when they are in a rack of pain and their bodies are deteriorating from disease, for we realize this is the only avenue whereby His chosen vessels can attain the fullness of His promise.

The members of Wheelers Church bow in humble submission to God's Holy Will and wish to extend our sincere sympathy to her loved ones.

Done by order of the church in conference on July 13, 1968.

Humbly submitted,
Ruben Bowes, Committee

Mill Branch Association

The Mill Branch Association will be held with Tabor Church beginning on Friday before the first Sunday in November, 1968, and continuing through Sunday. Tabor Church is located on Business 701, inside the city limits of Tabor City, N. C.

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

M. B. Paul
Association 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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NOVEMBER 15, 1968

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ISAIAH CHAPTER 13

Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.

Therefore shall all hands be faith, and every man's heart shall melt:

And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames.

Behold, the day of the LORD cometh, cruel but with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

For the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

And I will punish the world for their evil, and the wicked for their iniquity; and I shall cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

I will make a man more precious than fine gold; even a man than the golden wedge of O'phir.

Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

WE ARE ALL CRIPPLED

Dear Brother and Sister Olive,

One month ago today, I was released from the hospital, for which I desire a thankful heart. I am still weak, but my strength is slowly increasing. I am still hoping to be made reasonably well, though I realize I can never be as well physically as I once was. I am still going among the churches as the weeks come and go. Last fourth Sunday, I went with my wife to Dan River Church up near the Skyline Drive, Vesta, Virginia. I did not drive, but went with Brother and Sister Hutchens. Then the first Saturday and Sunday, I went to Goodwill Church, four miles from my home. Then on the second weekend, I went to Collinsville Church and last Friday, Saturday and Sunday, I went to our own Association and it was a good one. I have been driving my truck since the first weekend in this month. I am trying to take it easy, but it is a hard job. I have been used to traveling. I hope I will be blessed to live a long time, but we do not know.

I even hope to do some more selling if it be the dear Lord's will, when my strength is sufficient. I aimed to retire, but I do not think now that I will if I can help it. My doctor said I can go back to work in several more weeks, if I keep improving. I have to be careful not to get too hot. I am not quite fifty-six years old yet and

that is too young to retire. I do not mean to complain, realizing God controls all things, natural and spiritual, and I believe our afflictions come only by the appointment of God. Don't you?

I now recall another who was afflicted. His name was Jacob. He represented the whole church of God. This affliction began with him when he was fleeing from Esau and he had a vision of that ladder, reaching from earth to heaven. In this affliction he wrestled with an angel at which time he became a cripple and had to travel the rest of his life leaning upon his staff. We have to do the same thing, leaning upon our staff—faith in Christ. After we are made alive in Him, made to realize we cannot walk in him of ourselves, but we have to be kept and carried through the storm of this life. "Kept by the power of God through faith unto salvation, ready to be revealed in the last time." I Peter 1:5.

When dying Paul said according to Heb. 11:21, "By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshipped leaning upon the top of his staff." To me this means, Jacob received the full assurance that Heaven was his home, in that dying hour, and we are humbly hoping for the same thing, when our time comes.

I love to take the Bible and trace my own experience in the

experiences and travels of these old prophets, when thus blessed, I can see many things. For instance, Jacob had to journey in a far land, yet, he was among kindred, for he did not leave his own people. Signifying we cannot get away from our own people, the Old Primitive Baptists, for these experiences.

Jacob met and was made to love Rachel, who was with her father's (Laban, the brother of Jacob's mother) sheep; and he wanted to marry her. He had to labor seven years, before marriage, for the hand of Rachel. This he did and when the time came, Laban substituted Leah, the older sister of Rachel, that Jacob had to marry first. See Genesis 29:20-26. "And Jacob served seven years for Rachel; and they seemed to him but a few days, for the love he had for her, and Jacob said unto Laban, Give me my wife, for my days are fulfilled that I may go in unto her."

And Laban gathered together all the men of the place and made a feast. And it came to pass in the evening, that he took Leah, his daughter, and brought her to him; and he went in unto her." (Remember, this was in the evening with night following and they must have worn veils in that day; so, Jacob did not know the difference until next morning.)

"Laban gave unto his daughter Leah, Zilpah, his maid for a handmaid. And it came to pass, that in the morning, behold it was Leah and he said to Laban, What is this thou hast done unto me? Did I not serve thee for Rachel? Wherefore, then has thou beguiled

me?

And Laban said, It must not be so done in our country, to give the younger before the firstborn. Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

And Jacob did so, and fulfilled her week; and he gave him Rachel, his daughter, to wife also." All this done, literally, yet it was a figure, for, in that day, they worshipped in types and shadows. which was a figure of us that worship in Spirit and in truth. They came along before Christ, we came after Christ.

So, J a c o b represented the church. Leah represented the law covenant; Rachel represents the gospel covenant; and, in the experience of the children of God, we must serve under the law. so to speak, first. This is why Jacob had to marry Leah, first, then marry Rachel. Remember Jacob had to serve seven years, before he married Leah. This is figurative of his own experience while laboring under the law. With me it was around twenty years before I was brought to Christ. Then, one week later, Jacob married Rachel and then he began to labor for her. Figure of His people after being delivered, given a hope in Christ, then we begin to labor (because we have Rachel) and we desire to show forth praise to God, who has been so merciful to us.

I Galatians 3:24, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Our first marriage was to the law. "Know ye not, brethren (for I speak to them

that know the law) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth, but if the husband be dead, she is loose from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is loose from the law of her husband.

So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from the law; so that she is no adulteress, though she be married to another man." The apostle here uses a natural example to illustrate a spiritual point of doctrine.

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another (Christ), even to Him who is raised from the dead, that we should bring forth fruit unto God." Meaning spiritual fruit.

Once more, referring to Jacob: how he felt later when in the presence of Joseph, his son, Jacob was presented before the king of Egypt: "And Joseph brought in Jacob, his father, and set him before Pharaoh and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years

of the life of my fathers in the days of their pilgrimage." Gen. 47:7-9.

O! Dear Brother, think of this man, in his old age, one who had been walking with God, one who had even wrestled with Him in the form of an angel, many years before and one who a short time later leaned upon the top of his staff and worshipped God while dying, talking this way. No wonder we have such a sorrowful road to travel, for we feel as did Jacob: Few and evil have been the days of the years of our pilgrimage here.

Now once more referring to Jacob according to Gen. 32:24-32: "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except Thou bless me. And He said unto him, What is thy name? And he said, Jacob. And He said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked Him, and said, Tell me, I pray Thee, Thy name. And He said Wherefore is it that thou dost ask after My name? And He blessed him there."

Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. There-

fore, the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank."

He touched him, crippled him, blessed him and changed his name from Jacob to Israel. Thus Jacob or Israel represented the whole church of God, even until this day. We, as was Jacob, are all crippled, we cannot live and walk as we desire, we are crippled and our thigh is out of joint, so to speak. "For the flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary, the one to the other: so that ye cannot do the things that ye would."

The Lord 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." Zep. 3:12. His people are afflicted in Spirit, therefore they feel to be poor and needy.

Poor and afflicted, Lord are Thine;
Among the great, unfit to shine;
But though the world may think it strange,
They would not with the world exchange.

Poor and afflicted yet they trust
In God, the gracious, wise and just.
For them He designs this lot to choose
Nor would they dare His will refuse.

Poor and afflicted oft they are
Surely oppressed with want and

care;

Yet He who saves them by His blood

Makes every sorrow yield them good.

Rom. 8:28.

Poor and afflicted, yet they sing
For Christ, their glorious conquering King,

Though sufferings perfect,
reign on high

And does their every need supply.

Poor and afflicted, yet ere long
They'll join the bright celestial throng

And all their sufferings then shall close

And Heaven afford them sweet repose.

Poor and afflicted, filled with grief;

O Lord, afford us kind relief;
To cheer the heart that heaves a sigh

And wipe the tears from every eye." — Amen.

Goble No. 297.

I think of you from time to time, Brother Olive, and hope you are getting on all right and that you are having good meetings. I reckon you are busy with your farming. I hope I will be made glad and thankful when I am blessed to go back to work. I am too weak as yet, though I am slowly gaining strength. I beg of you, please remember me when you have been brought to your knees, realizing your dependence on a merciful and all-powerful God.

Please write me occasionally, the

days are so long and lonesome, just to hear from those I have been blessed to love for Jesus' sake means so much to me.

Humbly yours in Christ, I hope,
Layton Wingfield
Ridgeway, Va.

**GIRLS OF MY HEART
PART OF CHAPTER 8
WAR DEPARTMENT
OFFICE CHIEF CHEMICAL WAR-
FARE SERVICE
WASHINGTON, D. C.**

Office

Jan. 31, 1943

Dearest Little Girls of My Heart:

Little girls: Yes, you are little, (9 and 12 years old) yet so big! You are mine and yet not mine. There is so little I can do for you! I want you to be well, but I have not the power to make or keep you well. I would have you happy, but it is not in my power to keep all the troubles away from you. I would have you to be content, to love and not complain, but I have not power to give you that gift. I would keep you always mine, but that is not the law of life. You will soon be grown and go out to live your own lives, and all I can do is to guide your young lives and pray that your Lord and Savior sees fit to give you to understand the truth and to live contentedly and soberly.

Today, Sunday, I am Officer of the day, for the Office Chief, Chemical Warfare Service. Not much to do, but answer the phone, make calls for the General, (and now he has left) receive mail, telegrams, etc. I just noticed a death notice of a person passing through.

My little girls, you will grow up and unless war comes closer home, you will not know much of the horrors that are now taking place. I hope you will not have to know these things. I would shield you to the end, yet if you are called on to suffer and to face troubles and sorrows and trials, I would have you face them bravely, with your chin up, your heart and faith in the power of our Savior. It is the Lord and He alone, who can give to you and your parents strength and faith and love. Your Daddy's prayful command to you is "Forward March! Unflinchingly, with determination to go through the road set for you by your God.

My Dears, I thought I was to write you a letter you could understand, read, passup and go on, then I thought the second page would be differant from the first, but I do not direct my own pen. If you do not understand what I mean, this day, I feel that someday you will, that the Lord will give you to understand what I mean, just as He seems to direct my thoughts and my mind. I may not be with you, I will not be with you always, but I want you to be able to look back and recall some of the things your Daddy told you and I do pray that I may be given to tell you right, to guide you in the right paths, what little guiding I can give.

Your Mother and Daddy love you and would give you anything in this world that God gives us to give, but we know it is God that gives, God must give us, that we may give others. God gave Mother and Daddy you; Mildred and Saralyn,

to keep and to nurture for a short spell of years. It is our pleasure to love you and to do for you and to give you such wordly things as are given us. Then we want you and ask you to be sweet, to be happy, to be content, not to complain, to love others that you may be loved also — to live fair, to live clean; to uphold your name socially; must as your parents have tried to uphold your name and give you a clean and uncriticized name. My Dears, it all sums up in the words, "I love you" and God bless you and guide you and keep you always!

My Dears, if I write more, I will say the same things over and over—for my heart is so full of them — so I will stop this time. Mother is improving and I trust she will be able to go home in another week and I would want you too—how I would love to squeeze my family of four all in one bundle again, as we often have. What a privilege! What a blessing to live in the love and happiness that we four are living in! May we go forward bravely, if called on to go "To other fronts."

Love to two little girls,
Mother and Daddy—A.D. Alston

SIN-SICK AND HUNGRY SOUL

Dear Brother Floyd,

It is with fear and trembling that I attempt to write. I am seeking relief for a sin-sick and hungry soul. The only comfort given me is when God blesses me to be seated with those who preach Jesus Christ and Him crucified. The joyful sound rings as His

truth is proclaimed.

I am unable to be with the brethren and sisters as I once did. I have been a patient in the hospital for quite sometime. My hunger and thirst for the true gospel is ever with me. I only hear the humdrum and rush of a modern world. My prayer is for strength to endure the thorn in the flesh—a messenger of satan to buffet me. God's answer: "My grace is sufficient for thee, my strength is made perfect in weakness for here we catch a glimpse of what we are. How God looks upon us—blind, dumb and ignorant. Our righteousness is as filthy rags before Him. My soul is continually in His Hands. I pray to fear and reverence God rather than man. May He hear me in His generous mercy which alone can give the wanted relief.

When I was at home on a visit with my dear Mother, I read so many articles in Zion's Landmark, which gave me such comfort and I was in exalted feelings at that time. I have no one here to talk with, who can witness with me in my feelings, and there is always the fear of being misunderstood. I can witness the Apostle Paul when he said, "I die daily." My only trust is in God who weigheth the thoughts and trieth the Spirit.

Did you ever feel as Daniel did in the den of lions? They are the fiercest of beasts. If not, you are not able to witness with him in the true sense of deliverance. Only by the grace of God do I exist. I detest the very garment spotted by the sin in the flesh.

Stand aloof, O Sinner Man, entered my mind on one occasion. (Aloof

meaning at a distance.) "For now we see through a glass darkly; but then face to face. Now I know in part; but then shall I know even as also I am known." Cor. I 13:12. "Touch not, taste not, handle not. Try the spirits; if they be of God or not for many false prophets are out in the world.

There dwelleth no good thing in the flesh. Beward of men who come in sheep's clothing. I feel to be one to myself in the world and I would rather be that than to partake of worldly practices. I cannot go along with all I see participated in by many.

Everyone is nice and pleasant to me. They are not aware of the battle within, with which I am constantly annoyed. We are told in the scriptures that "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God. The world knoweth not the way of God, else the people would not have crucified Jesus Christ. "My thoughts are not your thoughts, neither are your ways my ways, said the Lord. I feel that way here. The Spiritual things which I love are foolishness to the worldly minded, but peace to God's chosen few. For many are called, but few are chosen. See Matt. 20:16. God alone knows His sheep, they will not follow another, they were called or chosen in Him before the foundation of the world.

Paul said: "For we walk by faith, not by sight: We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore, we labour, that whether present or absent, we may be accepted of

Him. See II Cor. 5:7, 8:9. For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." "The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life and they they might have it more abundantly."

Jno. 10: 10, 11. James said: If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not; and it shall be given Him. But let him ask in faith, nothing wavering.

I work here with the sick who are not able to help themselves. It is a rewarding work. I would find myself very ill at ease, but for a definite purpose to occupy my mind and time. A feeling of being needed gives mental strength and physical relief.

When at a throne of grace remember these patients and if not asking too much remember one who feels to be the chief of sinners.

Yours in bonds of love,
Miriam Lee

TRIED AND TESTED

My dear Bernard:

I was so glad to receive your letter this morning. It was received at APO 47 as of the 25th or Sunday. I believe if you would address me APO No. 47, U. S. Army, it would come directly instead of going to San Francisco and back. They know better, but the postal clerks just do not look at the address.

I am at Camp Gifu, Japan. We are near Negoya, down the coast some 160 miles from Yokosuka.

You can get on shore into any base and call me by phone. My office phone is Camp Gifu 0794 or Gifu 0794. I am at the office from 8:00 a.m. to 5 p.m., Monday through Saturday. I will be moving to new quarters within about a week or two, but my home phone is now Camp Gifu 0367. If you cannot do any better just call Camp Gifu, and ask for Major Alston, they should be able to find me with no trouble. There is a good train schedule from Yokoham right down here and back. If you should be able to get down here, I have a jeep to run us around this section of the country. Or if possible, I would try to come to you.

It seems best that this letter should be sent to you at the Yokosuka base, since the two weeks that you thought to be in Korean waters, are now about up. I have a nephew soon to be over here somewhere on the Gardener's Bay. I would also like to get in touch with him when he gets over.

Bernard, I hope you will give me a call and let me know of your situation. It may be that between us we can figure out some way to get together for a little while at least. If I can be of any help to you or any other, I would just love to do anything I can. It is a comfort to feel that there are some here and there that we know and can feel free to call upon; even if it is nothing but for a little friendliness and sympathy. We are all thrown in the midst of so much that is perplexing to us; we see misconduct and misbehavior and sin on every side, and we

must beg the Lord to keep our walk in the right way. We can never learn of the depth of the love of our Savior unless we are brought into deep troubles and to the end of our own strength and ability to help ourselves, and from that place to see Him to our rescue and save us out of our troubles. It is only when we face our destruction and are unable to do one thing about it, that we are made to really and fervently cry unto Him for our very life; then we seek Him to save us out of our distresses, and then we learn of His great love and mercy and of His salvation. So it is sometimes very necessary that we be brought through these troubles to be tried and tested; and to be made to call upon Him, and thus to see and to learn of His salvation. Our sweetest blessings come out of our greatest trials.

I did not mean to say all of that. I must bring this to a close. I am in the midst of the day's duties at the office. I just thought to answer your message right away, and to thank you for writing me. I trust you will feel free to call me at any time that you can.

My sincere and kindest regards to you,

A. D. Alston

APO No. 47 C-O P.M.

San Francisco, Calif.

THE HEART IS DECEITFUL

Dear Brother Adams,

My subscription has expired to Zion's Landmark and I am sending you a check for two years in the amount of \$7.00.

Brother Adams, I have some-

thing on my mind this morning that I want to tell God's people and why, the Lord only knows, Paul said: "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged, Rom. 3:4. There is none good, but the Father. We are sinners by nature and by practice, until we are regenerated and born again of the Holy Spirit, and made alive to Christ and His righteousness by His divine Spirit, then in our flesh we still sin.

The heart is deceitful above all things and desperately wicked and who can know it? None but God. He is a discerner of the thoughts. There is nothing hid from His all-seeing eye. The Lord searches the hearts of His people, while in a state of carnality by the candle of His love. He shows them their sinful and helpless condition. He alone can save them from endless destruction. The carnal mind is enmity against God not subject to His law, neither indeed can be.

The scripture plainly teaches us: "To be carnally minded is death, but to be spiritually minded is life and peace. For out of the abundance of the heart the mouth speaketh." Paul taught concerning the Jew saying, "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that un-

to them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar, as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. For if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world?" Rom. 3:1-6. There is nothing hid but that it shall be made known, so be sure your sins will find you out. The Lord said, "Vengeance is mine; I will repay." God is the judge of our unrighteousness and the avenger of all evil. He is a shield unto them whose trust is in Him. Praise His Holy Name. "The heart is deceitful above all things, and desperately wicked: who can know it: I the Lord search the heart, I try the reins even to give every man according to his ways, and according to the fruit of his doings."

May God bless truth and pardon error is my sincere desire. Brother Adams come to see us. Our meeting is at Banster Springs on the third Sunday. We would love to have everyone come to see us. I am a very poor writer, do whatever you want to with this.

Yours in love and hope,
Nannie Simpson
Danville, Va.

BE GRATEFUL TO THE GIVER

Dear Brother Adams,

We read, "Having food and raiment let us be therewith content." These words were spoken by the Apostle Paul. It is well into the year of 1968 and we do not know what the future has in store for us. We had food, raiment and were contented to some degree during the past year and we want to be truly thankful for these blessings and may we continue to realize from what source these blessings came and do come and be enabled to be grateful to the Giver of All Good and Perfect Gifts, for every blessing that comes down from heaven is a good and perfect gift to His own. However, we never know what the future has in store for us, so we have to live by faith and not by sight.

I am send \$1.00 to help on sending the Good Zion's Landmark to someone like myself. I call it the widow's mite as I am a widow and have been one thirty-seven years. My husband was killed in a mining accident and I was left with four small children, but the God that I know or hope I know, gave me strength and a willing mind to raise them. All of them are now grown and have homes of their own. They never gave me any trouble. I thank His wonderful Name for all His benefits to this poor unworthy one. I am now seventy-two years old, so my time here in this world of sin and strife will not be long at best.

I often think of how I would love to go to sleep and rest undisturbed till Jesus comes and awakes the sleeping dead. Oh, if I could only hear that sweet voice, it

would be worth every trial and hardship that I have suffered here!

I truly hope you and yours are as well as usual, and I say thanks from the depth of my heart for sending me Zion's Landmark, the best paper yet, that I know, for it prints the truth. If not asking too much, remember us when blessed to pray.

A little sister, if one at all,
 Pearl Martin
 Crab Orchard, West Va.

May the Good Lord continue to bless this faithful and worthy sister, who has evidently reared her children well, though I venture to say, she has endured many hardships. — Ed.

SUBSCRIPTION RENEWAL

Princeton, W. Va.
 April 24, 1968

Dear Elder Adams,

I see my subscription to the Landmark is due next month, so am enclosing check for remittance for another year. Use the extra dollar as you see fit.

I think often of you dear people and would love to meet and mingle with you. Hope it's the Lord's will I may meet with you sometime this fall.

In humble fellowship
 Mrs. S. J. Priddy

Come to see us. We would welcome a visit from you, Dear Sister—Editor.

**MEETING AT FLOWER GAP
 THANKSGIVING DAY**

The Lord willing, we hope to meet at Flower Gap on Thanksgiving Day, November 28, 1968, for morning and afternoon service. All lovers of the truth are invited to meet with us, especially the ministering brethren.

Elder J. S. Sechriest, Pastor

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
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BLASPHEMING AGAINST THE HOLY GHOST

Elder Adams,

"I wish when you find time and space, you would write on what blaspheming against the Holy Ghost is. I tried to tell my husband and I could not. If you write it in the Landmark, it may be that he can understand it."

Your little sister I hope,
Mrs. Rena C. Smith
RFD No.5,
Reidsville, N. C. 27320

Reply—Such views as we have on the subject requested, 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 had access to our former volumes, we will reassert what we have in substance written before."

It is our humble desire to stay within the bounds of what is re-

corded in Holy Writ, with no thought of having superior knowledge to that of our precious brethren, who may have a clearer understanding than I have on this portion of God's sacred word.

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:31, 32.

The question has many times been asked, "What is blasphemy against the Holy Ghost? I believe the scriptures teach that it is to deny the work of the Holy Spirit of God. Jesus, by the Spirit and power of God, healed a man that had a withered hand. He opened the eyes of the blind, unstopped the deaf ears of the deaf, loosed the tongue of the dumb, and cleansed the leper (a natural affliction which was beyond the aid of the best and most skilled physicians). He also healed a man possessed with a devil. It is recorded in Matt. 12:22. "Then was brought unto Him one possessed with a devil, blind and dumb; and He healed him, insomuch that the blind and dumb both saw and spake. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Bel-el-zebul, the prince of the devils. Matt. 12-24.

It was the Pharisees who denied the work of the Holy Spirit in healing those who were possessed

with devils, blind, deaf, and dumb that Jesus had reference to when He said, "But the blasphemy against the Holy Ghost shall not be forgiven unto men." This was not a sin which was committed in ignorance and unbelief. It was a willfull sin. It was a sin against the light of their conscience. The Pharisees knew better when they said, "This fellow doth not cast out devils, but by Beelzebub, the prince of devils." They knew that there was no truth in what they said. They knew that the devil did not have the power to cast out devils, nor open the eyes of the blind, unstop the deaf ears nor cause the dumb to speak, nor restore a withered hand.

If it is admitted that these Pharisees knew that the miracles which Jesus performed in healing natural diseases was done by a supreme power or by the Holy Ghost, why then did they say that Jesus performed these miracles by Beelzebub, the prince of the devils: It was because of the hatred they had for him. They considered Him low and cheap, just a carpenter's son, really beneath their consideration, and for Him to open the eyes of the blind, and the ears of the deaf, and healing the sick was too much for them to accept from one so base and insignificant which they deemed Him to be, for He kept company with the poor and needy, and He was poor Himself so far as the riches of the world were concerned. They realized the miracles he was performing among the people would gain for Him the confidence of the people, and cause them to recognize the fact that He was a great man and endowed

with great and marvelous power. This they resented, for they wanted the esteem and admiration of the people themselves for their own achievements, so they came to hate Jesus more and more, and to hate his followers—apostles and prophets. The people were amazed at the miracles which Jesus performed. It is recorded: "And all the people were amazed, and said, "Is this not the son of David?" Matt. 12:23. The common people received Him gladly. It is said, "Now when He was at Jerusalem at the Passover, in the feast day, many believed in His name when they saw the miracles which He did." Jno. 2:23.

To see the people leaving them and becoming followers of Jesus was highly displeasing to the Pharisees. They knew that their craft was becoming endangered. They lived and increased their wealth at the expense of the common people. There was a silversmith named Demetrius who made silver shrines for Diana and brought no small gain to the craftsmen. He called other workmen of like occupation, and said, "Sirs, ye know by this craft we have our wealth. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded much people, saying that they be no Gods, which are made with hands: So that not only this, our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificance should be destroyed, whom all Asia and the world worshippeth. When they heard these

sayings, they were full of wrath, and cried out, saying, great is Dianna of the Ephesians." The people became so angered that Paul quietly left for another country—Greece.

They also devoured widow's houses and for a pretense made long prayers to be heard of men. Matt. 23:14. (this was not a prayer that was by faith, but as the scripture says, "To be heard of men.") They used expressions calculated to attract attention. Their determination was to prove themselves the equivalent of God in the eyes of men. Their desire was to be called Rabbi, which means great, master. They chose the chief seats in the synagogues and the uppermost rooms at the feast. They even went as far as to say that if any acknowledged that Jesus opened the eyes of the man that was born blind, they would cast him out of the synagogues. Read the ninth chapter of John.

Well did Jesus say, "Woe unto you scribes and Pharisees, hypocrites, ye shall receive the greater damnation." These Pharisees sinned willfully when they said the miracles which Jesus did were done through Beelzebub, the prince of the devils. Their blasphemous words were not said through ignorance and unbelief. The miracles which Jesus did in healing natural diseases, were open and could be seen by those in nature, as well as those of the Spirit.

Paul was once a blasphemer, a persecutor and a Pharisee of the strictest sect, but he was not like those Pharisees who denied the power of the Holy spirit by which Jesus performed miracles. The mo-

tive which prompted those Pharisees to blaspheme was to dishonor Jesus that they might destroy His prestige and influence, in order to promote their own interest, satisfy their greed for gain and hold the recognition of the people. Paul obtained through ignorance and unbelief. When Paul persecuted the saints by taking men and women and thrusting them into prison, it was not for worldly greed and gain. He thought he was performing a service which was to the honor and praise of God. He did what he did because of former teachings and God had not seen fit to open his eyes to the truth. He said, "I obtained mercy, because I did it ignorantly in unbelief." He said he profited in the Jews' religion above many of his equals in his own nation, "Being more exceedingly zealous of the traditions of my fathers." Gal. 1:14. The difference between these Pharisees can be easily seen. The former did what they did in an effort to destroy the son of Man and to promote their own interest, for they wanted to be called Rabbi, meaning God. But Paul did what he did through ignorance and unbelief, therefore he received mercy.

Elder H. H. Lefferts (now deceased) said this, quote: "We know that this subject has been a matter of great concern to many of the Lord's dear children, because most of them have at some time in their souls' travels feared themselves to be guilty of the unpardonable sin. That great adversary of the soul's peace, the devil loves to tease and torment the children of God, and his accusations against the brethren are never so poignant

as when he can take the very Scriptures of truth and hurl them at the saints. Never is Satan so plausible as when he comes garbed as an angel of light quoting passages from the sacred book. But while he quotes Scripture at times, he always quotes it piece - meal, never having any regard for the context; and while he often quotes it glibly, he never construes it correctly. Nevertheless, the pain which Satan causes by his gross misapplications of the Word are terribly acute and give rise to sore doubts and misgivings on the part of the harassed believer. Now, we feel to say emphatically that where one has a fear lest they have committed the unpardonable sin, the presence of that very fear is itself an evidence that the unpardonable sin has not been committed. Those who are guilty of this unpardonable sin never have any such fear about it. The presence of the fear proves there exists also a reverence for God. Where reverence is there can be no blasphemy. A spiritually awakened soul is alive to sin, the unawakened soul is dead in sin. When dead in sin there is no fear of sin, indeed no consciousness of sin at all. To be conscious of sin and to be in fear of it is evidence of spiritual life. We feel to say to our readers, especially to those who may have at times feared themselves guilty of the unpardonable sin, that if you were really committing this terrible sin you would not know it, you would be callous and hardened, and without feeling any pain about it. The fact that this fear of the sin is with you shows your conscience to

have been made tender regarding the offensiveness of sin, and this fear of the Lord is 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 Jesus shall be forgiven. All the sins which are chargeable to the second Person in the Trinity are forgiven, it does not at all matter what may be the character or kind of blasphemy or sin committed. If it be an offense against Jesus Christ, it shall be forgiven. Jesus Christ is the Mediator between God and God's elect, and is the elect's Surety for all the debts they owe to divine justice. Almighty God has laid on his Son all the sins of his elect children. There is not one single sin which the elect of God have 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 again charged to their account. On the other hand, the sins which come against the Holy Ghost are not forgiven. This is because there is no mediation provided in the will of God for these sins. These are the sins for which Jesus Christ was not made responsible."

Unquote: The very fact that you have the fear of God in your heart is evidence that you have been quickened by the Spirit of God and made alive to righteousness. Those who have been quickened by the Spirit of God hate sin. Sin dwells in your flesh, and you often feel that the life which you live is far below the standard of the life that a child of God should live. Your soul will often cry out, as Paul did, and say, "O wretched man that I am." You have the will to live a godly life, and do those things which you feel would be pleasing in his sight, but you are helpless to perform. What a comfort when the soul is distressed to find a witness like Paul who said, "—So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7-25.

T. F. Adams

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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.

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VOL. CII

DECEMBER 1, 1968

NO. 2

ISAIAH CHAPTER 13

Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword.

Their children also shall be dashed to pieces before their eyes: their houses shall be spoiled and their lives ravished.

Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.

Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

And Bab'y-lon, the glory of kingdoms, the beauty of the Chal'dees excellency, shall be as when God overthrew Sod'om and Go-mor'rah.

It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the A-ra'bi-an pitch tent there; neither shall the shepherds make their fold there:

But wild beasts of the desert shall lie there: and their houses shall be full of doleful creatures: and owls shall dwell there and satyrs shall flane there.

And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

COMMUNION TIME

My dear Brother and
Sister Garner:

Sister Garner, I guess I am a strange human being; for more than a week I have wanted to write you, because I heard of your father's passing and I thought of you and I would have, if I were able, said or done some little thing that might have given you comfort of heart and soul. But, I did not, I was not given the ability to write, so I took it out in my thoughts, unexpressed.

Just a moment ago, I picked up a letter from a sister, written the twentieth of May, I guess just after your communion service there at the East Church. I read the second line in the paragraph which mentioned the service, and put the letter down and started this. There was a reference made to another communion time August a year ago, when I was there. How I recall that I had to sit at the table in much fear and trembling; that I assisted as best I could, in passing the bread or the wine, and how my heart seemed to tremble, and though I felt that I could not possibly do it, I did somehow — yes, somehow enabled by Him. It is sweet to think about. Even today, I think of it with much fear and trembling.

Now is almost time for your August communion service to be held again. I pray in my heart that this service may also be

blessed to you, to the good of your souls, and the comfort of your hearts, and be an acceptable reflection of His honor and glory and power unto Him, Who dwells in the High and Lofty place, and whose name is Eternity. I hope that my dear Sister Carolyn may be with you, and that she too, may find love and peace and comfort there in your midst. Some of you are very afflicted: some are cold possibly and others are seeking. The Lord knoweth them all, everyone! according to their own needs and requirements and the tasks set before each of them. May He be pleased to remember and revive the hungry and the faint, and be good unto Zion.

In August 1931, I sat in that church house. The service of preaching was over and there was a short intermission before the church should come together to commemorate the Passover, or the Communion Supper. Sister Green was preparing the table that day, and there was my Carolyn running around and assisting the preparation of the table. I had known Carolyn and her family then for near thirteen years, but that day I saw her for the first time! I shall not forget the picture that I saw that day! I do hope and trust that the Lord gave her to me, and that he gave her to me in the church — in the order and the ordinances of the Gospel Church. To this day my love for her as

my dearly beloved Sister in Christ surpasses any other love that I hold toward her.

When I look back, it was Brother Nash who baptized her; and it was Brother Nash who married us, and it has been dear Brother Nash who has ever been faithful to advise and to show love toward us; he has come to our home in Virginia, come to our meetings, had us in his home and in every way shown love and a fatherly care over us. How could we help but feel drawn close with you there? Then when my lot was thrown with you people down there during the past year or two, and you put up with me and showed kindness toward me, I cannot tell you how my heart was drawn toward you; nor what comfort I derive out of my thoughts this day, as I meet with you at Shiloh, and East Atlanta, and Bethel and Harris Springs and some other places, as the Sundays come around.

Sister Garner, naturally there are many things that we cannot understand or comprehend; there are trials that we would avoid; there are sufferings at heart that we would go around or bypass. Naturally, there are so many things that we stumble at and cannot understand. But Spiritually, we have God - given faith and trust and knowledge that our Lord is an all-wise and ever merciful God, and that all He does is for the good of the little ones that He loves. You and I see such a finite little part of just one little moment; but He sees all things and through all times, even from eternity to eternity or from the beginning on. How could we under-

stand His ways and His thoughts? How can the most finite comprehend, even to the least degree, that which is Greatest in Infinity? Our Lord and Savior raised His eyes unto Heaven, rejoiced in Spirit and said, "I thank Thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and has revealed them unto babes; EVEN SO, FATHER, FOR SO IT SEEMED GOOD IN THY SIGHT." The wisdom of understanding; the wisdom of faith and trust, hath been hidden from the wise and prudent, and hath been revealed unto babes!

Even so, Father, for so it seemed good in Thy sight! All that has come to me, all that has come to you; all blessings, all trials, all joys; all sorrows; all conditions and circumstances! Every bit of it, and just exactly as it comes to us —All things have been seen by Him, predestinated and predetermined and set and fixed and made sure by Him before time was, and all of them have been declared good in the sight of the Father! Then who are you or I, or even the chief Angel to complain or ask the reason why? God is a Sovereign God — Omniscient, Omnipotent, Omnipresent and Immutible! May you, and we, all of us, regardless of whatsoever our burden or sorrow or joy or pain may be, be enabled to pay with our Savior "Even so, Father, for so it seemed good in Thy sight!"

Dear Ones, I really had nothing to say, but was thinking about you and thinking about the meeting, and would, if I knew how, ask the blessing of our Lord and Savior

upon Zion and everyone of the little ones, everywhere. Our Savior and He alone, knows of every need and every trouble and He hears every cry, He sees every tear, and looks in love and compassion and pity upon His little ones, and grants them all of their desires. Indeed, it is He who gives the desires and the wants, and He will not deny His own! May our eyes be unto Him; and our voices crying in His Name for mercy and guidance and all needed strength that we may persevere unto the end! and prove to be His disciples indeed and in truth.

My love to you, and may His Grace and Love be with you always.

A. D. Alston

LIFTS OUR SPIRITS

Dear Bro. Floyd,

When the Landmark arrived last week I suddenly realized that we had not sent our check for its renewal. We feel to offer our apology as we do not like to be late in renewing our subscription. We welcome each issue, and reading the many messages of truth in the editorials and letters gives our spirits a lift, and feeds our hungry souls.

We have just experienced a week of deep rejoicing, with hearts full of thanks and praise to our God, through whose grace and will it was to spare our grandson, back to us from the battle fields of war in Vietnam. I can never express what my heart has felt—the anxiety and dreadful fear for his safety during his tour of duty over there has kept me in constant prayer to Him alone, who is

able to answer the cries of the soul. The sincere desire of the soul, prescribed by God in the heart, whether unuttered or expressed is surely answered by Him, for He has said through the prophet Isaiah, "For as the rain cometh down, and the snow from Heaven, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10, 11.

We realize our weakness, our nothingness and our total dependence on Him for all our help, both natural and spiritual. We cannot surely know that our pleas are directed by Him, or whether they be of a carnal desire, therefore we are in fear and dread that our cries are not acceptable to Him. But as they unfold into reality we are filled with thanksgiving and praise to Him and with the psalmist, we rejoice truly, saying, "I will sing unto the Lord, because He hath dealt bountifully with me." Psa. 13:6.

"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 eagle wings I fly, I rise above my troubles, and hope to reach the sky." — My heart is often filled with doubts and fears, then Jesus comes and wipes away my tears. Then it is that I am assured that He is mine, unworthy me, a branch of Him, the vine. He gives me hope that in

Him I have life in that glorious land beyond this world of strife. Brother Floyd, my heart seems so full of love and praise to my God for all He has done for this unworthy worm of the dust! It is impossible to be put into words. But I believe you have experienced the same feeling, and know that it is better felt than told. Sometimes I try to write the things I see and feel, but find it impossible to express them. I am often burdened to write but feel such fear that I understand incorrectly, or cannot make my thoughts clear and thus may offend some little child of God. Unless one is clothed with the Spirit of God he cannot speak, nor say the things that are edifying, or comforting to the children of God, nor pleasing in God's sight. So I find myself burdened many times with fear and trembling in writing and also in suppressing my impression to do so. I believe judges who have been taught of Him to discern between good and evil and between law and gospel. They are His witnesses who testify of Him and the mysteries of His kingdom through revelation. By Him, and Him alone come wisdom, understanding and knowledge, which is given only to them who were chosen by Him to be His Bride, His Elect, His Church, before the foundation of the world. Because it seemed good in His sight. Amen.

Isn't that sufficient, and enough? He is our light and our salvation, He is the strength of our life forever. Beside Him there is no other God. Whom shall we fear but Him? Let us praise His glori-

ous name evermore for His abounding grace and mercy to poor sinners.

Our daughter, her husband, our grandson and his wife left yesterday after spending a week with us. It was indeed a happy occasion. Paul and I had not seen Johnny in four years and our hearts are full of thanks to God for His protection and loving care in bringing him safely home to his loved ones. He looks and feels good, and is glad to have completed his military obligation. He received several commendations, plus the Bronze Star Medal for honorable and meritorious service, for which we are proud. But our deepest thanks and praise are to God who guided and kept him safe, and who made him the kind of boy which fills our hearts with pride and joy.

Brother Floyd, I did not intend to write so much. Please pardon us for being late sending a check for renewal of the Landmark to us, and also our daughter. She enjoys it very much, and like us, would not want to be without it.

Enclosed is a check for twenty dollars (\$20.00) please renew ours for one year also our daughter's Mrs. John V. O'Neal, Sr., 125 Cooley Road, Williamsburg, Va. 23185. The remaining \$12.00 we wish you to have \$5.00 and give \$7.00 to the church at Angier to use in any way they see fit for the needs of the church. We long to be back with all of you dear people. Our military career will soon be at an end, which makes us very happy. We miss our church and family.

Hope this finds you and yours in good health, and enjoying the blessings from on High.

Thank you so much for bearing with us so kindly these many years. We feel ever indebted to you and our church for all your kindness to us.

Remember us in your prayers, and our love to your dear wife.

In love and hope,

Meta B. and Paul

3036- B-Hero

Fort Bliss, Texas 79904

THERE IS NO POWER BUT OF GOD

Mr. Walter Wilson and Wife,

Dear Brother and Sister in Christ,

I hope,

I received your letter and the history of your Union Meeting and this I appreciated and enjoyed.

I was glad to learn of you having been so wonderfully blessed in the meeting. It is quite similar to an Association. I had that in mind when I suggested that we organize a Union of the three churches. I am glad to learn that the Lord in His goodness and mercy was manifestly with you. Wheresoever the Lord has a church or a people, He will take care of it and them. You said one of the preachers' text was taken from Paul's letter to the Roman Brethren."

Rom. 13:1. Of course I do not know the brother nor how he used the said scripture, but that is a wonderful text.

I have had some thoughts that might be in connection with this text. It reads: "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. This text spells out the fact that there can be no escape but that every piece of His handiwork that goes into the making up of this stupendous structure is a dependent creature depending upon an independent God. "There is no power but of God." If true then no one piece possesses any power until it is delegated to it by the God of Heaven. Thus it is by the power of God that all things live, move and have their being or existence.

All things are for a purpose, a certain work to accomplish, to perform, but without power it can do nothing, it must have power and there is no other source of power but of God. This makes all creatures dependent. The vegetable kingdom has no ability to grow and bear fruit without the power of God. Nothing can be accomplished without His power. Ones own conduct and actions are all dependent on the power of God. Why so? Because we must have power to even move, think or act.

Are we to believe that God grants us power to move and then has nothing to do with the movement of whatsoever it might be? Adam could not move anywhere without power to move and there is no source of power but of God." This makes all creatures dependent; nor can the vegetable kingdom grow and bear fruit void of the power of God. The purpose for nothing can be accomplished without Divine power. Ones own conduct and actions are all controlled by the power of God. Are we to believe God grants it power to move and then has nothing to do with the movements of what-

ever it may be? Adam could not move without power and there was and is nowhere to obtain power except from God the only source. David said: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in heaven and in the earth is thine; thine is the kingdom, O Lord, and Thou art exalted as head above all." I Chr. 29:11.

God made all things for Himself, yea, even the wicked for the day of evil. When is that evil day? It is every day of one's life. He says the wicked shall do wickedly. Is there not a cause and purpose for this wickedness? God is the first cause of all causes. Did the devil act upon the violation of his own free will and after his own choosing: Did Adam transgress the law according to his own free will? No, as the devil was made for the purpose of beguiling Eve, even so was Adam made for the purpose of transgressing the law." God said through the mouth of the Apostle Paul, "It was needful that the offense (sin) come, but woe unto the man from whom the offense cometh." For without sin there would have been no necessity or occasion for salvation for without sin there would not have been anybody to save.

It was ordained and predestinated, by the most high God, to send His only begotten Son to die for sin, but some shudder at the thought of God predestinating sin. Is there any consistence in the conclusion that He predestinated the death, burial and resurrection of His Son to die for? Certainly if God determined one, He de-

termined the other. When He said, "And she shall bring forth a son and thou shalt call His name Jesus for He shall save His people from their sins," the assurance of sin was equally as certain to be here for Him to atone for as was His people. Some say without the transgression there would have been no salvation and that is true enough, but I add, "Without sin there could have been no transgression. One of the apostles said, Sin is present with you — when we sin we transgress the law—it takes the commitment of sin to be a transgression of the law. Nothing else could be a transgression of the law, but the commitment of sin. Nothing else could have violated the law but sin. Keeping the law and committing sin are opposite, so I say nothing else could have violated the law but committing sin. Sin is and was the only opposite to keeping the law and nothing but its opposite could have done it.

Some say, without the transgression there would have been no salvation and that is true enough, but I add, without sin there could have been no transgression. One of the apostles said, "Sin is present with you — the transgression of the law," meaning by this, it takes committing sin to transgress the law.

The Apostle Paul said the law is spiritual, Holy, just and good, whereas sin is to the reverse, meaning by this, there is no compromise between sin and the law, no reconciliation between the two, for they are opposites. The law is pure, just and holy. Had Adam been made equal to the law, as

some contend, it follows that he would have been pure and holy as was the law. Thus made could he have violated the law? All things produce after their own kind, (nature) as an oak tree bears acorns even so an apple tree bears apples. No two of the different fruits can bear the same fruit, because they are different kinds of trees—the difference we cannot explain except to say it is against the law of nature. That which is produced must be similar to or of the same nature as trees which produced the fruit one desires to reproduce. As for evidence the oak tree cannot pollinate the pistil of the apple tree, Why? because it's against the laws of its nature. If this were true, our trees would be so mixed they would all become one kind and could not be identified.

Jesus says, "When lust conceives it brings forth sin." If this be so, then lust must be of the same nature as the sin it produces, or if not, then we cannot judge the tree by the fruit it bears, and all things bear after their own kind (nature). So if lust brings forth sin it has to be of sin or nature, else it could not have been conceived of it, but some will say, "Does this make God the author of sin?" No it does not for He made Adam to answer as the author of sin that He not be so accused Himself. God made Adam and supplied him with every necessary requirement in nature, purpose and design, he was made of a carnal mind and subjected to his free will? If Adam had been so made and had possessed the power to act upon the violation of his own free will, he would have

been equal with God, and God could have made no requirement of him that he would not have been able to have complied with had He so desired. But how different: The two cannot be compared. One is weak, corrupt and not capable of bearing good fruit. The other is pure, great, the Ruler, the Father of all the earth and Heaven alike. He speaks and it is done, commands and it stands fast. He has a purpose in all things and it is accomplished according to His Will. How Great Thou Art!

Judge the tree by the fruit it bears. A good tree cannot bring forth corrupt fruit, neither can a corrupt tree bring forth good fruit. Was not Adam one of those trees? What kind of fruit did he produce? By Man—Adam—came sin, was not sin the fruit he bore? Must there not be a child before there can be birth: Did not man first have to be possessed by sin before he brought it forth? If he had not been a sinner he could not have produced sin. No one is trying to prove that Adam was a sinner by practice till he transgressed the law. There had to be a law for him to transgress before he became a sinner by practice, from birth he was capable of sinning, but sin is a transgression of the law and the law came by Moses.

Christ came to redeem His people—bride—from under that law, the law of sin and death. And of this people, Peter said: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath

called you out of darkness into His marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." Peter 2:9, 10.

(Elder) W. A. Little

WRITES BOOK

Ridgway, Va.

R. F. D.

Dear Brother Adams,

Beginning the passed April 18th I began to write a book. The title of which is: "To The Strangers Scattered Abroad" and now I want to say to the readers, of our family paper — Zion's Landmark — all you to whom I have written in years past, who still have those letters, please mail them back to me, let me make a copy and I will return the original letter or letters to you. I want these to put in my book.

The book is composed in a great degree, of copies of letters written by me and published in Zion's Landmark, to different people of the sect spoken against by the world, but beloved of God; the Old Predestinarian Primitive Baptist Church.

I hope and trust I was burdened to write this book. I now have 169 pages written. It is our experience from the beginning of our being quickened, placed under the Law of God, our journey thereunder, and our deliverance from the law, into the Gospel love and our hope in Christ and then of our warfare between flesh and Spirit, from there on, bearing the cross." Galatians 5:17. Paul said: "For the flesh lusteth against the Spirit, and the Spirit against the flesh:

and these are contrary, the one to the other; so that ye cannot do the things that ye would."

This book is an experiential defense of the doctrine of salvation by grace, that we have been made to believe by reason of our own experience, testifying to the truth contained in the following scripture: Isaiah 54:13, "And all thy children shall be taught of the Lord; and great shall be the peace of Thy children."

So now I humbly desire to ask you to whom I have written, if you will, please send those letters to me, so I can make a copy; and I will gratefully return them to you. It will be a great favor to me.

I am sorry to say, Elder H. D. Prillaman and I were in the funeral yesterday, that of Elder C. P. Perdue. He died in the hospital at Rocky Mount, Va., last Friday, of lung cancer. Elder Perdue was well known and greatly loved by our people. He will be missed, but may we all be given to say as did Job: The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Humbly your Brother in hope of continued mercy.

(Elder) Layton Wingfield

SUBSCRIPTION RENEWAL

Dear Brother Adams,

I am enclosing four dollars to renew my subscription to Zion's Landmark. I do not want to miss a single copy. Oh how I enjoyed the life and experience of Mrs. Sarah Hamilton in the August 15th issue! It was rich to me. I have been in the hospital very ill recently, not knowing whether I

would recover sufficiently to get back home, but thank The Good Lord that I am back home. I am now eighty - four years old. I am just trusting that He is keeping me here for some good purpose. Although through many dangers, toils and snares, I have already come, 'Tis grace that's brought me safe thus far and grace will lead me home.

Why should we start and fear to die? Death is the gate to endless joy, yet we dread to enter there, the pain, the groans, the dying hour, still frighten our approaching soul away. Oh, if my Lord would come and my soul would stretch her wings in haste, fly fearlessly through death's iron pate and here no longer wait. Please remember me in your prayers.

Your sister in Christ, I hope,
Mrs. James Cummings
418 17th St. S. E.
Washington, D. C. 20003

MRS. NOLIE MILLS HARDEE

With a knowledge of how far short I fail in trying to write anything of this nature, yet I know that our dead Mama would want her children to let her friends know of her passing were she so she could express herself as if she were in nature.

Mrs. Nollie Mills Hardee of Route 3, Greenville, N. C., died on February 5, 1968, at her home; making her stay on earth, 82 years and 10 months. Her health had been failing for several years due to cancer.

Mama was born April 20, 1885 at Black Jack, N. C. She was a daughter of Jim Allen Mills and Ann Elizabeth Arnold Mills. She had three sisters and five brothers all of whom preceded her in death except one brother, Jethro R. Mills of Greenville, N. C.

Mama was married to Edward Stanley Hardee on January 10, 1904, who survives her. To this union were born six children, all of whom remain and mourn her passing. They are Charlie Edward, Horace Glenn, Rufus Car, Mrs. Kathleen Williams all of Greenville, N. C.; Mrs. Alma Sutton of New Jersey and Mrs. Liza Gardner of Kinston, N. C.

Mama was received into Red Banks Primitive Church by experience and baptism in 1918 and was a faithful member and faithful to attend her services as long as her health would allow, and her heart was there until the end. She loved Old Baptist and the doctrine they believe, and she esteemed their love, fellowship very highly.

Mama had a sweet hope in Christ; and as long as she was conscious and until a few hours before death, she begged for God's mercy. Though her suffering was great, God gave her the patience to endure. Her main concern was for her dear husband and children's welfare.

We tenderly cared for her at home but Christ in His mercy let her fall asleep to be with Him, to awaken again from the dust at the mighty command of Jesus when time shall be no more on the resurrection morn.

In heaven's mansion yonder,
Beyond the vale of tears;
She lives among the treasurer
of God's most loving care.
Where ever she may be,
In her home beyond the skies,
She lives in peace and happiness
No tears e'er dim her eyes.
The joys of heaven's holy bliss
Shine through her smiling face
Singing Saved by Grace!

Written by her children

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Editor

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COMMENTS ON EZEKIEL 18

Brother J. P. Davis of Wilmington, N. C., requests my comments on the 18th chapter of Ezekiel, especially the words recorded by prophet in verses 5-9, which read as follows: "But if a man be just and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, neither hath come near to a menstruous woman, and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in My statutes

and hath kept my judgments to deal truly; he is just, he shall surely live, saith the Lord God." Eze. 18:5-9.

Our brother stated that he could not see why a just man was forbidden to eat upon the mountain. Before we attempt to answer his inquiry, it is important that we read some of the preceding verses, some of the succeeding verses and Ezekiel's prophecy in a former chapter. The judgment of God was sent upon the Israelites because of their idolatrous worship. He told Ezekiel: "Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence. He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine; thus will I accomplish My fury upon them. Then shall ye know that I am the Lord, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, under every thick oak, the place where they did offer sweet savour to all their idols. So will I stretch out My hand upon them and make the land more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I am the Lord." Eze. 6:11-14.

The children of Israel apparently had complained to God because of punishment being inflicted upon them because of the sins of their fathers. There was a time when God did visit the iniquity of the

fathers upon their children as far back as the third and even the fourth generations. Exodus 20:5 says, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord, thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments." Ex. 20:3-6.

"The word of the Lord came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, 'The fathers have eaten sour grapes, and the children's teeth are set on edge?' As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel." By this, He means that the son of a man who has committed iniquities shall not suffer because of those sins for they shall not be held against the son who did not commit them. "The fathers have eaten sour grapes, and the children's teeth are set on edge." The fathers ate the sour grapes and their own teeth shall be set on edge instead of their children's teeth. That is, the iniquities or sins the fathers commit shall be charged to the fathers instead of being charged to the sons as had formerly been the case, but the Lord said: "Ye shall not have occasion

any more to use this proverb in Israel. Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. But if a man be Just, and do that which is lawful and right, and hath not eaten upon the mountain, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, neither hath come near to a menstruous woman, and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He that hath given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God." Eze. 18:3-9. This means that God will not inflict punishment upon a son if he is just and his father is wicked, nor will He (God) inflict punishment upon the father if he is just and his son is wicked.

The sum and substance of this: The sins and transgressions of each and every Israelite will be dealt with singularly and not collectively, or if he is just and does that which is right, he will receive the favor of God. Not that any man is righteous, but if he performs righteous acts and renders righteous judgments, it is evident that he is in possession of the righteousness of God and performs accordingly.

This was true under the law of Moses—the law dispensation, it is still true morally and spiritually, all iniquity, all wrong-doing is hated by those who are born of God. The Spirit of God makes of a man a truthful man, an honest man and a trustworthy man; one who needs no watching, for he will treat his fellowman justly under all circumstances. He is made so by the imputed righteousness of Jesus Christ. The line is therefore drawn between the wicked and the righteous.

The prophet continues by saying, "But if a man be just and does that which is lawful and right and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, neither hath come near to a menstruous woman, and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; (This garment is brotherly love, pity and compassion.). "He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in My statutes, and hath kept my judgments to deal truly; he is just, he shall surely live, saith the Lord." Eze. 18:5-9.

It is not to be understood that a just man can and does always perform Godly acts in his daily walk, but it does mean that the living principles of honesty, justice to all men and truthfulness

is implanted in his heart and in the hearts of all of God's people and they are kept as the apple of His eye. He has the will to do that which is right, but the wickedness of the flesh and its weakness are often demonstrated in ones life as expressed by Paul: "For the good that I would I do not: but the evil which I would that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7:19-25.

The above experience is evidence that this man is born of the Spirit of God. He has the will to do that which is right, but having to contend with the flesh, he is hindered from living the life that he so much desires to live. He has the will, but he is powerless to always perform according to that will. "For that which I do I allow not: for what I would, that I do not; but what I hate, that do I," so said Paul and David said: "There is none that doeth good, no, not one." Psa. 53:3. When the Good Lord sees fit to direct our lives, curb our tongues, (our unruly member) and dwell in our hearts

and make His presence known, we can perform, we can do that which is right, and we do crave His guiding hand, His restraint and repression. With every child of grace there are two in one, the outer man or fleshy man and the inner man — the spiritual man who would do good, but for the influence of the outer man — who is imbued with the principles of flesh. This brings a conflict, a warfare between the two, the flesh and spirit — one stands for right always, the other is content with worldly lust; one desires that which is good, righteous, upright and Godly: the other unless subdued by the righteous, glories in the pleasures of the world. This life has no charms for the righteous, but the ungodly rejoices in its glee. The outer man brings hardships to the inner man or Godly man. He tortures him and terrifies him with sin and ungodliness, the inner man is in a penitent state much of the time because of the mountains of sin the outer man is guilty of, which causes the man of God, the inner man, to beg for mercy and deliverance.

Verse 18:7 says: "Hath given bread to the hungry and hath covered the naked with a garment." When one of God's little ones sees one in need of either the natural bread or the spiritual bread, he will endeavor to render aid and see that this suffering one is given assistance to supply that need. "Shem and Japheth took a garment and laid it upon both shoulders and went backward, and they saw not their father's nakedness." Gen. 9:23. Ham saw and exposed his father's nakedness.

This was to his shame, but the curse because of this offense was put upon Ham's younger son, Canaan. The covering of the nakedness of Noah by Shem and Japheth is a beautiful type of those who are in Christ Jesus — rather than expose the faults of their brethren, they go backward to cover their nakedness. The question may be asked, "How far backward would you have to go?" My answer is this: If the searchlight of God's Spirit has shined in your inward parts and you see yourself totally depraved and corrupt from the sole of your feet to the head, I believe that you would not go very far backward before you would have fully covered the nakedness of your brother and that with a garment—this garment is compassion, sympathy, understanding, all of which are prompted by brotherly love. This act of kindness expresses your love for your brother, rather than ill-will, enmity or animosity, which would expose and likely exaggerate his faults. The fleshly principle does that, but the Spirit minimizes his faults.

Our brother desires to know why a man that is just is forbidden to eat upon the mountain and what is meant by this expression? The mountains were places where temples and altars were built for idols and sacrifices offered to them. Those who made idols gathered together to offer sweet savour to all their idols. This was their form of worship. Therefore, it is recorded: Then shall ye know that I am the Lord, when their slain men shall be among their idols round about their altars, upon ev-

ery high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour, to all their idols." Eze. 6:13.

Those who made and worshipped idols committed a breach of God's commandments. "Thou shalt not make 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 waters beneath the earth." Deut. 5:8. To worship indicates idolatrous practices. It was the thought of the woman of Samaria that the mountain was the place for men to worship. She (the woman to whom Jesus was speaking) said to Jesus, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: We know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers, shall worship the Father in Spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in Spirit and in truth." Jno. 4:20-24.

When the Messiah, who was born of the virgin Mary, came into the world, He set up a new order of things, sacrifice offerings came to an end. Works of our own righteousness, which is nothing more than filthy rags is not to be practiced among the spiritual seed

of Christ, whether they be Jews or Gentiles. To eat upon the mountain or any other place is not forbidden, if their eating and drinking is not for the purpose of making images and setting them upon the mountains and offering them as a sweet savour to their idols. This was forbidden under the law of Moses. It is forbidden now. God is a Spirit and they that worship Him must worship Him in Spirit and in truth.

T. F. Adams

OBITUARY

MRS. MARTHA POLLARD

Mrs. Martha Pollard, wife of brother E. F. Pollard was born Feb. 16, 1866 and died June 16, making her stay here on earth 44 years and 4 months.

She was afflicted with a cancer and her suffering were intense although all was done by doctors and a loving husband that could be done. Her husband stayed by her bedside for fifteen months day and night. In her first illness she wanted to get well as much as anyone I ever saw but she became reconciled that God's will should be done.

I don't think I ever saw any one who wanted to be baptized more than she did. She would often dream of being at the water and would often say in her slumbers, "oh that pretty water."

I went to see her often and she seemed glad and would insist that I stay longer. She was as devoted to her husband as any one I have ever seen.

She leaves three sons and two daughters, three of whom are grown, to mourn their loss together with a host of relatives and friends. But no one will miss her like her poor husband who was as devoted to her as she was to him, and who watched and waited on her as faithfully as any man I ever saw. But the good Lord has taken her away to rest out of this troublesome world where disappointments, sorrows and temptations are not known.

The good Lord is too wise to err and too good to be unkind and He has promised never to leave nor forsake us, so let's try and cast all of our burden upon Him. He will gladly carry it all.

I know what it is to lose a dear companion as I have lost two and my Heavenly Father is still blessing me with unspeakable blessings, and I am made to feel at times, surely goodness and mercy shall follow me all the days of my life, and oh I do desire that He will prepare me, and

not only me but all that call upon Him out of a pure heart for every dispensation of His providence and resign us to His blessed will that we may realize as one of old that all things work together for the good of them that love the Lord, and that we may have renewed evidence that we do love Him and are the called according to His purpose. And may He especially bless our dear brother in his sad bereavement together with his dear children. May he bless him with His presence in his lonely hours is my humble prayer for Jesus sake.

C. C. Brown

IN MEMORY OF A DEAR MOTHER

It has pleased the Almighty God to remove from our midst a dear Mother both in nature and in Israel, Sister Emmer K. Whaley, who was born April 22, 1878 and departed this life August 15, 1968, making her stay on earth ninety years, three months, and twenty-three days. She was united in marriage to David Hugh Whaley on November 16, 1899 and to this union were born three children — Sam who is deceased; Joel B. Whaley and Sarah E. Futrell, both of the home; eleven grandchildren, thirty great-grandchildren and four great great grandchildren.

Mother united with the Primitive Baptist Church at Sand Hill on June 10, 1905, where she was a member a little more than sixty years. Mother always stood for that which she considered to be right as long as she had her right mind.

Mother was tender and kind to us, she was a loving and devoted mother and she was a friend to all. She was a firm believer in salvation by the grace of Almighty God and I feel that mother is not dead, but is only sleeping in Jesus, her Savior, and our loss is her eternal gain. She was a bed patient for over a year and she endured her suffering with patience.

She was laid to rest in the Sand Hill Church Cemetery, August 17th. Her funeral was conducted by Elder Owen Kennedy, assisted by Elder H. A. Young.

Written by her son and I beg all that have a mind to pray for this poor sinner.

Saved by grace if saved at all,
Joel B. Whaley,
Beulahville, 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 December, 1968.

Elder Charlie Thomas was chosen to preach the introductory sermon, Elder L. P. Martin, alternate. All lovers of the truth are invited to meet with us, especially the ministering brethren.

Clyde Satterfield, Union Clerk

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with Harnett Church, Sampson County, N. C. the fifth Saturday and Sunday in December, 1968. Harnett Church is located between Dunn and Salemburg, 400 yards off 242 Highway. All lovers of the truth are cordially invited to attend, especially our ministering brethren.

Alonzo Barefoot, Clerk

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at Bay-Sea Level, the Lord willing, the fifth Saturday and Sunday in December, 1968. Elder Eddie Humphrey was chosen to preach the introductory sermon, Elder I. K. Shepard, his alternate. All lovers of the truth are invited to meet with us, especially our ministering brethren.

H. A. Young, Union Clerk

MILL BRANCH UNION

The Mill Branch Union will be held, the Lord willing, with the Church at Fireway, Columbus County, N. C., the fifth Saturday and Sunday in December, 1968. Services will begin on Saturday at 11:00 a.m. and Sunday at 10:30 a.m.

Visitors traveling No. 17 by Wilmington, N. C., turn right on No. 904 at Grissetown, N. C., and continue to church. Visitors traveling No. 701 take No. 130 at Whiteville. Continue to No. 905, thence to No. 904 and turn right one quarter mile to church or follow No. 701 to Tabor City and take No. 904 about 17 miles to church.

We invite the ministering brethren, sisters, and friends to visit us.

L. M. Vaught, 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

PUBLISHED SEMI-MONTHLY

PRIMITIVE OR SCHOOL BAPTIST

AT

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WILSON, NORTH CAROLINA 27893

VOL. CII

DECEMBER 15, 1968

NO. 3

ISAIAH CHAPTER 14

For the Lord will have mercy on Ja'cob, and will yet choose Is'ra-el and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Ja'cob.

And the people shall take them, and bring them to their place; and the house of Is'ra-el shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.

That thou shalt take up this proverb against the king of Bab'y-lon, and say, How hath the oppressor ceased! the golden city ceased!

The LORD hath broken the staff of the wicked, and the sceptre of the rulers.

He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

The whole earth is at rest, and is quiet: they break forth into singing.

Yea, the fir trees rejoice at thee, and the cedars of Leb'a-non, saying, Since thou art laid down, no feller is come up against us.

Heel from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

LIVE BY FAITH NOT BY SIGHT

Dear Brother Adams,

We have had food and raiment in the past and have been contented to some degree, but what the future holds in store for us we do not know. I trust we live by faith and not by sight. I am sending one dollar to help in sending the good Zion's Landmark to someone like myself — I call it the widow's mite, as I am a widow and have been one thirty-seven years.

My husband was killed in a mining accident and I was left with four small children, but the Good Lord whom I know or I hope I know, gave me strength and a willing mind to raise them and they are all grown and have homes of their own. None of them have ever given me any trouble. I thank my God for all of goodness and protective care to this poor unworthy one.

I am now seventy-two years old, so my life here in this world of sin and strife will not be long now at best. I often think of how I would love to go to sleep and rest undisturbed till Jesus comes and awakes the sleeping dead. Oh! if I could only hear that sweet voice, the voice of my heavenly Savior, it would be worth every trial and hardship that I have ever known or suffered here in this world.

I truly hope you and yours are

as well as usual and Brother Adams, I thank you from the depth of my heart for sending me Zion's Landmark, the best paper that I know of for it does proclaim the truth.

If not asking too much, please remember us when blessed to pray.

A little sister, if one at all,
Pearl Martin

Crab Orchard, West Virginia

Sister Martin is a wonderfully blessed sister in Christ. She no doubt, has had a life of hardship and loneliness, having been left a young widow with four small children to support, rear and guide, but this she has done well. The God of heaven having been her guide and comforter. She has been as the servant to whom the Lord gave five talents and he put it to usury and gained five other talents and when the Lord came he said: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." See Matt. 25:21.
Editor

LANDMARK BRINGS COMFORT

My Dear Elder Adams,

My Mother, Mrs. Mae Belle Roberts has been sending me the Zion's Landmark and I certainly look forward to receiving it. It has been a few years

since I have been in your church and I am looking forward to visiting it again soon.

I would like to say a few words in behalf of Zion's Landmark for the comfort it must bring to a great many of God's people and also for the explanation of the doctrine as taught in the Bible and loved, I believe, by those who love the truth. It does enlighten the readers in the Primitive Baptist doctrine. It has really contributed to my understanding.

It has been nine years since I was at Middle Creek Church. I am now twenty-six years of age and blessed with a lovely wife and two sons. For nine years I have been exposed to many different religious doctrines and though, I do not mean to criticize, or condemn any doctrine, but I have found one in which I believe there is absolute truth. That one is the Primitive Baptist doctrine, which to me is the one and only church. To me this church is beautiful and the people or those who believe that doctrine are beautiful. The Godly love they manifest in their writings and their devotion to each other is beautiful and the most beautiful part of it all is the humbleness that can be so plainly seen among them and their reverence for and manifest dependence on the Almighty God.

My precious Mother has been a living example of all this to me and until recently, I had never realized it in its fullness. Few know the hardships she has endured and she has never faltered. She has been a shining example to her eight children. Only the

strength of her Savior could have upheld her and enabled her to persevere as she has, and endure as she has. May her Savior continue with her and enable her to glorify His Great and Holy Name.

Most sincerely,
Bennie Roberts
1001 West Flagler Lot 1616-33144
Miami, Florida

HIS MARVELOUS LIGHT

Dear Kindred in Christ:

For some reason I am impressed to write again for publication, hoping that the impression is of the Lord and hoping that He will guide me to write something that will be a comfort to those that have been called out of darkness into His marvelous light. I feel so cast down at times that I have to hope that I have been lifted up out of darkness into His marvelous light and at times I am exalted on wings of love to the extent that I am enabled to see that great light shine and feel the heavenly joy of it in my soul which enables me to rejoice that I have been called out of the depths of sorrow into this light that is far above the light of this world to a place that none but the redeemed of the Lord shall experience. He works and none can hinder; He also hinders and none can work. If not deceived I have been exalted above the sins of this world and made to love the chosen ones for whom Jesus shed His precious blood on calvary's cross for the purpose of saving all that were given to Him by the Father before the world began.

Love is a wonderful thing and I love everybody, but I do not love even my own sinful ways or condition, neither do I love the sinful ways of anyone else, but I often feel a sorrow and sympathy for them — we are such helpless creatures in this world of sorrow and sin. I love that dear old hymn number 89, in Loyd's Hymn Book which reads: "Let worldly minds the world pursue, It has no charms for me; Once I admired its trifles too, But grace has set me free." Etc.

It has been quite awhile since I placed my pencil and too, I have been so lonely and cast down, that I did not feel that I could write anything that would comfort anyone. I am improving fast now and I will make another attempt to finish my letter.

I am living in a Rest Home in Fremont, N. C. and have been first, a year ago. I get to go to church right often and we have services here every week and they have prayer meetings too. I have a number of friends here and there are so many people who live here in town that I know, all of which are great blessings to me. I get opportunities to go up town with the nurse and my sisters too, quite often. Everyone here is very kind and good to me and I try to be reconciled and I do appreciate the way I am treated, yet there is no place quite like home.

Lovingly,

Annie Hooks

WRITINGS ARE RICH AND FULL

Dear Elder Adams, my friend and brother in Christ, I hope:

May 15th issue of the Landmark came this week. How full and rich are the writings contained in it, and it is not presumption in me to do so, my heart feels to pen this message to tell you my soul has been graciously fed, instructed and encouraged to press on in the dark lonely journey. (Yesterday I was so lonely, I could hardly go on with my little household duties). Forgive me! The letter of the late Brother Alston was of special comfort—especially his reference to the 51st Psalm. How precious to me that portion of the Word has been so many hours as I have journeyed these near sixty-five years, with the few chosen and set apart to "Keep house for the Lord." And how often the question is: Am I truly set in that house by Him? Hope, hope is my only answer. And how precious is this hope! The distressed situations of the nations of earth are appalling! So often my heart aches because of the situation here in our beloved America. All I can do here in my quiet abode is cry, Dear God, save America from destroying herself! Deep in my soul I do feel His Will concerning all nations as well as the very least (me) of His chosen ones, shall be accomplished. O, for faith to trust Him! whom to know is Life Eternal.

Again the question, Do I know Him in the true pardon of my sins, my only Savior? And again, Hope is the answer.

In all your writings in answers to inquirers on special portions of

the written Word, there are to me such rich morsels for lonely souls who hope in His mercy!

I will tell you this sad news: One of my dear friends, also a very close friend to Sister Ivey and her Son—Brother Bill—Ruth West Dennis died last evening. She and her husband were in East Points City Auditorium to witness graduation exercises of his granddaughter and dear Ruth, was seized with a heart attack and died right there. A noble woman is gone from the walks of men. How true these words: "We know not when, where nor how." What a comfort! The God of the whole earth knows. There is nothing to hid from Him.

Now dear Brother and Sister Adams, do forgive me for this intrusion upon your time and thoughts. He knows it is right. O, to trust Him in, through and for all things! His grace is sufficient. He has promised never no never to forsake. I sincerely hope your bodies are well, always praying His wonderful mercies continue upon you. Bless His Holy name and forget not all His benefits.

Grace, mercy and peace be with thee, and still think on me when you pray, unworthy through I be.

The least of all,
Silla Wilson

"COME, GO WITH ME"

Dear Brother Adams,

I do have a mind to write a short piece and to tell how wonderful the Dear Lord has been to me in my lonely hours. I had a dream sometime past. I dreamed I was standing by a large stream of water and the Lord came to me

walking on the water and reached out His hand for me and said: "Come, go with me." I said to Him, No, I am afraid. He said: "Be ye not afraid for I am with thee." So He took me by my hand and we did take a walk on the water. It was so sweet to know I was in His presence. He brought me back and He went away.

He has left many great promises, that are so assuring and bring such great comfort to the children of God. Paul said: "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor for sake thee. So that we may boldly say, The Lord is my helper, I will not fear what man shall do unto me." Heb. 13:5, 6. Yet sometimes I do feel that He has forsaken me. We live here sometimes rejoicing and sometimes mourning in such a low state of being: This varied condition continues until it pleases God to lay us down in death, then this body "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." Paul further said: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory. The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved

brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." I Cor. 15:42-44: 54-58.

I do desire the prayers of all of you dear people when you are given a mind to pray. I hope to meet all of you in heaven.

Your very humble sister who feels that if I am saved, it is by the grace and mercy of God,

Mrs. Dora M. Brooks
220 East Street,
Rocky Mount, Va. 24141

OBITUARY

On May 28, 1968, Sister Addie Pollard completed the days the Lord had allotted her for this life, for that was demonstrated in her death. She was born September 25, 1894. Many of the seventy-three years and eight months she spent on this earth were devoted to her dear husband and children, for she reared a large family of sons and daughters.

She was united in marriage to Mr. Turner Pollard in May 1910, therefore her married life was almost fifty-eight years. Surviving Sister Pollard are her bereaved, lonely husband who is in poor health, two sons, Troy of Holly Springs, N. C. and Needham of Willow Springs, N. C. and five daughters—Mrs. Ila Thompson, Garner, N. C., Mrs. Annie Belle Barbee, Fayetteville, N. C., Mrs. Mandy Blalock, Raleigh, N. C., Mrs. Janie Jones and Mrs. Virginia Fuller, Willow Springs, N. C. One son, Roy Pollard and an infant daughter preceded her in death. Also surviving her are thirty-eight grandchildren and nineteen great-grandchildren.

Sister Pollard was very devoted to her family and largely devoted her life to them. Obviously, her poor husband feels her absence very keenly. She was received into Willow Springs Primitive Baptist Church by experience and baptism and she was a regular and devoted member as long as her health permitted and occasionally she came to church after she suffered much illness.

When Jesus taught the multitudes, He said: "Blessed are the poor in spirit for theirs is the kingdom of heaven." Sister Pollard knew what it was to be poor in spirit, for this was her experience much of her life. He also said: "Blessed are the meek: for they shall inherit the earth." Sister Pollard was truly one of meekness and humbleness, tenderness and kindness.

The Spirit of the Lord is our humbleness and those who manifest these attributes are possessed with the Spirit of the Heavenly Father.

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: Yet, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

Sister Pollard's funeral was conducted by her pastor, Elder T. Floyd Adams. Her body was laid to rest in the church cemetery at Willow Springs, there to await the coming of the Savior, when He will gather His own, on the resurrection morn.

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

Done by order of the church in conference.

Brother E. T. Jones
Sister Eva Pearce
Sister Pauline W. Adams
Committee

IN MEMORY OF SISTER MARY GILLILAND OAKLEY

Sister Oakley was born in Richmond, Virginia, on September 3, 1894 and passed away in Person County Memorial Hospital, Roxboro, N. C., August 3, 1968 after several years of declining health. She was married December 24, 1912 to Mr. Luther T. Oakley who survives. Other survivors include four daughters, Mrs. Margaret Moore and Mrs. Virginia Clayton both of Durham; Mrs. Thelma Lowery and Mrs. Helen Dunn of Roxboro; four sons, Luther T. Oakley Jr., James S. Oakley and Bernice Oakley, all of Roxboro; one sister, Mrs. Dee McLaughlin of Richmond, Va.; seventeen grandchildren and six great-grandchildren.

Funeral services were held at Somerset Baptist Church by Rev. Frank Petty and Rev. John Wesley. Burial was in the Morningside Memorial Gardens.

Sister Oakley, united with Wheelers Primitive Baptist Church at the July meeting in 1923. Due to her poor health and other hinderances, she had been unable to attend her church meetings in recent years as she desired to do.

Sister Oakley was considered a good wife, a devoted mother and was loved and esteemed by her relatives and friends. The members of Wheelers Church extend to her family our sincere sympathy and hope that the good Lord will comfort and reconcile them in the lonely days and hours ahead, for we feel that she is at rest, enjoying the fullness of the hope she cherished.

Done by order of Wheelers Church in conference on August 11, 1968.

Sister Alma O. Long
Brother Reuben Bows, Committee

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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VIEWS ON PROVERBS 9:1-6

Dear Bro. Adams,

Please give your views on Prov. 9:1 to 6. I am especially interested in the 2nd verse "She hath mingled her wine."

Yours in hope,
J. H. Owens
739 Hollbrook Ave.
Danville, Va. 24541

This Proverb reads as follows: "Wisdom hath builded her house, she hath hewn out her seven pillars; She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens; she crieth upon the highest places of the city. Whoso is simple, let him turn in hither; as for him that wanteth understanding, she saith to him, come eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of un-

derstanding."

When someone is talking or writing about a great person he is very apt to inquire in his mind, who is this man? Where did he come from? Who was his father and mother? Where did his ancestors come from? In answer to some of the above questions, may I add that according to Holy writ, Solomon was the son of David who was king of Israel; his mother was Eliam's daughter and the wife of Uriah the Hittite. It may be of interest to the readers to know that David had Uriah put in the forefront of the battle, so that he was smitten. Then David took Uriah's wife to be his wife, and she was Solomon's mother. His grandfather was named Jesse, and his ancestors were of this same notable family Abraham, Isaac and Jacob.

I have regarded Solomon, in many respects, as being a type of Christ. First, he possessed more wisdom than any other man, and if my memory serves correctly we are told that none shall come after him that is as wise as he. Second, he was a kind and gentle ruler over all of Israel, and rendered just and righteous decisions before the people.

"In Gibeon the Lord appeared to Solomon in a dream by night, and God said, ask what I shall give thee." I Kings 3:5. Solomon prayed to God to "Give therefore thy servant an understanding heart, to judge thy people, that I may discern between the good and bad; for who is able to judge this thy so great a people." "And the speech pleased the Lord that Solomon had asked this thing." So the

Lord did not only give him wisdom, but riches and honor also.

I will now attempt, if God is willing to explain what I see in the scriptures at the head of this article. "Wisdom has builded her house." The house which Solomon built was to my mind a type of the heavenly Church which the Lord has or is building, for He said, "And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. 16:18.

This house was not so large, according to the dimensions, but it was an expensive one. It took one hundred fifty three thousand and three-hundred men, seven years to build it. Cedar and stone were the principle materials that were used in the construction of this building. Cedar is a highly typical material, because of its long life and preserving qualities. It kept the moths out, and the stones made it burglar proof, which compares favorably to the language of Jesus. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Matt. 6:19-20.

These trees were hewn out chiefly by the servants of Hiram from the cedars of Lebanon. Each piece of material was so minutely dressed out, we are told that neither hammers nor ax, nor any tool or iron was heard in the house, while it was in building." I Kings 6:7. As the type so is the reality, when

the Lord began His work you were in the forest of nature. "And were by nature the children of wrath even as others." Eph. 2:3. He first cut you down, and each stroke was indeed necessary, in order to hew off the roughage, straighten you out and make you fit meat for the Master's use.

It will be noticed that when these timbers were hewn out that they were floated to Joppa by way of the sea. The word "sea" often when used in the scriptures signifies trouble. We see the waves and billows as they roll to the shore. David said, "All thy waves and thy billows are gone over me." Psa. 42:7.

"She hath hewn out her seven pillars." I do not claim to have superior knowledge over my precious brethren, in writing on this or any other portion of God's sacred word. Some have said "the seven pillars" represent the seven churches of Asia. But as we view the natural building of Solomon, we see the building is supported by the pillars, and the pillars get their support from the rock bed underneath. Now the pillars are between the rock and the building, which seems to me more fully represent the apostles and prophets who were peculiarly fitted and hewn out to withstand the cold, chilly winds, and give succor and support to the children of God by reason of the severe trials and afflictions which they were enable by the grace of God to pass through. Would you not say that you have many times drawn comfort and peace from their sacred writings, when they were applied to your experience by the Holy Ghost?

When the Apostle John was exiled upon the isle of Patmos, he said, "I am your brother and companion in tribulation." Remember that it is when you are in tribulation that He is your bosom friend.

The word "seven" is often used to denote fullness. The above views which I have penned seemed to me to be in harmony with the inspired writings of Apostle Paul: "And Jesus Christ himself, being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." Eph. 2:18-21.

"She hath killed her beasts." The provisions for one day in Solomon's household was thirty measures of fine flour, and three score measures of meal. Ten fat oxen and twenty oxen out of the pastures and an hundred sheep, besides harts and roebucks and deer and fatted fowl. I Kings 4:22-23. Was all of this portion of God's sacred word penned just to make history and fill up space? Indeed no. For we are told that "whatsoever things that are written afore time were written for our learning that we through patience and comfort of the scriptures might have hope." Before meal and flour was reduced to its present state, the grain must go through the upper and nether mill stones, then kneaded together and baked in a hot oven. The blood must be drained out of the beast and fowls before they are prepared to feed the hungry of the household of Solomon.

What can these beasts and fowls represent? Do they not portray in types and shadows, the suffering and death of the meek and lowly

Lamb of God who was delivered for our offenses and was raised for our justification; and they more particularly point to the Gospel day, when we are blessed to sit down in the kingdom with Abraham, Isaac and Jacob, and partake of the heavenly feast. But before we are partakers of this heavenly feast, we too must be crucified with Christ (Paul said, I am crucified with Christ.) and die under God's just and holy law, and have part in His resurrection, before we can eat the flesh of the Son of Man and drink His blood.

"She hath mingled her wine." Wine is often spoken of to typify the Gospel of Christ. Song of Solomon 7:9. The mingling of wine beautifully portrays the various gifts, which God has placed in the Church for the edification of the saints." "Now there are diversities of gifts, but the same spirit, and there are differences of administrations, but the same Lord." I Cor. 12:45. And God has placed them in order, first the apostles, then the prophets, evangelists, pastors and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 2:14. One precious saint will often say, "I had rather hear Elder A than any preacher I have heard." Another one says, "I had rather hear Elder B." What makes this difference? It is because his preaching is more suited to your experience. How discouraging it would be to the poor servant of God if all the households of faith were to center upon one servant and not a word of encouragement for the rest of us. But our God

has so arranged it in His divine providence that each one shall receive his portion in due season, and get the flavor which is best suited to his or her taste.

"She hath also furnished her table." The table which Solomon set was furnished with a great variety of foods with all the necessary vitamins to supply the body with health and strength.

"She hath sent forth her maidens." When we are invited to a banquet or feast do we not see the maidens serving the guest? No doubt, but what this was a wonderful sight for the Queen of Sheba to behold in the Temple of Solomon. Everyone serving in the place and order in which this Great King had placed them. Do you know of a more beautiful sight than to see the guests seated around and each humble servant of God handing out to the household of faith such things as his Master has supplied him with? The Lord said to Peter, "Feed my lambs" and "Feed my sheep." The Lord did not tell him to convert a goat into a sheep. But the words are simply this, "Feed my lambs" and "Feed my sheep." Jno. 21:15-16.

Through the sufferings and death of Jesus under the law, all the preparation was made for the servants or maidens, to serve in the Gospel day. "For my flesh is meat indeed and my blood is drink indeed." Jno. 6:55.

"She crieth upon the highest places of the city." It will be noticed in the ninth chapter of Proverbs verse 14, that the foolish woman, "Sitteth at the door of her house on a seat in the high

places of the city." But the woman who possess wisdom "crieth upon the highest places of the city" which is in keeping with the inspired prophet Isaiah, "and an highway shall be there and a way, and it shall be called the way of Holiness." The unclean shall not pass over it; but it shall be for those the wayfaring men though fools, shall not err therein." Isa. 35:8. What a comfort to a poor tempest-tossed child of God when the Holy Ghost applies the above words to his weary soul and you are lifted up and sometimes made to feel that you are in the way (Jesus). Abraham's servant said, "I being in the way of the Lord led me to the house of my master's brethren." Could he fail to reach the designated place since He was in the way? Jesus says "I am the way." He taketh His own sheep and goeth before them.

"Whoso is simple let him turn in hither." How wonderful is the teaching of the Holy Ghost, though you feel to be weak in intellect, yet by degrees this great mystery is gradually opened up to your poor souls, that Christ Jesus died for the ungodly. The reason that you can not err therein, is because you are in Christ Jesus. Now we are led from law to Gospel, and our eyes are opened to view the heavenly scene and receive some knowledge of the fact that He (Jesus) is made to be sin for us, who knew no sin that we might be made the righteousness of God in Him. Then we can get a glimpse of the truth of the inspired Apostle, that Jesus is made unto us wisdom, righteous-

ness, sanctification and redemption.

"As for Him that wanteth understanding she saith to him, come eat of my bread and drink of the wine which I have mingled." All of this was written for those who die under God's just and holy law, and their souls are raised up into newness of life. Then it is that the Holy Ghost reveals Jesus to them as their precious Savior, for the inspired Apostle Paul said that "no man can say that Jesus is the Lord but by the Holy Ghost." I Cor. 12:3. As the veil is gradually being lifted and we are enabled by the Holy Spirit to get a glimpse through the lattice work and view the heavenly scene beyond, we are drawn nearer to our precious Savior, and we can more fully understand that this same Jesus which Phillip preached to the Eunuch was first manifested to us in the person of the Father; second, He was manifested to us in the person of the Son, and third, He was manifested to us in the person of the Holy Ghost. John said, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, And these three are one." Paul said, "For in Him dwelleth all the fullness of the Godhead bodily." Col. 2:9.

"Forsake the foolish and live, and go in the way of understanding." In looking back through our past experience, as a convicted sinner, when we fled to the law for refuge, we can now see how foolish it was to try to justify ourselves by any works of righteousness which we could do. But, being poor blind mortals we could

not see the folly of this work system, nor could we comprehend the truths of the inspired word which was spoken by the prophet Isaiah, "But we are all as an unclean thing, and all our righteousness are as filthy rags: and we all do fade as a leaf: and our iniquities, like the wind, have taken us away." Isa. 64:6. Ah! how true to our experience, we have to be dispossessed of all our legal good, under the Law, and come to the end of our wits, and see the justice of our condemnation, under God's just and holy Law, before we can know the true meaning of this sacred prophecy. The Apostle Paul, in giving his testimony, which was dictated by the Holy Ghost written to Titus; which said, sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice, and envy, hateful, and hating one another." Titus 3:3. What a dark, rough and rugged route we had to travel before we could see the way of understanding.

T. F. Adams

OBITUARY

By request of the family of Mrs. Annie E. Williams, I am submitting a short biographical sketch of this precious mother, faithful sister and my very dear Aunt, who, we believe, entered into eternal rest and peace June 11, 1968 at the age of eighty-three years. She truly believed in a merciful God of all power both in heaven and among the inhabitants of the earth, and Christ the only mediator between God and man.

Surviving are three sons, George H., Walter W. and Joe A. Williams and two daughters, Mrs. Louise Knowles and Mrs. Annie Lee Paschal, all of Route 5, Reidsville, N. C.

Aunt Annie will be with us no more on earth, but we sincerely hope we will all meet her in the eternal life of joy and happiness, where there will be no more sorrow nor sadness, there to dwell with the Son of Man, who gave His life for

those 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." Eph. 1:4-6.

Fannie Sue Ware

OBITUARY

Sister Tory Fleming was born in Pitt County, North Carolina, June 8, 1887, and was called from this life April 11, 1968.

When a young woman she was married to W. R. Fleming and to this union were born five children. She became a member of Briery Swamp Church the second Saturday in September 1924 and was baptized on Sunday following by her pastor, Elder B. S. Cowan. She attended her church as long as she was able to go.

Sister Fleming was a good neighbor and was always ready to help those in need. She loved her church and her brethren and sister in the church. Her funeral services were conducted April 13, 1968 in Wilkerson Funeral Home in Greenville, N. C. by her pastor, Elder S. R. Boykin, assisted by Elder E. C. Harrison of Williamston. Her body was laid to rest in Martin Memorial Gardens in Martin County.

We, the church of Briery Swamp bow in humble submission to God's will and may He comfort the family and reconcile them to their loss, enabling them to realize that "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?"

Done by order of the church in conference, Saturday before the second Sunday in June, 1968.

Annie James, Committee

OBITUARY OF SISTER

MARY ELEANOR WILSON

It pleased the Lord to take from us our beloved mother, Mary Eleanor Wilson, on July 25, 1967. She was born in Reedy Creek Township, Wake County, N. C., September 3, 1869. She was the daughter of James Ruffin Young and Martha Jane Peacock. She was married November 27, 1889 to Patrick Henry Wilson of Wake County, N. C., who passed away December 26, 1922 at the age of sixty-two years.

To this union were born five children, three sons and two daughters. The oldest, Walter James, passed away June 18, 1892 at the age of eight months, twenty days. Surviving her are two daughters, Mrs. Esther Whitefield, Durham, N. C. and Mrs. Eula Midgett, Morrisville, N. C.; two sons, Jasper C. Wilson and Hubert L. Wilson, Durham, N. C.; eighteen grandchildren, more than fifty great-grandchildren, a number of nieces and nephews and a host of friends.

She received a hope in Christ while she was young and united with Oak Grove Primitive Baptist Church, Wake County, N. C. in September 1889 at age of twenty years. She was faithful to attend services of her active life, the later part of her life she was not able to attend largely due to her advanced age.

In the year 1899 they moved to Orange County and thence to Durham, N. C. bringing letters from Oak Grove Church to Durham Church, January 18, 1902. Elder P. D. Gold was the pastor then.

Funeral services were conducted at Hall-Wynne Funeral Chapel at four o'clock in the afternoon July 26, 1967, by her pastor, Elder David W. Spangler of Danville, Va. and her body was laid to rest in Maplewood Cemetery, to await the resurrection Morning.

To those who mourn her passing, she had patiently waited the coming of Christ to call her spirit home. Her hope was anchored in Him for many years. May God reconcile all of her survivors and all who loved her as He has me.

Written by her oldest living child at the request of Sister Alice Perry, a niece.

Ester Wilson Whitefield
2505 Shenandoah Ave.
Durham, N. C. 27704

MINUTES OF ORDINATION

The Little Flock Church, while in conference on Saturday, September 28, 1968 during the annual Union Meeting at Bakersfield, California, by motion, second and unanimous vote, requested the ordained elders and deacons present to ordain Brother Wm. Powell Wheat to the full work of the ministry.

The presbytery was composed of the following elders: H. D. Prillaman, Woodrow Lake and T. R. Jefferson; and the following Deacons, Wm. Echols, L. W. Langwell, T. C. Simpson and Troy Smith. The presbytery chose Elder Jefferson to serve as moderator, Brother Troy Smith as clerk, Elder Prillaman to offer prayer and Elder Lake to deliver the charge.

After Brother Wheat was delivered to the presbytery, the deacons questioned him pertaining to his qualifications as a minister and the watchcare of the church. Brother Wheat answered in an agreeable manner, Elder Lake delivered the charge to a minister on his duties. While the presbytery laid hands on Brother Wheat, Elder Prillaman offered prayer. The moderator added a few remarks concerning the relationship of a minister to the church, after which Brother Wheat was delivered back to the church as a fully ordained minister.

While singing "How Firm a Foundation", the right hand of fellowship was extended to Elder Wheat.

Elder T. R. Jefferson, Moderator
Bro. Troy Smith, Clerk

OBITUARY

By the request of South West Church, and in much sadness of heart, I am making an attempt to write a few lines in memory of our dear Brother and long time Deacon, Brother Johnny V. Gurganus. Brother Johnny, as he was lovingly known by most of us who knew him, was born February 7, 1877 and died August 13, 1968, making his stay on earth 91 years 6 months and 6 days. He is survived by two daughters, Mrs. James Kiser, Charlotte, N. C. and Mrs. Annie G. Bullington, Jacksonville, N.C., three grand children and four great-grandchildren.

He and his dear companion united with the church at South West in May 1938 and were baptized by the late Elder E. F. Pollard. A short time later he was ordained a deacon of the church and served many years. He became very feeble in his later years, but continued to attend our meetings as long as he was able.

He was a good husband, a loving father and He will be missed by all who knew him, especially by his family. May the good Lord reconcile them to His Divine Will. He was submissive to the Lord's will to leave this old world of sin and sorrow and we feel that he is now resting in the paradise of God there to await the resurrection morning, when he, together with all the redeemed of the Lord, shall be taken home to that great and eternal city, there to be forever with the Lord.

The funeral services were conducted at Jones' Funeral Home by Elders Horace Bryan, H. A. Young and J. B. Pollard, all of whom spoke comfortingly to those of us who were blessed to hear. His body was laid to rest in the family cemetery to await the resurrection morn.

Written by his long time friend and sister in Christ, I hope.

Cora L. Walton

OBITUARY

OF

MARY ELEANOR WILSON

On July 25, 1967, it pleased the Lord to take from us our beloved mother, Mary Eleanor Wilson. She was born in Reedy Creek Township, Wake County, N. C., September 3, 1869. She was the daughter of James Ruffin Young and Martha Jane Peacock. She was married November 27, 1889 to Patrick Henry Wilson of Wake County, N. C., who passed away December 26, 1922 at the age of sixty-two. To this union were born five children, three sons and two daughters. The oldest, Walter James passed away June 11, 1892 at the age of eight months and twenty days.

Surviving Mother are two daughters, Mrs. Esther Whitefield of Durham, N. C. and Mrs. Eula Midgette of Morrisville, N. C.; two sons, Jasper C. Wilson and Hubert L. Wilson, Durham, N. C., eighteen grandchildren, more than fifty great-grandchildren and a large number of nieces and

nephews and many friends.

She received a hope in Christ while she was young and united with Oak Grove Primitive Church located in Wake County, N. C., in September 1889 at the age of twenty years. She was faithful to attend services the rest of her when able to do so.

In the year 1899, they moved to Orange County and thence to Durham, N. C. bringing letters from Oak Grove Church to Durham Church January 18, 1902. Elder P. D. Gold was then the pastor.

Funeral services were conducted at Hall-Wynne Funeral Chapel at four P.M. July 26, 1967, by her pastor, and her body was laid to rest in Maple Wood Cemetery, to await the resurrection morn.

To those who mourn her passing, she had patiently waited for the coming of Christ, her hope was anchored in Him. May God reconcile all as he has me.

Written by her eldest living child at the request of Sister Alice Perry, her niece of Raleigh, N. C.

Esther Wilson Whitefield
2505 Shenandoah Ave.
Durham, N. C. 27704

OBITUARY

On December 25, 1967, our Heavenly Father called from this world our beloved Brother Charles Doss.

Brother Doss was born August 29, 1898, his stay on earth being 69 years, 3 months and 26 days. Survivors are his widow, Sister Kate Doss, three sons—Charles, Robert and Ralph; seven grandchildren, five brother and five sisters. He was the son of the late N. W. Doss.

June 27, 1954 Brother and Sister Doss came before Oak Forest Primitive Baptist Church seeking a home with us and they were graciously received by the church. Ere long the church recognized the attributes and qualifications of deaconship in Brother Doss and on April 27, 1958, he was ordained a deacon of Oak Forest Church. In this office he served well and faithfully, giving attention where it was needed.

He was a faithful husband and father and was a good neighbor. His church, his family, his neighbors and friends will have suffered a great loss in the death of this dear brother, not only his home church but his brethren in general will feel the loss of Brother Doss.

We believe, however, that he is now resting in the paradise of his God, awaiting the day of all days when he and all the saints of God will awake in the likeness of the Son of God and forever be with Him.

His funeral was conducted by Elder G. W. Wray and A. B. Barham, after which his body was laid to rest, there to await the second coming of our Savior. May the God of mercy comfort the hearts of those that mourn the passing of our dear Brother Doss.

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

Humbly submitted,
(Elder) A. B. Barham

MEMORIAL
WILLIAM KENNETH ROEBUCK

It is with a deep sense of unworthiness and a most depressed feeling that I try to comply with the request of the church at Flat Swamp to write a memorial for my brother, William Kenneth Roebuck.

Brother Kanny as he was called, was very meek, humble, kind and unselfish; all ways so considerate of his brethren and friends. He loved company and was never happier than when his brethren and friends came to visit him in his home. He was born in Martin County, N. C. 85 years ago on April 21, 1883; the son of the late James Alexander and Millie Frances Roberson Roebuck. He was a successful farmer and a leader in his community, ever ready to lend a helping hand to his friends and neighbors. When his health failed he retired, spending his later years in Robersonville, N. C. He was married to Ida Bell Roberson in 1908, who departed this life November 15, 1962.

Brother Kanny united with the church at Flat Swamp on Saturday before the first Sunday in April, 1954 and was baptized that afternoon. He was a faithful member, regular in attendance, both for the services of his home church and the sister churches, as long as he was physically able to do so. He was recognized for his truthfulness and honesty and his word was his bond.

Mentally, he became very confused about six months before his death. He believed he was not at his home and begged to be taken home. We told him we could not take him home, but that the Lord would take him home when He was ready for him to go. That seemed to arrest his mind and afford him some consolation at least for a time.

He was a devoted father, a good neighbor and he lived a faithful life to his convictions in the Primitive Baptist doctrine of predestination, election and salvation by grace. The Apostle Paul said: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2:8, 9. I hope and believe he is resting in the Paradise of God.

Surviving to mourn their loss are three daughters: Mrs. Johnny Crandall, Mrs. Louis Melton and Mrs. David Roberson all of Robersonville, N. C.; Two sons, James Raleigh Roebuck, Norfolk, Va. and Joseph C. Roebuck, Greenville, N. C., one brother, J. R. Roberson, West Helena, Ark; two sisters, Mrs. Mattie Gray and Miss Millie Roebuck both of Robersonville, N. C.; Seventeen grandchildren and eleven great

grandchildren; the members of his church and his many friends.

The funeral service was held at Flat Swamp Church Sunday afternoon, June 9th by Elder W. E. Grimes, his pastor, assisted by Elder E. C. Harrison. He was laid to rest in the Robersonville Cemetery beside his wife.

Sympathy and love were expressed by the many floral designs and the presence of a large number of brethren, friends and relatives who attended his funeral.

May the Lord His abundant mercy, bless and comfort the family of brother Kenny and all that mourn his departure, including the membership of his church, and keep them in His care.

One copy for publication in Zion's Landmark..

One copy to the family.

One copy for the church record.

Written by his sister
who loved him dearly,
Millie Roebuck

IN MEMORY OF
SISTER ALICE BULLOCK

The Lord has seen fit to remove from our midst our dearly beloved Sister Alice Williford Bullock who was born October 4, 1891 and departed this life on May 26, 1968, her age being seventy-six years and eight months. She was married to Mr. David Bullock April 23, 1911, who preceded her in death many years.

Sister Bullock spent the later several years of her life in feeble health, but her faithfulness to her church was consistently demonstrated by her persistent effort to fill her seat there. She was devoted to her church and the doctrine of God our Savior and she loved the fellowship of those of like faith and order. She loved the doctrine of election and predestination and she rejoiced in hearing it proclaimed to her understanding and comfort.

Sister Bullock was the mother of six boys and girls. Three daughters and two sons survive her. The daughters: Sister Lilly Kearney of Willow Spring, N. C., Sister Virgie Dean, Fuquay Springs, N. C., and Mrs. Schena Mason, Raleigh, N. C. The sons: James Bullock, Thomasville, N. C. and Rhandoff Bullock, Willow Spring, N. C. Also surviving are twenty-three grandchildren and twenty-nine great-grandchildren.

Sister Bullock's death came May 26, 1968. Her funeral was conducted by her pastor, Elder T. Floyd Adams, assisted by Elder J. M. Mewborn. She became a widow when her family was young, but she was a faithful, humble, God-fearing Mother; for the support of her family, she toiled daily. Paul said: "Now that she is a widow indeed, and desolate, trusteth in God and continueth in supplications and prayers night and day. (I Tim. 5:5.) But she that liveth in pleasure is dead while she liveth." Her life exemplified that of a

God-fearing mother and widow.

Her body was laid to rest in the church cemetery, there to await the coming of God our Savior on the resurrection morn.

There, Be it resolved: That three copies of this obituary be made and one sent to the family, one recorded in the church records and one sent to Zion's Landmark for publication.

Done by order of the church in conference.

Brother E. T. Jones
Sister Eva Pearce
Sister Pauline W. Adams
Committee

MRS. O. E. C. ROBINSON

It is with a feeling of sadness supported by a precious hope that I endeavor to write in memory of Sister Florence Willard Robinson who passed away July 5, 1968, in Philadelphia, Pa., after a brief illness at the age of 93. She was the daughter of Dr. James Monroe Willard, and was born July 16, 1874. She was married to Mr. O. E. C. Robinson of Hatboro, Pa., Sept. 10, 1910. Mr. Robinson died in 1940. Sister Robinson leaves two daughters, Dr. Ruth R. Ross and Mrs. Janet R. Beerits, with four grandchildren, along with brethren and many friends who mourn her passing.

Those who knew Sister Robinson, I feel, will best agree with me when I say that she possessed many noble and lovely traits as a mother and church member. She was charming in conversation, of a highly gifted intellect, of an unusually bright and cheerful spirit, and was possessed of charming social virtues, abhorring that which is evil, and cleaving that which is good. She lived the life of a devoted member of the faith, her faith being of that unwavering kind so characteristic of the consecrated member of the Old School or Primitive Baptist Church. Sister Robinson had been an ardent, faithful member of Southampton Church since 1904, and was baptized by the late Elder Silas H. Durand. Her fidelity and attachment to this church over the many years was true loyalty.

Sister Robinson was unusually gifted by nature as well as Grace, and possessed a kind and genial disposition. Yet, she was unwavering in conviction as to the truth and order of the Gospel. She was a graduate of the Heacock School, Wyncote, and attended the Philadelphia School of Design for Women. She studied music in Germany and Switzerland. In the early years of her marriage, she assisted her husband as a women's page editor of the Public Spirit, a newspaper edited and owned by them at Hatboro, Pa. After her husband's death in 1940, she was active as vice-president of the company.

I visited in her home in March, 1968, which was the last time prior to her fall in June that eventually led to death. At that meeting of the church, she entertained approximately fifteen constituents of the

congregation and church membership, as she had done many time previously. It was at this time that I noticed that she had begun to manifest by bodily infirmities that the time of her departure was at hand. Her children tell me that to the last her conversation was lovely and spiritual, showing that Jesus is her hope, and that His glorious presence was with her in death. After her confinement she wanted and desired so very much to be taken from this world.

We all rejoice in the Grace of God who gave these children and grandchildren such a mother, and the flock a noble Mother-in-Israel.

Memorial Services were held Sunday, July 28, 1968, at Southampton Church, conducted by the unworthy writer. We share the hope that one sweet day we also shall fall asleep at His appointed time, to await the second coming of our Lord and Master.

J. M. Mewborn

SISTER EMMA JONES CLAY

Sister Emma Jones Clay was born in Granville County, North Carolina on December 9, 1884 and died July 19, 1968. She was the daughter of Charles O. Jones and Emma Cawthorne Jones. She spent all her life in Granville Conuty, where she taught school before her marriage.

On December 27, 1905, she was married to George W. Clay and four children were born to them, three of whom survive her. Their oldest son preceded her in death by almost seven years. The surviving children are: Mrs. W. C. Sutherland, Sutherland, Va., Leonard W. Clay, Stem, N. C., and Lt. Col. (retired) Marvin J. Clay, Dayton, Ohio. She is also survived by seven grandchildren and four great-grandchildren.

Sister Clay united with Dutchville Church on the fourth Saturday in August, 1927 and was baptized by the late Elder J. A. Herndon of Durham, N. C.

She was a faithful member until the church was deactivated several years ago. She greatly enjoyed entertaining the brethren and sisters in her home and did so frequently. Her gracious hospitality was one of her many fine qualities. She was a firm believer in the glorious doctrine of salvation by grace and even after her mind became impaired by illness, she never was in any way confused about the doctrine.

Sister Clay's health was badly impaired for several years before her departure by death and most of her last two years were spent in a nursing home. Her son, Leonard and his wife who lived with her, were especially faithful to look after her and care for her. Her daughter-in-law deserves special tribute for her attentiveness and constant consideration.

Funeral services were conducted by Elder Donald Smith, pastor of the J. H. Gooch Memorial Church, on July 21, 1968. She was laid to rest by the side of her husband in Elmwood Cemetery in Oxford, N. C.

We feel that she is sweetly sleeping the blessed, awaiting the glorious coming of the Savior she so dearly loved. We grieve that we see her no more, but we are so humbly thankful for the legacy which she left us—her children, a legacy worth more than all earthly riches; that of a christian mother who made a wonderful home for us for so long. We feel thankful to the Lord for this inexpressible blessing that will linger in our memories. Truly her Children can call her blessed.

In loving memory,
Maude Clay Sutherland

OBITUARY OF SISTER IDA JANE TURPIN

Sister Ida Jane Turpin was born August 14, 1896 and departed this life May 20, 1968, at the age of seventy-one years, nine months and sixteen days. She was united in marriage to Brother Ulis G. Turpin, April 13, 1915. She leaves to mourn her passing, her husband, four daughters: Mrs. June Montgomery, Dublin, Va., Mrs. Reva Nester, Christiansburg, Va., Mrs. Christine Phillips, Leesburg, Va., Mrs. Quesenberry, Leesburg, Va., and two sons: Thornton Turpin, Radford Va. and Clemons Turpin, Radford Va.

She united with Indian Creek Primitive Baptist Church on September 16, 1929 and was baptized by Elder J. F. Sumners.

Her funeral was held at Indian Creek Church on June first, 1968 and was conducted by her pastor, Elder J. S. Sechriest and Elder Roy Flippin. She was laid to rest in the Captain George Cemetery. The generous floral donations were indicative of the high esteem in which she was held by her many friends and loved ones.

We hereby extend our heartfelt sympathy to the family and feel our loss is her eternal gain. Regardless of her afflictions she attended Church many times, proving her love for and faith in the doctrine preached there.

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

Done by order of the Church in conference September 21, 1968.

Elder J. S. Sechriest, Moderator
N. H. Quesenberry

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 December, 1968. Upper Black Creek Church is on the South Side of Hwy. 301, and about one and one-half miles from Lucama, N.C.

Elder Paul Lamm was chosen to preach the introductory sermon, and Elder W. T. Barham, his alternate. 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.

ANGIER UNION MEETING

The Angier Union is appointed to be held with Fellowship Church, Johnson County, N. C., the Lord willing, the fifth Sunday and Saturday before, in December, 1968. Elder W. D. Barbour was chosen to preach the introductory sermon, Elder Allen Johnson, alternate. Fellowship Church is located about ½ mile off N. C. 210 Hwy., at Johnson's Crossroad, between Angier and Smithfield, N. C.

We invite lovers of the truth, especially the ministering brethren, who are in peace at home, to meet with us at this time.

E. T. Jones,
Union Clerk

NOTICE

Gill (6) Volumes Commentary upon the whole Bible. Standard work since 1743-1744 is now ready for distribution. Price \$52.00 per set postage prepaid in U. S. A. Hassell Church History by Sylvester Hassell, reprint of 1886. \$5.50. Body of Divinity \$6.00.

See or write:

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Lloyd's Hymn Books, each \$3.20 postpaid. ½ dozen \$19.20 postpaid. 1 dozen \$37.90 postpaid.

Order From:
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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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VOL. CII

JANUARY 1, 1969

NO. 4

ISAIAH CHAPTER 14

Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

How art thou fallen from heaven, O Lu'ci-fer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

I will ascend above the heights of the clouds: I will be like the Most High.

Yet thou shalt be brought down to hell, to the sides of the pit!

They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

All the kings of the nations, even all of them, lie in glory, every one in his own house:

But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit: as a carcase trodden under feet.

Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evil doers shall never be renowned.

EDITOR

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

ASSOCIATE EDITORS

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

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Request of Elder J. B. Pollard
PATTERN

See that thou make all things according to the pattern shown thee in the Mount. Heb. 8:5, Ex. 24:40, and other places.

Surely God is a God of order, yet none of His works become old or lifeless or threadbare to such as love the wonderful unity in the infinite variety of His works, whose individuality so deeply impresses on us the infinite wisdom and power of the Creator. What plain-er proof or greater of God's crea-tive power than of the millions of objects greeting us almost daily no two are exactly the same, yet there is no difficulty in classifying and arranging them in their proper places. The variety prevents mo-notony, yet produces no confusion. Order is the wonderful law that is advertized in every part of crea-tion.

For our knowledge of true re-ligion and divine worship we must hear from God's book translated by the Spirit that moved every writer that has spoken, or written in that book. For holy men of old spoke as they were moved by the Holy Ghost, and none of their writing or speech — no scripture is of any private interpretation. What was true then is as true today. No changes that men can make, no new desires that are awakened in man can produce or cause any

change or necessity for a change in the divine mind. So that the history of man, the events of time are but the unfolding, the working out, the developing of that which was outlined from the very begin-ning.

As the same seas, rivers, springs that rolled or flowed from of old are still here, yet the water fresh as if just created, so that which was true of old is yet true, and the oldest of new things which were of old — new things that never grow old or useless to any that have their senses exercised to discern things new and old. As the race of men does not become exhausted, though old men wear out from decay and perish; yet the youth that spring up are as fresh as if they will never grow old, or as if there were no old age in the country.

From these introductory remarks I wish to set forth my under-standing of the order of God's way.

A pattern furnishes an outfit that perfectly fits and answers all de-mands and requirements. If a gar-ment is made according to the measure or pattern then it suits the case and gives satisfaction. The pattern shown to Moses was according to the purpose and pre-destination of God and was perfect. To argue defect in that would be attacking the wisdom and power of God.

In the creation of the heaven

and the earth man was the last and greatest of God's work pronounced good and upright. And all God made He pronounced good.

The man Adam was the figure of Him that was to come. Adam did not abide in uprightness. With no cloak or excuse for his disobedience in hearkening to the creature and not the Creator, he appears and is manifested to be of the earth, earthy. The subtilty of an enemy did not at first appear, but it comes up as a power to deceive and destroy the work of God. An enemy hath done this. Shall it prevail?

The Lord God at once displays power over the serpent, mercy toward the man and his wife that furnishes the key to the interpretations of the Bible.

The seed of the woman shall bruise the serpent's head was the declaration of the Lord God who put enmity between the serpent and the woman. He declared the serpent cursed above all cattle and every beast of the field. The seed of the woman shall bruise thy head. The seed of the woman is Jesus who should bruise the head or power of Satan. In the mystery of the introduction of sin into the world is the more wonderful mystery of the reign of grace. Where sin abounded and reigned unto death, there grace reigned through righteousness unto eternal life by Jesus Christ our Lord. The Lord Himself shall give you a sign. "Behold a virgin shall conceive and bear a son, and shall call His name Immanuel." The conception of all mankind is in sin, and the bringing forth is in iniquity; but there is a conception that is holy, and be-

ing the son is in purity and holiness, whose name is wonderful and who is the everlasting Father, and His goings forth from of old.

The devil has power over man who is led captive by Satan, and who has power over diseases to afflict and the power of death to kill.

Here then is a blessing hid in the woman. In the chosen seed of the Lord's choice the promise crops out. Thus saith the Lord, as the new wine is found in the cluster, and one saith destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall swell there." Isa. 65:8, 9.

This new wine in the cluster answers to this Holy Child — never defiled nor corrupted, though opposed by all the powers of evil and hated by every enemy of truth, and made the bearer of all the transgressions of His people, and tempted in all points as we without sinning. For though He was found in fashion as a man, and made in the likeness of sinful flesh, so that the devil has access to Him. Yet the devil found nothing in Him. Because the children were partakers of flesh and blood Jesus 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. For Jesus was manifested to destroy the works of the devil.

He is the inheritor of God's

mountains. He is the appointed heir of all things.

According to the pattern all true worship has been in the faith of Jesus from the beginning. The two first born of woman come to worship God each with an offering according to the spirit within him. Cain a tiller of the earth, coning in his own works. He is rejected and he slays his brother Abel — a sad display of the malice of the heart of man against God, or of the enmity of the carnal mind.

Abel by faith offers a more acceptable sacrifice than Cain, and obtains witness that he is righteous, God testifying of his gifts.

This faith without which it is impossible to please God is the substance of things hoped for, the evidence of things not seen. This faith is according to the pattern seen in the Mount — for it is holy and always answers to the measure. The blessed line appears in Enoch, Noah, Abraham and others who embraced the promises of God, and overcome the world. These fathers held the truth in a pure conscience seeing and acknowledging that without the shedding of blood is no remission. Their faith was in the seed of the woman that should offer himself without spot to God, and obtain eternal redemption for our sin.

These men built altars to God, and offered lambs and slain beasts, thus confessing their own sinfulness and worshipping God whose mercy provided beasts of earth in lieu of vile man to be sacrificed, and looking to the pattern in the Mount of God beheld the Lamb of God who stood as he had been

slain from the foundation of the world.

The law that Adam disobeyed must be honored and fulfilled. A worship connected with it making nothing perfect because of its weakness through the flesh is proclaimed amid the terrors of Mt. Sinai. A priesthood with the solemn rituals of service in shedding blood on Jewish altars, and a tabernacle of witness consisting of the holy and most holy places of service is maintained in daily sacrifices. All of this embodying the types of the order of worship showing the necessity of sacrifices, yet the inability that the best that earth could furnish to make atonement for sin.

But prophets, priests and Jewish kings instructed in observing and supporting that worship to be tolerated. They must make all things according to the pattern shown in the Mount.

A repetition line, precept upon precept, here a little and there a little, is maintained in all that Old Testament worship and service for the people of God — the children of Israel — and the stranger in their midst, for whom there is always provision made.

There is never anything new introduced in that worship. Everything is according to the pattern shown in the Mount. The man among them who clave not to the God of their fathers, but who worshipped new, strange gods was not allowed to live. He was not a true Israelite. If he was of the stock of Israel that religion was what he loved and could tolerate no other worship. It was unlike any other worship. Nor was any of it

borrowed from the heathen, nor was it like their worship, and a true Israelite would at once discern the difference.

The burden or substance of all prophecy was the promise of a day of glorious deliverance, a year of jubilee when the oppressed and ransomed of the Lord should return and come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing should flee away.

Two strange and seemingly contradictory and irreconcilable things in his character were foretold. One his oppressed and afflicted suffering character enduring without a murmur what was placed upon him. The other was the exalted character and rank of power and glory wherein all enemies and opposers lay conquered at his feet.

Why should one so pure as He be so despised and hated, and so great a sufferer? Why should one so victorious be so humble unto death? Must Satan bruise his heel? Is that the way enmity to God is slain? It pleased the Father to bruise him, and by his stripes we are healed.

The crucifixion of Jesus the promised seed seals up and finished the first testament, and makes an end of sin, and that by which is the knowledge of sin, and brings in everlasting righteousness.

Does a new worship follow? Has any new doctrine been introduced? Have any new gods been set up? Have any new scriptures been brought forward? The same prophets are quoted. The same law of Moses is quoted. The same worship is named. But the new, hid-

den and glorious meaning wrapt up in the types of the Old Testament is revealed. The wheat is separated from the chaff which is blown away, while the wheat is gathered into the garner. The former things are no more brought into mind by those that behold the new tabernacle which the Lord pitched and not man. But the Spirit, the glory, the power, he God of the worship of the former dispensation and worship is the same God of Abraham, Isaac, and Jacob, and we are to contend for the faith that was once delivered unto the Saints: and as the tribes of Israel interlapped and interlocked, yet were distinct, and as the members of the one body have each a distinct office and service, yet all serving the same body; even so there is one Lord, one faith and one baptism, even as ye are called in one body with the same holy calling and a spiritual Jew — and inward Jew who is taught of God hails with delight the welcome, joyful sound of God's salvation which has been the same in all ages.

P. D. G.

REPRINT FROM ZION'S LANDMARK OCT. 1, 1910

**Request of Elder J. B. Pollard
VIEWS ON LUKE 10:27**

Brother M. P. Smith of Robersonville, N. C. requests my views on Luke 10:27, "And He answering said: thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength and with all thy mind and thy neighbor as thyself." Also Matt. 7:12, "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.”

Remarks:

This is what the law demands. Every man with the Spirit of God in him feels and owns that this is good and right. No man with the Spirit of God in him feels that he is able to do this. The self-righteous man thinks he does this, or comes so near doing it that he is excused in his slight failures. The Arminian scales himself by the letter of the law, and being wise in his own conceits says, all this have I kept from my youth up. What lack I yet? One thing he lacks, even if he has done this, namely to sell all that he has and give to the poor, and come and follow Jesus.

But there is no man able to love the Lord God with all his soul, mind and strength, and his neighbor as himself, and do to others as he would have others do to him.

Jesus Christ has done all this, and is become or is the end of the law for righteousness to everyone that believes. By faith of Jesus that dwells in the subject of grace this is done. They that walk in the Spirit are free from the condemnation of the flesh. The law of the Spirit of life in Christ Jesus makes such free from the law of sin and death; for the righteousness of the law is fulfilled in such as walk after the Spirit, and not after the flesh.

This perfect law of liberty so works in love that it requires no more of his neighbor than it does for him. Love works no ill to his

neighbor. For it works righteousness in you so that you covet nothing that is his, but feel it is more blessed to give than it is to receive.

This is honesty and good will—good, righteous living. This is the effect of righteousness in the earth, quietness and peace forever.

P. D. G.

REPRINT FROM ZION'S LANDMARK OCT. 1, 1910

**Request of Elder J. B. Pollard
THE MOST NOTED RIVER**

Also Psa. 46:4 “There is a river, the streams whereof shall make glad the city of God, the holy places of the tabernacles of the Most High.”

Rivers occupy places of much value in the judgement of men in supplying cities with water, aiding commerce and transportation, furnishing wealth, beauty, and comfort, and defense in time of need.

The most noted of all rivers is the river of the water of life, clear as crystal proceeding out of the throne of God and the Lamb, and waters the city of the New Jerusalem.

The streams of this river flow into every part of the city of God, into every tabernacle of the dwelling of the Most High.

In well arranged cities water flows into every house for drinking and bathing, cooking and cleaning. In the Garden of Eden the Lord's planting there was a river that parted in every direction, or the four quarters of the earth, and sent its waters into every place. But here is a river whose streams shall make glad the city of God, the holy place of the tabernacles

or dwelling places of the Most High. For God dwells in His people. The Holy Ghost waters every vessel of mercy, and makes them all fruitful and glad. For God has chosen His church the place of His own abode, and enriches and beautified it with all choice blessings. God shall help His people and that right early. This city of God is beautiful for situation, the joy of the whole earth, or it is higher than anything of this world, the heavenly Jerusalem.

P. D. G.

REPRINT FROM ZION'S LANDMARK OCT. 1, 1910

**Request of Elder J. B. Pollard
JOSHUA LAWRENCE**

The experience of Joshua Lawrence is the manifestation of the dealings of God with him. Take the case of Israel in Egypt. The Egyptians show the power of the world, the flesh and the devil over them. How could they escape that power, or come out of it?

There was in them a natural cleaving to Egypt. It was a rich country. All that is needful to feed the natural man is found in Egypt. The spirit or desire for deliverance from that country, and seeking a better country must therefore come from the Lord. The judgments that fell on the Egyptians abasing them show how the dealings of God blast, destroy the sins of God's people; but through what straits they must pass, and what hardships they must endure.

This is a type of redemption, and is manifested in the travail or conviction and deliverance of an Israelite, or a child of God from the bondage of sin and death, all

of which is under the power of Satan.

The deeper the convictions of sin the sorer the strife and plague of sin, the greater the insight into the depths of depravity, the fiercer is the knowledge received of the mystery of the depths of sin, and the power of lust, and also the more wonderful the display of grace, and of the gracious power of the Lord God in salvation.

The mystery of the passover which was eaten with much solemnity and dispatch as they hastily were helped out of Egypt, unexpectedly, which sets forth Christ our passover which is sacrificed for us, and so endears Him that He is the Bread and Water of Life to us, and this is to be observed by us through life.

Elder Lawrence was under the plague of sin and sorely impoverished for years. The lessons taught him of man's depravity and God's sovereignty were much manifested and displayed in his life after this. Great preaching gift was displayed in him, and he was of great service to afflicted Israel in the dark and trying day of the separation or division between the Primitive and Missionary Baptists.

He lived in Edgecombe County, N. C. about 6 or 8 miles north of Tarboro, between Tar River and Fishing Creek, and his land lay in the junction of those two streams. He was a large farmer and called his land Corn Neck. It was very rich and fertile land. A few weeks ago I spent a night with a friend who owns part of this tract, and lives at Corn Neck. I went with him to the grave of

Elder Lawrence. He died about 1842. He told of the operations of modern missionism and the corruptions of human nature, the love of money, and the ways of corrupt man as we see them displayed now. The lessons taught him while under conviction for his sins and his deliverance gave him such wonderful knowledge of corrupt man, and such great knowledge of the riches of the grace of God.

P. D. G.

**REPRINT FROM ZION'S LAND-
MARK OCT. 1, 1910
MANY TROUBLES**

This appears to be a day of troubles and distress with many people.

Suicides are frequent; and they are often among a class of people, that have moved in fashionable society. But falling into decay, and hence not able to keep up with such living, they become despondent, and being unable to command the money or means necessary to support such style of living and perhaps considering that they do not want to be regarded in a light of a failure, they prefer to end their lives thus "Jumping out of the frying pan into the fire."

Debt is a hard master and very exacting. It is so much easier to live within ones means — to start as you can hold out. Sensible people will think more of you. Your own ease and freedom will be so much greater. You will not be defrauding or disappointing others. Your own mind will be so much better contented. Wishing to be in the fashion is one of the snares or traps that holds out big promises

of pleasure and joy followed by great distress and discontent.

Men do not like to come down as they call it. As long as they are climbing up, or appear to be, they get along very well. But when the tide begins to turn, and reverses come then they often have not courage to meet and endure the shock because they have not lived right. Provide things honest in the sight of all men.

Our troubles usually are the fruit and result of our own wrong doing. Nor do we amend them by seeking short cuts out of them. When we do wrong confess our faults and wrongs and repent of them. If we have taken any thing wrongfully from any man restore unto him what is right, instead of seeking to end your troubles by killing yourself. Bear the consequences of your own wrong doing is certainly better.

When we do the best we can we will have trouble and distress in this world. But if we suffer for righteousness sake happy are we. If when you are doing well and suffer for that you have the consolation that you have not injured or defrauded anyone.

P. D. G.

**REPRINT FROM ZION'S LAND-
MARK OCT. 1, 1910**

**Request of Elder J. B. Pollard
WHY USE WORDS**

I have heard some preachers say that above does not mean higher — that words do not mean what we think they do. When it says seek those things which are above it does not mean higher.

We should consider the meaning of the writer. The Holy Ghost

moved men to write what they did write. It was not left to them to write as they pleased or according to their natural minds. God's thoughts are higher than ours — not that ours are high and in that sense are right as far as they go, but God's thoughts are still higher than ours which would mean that as far as our thoughts go they are right, but they do not go high enough. It is not that our thoughts are good, but God's are better. If any thing is good it is not bad or wrong.

There is no likeness between God's thoughts and man's thoughts. When God says high as the heavens are above the earth, so far are God's thoughts above our thoughts, it means there is no relation between them.

He is holy, but we are unholy, so that God and men cannot be measured together, nor by any comparison.

High as the heavens are above the earth, there is no measurement by which the difference in height can be ascertained. Higher or above means of a different character — of an altogether nobler quality. Seek those things that are above-above, purer, better than anything of earth. The things of earth are perishing, are corrupt, the things above the earth are imperishable, are incorruptible, do not fade away. One in heaven is in a different state or condition from any thing mortal or corruptible. So great, so different, so far above any thing we know is this state that it doth not yet appear what we shall be, but we know that when we see Him we shall be like Him because we shall see Him as

He is, or we shall be so changed that we shall be like Him.

Our interpretation of language must regard the meaning of words, or else there is no use of having words. No word of God can be used falsely or perverted without doing wrong.

P. D. G.

REPRINT FROM ZION'S LANDMARK OCT. 1, 1910

**Request of Elder J. B. Pollard
THE SAME THINGS**

Is it a genuine proof, a true sign that one is a gospel preacher when he repeats the same things in every sermon? There are many epistles written by Paul, and more than one by Peter, and more than two by John, and these are disciples of greatest note, and yet no two chapters, nor any two paragraphs, nor even any two verses of any one of these writers is a repetition of themselves, but there are no discrepancies, nor contradictions in any of them.

Several of Paul's discourses, and some of Peter's are reported, still no two are alike.

Suppose they were alike word for word, it could be said they spake from memory. But if the Holy Ghost moved them to speak then there is life and substance, freshness and power in their messages. Then they are not stale and dead matter, but as live burning coals from the altar.

When you hear one speak the same thoughts in the same words from this or that text, it not making any difference what the text is, then you soon tire of hearing him, and feel no life in his words. If the Holy Ghost impresses the

same text on a preacher the next Sabbath even before and to the same people, the two discourses will not be in the same thoughts, nor the same words; yet there will be no clash or confusion in what he preaches. A scribe instructed in the kingdom of heaven brings out things new and old. The Gentiles desired that Paul should preach the same things next Sabbath day; yet if he had done this it would not have been in the identical language used the previous Sabbath. Where is there a book having so many writers as the Bible, yet no two just alike. The individuality of each one is marked, yet the one dominating spirit of the Lord rules in each of them.

In the preacher the Lord sends there will be life to old age. The vigor and power of the Spirit of God will shine and sparkle in him showing that what he preaches is not a borrowed piece, but coming from the great life Giver. Hence such a preacher will still be bearing fruit to old age.

P. D. G.

REPRINT FROM ZION'S LANDMARK OCT. 1, 1910

**Request of Elder J. B. Pollard
OUR WILL, THE FLESH, WHICH
IS THE CARNAL MIND OF MAN**
Dear Brother Gold:

Our will, the free-will of our nature, is carnal and God tells us that it is enmity against Him, and it includes every individual and is carnal because not having been spiritualized by the power of God's Holy Spirit is enmity against God. It is universal in all living flesh, the infant included. It lies in the infant breast. It is not de-

veloped but it lies there. People tell me that children learn sin by imitation, but the most pious people have the basest of sons. It is not by imitation but by nature that the child is evil, carnal. You may educate his mind and bring him up under the purest influences and still that heart is unchanged. The mind is wordly, is under the evil influences of the world and is carnal, loving to have its own free will and is in opposition to God. And still if that child is constantly brought to the house of God and hears the doctrine of grace, he will be the same until changed by the power of God. The child, the man, the woman has to be regenerated, born into the Spiritual mind before it ceases to be at enmity in a degree against God.

This will to do according to the flesh, to use the form and superfluous religion of the world, putting on a pious outside and a heart and mind unchanged by the Spirit of God, is carnal. The flesh lusteth after the world which is contrary to the Spirit, and therefore is in every one born into the world. But we have to be born of God before we realize we have this carnal mind, this free will about us then we consider the relation in which we stand to God. And then we see what God is and what God is to us.

We see He is the Creator of the heavens and the earth and author of all creation. He made us and not we ourselves. He is our King, our legislator and law-maker. He is the ruler of providence, for He keeps us day by day, night by night, supplies our

wants, keeps our breath in us, holds us in life and prevents us from death. He standeth before us our Creator, King, and our benefactor. Then it is a great sin to be at enmity against Him, to hate Him, on whom we are dependent for everything.

We ourselves must have change of nature by grace because the carnal mind, this will of our own, cannot work out our salvation by merit, by what we can do, by works of a depraved mind, full of lust of the flesh.

What could we expect by the hand of Him whom we hate? Whose will is not ours. What can we do to deserve anything at his hands when the carnal mind is enmity against God? Nothing. Then salvation is not by merit or works, but by grace alone. The carnal minded man is the unprofitable servant. He has done no more than he ought to have done, so he has no surplus, no balance, because he is an enemy to holiness and could not hope to be saved by works. For God's word tells us that salvation is not by the works of the law but by grace. So salvation is by grace alone. So this free-will in the carnal minded man could take wings and fly to heaven just as well as to expect to be saved by his works alone.

There must be an awakening, an entire change of nature before we can cry our Lord have mercy on me a sinner and feel it, and this change must be wrought or worked by a power beyond our own before we can become a friend or child of God: there must

be something done more than we can accomplish. If we could change ourselves and make ourselves a million times better than we are we then would never be good enough for heaven. God's Spirit must lay hold upon the heart and show us the mind of God and show us our carnal mind and that our ways are paths of folly and sin, that we have nothing with which to pay the debt that justice demands of us, that in all our good intentions, prayers, doing good to others and living moral would not leave any balance to pay this debt with. But thanks be to God that Jesus Christ paid the debt with His Blood and when the flesh, the carnal mind, is quickened by the Holy Spirit, and the light of God's redeeming love and grace shines into our soul, and the seals of sin and our selfish free-will falls from our eyes, and we see our righteous, unholy, loathsome condition and we have no covering for our sins then we are in a condition to call upon the Lord. But while in carnal mindedness we are enemies and cannot have the smiles of God upon us, we cannot boast of a holy nature. We hear David saying, "behold I was shapen in iniquity: and in sin did my mother conceive me." Then we can only say, Oh, wretched man that I am, who shall deliver me from the body of this death. There is no one good, no one clean, but when we are brought by the power of God to see that our entire life has been one of enmity and hatred against our Maker, King and Sustainer, we can but fall down in fear and

trembling and call upon Jehovah, the Mighty God to have mercy. Then all the gods and idols of the carnal mind are shattered and broken, and hatred turns into love, because God has breathed upon the carnal man the spiritual breath and man becomes a living man clothed in a Spiritual mind, gives God the glory and has his Maker uppermost in his mind. He who was of a carnal mind, an enemy, is now a child of God, a friend of grace, the old man, the flesh the self-will man are all put under and a new creature reigns instead.

May God bless truth and may His Spirit strengthen His children to hold on to the glorious doctrine of salvation by grace.

Alfred Joyner

REPRINT FROM THE ZION'S
LANDMARK OCT. 1, 1910

Request of Elder J. B. Pollard
CONSIDER

Dearly Beloved in Christ:

I have just been reading the Landmark and it is food indeed to my poor and thirsty soul.

How utterly helpless is poor sinful man before an Allwise Being. Oh how I feel my unworthiness this evening. There is nothing good in me. I feel I am so far from what one who professes to know Christ should be. But if I know the desire of my poor heart is to live near Christ. Oh that I could always walk peacefully in the path of a Christian, but often, how often, I find myself going astray, blindly following the vanities of a poor wicked world. Then I am made to mourn. I have many

doubts and fears. Sometimes I think I am deceived and that I have never felt the pardon of my sins as I should. At other times I can claim many precious promises, and can rejoice in my Lord and Saviour. Most of my time though is all dark and gloomy. How sweet it is to have some moments of rejoicing when we can claim Jesus as ours. Oh that these precious moments could come oftener with me. It is a feast for me to visit my church and I receive much consolation from reading the Landmark. I love so much to read the many articles from the different brethren and sisters I very seldom meet with.

My mother is a believer in the Primitive Baptists but she has never gone into the discharge of what she feels to be her duty. Brother Gold, I shall bring my remarks to a close by saying, may God bless you with grace for your daily travel and enable you to go far and near to preach the unsearchable riches of Christ. May God bless His children everywhere is the desire of the unworthy writer.

Brother Gold, if you can be blessed with the blessed Spirit from on High, pray for me. Your little brother in hope of eternal life.

R. S. Summers
Reidsville, N. C.

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VIEWS ON ROMANS 8:5

Dear Elder Adams,

Please give your views on the 8th Chapter of Romans and the 5th verse. What is flesh and what is spirit?

A friend

"For they that are after the flesh, do mind the things of the flesh; but they that are after the spirit, the things of the spirit." Rom. 8:5. The apostle Paul's writings, as well as all of the apostles and prophets, has been and will continue to be a source of great comfort to the redeemed family of God. I have often said that "misery likes company" when we are infected with a disease. It is much more enjoyable to talk with or read the writings of those who are infected with the same disease; for this reason, it is indeed comforting to read the words of the apostle Paul, who said, "For I know that in me, (that is in my

flesh) dwelleth no good thing." Rom. 7:18. The question may be asked how did the apostle learn this? I am sure that it was not by natural study, or any effort or exertion on his part, but a revelation from the true and living God, for he said, "But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal his Son in me that I might preach Him among the heathens immediately I conferred not with flesh and blood." Gal.:1:15-16. Also when Jesus asked His disciples, saying, "Whom do men say that I, the Son of man am? They said that some said Jeremiah, some Elias, and some said John, the Baptist. Jesus said, "Whom do ye say that I am?" Simon Peter said, "Thou art the Christ, the true and living God." Jesus said, "Blessed art thou Simon Bar Jonah, for flesh and blood hath not revealed this unto thee, but my Father, which art in Heaven." Is it not clear to see from the above expression that it took a separation and revelation to be able to discern between the flesh and the spirit

Many people and among them are the children of God, often manifest what they do doubt think is spirit, but when the truth is revealed, it is proven to be nothing but the flesh. Let's examine the Old Testament and see if we can find a manifestation of this. When Isaac said to Esau, "Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savoury meat, such as I love, and bring it to me, that I may eat; that my

soul may bless thee before I die." Gen. 27:3, 4. Is this not a clear manifestation of the flesh? Inasmuch as Esau was the oldest son, Isaac was very desirous according to the reading of the scriptures that Esau get the blessing, but God purposed it otherwise so that Jacob should receive the blessing, and God had revealed this secret to Isaac's wife (Rebeka) before the children were born. He (God) said to Rebekah that two nations shall be separated from thy bowels, and the one nation shall be stronger than the other nation, and the elder shall serve the younger. Paul refers to this and said, "For the children not having yet been born, neither having done any good or evil that the purpose of God according to the election might stand, not of works but of Him that calleth. It was said unto her, the elder shall serve the younger. As it is written Jacob have I loved, but Esau have I hated."

Again we are reminded by the teaching of God's work that when Joseph, brought his two sons, Manasseh, the oldest, and Ephraim, the youngest, before his father, Jacob: that Jacob put his right hand upon Ephraim's head. This displeased Joseph, "And Joseph said not so, my father: for this is the firstborn (Manasseh); put thy right hand upon his head." Gen. 48:18. But Jacob refused to do so, for he said the younger brother shall be greater than he or (Manasseh), and his seed shall become a multitude of nations. See how hard Joseph tries to push the oldest or (flesh) in first.

The prophet, Samuel, I believe,

was also manifesting flesh (perhaps unknowingly) when he lamented and mourned at the fall of King Saul, but when our God speaks, we learn the truth of His word when He said, "As I have thought so shall it come to pass, and as I have purposed so shall it stand." Isaiah 14:24. The Lord spoke to Samuel and said, "How long wilt thou mourn for Saul, seeing that I have rejected him from ruling over Israel?" I Sam. 16:1.

Regardless of how hard we try to push the flesh in first, it is always rejected by our God. For the apostle Paul said that flesh and blood cannot inherit the kingdom of God. The scribes and pharisees who choose the uppermost rooms at feast and the chiefest seats in the synagogue is a clear manifestation of flesh, for they wanted to be called Rabbi, great or master, all of which is strictly forbidden by our Lord and Master. When we endeavor to put any of our self works or self righteousness, which is as filthy rags in the front in order to try to get a blessing from God, we may be assured that it is flesh and will be rejected. If we are seeking any praise or honor for anything that we have done or said, it is nothing more than flesh, but says one if all the above is flesh, "Please tell me what is spirit?" May I add that if we have been hewn down and given eyes to see and feel that we are less than the least of all the saints of God, (indeed if we are one at all). I believe this is spirit, for I cannot believe that anyone could feel this way except those who are

born of the spirit of God and are given spiritual eyes to see the total depravity of their ownself or (nature).

So far as I have been able to understand, the uppermost rooms at feast and the chiefest seats in the synagogues are the highest places that the scribes and pharisees could occupy in the law or fleshly kingdom. But in the gospel or heavenly kingdom the highest seat is to be at the feet of Jesus. "Mary sat at the feet of Jesus and heard His words." The woman, who was a great sinner who came unto Simon's house while Jesus was there "she stood behind Jesus and washed His feet with the tears from her eyes and wiped them with the hair of her head." The woman who had an issue of blood for twelve years stooped low enough to touch the hem of His garment. See what a low and humble position the centurion occupied when he besought Jesus that He would heal his servant, who lay sick of the palsy, grievously tormented. Jesus said, "I wil come and heal him." The centurion answered and said, "Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed." Matt. 8:8. As we turn to the 6th chapter of Judges and read the 15th verse, we see how little and insignificant Gideon felt who was chosen to be a leader of Israel. "And he said unto Him, of Lord, wherewith shall I save Israel?" Behold my family is poor in Manes-seh, and I am the least in my father's house." The prodical son felt so sinful and undeserving,

for the way that he had conducted himself in wasting his substance in righteous livings, that he did not feel worthy to be called a son, but only desired to be one of the hired servants. Let's turn to the law dispensation which Paul said, "The law having a shadow of good things to come, but not the very image." See the low and humble position that Ruth occupied when she lay at the feet of Boaz.

Turning to the 15th chapter of Matt. and the 30th verse, "And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them. When the angel told Mary Magda-le-ne and the other Mary that Jesus had risen, He said to them, "Go and tell His disciples that He is risen from the dead; and as they went to tell His disciples, behold, Jesus met them, saying, "All Hail, and they came and held Him by the feet and worshipped Him." Matt. 28:9. I only mention all the above to show that the highest position that anyone desires to occupy when they are clothed with the spirit of humility is to be at the feet of Jesus.

We read in Luke 8:25-35 about a certain man which had devils a long time, and when Jesus commanded the unclean spirit to come out of him, he was found at the feet of Jesus clothed and in his right mind. We have another account of a woman. "For a certain woman, whose young daughter had an unclean spirit heard of Him, and came and fell at His feet." Mark 7:25. "And she be-

sought Him that He would cast forth the devil out of her daughter." "But Jesus said unto her, let the children first be filled, for it is not meet to take the children's bread, and to cast it unto dogs. And she answered and said unto Him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And He said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed." Mark 7:26-30.

T. F. Adams

OBITUARY

In accordance to the request of the Robersonville Primitive Baptist Church, I will attempt to pen down a few lines in memory of Sister Annie Ben Roberson. Sister Roberson entered this life on October 7, 1882, and was called from our midst on October 20, 1968, thus making her stay upon this earth 82 years, and 13 days. She was the daughter of the late John A. and Julia Frances Purvis.

Sister Roberson united with the Robersonville Primitive Baptist Church many years ago and enjoyed attending her meetings until her health would not permit her to do so. Sister Roberson professed a hope in an all wise, all powerful, and merciful God. She was a believer in salvation by grace and trusted and abided in the hope of being taken on the wings of God's love to the celestial city, whose builder and maker is God. We hope our loss is our sister's eternal gain.

Surviving are her husband, Jesse Ben Roberson, three sons and four daughters, seven grandchildren, and four great-grandchildren. Also surviving are one brother and one sister.

To the family the church extends her heart felt sympathy. May you be comforted by God's love and divine words of comfort is our prayer.

Her funeral was conducted in the Robersonville Primitive Baptist Church by Elder W. E. Grimes and the Reverend John Browning. Interment was in the Robersonville Cemetery.

Resolved that a copy be sent to Zion's Landmark, Signs of the Time, and Old Faith Contender for publication, a copy be sent to the family and a copy be placed on the church record.

Done by order of conference the first Saturday in November of the year 1968.

Elder I. S. Conner, Moderator
Johnny Ray Gardner, Committee

NOTICE

Gill (6) Volumes Commentary upon the whole Bible. Standard work since 1743-1744 is now ready for distribution. Price \$52.00 per set postage prepaid in U. S. A. Hassell Church History by Sylvester Hassell, reprint of 1886. \$5.50. Body of Divinity \$6.00.

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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. CII

JANUARY 15, 1969

NO. 5

ISAIAH CHAPTER 14

Prepare slaughter for his children for the iniquity of their fathers; that they do not rise nor possess the land, nor fill the face of the world with cities.

For I will rise up against them, saith the LORD of hosts, and cut off from Bab'ylon the name, and remnant, and son, and nephew, saith the LORD.

I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the LORD of hosts.

The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

That I will break the As-syr'i-an in my land, and upon my mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders.

This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations.

For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

In the year that king A'haz died was this burden.

Rejoice not thou, whole Pal-es-ti'na, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

And the firstborn of the poor shall feed and the, needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

ATTENTION BRETHREN, SISTERS AND FRIENDS OF ZION'S LANDMARK.

It is with thankful hearts to our Heavenly Father, and to our dear Brethren, Sisters and Friends that we acknowledge their subscriptions and liberal contributions in support of Zion's Landmark, for it is by this medium that Zion's Landmark has not been a liability to its editor during the past few years—Ed.

NOTICE TO SUBSCRIBERS OF ZION'S LANDMARK

BEGINNING WITH JANUARY 1969, DUE TO LIMITED OFFICE HELP, WE WILL ACKNOWLEDGE RECEIPT OF RENEWALS TO ZION'S LANDMARK, ONLY BY CREDITING OUR SUBSCRIPTION LIST, WHICH WILL BE RECORDED ON EACH ISSUE OF ZION'S LANDMARK AND WILL BE FOUND ON THE LABEL OF EACH SUBSCRIBER AS THEY HAVE BEEN IN THE PAST. EACH SUBSCRIBER HAS ONLY TO REFER TO HIS OR HER LABEL ON THE LANDMARK TO DETERMINE THE DATE OF EXPIRATION.

I RECOMMEND THAT ALL RENEWALS BE PAID BY MONEY ORDER OR CHECK, FOR EITHER OF THEM WILL SERVE AS YOUR RECEIPT—Ed.

REPRINT FROM ZION'S LANDMARK OCT. 1, 1910

Request of Elder J. B. Pollard

"DO THE WORK OF AN EVANGELIST."

Thus the apostle admonishes Timothy, his son in the faith. 2nd Tim. 4, 5. It has been a question in my mind as to what is the work of an Evangelist.

I do not believe that the ordinary, modern way of traveling and preaching to be what the Bible calls the work of an evangelist. It is pleasant to have our brethren

visit our churches and preach for them, but we really see no scriptural example for it. Or if so I have been so stupid as to read it unnoticed.

Philip was an evangelist. We see him going into the parts of the country where the name of Jesus had not been preached and there preaching Jesus. Are there any such places now? According to our way of thinking of what the gospel is there are many such places. We do not have to cross the broad waters to find them. There is hardly a section of our own country that there is not some neighborhood that the people have not heard what we believe to be the word of God. If one is really called to do the work of an evangelist will he not search out those places and preach the gospel there? We have nothing to do with their believing and receiving it. The result of the preached word is with God alone. If we be His ministers it is our unbounded duty to obey Him and leave the result with Him. The lot is cast into the lap, but the whole disposing thereof is of the Lord. Then what have to do with whether the people will hear or whether they will forbear?

There are many sections of this and other states where the Primitive Baptist doctrine was never heard only in derision. Why do not some of our evangelists go to such places and so preach Jesus as to let the people know just what we

do really believe about Him.

I know very well that one can be of no benefit to the church nor to any other people only as the Lord sends them, but I am writing about this special gift which some claim to have and make it their business to visit from church to church for months at a time. Such can well be called visiting preachers, and we may love to see them come, and break unto us the bread of life, but these are not evangelist. That kind of labor is not the work of an evangelist.

We do not read that there was any organized churches in those sections of the country which were visited by Phillip. When Timothy was exhorted to do the work of an evangelist, if I have understanding of what he was to do, he was commanded to go out in what we might call the suburbs of the churches that he served and preach to those who might come to be members of those churches. Thus he was not to preach at the meeting house alone but at any place in those territories that were adjacent to his pastoral labors. It also appears that he was to spend all his time in the ministry for the apostle told him to give himself to the ministry, to reading, to exhortation and to prayer. The apostle does not condemn work, no, he worked with his own hands and administered to his own necessities and the necessities of those who were with him, yet he recognizes the fact that it is necessary for a minister to read the word of God and familiarize himself approved of God a workman that

needeth not to be ashamed, rightly dividing the word of truth. God gives us the matter of the gospel and we are commended to seek out acceptable words. Therefore it is we that frame our thoughts into words, and they should be right words and in such a manner that our hearers can not only hear but understand just what we are intending to say.

The idea that when one gets in the spirit of preaching he does not know what he is saying is all the biggest kind of folly. That is more like the foolish way of those who pretend to speak in an unknown tongue. If I do not know what I am saying how do I expect for others to know? and if they do not know how are they to be edified? and if they are not edified what good have I done? Does God ever call one to get up and consume time in pretending to preach and sing all at the same time and to supplement his words and sentences with some kind of an unintelligible grunt or strangling noise in his throat? I for one do not believe it. Nor do I believe that God inspires one to speak so fast that his audience can't keep up with him to understand what he is driving at.

Now, such as do those things are very poor preachers at our own churches and to be sure we cannot expect them to be competent representatives to the church in those places where we are so little known. We often hear those who are our enemies make sport of the way some among us speak and we hear some cry out, "Persecution," "Derision," etc. when the man is telling the truth.

What is persecution? Is it not to make false evil report on one that is calculated to do him injury in some way? To tell the truth on one however bad, that truth may be is not persecution, it is a true evil report of which we should be heartily ashamed if we are the guilty party. Many our our names were given to us by our own people and then delighted in by those who hated us. But can we say that those names are persecution? I think not. Thus we see the necessity of our being careful with our speech both in and out of the pulpit. Then our manner is worth looking after as well and if we have no more respect for the cause in which we are engaged than to employ our time in a laughable way to others we need not expect but that they are going to spend at least a part of their time in laughing at us. Then it is unjust for us to cry out "Persecution" when we have given the occasion.

I do not believe that Philip and Timothy were of that class for their preaching was edifying and of benefit to the church. The people to whom they preached were edified and strengthened in the way of the Lord. They had something more to talk of and to rejoice in than to be talking of "hobbies" or than to be accusing others.

It appears in these days that just as soon as one presents a little different phase of a matter than someone else has seen or thinks he sees he is riding a "hobby" especially if what he says happens to differ just a little from what the other fellow thinks he knows about predestination.

It appears to me that such things as these, differing with each other and fighting each other is very poor stuff to go with in strange places and among those who know so little of us. When they hear us fighting one another is there anything to draw them to us? Let us suppose that we are really the children of God. What is there lovable in this fleshly fighting? In the spirit God's people are always one. They cannot be otherwise. Therefore if there is war and fighting somebody is wrong. Who is it? I must not say it is the other fellow, that would not be preferring others before myself. The only thing I know is to practice love one to another and to learn to know that we know nothing as we ought to know but that our Lord is the one to decide in all matters. It was to preach Him the way the truth and the life, that those old brethren went through floods of persecution in their day. Brethren has it ever run through your minds that the day is not far distant when we shall so love to meet with one another that the name of Jesus will be precious to us?

To preach Jesus Christ and Him crucified should be the aim of every servant of the Lord, and to do so in such a way that those who have come together to hear may hear and rejoice with him that speaketh, that the whole body of the Lord may grow together in Him.

Then are you an evangelist? Do the work of an evangelist and let the pastoral matters of the churches be with the pastors and the pastors and the brethren whom they

serve.

Another thing I want to call attention to before I stop: When you go to spend the evening and night with the brethren or friends don't be finding fault with them in their home affairs. If things do not just exactly suit you remember that it is their business and not yours. When you go to their tables eat what is set before you asking no questions for conscience sake. You can get along for one meal rather than render yourself ridiculous and make people wish you were at your own home instead.

My own experience with both brethren and friends the brethren when they are among them and they want to see them pleased but when they begin to act as if everything is out of the proper way then they wish that they did not have such a guest. Would this not be a bad example for one who claims to be an evangelist? Would he be a fit one to represent the church of the living and self-sacrificing Lord Jesus Christ? When did He ever complain of the treatment that He received at the hands of those with whom it was His lot to lodge? No, my brethren this is not Christian, it is not the way we should do. If God has called us to go and preach His word He has not called us to annoy the brethren with whom we come to dwell. If we are too timid to accept such fare as they can afford let us stay at our own homes where we should practice common sense and not try to rule that of another. A bishop must be blameless.

Hoping that the Lord will bless what I have written to His own

praise, I will close.

Yours in the hope of the resurrection of the dead.

L. H. Hardy

REPRINT FROM ZION'S LANDMARK Oct. 1, 1910

**Request by Elder J. B. Pollard
ABRAHAM, ISAAC
AND REBEKAH**

There is a chapter in the first Book of the Bible exceedingly illustrative of God's dealings with and in His people. Abraham is greatly led by the love of God, and his walk of faith is free from blunders and replete with the principals of true knowledge. Therefore whatever he does is walking before God and being perfect as God said to him "I am thy shield and exceeding great reward, walk before me and be thou perfect." It is in the Lord this perfection is found.

He charges his chief servant to seek a wife for Isaac, but not the people he dwelt among.

She must be of his own kindred — of his father's house. What is there in that to the friend of God. Congeniality, blood kin, near relationship, fellowship, the same people. The wife of the first man was bone of his bone and flesh of his flesh. This is declared by Paul to be the type of Christ and the church of God.

Was Abraham in all this matter just executing what had been fully determined beforehand by the Lord? Abraham was so filled and imbued by the mind of the Lord that all he did was unto the Lord, and since there was no mistake made, but every thing prospered because it was of the Lord.

His servant was a praying man, for the mind of his master was in him. How carefully therefore he obeyed Abraham. His prayer was that he might be directed to the house of his master's brethren. The entire journey with the results was in his prayer. The bride couched for Isaac in whom all nations were to be blessed, was before appointed of God, and the servant's prayer was that he might be led to find out who she is, and be guided to her home. It is the prayer of faith that goes before and arranges every thing. And every thing transpired is worked out, fulfilled just as God appointed, and how happy that true servant of Abraham is as he beholds all this accomplished.

Was it not of God that this modest, faithful, fair damsel should leave her father's house and go with a man she had never seen, and go to the home of a man she had never seen, and become his wife? Was it not also of the Lord that the heir of all the world, or the one in whom all nations should be blessed, should at first sight love this woman as his bride?

Is there a figure of a gospel preacher in Abraham's servant seeking a bride for his master's son, having so many emblems of rich presents for his bride, and showing the amazing wealth of Isaac?

When one is separated by the high and holy calling of God to the preaching of his Son who is revealed in Him then that servant, that preacher of good tidings, seeks a bride for the Lord Jesus. In the Spirit and wisdom of that high

and holy calling he is directed to the house of his master's brethren. He has the honor of his Lord at heart. He is faithful to declare all the counsel of God. He would not turn aside to any unclean one and seek a bride of such. No: he loves his master and his truth. The spirit and power of the message of truth finds a lodgment only in the hearts of those God has touched. The servant does not know who they are only as they are manifested in the preaching. He goes praying. As the message takes root and crops out in the fruit of the Spirit then may the servant feel that he has found the kindred of his master, and present rich tokens of love to the true virgin appointed as a bride, and forsake all else and go at God's call to become the bride of Christ.

God the Father, the Son and the bride of Jesus together with the service and use of the ministry of the gospel are all embraced in this allegory. For the Old Testament is a prophecy, a type of the New Testament. The New is the unfolding of the Old. For the Lord makes all things new. In this type Isaac has one bride, and she was of his kindred and elect, or appointed of the Lord God. There is only one true church or bride of Jesus Christ, and she is bone of his bone and flesh of his flesh. For as much as the children are partakers of flesh and blood, He Jesus also took part of the same, that through death he might destroy him that had the power of death, and deliver them who through fear of death were subject to bondage all their life time. Jesus

loves his bride as he loved himself, and therefore he laid down his life for her.

P.D.G.

REPRINT FROM ZION'S LANDMARK OCT. 1, 1910

**Request of Elder J. B. Pollard
ENCOURAGING**

Dear Brother in a Precious Saviour:

I see my subscription to the Landmark has expired and I herewith enclose \$3.00. \$1.50 to be applied to my subscription and \$1.50 to be applied to sending the Landmark to some sister or brother who is unable to pay for it.

I have been much comforted in reading the Landmark especially the last two numbers, Dec. 15 and Jan. 1. I had had the saints who arose when our beloved Lord was crucified in my mind for sometime and was not clear about it. You explained it to my satisfaction. I thought of the eunuch when Philip asked him if he understood what he read, and he said, "How can I except some man should guide me." I am persuaded that you were ordered to guide me in this particular scripture for when I was pondering over the scripture you were on my mind as one who could explain to me what I wished to know. And you have done so for which I thank the Lord for I believe He sent the explanation for my comfort. We read He is even mindful of sparrows, so I take comfort and hope that He can remember me a poor sinner, so devoid of strength that unless Jesus strengthens me I fall entirely. I have read sister Mckays' com-

munication in January Landmark, and it is comforting to read such writings. She surely gives God all the glory, honor and power.

We have no church here, and no preaching except the Lord directs some brother this way, which He did last summer when He sent Elder D. B. Nowels of Lamar, Colo. and Elder Asa Howard of Keller, Texas, and we enjoyed their visits indeed.

Brother W. S. Bourland of Vernon, Texas, a licentiate was with us for a month also so we felt we were blessed indeed. I am so forgetful of the many benefits and blessing I receive from the hand of the Lord that I get into many doubts and fears lest I am deceived and deceive others. My only hope is in the righteousness of Jesus, for I have none of my own in my hand to offer that I might obtain salvation. I read that salvation is of the Lord; then man has nothing to do, but must stand still and see the salvation of the Lord. The children of Israel were made to sing His praises after seeing His salvation in their deliverance from the army of Pharaoh. Yet how soon they forgot and began to murmur, even making a god of their own, which was only a calf after they made it and had no life at that.

I see so much in the world today that is called worship that appears to me only blasphemy and I wonder sometimes that the world stands. But the last Lamb must be gathered into the fold and the decrees of God, determined before the foundation of the world, must be fulfilled and then time shall be no more.

I have written more dear brother, than I intended to. I hope the Lord may spare you for many years to wield the sword of the Lord and of Gideon to the comfort of His dear people and to His honor and glory. Pray for me that my faith fail not.

Lavinia J. Dawson
Hayden, Colorado

WHAT IS LOVE?

Dear Brother and Sister Adams,

I have this writing that Elder Doss' daughter, Dorothy, wrote, I guess you perhaps remember her. She seems to see so much and I feel that she is going through what I have experienced. She goes with her parents always and this is what she wrote:

What is Love?

My definition of love is that it is a gift of God. It is more than just arm's length, it is the world around us, it seems, when our hearts are full of love. Oh, what a beautiful world this is! God made the world and what there is in it, not mankind, but God put more beauty and love in this world than eyes can behold.

God gave us the moon and stars to light our way by night and the sun to light our way by day. There are many kinds of love. The love of money, love of mankind, love of worldly pleasures, the love of natural possessions; all of these kinds of love can be taken away, but the greatest love of all is the love of God, which cannot and never will be taken away; neither can it be bought or sold.

Pure everlasting Christian Love

is not a love that just lasts today and is cast aside tomorrow, it is a love that goes with us throughout our lives into eternity. Christ said to those who feel the burden of sin: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." God's love is even more exalting to our Spirits than natural love is to our natures; yes, much more so. It is more exalting than the marriage vow in nature. Yes, it far exceeds anything in nature. The love of God far exceeds anything in nature! It is God given and He enables His own to receive it. It not only brings love into our souls, but it brings joy, humbleness and peace that is indescribable. It causes us to look to Him, the Giver of every good and perfect gift, as the One and Only God of the universe. It takes the fear out of death and at times we yearn to leave this sinful life and ascend to God our Savior.

Unworthily yours in hope,
Dorothy Doss, Bassett, Va.

"THAT IS YOUR TEXT"

Dear Readers of Zion's Landmark: David said: "I will lift mine eyes unto the hills, from whence cometh my help" "Psa. 121:1. Christ comes with healing in His wings. He makes the crooked places straight. He carries us to the banqueting house and His banner over us is love. In order to view the hills, we must of necessity

have been in the valley. When we are in the valley, we feel as David did, "Lord art Thou clean gone forever? Wilt Thou remember me no more?"

Elder Wingfield once said he saw the child of grace as the ram lodged in the thicket and the child of grace has no more power to stay there than he had to be lodged therein in the first place. When we feel that we have gone down, down for the last time, never to rise again, He comes, He remembers. He promised to give us what we need, not what we want. For His grace is sufficient.

On one occasion Elder Lamm said when he was so troubled and wanted desperately to know what certain scriptures meant, long before he was ordained, he went to several ministers and they would each tell him. "That is your text." Even the children of God cannot realize what another is going through unless they have gone through the same experience. They can only see and understand as God gives them an understanding heart. So we do not see the face of God, it is after He has passed that we realize that it was God, after we have received the blessing. The Lord told Moses: "Thou canst not see my face: for there shall no man see me and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cliff of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand and thou shalt see my back

parts: but my face shall not be seen." Ex. 33:20-23.

Elder Lamm said he went to a friend, not of this faith and he told him some of his feelings and experience. This friend told him to go and preach, but to leave his experience out of it. Now he was more miserable than when told that a certain scripture was his text. For where would any of us be without our experience? We have to know that God is all powerful, that He is able to give each individual the meaning of the scriptures and that they are made known at God's own appointed time.

The season will be right and the subject made ready to receive it. In this way God's children learn that we only need to depend on God and not on man. God is our all and we have no other salvation. He is our daily salvation as well as our eternal salvation.

A sister, I hope,
Mable Hager
Four Oaks, N.C.

GO WHILE YOU CAN

Dear Brother Adams,

I will try to write a few lines if it be the Lord's will and I hope they find both of you well. This leaves me about like usual.

When I was young, I read novels, all of them I could get hold of. Later, I came to the place that I could not see how anyone wanted to read any thing but the Bible. That was all I wanted to read. I also wanted to join the church and I wanted to be baptized. That troubled me so much that one night these words were spoken to me: "Arise, and be baptized and

wash your sins away." I cannot tell what great joy I did receive at that time. One time before some words were spoken to me. We had been going to sister churches attending some appointments by a visiting minister who was passing through, and the last appointment was to be at Creeches church. On one morning when we got up, my husband asked me if we were going to church that day. I told him, we better stay at home and work some. It was spring and grass was growing. So we went to the field and I went into the kitchen to cook dinner and something said, "Go while you can, the time will come when you cannot go." (I think that time is here.) A brother and his wife came to see us and I was so glad to see them.

Brother Adams, you will find this badly written, but I think I told you I cannot write very well, but please overlook my many mistakes and take them for love. Please remember me in your prayers, when you pray.

In Christian love, I hope,
Ella

JEREMAH 32:35

Dear Brother and Sister Adams,

I have just finished the August first edition of Zion's Landmark.

This last article in answer to Elder L. N. Benton in regard to Jer. 32:35: I enjoyed your answer and explanation very much, but I feel I should try to tell you what, if not deceived, God showed me in regard to that scripture. I was shown this scripture by an old Elder and he did not understand

it. It aroused me and I repeat, if I am not deceived, I begged God for about three years to show me the meaning of it. So one day I had started up stairs in my home and I was about half way up when the thought came to me: Am I reading that scripture right? So I stopped and went back down the steps and got the Bible and read it again. Sure enough, I was reading it wrong and had been all the time. The difference is in the two words would and should. I had been reading it, "And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they WOULD do this abomination, to cause Judah to sin. "This is the way I was reading it but the correct way to read it or the way it is written in the Bible is: "And they built the high places of Baal, which are in the valley of the sons of Hinnom, to cause their sons and their daughters to pass through the fire unto them not, neither came it into my mind, that they SHOULD do this abomination, to cause Judah to sin."

I do not know whether or not you will see this as I do, but it satisfied me. May God bless you and yours in your work and in every way that is best.

In love and fellowship,

W. E. Pardew

R.F.D. 1

Jonesville, N.C. 28642

WRITINGS OF EVA HAMILTON

Dear Brother Adams,

I am enclosing five dollars to be used as you see fit for the benefit of Zion's Landmark. I am also enclosing some writing. But I fear to tell you to publish it and take the space that you might otherwise use for better material; for when I compare my writing with the writing of others, I feel embarrassed and I have said many times I will never write again, however, I find I am not my own keeper. Brother Adams, I believe that if I know anything, I know that when God speaks, it is done and when He commands it stands fast. When the word write is spoken within me, I get in so much trouble and become so disturbed that I just have to write to get peace of mind. I do not feel worthy to mix or mingle with the Lord's people, but I still have the desire to live with them and to die with them, and surely I hope to rise with them from the dead. For there is no doubt in my mind that you are the people that Jesus gave His life for on the cross. I hope you are in good health and enjoying the blessings of the Lord.

A sister I hope,
Eva M. Hamilton
Atlantic, N. C.

Dear Brethren and Sisters,

The Lord willing I will attempt to write once again, I hope in his blessed name, for it is my desire to ascribe all praise, honor and glory to God, for it is all in His Blessed Hand. He speaks and it is done, commands and it stands fast. There is no other name given whereby we must be saved, but

the name of Jesus. There are many names given by man in this world today saying Jesus will save you if you will let Him or if you will accept him and so on. But this is man's work and all of man's work is in vain. There is only one name given whereby we must be saved and that name is Jesus. Jesus said, "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." Jno. 5:43. Jesus 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 the third chapter and second verse of John, he said of Nicodemus, a ruler of the Jews, "The same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with Him."

The scripture says that Nicodemus was a pharisee and he came to Jesus by night. He was also a ruler of the Jews, but certainly he was not THE Ruler for God rules in heaven and amongst the inhabitants of the earth. He takes the kings heart and turns it as the rivers of waters whithersoever He will. Jesus did not tell Nicodemus because of these sayings that He would see the kingdom of heaven. But He answered and said unto him, Verily, verily, I say unto thee except a man be born again he cannot see the kingdom of God. Many may say within himself that he has accepted Jesus and is saved, but to me he is the same the pharisee was who

prayed within himself. He was not praying in the Holy Spirit, but in himself and when a man says that he has accepted Jesus and has been saved, he is speaking within himself and not in the Spirit. There is no other way for a man to see the kingdom of God or to enter in except to be born again and this is a condition over which no man has any control.

Nicodemus said unto Jesus, "How can a man be born when he is old, can he enter into his mother's womb the second time and be born?" Nicodemus' own words show that he knew nothing about the birth of the Spirit. The natural birth was all the birth he knew anything about and he could not understand how these things could be. Jesus answered Nicodemus, "Verily, verily, I say unto thee: except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Jesus is the way, the truth and the light. He told Nicodemus: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." Men can come to God no other way than by His Spirit. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit."

We cannot see the wind but we can feel it when it blows upon us and see the results of what it does. So it is when one is born of the Spirit. Such a one can feel

and know something has taken place with him or her and that he has had no part in it nor any control over it, but it unstops the deaf ear and opens the blinded eyes and gives him or her the knowledge of his or her helpless condition before God and that they are poor helpless sinners and by reason of their condition they are made to cry out unto the Lord, "Oh Lord save or I perish." They have eaten of the tree of knowledge of good and evil and they know that Jesus is the good and the devil is the evil spirit. They now hate the things they once loved and love the things they once hated. Jesus said unto Nicodemus, "Art thou a master in Israel and knowest not these things?" The way I see Nicodemus was just as much out of place as the one that was found at the wedding supper without a wedding garment on. He was a master in Israel and knew nothing about being born of the Spirit.

Written by,
Eva M. Hamilton
Atlantic, N. C. 28511

NOTICE

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Zion's Landmark

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

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VIEWS ON MATTHEW 12:43-45

Bro. Homer Minter, Ridgeway, Virginia has requested my views on Matt. 12:43-45. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: And the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

We will submit in substance what we have previously written upon this subject, with no thought of having any superior knowledge over our precious brethren.

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." II 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."

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 when 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 compares favorably to the Jews, who had the Holy commandments of God delivered unto them. They appeared outwardly to be very pious and religious. For this reason it may be said that the unclean spirit went out. That is, he did not find rest and comfort in the bodies of the chosen of God whose bodies are not the house or property that belongs to Satan. Their bodies are the house of God, the dwelling place of God, the temple of God. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" I Cor. 6:19. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. I Cor. 3:16. This house is not as agreeable a place for satan to dwell as was 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, oc-

cupy 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 empty, swept and garnished." This house was not empty of sin and wickedness. It was swept with an outward reformation and garnished with the lust of the flesh, and the lust of the eyes and the pride of life. See I John 2:16. "Then goeth he and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there, and the last state of that man is worse than the first." The word seven often means completeness. In this man or wicked generation was an agreeable place for these wicked spirits to work and build up hate and malice to pour out their vengeance in persecuting the saints of God and crucifying the Lord of Glory. "The last state of that man is worse than the first." Whatever is true with reference to this man, Jesus said, "Even so shall it be with this wicked generation." As before stated, the scribes and pharisees are the wicked generation, which Jesus referred to. He pronounced a "woe" against them. "Woe unto you scribes and pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation, Woe unto you, scribes and pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." Matt. 23:14, 15. 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 a pretense of religion. They appeared righteous unto men. Inwardly they were full of hypocrisy and deceit. They, for pretense, made long prayers. They devoured widow's 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, not the creator. They changed 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 damnation slumbereth not." 2 Peter 2:1, 2, 3.

Peter continues by giving a fuller description of those in whom these wicked spirits dwell. "They speak evil of the things that they understand not." "Sporting themselves with their own deceivings

while they feast with you. Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls." "These are wells without water, clouds that are carried with a tempest; to whom the midst 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 in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour, Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the Holy 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." 2 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 knowl-

edge 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 1:4. The above described characters are the persons in whom these wicked spirits dwell whether they are Jews unconverted or unconverted Gentiles which is their own house, and not the house of the Lord.

T. F. Adams

OBITUARY OF SISTER MARY McLAMB WARREN

The Church at Harnett bows with humble submission in the death of one of our much loved and esteemed members, Sister Mary Warren. She was born April 17, 1898, to John R. and Missouri Naylor McLamb, of Sampson County, N. C. She was married to Mr. Hardy Warren on January 23, 1916; he preceded her in death several years. She asked for a home with the members of Harnett Church on the first Sunday in August, 1934, was gladly received, and was baptized by the late Elder M. F. Westbrook, her pastor.

At the time of her passing, she left five children, four sons and one daughter, Olive. On September 17, 1967, our God saw fit to call Sister Mary home. She was a faithful member and a strong believer in the doctrine of Salvation by Grace. We feel our loss is her eternal gain, and may God bless us to meet her someday in that sweet and eternal home where peace and love reigns forever.

Her funeral was conducted at Harnett Church by her pastor, Elder J. M. Mewborn, assisted by Mr. D. A. Hardin. Burial was in Hickory Grove Cemetery beside her husband.

We resolve that a copy of this obituary be sent to the family, one placed in the church record, and one to Zion's Landmark.

Brother Joe McLamb
Sister Oba Honeycutt
Sister Zora Spell
Committee

APPOINTMENTS FOR ELDERS

H. D. PRILLAMAN AND A. B. BARHAM
MILL BRANCH—Feb. 3, at night.
SIMPSON CREEK—Feb. 4, 11:00 A.M.
TABOR CITY—Feb. 4 at night.
PIREWAY—Feb. 5, at night.
WILMINGTON—Feb. 5, at night
MAPLE HILL—Feb. 6, 11:00 A.M.
SOUTH WEST—Feb. 6, at night.
NORTH RIVER—Feb. 7, 11:00 A.M.
NEWPORT—Feb. 7, at night.
DAVIS MEMORIAL—
Feb. 8 & 9, regular service.
GOLDSBORO—Feb. 9, at night.
FREMONT—Feb. 10, 11:00 A.M.
LOWER BLACK CREEK—Feb. 10, at night.
UPPER BLACK CREEK—
Feb. 11, 11:00 A.M.
CONTENTNEA—Feb. 11, at night.
CREECHES'—Feb. 2, 11:00 A.M.
PRIMITIVE ZION—Feb. 12, at night.
HARNETT—Feb. 13, 11:00 A.M.
BETHANY—Feb. 13, at night.
FELLOWSHIP—Feb. 14, 11:00 A.M.
WILLOW SPRINGS—Feb. 14, at night.

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See or write:

Zions Landmark

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Willow Spring, 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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VOL. CII FEBRUARY 1, 1969 No. 6

**ISAIAH
CHAPTER 14**

Howl, O gate; cry, O city: thou, whole Pal-es-ti'na, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times.

What shall one then answer the messengers of the nation? That the LORD hath founded Zi'on and the poor of his people shall trust in it.

CHAPTER 15

The burden of Mo'ab. Because in the night Ar of Mo'ab is laid waste, and brought to silence; because the night Kir of Mo'ab is laid waste, and brought to silence:

He is gone up to Ba'jith, and to Di'bon, the high places, to weep: Mo'ab shall howl over Ne'bo, and over Med'e-ba: on all their heads shall be baldness, and every beard cut off.

In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.

And Hesh'bon shall cry, and E-le-a'leh: their voice shall be heard even into Ja'haz: therefore the armed soldiers of Mo'ab shall cry out: his life shall be grievous unto him.

My heart shall cry out for Mo'ab; his fugitives shall flee unto Zo'ar, an heifer of three years old: for by the mounting up of Lu'hith with weepings shall they go it up; for in the way of Hor-o-na'im they shall raise up a cry of destruction.

For the waters of Nim'rim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.

EDITOR

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Editor

Elder P. D. Gold

Dear Brother in Christ:

I have an experience written by Sister Eva Malone which has been of great comfort and consolation to me, and I think it will be a feast to the household of faith; therefore I am sending it to you for publication by her permission. I think it is wonderful, considering her tender age, being only eighteen years old. May the Lord bless you in your labors, is my humble desire. Yours in hope of eternal life,

(Elder) A. V. Moore
Hurdles Mills, N. C.

My dear Brother Moore:

I expect you will be surprised to hear from me, but after considering the request you made of me last night, I feel constrained to write you some of what I trust has been the Lord's dealing with me.

From early childhood I would have serious thoughts of death,

and felt that I had a soul to be saved or lost and I felt that I desired to get religion before I died; but I thought I would go on and enjoy the pleasures of this world and when I was older, I would get religion.

Sometimes I would think, perhaps I had better not put it off for I did not know at what hour death would come and I would try to pray for the Lord to make me willing to give up the sinful pleasures of this world, but it seemed to do me no good and it would wear off and I would think I would not exchange places with many of the church members. They did many things I would not do. But in August, 1894, I hope it pleased the Lord to show me my condition. I felt that I was a lost sinner without God or hope in the world and felt that I had sinned against God and man and I was the worst sinner in the whole world, that my whole life had been full of sin and there was no good thing I had ever done and I was made to cry unto the Lord for mercy, and for conviction for my sins; though I could not think that I was convicted, and I would try to throw my trouble away.

I would go on in gay company and take an active part in all their pleasures and my troubles would wear away for the time being. I would not feel concerned, but would always have an uneasy feeling that all was not well. After

awhile my troubles would come back with more force than ever, and I was looking forward for some judgment to be sent on me for my sins, for I felt that it was just. I would often go to preaching hoping and trying to pray that the minister would say something to convict me, for I believed if the Lord commenced a good work, He would perform it unto the day of Jesus Christ. I would often feel a desire to ask Papa to pray for me, but thought he saw me daily, knew how wicked and sinful I was and could not have confidence in me. I would often try to read the Bible, but did not want anyone to see me reading. When I read I would get no comfort. Everything was against me, and there was no mercy for me. I went on in this way for some time until it seemed that I could not live much longer under the dreadful weight of guilt and condemnation and I felt that I would have to go for my sins, and my cry was, Lord have mercy on my soul.

On Saturday night before the fourth Sunday in September, 1895, I could not sleep. There seemed to be such a weight on me that was bearing me down, and it seemed that the very pulsations of my heart were a cry to God for mercy. I continued this way till Sunday evening. I went to my room feeling that I could live no longer under the burden I was carrying. Oh, I can never find words to express my feelings. I knew I was justly condemned before the law of God. There was no point in which I had not disobeyed. I was made willing for His will to be

done. I felt that if I were lost that it was just. If saved, it was mercy. But I felt that I would die begging for mercy, and felt that I would ask God to have mercy on me once more. I knelt down and before I spoke the words came to me; "Your sins and your iniquities I will remember against you no more." Oh, that I had language to express my feelings. In a moment my whole heart was filled with praise and thanksgiving. I thought "Is this religion? Will I not be tempted to take part in the sinful pleasures I have enjoyed." Then the words came to me: When the commandment came, sin revived and I died." I felt that I was indeed dead to sin and knew that the things that I once enjoyed, I could have no more pleasure in.

Oh, I did feel wholly without blame before God in Love, That He had forgiven all my sins; Though they were as crimson, He had made them white as wool. I thought I might be deceived about all this and would keep it to myself, and not deceive anyone else; but I was made willing to tell it, and felt I wanted to proclaim it to the whole world. I went down stairs and told Mama and Papa to help me praise the Lord for His goodness and mercy. I felt that it was finished. I would never see any more trouble. I believed I viewed our blessed Savior nailed to the cross and His blood spilled for my atonement. I felt that He was MY Savior and had risen for my justification and I felt that He had taken my feet out of the miry clay, placed my feet on a rock, put a new song in my heart, even

praise unto God and felt that I could never praise Him enough or speak enough to His name's honor and glory. If I can feel that way when death comes, I can say, O! death where is thy sting? Oh! grave, where is thy victory? Oh, I felt innocent as though I had never committed one sin and could say, I know My Redeemer lives. I felt it in my own heart. And Oh! the comfort and happiness that blessed assurance gave me can never be expressed!

When I went to my room again I felt light and easy, there was nothing to mar my happiness. I felt that the Lord was my Shepherd and I should never want, that God's everlasting arm was underneath me, and would be with me even unto the end of the world. I awoke early Monday morning and thought everything looked new and bright, and it did seem that everything was praising God, and I felt that I wanted to know God's will, and would never do anything against it. I felt this way till Wednesday, except for a few moments. I would think perhaps it was all imagination, and I had never been born again, but my mind would go back to the night of my deliverance, (I hope), from nature's darkness into the marvelous light and liberty of Jesus, and my hope would be renewed and strengthened.

Wednesday I felt that I wanted to join the church and be baptized and felt that if I joined any, I would have to join the Primitive Baptists, and I did not want to do that, for I thought I would be scorned and looked upon as an "Old Hardshell," and my young

friends would turn against me, so I decided that I would not join the church and then I was in darkness, and was made to doubt and fear that I had never been changed and I would try to pray if I were deceived that the Lord would undeceive me.

One night while meditating on my condition, the thought came to me: What evidence do I have that I am a child of God? I had thought I would never see any more trouble, I would sin no more and I would always be reconciled to God's will, but now I felt that perhaps I was deceived about it all; but I had a little hope and the words came to me: "What I have cleansed call thou neither common nor unclean." I felt encouraged and thought I would never call my hope little again. If I had Jesus, if He loved me, it was sufficient and I would try to pray to know His will and to make me submissive to His will.

On Monday night before the second Sunday in October, 1895, I was reading the Bible and read these words: "Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels." I felt then that I was not ashamed to own Him, but I felt unworthy to be called His disciple and I read: "If any man would come after me, let Him deny himself, take up his cross and follow Me." Oh, I felt that I was willing to do anything to follow Jesus, and was made to say that I would go, I would deny myself anything to follow Christ

and I thought then I would join or rather offer myself to the church the next Saturday. I went to church and enjoyed the preaching. I believe it was the first sermon I had heard with understanding. I had confidence in the minister and believed he was a man of God. He told my feelings much better than I could express it myself and I thought, surely if He is a Christian then I am too.

After the preaching service, the church went into conference and the door of the church was opened for the reception of members. I thought it was a beautiful sight, all seemed to be love and peace and I felt that I loved them and believed they were the people of God. I wanted a home among them, but I felt too unworthy to ask them for a home even at their feet, so I did not go and after dismissal it seemed that I could not leave until I had talked with them and offered myself for membership, but I came home and I made a solemn promise if I ever had another opportunity I would certainly take advantage of it.

Our pastor, dear Brother Moore, came home with us and he told me if I desired to talk to the church, he would have the church door opened Sunday morning, and I could be baptized. So on Sunday morning I told the church some of what I have written and was received and baptized by Brother Moore. After I came out of the water, I felt happy and thankful. I felt that I had done my duty. That I had done what our blessed Savior commanded me to do. I felt a sweet peace, rest and comfort that I had never felt before.

My advice to all those who have a hope that God has forgiven their sins, is to go home to their friends and tell what great things the Lord has done for them. On Monday after I was baptized, I said something about Mr. Moore and Grandma told me she wanted to hear me say Brother Moore. I do not feel ashamed now to address our dear Brethren and Sisters as such, but I do feel unworthy to claim this relationship with those who seem so far superior to me in every way.

I know this is a scattering letter, but I hope you will excuse it as I have done the best I could. If it is not asking too much of you, please pray that I may be blessed to live in such a way that I will never bring a reproach on the church of God and that I may be enabled by His overshadowing Spirit to let my light so shine that others may see His good works and glorify our Father in heaven. I know that in my flesh dwelleth no good thing and that I must be kept and guided by God's unerring Spirit, if I walk in the straight Way.

May the Lord bless you and yours is my humble desire. Your little sister in hope of a blessed immortality beyond the grave.

Eva Malone

Gordonton, N. C.

REQUEST OF PUBLICATION

Dear Brother Adams:

I hope this finds both you and Sister Adams, as well as the rest of the Brethren and Sisters up your way, all well.

Brother Adams, while at church Sunday, one of the Brethren gave

one of the Sisters something to read and I asked if I might also read it, and he said, "Yes". After reading, I asked him if he would consent or agree for me to send it to you for publication in Zion's Landmark. He said "Yes," and his wife sent me a copy. I am submitting it to you for that purpose, if it meets your approval.

He said he had a dream or vision of this, but maybe he will later write about it himself. He desires a copy of Zion's Landmark. His address is:

Mr. Roger B. White
Box 511

Van, Texas 75790

A sister in hope,

Mrs. R. L. Gilley

R.F.D. 1, Box 124

Gilmer, Texas

A Dream

'Twas the dismal hours past midnight

In a dream, that is still just a blur,
A troubled mind was made to fear
Strange thoughts that came from
"Where?"

The beginning of the creation of
God,

Was in those thoughts that ran
In a mind that could only conceive
The vain thoughts that be of man.

There was Eve, a type of the
true church,

The bride of Christ, the Lamb,
And Adam a shadow, or a figure
of such

Of Him that was to come —The I
AM.

There in the first transgression

I thought: How can it be

That Adam should give His precious
life

For the fruit of an ordinary tree?

A thousand times No! I was rebuked,

For Adam the Son of God,

Only for the love of His glorious
Bride

Would He give this affirmative
nod.

As the Lamb of God for His Bride-
Elect

Came down from the courts above,
And required the fruits only she
could give

Joy, Peace, Faith, Meekness, and
Love.

He died for His own and re-
deemed them

And from the world He set them
apart,

With a wonderful change wrought
deep within

A broken and contrite heart.

We see the armenian churches
Bring fruits of the works of man,

But the fruit Eve gave was her
very own

As only God's children can.

And in the Songs of Solomon,
Wisdom's record has sealed

The sweetest fruits in all the
world

In a garden of Gardens revealed.

A garden enclosed is my sister,
My Spouse,

A spring shut up, a fountain sealed,

Let my Beloved come into His

garden
And eat His pleasant fruits—The
Yield.

Written by:

Brother Roger B. White

Box 511

Van, Texas, 75790

ELEVENTH UNION MEETING

THE ELEVENTH UNION MEETING OF THE THREE PRE-DESTINARIAN OLD SCHOOL BAPTIST CHURCHES OF CALIFORNIA, HELD WITH LITTLE ROCK CHURCH, BAKERSFIELD, CALIFORNIA, SEPT. 27-29, 1968.

Friday

Services were opened with singing of hymns. We hope through the loving kindness of our Heavenly Father that He has drawn us together. "It is good that a man should both hope and quietly wait for the salvation of the Lord." Lamentations 3:26.

Moderator Elder T. R. Jefferson opened conference and inquired for the peace of the church. Answered: All in peace.

An invitation was extended to our visiting brethren and sisters of our faith and order to seat with us. Those present were Elder H. D. Prillaman, Blude Ridge Association, Virginia; Elder and Sister Woodrow C. Lake, Mates Creek Association, West Virginia; and Brother and Sister Lacy Moseley, Laurel Springs Association, Mt. Airy, N. C.

The Moderator appointed the following committees: Arrangements for Preaching: Brethren L. W. Langwell and Walter Wilson, Sisters Esther Turner, Myrtle Tipton and Alma Smith. Finance: Brethren T. C. Simpson and Walter

Wilson, Sisters Bertha Wright, Rena Lake and Grace Jefferson.

Elder Jefferson preached the introductory sermon.

In the afternoon Elder Lake preached. His text was on the resurrection. He was followed by Elder Prillaman: Text: I Kings, 10th chapter.

Night services were held in the home of Sister Bertha Wright where Brother Wheat preached, followed by Elder Lake.

Saturday

Elder Prillaman opened services with song and prayer and preached. In the afternoon Elder Lake preached using for his text, Rev. 12th chapter.

Conference resumed by calling for new business. Brother Wm. Echols moved that Bro. Powell Wheat be ordained to the work of the ministry. This was seconded by Brother Troy Smith and carried unanimously. A presbytery was organized consisting of the ordained ministers present and they proceeded to ordain Bro. Wheat, after which he was returned to the church a fully ordained minister. This was followed by the extending of the right-hand of fellowship to Brother Wheat.

Night services were again held in the home of Sister Wright, on Saturday night. Elder Wheat preached, followed by Elder Jefferson. When an invitation was extended for membership, Elder Wheat's lovely companion came forward seeking admittance into the fellowship of the church and was unanimously received. She requested that her husband baptize her. A letter bearing good news from afar was read from Elder

T. T. Brammer of Virginia, who visited us a year ago, 1967.

Sunday

Elder Lake opened services by lining a hymn and offering prayer. He then preached using for his text, Leviticus 14th chapter. Elder Prillaman followed and Elder Jefferson closed with remarks.

It was agreed by motion that the Union Meeting for 1969 be held with Little Flock Church, November 28, 29 and 30, 1969.

After taking the parting hand, the meeting adjourned to meet at the river's edge in the afternoon where Sister Wheat was baptized by Elder Wheat.

We sincerely thank the many friends and brethren for the wonderful hospitality manifested throughout the meeting.

Elder T. R. Jefferson, Moderator
Walter Wilson, Clerk

FAITH IS MADE STRONG

Dear Elder Adams,

I will try to write some of my experience, which I hope is an experience of grace. I have read other experiences written by some of God's poor humble children of grace and I thought they were wonderful, if I am not deceived in what I believe. Sometimes I wonder if this is true and then again my faith is made strong and I believe I have been taught some spiritual truths by my heavenly Father.

Last night I could not sleep, I was so burdened. If not deceived, I saw that all-seeing eye and then I became reconciled and went to sleep. I believe all of God's children have doubts and fears, because the scriptures say, "It is a

fearful thing to fall into the hands of the living God."

In 1964, I had an awful hurting in my neck. It was so bad I could not sleep. I got out of my bed and was sitting by the heater when suddenly I saw the whale that swallowed Jonah and the dry land that Jonah was vomited on. I also saw the water of the Red Sea separate and the children of Israel coming through the sea on dry land, escaping from their pursuers which the scriptures tell about. The waters of the Red Sea separated and the Israelites went through the Red Sea on dry land and escaped Pharaoh with his chariots and horsemen, whom the Lord caused to have great fear and dread and they were as still as a stone until the Lord's people, the Israelites, had passed through the Red Sea, then Pharaoh and his chariots and his horsemen went into the Red Sea and "The Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea." See Exodus 15:19. Therefore Pharaoh and his followers were destroyed: the Israelites were free to sing praises to God.

After viewing these things, I saw the den of lions in which Daniel was placed and the Lord closed the mouths of the lions and they did Daniel no harm because Daniel loved and served God. See Daniel, chapter six. When I came to realize anything, my neck was well, for the pain had left it, and I did not have a pain in it. So you see the Lord works and none can hinder and He hinders and none can work. Therefore I believe He di-

rects His children's steps and their thoughts. There are times with me when it seems the burden is so great, I cannot endure it, but He determined all of these things from the foundation of the world. If you are saved it is by His grace and not of yourself or your good works. A scripture says, when the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into the house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation." Matt. 12:43-45. I feel to be as Paul said: "I die daily." I believe I die to the love of this world and I feel this more every day.

Yours in love of the truth,
Stacy Batchelor

"THY WILL, O LORD, BE DONE"

My Dearly beloved Brother Johnson:

Sister McGinty, Brother Smith and all those bereaved brethren, sisters and friends of my dear sister Johnson, who has been called home.

When I wrote the last letter, the dear Sister had already been called across the River Jordan and into the Promised Land the promised possession. I desire to express a heart felt sympathy, but only our Lord can heal the wound

and speak peace and reconciliation into your heart. I desire to ask that He enable you and us all to say, "Thy will, O Lord, be done." I can do no more.

As I closed my letter the other night the thought came in the words of Solomon, S. S. 7:11, "Come, My Beloved, let us go forth into the fields; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grapes appear, and the pomegranite bud forth: there will I give thee my loves."

It hath appeared that His call was even to eternity. "Come, my beloved; thou art mine; I have purchased thee, I have paid all that thou hath ever owed and set thee free, and drawn thee unto Me! Oh, what a blessed coming! To you and I it is a going, but to Jesus it is a "Coming! Jesus speaks with sovereignty. This "Come" is spoken with just as much authority of God as when He spoke the world into existence.

"Come, My Beloved." 'Tis Jesus that speaks. What a blessing that it is Jesus, our Savior that speaks. We have but one Savior, all other Kings and spirits are but evil. We would not be called to any but our Savior. This is a coming to Jesus. This is a drawing near; this is to sit at His feet; to rest under the shadow of His wing, to hear His voice and to learn of Him, and to find peace and eternal rest to the soul. This coming is to draw near and never to depart any more. The Scripture continues with the expression, "Let us". Let us do this and let us do that. Is there not a walking together? Is

there not a "Closer walk with God?" that for which we have long cried, "O for a closer walk with God, A calm and heavenly frame, A light to shine upon the road, That leads me to the Lamb!" Has not our dear Sister seen this Light shining upon the road that led her to the Lamb? Come, my beloved, let us walk together, let us sit down together in eternal peace and rest and praise our Father in a more perfect way throughout all eternity!

Now, Dear Brother, there is a prayer for those who yet must walk upon the face of this earth and wait for His call; ever hoping that He may one day claim them as His own and call them His beloved ones! We must go on; we must hold with all our heart and soul the earnest of the inheritance; the hope of the promised possession! Jesus drank the bitter cup, saying, "Shall I not drink the cup prepared for me?" Jesus suffered crucifixion of the body; shall we ever receive the promised possession without the dying body? Jesus said, "I am the Way! Let us with all our hearts and souls seek to follow HIM the WAY set before us unto eternal glory!

May He be your comfort; may He take you by your hand and lead you along the path that He has set before you; and may He enable you to obediently and submissively follow through all things that hath seemed good in His sight. "Even so, Father, for so it seemed good in Thy sight!" Even this — even all that hath come to face you, even the very circumstances and conditions — for all

trials and afflictions have been looked upon and deemed good in His sight.

Jesus saw all things, suffered all things, overcame all things, and turned His eyes to the Heavens and said, "Even so, Father, for so it seemed good in Thy sight." May we, face our Savior and in His Name face the Father and repeat from the bottom of our hearts His words.

My heart felt love and sympathy goes out to you at this time in particular, and my humble prayers are that our Lord and Savior may be your strength and your comfort.

Yours in an humble hope,
A. D. Alston.

LETTERS OF LOVE

Mrs. O. R. Daniels
Fremont, N. C.

Dear Sister Annie:

How it humbles me that I am privileged to address you thus, you who have been so sweet and gentle all your days, while I have been exactly your opposite, nothing much but just a scatter-brain, and that of the poorest sort.

First of all, I do beg you to forgive me for not answering your dear and much appreciated letter long before now. Age and the years have slowed me down so much that it takes me a long time to think of anything worth the writing about. But occasionally, out of a full heart, I can sit down a little of what I feel and if the Lord blesses me to that end, I will try to do so now.

When I was writing my Christmas cards, all at once I paused a moment as a serious thought

struck me, and I asked myself, Why do I do such as this when chances are that not one of these people really love me? Right then, I was about to quit, but suddenly I thought, I am doing it because I love them. So I continued to write with that thought in my mind. Thus it happened when I got your letter it was more than just a pleasant surprise, Oh, much more! Those three little words, "We love you," written at the bottom of the page made me feel almost as if you had read my mind when I was writing the cards. I have no words to tell you the warm glow it put in my heart, or how much it lifted me up. Even the memory of it is still sweet. I had one other card on which a friend wrote the same words. She is all Irish and a very fine person also. My, how rich I felt! Two people whom I held in high esteem loving me and just when I had been feeling the most alone, unloved person in the world to be sure.

One morning recently while going about my work, it was like a voice had spoken through me, saying the words that Peter uttered in his Epistle: "God is love, and whosoever loveth is born of God." It reminded me of a little lamp that had been lighted and put into my hand. You know David said: "Thy word is a lamp unto my feet and a light unto my path. The comfort of it stayed with me all through the day and ran over into the next day as well.

So often I fall victim to doubts and fears as to whether the Lord has deigned to number such a poor, sinful and ignorant creature

of the dust as I, among His lovely family, but on this bright morning I am brought to realize the Word, God made the brightness and how shall I deny such a wonderful experience coming to pass just at a time when I felt myself beneath His notice. I was truly blessed for a time to feel that in my being enabled to love His little children, He had first loved me. It is these rare moments in which we can sing: "On the wings of His love I was carried above." So many times in my care-free girlhood, I heard my own dear mother sing that, not knowing that someday it would come to mean as much to me as it did to her.

Well my letter seems to be mostly on the subject of LOVE, but how good and how precious is the thought that His great Love is equal to any occasion.

In closing I want to tell you something which I have wanted to tell you for a long time. It may be your own letter has opened the way, for my unworthiness would always get in the way and I did not seem to know how to put it into words. This took place several years ago, while the church was here in Goldsboro. I was walking down the street and happened to meet you along there about Penney's or Leders' store. I do not remember which. (I say it happened, but I wonder if it were providential.) But we stopped to chat a bit and as we talked, it suddenly appeared to me that you were very beautiful. Everything about you appeared to be very lovely, so much so that you seemed to shine and your countenance

seemed all lighted up with sweetness and kindness, patience and humility. Grace was most assuredly the garment that you were wearing. I felt so drawn to you and the thought was my mind: Surely this is how one feels when he or she loves for Christ's sake.

I have experienced that sensation once or twice since that occasion when looking on the faces of the Lord's servants as they sat in the stand, but never to the extent that I did toward you that day.

This experience came back to me in sweet memory last year when I saw you at the new church. I feel that I know exactly how you will appear if I am favored of the Lord to meet you in that New Jerusalem. So as I said, I feel that your letter was the means of this opportunity for me to relieve my mind in telling you of this beautiful experience in which you unconsciously participated, for it opened a way where there had been no way. The Psalmist said: "Who is so great a God as our God." Looking about, I can see that He has made for us one of the most beautiful Spring-times imaginable, everywhere it seems His glorious handiwork is apparent.

I trust your children are all well and that you and Brother Richard are able to be about. If you are like me, you know this is a great blessing in its self and at our time of life, much to be thankful for.

May you both be enriched with all spiritual blessings and when in a state of Grace, remember this mere bit of dust.

In hope,
Elizabeth Miller

IN MEMORY OF BROTHER PERCY W. SELLERS

Whereas God who is all powerful, yet a just and a merciful God, has seen fit to remove from our midst, our beloved Brother Percy W. Sellers.

He departed this life August 18, 1968, making his stay here on earth 71 years.

Brother Sellers united with Bethany Church in Pine Level, North Carolina on June 28, 1947. He was a firm believer in Salvation by Grace. Brother Sellers was a faithful member always attending church meetings unless he was hindered by sickness or some other means beyond his control.

He was free from boasting and walked humbly before his brethren and in his illness he still manifested humbleness and patience.

Brother Sellers is survived by his wife, Sister Minnie Creech Sellers, who united with Bethany Church at the same time as Brother Sellers.

Surviving, in addition to his wife, are three daughters, Mrs. Mamie Worlds of Norfolk, Virginia, and Mrs. Martha Worrells and Mrs. Edna Thompson, both of Chesapeake, Virginia; four sons, Percy J. Sellers, Clem Wade Sellers and Bobby Neal Sellers, all of Chesapeake, Virginia, and Mose Ray Sellers of Norfolk, Virginia; one sister, Mrs. Gurnie Windham of Selma, North Carolina; 16 grandchildren and six great-grandchildren.

Brother Seller's funeral was conducted in Francis A. Gay Funeral Home, Chesapeake, Virginia, August 21, 1968, by Elder McCary and Rev. Gilly Godwin.

Interment was in Riverside Memorial Park, Chesapeake Virginia.

Bethany Church humbly extends thanks to all who assisted during the illness and death of our dear Brother.

His presence is greatly missed but we feel confident that he is at peace and rest from all his pain and labor. May we all be reconciled to the Lord's will and His promise that He will come again at the last day to raise these bodies from the grave, to reign with Him in that eternal city.

We extend heart felt sympathy to the family, desiring the Lord will reconcile them to His will.

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

Done by order of the church in conference, Saturday, October 26, 1968.

Elder S. J. Sauls, Moderator
Bro. Kenneth Peedin
Bro. Troy E. Thompson
Sister Inez Thompson
Committee

Zion's Landmark

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

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VIEWS ON GEN. 24-27

A friend requested my views on Gen. 24-27. "And he said, Blessed be the Lord God of my Master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren."

This portion of God's sacred word was written in the law dispensation, which portray in types and shadows the wonderful works of God in bringing many sons and daughters unto glory.

The above words were spoken by Abraham's eldest servant, who ruled over all that he had. In order to get a clear picture or reason for the above expression, it will be well for the reader to read all of the 24th chapter of Genesis. Before this time it will be observed by reading the first verse of the 18th chapter of Genesis; ("Now the Lord had said un-

to Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.") At the command of God, Abram took Sarah, his wife, Lot, his brother's son, and all of his possessions and left Haran and came into the land of Canaan. At the time Abram left Haran, he was seventy-five years old, but after making this long journey and enduring many hardships, he suffered the loss of his wife, now it is said that, "Abraham was old and well stricken in age, and the Lord had blessed Abraham in all things." Gen. 24:1. It now appears that Abraham is very much concerned about getting a wife for his son Isaac, who was the only son that was born by Sarah, and it is recorded that she was ninty years old when he was born, and Abraham was an hundred years old. I mention this to show that his birth was contrary to all the laws of nature, which to my mind is a type of all the redeemed family or spiritual born children of God, this being contrary to all human reasoning and understanding of the carnal mind, which will be observed by the words of Nicodemus when the Saviour said to him, "Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God." 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 3:3-7. Paul, in speaking of this, said, "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman, was born after the flesh: but he of the freewoman was by promise." Gal. 4:22-23. Agar was the mother of Ishmael, who was born after the flesh, and Sarah was the mother of Isaac, who was born after the spirit, or as Paul said, "But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now." Gal. 4:29.

Now Abraham had his eldest servant to put his hand under his thigh and swear by the Lord, the God of Heaven, that he would not take a wife unto his son of the daughters of the Canaanites where he dwelled, but that he should go to his (Abraham's) country (that is where he came from) and take a wife for his son, Isaac. So it is recorded that Abraham's servant took ten camels of his master and went to Mes-o-po-ta-mi-a, unto the city of Nahor. Now the great anxiety which is revolving in the mind of this eldest servant is this, "How shall I know which one I shall take back to Abraham, my master, for his son a wife?" He seems to be troubled and distressed about this matter, but Abraham assures him that God shall send his angel before him to direct his way. At this point, there seems to be a spirit of prayer in his heart," and he said, "O Lord, God of my master, Abra-

ham, I pray thee, send me good speed this day, and shew kindness unto my master, Abraham." Gen. 24:12. He earnestly desires of God that while he stands there by the well of water, and the daughters of men come out to draw water that it come to pass that the damsel to whom "I shall say, 'Let down thy pitcher, I pray thee that I may drink,' " and she shall say, "Drink, and I will give thy camels drink, also "let the same be she that thou hast appointed for my servant, Isaac: and thereby shall I know that thou hast shewed kindness unto my master. And it came to pass, before he had done speaking that behold, Rebekah came out, who was born of Mileah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder." Now it will be observed that Rebekah did as he had desired. "She let down her pitcher upon her hand and gave him drink, and when she had done giving him drink, She said, "I will draw water for thy camels also until they have done drinking," all of which she did. This is good evidence to this servant that God is directing his way, as Abraham had previously told him that God would "send his angel before thee." Notwithstanding the fact that his prayer has been answered; he is very cautious and makes further inquiry by asking her, "Whose daughter art thou"? She proceeds to tell him that she is the daughter of Bethuel, the son of Milcah, which she bore unto Nahor. All of her answers to his questions are corroborative testimony to the fact that Rebekah is near kindred to Abraham, even after she has an-

swered all of his questions so satisfactorily; He seemed burdened to know one thing more, which he proceeds to ask, "Tell me I pray thee: is there room in thy father's house for us to lodge in"? Gen. 24:23. "She said moreover unto him, "We have both straw and provender enough, and room to lodge in." Gen. 24:25. Rebekah's answer to him is now conclusive evidence to him that she is the one that he is to take back to Abraham for his son, Isaac's wife. See how favorable the action of this eldest servant conforms to the action of the apostles, as they were taught by our Heavenly Master. "And into whatsoever city or town, ye shall enter, enquire who in it is worthy: and there abide till ye go thence." Matt. 10:11.

When I began this article, the uppermost thought in my mind was the words of the eldest servant. "I being in the way the Lord led me to the house of my master's brethren." How could this servant fail to teach the city of Nahor and fail to find Rebekah? Since he was in the way, and God's angel was before him. David, in speaking of the travels of the children of Israel, said, "And He led them forth by the right way, that they might go to a city of habitation." Psalms 107:7. Again David said in the 23rd Psalm, "He leadeth me in the paths of righteousness for this name's sake." Another striking experience is recorded by Solomon. "He brought me to the banquetting house, and His banner over me was love." Cant. 2:4.

A child of God cannot possibly fail to teach the house of his mas-

ter's brethren when the spirit is leading, and this leading by the spirit of God is evidence that they are the children of God, for Paul said, "For as many as are led by the spirit of God, they are the sons of God." Rom. 8:14. In support of the above testimony we find that the words of the Savior is fully in accord with His teaching to His apostles and prophets. "And when He putteth forth his own sheep, He goeth before them, and the sheep follow Him: for they know His voice." John 10:4. Abraham said to His servant, "He shall send His angel before thee."

May I quote the words again, "I being in the way the Lord led me to the house of my Master's brethren." Jesus said, "I am the way, the truth, and the life." John 14:6.

In bringing my writing to a close may I say that all that are in the way (Jesus) cannot possibly fail to reach the house of his Master's brethren, but says one, The road is long and the gate is strait, and the way is narrow, and my journey is attended with so many doubts and fears. No doubt but what the slow moving creatures that entered Noah's ark would have said the same thing if they had any knowledge along this line, but remember that the door of this ark remained open, not only for the fast flying eagle or the swift footed deer, who could come skipping over the mountain and make a speedy entrance into the ark, but it remained open long enough for the slow moving animals. Even the little slow crawling snail entered before the door was closed.

Who, but God, could lead Abra-

ham's servant to the house of his Master's brethren? Who, but God, could command the fowls of the air, the beast of the forest, and the creeping things to enter into the ark before the door was shut? The train of ten camels brought Rebekah and her maidens from their native country to Isaac. The law was our schoolmaster to bring us into Christ. See Gal. 3-24.

T. F. Adams

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Obituary notices are mainly for local interest. In order to make room for accommodation of more people who send memorials and obituaries for publication, it has now become necessary to ask that they be limited to a length of TWO HUNDRED to TWO HUNDRED-FIFTY words. 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

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WILSON, NORTH CAROLINA 27893

Vol. CII

FEBRUARY 15, 1969

NO. 7

ISAIAH

CHAPTER 16

LEND ye the lamb to the ruler of the land from Se'la to the wilderness, into the mount of the daughter of Zi'on.

For it shall be, that as a wandering bird cast out of the nest, so the daughters of Mo'ab shall be at the fords of Ar'non.

Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

Let mine outcasts dwell with thee, Mo'ab: be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

And in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of Da'vid, judging and seeking judgment, and hastening righteousness.

We have heard of the pride of Mo'ab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so.

Therefore shall Mo'ab howl for Mo'ab; every one shall howl: for the foundations of Kir-har'e-seth shall ye mourn; surely they are stricken.

For the fields of Hesh'bon languish, and the vine of Sib'mah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Ja'zer, they wandered through the wilderness; her branches are stretchd out, they are gone over the sea.

Therefore I will bewail with the weeping of Ja'zer the vine of Sib'mah: I will water thee with my tears, O Hesh'bon, and E-le-a'leh: for the shouting for thy summer fruits and for thy harvest is fallen.

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

LETTER BRINGS COMFORT

Dear Brother and Sister Adams:

Your very encouraging letter containing words of comfort and love to this poor unworthy one, as I feel that I am, was received in much love and gratitude. We have appreciated so much, the love shown us in your association, both last year and this year. All were so very kind to us. I feasted greatly all the following week in things we were blessed to enjoy while in your midst. May we be favored of the Dear Lord again sometime, to be raised up "together" in heavenly places in Christ Jesus.

The Lord willing, I will endeavor to write, as you requested, the thoughts which have been made meat and drink to me, The Sweetest Name in heaven and in the earth, to the child of God, Jesus Christ, the Lord. You requested in your letter, the beginning of my text, from which I tried to speak in your association. If I remember correctly, the first scripture I was given to quote was: St. John 1:1-3: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made."

I cannot say why I quoted this at the time other than that something came into my mind concern-

ing an expression of a brother made to me once. He said: "Now the serpent was more subtile than any beast which the Lord God had made." "I say," he said, "that it did not mean the Lord God made the serpent, but it meant only that (to him) he was more subtile than the other beasts, thus denying or not understanding that the whole statement declares two important facts and it is very important that we understand it this way or God would not be honored and praised as He should be. It states these two things to me; that God made the serpent, and that he was made more subtile than any other beast which the Lord God made.

I understand that the word subtile does mean "treacherous, deceitful," etc. Now first of all, I wish to make mention of something said of the Lord in the creation, before the formation of man: "And God blessed them, and God said to them, Be fruitful and 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. And God said, "Behold, I have given you every herb bearing seed, which is upon the face of the earth, and EVERY TREE IN THE WHICH IS THE FRUIT OF A TREE YIELDING SEED: to you it shall be for meat."

I believe that through the grace

of God we are enabled to see here some of the eternal things of God. If the literal meaning is all that is understood here, then the natural man could understand the things that be of the Spirit of God. For as children grow up and their minds develop and knowledge is increased, naturally they will soon understand, and do understand that the fruit of a tree yields seed naturally, also it is understood in nature that no fruit can be produced without a seed. Now, since we can find also that "The invisible things of Him from the creation of the world, (not the formation, but the creation of the world), are clearly seen, being understood by the things that are made, even His eternal power and Godhead: so that they are without excuse." I say, then, there is something here to be understood spiritually, and not naturally. God, our blessed Father and Christ, our blessed Redeemer, had already given this tree of knowledge of good and evil to Adam in his eternal purpose in Christ Jesus the Lord. It was to yield seed, in the eating of the fruit of the tree as we hope to show later, the Lord willing.

One thing we want to make mention of here is, that all the fruit and obedience, as we may call it, is the same thing in substance and it could not be yielded without a SEED. No man can deny that this is true in nature, so, the man, Adam, was without any foundation at all, hence, it is said in Job that man's foundation is dust. Oh, how true is this! "Dust thou art and unto dust shalt thou return," which has reached

every Adam creature since that time. Now the commandment was, "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 the day that thou eatest thereof thou shalt surely die." This "surely" means that it was unlawful to eat of this particular tree. So we follow this up and we find that the serpent said to the woman, (the weaker vessel) "Yea, hath God said, Ye shall not eat of every tree of the garden? This was when he beguiled her in the exercising of the power which had been ordained him, (the power of death). To beguile is to entice which was to entice the woman to believe it was to her advantage, but his purpose was veiled, in that his intentions were to bring her into his power, (the power of death). His lust was to rule as is seen in men all the way down through the ages of time, that is, the unregenerate, but the woman said: "We may eat of the trees of the garden: but of the fruit of the tree 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 from evil." Take special note here: nothing was said before his conversation with her about how pleasant it was to the eyes and that it was good for food, etc. But now, we quote from James to show where the lust proceeded from and its effect, etc. "Let no

man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

Now here lust had conceived and she was enticed, by the following testimony, "And when the woman saw, (not before her conversing with the serpent,) that the tree was good for food, and was a tree to be desired, to make one wise, she took of the fruit thereof and did eat and gave unto her husband with her; and he did eat." As I see it here, the cause is now brought into effect for Jesus, the Redeemer, to come, for His people, His chosen elect, vessels of mercy, have fallen into sin and death, and under the reign of sin, (all mankind so far as this is concerned) and in the fall and the eating of the fruit the SEED is yielded. As He said, in the creation, before the man was formed, "Behold I have given you every herb bearing seed, which is upon the face of all the earth, and EVERY TREE, in the which is the fruit a tree yielding SEED, to you, it shall be for meat." Now I stated prior to this, that no fruit can be produced without a seed, naturally speaking, neither could obedience have been in the first man Adam without a seed.

Obedience must be, for the law demanded perfect obedience, which obedience was in Christ Jesus, as

is said: "By the obedience of ONE shall many be made righteous." Now, if not deceived in it all, we may see the lust for power brought out again in Pharaoh in his desire to hold the children of Israel in hard bondage, when he would be willing to let them go, was when he was plagued and the rod of Moses was instrumental in bringing this about. I see somehow, this rod at work in several places in the Old and New Testaments. First, it is noticed, or at least my attention is attracted of it, when God appeared to Moses, at the burning bush, and said to him: "What is that in thine hand?" or something similar to this. He said, "It is a rod." The Lord said; "cast it to the ground." When Moses cast it to the ground, it became a serpent and the Lord said; "Take it by the tail." For Moses had fled from it. I believe that this surely does signify our first fear, that is, we feared the devil as the unregenerate does today, for we do remember that the fear of death was first with us. So when he had taken it by the tail it became a rod again in Moses' hand. Somehow, I believe the serpent is a rod in the hand of the Lord from the very beginning of all things, hence ever since he made him, for we will notice that Moses said: "Peradventure the children of Israel would not believe that God had sent him." The Lord said: If they believe not the first sign, (the rod) they will believe the voice of the latter sign, which was when he put his hand into his bosom and it became leprous white).

In all of the signs which were multiplied to Pharaoh in Egypt, the rod was used, if I am not mistaken in this. (I will not take time to look for it now as I wish to find a place to finish my writing soon.)

We find on one occasion that Aaron cast down the rod before Pharaoh and before his servants and it became a serpent. Then Pharaoh also called the wise men and the sorcerers. The magicians of Egypt did in like manner with their enchantments. They cast down every man his rod and they became serpents; but Aaron's rod swallowed up their rods. Ex. 10:11, 12. This seemingly is a type of Jesus bearing the judgment of his people in His dying on the cross for their sins, for He was said to be partaker of flesh and blood, (of the seed of Abraham) that through death He might destroy the works of him that had the power of death, His offering of His body which was the preparation for sin, holy, harmless, undefiled, made separate from sinners, and delivered them who through fear of death all their lifetime were subject to bondage, swallowing the awful judgment "Which came upon all men unto condemnation." Paul said: So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law." I Cor. 15:54-56.

What we are looking is our precious hope of final deliverance from the grave, in that we see Jesus, who was made lower than the angels for the suffering of death, crowned with glory and honor: that he by the grace of God might taste death for every man.

Now as we look in II Corinthians — it seems clear to me that the work of the law is to minister condemnation. Just look back in our experience for the witness, also, I was not fearful of the judgment of God, in all my sinful acts, until something, (I hope Christ Jesus, the Lord) made me aware of my lost and ruined condition by reason of sin, when my sins rose up before me. It was an awful sight to me. (I trust this was when the law of God was put into my heart) revealing sin, for by the law is the knowledge of sin, etc. So then it was sin that slew us. Rom. 7:13, we read: "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good: that sin by the commandment might become exceeding sinful." Before this time, I say, it had not appeared to me to be sinful as here, when the law (that which is good, just and holy) was put into my heart and my sins became exceeding sinful to me, I was the most vile wretched sinner of all.

One more observation to make and then close, "The strength of sin is the law." Is it not wonderful and inspiring to feel and believe that Jesus bore in His body our sins, even through His death,

which was the penalty for sin, that the law was honored and kept and fulfilled in every respect? It then has surely released all claim on every heir of promise, "For sin shall not have dominion over you; for ye are not under the law, but under grace." Rom. 7:14.

Yours in Him,
(Elder) Earnest Branch
R. F. D. 2
Marion, Va. 24354

INVITATION EXTENDED

Dear Elder and Sister Adams,
I am writing these few lines to most cordially invite you to be with us at the Little Roaring River Church, Traphill, N. C., for the third Sunday (August) communion meeting. While we have a small house and are still small in number, God has surely looked upon us in mercy and sent His Spirit, the Comforter, Jesus, from time to time.

We are, or I am fearful to declare, I am a child of God for I am not worthy to commune with the choice branches of the vine. Elder Adams, I do not feel the Spirit of the Good Lord very often, but if not mistaken, I have been led to the Old School or Primitive Baptist. I am fearful to compare myself with such a man of God as Moses was. I can only confide in one that has understanding and sympathy. I have been cast adrift in the wilderness these forty years of my life. I spoke just a few words to the brethren last month when back for a short visit. I told them from a natural standpoint, I used to feel my wordly existance was such as the

Prodigal son. But I am feaful now because I find that according to the scriptures the Prodigal son was a child of God, and to even feel that the "Golden Septre" — Jesus — has been extended to me in mercy, is all the more a condemnation to me and too much for me to claim. I am never sure whether or not it is real or just an imagination.

I believe the child of God will only get a fleeting glimpse past the flaming sword (Jesus) into the East Gate of the Garden of Eden in this life and view for an instant the Canaan Land. To be carried a top of the mountain, we ascend as the angels did in Jacob's dream and the ladder is Christ, the only way up. His eye (Moses) was not dimmed after a hundred and twenty years. This to my mind is the eye of faith that the remnant clings to. Those whom God has blessed with a sip of water springing from the well of everlasting life and the God called preacher has never wasted a sermon. Some child of God has been led to hear and rejoice. "And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Ex. 3:5. When a God called preacher finds that the light shines round about him at midday, "O King," he is in the Spirit and the presence of God, his shoes removed from natural ground and for a few moments he stands on the threshold before the altar, the same altar, I believe, that Abraham stood before to offer Isaac, when the ram appeared to take the burden of death, a free gift to

serve as the scape goat, and pay the debt that we are not able to pay.

The Bible was not written to the world nor the Adam family, any more than Jesus preached His sermon on the Mount to the world. Both worlds under consideration are not the same, one represents the family of God, the other represents the world in nature.

The only evidences we have that strengthen our hope and keeps it alive are the promises of the great Comforter who has said: "Lo, I am with you always, even unto the end of the world." Matt. 28:20.

Now and then we can feel His presence with us. We are sometimes given to believe that His Spirit is manifest by the Holy Ghost through His servants when His little ones are fed and comforted. He said: "Fear thou not; for I am with thee: be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10. "I am God and there is none else; I am God and there is none like me. Isa. 46:9. "I am that I am." (I save in the manner in which I save.) There is no higher power to render judgment. He loved Jacob and hated Esau, "Hath not the potter power over the same lump of clay, to make one unto honor and the other unto dishonor?"

If we be children of God we have no one to praise but God. If I am a child of wrath fitted for destruction, I am helpless with no one to plead my case. Jesus came to satisfy the law for those the

"Father gave Him," not Esau.

I dreamed one night some few years ago that I was in a world of frightening darkness. In my dream it was a great calamity, the sound of water roaring, I could hear all manner of wailing, shouting and struggling as if all humanity was falling away into darkness with nothing to cling to, I was part of it, and then I saw little groups or clusters of people, scattered here and there, but they were peaceful, with their arms stretched upward they were standing on little patches of dry ground. I was ill at the time of this dream, the Air Force had put me in bed at home for a few days. In Quarters they call it. When I awoke the tears were streaming down my face and my pillow was wet. The dream was very forceful and I could remember it.

As I lay there it came to me, (or I imagined it, I do not know). These little groups of people which I saw were the little churches — the remnant mentioned in the scriptures, scattered abroad holding to the truth, the doctrine of God our Savior. The scriptures are true and nonconflicting, but the world would add to and take away. They know no better. Our people, those blessed with a measure of understanding, can use the portion spoken by David when he said, "Leave him alone for God has bid him to curse David."

The calamity and darkness of my dream was this tumult we live in, and my forty years have been in the same wilderness the children of Israel lived in. But like the Prodigal Son, they were the seed of Abraham, and I do not

have much hope if any that I am one of them.

Trusting that God will give you a mind to be with us the third Sunday, while I am in Hawaii.

I hope God will bless me to be with you in spirit.

Master Sgt. W. G. Carter

P. S. We hope to be out of the military next November 30, 1969, at which time I will be eligible for retirement. It is my hope that we can come back and be among you again.

Virginia, the boys and I

SHOWERS OF BLESSINGS

Dear Elder Adams:

I notice that my subscription expires March the first and in that I desire not to miss a single copy or render hardship on those dear children who endeavor to print and send the Zion's Landmark out to us, I am enclosing seven dollars for two years subscription and I hope that as I send this money to you, I have a true feeling of thankfulness to a most merciful God for providing me with it. I fear to just say Yes, I am thankful, but I somehow have a hope that I desire to be thankful, not only for this one blessing, but all the blessings which God has showered upon me all the days of this poor sinner's life and I feel to know for sure that each and every one were free; for I know that I surely have not of myself earned even one small portion of one of them. But in speaking of being thankful for God's grace and mercy; my mind often goes back to what my Father said to me during his last days upon this earth, his response to my expression of a desire to be

thankful was: "If a desire to be thankful is not being thankful, then I do not know whether I have ever been thankful for anything or not;" but it seems that those words have brought comfort to me at times. It seems that there is so very much which I am unsure of concerning, for instance: if I know my mind and if I know my feelings and if they be the truth according to the truth in Jesus Christ then I do love you Old Baptist in the name of Jesus Christ and for His sake.

I do know for sure that I do love you, but I seem to always be asking if it is the right kind of love. Is it a Godly love, a love of the truth as it is in Christ Jesus? I can only say this much: In as much as I am enabled to determine what truth really is, I love you people because of your humbleness when meeting with your brethren and sisters in the faith, and yet you speak with an humble boldness.

When speaking of the unsearchable riches of Jesus Christ and comparing the same with the weakness and wickedness of men, it is then you are touching upon some of my little experiences (if indeed I may be bold enough to call them experiences).

My mind is now thinking that I must stop writing, for I am taking up too much of your busy life, to even read so much writing of one so little as myself, but I just cannot seem to find the proper ending right here.

It seems that I spend so little time among you people, but it is probably good for you that I do, but be that as it may, I still de-

sire to spend more time in your presence and hear your praise of the God you serve and not of man, for in that I have been shown what I am by nature, I know that no man other than Jesus Christ is deserving of any praise for anything; for as the dust of the earth is below heaven, so is man unto God and therefore if any good should come from any man, I feel to know for sure, it was and it is God working in and through man, both to will and to do of His good pleasure and at His time and place and in His own way and manner. When ever any of you are down and your mind can think of this poor sinner, please beg for me. I feel the need of Him is so very great! I feel so unworthy of receiving blessings. If not deceived, I am in hope,

Troy G. Shepard

P. O. Box 295

Nags Head, N. C. 17959

AN EXPERIENCE

Dear Brother and Sister Adams,

For many days I have been writing to you in my mind, telling you some of my travels during the past summer. The Lord blessed my husband and myself to travel miles and miles to meet His little children that I have been led to love. Then I asked myself, Do I know anything about this love? or am I just a volunteer?

Here is an experience I had about our youngest son: On the thirtieth day of May, 1967 our youngest son was sent to the Army camp at Fort Polk, La. As the jet plane that carried him away took to the air, an awful burden filled my heart. Then He was so

homesick and troubled, it seemed I was made to beg almost continuously that the Lord lead, guide and keep him. On the fifth day of July, I walked out into the yard and two lines of a precious hymn were spoken to me. They were: "Prepare me Gracious God, To stand before Thy face." The thought came, Am I to die and stand before God? I began singing and to me the singing I was doing was some of the most beautiful singing I have ever heard, the words were so precious! I will have to say the hymn literally sang me. In a short space of time a prayer and the Spirit came down from heaven and if I have ever prayed for that son it was then.

After this prayer I was relieved of the burden which I had been carrying because of him and it was removed from my breast. I was so lifted up, I walked back into the house before it was made known to me that the Lord had given me that prayer. I was melted down in tears, praising the Lord, and thank God this son was made more reconciled to his lot. Sometime after this we were blessed to travel around twenty-six hundred miles, by car, to see this son. I believe we were sent to tell him what had taken place with me and as I told him the tears rolled down his cheeks.

Sometime before the Abbott's Creek Association, I became burdened to visit them. We planned to go on Friday and Saturday, but were hindered. It was our communion time on Sunday at our home church, so I tried to put the thought of going to Abbott's Creek

Association out of my mind, but while I was in service on Saturday afternoon, a voice seemed to speak within, saying go to Abbott's Creek Association. So we went to my sister's (in the flesh) home near Lexington, N. C. Saturday night and I was still burdened. I thought, Why am I so far from home, it is over a hundred miles, when I could have gone a short distance to my home church. I was burdened until we arrived on the association ground, when we met the moderator, Elder Sam Atkinson almost the first one. He said I called for New River Association both Friday and Saturday in the conference, but New River is here now. That burden rolled away and I was set free. It was a heaven below for this one that day.

That was the first communion service I have missed in twenty years at my home church. Not that I am so good but the Lord has blessed me with the health and most of all, a desire to go, hoping to get a crumb here and there. But I am so unworthy of such blessings!

The following week after the Abbott's Creek Association, the scripture concerning how the eagle stirreth up her nest came into my mind and I was made to feel that my nest was all stirred up and that I must move out. My husband's mind was to go to the Seven Mile Association, but the Little River Association stayed on my mind and I realized if we visited the Seven Mile, it would be hard to get to the Little River. However, I know I had to be at the Seven Mile for I feel that the

Lord sent Elder Harward to Brother and Sister Godwin's home, where we spent the night, for his text was the very scripture that was given me to meditate upon—"As an eagle stirreth up her nest —" How wonderful the Lord works all things!

In due time we returned home and tried to forget the Little River Association. I said, "We cannot make that long trip again this week and too it is the meeting time at my home church. But the burden was so heavy that I was made to say: "Lord if it is for me to go, give me a sign." When I arose Friday morning, I had been given a dream. I was traveling to a mill. I had on my shoulder a sack and it was as white as snow, with a small amount of corn in it. Being daylight, I looked down and I had a lantern in my hand and it was burning. I passed my home church and there beside the church were a few bales of dry hay and when I arrived at the mill, it was dark. There was a woman at the mill and she said the miller was gone. She looked for meal, but could not find any. Then I awoke feeling that the dream was the sign I had asked for.

Brother and Sister Adams, the Lord blessed us to visit you folks. The millers (preachers) were there, they ground my corn and I did eat and rejoiced. We came home satisfied for a short while. The poet said: "God works in mysterious ways, His wonders to perform."

"There was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judaea into Galilee,

he went unto Him that He would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobelman saith unto him, Sir, come down ere my child die. Jesus said unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was going down, his servants met him, and told him, saying, Thy son liveth."

If one the least of all,
Nannie Phillips
Willis, Va. 24380

CHRIST THE PHYSICIAN

Dear Sister Johnson:

From Mother, I hear that you have had an operation and have been rather seriously sick. There arose in my heart a great desire to write you some message — if nothing else, I must say that my prayers are with you and that I think of and love you for the Lord, our Savior's sake, and in His dear Name.

He is the physician and you and I, we all are in the palm of His Hand. There is no one on earth nor in heaven that can pluck you out of His Hand. Solomon spoke in Proverbs 4:56, "Trust in the Lord with all thine heart: and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

Where is the man that can "Trust in the Lord with all thine heart?" Only he that is enabled by the Lord to do so. Oh daily, I move beside men who often say Lord, Lord, but who have never known the Lord. They know not of

whom they speak; they know not the Lord, but only the word which is His Name. There are millions of people over here, just droves and droves of them, who worship superstitious idols. Our people in the service say that they are just as sure to go to heaven as any. A scripture from the Bible in proof, means nothing to them; they answer, "What is the Bible more than a creed of the idol worshiper?"

Where is the man that can "Trust in the Lord with all thine heart?" Could you or I trust in One whom we have never known at all? You can trust only in one that has come to you in time of need and trouble and has proven his love and his ability to save you — you can trust only a Savior! One who has saved you from a pit of destruction. Dear Sister, when you are so helplessly lying on a hospital bed, unable to turn your body from one side to another, you are in a pit, utterly unable to deliver yourself from despair. Your cry is unto a Savior. "Lord save, I perish," says Peter. "O Lord, I am oppressed: undertake for me," says Hezekiah. "Lord be merciful to me a sinner," cries the publican. "O God, wilt Thou not judge them? we have no might—neither know we what to do, but our eyes are upon thee," cries King Jehosphaphat when his enemies came upon him in great hosts. So it is with every sinner who finds himself helplessly sinking into despair; he calls upon his Savior to save: and trust in the Lord with all thine heart! and God be praised in all things, for they are His.

Dear Brother, if your hope is an-

chored in His Truth, if you have the earnest of the inheritance, the promise of the Father, then you know and I know very well, that as our days may demand, so shall our strength be; and that every burden sent upon us, will most assuredly be accompanied with the needed strength to bear it and to continue down the path as it is set before us. Should a single one of the trials sent upon a single one of His little ones be too heavy and should that single instance fail or not be borne, then one of His little ones might fail to be saved and His whole plan of Salvation by Grace fail, and the Sovereignty of God. If the least thing should fail, then God would not be God. Such is inconceivable. The least failure in the least things is just as inconceivable. May we take courage and know that He is God, and beside Him there is none other.

May He speak peace and comfort into your broken hearts and fill the wounds with His love. To know Him, is to live eternally. May His Grace be with you to keep you and to watch over your every step along the way and to bring you in the end to the city of New Jerusalem, the City of God.

Yours in an humble hope
of His love,
A. D. Alston

THE HAPPY HOME

Every moment here is trouble,
Traveling here and suffering woe,
Every hour I have a longing
That makes me tired and want

to go.

Sinful flesh and nature too,
Brings me weeping, fearful
through,
Fearful Lord and God of Mercy,
Of the things I seem to do.

Christ our Savior, God and King
Told the Father He would bring
All the chosen Children home,
To the Happy, Happy Home!

From the grave his body raised
And to Heaven His children gazed;
Then the angel told us and plain
That He would soon return again.

Oh! that day, we hope to see!
Toiling here we may not be,
But from the grave our bodies will
rise,
He will raise them to the skies.

When the Savior calls us home;
Bids these poor souls cease to
roam
That hour then long waited for—
Sin and fear we'll know no more.

Guide and keep me Lord, I pray,
Till Thou call me some sweet day;
Death of deaths and sufferings
here
Will all pass and so will fear.

Farewell Brethren and Sisters too,
My loved ones and friends adieu,
From this sinful world below,
I am tired and want to go.

Composed by N. E. Stanley

Zion's Landmark

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

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COMMENTS ON ISAIAH 5

Brother Craven Helms of Oakboro, N. C., requests my comments on the fifth chapter of Isaiah. This is the word of God which was spoken by the mouth of His Prophet Isaiah. Isaiah, like all of the true prophets, spake as he was moved by the Holy Ghost. 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; 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.

Our Brother did not state what portion of this chapter was uppermost in his mind. But this prophecy is written in a parable and is referring to the rise and fall of the Jewish nation. Israel was once the favored people of God and He delivered them from the Egyptian bondage. He separated the waters of the Red Sea that the children of Israel might flee from the Egyptians dry shod through the Red Sea, and then drowned the Egyptians by closing the divided waters while the Egyptians were crossing the Red Sea. After this the Israelites who were the Jewish nation, journeyed in the wilderness forty years. Moses was their leader. All of those who went through the Red Sea died in the wilderness except Joshua and Caleb, who with their little ones crossed the river of Jordan into the promised land. See Numbers 14:30-52.

It was in Canaan that the Lord planted His vineyard, "My well-beloved hath a vineyard in a very fruitful hill: And He fenced it and gathered out the stones thereof, and planted it with the choicest vine and built a tower in the midst of it, and also made a winepress therein and he looked that it should bring forth grapes, and it brought forth wild grapes." Isa. 5:1, 2.

This vine was brought out of Egypt. David said: "Thou hast brought a vine out of Egypt: thou has cast out the heathen and planted it." Psa. 80:8. It portrays in types and shadows the seed of Abraham of which Joshua and Caleb were a part and they were

true servants of the Lord. They were among those who were delivered from the Egyptian bondage. They journeyed in the wilderness forty years and crossed the river of Jordan into Canaan's land. They, together with the little ones, were planted in a fruitful hill. They obeyed the laws of God. The Lord was graciously good to them. God fenced them in with good and wholesome laws. He gathered out the stones, which means God drove out the heathen. He built a tower in the midst of it and in this tower the watchmen stood, the purpose of which was to watch for approaching danger and give the alarm before the enemy could take them by surprise. The apostles were keen eyed, that is, they were keen in their observations and suspicions. They were quick to observe approaching danger and expose same. His church of today and all down the ages is protected by God's keen-eyed and keen-eared apostles. They readily sense false doctrine and hypocritical characters and soon give the alarm and refute such doctrine. They are watch dogs so to speak, they expose doctrine which comes from false teachers, who teach for doctrine the commandments of men and lie in wait to deceive the children of God. He planted it with the choicest vine: the seed of Abraham, Joshua and Caleb, who were followers of the Lord and the people of Israel with them, who first entered into the land of Canaan and inhabited it; such having fallen in the wilderness, who murmured and rebelled against God. See Jer. 11:21. He

built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes; bad grapes; corrupt grapes. One writer said: "I commanded them to do good works before me, and they have done evil works." Works of the flesh—in this flesh there dwells no good thing.

Israel had become corrupt. They departed from the law of Moses and followed the tradition of the elders. They taught for doctrine the commandments of man. God foretold by the mouth of his prophet what he would do to his vineyard. "And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry."

When the Lord took away the hedge of the garden the garden was eaten up and he added: I will break down the wall thereof and it shall be trodden down; and I will lay it waste."

Israel had become corrupt. They departed from the law of Moses and followed the tradition of the elders. They taught for doctrine the commandments of man. God

foretold by the mouth of the prophet what he would do to His vineyard.

This prophecy was fulfilled in the gospel day which came to pass after the crucifixion, resurrection and ascension of Jesus Christ. The Roman army destroyed their city and tore down their walls; many were slain, many were taken captive. A remnant fled to the mountains. Thus they became a dispersed nation. Their city was laid waste, it was neither pruned nor digged, briars and thorns grew up. The Lord commanded that the clouds rain no rain upon them. That is, the Apostles of Christ were removed from them, not removed from the spiritual seed of Christ, among the Jews but they were cut off from Israel as a nation who were once the favored people of God. When the Jews contradicted and blasphemed the gospel, and judged themselves unworthy of it the apostles were commanded by Christ to turn from them and go to the Gentiles. "Then Paul and Barnabas waxed bold, and said, it was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46.

My readers will here observe that Jesus Christ instructed His apostles saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. Matt. 10:5, 6. But after His crucifixion and resurrection, He said unto them: "Go ye into all the world

and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16. Note that Jesus did not say he that will believe, but he that believeth and is baptized shall be saved. Belief in Jesus Christ is not predicted upon the works of the creature. Jesus said, "It is the work of God that ye believe on Him whom He hath sent." God takes away the stony heart and puts within a new spirit and a new heart. See Eze. 36:26. When God puts within the subjects of His grace a new spirit and a new heart, they then believe on Him whom He hath sent." God takes away the stony heart and puts within a new spirit and a new heart. See Eze. 36:26. When God puts within the subjects of His grace a new spirit and a new heart, they then believe unto righteousness and with the mouth confession is made unto salvation. Jesus did not say that He that will be baptized shall be saved, but "He that is baptized shall be saved." It is a perfected performance. He did not mean water baptism either, but the baptism with the Holy Ghost and with fire. Water baptism is not essential to eternal life, but the purpose of water baptism is to establish an answer of a good conscience toward God. Baptism by the Holy Ghost is essential to eternal life. This is administered by Jesus Christ. John said, "I indeed baptize you with water, but one mightier than I cometh, the latchets of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and

with fire." Luke 3:16.

Baptism with the Holy Ghost and with fire was made manifest to the Apostles on the day of Pentecost. This was shortly after the resurrection and ascension of Jesus Christ. Their understanding was then enlightened. Before this they could not separate law from gospel. They could not behold the difference between the works of man and the works of God who works in them both to will and to do of His good pleasure. Natural fire consumes earthly buildings; Spiritual fire consumes self-works, self-righteousness and self-confidence, all of which become as filthy rags to the enlightened child of grace.

The day of Pentecost made manifest the identity of the gospel church. This was the day in which the apostles were filled with the Holy Ghost. They spoke with other tongues as the spirit gave them utterance. See Acts 2:4. The application of the spirit upon the Apostles was the means of rebuilding Jerusalem in a spiritual sense. The inhabitants of spiritual seed among the Gentiles was made manifest. National Israel was once the favored people of God. They had the law and the prophets, but they disobeyed the law of Moses. They followed the tradition of the elders. They taught for doctrine the commandments of men. They made and worshipped graven images. They worshipped the creature, and rejected the true and living God. The Lord spake by the mouth of His prophet and said, "And now go to: I will tell you what I will do to my vineyard: I will take

away the hedge thereof, and it shall be eaten up: and break down the walls thereof and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged: but there shall come up briars and thorns, I will also command the clouds that they rain no rain upon it." Isa. 5:5, 6. This was future prophecy, but that which God spake by the mouth of His prophet was fulfilled, when the Roman army besieged the city of Jerusalem, tore down their walls and laid waste their vineyards. This prophecy was fulfilled about forty years after the crucifixion, resurrection and ascension of Jesus Christ.

T. F. Adams

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Obituary notices are mainly for local interest. In order to make room for accommodations 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.

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EDITOR

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ISAIAH

CHAPTER 15

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And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting; the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease.

Wherefore my bowels shall sound like an harp for Mo'ab, and mine inward parts for Kir-ha'resh.

And it shall come to pass, when it is seen that Mo'ab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

This is the word that the LORD hath spoken concerning Mo'ab since that time.

But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Mo'ab shall be condemned, with all that great multitude; and the remnant shall be very small and feeble.

CHAPTER 17

The burden of Da-mas'cus. Behold, Da-mas'cus is taken away from being a city, and it shall be a ruinous heap.

The cities of Ar'o-er are forsaken; they shall be for flocks, which shall lie down, and none shall make them afraid.

The fortress also shall cease from E'phra-im, and the kingdom from Da-mas'cus, and the remnant of Syr'i-a: they shall be as the glory of the children of Is'ra-el, saith the LORD of hosts.

And in that day it shall come to pass, that the glory of Ja'cob shall be made thin, and the fatness of his flesh shall wax lean.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

"PRECIOUS MOTHER"

Dear Brother Adams,

I am enclosing a poem of my precious Mother, Alma Gooch Ethridge. I am sure you must know her. I hope you will see fit to print this in the Landmark.

Thank you for your attention and may God bless you,

In His Name,

Mrs. Sally Howard
and

Henry C. Howard

P. O. Box 1431

Kinston, N. C. 28501

Precious Mother

My Mother today is aged and gray, she is eighty-eight years young,

She's the inspiration of my life. And often her praises have been sung.

As a child I watched her as she went about the home;

She was always singing or humming as she every corner combed.

When her friends would come calling; they would gather at her feet,

And there to hear of Jesus, they would seek a pleasant seat.

They would lift their voices gloriously, in happy praises sing.

To the Dear Lord, their Savior, they would their petitions bring.

She would read and they would share

All their blessings from above;
You would think they had no problems,

Their hearts were filled with love.

This to me was thrilling, joyful,
loving and so sweet,

The visits they often spoke of,
when they gathered at Mother's feet.

They came to feast on great riches of our Savior's word and love,

It was there I heard the Holy Word from this sweet and harmless dove.

She is now a little feeble, time has dimmed her precious eyes;

But to look upon her countenance, you know her mind is in the skies.

She can no longer read the gospels, Matthew, Mark, Luke and John;

Yet I know that she is feasting on the manna from above.

I long to paint the picture of my mother as she read

The Holy Word for hours on Sunday

After the family had been fed.

I have no work of art that this I can portray,

But in my heart and soul there lives

This one unforgettable —
Mother's-Day.

SORROW UNTO DEATH "FRAGMENTS"

By SILAS H. DURAND

The loneliest thing that can be imagined in all the world was the ark as it went upon the face of the waters. Not another object to be seen on all that wide and dismal waste of water that covered the earth, not even a mountain top. "The waters prevailed and increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered." Alone upon that dark and dreary expanse, tossed upon that heaving, shoreless flood, with the terrible rain still falling from the black and angry heavens, what scene of greater and more awful desolation can be pictured to the mind; what lonelier object can be imagined?

But there is a scene of greater desolation, of more utter and hopeless loneliness in sorrow and suffering, as the reality is greater than the type. It is Jesus in the wilderness, in the garden, on the cross. When the great deep of God's judgements was broken up, and the windows of heaven were opened to pour out the just wrath of God against sin, only One felt the full power of that terrible flood. It fell upon Jesus the Son of God, and He was alone in bearing it. He was appointed unto this suffering and prepared for it. The infinite wisdom and power of God in this mystery are "un-

searchable and past finding out."

All flesh upon the earth died while the rain was falling, but the ark was prepared to feel the full force and terror of the storm to the end. In that was the salvation of those within the ark. So while death has passed upon all men because of sin, Jesus was prepared to feel all the terrors and pains of that death, and to bear all the curse of that law which condemns all flesh to death, until every jot and tittle of it should be fulfilled, until the last drop of the rain of God's wrath had fallen. It must all fall upon Him while in our flesh. His sorrow was unto death while He was yet in this mortal life. He must taste all the bitterness of death before He died. Unconsciousness could not come to relieve Him of one pang.

And He was as absolutely alone in that suffering as the ark was alone in the flood. In a wonderful and mysterious sense the life of all His people was in Him, and they were "preserved in" Him, as all those who were to people the earth after the flood were preserved in the ark. But in His suffering and sorrow while under the curse of the law, He was alone. His disciples could go with Him to the garden, but not the place where extremity of sorrow brought Him down to the ground. Three of them, who seemed more closely His companions on special occasions than the rest, could be with Him a little farther, but could not yet follow Him in His great sorrow. "Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye

here and watch with me." But they could not watch at that time. They slept for sorrow. The sorrow that prevents sleep was not yet upon them. That sorrow was His. He had looked forward to this hour, for He had come into the world for the suffering of this hour: Yet now that it had come, "He began to be sore amazed, and to be very heavy." No matter how certain our expectation of any affliction may be, yet we cannot feel it before the time, and then it will appear almost as though we had not foreseen it. This sorrow of Jesus was the greatest and most bitter sorrow and grief that ever was felt by man.

It was by His Spirit, and concerning His suffering, that Jeremiah said, "Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger." And again, "I am the man that hath seen affliction by the rod of His wrath." (Lam. 1:12; 3:1.) Now that the hour has come, His own will as a man, weak before the law because of the others' sins, full of terror of soul on account of death under the curse of the law, caused him to cry unto His Father to save Him from that hour, and to cause the cup to pass from Him if it were possible; So great was His suffering that "an angel appeared unto Him from heaven, strengthening Him." And even then, "being in an agony, He prayed, more earnestly; and His sweat was as it were, great drops of blood falling down to the ground." But the

strength that the angel brought prevailed. He came down from heaven to do His Father's will, not His own, and His prayer was, "Not as I will, but as Thou wilt." He must bear the suffering alone. His people cannot share the burden of sorrow, pain and death, with Him. It is their salvation that He, the pure and holy Son of God, a spotless sacrifice, bears the awful suffering alone. If that death that fell on Him, had touched one of them, that one must have suffered an everlasting death. If any of the water of the flood could have broken through the ark to touch one of those within, then the ark, with all it held, must have sunk forever. But it "was pitched within and without," so that it alone should bear the beating of the storm from which the eight souls within are securely shielded.

So Jesus was prepared to suffer to the full alone, and die alone, in this sense, as a sacrifice. The part His people have in that suffering and death is not with Him, but in Him.

In the ark the eight souls were saved by water. (1 Peter 3:20.) The water that drowned all flesh upon the earth lifted the ark and those within it above its own destroying power. So the death that Jesus died raised Him and all who were in Him above the power of death forever. Death was all that was due for their sin. When He died the wages were fully paid, and when He arose by the power of God the dominion of death is at an end. Death is abolished, and life and immortality brought to light.

Those who saw the rainbow on Mount Ararat had all been in the ark, and had felt the terror and buffetings of the storm which fell upon the ark, though they had not at the time known what it all was. So those who are able to see the everlasting covenant of grace are manifest as having been saved in Christ.

This wonderful story of the sufferings of the Savior can never be told to the understanding of anyone who had not been already made to feel it in his own experience. It is not by the application of our mental powers that we come to know what Jesus suffered, but by experience. It is a revelation. The disciples, who loved Him, and were near Him in the garden, could not then know what He was suffering. How much less is our ability to enter into that awful and solemn mystery by our own efforts. It is one thing to have our natural sympathies stirred by reading the inspired recital of His pains and sorrows, and meditating upon them, and quite another thing to feel a measure of those same pains and sorrows within our own souls. In the latter case the poor soul that is experiencing the fellowship of Jesus' sufferings never knows at the time that it is the fellowship of His sufferings that is felt.

Those who were in the ark must have been in great terror and perplexity much of the time while they felt the tossing and shaking of the ark, not knowing what was going to become of them. They could not look out around them, for there was only one window, and that was above. But after the

covering was removed from the ark, and they came out on the new earth, then they understood what had been done, and knew the meaning of their strange experiences.

In coming into the knowledge of Jesus' sufferings each one is alone. It is so in the beginning of this necessary knowledge, and at every farther advance into this awful mystery the learner is alone. They are led by a solitary way." They shall mourn apart; every family apart, and their wives apart." Each one says to himself, "No one can be as vile in heart as I." Each one feels his own to be an especial case of depravity. If he has been kept from out-breaking sins, and has not forfeited the respect of men, yet he sees that evil in his heart and in his thoughts which appears to him to set him apart as especially vile. He has to say with, Job "Behold, I am vile. I abhor myself." Yet he cannot feel that he stands where Job was when he said those words.

It is wonderful how this sense of being alone in all our troubles on account of our special sinfulness attends all of the Lord's people, and follows them in a measure all the way through. And yet how seldom it is that during the time of the especial tribulation they ever think that in this they are following the dear Savior. Just what His sufferings were they must know, though only in measure, for it was for them He suffered, and they suffer in Him. As soon as the thought comes to them that the great tribulation on account of sin that is pressing them down into

the depths is because Jesus suffered for that very sin, and that they are mourning "for Him whom they have pierced," then the trouble is lifted and they rejoice, though still mourning on account of sin, and being in bitterness because their sins caused Him such awful sorrow and anguish.

What cries of mercy go up from the poor soul while being tossed as it were on the waves of that desolate, shoreless sea. The cries may be spoken, silent to the ear of any but the Lord, but O, how bitter, how full of anguish they are. Truly they are groanings that cannot be uttered." What a tender, quieted feeling takes possession of our souls when we first feel a hope that peradventure the Lord hears us. And who can tell the deep joy when we first get a glimpse of the beautiful bow of promise in the cloud, the everlasting covenant of grace, and feel in our souls the blessed promise of the Lord that "The waters shall no more go over the earth," and "that the Lord will no more be wroth with us nor rebuke us." How many a time since that blessed experience we have feared His wrath and felt the rebukes of the gospel; yet that promise has held good, and will be good unto the end, for it is "Yea and amen in Christ Jesus to the glory of God by us."

"As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." — 2 Cor. 1:5. So we learn that suffering is the experience of the Lord's people all through their pilgrimage. They have consolation, but it is only according to

the suffering of Christ in them, and as the result of those sufferings. When they stand before the throne, beholding the power of God with praise, it is as having come out of great tribulation. When the life of Jesus is made manifest in their mortal flesh, it is because they bear, about in their body the dying of the Lord Jesus. (2 Cor. 4:10.) When they are favored to lean upon their Beloved, it is as they are "Coming up out of the wilderness."

Now this suffering is not some exalted, holy feeling, such as you my brother or sister, have imagined belongs only to those who are far above you in purity and goodness; but it is just what you feel of sorrow, shame and self loathing while you see the evils of your corrupt nature, and the sins and sinfulness of your heart and life. This is sometimes proved to you while in humble contrition and self-abasement before God you are enabled humbly to confess them, and are given the soul-surprising assurance that these very evils and transgressions in thought and word and deed that have made you hate yourself, are the ones that were laid upon the dear Son of God, the very sins for which He died. While in the darkness, with only your sinful flesh in sight, how very much alone you felt, and how your soul was tossed about, and buffeted, and almost overwhelmed, like a ship on the stormy sea; but now as your soul gets a sweet view of Jesus, and rises to a blessed hope that you are feeling the fellowship of His sufferings, you feel like singing praises to His name, and

telling to all that fear God what He has done for your soul.

At such times His service is very sweet and comforting. We count it a blessing to feel the Spirit of obedience, and to be enabled to act out that obedience. But how often we are tempted to doubt our motives in our religious works, and fear that we are tempted to doubt our motives in our religious works, and fear that we are prompted by the vanity of the flesh. From first to last the experience of the exercised soul leads him to doubt the movements of the flesh, and to earnestly seek unto the Lord to be led by His holy Spirit.

"As many as are led by the Spirit of God, they are the sons of God." When the Spirit of the Lord is searching and probing our hearts, what anxiety, what jealousy we feel lest it be the flesh instead of the Spirit which is leading us, even when we are doing what we know it is the privilege of the Lord's people to do. We question sharply our motives, fearing they are selfish, and that we are not doing all to the glory of God." The Spirit alone can lead us in that holy way. Every fleshly motive is selfish, and hence our fear and anxiety.

It does not help and encourage a poor soul who is tried in this way to say to him, "You ought to obey in order that you may feel better." The Savior's obedience did not make Him feel better, but brought Him into darkness and into the depths, and filled His soul with bitterness. But what He did was for the glory of God. We may say to one in whom

we have seen an experience of grace, "You ought to be baptized; it is your duty. If you obey you will feel better." But his reply may be, "I fear that such a holy privilege is not for such as I. I fear it would not be obedience but presumption in me to receive that ordinance which belongs, to the Lord's people." Now it is for us not to urge such a one forward while his conscience, which is very tender in the fear of the Lord, is filled with such solemn questionings. We can show him, as we may be enabled, the scriptural marks of those to whom that ordinance belongs, but we must all remember that the assurance in his soul that the sweet command rests upon him must come from the Lord.

Brethren in the ministry, if your obedience to the call which you have felt in your souls to preach the gospel was in order that you might feel better, how many of you would or could go on in that solemn work? Think over your experience in that business which you did not seek, but into which you were thrust. What shrinkings and sinkings of soul you have felt as you have approached the time when you must stand before the people of God, and have tried to begin to try to preach in the name of Jesus, the gospel of His grace. Sometimes your trembling sense of unworthiness, inability and unfitness for that great work have continued through the sermon, and sometimes you have been lifted above yourself, and have been filled with the sweetness, holiest joy a poor mortal can feel as you declared, in the power of the Spir-

it, the glad tidings of salvation. Sometimes it has been quiet work, and you have felt thankful that you were in any degree enabled to speak a word in season to him that is weary.

But O, the trials, the misgivings, the wretched, wearing doubts, after your work for the time is done, and you are alone again. What heart-searchings, what questions whether you have not been preaching yourself more than Christ, whether your glorying was not more in yourself than in the Lord. How many a time you have said to yourself, "Surely, I must never undertake to preach again." Well, the Lord knows how to deal with His servants. You have not quit the work yet, not will you til you have fulfilled the work unto which He has called you. You are not preaching in order that you may feel better, but for the glory of God. There is a blessedness in the work, even in the sufferings and sinkings down, for in it all Christ is exalted.

And you, poor soul, who look with love and longing upon the ordinances and privileges of the church, and wish that they might be yours, in the Lord's own time the sweet persuasion will be yours that they belong to all who want them. In the Lord's good time the power of His word of sweet command as written in the Scriptures will be felt in your heart: "Rejoice for joy with her, all ye that mourn for her." Isa. 36:10. We must all wait for the Lord, and, blessed be His name, He always comes "right early." All our times are in His hand, and they can neither be hastened nor delayed.

We all see in ourselves enough of disobedience, and enough of sin in the best obedience of our hands, to give us daily errands at the throne of grace, and to bring out of our souls the publican's cry for mercy.

How many of the Lord's dear people go far in disobedience, living after the flesh until they die away from spiritual things. How often we feel that in faithfulness we ought to exhort, reprove or rebuke them, but are held back for fear we are not spiritual, and therefore are not qualified to restore such ones, or thinking that we ourselves need the reproof as much as they, if not more. But we must try to do our duty; yet if it is only to relieve ourselves of responsibility, and "to feel better," that we do anything, the motive is only a fleshly one.

When the love of Christ constrains us, then love to the erring needy one will prompt what we do or say, and while we do our work faithfully, and in the fear of the Lord, we shall remember that the Lord only can give repentance. Scolding never restored a wanderer, nor ever honored the Lord. The fire which the Lord kindles on the altar of the heart will never quite go out. The Lord will brighten it in His own time. He, and not man, gives the stripes which bring back the children who forsake His law. However far they wander, He knows where they are, and is visiting their transgressions with the rod, as He said He would, and they are often feeling that rod most when to us they appear most defiant and stubborn.

The salvation of God which grace brought to us in our first experience of a hope, is the same salvation which that grace bringeth through all our earthly pilgrimage in every time of need. That grace which bringeth this salvation teaches all the various subjects of it all, things in their walk and life which become sound doctrine, and in which that salvation is manifest unto them from day to day, in all the various circumstances of their life, and that grace will keep them through faith unto the full and glorious revelation of that salvation in the last time. (1 Peter 1:5) It is that salvation which the psalmist prays may set him up on high. It is that salvation that appears in all the beautiful order of the church, and which the saints minister to each other while walking in the commands of Jesus. It is the salvation of God of which the apostle speaks when he says to Timothy, "In so doing thou shalt both save thyself and them that hear thee," and which appears in the faithful ministration of him who "saves a soul from death and hides a multitude of sins." The saints have no salvation of their own to handle, and deal in, and minister, separate from the salvation of God. Jesus is our salvation, and to Him the poor soul cries in times of darkness and distress, "Say unto my soul, I am thy salvation." Without Jesus, our salvation, we can do nothing. He is our Sun, and His salvation like the sunlight, reaches "to the ends of the heaven, and there is nothing hid from the heat thereof." That salvation will not fail any of

the saints. Who speaks of another salvation which is not of grace, but of works? That salvation and the grace that brings it, are sufficient for us in all our times of need. They appear in the obedient walk of the faithful people of God, who walking in His fear and in the comfort of the Holy Ghost are edified and multiplied (Acts 9:3) and also in the rod and the stripes with which our faithful and loving Savior visits His erring children, and restores them to the joy of His salvation. All our times are in His hand, and provisions of grace and salvation are made for each of them. The child of God who has gone farthest in rebellion and sin, when, restored to his right mind, feeble and sore broken, humble and contrite, crying bitterly, he feels the sweet and compassionate and loving beams of salvation falling softly into his sorrowing soul, has to say, "Behold, what wondrous grace and mercy that could save such a sinner as I." And the most obedient child of God, as he looks over his life and contemplates his labors in the Lord, and the love and fellowship which the brethren have manifested to him, and then sees in his own heart and life such evidences of a depraved nature as sink him into the dust, wonders at the mercy which, like Paul, he has obtained of the Lord to be faithful, is astonished that he has been kept in the comfort of obedience while others have been suffered to wander far away, and suffer much of disobedience, and instead of feeling that any praise or reward is due to him, he says, "What have I that I did not re-

ceive? If God had dealt with me according to my deserts, I should not have stood. To Him be all the praise. It was not I that did these works of obedience," But the grace of God which was with me. "So the most faithful saint on earth, joins with the worst backslider when restored to the manifest favor of God and says, "By the grace of God I am what I am," and there is no one left out of that heavenly choir when they sing in perfect accord, "NOT unto us, not unto us, but unto thy name be the glory, for the mercy and for thy truth's sake." February 2, 1902.

NONMEMBER ENJOYS LANDMARK

Dear Elder Adams:

Please renew my subscription to Zion's Landmark for another year. We enjoy it very much and especially those articles which are so clear and to the point.

I am not a member of any church, although I love the Old School Baptist and as long as Elder Jefferson and Elder William Little preached in Stockton, we attended when we could, but after they moved to Bakersfield, the only preacher we have is the Landmark.

We were sorry we were not able to see you when you visited the church at Bakersfield. If you should chance to see Mr. and Mrs. Jefferson or the Tiptons, please give them our regards. We miss them and would love to see them.

Yours in Christian love,
O. M. Riggs
858 Palou St.

Vallejo, California

It is evident that Mr. Riggs and his companion are children of God and love the truth. May our Heavenly Father visit them in Spirit and feed their hungry souls in their loneliness.

It would be our pleasure to have them come among us and visit our church. Editor.

LOWER COUNTRY LINE

The Lower Country Line Union is to be held with Flat River Church, beginning Saturday before the fifth Sunday in March, 1969. Elder Charlie Thomas was appointed to preach the introductory sermon, Elder L. P. Martin, alternates. All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

NOTICE

Lloyd's Hymn Books, each \$3.20 postpaid, ½ dozen \$19.20 postpaid, 1 dozen \$37.80 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 accommodations of more people who send memorials and obituaries for publication, it has now become necessary to ask that they be limited to a length of TWO HUNDRED to TWO HUNDRED-FIFTY words. By limiting in this manner will permit us to catch up the printing of those on hand or presently accumulated, and will ultimately provide more space for other articles.

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

EDITOR

Zion's Landmark

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

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THUS SAITH THE LORD

Brother Terance Jones, Apex, N. C. has requested my comments on Isaiah 50:1-3, which reads as follows: "Thus saith the Lord, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves and for your transgressions is your mother put away. Wherefore, when I came, was there no man? When I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst. I clothe the heavens with blackness, and I make sack cloth their covering."

These are the words of the prophet Isaiah, He spoke as he was moved by the Holy Spirit. It is recorded, "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 angles, as He hath by inheritance obtained a more excellent name than they." Heb. 1:1-4.

We may have some thoughts as to the meaning of this or that scripture, but we find ourselves dependent upon the Spirit of God for an open door and utterance of speech. Jesus said, "For without me ye can do nothing." Jno. 15:5. Paul said, "I can do all things through Christ which strengtheneth me." Phil. 4:13. Before Jesus made His departure from this world, He said, "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." Jno. 14:25, 26. We see a fulfillment of this on the day of Pentecost, when the things which were written in the law and the Prophets were opened to their understanding. "Then opened He their understanding, that they

might understand the scripture, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name, among all nations, beginning at Jerusalem. And ye are witnesses of these things." Luke 24:45-48.

Beginning with the first verse of the 50th chapter of Isaiah, it appears that the Jews or the church at Jerusalem had made complaint against God, and that God had divorced the mother church. Whereupon God calls upon them to produce the evidence that He had divorced them. Not only this but the evidence of this divorcement should be in the hand of the mother church, according to the law of Moses, which reads as follows: "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement and give it in her hand, and send her out of his house." Deut. 24:1.

The prophet said: "Thus saith the Lord, where is the bill of your mother's divorcement, whom I have put away?" If they had a bill of divorcement, they did not produce it, therefore they could not accuse God of divorcing them. It is true that they were separated from God. They had sold themselves for naught. They were taken captive, first by the Babylonians, and afterwards they were taken by the Roman Army. When they were in captivity they were without altar or sacrifice. What

right did they have to make complaint of God because of this great calamity that had befallen them? The Prophet answers this question by saying: "Behold, for your iniquities have ye sold yourselves and for your transgressions is your mother put away." They had killed the prophets, they rejected the Messiah. The scribes and Pharisees, who were rulers of the Jews, made laws to prohibit the common people from attending the ministry of Jesus Christ. If any acknowledged that Jesus was the Son of God, they cast them out of their Synagogues. This they did for the man who acknowledged that Jesus had opened his eyes. Read the 9th chapter of Jno.

Jesus Christ performed many miracles. He healed the sick. He cleansed the leper. He opened the eyes of the blind. He cast out devils. The Scribes derided Him; they made light of Him. They told the people, "This fellow doth not cast out devils but by Beelzebub, the prince of the devil." Matt. 12:24. They mocked Him, they scourged Him and finally crucified and put Him to death. This was not the wishes of the common people, for it is recorded that "The common people heard Him gladly." It was the ruler of the Jews who made and enforced these laws.

The Jews were once the favored people of God. The oracles of God were committed unto them. It was because of their sins and iniquities that they had separated themselves from God. Jesus was their kindred after the flesh, but they despised and rejected Him. Jesus was born of the lineage of Judah. He was the seed of David.

It is recorded, "He came unto His own, and His own received Him not." A few did receive Him, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jno. 1:11-13.

The Lord continues to speak by the mouth of His prophet, by saying, "Wherefore, when I came, was there no man? when I called, was there none to answer?" Isa. 50:2. When Jesus made His advent into the world the call was made to the Jews, but none heeded the call. Jesus compared the kingdom of heaven to a certain king which made a marriage for his son: "And sent forth his servants 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 now ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants and entreated them spitefully and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city:" Matt. 22:3-7. This was the final fate of the unbelieving Jews as a nation under the rule of a king. The Roman Army destroyed their houses and burned their city. Jesus said, "Behold, your house is left unto you desolate." Matt. 23:38.

These unbelieving Jews did not know that Jesus Christ was both God and man, and that He had the power to deliver. He had the power to dry up the sea. "He made the rivers a wilderness. Their fish stinketh because there was no water and dieth for thirst." Isa. 50:2. All that the prophets said, and all that Jesus said to these Scribes and Pharisees (who were rulers of the Jews) made no impression upon them. Why: Because the Father had not revealed His Son to them. Jesus said, "All things are delivered unto me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and him to whomsoever the Son will reveal Him." Matt. 11:27.

If these unbelieving Jews had known that Jesus Christ was the Son of God, they would not have crucified Him. See I Cor. 2:8. The rejection of the Son of God by the Jews was the beginning of the conversion of the Gentiles. "Then Paul and Barnabas waxed bold, and said, it was necessary that the word of God should have first been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46.

These unbelieving Jews were called with an external call and not an internal call. Those who are called with an external call do not obey the gospel of our Lord Jesus Christ. Those who are called with an internal call are chosen and called with an Holy calling. See I Peter 2:9, also Jno. 15:16. Paul said to Timothy, "Be not

thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God: Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given to 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 Timothy 1:8-10.

Many of God's humble poor, may often feel that they do not possess eternal life. They feel to be lifeless at times but when the gospel is preached to them, it brings the life of Jesus in them to light. They rejoice in Spirit. Note: He did not say the gospel brought life, but the life of Jesus that is in them is brought to light through the gospel. The gospel penetrates their souls and they are made to feel that if this is the gospel they are partakers of it.

An external call was portrayed by those who refused, when they were bidden to the supper that was prepared by a certain man. "He sent his servants at supper time to say to them, that were bidden, Come; for all things are now ready. And they all with one consent, began to make excuse. The first said unto him, "I have bought a piece of ground, and I must needs go and see it, I pray thee have me excused. And another said, I have married a wife and therefore I cannot come." Luke 14:17-20. Those who have an

abundance of this world's goods, and a good stock of self-works of their own righteousness, feel no need of any great feast. In fact they have no hunger nor thirst for it. The message by the servant to the poor, halt, maimed and blind who were out in the streets and lanes of the city, as well as those who were in the highways and hedges, was readily and gladly received.

To the unbelieving Jews and the Gentiles, who were poor and afflicted, this was a royal feast. Who knows this, but those who have become dead to the law by the body of Christ, and have been given a good hope through grace?

The Scribes and Pharisees who were rulers of the Jews, had the law and the Prophets. They read them every sabbath, but they had no understanding and they felt no need. They had no knowledge that these prophecies which were spoken had any reference to them. They were blind in unbelief. When they crucified Jesus they were fulfilling these prophecies in condemning Him. It is recorded, "For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the Prophets which are read every sabbath day, they have fulfilled them in condemning Him. And though they found no cause of death in Him, yet desired they Pilate that he should be slain." Acts 13:27, 28.

In conclusion, may I add that it is evident that these people of whom God was speaking, by the mouth of His prophet were unconverted Jews. God said, "Behold, for your iniquities have ye sold

yourselves, and for your transgressions is your mother put away." Isaiah 50:1. I do not see any record where these Scribes and Pharisees, who were rulers of the Jews, ever acknowledged their sins and transgression. Those whom God has quickened, arrested and convicted under God's just and holy law, will never plead for justice, but mercy. As the Publican did who stood afar off, smote upon his breast, and said, "God be merciful to me a sinner." The experience of the thief on the cross is very similar to that of those who have been convicted and condemned under the law. They readily acknowledge their sins and transgressions as did the thief. He said, "We indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss, then he said unto Jesus, Lord, remember me when Thou comest unto Thy kingdom." His plea was for mercy and not for justice.

Here I will record what I heard a very precious Elder say, "I felt that my sins and transgressions of God's just and holy law were so great that if God should save all the people in the world and leave me to perish in my sins to be forever banished from God, I would have no right to complain for I felt that it would be right and just." On one occasion the writer had a similar experience, when it was made known to me that I had transgressed everyone of God's just and holy commandments and in great humility, I acknowledged my guilt before Him and Jesus said to me: "I have fulfilled these commandments for you and I have

set you free."

Those who have felt to be justly condemned for their sins and transgressions and have received pardon and peace through Jesus Christ, know the unspeakableness of such a deliverance. It cannot be made known or proclaimed to any except those of like experience. There is no salvation nor deliverance by good works or the deeds of the law. 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. Jesus Christ is our only hope of eternal life and salvation. Davis said: "The Lord is my light and my salvation." Again he said: "The Lord is the strength of my life; of whom shall I be afraid?" Psa. 27:1.

When Peter and John were being persecuted by the Jews they were taken captive "And when they had set them in the midst, they asked, By what power, or by what name have ye done this? Then Peter filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; 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 does this man stand before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other name under heaven given among men, where-

by we must be saved. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus." Acts 4:7-13.

T. F. Adams

OBITUARY OF BROTHER RICHARD WILES

Brother Wiles was born on October 17, 1876 and he departed this life on June 13, 1967. Leaving to mourn his departure, a devoted wife, Mrs. Dona Dawson Wiles and five beloved sons and daughters. Mr. W. W. Wiles and Mr. B. G. Wiles; Mrs. Archie John, Mrs. W. H. Huffines, and Mrs. J. H. Wright, these being the flesh of his flesh and bones of his bones. He leaves behind also a host of friends to mourn his departure.

Brother Wiles professed a blessed hope in Christ July 4, 1959 and was baptized the first Sunday in August, 1959, by his and our beloved and devoted pastor, Elder G. W. Hill into the full fellowship of James Street Primitive Baptist Church, Burlington, N. C.

Brother Wiles was a faithful member to his church. He loved the doctrine of Salvation by grace. He walked it, he talked it and his conversation was yea and nay. His last days of affliction he was blessed to endure patiently; seemingly realizing that if he reigned with Christ, that he also must suffer with him. We all loved Brother Wiles and we miss his sweet fellowship. However, there is a time in life when all of us must be still and know that He is God.

We would say to his bereaved family and to all that were dear to him by the ties of nature that we extend to you our heart felt sympathy and may the God of all grace reconcile you to His blessed will to the extent that you all can say as one of old, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

Therefore, be it resolved that three copies of this obituary be made. One copy sent to the family, one copy sent to Zion's Landmark and one copy recorded in the minutes of our Church Book.

Done by order of the church in conference.

Elder G. W. Hill, Mod.
Brother Robert Hawkins,
Church Clerk

OBITUARY

It has pleased the Lord to remove by death our beloved Sister Rosie Cochman from this world. Sister Rosie was born into

the family of Elder and Mrs. A. B. Hawks, September 19, 1898 and passed away from this world as if there were no pain nor fear with her on September 20, 1968. She was blessed to live on earth seventy years and one day.

Survivors include her husband, Brother Alti Cochman; two sons, Bennie and Posey; one daughter, Julia; who has stood by her mother in all her afflictions and so faithfully and tenderly waited on her wholeheartedly to the end.

Sister Rosie also leaves eight grandchildren, two great-grandchildren, two brothers, two sisters, and a host of friends.

Sister Rosie will be a long liver in the hearts and minds of all who knew her, for to know her was to love her. The warm smile and hearty handshake she had for all that she met will be missed, but not forgotten. It was her delight to render to those in need, to visit the sick and comfort them in any way she could.

On September 16, 1962, she came before the Church at Oak Forest asking for a home. After being received she requested baptism by Elder G. W. Hill and the unworthy writer. She was a faithful member always attending her meetings as long as she was able. We feel that we have not lost her, but just separated in the body for awhile. No doubt she is now resting in the paradise of God's love, just awaiting the fulfilling of time when her Lord who separated her from the carnal body shall call it from the grave and bring it forth with the likeness of His own body to be with Him forever in that world of love that has no end. "Precious in the eyes of the Lord is the death of His saints."

Sister Rosie requested that her funeral be conducted by Elders G. W. Hill and A. B. Barham. She said she wanted the same ones who buried her in the watery grave to also bury her in the earthly grave. Elders Gardner, Wray and Somers being present, were also called on for remarks which were very comforting and fitting. Her body was laid to rest in Green Hill Cemetery to await the calling of her Lord when time shall be no more.

Humbly submitted,
(Elder) A. B. Barham

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ISAIAH

CHAPTER 17

And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Reph'a-im.

Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Is'ra-el.

And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves or the images.

In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left, because of the children of Is'ra-el: and there shall be desolation.

Because thou hast forgotten the God of thy stivation, and hast not been mindful of the Rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be a heap in the day of grief and of desperate sorrow.

Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that made a rushing like the rushing of mighty waters!

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

GOD OF ALL GRACE

Dear Sister Ollie,

I will try in my weak way to write you a few lines to thank you and I feel to thank God also for the sweet letter you wrote me Monday morning. I talked to Sister Pauline last night and Brother Floyd just came by and he asked me to read your letter to him. I told him I would if I could, but it was hard for me to read aloud and too, I could not help shedding tears when I read it, because it touched me so much. Then too, much of your experience was so much like mine. I believe I can witness with you and say if you are right, then maybe I am too, and if you are wrong I know I am for as you said, I feel I am nothing but a mistake. I am gone astray.

When I asked those lovely people at Willow Springs for a home, I was brought so low, I felt surely I was going to die if I did not ask for at least a tiny spot or place in their hearts and in the church for a resting place or home. I had carried this burden—sometimes it was a great burden other times it was less severe—since I was a girl, but in the year 1935, it became so heavy that I found trouble on every hand. The Apostle Paul said: "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." I felt I had a soul to be

lost or saved. Yet, I felt so sinful! I knew only God's great mercy could rescue me from eternal destruction. I felt the most wonderful miracle that has ever been performed if not deceived, was when the Lord visited me and said, "Your sins which you feel are many are all forgiven you." I believe when the Lord begins a work, He will perform it unto the day of Jesus Christ and when a child of God is pricked in the heart and regenerated and born of the Spirit, Christ is formed in them the hope of glory, although it does not expell sin. Sin still swells in the nature or in the flesh and the flesh is against the spirit and the spirit is against the flesh. Therefore, there is a continual warfare between the flesh and spirit. 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." Isa. 40:1. 2. So I believe the children of God have this warfare. They would do good but evil is present with them. The flesh is sinful and prone to evil, therefore the warfare the children of God daily experience is the strife between the flesh and the spirit—the evil and the good. This conflict, this affliction that is brought about by this warfare, causes us to realize our weakness

and inability to overcome and control the evil spirit. This brings us down, causes us to weep and cry to the Lord to enable us to do better, to overcome the evil we find in our nature, to direct our steps. We come to beg for mercy and guidance, for spiritual strength and deliverance. Through this distress we come to know that God alone can deliver us, that He alone can fight our battles and direct our steps, and bring comfort to our distressed souls. This reconciliation through His darling Son, Jesus, is revealed to us by the Holy Spirit, for there is a trinity — the Father, Son and Holy Spirit, the Father condemns, the Son redeems and the Holy Spirit reveals — three in ONE — the Trinity.

This is the view I saw while under the anesthesia, I was dead to things of the world. I feel that He is always present as David said in Psalms 46:1. I was being put to sleep for an operation, when this trinity appeared to me in the form of three lights as one. It is hard to explain but it was a beautiful sight to me. David said in Psa. 46:1, "God is our refuge and strength, a very present help in trouble, yet sometimes we feel as you said and as one of old said: Where is the Lord? Is He clean gone forever? Hast Thou forgotten to be gracious? But we are told that He never sleeps nor slumbers, even though we sometimes feel that He does not hear our cry. Sometimes when I try to pray, I feel that it 's all amiss and that means my prayers are in vain and I fear, not by faith. But when God indites a prayer in our hearts, we pray by force it

seems, because we feel the urgent need of praying and if our prayer is by faith, the answer is given, I believe.

I cannot say I have ever prayed, but I can say I have, in my weak way done some sincere begging for God's mercy, grace and strength to bear what He has in store for me. I do not know what that is. I know He has been an alwise and merciful God, a God of love and as you said, had it not been for His watch care over me, where would I be? I desire to praise His name above all other names. We have precious loved ones, brethren, sisters and friends, but He is head of all things and rules all things according to His own will, and none can stay His hand. I do not believe anything goes contrary to God's will for His will is done. Daniel said: "He doeth according to His will in the army of Heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?" Dan. 5:35. The older I grow, the more I feel my helplessness and as John said: "He must increase but I must decrease." St. Jno. 3:30. Decrease means to grow smaller and that is the way I feel in my experience. Jesus to me grows greater all the time. Do you remember that you and I were talking Sunday at our Union Meeting concerning the 27th chapter of Acts, where Paul with many others were sailing the sea toward Rome and the wind blew and the waters were rough and dangerous. There were prisoners on the ship and Paul was a prisoner because of his doctrine, but it was because of Paul's revelations

that the ship was saved. The Lord preserved his life and instructed him that he was able to instruct and advise those who commanded the ship that they were able to save the ship from destruction and those who were in it. Some on board thought that all hope that they would be saved from death was vain, but Paul stood in the midst of them and said: "And now I exhort you to be of good cheer for there shall be no loss of any man's life among us but of the ship for there stood by me this night, The angel of God, whose I am and whom I serve." And he told them to be of good cheer, for "I believe God, for it shall be as it was told me." Some of them were so fearful, they were about to flee from the ship, but Paul told them "Except these abide in the ship, ye cannot be saved." They had been fasting fourteen days and Paul told them to take meat for their health, that not a hair should fall from the head of any of them. "He took bread and gave thanks in their presence and when he had broken it he began to eat." Then they were all of good cheer, and they also took some meat. There were two hundred three score and sixteen persons in the ship, "And when it was day they took up the anchor, they committed themselves unto the sea and loosed the rudder bands and hoised up the main sail to the wind and made toward the shore." The ship ran aground and the fore part stuck fast and remained unmovable and the hinder part was broken with the violence of the waves and the soldiers'

counsel was to kill the prisoners, lest any of them could swim out and escape, but the centurion willing to save Paul kept them from their purpose and commanded that they which could swim should cast themselves into the sea and get to land. And the rest, some on boards and some on broken pieces of the ship, and so it came to pass that they all escaped safely to land. To some extent this ship is a type of Christ. Paul told them when some were considering jumping overboard, "Except these abide in the ship, they cannot be saved. It is true that except the children abide in Christ they cannot be saved, but the children of God were chosen in Him before the foundation of the world and their abiding in Christ is not dependent on their making a choice to abide in Christ. This decision was made before the foundation of the world and every one of them will definitely abide in Him. Certainly it is their desire and their will to abide in Christ and they are the only ones who can abide in Him. I believe too, once in Christ, always in Him, but His chosen few were in Christ from the beginning, even though their hope grows dim at times.

Sometimes my hope gets so small and if not deceived, I can witness with Paul and those in the ship. I feel surely I am shipwrecked. These rough waters represent these troubles, trials, and tribulations we have in this life. The wind seems to have tossed me to and fro; the night when no sun nor stars shine, these dark gloomy hours of our experience seem to compare very favorably

with these gloomy, dark nights Often times we become discouraged and despondent, for if we have ever felt the presence of the Lord, He seems to be gone, but even these experiences are for our good. We learn from whence our joys, our blessings and our hope come, and it causes us to realize our helplessness before God. So our hope grows dim and we are brought to doubt and fear for safety as did those in the ship, but glory be to Our God when He makes known to us that we are abiding in Christ, and that Heaven will be our home. John said, "In Him was life and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

The soldiers' counsel was to kill the prisoners lest they should swim out and escape. Solomon said: "There are many devices in a man's heart, nevertheless the counsel of the Lord that shall stand." So I believe it is as it is, no matter what we say we will do or will not do, if it is not in God's counsel we just cannot do them, it just will not stand. I believe I have learned this by experience: it was in the hearts of those soldiers to kill those prisoners but it was not in God's counsel. They were all in the ship. "Except these abide in the ship, ye cannot be saved." Now the ship was broken, so was Christ's body broken. But the men escaped, everyone of them. As we read verse 44, some of those men were blessed to arrive to the shore or the land without harm and all that were in the ship escaped safely to land. So is every child of God no matter what

troubles, trials and afflictions are appointed to them, the children of God will be able to escape, benefited by the experience for there is a purpose in every affliction that God sends on His own. So it is with the joys and delights. The Lord sends trials, tribulations, heart aches and sorrows because such tribulations work patience, they soften the heart and enable us to be more mindful of those who have need of sympathy and attention. If God's people need afflictions, humiliations, sorrow, or if they need joys and happiness He is aware of their needs and He says He will supply their needs. It hurts to be humbled and have sorrow and affliction, but He knows what is best for us. Whatever is appointed to us we will get for He says He will supply all of our needs, so we will be the recipients of everyone of them. The poet said:

"In all my Lord's appointed ways
My journey I'll persue,
Hinder me not ye much loved
saints,
I'll gladly go with you."

I am very low in my feelings much of my time, I hope this comes from the right source. I hope it is not just my imagination. My mind has not been on natural things, if not deceived, this morning. But the few moments of rejoicing I am blessed to receive, are worth all these many heart-aches. David said, "Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down." Psa. 102:10 Again he said: "I will extol thee, O Lord;

for Thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord God, I cried unto Thee, and Thou hast healed me." Now the ship was broken so was Christ's body broken. As we read verse 44, some of those men were blessed to arrive to the shore or the land without harm and all that were in the ship escaped safely to land. So is every child of God no matter what troubles, trials and afflictions are appointed them, the children of God will not be able to escape even one of them.

I have been trying to close my letter as you said, but new thoughts keep coming up. I hope they are from the right source. I hope it is not just my imagination. It seems I just cannot work this morning. My mind has not been on natural things if not deceived. I stay so low much of the time that I feel surely I am mistaken in it all, but the few moments of rejoicing I am occasionally blessed to have are worth all these many heart-aches. Hannah said: "The Lord maketh poor, and maketh rich: He bringeth low, and lifteth up." I Sam. 2:7. David said: "For I have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down. My days are like a shadow that declineth; and I am withered like grass." Psa. 102:9-11. David was depressed in spirit, he felt his helplessness and we must feel

ours. We do feel it when it pleases the Lord to show us what we are by nature and without His spirit, nature is all we know.

I have learned by experience I can do nothing, that is, of myself. One of the writers said: "I can do all things through Christ which strengtheneth me." Phil. 4:13. This was Paul's writings. The Lord told Paul on one occasion: "My grace is sufficient for thee: for my strength is made perfect in weakness." And Paul said: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ 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." II Cor. 12:9, 10.

I feel my sinful nature more and more as the days go by and that all of you, the children of God, grow nearer and dearer to me. I feel so unworthy of your notice, but if I know my heart, I love you — all of you — and I hope the God of all power, love and mercy will bless me and keep me humble, esteeming others better than myself. I do feel so little and undeserving of His love and mercy, which He has bestowed upon me all these years of my life. May His name be praised above all other names.

I love you dearly, come to see us,

Eva Pearce

R. F. D. 1

Willow Springs, N. C. 27592

POWER TO SAVE AND HEAL

My Dear Sister Johnson:

From Mother, I hear that you have had an operation and have been rather seriously ill. There arose in my heart a great desire to write you some message—if nothing else, I must say that my prayers are with you and that I think of and love you for the Lord, our Savior's sake and in His dear Name.

He is the physician and you and I and we-all of us-are in the palm of His Hand. There is no one on earth or in heaven that can pluck you out of His Hand. Solomon spoke in Proverbs 4:56, "Trust in the Lord with all thine heart: and lean not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths."

Where is the man that can "Trust in the Lord with all thine heart?" Only he that is enabled by the Lord to do so. Oh, daily I move beside men who often say, "Lord, Lord," but who have never known the Lord. They know not of whom they speak; they know not the Lord, but only the word which is His Name. There are millions of people over here, just droves and droves of them, who worship superstitious idols. Our people say that they are just as sure to go to heaven as any. A scripture from the Bible in proof, means nothing to them; they answer, "What is the Bible more than a creed of the idol worshiper?"

Where is the man that can trust in the Lord with all thine heart? Could you or I trust in One whom we have never known at all? You can trust only in one that has

come to you in time of need and trouble and has proven His love and His ability to save you—you can trust only a Savior! One who has saved you from a pit of destruction. Dear Sister, when you are so helplessly lying on a hospital bed, unable to turn your body from one side to another, you are in a pit utterly unable to deliver yourself from despair. Your cry is unto a Savior. "Lord save, I perish!" says Peter. "O Lord, I am oppressed: undertake for me;" says Hezekiah. "Lord be merciful to me a sinner," cries King Jehoshaphat when his enemies came upon him in great hosts. So it is with every sinner who finds himself helplessly sinking into despair; he calls upon his Savior to save. Trust in the Lord with all thine heart!

Lean not unto thine own understanding; we reason and we plan and we scheme and figure that this or that seems to be so; but alas, human reason is sure to err and to scan His work in vain. Trust not to human understanding. Remember that our Savior can do that which is impossible just as easily as that which we call possible and probable. In fact the work of a Savior begins with that which is impossible. Hezekiah faced death; his face was turned toward the wall. He had the word of the Lord from the prophet that he would surely die. What else could have made it more sure? He cried out in despair, "O Lord, I am oppressed, undertake for me: Make a way of escape for me; direct my steps and set my feet in a large room! He leaned not on his own understanding, for accord-

ing to his understanding immediate death faced him. Abraham took his only son up into the mountain, laid him upon the altar, raised the knife to slay him—. Was Abraham leaning upon his own understanding? Or was he trusting his Lord with all his heart and soul? Oh! there have been sometimes in my life — and I am sure in yours — when I had no cause to trust my own reasoning. Indeed, according to my reasoning, I was most surely doomed to die. I could not cry for justice nor for that which seemed must surely come to me; but I had to cry for mercy; I had to cry for that which was impossible in my eyes. I had to acknowledge His ability and power to save and to lift me from the pit of destruction. I had to have that which was impossible—I could not live without it. And I stand as a witness to the fact that my Lord and Savior did before my eyes that which was utterly impossible. Thus I can testify that He does the impossible and I can more fully appreciate and understand the cry of Peter, “Lord save, I perish,” as he was sinking into the depth of the stormy sea.

“In all thy ways acknowledge Him, and He shall direct thy paths.” Pro. 3:6. Jehoshaphat acknowledged Him when he said: “—but our eyes are upon thee.” We are helpless, but thou art Infinite. The Hebrew children acknowledged Him when he spoke to king Nebuchadnazzar: “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”. “—we will not serve thy gods, nor worship the golden image which thou hast set up.”

“In ALL thy ways acknowledge Him! Not just a part of them, but in all thy ways acknowledge Him. When trials are heaped heavy upon your head and when you have searched so hard and cannot find Him — trust in Him! “Though the Lord give you the bread of adversity and the waters of affliction—” trust in Him with all thine heart and soul! Acknowledge Him in all of thy ways. Acknowledge His right and His justness in your afflictions and sorrows and trials. “Even so, Father, for so it seemed good in Thy sight.” Jesus drank the bitter cup which His Father had prepared for Him. Shall we do nothing of the sort? If we bear no trials, we are not proven; if we find ourselves in no pits, hopelessly facing despair and have no cause to cry fervently unto Him for mercy, and experience no Salvation at His Hand, then how can we ever know Him, or know of His love and mercy and pity and compassion on us individually? If He has never done for you that which you could not possibly do for yourself, He has been no Savior to you! nor have you ever known Him as a Savior. But conversely, when you have seen yourself lost and have cried fervently for His Salvation and felt His arm lifting you and saving you - then you know something, personally, of His salvation with you. Every son, every little one that is His, He chasteneth. If we have no doubts and fears and trials, then we have no evidence that we are His. His little ones

must acknowledge Him — He requires it of them.

“And He shall direct thy paths,” yes, there is a certainty about it, He shall do it! All of our steps are set and fixed and sure in His will and His purposes. May we with perserverenc and in obedience and submission and recognition of His sovereignty, follow faithfully that path that He directs and has set before us.

Dear Sister, this is not what I wanted to write you at all. I do believe what has been said, but to me it seems cold and dead and without the feeling that I desired to convey to you at this time. The Lord is mighty; the Lord is merciful; and He can raise you dear Sister! And if it be His will, He can give you a submissive heart-one that is filled with cries and groans unto Him for His Salvation and His love and His peace in your heart! May He grant you that peace. He never spoke sweeter words, than when He spoke to His church and said, “Come, My beloved.” The Lord speaks. He did not say, “Go yonder and receive a blessing, or any such, but He said, “Come and sit at my feet; come and rest under the shadow of My wing; Come and enjoy My protection. Come and learn of Me; Come and hear My voice, walk with me, talk with Me, and find rest to your soul!

Dear Sister, may you find that rest that only He can give and ever be enabled to give Him all the praise and glory and honor.

I will close. I am helpless to say such things as I would desire to say. I cannot turn one finger to reach up toward Him-

only can I plead that He reach down to me and lift me again. I think of the words of the hymn:

O for a closer walk with God:
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb.

“In all thy ways acknowledge Him, and He shall direct thy paths.” Prov. 3:6.

May the love and mercy and grace of our Lord Jesus Christ be with you and abide with you all, is my cry in the Name of our Savior, Lord and Master.

Yours in a little hope-yet a great hope.

Douglas Alston
FEC. Cml. School
APO 47
31 July, 1951

EXPERIENCE OF NANCY TURNER

Some of my reasons of a hope in Jesus:

The question was asked in the Old Faith Contender: Why don't more people write their experience; are they ashamed of it? No, I am not, but feel an unworthiness and so often feel that I am mistaken in the whole matter; that I have grasped at the substance and caught the shadow, and yet, I am not ashamed, for what I hope I have is my most valued possession, if I am not deceived in myself. I fall short of what I think is a Christian walk and fear that what I may write may not be profitable to any one of God's children.

When I was very young, I seemed to be burdened with something, I knew not what. My father was a member of the Primitive Bap-

tist Church,. Although he was deaf and dumb, he enjoyed going to his meetings. During services or while taking the communion, his countenance would light up with a beautiful expression and tears would run down his cheeks. Often my parents would take my sister and me with them to church and I would enter with a feeling of awe and wonder what it was all about.

I had a dream when just a child. I was standing in a path of light, narrow, with a wall of darkness on both sides. The path was straight as far as I could see; I had no thought of where I was going or why I was there. Another time I dreamed of being baptized in a narrow stream of water clear as crystal. I do not have much confidence in dreams but do believe that some dreams are given God's children as a warning, also for encouragement.

I went on trying for several years to do something good and to leave off my wicked ways, especially to bridle my tongue; but, need I tell you that I failed in every instance! Each day I would resolve to do better; at the end of the day, I would see more things that I had or had not done, than usual. I got no comfort from reading in the Bible; it seemed to condemn me more. I tried to pray, I could say nothing but "Lord, have mercy on me, a sinner;" still, I could get no relief. So I gave up in despair, thinking that mine was an outside case. I decided that I would drop the whole matter, which I did to some extent, and joined my young friends

to enjoy myself as they did, but I was never entirely free of it, it was always in the back of my mind.

About that time I went to a Primitive Baptist Association and Elder Isaac Jones was one among the number who preached. He took for his text: "Lord teach us to pray." (Luke 11:1) That found an echo in my soul and thrilled me through and through. My tears flowed freely and I did not care who saw them. This was some relief but only temporary. It was not enough, nor did it last long; soon I was sunk in deepest gloom again.

Soon after that time I was married and the Lord blessed us with a little son. We were allowed to keep him two and a half years, when he was taken away from us. I felt that it was for my disobedience; I could get no comfort, could not even try to pray. I was again sunk in deepest despair, not just for the loss of our little son but for my sinful soul. After awhile I began to try again to pray the same old story "Lord, have mercy on me, a sinner."

An Evangelist came to our door and wanted to spend the night. He sat by our humble fireside quoting scripture till bedtime. He seemed to find proof in the Bible of everything as he quoted it. It all summed up that it was all left to the sinner to accept or reject salvation. It found no response in my heart, for I had tried for many years and had never felt that salvation had been offered to me; if it had, it would have been too precious for me to reject. I knew that if I were saved, it would

be by the grace and mercy of God.

When the man left the next morning he questioned me about what I believed and I told him that I believed in the Primitive Baptist doctrine. He said that the "Old Baptist" did not believe in works and yet they were the hardest workers in the world. He gave me some tracts and asked that I read them. I thought I would look them over and took one up. The first words that caught my eye were "There is a chance for you, poor sinner" and referred to the sixth chapter of John. I took up my Bible, turned to that chapter and began to read, and had read but a few lines when my burdened seemed to be gone. I was clapping my hands and saying with happy tears streaming down my cheeks: "Glory to God, is it true that my sins are forgiven me?" I arose and went to the door. Everything looked beautiful and shining with a brightness that I had never seen before. Even the bare trees in the distance seemed to glisten with the Glory of God. I have reread that chapter many times hoping to recapture that wonderful feeling but never again, for I hope that was a birth of regeneration. Like a natural birth, it happens only once to a person. My husband was chopping wood in the yard. I thought I would tell him the joyful news; then the thought came to me that if this was a foretaste of heaven and its glory, I would have more evidence than just a rejoicing that no tongue can describe. I once heard Elder P. G. Lester say that he did not believe in relating long

experiences, for it might discourage some little one, who did not feel to have much to relate; that the saints in heaven were lifted up but few times while on earth and that we expected too much, or words to that effect. This made me satisfied with my little crumb from the Master's table, as I hoped it was.

I wanted to join the church and be baptized. I firmly believed that salvation by grace, the doctrine that the Primitive Baptists preach, is the Church that Christ, the blessed Son of God, instituted while on earth. I still feared that I was not a fit subject for baptism; I prayed to the Lord to show me in some way what I must do. Then it occurred to me that there were only two ways — a right way and a wrong way, God and Satan. I thought that surely this great love was from that precious Holy One and that I would decide what to do by the way I felt the next time I went to meeting. I did not talk to anyone about how I felt.

The next opportunity I had to go to church, services had begun when I entered the building. The sound of the preacher's voice gave me a feeling of love for the church. The entire sermon seemed to fit my case. As soon as an open door was announced I went forward, not with a feeling of worthiness but willingness to let the church decide my case. I did not relate this long story; I said that I was a sinner but felt that the Lord, for Christ's sake, had pardoned my sins, then told of a few of my troubles and rejoicings, of my love for the church and

desire to be baptized. I stood there like a condemned criminal with bowed head and when no one spoke, I raised my head and looked around. There were tears in the eyes of the beloved brethren and sisters. I was received, without a question, into the fellowship of the church. And, dear ones, then I think I had a foretaste of Heaven and its glory. I was baptized and have never regretted it. I have many doubts and fears and dark hours but a few shining lights, enough to keep hope alive. Thanks to the power of the living God.

Humbly submitted,
Mrs. Nancy J. Turner
Roanoke, Virginia
Born Nov. 12, 1870
Died June 22, 1966

OBITUARY

It is with sad hearts that we attempt to write the obituary of our dearly beloved Sister in Christ, Sister Ruldah E. Warren was born July 16, 1891 and died November 5, 1968. In February 1911, she was married to J. Frank Warren who passed away a few years ago. To this union were born seven children. One died in infancy. Surviving are three sons and three daughters. Several grandchildren and great-grandchildren. One brother, one sister and one half sister. She was gifted with many friends also, all of whom were left to mourn the loss of her, but we believe our loss is her eternal gain.

Sister Warren united with the Church at Briar Swamp, September 1927 and was baptized by her pastor, Elder J. L. Ross.

Her funeral services were conducted at the church of Briar Swamp by her pastor, Elder S. R. Boykin, assisted by Rev. Turner, a Christian Minister of Oak Grove Church in Pitt County.

She was laid to rest in Robersonville Cemetery beside her husband, there to await the second coming of Christ. We believe she will be raised and fashioned like unto Him and will be satisfied.

Done by order of the church in conference, Saturday before the second Sunday in November 1968.

Sister Ada M. Leggett, Committee
Brother Uriah Leggett, Committee
Sister Gutha Crandell, Committee

OBITUARY

Sister Virgie Davis Westbrooks was born December 1, 1886 and died August 3, 1968. She was married to Joseph G. Owen, December 3, 1905. Born to this union were four children: Mrs. Gertrude Owen Melton; John M. Owen, Elizabeth and Robert Lee Owen who are deceased. She had one stepson, Guy Owens.

After Mr. Owen's death she was married to Mr. Charlie Westbrooks as of April 21, 1945. Sister Virgie was received into Roxboro Church at the close of our Association on Monday when the Association was held with the church at Stories Creek Church in July, 1945. She was a faithful member as long as she was able to attend. She was by the grace of God a patient and loving wife to her late companion during his long illness.

We feel the loss of Sister Virgie Westbrooks' passing, but we believe our loss is her gain. She loved the doctrine of election and predestination and seemed to enjoy the fellowship of the church. May we be given to bow in humble submission to God's Holy Will and her family be comforted by His presence.

Resolve that a copy of this be placed on the church record; a copy be given to the family and a copy be sent to Zion's Landmark for publication.

Done by order of Roxboro Church in conference, November 30, 1968.

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

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with Hickory Grove Church, Johnston County, N. C., the fifth Saturday and Sunday in March, 1969. The church is located about seven miles South of Benson, N. C., N. C. 50 Hwy. at the Meadow School.

Elder J. W. Hawkins was chosen to preach the introductory sermon, Elder B. L. Godwin, his alternate.

All lovers of the truth are invited to meet with us, especially the ministering brethren.

Alonzo Barefoot, Clerk

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the Church at Contentnea, Wilson County, N. C., the fifth Saturday and Sunday in March, 1969. The church is located on the South Side of N. C. 42 Hwy., about five miles West of Wilson, N. C.

Elder J. B. Williams was chosen to preach the introductory sermon, Elder H. E. Mann, his alternate. We wish to invite our brethren, sisters, and friends to visit us, and a special invitation is extended to our ministering brethren.

J. B. Williams, Union Clerk
225 Braswell Street,
Rocky Mount, N. C.

Zion's Landmark

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

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VIEWS ON EIGHTH CHAPTER OF ST. JOHN

Dear Elder Adams,

I have read the sixth and eighth verses of the eighth chapter of St. John which tells of the woman taken in adultery and she was brought before Christ to tempt Him and to accuse Him. I wonder if you will be so kind as to give me your interpretation of what Christ wrote on the ground. I have heard some preachers give their ideas of what they believed He wrote, but I would like to know what you think about it. Thank you for your comments.

Yours in Christ, I hope,
Mrs. J. A. Levins
1124 Stewart St.
Chesapeake, Va. 23324

If I had the answer to the question of which our sister has inquired, it would be my pleasure to submit same, but by searching

the scriptures, I cannot find where any of the Patriots, Prophets, the Apostles, nor even Christ Jesus Himself, ever gave any account of what He wrote on the ground. I do not mean to say that it is not recorded in Holy Writ, but if so, I am not able to find it. As for me, it remains a secret. It is recorded, "The secret things belong unto the Lord, our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29:29.

In the commentary by Matthew Henry, we read that Jerome and Ambrose, two ancient writers, supposed that Jesus wrote on the ground, "Let the names of these wicked men be written in the dust." Others venture the suggestion that He wrote, "The earth accuses the earth, but the judgment is mine." All that Jesus said, or did is not recorded in Holy Writ. With reference to the many things which Jesus did, John said, "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Jno. 21:25. In as much as I am writing, I will pen a few words in connection with what the Scribes and Pharisees said to Jesus and His answer to them, with no thought of answering our sister's inquiry as to what Jesus wrote on the ground, because this we do not know. We only record what others suppose that He wrote. I have had no revealed exercise of mind on this scripture.

The first part of the 8th chapter of John sets forth the wickedness in the hearts of the Scribes and Pharisees. They brought a woman to Jesus, whom they said was taken in adultery. The Scribes and Pharisees were not seeking wisdom, knowledge nor understanding. They were trying to tempt Jesus to see if He taught contrary to the law of Moses. If He had they may have had a legitimate reason to accuse Him. Jesus was teaching the people in the temple. The Scribes and Pharisees thought this to be an opportunity to catch Jesus in a snare or by surprise. To give a more accurate account of what was said, we quote John 8:3. "And the Scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst, they said unto Him: "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned; but what sayest thou? Jno. 8:3-5. Also see Lev. 20:10, and Deut. 22:22 says: "If a man be found lying with a woman married to an husband, than they shall both of them die, both the man that lay with the woman and the woman: so shalt thou put away evil from Israel."

These Scribes and Pharisees professed to be witnesses to the evil act of this woman who was taken in adultery. They failed to quote a verse recorded in the law of Moses which reads as follows: "The hands of the witnesses shall be first upon him to put him to death, and afterwards the hands of all the people, So thou shalt put

the evil away from among you." Deut. 17:7. If these witnesses were without fault let their hands be first upon her to put her to death. Jesus knew their thoughts and now the purpose for which they approached him. He knew that these Scribes and Pharisees were as guilty as this woman whom they set in the midst of them. Jesus did not openly accuse them, nor did he say that they were as guilty as she. His approach to them was in a way and manner which they were not expecting. When they pressed Him hard for an answer, He stooped down and wrote on the ground. He lifted up Himself and said unto them, "He that is without sin among you let him first cast a stone at her." Jno. 8:7.

The Scribes and Pharisees professed to know the law. They knew that the law of Moses said, "The hands of the witnesses shall be first upon him to put to death." This is why Jesus said, "He that is without sin among you let him first cast a stone at her." Jesus stooped down again and wrote on the ground, "And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone and the woman standing in the midst." Jno. 8:9. Those who are blessed to examine themselves are not apt to expose the faults of others. The woman did not deny the charge which the Scribes and Pharisees brought against her neither did she try to exonerate herself but she stood in the midst, "When Jesus had lifted up Him-

self and saw none but the woman, He saith unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." Jno. 8:10, 11.

The advent of Jesus into the world was not to condemn any person, but to redeem those who felt to be condemned, that is if they feel to be condemned before God. When one comes to know God, He or she is already condemned. This is true by reason of Adam's transgression of God's just and Holy law. 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: for until the law sin was in the world: but sin is not imputed when there is no law." Rom. 5:12, 13.

The whole human race fell in the ruins of Adam. There is no exception to this, for Paul said: "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. Rom. 5:18. The purpose of the coming of Jesus Christ into the world was to save His people from their sins. There are two groups of sinners — one group is composed of dead sinners in trespasses and in sin, the other group is composed of living sinners. These have been quickened by the Spirit of God. Before they are quickened they are dead in trespasses and sin. Paul said to the Ephesian brethren: "And you hath He quickened, who were dead in

trespasses and sins; wherein in time past, ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of the 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.

The Scribes and Pharisees were dead in trespasses and in sin. They were righteous in their own conceit. They were not sick. Therefore, they did not need a physician. They sought to accuse Jesus of teaching contrary to the law and the Prophets. They ridiculed Jesus, because he ate with publicans and sinners. Behold many publicans and sinners came and sat down with Him and His disciples. When the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, He said unto them, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth. I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance." Matt. 9:10-13.

Notice the words of Jesus to the Pharisees. "But go ye and learn what that meaneth: I will have mercy and not sacrifice: for I am not come to call the righteous but sinners to repentance." that is, go to the law and the prophets, and you will find the answer as to why He had mercy and not sac-

rifice. It is recorded by the prophet, "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." Hosea 6:6. Jesus had mercy upon this woman. Therefore, He saith unto her, "Go and sin no more." Many of God's humble poor feel that their sins and transgressions are so numerous and great that there is no hope of them meeting God in peace. To this I will add the words of the Apostle Paul who said, "Wherefore He (Jesus) is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25. The word uttermost means extreme. God who spoke by the mouth of His prophet 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." Isaiah 1:18.

If the woman who was taken in the act of adultery had been judged by the law of Moses, she should have been stoned to death. But Jesus Christ stood between the law of justice and the quickened sinners. He stood between the offenders and God who was offended. He kept the law to a jot and tittle. He satisfied its just demands and set the sinner free. He came that they might have life. "I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth His life for the sheep." Jno. 10:10,11.

It was through death that Jesus destroyed him who had the power

of death, that is, the devil, and delivered them who through fear of death were all their lifetime subject to bondage. 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 life time subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:14-18.

T. F. Adams

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at Atlantic, the Lord willing, the fifth Saturday and Sunday in March, 1969. Elder J. B. Pollard was chosen to preach the introductory sermon, Elder Eugene Shepherd, his alternate.

All lovers of the truth are invited to meet with us, especially our ministering brethren.

H. A. Young,
Union Clerk

MILL BRANCH UNION

The next session of the Mill Branch Union will be held, the Lord willing, with Tabor Church the fifth Saturday and Sunday in March, 1969. Services will begin at 11:00 o'clock A.M. Saturday and 10:30 A.M. Sunday.

Tabor Church is located on 701 highway in Tabor City, North Carolina. We invite the ministering brethren, also our brethren, sisters and friends to visit us.

L. M. Vaught
Union Clerk

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ISAIAH

CHAPTER 17

The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

And, behold, at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

CHAPTER 18

Woe to the land shadowing with wings, which is beyond the rivers of of E-thi-o'pi-a.

That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye, swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers hape spoiled!

All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifeth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.

For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches.

EDITOR

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

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Devoted To The Cause of Jesus Christ

GOD CREATED MAN

Dear Brother and Sister Adams,

Inclosed is an article in which I have attempted to set forth some of the ways I am given to believe concerning the image Adam was created in.

There are not many of us here but still it is not quantity that counts, but quality. There are a lot of people here in Florida which profess to be Primitive Baptist, but their works do not bear them out. There are quite a few that belong to some conditional Church, and when it comes down to their belief, law religion prevails for in their salvation it just has to be part God and part man.

We hope this finds all well with you. It was good to see you at The Bear Creek Association. Due to my wife's illness, I do not plan to get up any more for awhile. at least that is the way it appears just now.

Love and truth as it is in Christ, our Lord, may we ever remain.

Yours in sweet fellowship
John and Sue Simpson
(Elder and Mrs. John Simpson)

"So God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1:27.

The Lord God manifested His Sovereign power, in creating the heaven and the earth and all

things therein. Creation of man on the sixth day (Gen. 2:7) simply brought into existence and made evident that which the Lord God had created in the beginning.

When we are made to think of the beginning, that is, the beginning of the Lord's power being made manifest; not only of the creation of the world, but all that is therein; we are reminded of Col. 1:16-17: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him: And He is before all things, and by Him all things consist." Can we in any way deny God's Sovereign power over His creation?

Formation made visible that which the Lord God created in the beginning. It is noted that the formation of man was on the sixth day, but he had already been created. Gen. 2:7. "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." It is here noted that Adam was in a state with Eve still in him and while in this state the Lord God gave them a law. Gen. 2:16,17. "And the Lord God commanded the man, saying of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou

shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." The Lord God not only gave the command not to eat thereof, but He told them what the penalty would be—"The day thou eatest thereof, thou shalt surely die." This death here referred to was not a corporal death, that is a natural death of the body as we know and see our loved ones die. This was a death in trespasses and in sin. See Eph. 2:1.

Man's formation of the dust of the ground, as is recorded in Genesis, can only be believed by faith, which is a gift of God. Carnal man tries to apply natural reasoning to spiritual facts which are mysteries to him, in so doing he strives with the things of this world, the creature man, which is a reprobate. Wordly minded and educated of the world, naturally leads them to things which he knows of this world, the lower creation. One cannot, regardless of the natural education one may possess, prove man's existence, starting with man. A far different story when starting with God's account as is recorded in Holy Writ and so believing the creation and formation, as is recorded in Genesis, and as is confirmed through the scriptures. One cannot help believing if they have a God given faith. That faith which is once given unto the saints. Heb. 11:3, says "Through faith we understand that the words were framed by the word of God, so that things which are seen were not made of things which do appear." "By faith," no one can acquire. It is always by

faith Noah, or by faith Abraham, etc. It is not Noah by faith or Abraham by faith, then it would be by the creature, at least the quotations seems a little stronger when it is spoken, By faith Noah did so and so rather than Noah did so and so by faith. Faith is a gift of God and it is imputed to the believer, it exercises the creature. No way can it be said that the creature exercises faith.

Law religions, of which this world has many, attempted to say and to teach and to advocate that Adam violated God's Holy and Righteous law of His own free will. They believe and set forth a conditional god one in whom there is no certainty. But their own acknowledgement they deny God's Sovereign power over His creation. Again by their own acknowledgement they deny God's Sovereign power over His creation. Again by their own acknowledgement they make a god of Adam. If Adam had the power to sin or not to sin and that at His own free will, as they so claim, he could have kept from sinning. Just what would have happened to Adam. The Apostle Paul tells us: "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." Adam could not go to hell as he would not be a sinner, as he would not have broken a law; He could not go to heaven as "Christ Jesus came to the world to save sinners." If man's sins are within the voice and will of his power, to sin or not to sin, may I ask for someone to explain to me, why he did sin. There

must be something to influence man's belief and there must be something to determine man's decisions "For the wages of sin is death" so says the Scriptures. Sin is a certainty, so is death. One follows the other. The man that has power over sin, equally has power over death. Just where can we find such a man? None other than God manifested in the flesh; Jesus Christ the Son of God. Rev. 1:18. "I am He that liveth, and was dead; and behold, I am alive forever more." When Christ takes His abode in our hearts, then we are dead to the law and equally made alive to the truth as it is in Christ. Equally the power of the Holy One from heaven is made known by experience and demonstration of power by God the Holy Ghost. The born again believer now believes the Holy Scriptures as they are given by the inspiration of God. They equally believe and accept God's creation and Man's formation out of the dust of the ground as recorded in the Holy Scriptures. Adam was made out of dust, and the serpent is to live on dust. See Gen. 3:14. "And the Lord God said unto the serpent: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Phil. 3:19. "Whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things."

When we are made to think of God's eternal purpose in all things, we automatically are made to see God as our creator and

as ever our Redeemer and our Keeper. God is not changeable, He is the same yesterday, today and forever. Mal. 3:6 says: "For I am the Lord, I change not, therefore ye sons of Jacob are not consumed." We must be made to see and to believe in an unconditional God in whom there are no changes. He is of one mind and none can change Him, and anyone believing in any other than God being absolute, believes in a conditional god, a god of this world, or one who denies Jesus Christ, the Son of God was born under the law, for the sole purpose of fulfilling the law and taking His chosen elect people out from under its curse. The Scriptures tell us that he redeemed all whom the Father giveth Him out from under its curse. Anyone whose belief is based upon accepting the Lord or not accepting the Lord Jesus Christ believes in a law religion, which is and can be taught by sinful man.

We must be made by God given faith to see and to recognize and believe by faith and to experience the Lord God as having all power in heaven and in earth, and none can stay His hand or say, Why doest thou? Oh great Jehovah! No place in the Holy Scriptures, neither in our experience can it be found where our Sovereign Creator has in any way relinquished any of His power to the creature. I have been made from time to time and given to wonder when the Lord God said: "Let us make man in our image—" Can we be so carnal as to say that Adam was a small miniature copy of our Creator. Yet, God

tells us in the Holy Scriptures: "Let us make man in our image, after our likeness." Then if Adam was not a small miniature copy, then how was he (Adam) in "our image?" In God's image and in God's likeness.

The Lord God gave Adam dominion over, the beast of the field, fowls of the air and the fishes of the sea and over every creeping thing, all was put under Adams' feet. Yet, with all this, Adam was only the figure of Christ that was to come. Rom. 5:14. "Nevertheless death reigned from Adam to Moses, over them that had not sinned after the similitude of Adam's transgression who is the figure of Him that was to come." Adam is the only one referred to in types and in shadows, but only Adam as the type. The Apostle Paul tells us that Adam was made subject to vanity, and all the vanity was in the garden of Eden that was necessary to deceive our mother Eve. Adam was subject to vanity, and you and I are subject to vanity. Paul said, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8:20, 21.

God is a spirit and is invisible. God the Father and God the Holy Ghost, no man has ever seen, so it must be God the Son, that was verily God and verily man. It was Jesus Christ that took upon Himself the likeness of sinful man, yet, without sin. Christ came in

the form of a servant, not to do His own will, but the Father's will which sent Him. It was Jesus Christ the Son of God that was both in the likeness of God and in the likeness of Adam. The Apostle Paul tells us in Hebrews 2:11, 12, "For both He sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren, saying, "I will declare thy name unto my brethren in the midst of the church will I sing praise unto thee."

Paul said Adam was not deceived: "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. I Tim. 2:3, 4. Jesus, the Son of God, was not deceived, but the bride of each was deceived and was in the transgression. Their sins and the death of the two brides brought their heads (husbands) down in death with them. These are mysteries, but our creator has ordained that it should be so. In this Jesus Christ must redeem His bride, the Church and His Glory. Praise, honor, dominion and all-power must be ascribed to the one having power to lay down His life and to pick it up again and is alive forevermore.

Those chosen in Jesus Christ and their names are written in the Lamb's Book of Life and given to Jesus Christ, they being the object of His love and are members of His body — the Church. They are of His flesh and His bone, (not one bone was or could be broken; as was Eve of Adam. Adam said, "she was bone of my bone and flesh of my

flesh.”

In the creation, it is noted that the Lord God made both the male and the female and they were one. Just so is the Church the bride of Jesus Christ. Adam and Eve are one, so is Christ and His Church one and they cannot be separated. When Adam was formed from the dust, Eve was in Adam but as yet she did not have a separate personality. So was the Church in Jesus Christ, before it was made manifest.

This law was given to Adam and when Eve partook of the forbidden fruit, the law and its punishment fell upon Adam. The law did not look to the woman but to the man, Adam, to whom it was originally given. Who was it that fulfilled the law perfectly and in its entirety? None other than Jesus Christ the Son of God and the church which is His body and is in Him. This accounts for the fact that Jesus Christ the Son of God, the righteous one must suffer for the unrighteous. The command was given to Adam who could not and did not keep the law. I Cor. 15:47: “The first man is of the earth, earthy; the second man is the Lord from heaven.” The Lord from heaven, Jesus Christ the Son of God did honor the law in its entirety. He glorified the law and made it honorable. He magnified the law and caused it to be held in the highest and greatest respect and divine justice was satisfied. Jesus Christ fulfilled the law, He did not do away with the law, but where He takes His abode, there the law stands fulfilled. God’s chosen vessels of mercy for whom Christ shed His blood,

are under the curse of the law but are under grace.

Gen. 2:18 says: “And the Lord God said, It is not good that man should be alone, I will make him a help meet for him.” Gen. 2:23: “Adam said, this is now bone of my bones, and flesh of my flesh; she shall be called woman because she was taken out of man.” It can be equally said that the Church was from eternity but was not made visible until Jesus Christ gave it a visible existence here in this world. Adam said Eve was “bone of my bones and flesh of my flesh thus they could not be separated. Neither can Christ Jesus and His Church be separated. Adam was the head of Eve. Christ is head of His Church.

Eve was beguiled by the serpent. Gen. 3:6: “She took of the fruit thereof and did eat and gave also unto her husband with her; and he did eat.” Our mother Eve was deceived but Adam was not. He followed her in the transgression even though he was not deceived. Here we see the wonderful type where Adam is the type of Jesus and Eve is the type of the church. Adam was not deceived but for his love for his bride he subjected himself to the consequences which was death for both himself and his bride, therefore he was dead in trespasses and in sin. 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.” Christ Jesus

was not deceived but was fully aware of the suffering and His crucifixion, all to redeem His bride, the Church, when Eve took of the fruit thereof and did eat. When Eve ate, Adam ate for she was bone of his bones and flesh of his flesh. Could Adam be the type of Christ and have, as the world would say, put forth his hand: No, Eve's sin was imputed to Adam, the moment she did eat. The same as with the true church and its believers. Their sins are imputed to Christ, who paid all.

I have often asked the question: Was there a moment of time between the time of Eve partaking of the forbidden fruit and Adam partaking of the same? Most all attempt to answer "yes." If so, Adam could not be the type of Christ as that would make a separation between Adam and Eve and would lead to set forth the same between Jesus Christ and His Church. This we know cannot be.

I have, like yourself, from time to time been called or classified as an absoluter. I have tried, in my weak way, to thank them for the great honor of which I am not deserving, to be considered in God's likeness. To start with, absolute means certain, which cannot apply to the creature, but to our Creator, yes. God the Father and God the Son: Jesus Christ our Lord and Redeemer, yes and God the Holy Ghost who takes the things of the Son of God and reveals them to us, are absolute. When we are enabled to think of God's certainty in all things, this leaves out conditionalism of the creature entirely.

Adam, who is a type of Jesus Christ and prefigures His wonderful works to the children of men, His humiliation, His atoning and suffering and death and resurrection to glory, our Lord and Redeemer, if we are His own. This applies to all to whom God the Father has written the names of in the Lamb's Book of Life and given to Jesus Christ, His son and God, the Holy Ghost, who reveals the truth as it is in Christ, to us and that by grace. Adam being the type of Christ who is the figure of Him that was to come. No other man is called the figure of Christ-others were types but not in the way that Adam was.

John F. Simpson

901 Ave. "O" N-E

Winter Haven, Fla. 33880

SAME WAY AS WITH MOSES

Dear Elder Jefferson and Brethren in hope of the glory that shall be revealed in an endless life, if not too much to claim.

It is, I trust, with a sincere desire that I express my concern for your coming together on the fifth weekend in September, 1968 at Bakersfield.

If I should give a reason for writing at this time, I feel it would be in some way like it was with Moses as expressed in Acts 7:23. It came into his heart to visit his brethren as it is in my heart to visit you people, for you people are in my thoughts very much, as is the success of your meeting and our visit among you. I feel that I want to pass a few words along to you Brethren and Friends while you are all together. May I say, I hope that I

am indeed truly grateful for every act of kindness in our behalf while we were there last October, 1967. It was a heart thrilling experience of which I do not feel worthy, but I trust I have been made thankful from the same source that has made me feel unworthy. I would surely hope that if it be the Lord's will, "In everything ye are enriched by Him in all utterance." I Cor. 1:5.

I desire that everyone that is blessed to assemble with you may be favored to sing in a Spirit of inspiration, the offering of prayer be up-building in the most holy faith, the standing be in humble boldness of God's Grace, the preaching be: Declaring the unsearchable riches of Christ by an unction of the Spirit, the counciling together be in harmony and to the purpose of His will, and the church be edified and nourished with the comforts of the gospel, rejoicing in the hope of the Glory of God, giving praise and honor to the All-wise, All-powerful covenant keeping God that made everything for a purpose and a purpose for everything. He has loved you with an everlasting love and drawn you to His Son and made you to sit together in heavenly places in Christ and eat living bread that men eat and never die.

We may at times feel to say AMEN, to sanction the firmness of the truth, but the spirit the truth is told in and received in is what means more and serves to revive us, for it abases man and helps us to see the greatness of God and the church of God that was chosen in His Son; then we are blessed to behold the saints bear-

ing the image of the heavenly as they are blessed by the leading of the Lord to walk in the newness of life, walking after the spirit of the inward man. "Behold thou desirest truth in the inward parts." Psa. 51:6.

We do realize, however, that we are sinners after the likeness of our father Adam. All men are sinners, but all have not been disturbed about it and brought to the knowledge of it, as we have and this causes us to believe that we were the sinners that Jesus came to save, not by anything that we have done or can do, but what has been done for us that will last in eternity.

Oh, may sustaining grace keep us now and henceforth for the duration of time allotted to us which is darkened due to the effects of sin and may we look forward to that blessed hope when a brighter day will begin.

The report from our brethren who recently attended your meeting was a good one. I am glad that the spirit that searches all things accompanied them in the journey, for the journey would have been too great otherwise. The Lord was good to them for He brought them home safely, rejoicing in the Spirit and their report was that you had a most wonderful meeting. The Lord be praised!

Brethren, we hold you people in high esteem and any of you would be welcome guests in our midst. If it is in God's providential purpose for us to meet again while in this tabernacle of clay, nothing can hinder that from coming to pass according to the appointment.

Until then I say: Farewell, with a love that brings us much nearer in feeling than we are in distance.

(Elder) T. T. Brammer
Collinsville, Virginia 24078

BLESSED HOLY SPIRIT

Dear Brother and Sister Adams,
I hope this finds you both and family well. We are doing fine, but I think I have a touch of the flu. I am sending you a letter written by a new member at Collinsville Church. I think it is a good one. I have read it before several members of the church and they have enjoyed it. You may return it to us if you do not forget to do so. I hope you are having good meetings and the Lord's richest blessings rest upon you and your labor of love to this, the church of Christ, we believe and hope.

Yours in hope,
(Elder) H. D. Prillaman

Dear Brother and Sister Prillaman,

For some reason I long to write to you in the Lord this day. I am so happy with all my heart and life's living, that I now belong to your church which is the body of our Lord Jesus Christ.

I can never begin to tell you what afflictions and trials I did suffer in my hell bound life, which I had before the blessed Holy Spirit took its abode in this heart of mine. No one knows of how the Holy Spirit took hold of me the day I was baptized, except God, Himself, and the ones who have felt it before me, when I came up out of the water. Surely, I am

the happiest person in the whole wide world. My heart rejoices and my cup runneth over.

I want everyone to feel as I do— for I love my Lord, my God, with all my heart, soul and mind and I just could not live without Him.

I speak this as the truth concerning the love I have for my God. I was tortured day and night before I was enabled to take up my cross and follow Jesus. I will not tell you of my tormented past, for that is all blotted out of my life now, as a thick cloud and I am born again. I dare not look back as did Lot's wife and who turned into a pillar of salt. But I do want to tell you my dream again as I was shaken there in our Lord's house on Saturday and I earnestly hope that Brother Perdue's sweet soul is resting with our Heavenly Father in that blessed everlasting peace.

I dreamed: (This dream came to me awhile back — I cannot remember when — but I was sick in bed and as well as I remember, it could have been before Brother Perdue passed on, but I cannot recall ever seeing him after that dream.) I dreamed that I was standing at the back of the church and a woman dressed in black stood beside me. Brother Perdue was standing up there where you stand when you preach and he was smiling — and was talking to the people — The woman in black started going up to offer to the church and I started going behind her. Then I stopped and said, "Lord, I cannot join this church, it is a Primitive Baptist Church and I have been married

again. Then down from behind me if out of Heaven a light shined straight to where you all stand when you preach, and joy came into my heart and I went up. I can remember Brother Perdue smiling and talking — He was well pleased! Like many others, after they have had such a dream, I would not go up.

I was scared, but I kept going to your church on second Sundays and I loved it and the people. Why it was like meeting up with angels in Heaven and shaking their hands, I feel like. I felt at home there. I would miss a meeting or two and I missed that church and those people so much! I did not know the names of many of the members there. But I longed to know them and to talk with them.

Still I went on and I tell you my soul was torn with every thought and the people I loved were all turning against me and my life was a living hell right here on earth. I began to say things back to those I loved who had hurt me, till there was no peace to be found in my heart and soul, anywhere. About two weeks ago I had another dream. I dreamed I had died and was lying in my coffin, but I was also awake. I could not move nor speak but I could hear people saying, "Yes, she is dead." And I said within myself, Lord, if you let me live I will change, I will be good to those whom I love, even if they mistreat me. I will show them I love them and I will tell them that I am sorry for anything I have said or done. Well, Brother Harvey, I awoke, thank

God! I woke up and I went to my inlaws and showed them in word and deed that I love them and that I was not mad. I found it very hard to go to my sister-in-law and apologize, but I did, and do you know those people and friends have been so kind and sweet to me since then! That is when the blessed Holy Spirit commenced working in my heart. I read the Bible and I felt such great peace! I had done this often times before though. I had read the blessed Bible and had gone to different churches, but never before had I felt so much love for a church or people as I felt and now feel for my new home with all of you.

I thought about your church and I read a lot of the Old Faith Con-tender magazines and I said to myself and thought about offering all week. God only knows what I went through. For I live among a lot of unbelievers. But Thursday night, I told my husband I was thinking about offering to the church. He said, "Well, that is good." But he did not say any more, neither did I. He had been reading the Bible some too, lately and it seemed to me he acted like he observed a change in me. I did not tell another person what my mind was or what I longed to do. My husband was supposed to work on Saturday, October 12. I told him I thought I would go down and take Mama to church. We had not been to your church in two months, I expect. I did not have any idea whether or not a person could offer to the church on a Saturday. But I could not wait to get there. Everything

seemed to be going against me. But the Spirit of our Blessed God was in my heart. I sat there in church and I prayed to God to give me the courage to get up and offer when the time came.

It seemed like our God gave me that help when you inquired whether or not anyone wanted to give anything to help with the expenses of the church. I really did not know what you said, but all the people started getting up and I did too. I got up there and I got stiff. I could not go back. I love you all and how I love Brother Jamison for what he said then.

I can hardly believe that the most wonderful thing in all my life has happened to me already. Here I am, born again and I will be not ashamed to meet my Blessed Jesus face to face who died for sinners like me. I know I may expect temptations and that I must endure many things. Paul said, "Yea, and all that will live Godly in Christ Jesus shall suffer persecution." James said, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.

The unbelievers have already started coming to my door, and by the way they speak, I can sense that they are making light of my being born again, but I smile and say what comes to me, as they are questioning my faith, even as the Pharisees questioned our blessed Jesus Christ when He was on earth in the flesh. I do not know really what to say to them, except what a wonderful

thing it is for me. I pray to God to bless them because Jesus said: "Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Matt. 5:44-45. Above all things I am not ashamed to mention my Dear God to anyone who comes before me. I would like to shout it from the hilltops.

I know you do not have time, but perhaps you will send me the names of the churches and addresses of where they are located and on what Sundays they hold their meetings. I know some of them, but not all. I want to know where Brother Elder Rakes lives. We desire to go see him. I would like to have that little young woman's address who had the two children who is a member of our church. Her little girl was like an angel. I could not remember her name, but I know she lives somewhere in Fieldale. She said her husband had left them. I hope you know the one I speak of.

Please let me know what, as a member of your church, I can do to help, in any way whatsoever it be. God bless you and we will be seeing you all soon, God willing.

Love in the Lord,
 (Sister) Nancy Dehart
 R. F. D. 1
 Henry, Virginia

Zion's Landmark

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

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THOSE THAT HUNGER AND THIRST

Jesus said, "For where two or three are gathered together in My name, there am I in the midst of them." Matt. 18:20. By this we see that it is not the quantity but the quality that means most to us.

I do not understand this gathering to be of the flesh but of the spirit. They are those that hunger and thirst after righteousness. They are the blessed of the Lord. Jesus said, "Blessed are they which do hunger and thirst after righteousness for they shall be filled." Matt. 5:6. The blessing by the spirit of God precedes the hunger. Without the blessing of God we would not hunger nor thirst after righteousness. Any service that we may endeavor to perform is not acceptable to God unless it is attended by the blessing of God. We are dependent

creatures. This we learn by experience. John said, "man can receive nothing except it be given him from heaven." Jno. 3:27. We are dependent upon Jesus to open our hearts (as He did Lydia) before we can attend unto the words spoken to us. See Acts 16:14.

We cannot hear the word of God, pray, nor preach without the blessing of God. God's humble poor are blessed to do, rather than blessed for doing. John, in Rev., said, "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 not written upon tables of stone like those given to Moses.) 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." — 1st Jno. 5. 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 admonish-

ed: 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 for ever: the judgments of the Lord are true and righteousness 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." Rom. 7:15-18. This is the warfare between the flesh and spirit.

Because of our daily sins and transgressions, we receive the rebukes and chastisements 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 scourge-eth 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 enshrowded 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 purpose of those 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 the 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 word of God's spirit to hew us down. God said, "The crooked shall be made straight and the rough places plain —" Isiah 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 drew 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 ear 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

WILLIAM ALLEN REAVES

William Allen Reaves was born July 11, 1899 in Cumberland County, North Carolina and passed away January 17, 1969. He is survived by his wife, Lora Hutchins Reaves, and a sister, Mrs. Ida Smith, of Durham, North Carolina.

His funeral was conducted by Elder T. F. Adams at Hall-Wynne Funeral Chapel in Durham and his body was interred in the cemetery at Willow Springs Primitive Baptist Church.

He received a hope in the Lord when a very young man. On February 16, 1919 he was received into the fellowship of the church at Durham, North Carolina where he remained a faithful member until his death. Brother Reaves possessed a gentle, trusting nature and his life was graced with that peculiar combination of faith and humble dignity which the Lord gives only to His people.

We remember that Paul wrote to the churches of Galatia: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

This is more expressive of Brother Reaves' life than anything we could say.

Submitted by request,
Catherine M. Copley

**OBITUARY OF
SISTER IRMA RADFORD LAMM**

It is with a certain sadness and yet a spirit of rejoicing that we make an attempt to write the obituary of one whom we loved so much. Sad because we miss her; but rejoicing because we feel of a surety she is finished with all her suffering.

Sister Irma was born March 31, 1918; she was the daughter of the late Ad and Appie Radford. She was deceased June 11, 1968. On December 7, 1935 she married Brother Carl Lamm and to this union were born three children, one daughter, Mrs. B. G. Croom of Roanoke Rapids; two sons, Larry Hilton Lamm of Shelby, N. C. and

Anthony (Tony) Dale Lamm of Sharpsburg, N. C., all of whom survive her. She is also survived by three grandchildren.

The fourth Sunday in April, 1948 the great love of God over-powered Sister Irma and made her willing to seek a home at Upper Black Creek Church, where she was received in full fellowship which was followed by her baptism in the liquid grave.

We have never seen a more devoted wife and mother than Sister Irma was. The needs and constant care of her family were uppermost in her mind, even though she was sorely afflicted with arthritis. We shall never know the great pain she experienced daily for many years, yet without complaining.

There are many admirable characteristics that Sister Irma possessed that could be mentioned, but we feel the greatest thing of all is that she believed in salvation by the grace of God and we believe her spirit is resting in glory.

In humble submission,
Paul and Waldine Carraway

ANGIER UNION MEETING

The Angier Union Meeting is appointed to meet with Middle Creek Church, Wake County, N. C., the fifth Sunday and Saturday before in March, 1969, the Lord willing.

Elder S. J. Sauls was chosen to preach the introductory sermon, Elder T. F. Adams, his alternate. We invite all lovers of the truth to meet with us, especially our dear brethren in the ministry.

E. T. Jones,
Union Clerk

EASTER MONDAY MEETING

The Corner's Grove Primitive Baptist Church, expects, the Lord willing, to have an all day meeting Easter Monday, April 7, 1969. Preaching service will begin at 10:00 A.M. We cordially invite all brethren, sisters and friends to come and be with us. The church is located five miles East of Mount Airy, N. C., on the McBride Road. G. R. Belton, Clerk

BEAR CREEK ASSOCIATION

The 84th Spring Session of the Bear Creek Association will, the Lord willing, convene with the Philadelphia Church, Rutherford County, N. C., commencing on Friday before the first Sunday in May, 1969, and will continue through Sunday. Philadelphia Church is located about 1½ miles North of the Town of Ellenboro, N. C., on Highway No. 74. Go through Ellenboro, N. C., to Gulf Service Station. Turn right on Paved Road, go about 1½ miles to church. Watch for signs.

All lovers of the truth are invited to attend, and a special invitation is extended to our ministering brethren. For further information write Elder W. B. Aaron, Rt.

No. 5, Shelby, N. C., Phone H U 7-8920 or under signed.

Troy A. Williams,
Association Clerk
Rt. 7, Box 624,
Monroe, N. C., Phone 753-1414
28110, Zip

LAUREL SPRINGS ASSOCIATION

The Thirty-Second Annual Session of the Laurel Springs Association will be held, the Lord willing, on Friday before the first Sunday in June, 1969, and continue through Sunday with Roaring River Church, near Elkin, N. C.

Those coming from the south drive to Elkin, N. C., on Hwy. No. 268. Follow No. 268 through Elkin to sign Trap Hill on right No. 1752. Continue on this road to church. Those coming from the north or east follow Highway No. 21 to Trap Hill Road No. 1002. Turn west on it for two hundred yards, turn left then and drive about four miles to next paved road No. 1752. Turn right and drive about two miles to church.

All of our corresponding brethren, sisters and believers of the truth are cordially invited to attend.

George A. Fulk, Clerk

NOTICE

Lloyd's Hymn Books, each \$3.20 postpaid. ½ dozen \$19.20 postpaid. 1 dozen \$37.80 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 accommodations 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.
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PUBLISHED SEMI-MONTHLY
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VOL. CII APRIL 15, 1969 NO. 11

ISAIAH
CHAPTER 18

They shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the earth shall winter upon them.

In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zi'on.

CHAPTER 19

The burden of E'gypt. Behold, the LORD rideth upon a swift cloud, and shall come into E'gypt; and the idols of E'gypt shall be moved at his presence, and the heart of E'gypt shall melt in the midst of it.

And I will set the E-gyp'tians against the E-gyp'tians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

And the spirit of E'gypt shall fall in the midst thereof; and I will destroy the counsel thereof; and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

And the E-gyp'tians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the LORD, the LORD of hosts.

And the waters shall fail from the sea, and the river shall be wasted and dried up.

And they shall turn the rivers far away, and the brooks of defense shall be emptied and dried up: the reeds and flags shall wither.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

LORD HAS BEEN MERCIFUL

My dear Brother Johnson and Others there,

With whom I feel fellowship in a blessed hope in our Lord and Savior, Jesus Christ. What I can write you this morning, I cannot say, but at least I want to say to you, that I am thinking of you dear people down there, and that I hold you dear in my heart and that I would cry unto my Lord to send peace upon your hearts and submissiveness and patience and endurance that only He can give unto you.

I have on my desk several unanswered letters from the dear brethren here and there. I have felt entirely unable to answer any letters now for some weeks, because I feel that I have been in the depth myself and so very unable to come forth. My dear Sister and wife has had to suffer much during September (I mean spiritually) and I have been in the matter with her. But the Lord has been merciful to us in so many ways.

The words of Hezekiah in Isa. 38th chapter, are very sweet to me. Hezekiah was told that his end was at hand. Surely he felt the very hand of death upon him. Still his cry went forth, and was heard by the Lord, who shewed mercy upon him, according to the mercy that His little ones are shown. Then did Hezekiah meditate and think concerning the mat-

ter. His prayer was, "O Lord, I am oppressed, undertake for me." Brother Johnson, you have, I feel, come to that very place. Lord, I have gone just as far as I can go; I have taken the last step that I can take, death itself has its cold hand upon my soul; I am powerless against this thing, but Thou, O Lord, can do all things, Wilt Thou now, undertake for me? Hezekiah saw the very Hand of the Almighty Savior!

"What shall I say? He hath both spoken unto me, and Himself hath done it, I shall go softly all my years in bitterness of soul."

What shall I say? Shall I complain? Shall I rebel against my Lord? Shall I question and ask the reason why these things have come to me? Where is the man that can question God's will? The favorite Angel dares not to pry between the folded leaves, shall poor puny vile man dare to speak: Shall we justify ourselves instead of God? Job tried to do that, Job tried to justify, to reason the matter according to his own natural mind and thoughts. But: My thoughts are not your thoughts, nor my ways, your ways, saith the Lord. When the Lord spoke to Job out of the whirlwind, Job said: What shall I answer Thee? Once I spoke, but now I will put my hand on my mouth. 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. Job was a just man. Hezekiah was an upright and just man. But those He loves, He chastens. Consider the whirlwind for a moment. What would it do to a man? The whirlwind is a twisting, circling strong mighty wind; who can say from whence it came or whither it goeth? The whirlwind picks puny man up, turns him about and sets him down in another place and facing another direction; in this case facing His Lord and Master, and ready again to sing His praises, instead of his own. Hezekiah here says, He hath both spoken unto me and Himself done it; He hath both given unto me, and He hath taken away. Job said about the same. He has taught me, He has given me this hope, this truth, this love, this life and He has also sent upon me this trouble, this burden, this bereavement. What shall I say? Suppose He had never given me this love; then I would not have this depriving of it; suppose He had never given this hope, this spiritual life, then the burden would not have come.

Even though you nor I, nor any man has the least thing to do with the giving or the taking away, suppose for a moment that we did — I ask where is the man that would change the matter if he had his right mind? You have been greatly blessed in your gift of both spiritual and natural life with your dear wife. All these years with her is a gift and a gain to you. Should you not have been given her, then you would not have had this gain or this blessing. The Lord pleased to bless you with a

gift for a period of time. That blessing came to pass. That blessing came to you through the dispensation of time and it passes by. Then we should be thankful and in praise to our Lord for that which He pleased to give, and have no complaint that He pleased to give no more. Shall He not do as seemeth good with that which is His own?

“He hath both spoken unto me, and Himself hath done it; “I shall walk softly, walk gently, walk prayerfully with trembling and fear before my Lord, ever crying unto Him for direction of my steps and strength for the day that cometh unto me. My soul may be bitter and my burden may be heavy, but still I must walk softly, ever knowing that He is in His place, even the High and Holy, and that all He doeth is just and right and seemeth good in His sight! Let man be silent and God be praised in all things, for they are His.

Dear Brother, if your hope is anchored in His Truth, if you have the earnest of the inheritance, the promise of the Father, then you know and I know very well, that as our days may demand, so shall our strength be and that every burden sent upon us, will most assuredly be accompanied with the needed strength to bear it and to continue down the path as it is set before us. Should a single one of the trials sent upon a single one of His little ones be too heavy and should that single instance fail or not be borne, then one of His little ones might fail to be saved and His whole plan of salvation by grace fail, and the Sovereignty

of God fall. If the least thing should fail, then God would not be God. Such is inconceivable. The least failure in the least thing is just as inconceivable. May we take courage and know that He is God, and beside Him there is none other.

May He speak peace and comfort into your broken hearts and fill the wounds with His love. To know Him, is to live eternally. May His Grace be with you to keep you and to watch over your every step along the way, and to bring you in the end to the city of New Jerusalem, the City of God.

Yours in an humble hope
of His love,
A. D. Alston

'LORD, WHAT IS THIS?'

Dear Readers, Brethren and Sisters,

I would like to write a portion of my journey in this life, if it be the Lord's will. In February 1963 a feeling came over me, different from anything I had felt before, and I said: "Lord, what is this?" It seemed that something strange was going to happen. At times I was irritated about it, but most of the time I was sad and lonely. I seemed to be off to myself in despair and could find no rest nor comfort in anything I said or did. I thought, surely I am losing my mind and it would all soon be over. O! the times I tried to beg God for His mercy to relieve me from this condition I was in. I would say: Oh God, will you show me what this is all about? But no answer did I get. It seemed death was just a short distance away. In

the latter part of 1964, I bought a suit of clothes to be buried in, for I as much thought this would take place as God is on His throne.

In a very short time my family knew there was something wrong with me, but I could not talk to them about my troubles. I did tell my wife about the suit of clothes I had bought and for what purpose I had bought it. She tried to make a joke of it, but it was no joke to me, for it seemed so real.

In February of 1965, it seemed I had offered everything I could offer and I had begged all I could, but nothing I offered was accepted. I thought, surely this was the end for me. But to my surprise that morning on my job, a voice said to me, "I am God, I change not, therefore ye sons of Jacob are not consumed." Oh, how wonderful that was to me! This scripture was opened up to me and displayed in my feelings as though I myself were preaching. Oh, how sweet this was! I was so happy, I began to walk and the tears flowed from my eyes freely. But this did not last long and it left just like it came. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell from whence it cometh and whither it goeth: so is everyone that is born of the Spirit."

After this that experience began coming to me more often. It sometimes came when I was at work, about my home or traveling in my car and I thought, surely by this it is evident that I will have to go before the children of God and tell them how great this God is. When this sensation was on me I felt like I could and would be

glad to do that at that time, but oh! when this feeling would leave I was scared and would be running the other way in my feelings. So I tried to ask God again if He had called me to let it to be known to me in some way.

During this time I was trying to assist Thomas Grove Church as deacon and I had a burden at times and I would desire to open service but I could not tell anyone. In 1966 on a Saturday morning the moderator came to the book board and said, "I am going to ask that Brother Noel Tilley come and open service with song and prayer." Oh, what a feeling came over me! There was something about me that wanted to go and there was something else that said "No." But in fear and trembling I went and selected a hymn in the Goble Hymn Book — number 266 — "I Love Thy Kingdom Lord," I lined the hymn and we sang it. Then I went on my knees. I do not know what I actually said, but when it was over, I felt very calm and peaceful. I felt to be at peace with my God. The brethren were so kind and good to me! Some said they felt it was time for me to go to my home church and ask permission to speak, yet I could not. I wanted more evidence and too, I wanted my wife to be willing for this to be, for there is no one that knows more about a man than his wife.

One night in a dream I saw myself standing in front of Riverside Church and it seemed there was a big river there. It was too deep to wade and too wide to swim, yet a voice said, "You must go into that water;" and he put

a little sword into my mouth and said: "This is to protect you while you are in that water." I looked down to see how I was dressed and I had on a coat of many colors, but I had on no shoes. Elder Thomas Brammer and his wife were walking around me and he said: "There are shoes for the asking." Oh, this brought more trouble on me. Sometimes I would be sitting in my home and I would break down and cry aloud and could not avoid it. Finally, I told my wife some of my troubles and the dreams I had. She said, "How much more evidence do you want? I think you should go." I said, "The people would not hear me." She said, "The Lord is as able to cause you to preach as anyone else." I knew this was the truth, yet I could not go.

I had another dream, which to me was very impressive. I thought I was with a child and a voice spoke to me and said: "The pulpit is yours for the asking." But I could not ask, so I thought I lost the child. Then I appeared in a far country where no one knew me and I knew no one. I thought I became hungry and thirsty and was starving, so I asked the people there for some food and drink. They wanted to know where I was from. I told them I was from another country and I was running from the Lord. They said: "This man is crazy, let us take his life." So these people began to run after me, and I ran also. I had run until I was exhausted, when a beautiful woman appeared to me and said to me: "Come and I will hide you." She took me and put me on a big

rock. This rock was a light — the most beautiful light I had ever seen. While I was on this rock, I was happy and was not afraid.

I have had some kind of an experience, yet the Lord never did tell me that I had to preach His gospel, but I had burdens and impressions to do that, which is not enough so far as I am concerned. The Lord having all power in both heaven and in earth and none can stay His hand, speaks and it is done, commands and it stands fast. The Lord calls and qualifies his ministry and they do serve Him according to His will.

Whether I be a deacon or not, I do not know, but I believe I know something about the burdens of the ministry and what a minister has to go through. This experience has made me love this people more, and I have a great feeling for the ministerial brethren. If a deacon knows nothing of the ministry, how can he be of any assistance to them?

I have written this to give a reason of my conduct during this time. Written in the fear of the Lord.

Your little brother in hope,
Noel Tilley

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

EVERYTHING IS FIXED BY THE LORD

Elder Adams and Sister Adams,

Although I feel too unworthy to call either of you Brother or Sister, yet I believe we all have to do all the things that we do, for our Lord and Master has all of our lives planned from our birth on through this life and none can

change it or go back and live it over and I am now so glad that we cannot. I heard our Dear Pastor, Elder G. W. Beasley, say: "Everything is fixed by the Lord and let me see anyone change it." I want to say that I am so glad that neither they nor we can change it. I know now that I was blind to the knowledge of the truth as it is in Christ Jesus until He — the Lord Jesus — came into my life. I believed I could take care of my own welfare and that of my children all by myself, but now I know that the Lord is the Great Shepherd of His sheep and he does not need any help from anyone, neither are we able to render Him any assistance or service in this great work. "The Lord is my Shepherd, I shall not want."

Several years ago I dreamed I saw Jesus standing bent over our home with both arms outstretched around it like a hen hovering her chickens. Since then I have had two experiences with fire. Either of these could have been fatal to us and the house, but they both went out without our knowledge. On one occasion our little boy was trying to patch his tire on his bike by heating it a little with a match not far from some papers on the floor. The other occasion happened when our heater pipe which went through the ceiling in our kitchen and while we were in bed sleeping, it apparently caught fire. The next morning there was a hole about two inches in depth around the pipe that was burned, but the fire had gone out. Between the ceiling and the weatherboarding of most all of these

old houses there is litter that has accumulated during the years and it is very inflammable for it will burn almost like lightwood.

I have now another experience to tell you. You know that I am afflicted, for I have written you many times and have visited your home. I have worried a great deal about my afflictions and the many trials and troubles of this world that have come my way. I thought one day, if I could have taken better care of myself after the nervous breakdown I had before I had this stroke, perhaps I would never have had it. But on Friday, a voice spoke to me and it seemed to come from inside. It said, "All this is the Lord's work," so now I feel to know that the Lord is my Shepherd and I feel such a love for Him. I know that my affliction has brought many pains and trials, yet I believe I have enjoyed many spiritual blessings that I perhaps would have known nothing about.

Brother Adams, when you get the time and feel like it, I desire that you write on II Chronicles, second chapter through the Landmark. This concerns Solomon's wisdom in building the temple of which he said: "Behold, I build an house to the name of the Lord my God, to dedicate it to Him, and to burn before Him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel. And the house I build is great: for great is our God above gods. But who is able to build Him

an house, seeing the heaven and heaven of heavens cannot contain Him? Who am I then that I should build Him an house, save only to burn sacrifice before Him?"

When Solomon was getting all the timbers ready to go into the house of the Lord, he floated the timbers down the river to season them in the valleys below. I feel that these timbers represent the children of God, in this world, for they all are hoping to go into the house of the Lord, some sweet day and that is coming, just as sure as He was seen going back to heaven.

Mrs. E. G. Hall
106 Victor St.
Eden, N. C. 27288

WILL AND GRACE OF GOD

Dear Elders Adams and Mewborn,

Personally I am going along alright. I am still attending the churches as usual, trying to bear the grief and sorrow that must come to us through faith and reconciliation according to the will and grace of our God.

I think that I carried you to see Sister Myrtle Bradshaw when you were here who was crippled and had been since she was two years old. She passed away last Friday. I had a wonderful experience concerning her. For several weeks she had appeared in my feeble prayers daily. Each time I would see her in bed and a substance would appear over her and completely wrap her up, which came to me as the power of God that preserves His children: so the night before she died, I saw the same appearance. So naturally, I had joy

and sorrow when I learned of her death. Knowing that I would never see her in the natural body anymore. But I was made to rejoice in hope of an eternal salvation in the Lord.

The little churches here are all in peace. The Lord was our help in the association and it was lovely. Sometimes we are made to wonder why God is so merciful to old sinners such as I feel to be. But our God is a merciful God who made all things and controls all things. He is full of grace and truth. I hope I can truthfully say that all of you come into my feeble prayers daily. Give my love to all.

Your brother in hope of eternal life,

(Elder) S. A. Bradshaw

Box 8

Florence, Mississippi 39073

JESUS SAVES

Dear Brethren and Sisters:

The Lord willing, I will attempt to write once again, I hope, in His Blessed Name; for it is my desire to ascribe all praise, honor and glory to God, and it is all in His blessed hand. He spake and it was done and he now speaks and it is done; commands and it stands fast. There is no other name given whereby we must be saved, but the name of Jesus.

There are many in this world today who say Jesus will save you if you will let Him do so, or if you will accept Him, but this is man's work and all of man's work is in vain. There is only one name given whereby we must be saved and that name is Jesus. John said: "He came unto His own

and His own received Him not, but as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jno. 1:11, 12, 13.

Jesus also said, "No man can come to me, except the Father which hath sent me to draw him: and I will raise Him up at the last day." Jno. 6:44. In St. Jno. 3rd chapter we read: "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night and said unto Him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." First, we will notice that Nicodemus was a Pharisee and he came to Jesus by night. He also was a ruler of the Jews, on earth, not in heaven for God rules in heaven and amongst the inhabitants of the earth. He takes the king's heart and turns it as the rivers of water whithersoever He will. Jesus did not tell Nicodemus, Because of these sayings that he would see the kingdom of heaven. But He answered and said unto him: "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" Jesus is the Way, the Truth and the Light, by whom men come to God. The natural birth gives us the knowledge of natural things for that which is born of the flesh is flesh and that which is born of the Spirit is Spirit.

Jesus said unto Nicodemus: "Marvel not that I said unto thee, ye must be born again. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell from whence it cometh, and whither it goeth: so is every one that is born of the Spirit." They can feel and know something has taken place with them that they had no control over, for it unstops the deaf ear, opens the blind eyes and gives His chosen ones knowledge to know they are poor helpless sinners. By reason of their condition, they are made to cry out unto the Lord, "Oh Lord, save or I perish!" They have eaten of the tree of knowledge of good and evil and they know that Jesus is the good and the devil is the evil one. They now hate the things they once loved and love the things they once hated. Jesus said unto Nicodemus, "Art thou a master of Israel, and knowest not these things?" Jno. 3:10.

To my mind Nicodemus was just as much out of place as the man who attended the wedding of the king's son without a wedding garment on. He was a master in Israel and knew nothing about being born of the Spirit.

Written by:

Eva M. Hamilton

Box 13, Atlantic, N. C. 28511

BEST PRESENT

Dear Elder and Mrs. Adams,

I hope this letter finds you both well. As for us we are doing very well. About two years ago a very dear friend of mine (my husband's cousin) requested me to write some for the Landmark. He gave

me ten dollars to send to you, after you credit him for two years' subscription to Zion's Landmark, use the remainder as you see fit. His father, Mr. Marion Garrard, wrote an article for the Landmark and it came out in the 1968, June first issue. When he came to our home, my husband and I told him and gave him the Landmark containing his father's writing to read. So if you have an extra issue of June 1, 1968, will you please send him one? His name and address is:

J. W. Garrard

2263 Rose of Sharon

Durham, N. C. 27705.

I told Joe my mother gave me the Landmark last year for my birthday and that was the best present I ever had. I sure have enjoyed reading it. Those dear people that write are the sweetest people in the whole world. I hope sometime, I am blessed to see or feel what I read that was written by those dear sweet people. Such reading brings me so close to them. The love I have for all the Old Baptist, I hope, is everlasting love. Because I did not put this love in my heart, but it is there. Regardless of where I go to church or what association I attend that is conducted by the Old Baptist, to me it is so wonderful and beautiful. The love flows from one to another. I am not a member of the church, Elder Adams, and I feel so little writing to someone as good as I feel you and all Old Baptist are.

I hope I have not taken too much of your time reading this, but I hope I love all of you with

an everlasting love, because all of you are so sweet and dear to me. If and when you are blessed to pray, please remember me and my family.

Love,
Shirley T. Terry

Dear Sister in Christ:

We enjoyed your few remarks, when you feel to do so, we hope you will write more. We would love to read your experience of grace when you have a mind to write it for publication.

Mr. and Mrs. T. F. A.

MERCY OF GOD

Dear Elder Adams:

I hope you and Sister Adams are well. We had a good union meeting, although our congregation was much smaller than usual, due to the prevalence of influenza in this area, so many have been afflicted with it among our people. I had planned to be with you but as it was sent to Spoon Creek this time, I thought it best that I be here for of course, as you know, it is my home church, however, much of my time I feel that I do not have a home. At the close of the meeting I was one more time given the assurance through the mercy of our God that I was at home.

Here of late my mind appears to be in a constant state of confusion. I sometime compare it to being on one of the super-highways, having in mind to attain to a particular destination, but not being familiar with the roads that lead off and not knowing where

to turn to reach the place I want to go, when I get to where I think I should turn, I run into several lanes that turn into different roads and I do not know which to take, to reach the right road. I so often enter the wrong lane under such circumstances that leads me away from where I purpose to go.

One subject has been in my mind for sometime and I have tried to express some of my thoughts concerning it, in writing. I have three or four letters started, but when I reach the intersection, I lose my way. I believe the landmark is still there and that the light is as bright as ever, but it is hidden from my view in the darkness of doubts and fears. My mind for the past year has constantly been dwelling on the scriptures, but generally without light or understanding. Even when I am trying to work a little, I forget what I am doing for I am carried away in meditation on the scripture in my mind—the thought and purposes of the Great "I Am." Sometimes I am fearful and sometimes I am reconciled, for whatsoever He does is best. Solomon has so positively declared: "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 labor to seek 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." Eccl. 8:17.

In love and hope,
(Elder) Sam L. Gilbert

GOD SPEAKS

Dear Brother Adams,

I am enclosing five dollars to be used as you see fit for the benefit of Zion's Landmark. I am also enclosing some writing of my own, but I fear to tell you to publish it, when you by so doing, will take space that might otherwise be used for better writing; for when I compare my writing with the writings of other Dear Brethren and Sisters, it causes me to hesitate to write again. I have said many times, "I will never write again." But I find I am not my own keeper.

Brother Adams, I believe if I know anything, I know that when God speaks, it is done and when He commands, it stands fast. When the word write, is spoken within me, I get in so much trouble, I just have to get peace of mind. I do not feel worthy to mix and mingle with the Lord's people, but I still have the desire to live with them and to die with them and surely I hope to rise with them from the dead, for there is no doubt in my mind but that you are the people that Jesus gave His life for on the cross.

I hope you are in good health and are enjoying the blessings of the Lord.

A sister, I hope, in Christ,
Eva M. Hamilton

will continue to direct you to write to the comfort of His people. —Ed.

POEM

When my sorrow here is over
And my purpose here fulfilled,
Then God the everlasting Savior
Will execute His Sovereign will.

Then I hope my Savior calls me
To the dust from which I came,
Back to dust to sleep that slumber
Till this body, My Savior claims.

In my traveling as a pilgrim
Seeking rest I could not find,
Till I hope I found my Savior
Oh what love — His love divine!

Then my children—God has given.
Pure and sweet to me they are,
And my loving sweet companion
God has blessed to me so far.

Oh! I hope that God will keep you
In this life so full of woe
And I pray to God in Heaven,
That His grace you will always
know.

To my friends and loved ones here,
Shed not tears of grief for me,
Say, "He is through with travail,"
Sin and sorrow will not prevail.

When thou Righteous Judge shall
call
From the grave so cold and bleak,
Raise this cold and sleeping body,
Oh, my Savior, raise thou me!

We welcome your writings, Dear Sister, and hope the Good Lord

Contributed by a
Subscriber and Reader

Zion's Landmark

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

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'FOR GOD SO LOVED THE WORLD'

Dear Brother Adams,

Please give your version of John 3:16, through Zion's Landmark.

Mrs. Elva Gentry,
7816 Caribou Ave.
Norfolk, Va. 23518

The scripture referred to reads as follows: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Jno. 3:16.

It is with much fear that we approach this subject. These are words spoken by Jesus, the only Begotten Son, spoken of in the text. It is recorded that: "Never man spake like this man." Jno. 7:46. He said of Himself, "It is the Spirit that quickeneth; the flesh profiteth nothing: The words that I speak unto you, they are

spirit and they are life." Jno. 6:63. Any attempt to reconcile the inspired word of God by human reasoning would only tend to darken counsel without knowledge. "God is a spirit, and they that worship Him must worship Him in spirit and in truth," and there is no other way, for the carnal mind cannot comprehend the deep and hidden mysteries of God. They are foolishness unto Him. Paul said: "The world by wisdom knew not God —" I Cor. 1:21. The secret, the wisdom, the beauty of the Lord is hid from the wise and prudent and revealed unto babes. It seemed good to the Father that it should be this way, for a babe in Christ is not necessarily a babe in the flesh. When one is convicted of sin and shown his helpless condition and his lack of power to obtain salvation and free himself from sin and transgression, he becomes a babe in Christ for he is utterly helpless to improve himself before God.

The Apostle 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. Paul further said, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto Him: neither can he know them, because they are spiritually discerned." I Cor. 2:14. This was true of Nicodemus who was a Pharisee and a ruler of the Jews. Even though he was a man who held a high position among the Jews,

yet with all of his human knowledge and earthly wisdom, he was without spiritual understanding. Jesus said to him: "Verily, verily I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things and he believe not, how shall ye believe if I tell you of heavenly things? No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." Jno. 3:11-13.

When we write upon any subject, it is important to know who is speaking and to whom the words are spoken. These words were spoken by Jesus to Nicodemus. It was thought by the Jews that they were the only favored people of God. This, undoubtedly, was what Nicodemus thought since he was a ruler of the Jews. God has another people who will receive the benefit of the coming of the Messiah, these are the Gentiles. Therefore Jesus said, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The Jews and Gentiles constituted the whole world, for those who were not Jews were Gentiles and before the crucifixion and resurrection of Jesus — The Christ — the Son of God — that was true. Christ forbade His Apostles to go among the Gentiles, but to go to the lost sheep of the house of Israel, but after His crucifixion and resurrection, He said to them, "Go ye into all the world, and preach the gospel to every creature. He that be-

lieveth and is baptized shall be saved: but he that believeth not shall be damned." Mark 16:15, 16. The believers in Jesus Christ are those "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jno. 1:13. Some believe that whether we believe in Jesus Christ the Savior of sinners is a matter of our own volition, we can believe or not believe; but this is far from the truth, for it is the spiritual seed among the Jews and the spiritual seed among the Gentiles to whom it is given to believe in Jesus Christ, it is not the work of man. This belief contradicts the words of Jesus who said, "This is the work of God, that ye believe on Him whom He hath sent." Jno. 6:29. This work is the taking away of 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 a heart of flesh." Eze. 36:26. Those to whom the Lord has given a new Spirit and a new heart are the believers in Jesus Christ, the Savior of sinners. They are also the ones of whom Paul said: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to

the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." Eph. 1:3-6.

The believers, whether Jews or Gentiles, do not embrace all the posterity of Adam, nor all 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. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9:6-9. The children of the promise are those who are born through the righteousness of faith. Paul said, "For the promise that He should be the heir of the world, was not to Abraham or to His seed, through the law, but through the righteousness of faith." Rom. 4:13. This is verified by the Apostle again, "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.

It was the spiritual seed, both Jews and Gentiles which embrace the world of whom Jesus was speaking to Nicodemus. This is not natural but the spiritual world. Jesus said to Pilate, "My kingdom is not of this world." Jno. 18:36. When Jesus made His advent into the world, He set up His kingdom here in the world. This kingdom of heaven cannot be seen with the natural eye, but it is seen by an eye of faith. The scribes and Pharisees who were

rulers of the Jews could not see this kingdom. It is only seen by those who are born again of this spiritual birth. Those who are born of water and of the spirit enter into this kingdom. See Jno. 3:3-5.

The spiritual seed among the Jews and the spiritual seed among the Gentiles are the subjects of His grace. They are born again, not of the corruptible seed, but of the incorruptible by the word of God, which liveth and abideth forever. See I Peter 1:33. Those who are born again both Jews and Gentiles, embrace the world of whom Jesus was speaking to Nicodemus when He said: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The word world is often recorded in holy writ. In Bible language world is frequently used in referring to the inhabitants of the world, but in the New Testament, the word world is usually referring to the natural world or the universe in which we live. However, in John 8:12, Jesus said, "I am the light of the world," meaning He is the spiritual light of His Spiritual world here on earth and again Jesus said, "As long as I am in the world I am the light of the world:" here He is speaking of both the natural and Spiritual worlds. It is most certain that Jesus Christ was not a light to the scribes and Phairsees nor to any unbelievers among the Israelites nor unbelievers among the Gentiles. Therefore, the scriptures teach us and our experiences teach us that Jesus is the light of the

inhabitants of the Spiritual world here on earth as well as in eternity. This is the world that God so loved that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

The inhabitants of the Spiritual world fell in the ruins of Adam, but they were redeemed by Jesus Christ. They are the ones who are born again. They are born into this world — the Spiritual world. Jesus is the true light which lighteth every man that cometh into the world. He was in the world and the world was made by Him and the world knew Him not. Jesus Christ was in the world, but He was not of the world. Neither are the chosen vessels of His mercy of the world. Jesus said, "They are not of the world, even as I am not of the world." Jno. 17:16. John makes a distinction between righteous and wicked. He said, "We know that we are of God and the whole world lieth in wickedness." I Jno. 5:19. As before stated, the unbelievers, of both Jews and Gentiles, knew not God. They were after the wisdom of the world. Paul said, "Where is the wise? Where is the Scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" I Cor. 1:20, 21. The believers in Christ are those which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of

God. By this we see the mortal existence as compared to spiritual life.

Those who are born of God do not love the world, and worldly lusts, that is, the lust of the flesh and the lust of the eyes and the pride of life. John said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, not of the Father but is of the world." I Jno. 2:15, 16.

T. F. Adams

OBITUARY OF SISTER DELLA FLORENCE BARBOUR

Our dearly beloved Sister was born November 1, 1881, and died December 17, 1968, making her stay on earth eighty-seven years, one month, and sixteen days. Sister Barbour married Milton Barbour in 1903 and to this union were born six children. Three children preceded her in death. Surviving are two sons, James W. of Burlington, N. C. and Thomas T. of Greensboro, N. C.; a daughter, Mrs. W. M. Cotton of Angier, N. C.; eleven grandchildren; fourteen great-grandchildren; three sisters; and four brothers.

Sister Barbour made her home with her daughter. She was afflicted for several years. She was faithful to attend her meetings as long as she was able.

She was a firm believer in Salvation by the Grace of God. May the Grace of God be with her children. May the Lord bless her faithful daughter and husband who looked after her in her afflictions.

Sister Barbour's funeral was conducted at Sandy Grove Church by Elder T. Floyd Adams and Elder Allen Johnson. She was laid to rest in the church cemetery beside her husband.

Dear Heavenly Father, keep us in loving kindness and may we wait with patience the coming of our Saviour to take us home where there will be no more parting nor sad farewells.

Written by order of the church in conference.

Elder C. T. Harward, Moderator
C. L. Ogburn, Church Clerk
Sister Rena P. Adams, Committee
Sister Linnie Dupree, Committee

OBITUARY

We, the members of Harnett Primitive Baptist Church, bow in submission to our Heavenly Father who has removed from this life our beloved brother, A. Earnest Baggett. He was born November, 1888, and passed away September 22, 1968. His parents were the late Bro. William Wright and Roenna Underwood Baggett of Sampson County, N. C. He united with Harnett Church August 28, 1908, and was baptized by Elder Eugene Westbrook. He loved the church and attended services regularly until his death.

Survivors include his widow, Sister Berta Lewis Baggett; four daughters, two sons, one sister, twenty-two grandchildren, and seventeen great-grandchildren. He was born and reared in Sampson County, and was a retired merchant and farmer.

His funeral was conducted at Harnett Church by Elder J. M. Mewborn, his pastor; Messrs. W. H. Calett and Fritz Young, after which his body was laid to rest in Grandview Memorial Gardens.

We, the members of Harnett Church, wish to extend our sympathy to the family, but we feel that their loss is his eternal gain. We feel that Brother Baggett was blessed to know the joyful sound and is now at rest.

Therefore, be it resolved: that a copy of this obituary be given to the family, a copy recorded in the church record, and a copy be sent to Zion's Landmark.

Done by order of Harnett Church in conference October 5, 1968.

Elder J. M. Mewborn, Mod.
Obie Honeycutt
Graham Jackson, Committee

MEETING AT NEWPORT NEWS, VA

The Church at Newport News, Va., has called for the ordination of Brethren Kermit Via and Clark Parrish to the office of deacon, if found qualified to take place the fourth Saturday Night in May, 1969, at 6:30 P.M. We desire our brethren and friends to come and be with us.

H. D. Prillaman, Moderator

NOTICE

Gill (6) Volumes Commentary upon the whole Bible. Standard work since 1743-1744 is now ready for distribution. Price \$52.00 per set postage prepaid in U. S. A. Hassell Church History by Sylvester Hassell, reprint of 1886. \$5.50. Body of Divinity \$6.00.

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The 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 accommodations 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. CII

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ISAIAH

CHAPTER 19

The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.

The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

Moreover they that work in fine flax, and they that weave networks, shall be confounded.

And they shall be broken in the purposes thereof, all that make sluices and bonds for fish.

Surely the princes of Zo'an are fools, the counsel of the wise counselors of Pha'raoh is become brutish: how say ye unto Pha'raoh, I am the son of the wise, the son of ancient kings?

Where are they? where are they thy wise men? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon E'gypt.

The princes of Zo'an are become fools, the princes of Noph are deceived; they have also seduced E'gypt, even they that are the stay of the tribes thereof.

The LORD hath mingled a perverse spirit in the midst thereof: and they have caused E'gypt to err in every work thereof, as a drunken man staggereth in his vomit.

Neither shall there be any work for E'gypt, which the head or tail, branch or rush, may do.

EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

WITHOUT COMPLAINT

Job said: "Wearisome nights are appointed unto me." The whole verse reads thus: "As a servant earnestly desireth the shadow, and as a hireling looketh for the reward of his work: so am I made to possess months of vanity, and wearisome nights are appointed to me." Job 7:2, 3.

I have thought of Job many times in the long nights when sleep would not come to me. It is now six minutes before three in the morning and sleep is far from me. In the long wearisome nights we think of so many things and sometimes we travel back in memory over a lifetime.

This is a land of wilderness and woe, worry, tribulations and sorrow. Sometimes they seem to swallow us up, but sometimes we take comfort in reading the writings left on record by the apostles and prophets of old, all of whom had their trials and the only perfect man that ever lived was hanged on a tree and spit upon and a crown of thorns were put on His head. So who am I to complain?

In this long night, I have thought of many things even back to my childhood days. It was folded like a newspaper. Mama was trying to read it to grandma and they were both crying and could not finish and they asked me to finish reading it for them. I was very small but I could read some. I wondered what they were crying

about and why they wanted to read anything that made them cry. But I have since realized the reading matter was in accord with their experience and brought joy to their souls. I became interested too and as mama usually took one or two of the Primitive Baptist papers, I started slipping away upstairs by the window and carrying one or more of the papers with me, where I read them. I especially enjoyed the experiences. I began to wonder if I should die what would become of me. I began to realize we all had a soul to be saved or lost and I worried quite a lot about it and as I remember that was the beginning of my wearisome nights.

My baby sister died along about this time and I felt that she had gone to heaven and I wondered if I could ever be good enough to go there. I thought I would have to be good and I started making resolutions that I was going to do this and I was not going to do that. After a time as I began to grow up I became more interested in the things of the world and people of my own age for a time. Then I began to find fault with and criticize the Primitive Baptist in a mild sort of way. I started going with some of the neighbors to other churches and revivals but I enjoyed helping Mama sing the Old Baptist Hymns and I recall hearing her tell one of her Baptist Friends that I was the only one of her children that believed as she did and it hurt

me to think I was such a hypocrite as to let her think I believed as she did. I soon found I was thinking about it more and more and I decided to go with them the next opportunity and listen carefully and see what they did say. There was an Association coming up at Old Republican Church near where we lived and I asked if I might go with Mama and Papa on Saturday, which I did and I went up close and listened and I can still hear a portion of that preaching and it has been about thirty-one years ago. I wanted to go again on Sunday and I just could not hear enough. The next month an association was being held at Riverside Church at or near Fieldale, Va. That was the first Association ever held in that church. I went on Saturday and Sunday and I enjoyed it all. When the revivals started again in the community and my neighbors would ask me to go with them, I did not want to go, but I had not told anyone how I felt about them, so I made excuses that I was too tired or something. Then one night I dreamed I went and we walked. As we came to the edge of the churchyard and started up to the church, I heard singing in the opposite direction. The song was Amazing Grace as only the Old Baptist can sing it and I turned and left my friends and started following the sound of the singing. I am still following these people whenever I can. I once loved to sing as well, I believe, as anyone, but my health does not permit me to sing anymore. I often dream I am singing and am so happy to be able to sing even in my sleep.

I started going to church when-

ever I could and wishing I could be more like them, that I might some day have a home with them, and the desire became so great, I would look at each stream of water I saw and I would think: How I would love to be baptized in it. I would see other baptized and wish so much to go and be baptized with them, but I did not feel that I had anything to tell them and I did not think they would receive me unless I could tell an experience of grace. My husband asked for a home in the church the third Sunday in September, 1948 and I asked for a home on the third Saturday in October, 1948 and we were both baptized on the third Sunday. I could not tell them anything except that I loved them and wanted a home with them. They accepted us so graciously and lovingly and I was so happy, I felt that I loved everyone and especially the Primitive Baptist and I thought they all loved each other. That was twenty years ago and there have been blessed experiences that I will never forget and there have been many troubles and trials too. Sometimes the load has been so heavy, it seemed I could not live and there have been a few times I wished I could go on but neither life nor death is in our hands. We can neither live or die of ourselves. There is a time to be born and a time to die and we came here at the time appointed and will go out at His command.

I am taken back in memory to about six years ago when I went through a prolonged period of sorrow and trouble and my health failed. The doctor pronounced my trouble heart failure. I think for

a time I was sick in body, mind and Spirit. There were times when I cried aloud in my troubles, then I was taken sick and for several months I thought my time was near. My heart was so bad I coughed day and night and had to double my heart medicine. Then we found I had an over active goiter and the doctor said it would have to be removed as soon as he could build me up enough. I just knew I could not live through an operation and I would not agree to go to the hospital until I came to the place I felt like there were two hands around my neck choking me to death and I knew I was going to die anyway, so I agreed to go. My mind was finally made up to go and I asked the Doctor to make the arrangements as soon as possible. I had become so miserable I was glad to go and if I died that was all right too. I had to wait about ten days and take some treatment before I went, in preparation for the operation. Sometime during the time I was waiting to go to the hospital, I became calm and reconciled for the first time in many months. I have never been so calm for so long a time in my life. I was as willing to go to the hospital as I have ever been to go anywhere. I felt for the first time that I would live to come back home, but if I should pass on I was willing and ready to go. I remember Elder Prillaman and his wife, and others came the night before I went to the hospital and we sang some songs (I sang some too) and Elder Prillaman prayed. I remember he asked the Lord to guide the surgeon's knife and I knew my husband had been in almost con-

stant prayer for me for several months and now I could feel their prayers. The day I went to the hospital, I felt that the church people with whom I was associated, were praying for me and my family and all my neighbors each in his or her way were praying for me. I remember the different ones that called or came by and I could talk about it as calmly as if I were talking about a stranger. I assured everyone I felt I would be spared to come home, but if it should be my time I was ready and willing to go. When I entered the hospital and my doctor came by to see me, he said you look so much better! You do not look like the same girl. He turned to the nurse and said this was a mighty sick girl when I saw her last.

My first thought when I awoke was, that I was still here and I wondered for what purpose. It seemed it would be so easy to give up and go on. I thought of my family waiting outside and I knew they were still in silent prayer. Then another thought came; How can I sink with such a prop as this great God to hold me up. I remained calm for many days. Nothing worried me. I did not worry too much about being unable to talk, but I wrote and wrote. If, when I come to die, I can feel as I felt then, I believe all will be well. I feel that I can say farewell vain world, I am going home, my Savior smiles and bids me come.

There were two more operations on my throat in the next year and my speech is very limited, but sometimes I feel like I would be willing to give that up and write if I could sing again. I often dream of singing and am so happy to sing

again. When the Lord visits His people in the day or the night time they will praise Him even if they do not have a tongue.

Then there are the long wearisome nights and days. I composed a little poem in one of the early morning hours about a year ago. As follows:

The nights are long, the days are dull;
There is no life, there's just a hull;
Our harps are on the willows hung,
We wonder if we've ever sung.
There is no place for us to go
To escape the misery, pain and woe.

Just pass the time from day to day,
Waiting our time to pass away.
Oh could we see a little light!
To brighten up the darkest night!
The light that leads us to that day,
When troubles and trials will pass away.

Oh! could we hope once more to see
And live with Him in eternity!

It is now twenty minutes past four and this is getting quite long so farewell for now.

Mrs. Clemmie Ball
205 Beverly St.
Hampton, Va. 23369

GOD IN BODY AND SPIRIT

Dear Brethren and Sisters:

Being appointed by the Association to write a circular letter, though the task be great, I now address you in that respect. In council I hereby duly counsel you to follow after the things that make for peace, and things wherewith one may edify another. This charge was given by one who loved the church of Christ. He understood the nature of peace and the nature of controversy, one united, the other divided, and desiring to see the church honor God in body and in spirit, he exhorted them to

contend for things that make for peace, knowing that united they stand, divided they would fall into hurtful things, piercing themselves through with many sorrows.

In that day when Paul gave this counsel to the brethren, he did it for their good, and if it were good counsel then, it is good counsel now to us poor, unworthy creatures. May God grant, Brethren, that when we take a position in any manner that we may examine carefully whether it, when prosecuted, will lead to peace or confusion, and if we find it will lead to peace for ourselves and our brethren, go forward in same, and if otherwise, though fleshly desires may be strong, deny thyself and follow after things that make for peace. Some of the brethren in the Apostle's day were for Paul, some for Apollos, and some Cephas, (See Rom. 14:15) and for such division, each one combined for their preacher, the apostle was troubled and reprov'd the brethren and no doubt they were ashamed of their former assertions. There have been many, even small things, which have led to great controversy with the church of God. One had his views of the scriptures and another a different opinion and each wishing to be candid and honest, so they contend and produce unrest. One may indulge in excessive drink and another in making hard remarks about the brethren and end in confusion.

When there is division and confusion in the church, the world notices it and makes remarks

about us, saying we are divided as much as they are, and have we not great cause, brethren to mourn over missteppings? Why not prove all things and hold fast to that which is good? Take the scriptures for the man of our counsel, they point out our duty to God and the brethren, it also shows the character of God and says that is our peace. Then follow after the teachings of the Holy Book of God, as much as within you lieth, and we shall find peace, peace with God and peace with the brethren, peace at home and peace abroad. Oh how great is peace in the church of God! How strong when in peace united! How weak when divided! Paul said, "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from His. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4:9, 10, 11. May we esteem our brethren better than ourselves and follow after things that make for peace, and when a labor is needful, may it be a labor of love, the strong always bearing with the weak, words softly spoken in tenderness for when one is mindful of his or her own faults; he or she will have a sympathetic attitude toward a brother or sister. So may we watch over our brethren for good and not for evil; Paul said: "Bless them which persecute you: bless and curse not. Rejoice with them that do rejoice, and weep with them that weep. — Mind not high things, but condescend to men of low estate. Be not wise in your

own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written: 'Vengeance is mine; I will pay, saith the Lord.' Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Rom. 12:14-20.

When controversies arise in the church, try to adjust the difficulty without disturbing the peace of the church, and without leaving some members of the church in great distress because of the final decision, but endeavor to give light to those who may need it, so there may be an amicable adjustment; then endeavor to settle all difficulties that are too grievous, without bringing them into the church. Some of us have given counsel to brethren that may never do so again. We hope you will be careful to maintain good works as much as lieth within you, live in love and peace, edifying each other; assembling yourselves often together.

Dear Brother Preachers, when called to serve churches, endeavor to comply with the wishes of your brethren and in so doing, lord nothing over them, but give counsel when it is sought of you, if you are led by the Spirit of God, in tenderness and forbearance.

If they are sound in faith, God has made them so, and He has use for them and they will declare His

name and His doctrine. I pray that God will keep you humble, for humility is a beautiful grace, both in the church and in everyday life.

In conclusion, may you one and all be enabled to follow after things that make for peace, Paul said: "Let us therefore follow after the things that make for peace, and the things wherefore one may edify another." Rom. 14: 19. He further said: "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. Rejoice evermore. Pray without ceasing. In every thing give thanks; for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesying. Prove all things; hold fast to that which is good. Abstain from all appearances of evil. 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. 5:14-23.

When your journey ends on earth, may you be received by your Heavenly Father in the Church triumphant, to be in peace forever and ever, Amen.

The foregoing is largely a copy of a circular letter written to the Smith's River Primitive Association, held with the church at Salem in the year 1874, by Elder A. J. Cassell.

LANDMARK A COMFORT

Dear Elder Adams,

Just this Sunday morning I read the January 1, 1968 Landmark

and I wish I could tell you how my soul was fed as I read each article in its pages. Since the middle of December I have been ill from a lingering throat condition. For a few days the suffering was not so severe. I suppose what took place was that my mail was brought to me and I was too sick to read it and laid the Landmark aside until I felt better. Consequently it was covered with a book which was lying on it, so you can imagine my surprise when I picked up that Landmark and found I had not read one word in it. How rich and instructive the narration by Elder Durand of his early natural experiences and his Heavenly experience given so graciously by his Heavenly Father and me-thinks the first was also given by that same Heavenly Father.

All we have comes from Him and "All to Him I owe." O, that I could "Praise God from whom all blessings flow." How wonderfully God did lead Elder Durand from the cradle to the grave! Not only him, but many another whom He called out to "stand," to cry aloud and "spare not." How sad we feel to see and know the number of His saints has dwindled to so few, especially in some areas. These words have come into my mind: "All shall come and last and end, As shall please my Heavenly Friend." 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."

I wish to tell you too, dear Elder, the copies you did so cheer-

fully send to me were received and have been read and re-read with a thankful heart to you and praise to God that He would give you a mind to think on one with such gracious kindness. My soul has indeed had a rare feast as I have had to be shut in here because of the throat affliction and some icy, snowy weather in which I could not venture out.

Oh? I am so thankful I hope to Him who doeth all things well and according to His own precious will. He has given me strength from day to day to wait on myself right here in this good house, a blessing for which I am continually begging Him to still grant, if it be His will. Sometimes when thoughts are disturbing, what a strength! what a rest! to feel in the very depths of my being, this truth. Nothing can change His will, defeat His purpose, nor rob Him of His glory. He is God and beside Him, there is no Savior. Oh! how He saves us every moment! David knew by experience the will of this saving grace; every moment He could joyfully write, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul."

How God did richly bless you, Dear Elder, to write on the same subject as did David in his day. Just now is this thought, How thankful we little ones ought to be for the rich blessing of the inspired words on record and preserved for our reading and searching, and more for others called as you of God, to write and publish portions of that Truth, which has been revealed to them for the comfort, instruction and en-

couragement of these little ones. How often as I sometimes read portions of that which I hope has been "dropped on purpose" for me, is brought out so clearly and beautifully to me, no room is left for doubt, so often assailing me that I am mistaken about the hope to which I have clung these sixty-five years, come June. Do you wonder that I would "Praise God from whom all blessings flow?"

This is poorly done, so many errors! But I could not improve on it if I tried again. So feeling and believing He who has helped me hitherto, will help me all my journey through, I beg you to cast the mantle of Charity over all errors and still think on me when you pray.

Thank you for all your kindness to the least one of all.

Love to you and dear Sister Adams, in hope,

Silla Wilson

John B. Wilson Homes

R. F. D. 1

Loganville, Ga.

ENJOYS GOOD MEETINGS

Dear Brother Adams,

While looking through my mail, I came across the letter you sent me in February and was given a mind to try to write you a line. Your letter and the Landmark I read and reread. I would be glad the brethren could have a mind to write me. I am closed in, I go to see my Doctor and I go to my barbershop. I want you to know I was glad to learn Elder Prillaman had been added to the editorial staff of Zion's Landmark, for I think he is one of the most able and desir-

able ministers we have. I know I do not get to go to the associations often but I was, and am glad to hear of the good meetings. My concern is the church and the good old doctrine of salvation by the grace of God.

I am not expecting to get out among the good brethren who have been so good to give me a home, very much more, but I wish I could write them but I am thankful that it is no worse with me than it is. Many of us were disappointed December first in not having you all with us at our association, yet I realize there is only one Brother Adams. I often recall our pleasant association together. These occasions were some of the happiest times of my life. I must stop here for today. Prompted by love and best regards.

Brother Adams, I often think of the happy times we enjoyed together. I left off yesterday for I got so nervous. I wanted to write but I just can not use my hands much. Friday the Lord willing, I will finish this note. I cannot do any better than I did at first, it seems that my hand will not follow my mind.

I want to leave in the minds of my brethren that I feel like I can say with Job, "In all my Lord's appointed days, I will wait till my change comes." We have a little hope that we will see Him as He is, be like Him and be satisfied.

I wrote this far last week and I could not read it, so I am trying it again. I am sorry I cannot write any better today. I just beg to be reconciled to my lot. I know all things work together for good to them that love the Lord, and I truly hope that I believe that. We hope

you and family are well. Please remember us when it goes well with you.

I have been thinking of the happy moments I have spent with you and your family and all the dear brethren and sisters and I just felt like it would ease my mind to write a few lines, but as you see, I am so jittery, I cannot write much. I read the Landmark over and over as I get a lot of comfort from it and my Bible. I will have to stop,

Remember me,

Elder Adams, I copied a part of his note for I did not think you could read it. He is very feeble. He speaks of you all so much and he wanted to write you, so he has been trying for several days to write a few lines.

Sent in love and remembrance,
Oscar and Flonnie Broom

Remarks:

It seems so good to hear from Brother and Sister Broom. Our hearts reach out to them in love. They have both been lovely, faithful Old Baptist. Brother Broom has served his churches faithfully and acceptably, declaring the truth as it is in Christ Jesus. We hope many will have a mind to write Brother Broom. None but those who have known such afflictions as Bro. Broom has, can know just what such a correspondence can mean to him. Even though Brother Broom is very feeble, he still loves the church and the doctrine declared and upheld by the scriptures. He has been a faithful servant to the cause of Christ and Sister Broom has been and still is a lovely and faithful companion and

Sister in the Lord. She too is not strong, but she renders a great service to her afflicted husband.

Brother Broom will not be able to respond much to your letters, but your reward will come from the knowledge that you have rendered a much needed service to a deserving brother in Christ. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40

Oh, may it be the Lord's will to restore his health, that he may again visit his churches, is our humble desire. We love him as a friend, we love him as a brother, and we love him as a Father in Israel. May our Heavenly Father see fit to spare him for years to come, and may he be reconciled to his lot.—Editor

EPHESIANS 1:4

"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 has 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."

I especially call your attention to the words: "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." The "us" and "we" used in this scripture of the children of God are the church which is composed of them. So

then if we were chosen in Him before the foundation of the world, our names were written in the book of life or His memory, because "The Lord knows them that are His." II Tim. 2:19, and Psa. 139:16: "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." To me this book that is spoken of is the Book of Life, for you notice here Paul said, "Thy Book." He said this because he was so inspired. The scriptures say by the inspiration of God the scriptures are written, see II Tim. 3:16, 17. God remembers all things, including all events, for he saw the end from the beginning, and from ancient times. Through Isaiah He said: "Remember the former things of old: for I am God and there is none else: I am God and there is none like me. Declaring the end from the beginning and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." So He could see the end because it was open before Him. This He had determined from the beginning. This is far beyond our comprehension, but it is a great comfort to those who have the witness within.

Jesus was ordained before the foundation of the world to come at the appointed time a living Savior to suffer and die on the cross for those that were chosen in Him before the foundation of the world for we read I Peter 1:20, "Who verily was foreordained before the foundation of the world, but was made manifest in these last times for you." Here he is referring to

the chosen in Him before the foundation of the world, but was made manifest in these last times for you." The YOU used here refers to the same people who were chosen before the foundation of the world, to whom He was addressing when He spoke these words.

According to Holy Writ, all the church was chosen in Him before the world was, therefore, their names were written in heaven or the Lamb's Book of Life, for Jesus said: ". . . but rather rejoice, because your names are written in Heaven." Luke 10:20. Jesus is the Life and where Jesus is, is Heaven to His people. Our names were written in Jesus and we were given grace in Jesus before the world was for St. John said: "And of His fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." Jnc. 1:16, 17. The "WE" here mentioned again refers to the church and to me the "grace for grace" implies that grace given you in Christ Jesus before the world is the grace that is made manifest to you here in this time world. You will be shown what a great sinner you are and will be brought down to suffer for His name sake, for the scripture says: "If we suffer, we shall also reign with Him: If we deny Him, He also will deny us: If we believe not, yet abideth faithful: He cannot deny Himself." II Tim. 2:12, 13.

I believe God began this work when He chose His own in Jesus Christ before the world was and will complete it the day Jesus comes to this earth again in person to gather the ones that He has chosen and saved with the shedding of

His own precious blood which was shed on Calvary's cross and will take them home to die no more, where He will wipe away all tears, and they will be with Him in that blissful home on high forever and forever.

Sing, O Heavens; and be joyful, O Earth; and break forth into singing, O mountains: for the Lord hath comforted His people and will have mercy on His afflicted. Isa. 49:13.

Yours in hope,
Charles R. Ball Sr.
205 Beverly St.
Hampton, Va. 23369

REQUESTED TO WRITE

Dear Brethren and Sisters in Christ:

This is the first time in years that I have written to the Household of faith through Zion's Landmark for publication, although I have had several requests, saying they enjoyed my former writings. I am not the oldest nor the youngest patient here in this rest home. I came here the first day of June, 1967. One of my childhood friends and her daughter came to visit me during the past winter and she had come for me to spend some time with her.

Sister Powell, I subscribe for the Landmark and your letter was in one of them. You will never know how much comfort I received from reading it. I also enjoyed reading other experiences in it. I feel too sinful and unworthy to write for publication, but I want to tell some of the many trials and tribulations as well as many blessings I have enjoyed for over sixty-five years. Had it not been for the mercy of

God, my Redeemer, I know not what I would have done in this sinful world during this length of time. My heart feels sad when I realize so many of my near kindred have passed from this world of sorrow and sin.

In 1920 I joined Aycock Primitive Baptist Church. I was received on a Saturday morning and was baptized in the Old Davis Mill Pond on Sunday morning following. All my life I have been afraid of water, but that was one time that I was not afraid. Elder Christopher Hooks baptized me and when I came up out of the water, I felt supremely happy. I had no fear nor care at all. I felt that my troubles were over. I was a happy young teenager, the youngest member of that church at that time and I continued to be the youngest member for many years.

I was the oldest child of the seven children born to my parents. A few years after I was baptized, I was married and to this union were born three sons, the two older ones passed many years ago, but I feel reconciled to their passing, because I believe their souls are resting in heaven with their Redeemer, while the other one is living in Winston-Salem with his wife and three children.

We have been wonderfully blessed in this life, both naturally and spiritually. The Lord has been good to us, but I am often lonesome and blue since the death of my companion.

Lovingly,
Mrs. Annie Hooks

A GOOD LETTER

Dear Brother and Sister Adams,

I hope this finds you well. I have been in the hospital and had a serious operation. I was there twenty-two days. My daughter in Warrenton, N. C., also had an operation in Duke Hospital in Durham, N. C. The day she was operated on I met Elder J. M. Mewborn, who was there visiting a member of his church. I hope he remembers me. I did not know he was an Old Baptist until I heard him talking and from his conversation I knew he was an Old Baptist. I could not help making myself known to him. I was glad to see someone that believed as I do. It did me so much good, that I felt assured that Sarah Brannock, my daughter, would come through her operation, and she did. I was in very poor health then, but I held up until September when I went to the hospital for twenty-two days. I am better in some respects, but my nerves are not as I would like for them to be.

Brother Adams and Brother Mewborn, when at the throne of Grace please remember me. I am sending you a check for five dollars, if that is not sufficient for my renewel to Zion's Landmard, please write me and let me know.

I wanted to see you at Flower Gap, last Thanksgiving, but I was not able to be there. With these few lines, I close, hoping you all many spiritual blessings in this world of trials and tribulations.

If one at all in Christ, a very little one,
Mrs. Everette Jones
Laurel Springs Association

Zion's Landmark

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

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**'GREATEST OF THESE
IS CHARITY'**

Dear Brother Adams,

Please give me your views on
Corinthians 13:12, 13.

Yours in hope,

T. C. Lamb

131 Valley Dr.

Roanoke Rapids, N. C.

The verses inquired of by Brother Lamb, read as follows: "For now we see through a glass darkly; but then face to face: Now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."

This scripture was written by the Apostle Paul and was revealed to him by the Holy Ghost. Therefore, he spake as the Spirit gave him utterance. This was true of all the Patriots, Prophets and Apostles. Paul makes a distinc-

tion between the knowledge possessed by His people in this present life and the glory that will be seen and known by all the redeemed family of God at the second appearing of the Lord Jesus Christ. In this life we see through a glass darkly, which means imperfectly, not clearly and more or less mysteriously. Some scriptures at times, we see clearly, other times the meaning is rather vague, then we see darkly, but after this life, Paul says: "But then face to face." He continues: "But when that which is perfect is come, then that which is in part shall be done away." That is, when a scripture is revealed to us we see clearly and rejoice.

The saints of olden times saw the Lord in dreams and visions and in the pillar of the cloud. But Moses had a clearer view than they because the Lord spoke to him, mouth to mouth. It is recorded in the scriptures: "The Lord came down in the pillar of the cloud and stood in the door of the tabernacle, and called Aaron and Miriam; and they both came forth." He said, "Hear now my words: If there be any prophet among you, I, the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold:—" Numbers 12:5-8. Moses was a true and faithful servant of God. Jesus Christ was faithful in doing His Father's will. He said of Himself, "For I came down from

heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will, which hath sent me, that of all which He hath given me, I should lose nothing but should raise it up again at the last day." Jno. 6:37-39.

"For now we see through a glass darkly; but then face to face:—" I Cor. 13:12. Many of the saints of old saw in part the great and marvelous works of God. This was wonderful, but it was little as compared to His greatness and power. Job was a perfect and upright man, one who feared God and eschewed evil. Yet, his knowledge of God was far from complete. 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 has 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. Paul expressed in substance the same. "O the depth of the riches both of wisdom and knowledge of God! how unsearchable are His

judgments and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen."

Under the legal dispensation the law of God gave light, but the gospel dispensation shines more brightly than does the law dispensation. Jesus Christ was concealed in the law and revealed in the gospel. The mirror represents the gospel in that it reflects the subjects exposed or revealed by it. In like manner the gospel, when it is expounded, the Savior is reflected to the subjects of His grace, their eternal Savior. This reflection from the spiritual mirror in the hearts of each child of grace is true evidence of the work of salvation in their hearts and sould.

Paul said, "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the affliction 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. 1:8-10. John said, "In Him was life; and the life was the light of men." Jno. 1:4. The redeemed of God are pos-

sessors of that light.

God's people often feel lonely, desolate and forsaken, but when the word of God is preached it penetrates their souls and brings the life of Jesus, which is in them, to light and the joy of their souls is renewed as Paul said; (as above quoted) "By the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel." The gospel is the glass through which we see darkly, yet in the gospel day vision is much brightened for those who could only see Jesus through the lattice. See S. S. 2:9. That which is true of the saints of old, is also true in the life and experience of the redeemed family of God. Paul said, "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." Gal. 3:23.

When faith is revealed the child of God is no longer under the law, but under grace, for the law of the Spirit of life has made them free from the law of sin and death. While they sojourn here in the world they are given faith, hope and charity. When we come to the end of our journey, faith and hope will be turned into sight but charity (which is the love of God) will abide forever. This is the hope of the children of God. David said, "As for me, I will behold Thy face in righteousness: I shall be satisfied when I awake with Thy likeness." Psa. 17:15. Paul said, "For now we see through a glass darkly, but then face to face. Now I know in part; but then shall I know, even as also I am known."

In this present life, they that are enlightened by the Spirit of God, see God, the perfections and glory of His nature, the riches of His grace and the goodness, as displayed in Christ; they behold the glory of Christ, as full of grace and truth, and at times they are overwhelmed with His love. The desires of their souls are for His presence; they discern the things of the Spirit of God at times and behold His wondrous love — things that are unseen and unknown by the natural man. But then it is all through a glass darkly, so to speak. It is not of the creature, yet the invisible things of God are seen inwardly and rejoiced in. The works of God in and as pertaining to nature are seen and observed, but it is only in His Son and through the glass of the Gospel He is beheld as the God of Grace. So it is through the glass of the word and ordinances that the glory of the person of Christ, of His offices, fulness of grace and righteousness, is only to be seen; in these He is evidently set forth to the eye of faith, as the Surety, Savior and Redeemer of His people and through these the knowledge of divine truths are communicated: and through all these but darkly: that is in this present state in comparison to the future state; for though the sight of things under the gospel dispensation is clear to the spiritually minded as compared to the natural minded, yet even this is very obscure and attended with great darkness and imperfection when compared with the beauty of heaven, which will have no man-

ner of interruption and obscurity, but it will be face to face — God and Christ will be seen as they are, the eternal salvation of sinners!

The sum and substance of what Paul said in this is: God knows him, but how little he knows of God in this present world, but when He awakes in the likeness of Jesus, "Then shall he know even as God knows him."

T. F. Adams

IN MEMORY OF SISTER EVANGALINE C. ALLEN

From our midst, our Heavenly Father has seen fit to call a beloved and distinguished soul, Mrs. Evangaline C. Allen who was born in Johnston County May 22, 1879, and died January 11, 1969. Her age was eighty-nine years, 7 months and 19 days.

In the year 1900 she was married to Mr. Irving S. Bagwell and to this union was born three children who survive her. They are, Mrs. John M. Henderson, Weirsdale, Florida; Mrs. Jessie B. Northcutt, Raleigh, N. C. and Mr. I. S. Bagwell, Raleigh, N. C.

Several years following the death of Mr. Bagwell on October 31, 1917, she married Mr. Paul N. Allen. To this union was born one daughter, Mrs. Florence A. Wright who survives. Also surviving are eight grandchildren and fourteen great-grandchildren. They live to call her name blessed. We who are left, mourn her death; at the same time we know and believe that God does all things well and at His appointed time and through His amazing grace He has taken her into her eternal home. She lived her life believing in salvation by the grace of God and His grace is sufficient. Her faith made this truth known to her loved ones.

Sister Allen was a dedicated and loyal member of the Raleigh Primitive Baptist Church, she having become a member in December 1947 and she was baptized soon there after. To her church and its members she attended and served as long as her health permitted and even though she could not attend there last few years, her belief and love for her God and her church made her presence felt within its walls.

To her family, she was a devoted and lovable mother and grandmother, experiencing each day the love and service of her devoted children. Her home was a hallowed place for those near her and the host of relatives and friends who came often to share in the sunshine she shed every where. They will remember her as an outstanding

person, a true friend and a devoted church member.

Her funeral was conducted at Brown-Wynne Funeral Home by Elders T. Floyd Adams and J. M. Mewborn. The appropriate references to her splendid life will always be remembered for they were so true of her.

We do miss her presence and mourn her passing, yet we rejoice that she is out of her suffering and we believe she has made a happy exchange from this life into that eternal heavenly home.

Written by a daily companion and devoted friend,
Hattie F. Daniel

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

The Editor

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Elder J. B. Williams
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REQUEST

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

Obituary notices are mainly for local interest. In order to make room for accommodations 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. 13

ISAIAH

CHAPTER 19

MAY 1 1969

In that day shall E'gypt be like unto women; and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

And the land of Ju'dah shall be a terror unto E'gypt: every one that maketh mention there shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

In that day shall five cities in the land of E'gypt speak the language of Ca'naan, and swear to the LORD of hosts: one shall be called, The city of destruction?

In that day shall there be an altar to the LORD in the midst of the land of E'gypt, and a pillar at the border thereof to the LORD.

And it shall be for a sign and for a witness unto the LORD of hosts in the land of E'gypt; for they shall cry unto the LORD because of the oppressors, and he shall send them a savior, and a great one, and he shall deliver them.

And the LORD shall be known to E'gypt in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.

And the LORD shall smite E'gypt; he shall smite and heal it: and they shall return even to the LORD, and he shall be entreated of them, and shall heal them.

In that day shall there be a highway out of E'gypt to As-syr'i-a; and the As-syr'i-an shall come into E'gypt, and the E'gyptian into As-syr'i-a; and the E'gyptian shall serve with the As'syr'i-ans.

EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE KINGDOM OF GOD

Dear Sister Adams:

With many happy memories of meeting you at the Virginia Correspondence Meeting and later at Newark, Delaware, I am writing you complying with your request for my views on some Scripture from which I spoke at the evening meeting at Herndon, Va. My wife was so glad to see you on that occasion, as she remembers with so much pleasure her visit in your home in Georgia several years ago.

The Scripture under consideration is found in the 45th. and 46th. verses of the thirteenth chapter of Matthew, reading as follows: "Again the kingdom of heaven is likened unto a merchant man seeking goodly pearls: who when he had found one pearl of great price, went and sold all that he had and bought it."

I am writing informally rather than for publication, hoping that you may derive comfort from the presentation of my views. I do not feel qualified to write on Scriptural subjects as I wish I might, but can only present that which is given me.

The scripture under consideration is full of deep, rich, and wonderful meaning. Reference is made in the parable to the kingdom of heaven which was to be set up in the gospel day when the Holy Spirit came at Pentecost and the church was manifestly established, and which will continue until the

purpose of God is accomplished and Jesus drinks anew of the fruit of the vine with His disciples in the kingdom of God. A king denotes a kingdom, and a kingdom denotes subjects, so the kingdom of heaven is here under consideration in the Lord Jesus. There are wonderful things in store for the people of God, and it will require all eternity to unfold the riches of that incorruptible inheritance reserved in heaven of them. This kingdom is a heavenly kingdom, not an earthly one.

The kingdom of heaven is here likened unto a merchant man seeking goodly pearls. We must remember that pearls were accounted in olden times to be of great value. It is employed here as a beautiful type of the church of God. Pearls were worn in ancient days by monarchs, and the church is declared to be a diadem of glory in the crown of our God. In the twenty-first chapter of Revelation we read of the New Jerusalem, the holy city, that John saw coming down from God out of heaven; that the twelve gates of that city were twelve pearls: every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass. Some have erroneously thought that Jesus is the Pearl of great price, but it is the church instead, for it was Jesus who paid all that heaven could give, His own precious blood, the very blood of the Son of God, to

redeem His bride from under the righteous curse of a transgressed law. His sufferings were more than all the sufferings of all the people of all time in the unutterable agony endured, when darkness covered the earth, such darkness as Egypt never knew, when the Holy Father withdrew His felt presence from His Holy Son, who was enduring upon the cruel cross, all the wrath that but for Him, His guilty bride would have had to endure instead, through all eternity.

It is interesting to note that pearls are formed in oysters under the sea. The sea sometimes represents the law, and the church is under law, before it is manifestly under grace, for the law is our schoolmaster unto Christ that we might be justified by faith; but after that faith is come we are no longer under a schoolmaster. The pearl is in the oyster when it is raised above the sea. By the opening of the oyster, that is, by the death of the oyster, the pearl is revealed and manifested. The death of Jesus Christ was necessary for the manifestation of the pearl of great price, the church, which is the bride, the Lamb's wife. The Lord's people are in Christ and were from the foundation of the world. A pearl is formed through the suffering of the oyster, and the church is the fruitage of the sufferings of Jesus Christ.

A natural pearl is formed within the body of the oyster from a tiny grain of sand that enters the oyster. It is a foreign body and the oyster endeavors to overcome the injury caused by this particle of foreign matter by secreting around a substance called nacre,

and layers of this material are united together to form the pearl. Man was created from the dust of the earth, fine particles of matter and it is man, not a spirit, that Jesus came to redeem. It is people who are saved, and a man is a combination of spirit, soul, and body, and is if a saved character, preserved unto the coming of the Lord Jesus to receive His church in glory. It is the man Christ Jesus who died to pay redemption's price, and it is the same man Christ Jesus who is at God's right hand in heaven upon His Father's mediatorial throne. Paul says: "We have one mediator in heaven, the man Christ Jesus." Then it is the saint in body, soul and spirit that will dwell in the heaven of eternal glory, and their earthly bodies shall be quickened when the Lord comes for His own. The grain of sand is still in the pearl when it is taken from the oyster. Of course this is a figure, but it has its spiritual application.

In the process of formation, many of the colors of the rainbow are found in the pearl. The rainbow is an emblem of the promises of God which are yea and amen in Christ Jesus. The rainbow appeared first after the deluge when the ark rested on Mount Ararat. The promises of God are revealed savingly to the guilty sinner chosen in Christ when the Lord rested from His work, having accomplished a finished salvation on the cross. But first the subject of God's grace must feel in his own soul the wrath of God and experience condemnation and feel that he is justly damned eternally. It is then that the heavenly rays from the

Sun of Righteousness shine through tears of Godly sorrow and the rainbow of hope is embrazoned upon the storm clouds of divine wrath because of sin. In nature the rainbow is caused by the rays of sun shining through drops of water. The natural rainbow shows that the storm is passed and is harbinger of clear weather. In a spiritual sense, it may typify that peace that comes to a child of God when he is experimentally delivered from the burden of sin, and has passed from condemnation unto justification. In the natural rainbow in the sky, we see no arrow nor any string. An arrow and a bowstring are necessary adjuncts to the proper use of the bow that the arrow may perform its mission. The arrows of almighty vengeance pierced Jesus Christ on the cross once and forever. So the bow that we see in the heavens has no string nor arrow. Symbolically that was done at the crucifixion of Christ, and so without string and without arrow, the bow in the heavens is the symbol of peace and promise.

We note in the parable that Jesus is the merchant man who seeks the pearl and who finds it. He begins the work. God begins with man first, not man with God. The pearl was of great price. The price of a thing is what one is willing to pay for it, and the redemption of the church of God requires no less of a price than the blood and suffering and death of the Son of God. God gave His only Son, and in this giving, the Son was humiliated and doomed to die the death of a criminal and be spat upon, scouraged, mocked and to take his place between two felons

on the cross, and to make his holy soul an offering for sin. Jesus suffered in body, in soul, and endured the eternal wrath of a sin hating God in finite time. He could only do this by being the very Son of God, and therefore having holy blood in His veins which gave divine efficacy to His atoning work, could purge His bride of every taint of sin. Christ had infinite power as God in the flesh, and so could endure the infinite, everlasting consequences of the sins of His people and deliver them from the hell that would otherwise have been theirs to suffer. It took holy blood to expiate the sins of an unholy man. When the side of Christ was pierced after He was dead, blood and water flowed freely. Blood will not flow from a dead body in nature, for corruption immediately follows after death. The body of Jesus saw no corruption and therefore his blood will never lose its power to save.

We have seen in the parable of the pearl of great price that it was a merchant man who was seeking goodly pearls. The Words merchant man have a profound significance. Here is implied a double office in that a merchant is mentioned and also a man. A merchant is one who buys and sells and who has the price to pay. Jesus was both man and God, that is God in the flesh, being born of the virgin Mary contrary to human nature, that He might, as the son of Mary, be the son of man, and have a human nature, sin excepted, and be touched with a feeling of the infirmities of His people and be enabled to meet the penalty of death in the flesh in His body and

to bear the terrible consequences of sin, and to render unto God all that was required of man according to divine justice. But as Jesus had God for His Father, He had the power, might, holiness, and wisdom of God and therefore was able to lay down His life and take it up again. In the blood that He shed, was the life of His soul. He took up His blood when He rose from the grave, for the earth, cursed by sin, could not retain a particle of that holy body. He entered into heaven by His own blood now to appear in the presence of God for His people. Therefore. He had the price to pay as a merchant and He was a man made like unto His brethren, save that He was sinless. He was our burnt offering to God, our sin offering, our peace offering and our trespass offering, for the Scripture says, "Sacrifice and offerings thou wouldst not, but a body has thou prepared me." The body of Christ was prepared by the power and work of the Holy Ghost when Jesus was to pay redemption's price, and no power other than His, in heaven or earth can save a guilty hell deserving sinner from the just penalty of sin.

I feel that I have not done justice to this beautiful parable and I trust you will cast the mantel of charity over all.

Your brother in sacred bonds,
(Elder) Arnold H. Bellows

HE THAT COMETH TO GOD

Dear Brother and Sister Adams,

Just a few lines to tell you how much we all appreciated your coming to our association. It seems like a long time since I saw you and I hope you will have a mind

to visit us again before long as well as our other precious brethren. I was glad to get to visit you all in your Association.

There has been a thought of scripture on my mind for sometime. The Lord willing, I will try in my weak way to write a little concerning it. This scripture is found in Hebrews 11:6, and reads as follows: "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that he is a rewarder of them that diligently seek Him. This brings to mind a thought of scripture in St. Mark 11:13: "And seeing the fig tree afar off having leaves, He came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet." 14th verse, "And Jesus answered and said unto it, No man eat fruit of thee hereafter forever and His disciples heard it."

I will not take time to write all of it, but will go on to the 20th verse: "And in the morning, as they passed by, they saw the fig tree dried up from the roots, and Peter calling to remembrance saith unto Him, Master, behold the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. For verily I say unto you that whatsoever shall say unto this mountain, Be thou removed and be thou cast into the sea and shall not doubt in his Heart, but shall believe that those things which he saith shall come to pass he shall have whatsoever he said." Mark 11:20-23.

I believe Jesus knew that there was no fruit on the tree before he got to it. As he knew when he

saw it. But they must believe He is God and there was nothing impossible with him. He had the power to speak to the tree and the fruit would have been on it. There is much more on my mind, but I am a poor writer, and I will close for now.

I am sending three dollars for my renewal to Zion's Landmark.

Your Brother, I hope,
(Elder) W. C. Allen
Oakboro, N. C.

A DESIRE TO WRITE

Sp-4 Wade D. Taylor,
San Francisco, Calif.

Dear Sir: and I humbly hope, brother in the Lord Jesus Christ:

Across a great degree of the world, over many thousands of miles, comes this letter to you, written by a poor sinner with a hope in Christ. Even though we are strangers, yet I read your letter in Zion's Landmark and I desire to write you and see if we can become better acquainted. I know I am a sinner. I am fearful I am a deceiver and hope I am a child of the most High God, at the same time. I can truly bear witness to the fact as quoted by Jeremiah, 10:23, "O Lord I know that the way of man is not in himself, it is not in man that walketh to direct his steps."

I realize we are in the hands of God, and my desire is also, as the scriptures declare, Eccl. 3:1, "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." And until His time comes, we cannot die, in war or peace.

In your letter to your parents, you mentioned the times you have felt the presence of the Good Lord and were made to rejoice, then again you felt forsaken and felt you were alone. Dear Soldier, this describes the way that all of God's people have to travel. Times of rejoicing, times of sadness, times of weariness and times of gladness. It brought to mind the following scripture: (Oh, I do not feel worthy to write to you, for who am I that I should seek to comfort one of God's little ones?) Ephesians 2:19-22: "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."

To my mind, this means the experience of God's children today is comparable to the experience of God's children in that day, manifesting that we must be taught in the same school (of divine grace) by the same teacher (Jesus in the Spirit) or we would not, could not have the same experience. Now let us compare our experience with theirs to the best of our ability, according to "Thus saith the Lord."

Alone and forsaken; comparable to David. Psa. 22:1, "My God, my God, why hast Thou forsaken me: why art Thou so far from

helping me and from the words of my roaring?" (cries). Again Psalms 77:6-10, "I call to remembrance my song in the night: I commune with mine own heart and my spirit made diligent (thorough) search. 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? Selah." And I said, "This is my infirmity, but I will remember the years of the right hand of the most High."

This very same David (but in a different state of mind and feelings) begins the 23rd. Psalm in this manner: "The Lord is my shepherd: I shall not want, He maketh me to lie down in green pastures: He leadeth me beside the still waters: He restoreth my soul: He leadeth me in paths of righteousness for His Name's sake." Thus does David begin: First, mourning because he felt alone and forsaken, Dennis, just as you do, just as we all, who have this hope, do. Then, the Lord visited David in Spirit and he began to rejoice, his heart began to sing, his soul was delivered, everything was alright once again. Like the hill country is built, filled with hills and valleys. First a hill (high places in your own experience) then the valleys so low; and place of lamentation and mourning, feeling again to cry with David: "Hide Thy face from my sins and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right Spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from

me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit." Psa. 51:9-12.

Jesus said: "Blessed are the poor in Spirit: for theirs is the kingdom of Heaven." Matt. 5:1. Dennis, we have to be made to become poor in Spirit and this is God's ordained way of bringing us to feel this way: cast down, alone, forsaken, a misfit, not feeling worthy of being among God's little children, yet loving them so we cannot stay away satisfied. Poor, no good works to offer. We feel as did the poet when he was blessed to sing:

"Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked come to Thee for dress;
Helpless, look to Thee for grace;
Back I to the fountain fly;
Wash me, Savior, or I die."

Doubts and fears are a great part of our experience. The apostle John baptized Christ in the River of Jordan. Matt. 3:13-17 says: "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, his is My beloved Son, in Whom I am well pleased." And after all this wonderful evidence, John be-

came doubtful and fearful. This baptism was greater evidence than we have been given. Yet John doubted. Why? That his experience may coincide with ours.

"Now when John had heard in the prison the works of Christ, he sent two of His disciples, and said unto Him, Art Thou He that should come or shall we look for another?"

"Jesus answered and said unto them, Go and shew John again those things which ye do see and hear; 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. 11:2-5. No doubt but that when John received this glad news, his poor heart was once again made to rejoice. The word again signifies that we will have these doubts and fears on down through the journey of life and have to be delivered over and over by the very same Jesus.

Vile, unfit, unworthy. Job said "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth!" Job 40:4. and in the New Testament, we find that Matthew 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, etc." Matt. 3:11. And Paul said: "Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3:8. Luke said, "Then Jesus went with them, and when He was now not far from the house, the centurion sent friends to Him, say-

ing unto Him, Lord, trouble not thyself: for I am not worthy that Thou shouldest enter under my room." Luke 7:6.

So now you see, Dennis, we can find our own experience in reading the experiences of the apostles and prophets. They blend in together. Every sentiment and every feeling we experience someone has had the same before our day and made a record of it. Then we in our day come along and testify that the scriptures are true because we have experienced the very same things. Now the word "cornerstone" quoted in our text, we can see, is Jesus. Jesus is that Cornerstone. Ask any carpenter and he will tell you when you come to a corner or cornerstone, you have then to turn and go another way. That is what the carpenter does at every corner. Jesus causes us in our experience to do likewise until we come back to the real cornerstone — Jesus — that has determined our course at each corner, for without the original cornerstone, we would not have had a direction to have gone. When Jesus comes into our hearts, He is our cornerstone; it is He that determines our direction, it is He that determines our course. The poet sang:

"Let worldly minds the world pursue,

It holds no charms for me;
I once admired its trifles too,
But Grace has set me free.
As by the light of opening day
The stars are all concealed,
So earthly pleasures fade away,
When Jesus is revealed."

This fact, coupled with our love for the church, and our hatred of sin, is evidence to my mind, that

we have truly been "Born again" and that this world is not our home, that we are merely traveling through and some sweet day, we are hoping that Heaven will be our home. We know we must have trials, troubles, tribulations here, for Jesus has promised them. St. Jno. 16:33: "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulations: but be of good cheer, I have overcome the world."

Now may He who is able, comfort and sustain you, in all your dangers, trials, tribulations, and deliver you safely home to your loved ones, is the humble cry of this poor sinner, saved by grace if saved at all. And may God grant that you and I shall meet, bodily speaking, if it be His gracious will when His time comes. Now unto Him that is able to keep you from falling and 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."

Humbly yours in hope,
(Elder) Layton Wingfield
Box 45,
R.F.D. No. 1
Ridgway, Va.

A DESIRE TO PRAISE HIM

Dear Brother Floyd,

May love await you and yours this beautiful morning. No one knows another as the most high God does. I hope I will be able to some day see clearly, so as to praise Him as I desire to and I long to be worthy and welcome to

eat at His table, however, I know my worthiness is in Him. The world affords nothing but persecution each day. How I long to fly away. I felt lifted from my bed a few minutes ago, pulling my heart-strings. Dear Children, love and mercy rang calling—"make haste, the supper is warm, good for the hunger and thirst so long endured. Partake O, Sinner, eat, drink and live! The bread now given is the hand-planting of our Lord." Not to be understood till the table is most complete with all manner of herbs and spices. 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." I Cor. 2:9. This chapter is precious. The balance seems lifted, dear God the things once feared are shifted.

Why, Oh wretched sinner, doth thou complain because of events in a world soon to decay by force of arms, seeking peace by ammunition. The power of God made manifest, has only to put His foot forward. That which was intended for each day, however severe, is accomplished. The sword of the Spirit is more to be feared than what man can do, he can only destroy our natural bodies. If we be in Christ and He in us no man-power will ever pluck us from God.

If we were of the world, we would love the worldly pleasures—the things of the world—and try in vain to understand its situation. Fret not little children, "Who is He who seeks his own? Continually each event will occur till the final one takes place. It is as shaking a large tree, each leaf or limb that is ready to fall, does so, as clear-

ing trash from long awaited places. When time permits, the day of our Lord's return will make all clear, clean and beautiful. "No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen to be a soldier." II Tim. 2:4.

"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. "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." Heb. 12:1. This scripture was my meat and drink all last week. How delectable! Lord, fill my cup, bitter or sweet. The chilly waters would shake my trembling frame, glory be to my Father's name—a tabernacle of clay, praises as mansions of love draw home to feed. I seek a mansion yet to come with all the saints of God together at home. Trials within, toils without; at the present where is my doubt? It seems to flee from a heaven born shout! O God! loose the latch and let me out. Let down thy sheet that I may eat. Lord, I'm a beggar, Thou knowest if so or not. Loose from my feet, raise Thy hallowed spot. Strengthen Lord, my trembling knees—My love, O Lord, I rather would please. Wash my head with an excellent oil, Be it hard, proper or not, helpless, unwelcome, each beat of my heart. Why am I so, I love thee, I love thee, O Lord? Just a crumb, a trembling shaver, a tear shed of glory with heaven-bound power.

Ready to be offered, O Lord! Knowest Thou if I be taken with Jesus or left to move or bow? Lower I go, O where will I land? On Christ the solid Rock or sinking sand? Unable to move helpless I go—O Lord help me, Thy goods to bestow. As fire burns where set; the breeze spreads its wings; So Lord! The word in my breast; relieves as it stings. I view loaves of mercy with uplifted praise, teach me Lord, to number my days, likewise look upward now while "Tis dawn, I'm bought with a price, I'm not my own. Jesus Christ, the resurrection and life. O , could there be one drop, one drop of His precious blood for me, He shed? Not one will leave this world 'til every taste-bitter or sweet-reaches or bears complete joy or pain. To suffer with Christ is with Him to reign." "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Pro. 16:33. If I glory saw in the cross of Jesus Christ, my glorying is vain—Lord reconcile as needed. Reverence belongs to God. "Render unto Caesar the things that are Caesar's and unto God the things that be of God." St. Luke 20:25. John said, "He must increase, but I must decrease. He that cometh from above is above all: He that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all." St. John 3:30,31.

I received an answer to receiving daily bread (God's word). He talks each day as to warn. Hold fast to that you have been given in secret. "My son, keep thy father's commandment and forsake not the law of thy mother. Bind

them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee and when thou awakest, it shall talk with thee. Prov. 6:20-22.

Brother Floyd, I received a blessing from the Landmark. Its contents met my inward desire. As I read your comments on Paul's letter on II Cor. twelfth chapter, I found my experience unraveled. Fourteen years ago this month, with a month or so over, I was drawn to heaven with a shout. I long to press forward to some day praise God face to face. Had I ten thousand tongues, the half could not be told, but as the Apostle Paul said, "I die daily;" yes I die to the love of worldly things, of worldly or earthly amusements, to carnal things of this life with which we have daily contact. I long to press forward that I may some day see My Father face to face in that eternal kingdom. The words I speak are not my own—neither received I this hope, this longing for spiritual things, this understanding, of man. The Holy Ghost speaketh; in season a precious fruit is recognized.

O sinner, Christ drank the bitter cup and if we suffer with Him, we shall also reign with Him. I have felt exposed all these years, no matter the abode. Shame has kept me bowed low. It appears always to stay. The grace of God is sufficient. The public eye will never rob me of the jewel, God left with me. I love pearls, there must be one in my jewels. (The Holy Ghost) a pearl in the earth, walking and singing the joyful sound. Some day, Dear God place on thy dear

children a snowy white crown. Gather together forever at home Thy saints far and near, on the resurrection morn.

Farewell dreary world, I am going home, where saints and poor sinners are never alone. No more tears, no sad farewells, all will be glory is victory to dwell.

A sinner in bonds of love,
Miriam Lee

**IN MEMORY OF MOTHER
BETTIE R. PAINTER**

It was on November eighteenth,
just after ten,
Mother's heart stopped,
Doctors and Nurses rushed in;
With them the heart machines
they brought,
And started her heart,
but all for nought.

She was cared for and watched
the rest of the day,
But all we could do was
to hope and to pray.
It was at seven that night when
her heart stopped again,
Her soul had gone to Heaven,
with Jesus to reign.

She was well and happy
until two years ago,
She had a heart attack
and has suffered so!
We'll miss her loving ways and
that sweet smile,
Cheer up friends,
it's for only a short while.

Mother, we'll try not to grieve,
though heartbroken and blue,
For the good Lord above knew
what was best for you.
He has taken you away to suffer no more,
We hope to meet again on the
Celestial Shore.

She loved her Church and was
faithful through the years,
So loved ones and friends,
we should have no fears,
For she served Him here through
this troubled life,
Now He has taken her on where
there's no worry nor trife.

She leaves a loving husband,
five children so dear,
Grandchildren, one sister and
many friends far and near.
We all loved her so, but must not weep,
For she is not dead, she is only asleep.
Composed by her only daughter,
Sudie P. Malone

Zion's Landmark

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

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NEITHER BY SPIRIT, NOR BY WORD

Dear Brother Adams,

I would like very much for you to write on II Thessalonians, chapter 2, verse 4.

With love and esteem, I am your brother, I hope,

J. B. McLeod
McLeod, Texas

We regret that the request of our brother has been overlooked until now, but the Lord willing, I will endeavor to submit some comments on the scripture inquired of by him, which reads as follows: "Now we beseech you Brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any

means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. 2 Thess. 2:1-4.

It appears from the above words that the Thessalonian brethren had mistaken the meaning of the Apostle as to the time of the second coming of Christ. He clarifies this error by saying, "That ye be not soon shaken in mind, or be troubled, neither by Spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." II Thess. 2:2. Many deceivers had gone out and disturbed the minds of the brethren. Such have caused disturbances in all ages. Peter said, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." II Peter 2:1. There were men like Jannes and Jambres who withstood Moses. See II Tim. 3:8. Also Alexander the Copper Smith of whom Paul said; Did me much evil." II Tim. 4:14. Diotrephes was an evil worker also of whom John said: I wrote unto the church: but Diotrephes, who doth love to have the preeminence among them, receiveth us not." See III Jno. 9. Hymenaeus and Philetus are among this group whose words were evil and as Timothy said, "Will eat as doth a canker (cancer)" See II Tim. 2:17.

They caused divisions and offences contrary to the doctrine which was taught by Jesus Christ and His Apostles. Paul said, "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. 16:18.

These false teachers are ministers of Satan who transform themselves into the Apostles of Christ. Paul said, "For such are false Apostles, deceitful workers, apparently 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. Note: they were not transformed into ministers of righteousness, but they appeared as such, as is true in some cases today. They put on the form and air of faithful ministers of the word and by many are thought to be such, but they are only imitators. They are professors and not possessors of the true doctrine and the gospel of which Jesus Christ and His Apostles taught.

There has been much speculation about the time of the second coming of Christ. This is a secret known only by God. It is certain that He is coming. When Jesus ascended to heaven, His disciples saw Him go into heaven. There were standing by, two men who were dressed in white apparel, who said: "Ye men of Galilee, why stand ye gazing into heaven. This same Jesus whom ye see going into heaven will come again in like

manner as ye see Him going into heaven." They did not state the time nor place. Paul said, "Now once in the end of the world, (that is, the end of the law dispensation), Christ appeared to put away sin by the sacrifice of Himself; and to those who look for Him shall He appear the second time. Paul did not mention any specific time when Jesus Christ would make His second appearance into the world. He was aware that there was much prophecy to be fulfilled before the second coming of Christ. Much of the prophecy has already been fulfilled and that which has not, will come to pass in due time.

Paul said to Timothy, "This know also, that in the last days perilous times shall come. For man shall be lovers of their own selves, covetous, boasters, unholy, without natural affection, truce breakers, false accusers, discontentment, fierce despisers of those that are good. Traitors, heady, highminded, lovers of pleasure more than lovers of God: Having a form of Godliness, but denying the power thereof: from such turn away. II Tim. 3:1-5. This as well as many other scriptural quotations point to the fact that there are many incidents that will take place before the second coming of the Lord Jesus Christ. Having a knowledge that many prophecies must be fulfilled, the Apostle said, "Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition. Peter said, Many scoffers shall come in the last days, walking after their own lust. "And saying, Where is the promise of His com-

ing? for since the Fathers fell asleep, all things continue as they were from the beginning of the creation." II Peter, 3:4.

They were ignorant of the fact that one day is with the Lord as a thousand years, and a thousand years as one day. See II Peter 3:8. Peter also said, "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. II Peter 3:9. The suffering of God waited in the days of Noah while the Ark was being prepared that Noah, his wife, two sons and their wives should enter into and be saved from the great deluge. Even so the long suffering of God whose will wait until every heir of promise is born of a woman and born of the Spirit of God before the second coming of the Lord Jesus Christ, for He, (God) is not willing that any of those whom the Father gave His Son should perish, but all of them should come to repentance before the second coming of the Lord Jesus Christ.

As before stated, there are many things to be observed before the end of the world. The man of sin shall be revealed, the Son of perdition. Paul did not see fit to call his name. He only gave a description of him by saying, "Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, and sheweth Himself that He is God" II Thess. 2:4. Neither speculation nor carnal reasoning is the answer as to who this man of sin is. He will be known by revelation. Paul

said, "For that day shall not come except there come a falling away, and that man of sin be revealed, the Son of perdition." Carnal reasoning is one thing and revelation is another. It is recorded: "The secret things belongs unto the Lord, our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of His law." Deut. 29:29.

The Apostle continues his epistle to the Thessalonian brethren by saying, "Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only He who now letteth will let, until he be taken out of the way." II Thes. 2:5-7. It appears from what the Apostle said that the man of sin, or the son of perdition will be known when he is taken out of the way." II Thess. 2:5-7. The Apostle continues, by saying, "And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming. Even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." II Thess. 2:8-12.

Prophecy is revealed when it comes to pass. The prophets in old times prophesied of the destruction of Jerusalem, downfall of the Jews and the rising of the Gentiles, but how little did they know the truth of this prophecy until it came to pass! The crucifixion of Jesus, the thirty pieces of silver which was given to Judas Iscariot for his betrayal was all concealed and the purpose of which was not known until the Holy Ghost revealed it to His Apostles on the day of pentecost. The prophet said, "He (Jesus) was taken from prison and from judgment: and who shall declare His generation? for he was cut off out of the land of the living: for the transgression of my people was He stricken. And He made His grave with the wicked, and with the rich, in His death; because He hath done no violence, neither was any deceit in His mouth. 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." Isa. 53:8-10. This prophecy was not understood by the Apostles until the crucifixion, resurrection and ascension of Jesus Christ. It was then that this prophecy was revealed to them. Peter said, "For a truth against the holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Acts 4:27,28.

Wicked men crucified Jesus Christ because they knew him not, nor the voice of the prophets. It is recorded, "For they that dwell at Jerusalem and their rulers, because they knew him not, nor the voice of the prophets, which are read every sabbath day, they have fulfilled them in condemning Him." Acts 13:27. This prophecy was foretold by the prophets and revealed to the Apostles when it was fulfilled. This man of sin, the son of perdition will be known when he is revealed. To ease the minds of the brethren about the second coming of Christ and the men of sin; He said, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the Son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, shewing Himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in His time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming—" II Thess. 2:3-7.

The Apostle did not give any name other than that he was the man of sin, the son of perdition. In the fourth verse, he gave a description of him that he might be revealed in his time.

T. F. Adams

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Our church building is located on Old Bluefield-Princeton, W. Va. Road at Glenwood, W. Va., on Route 71 about two miles from intersection of Hwys. 460, 19 and 21. Those coming by way of Princeton will turn right, and those coming by way of Bluefield will turn left at this intersection.

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ISAIAH

CHAPTER 19

In that day shall Is'ra-el be the third with E'gypt and with As syr'i a, even a blessing in the midst of the land;

Whom the LORD of hosts shall bless, saying, Blessed by E'gypt my people, and As-syr'i-a the work of my hands, and Is'ra-el mine inheritance.

CHAPTER 20

In the year that Tar'tan came unto Ash'dod, (when Sar'gon the king of As-syr'i-a sent him,) and fought against Ash'dod and took it;

At the same time spake the LORD by I-sa'iah the son of A'moz saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

And the LORD said, Like as my servant I-sa'iah hath walked naked and barefoot three years for a sign and wonder upon E'gypt and upon E-thi-o'pi-a;

So shall the king of As-syr'i-a lead away the E-gyp'tians prisoners, and the E-thi-o'pi-ans captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of E'gypt.

And they shall be afraid and ashamed of E-thi-o'pi-a their expectation, and of E'gypt their glory.

And the inhabitant of this isle shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of As-syr'i-a; and how shall we escape?

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A BEAUTIFUL EXPERIENCE

Dear Elder Adams,

I was born in Onslow County, North Carolina, August 23, 1923. I was the son of poor parents, both naturally and I hope spiritually. At this time my mother is still living, but my father passed away in November, 1951.

At a very early age, a great quickening or awakening fell upon me of God, which displayed His marvelous works. The first thing pertaining to this, that I can remember was, as I thought, my running away from the devil. As I ran, I fell into a ditch and it looked as if he had me in his hands. Just before he grabbed me, I got on my feet and ran again, but alas! I fell into the ditch again. This took place three times. The third time, just as he reached for me and I knew I was gone, I awoke in a spasm. I was four years old when this happened. As I grew older, the fear of the Lord increased. At that age I never expected to live from year to year, but rather than the end of the world would come and I would be cast into an eternal hell.

My afflictions continued this way until I was sixteen years of age. At that time I lived close to a church which was having a revival. I had a very strong inclination to unite with that church, but I could not find the right time; however, I finally did, but the night before I offered myself to

them, I heard a great rumbling in the east and a great fear fell upon me. I promised the Lord that if He would spare my life, I would offer myself and this I did and I was received into that church.

My life progressed at the same pace until I was twenty-three years old. I grew fond of the members of this church during these years. Then I heard of a group of people called Primitive Baptist who preached a doctrine that if the Lord had not written your name in the Lamb's Book of Life before you were ever born, you were eternally lost. After I heard this, I became ill because of it. One night as I was conducting a prayer meeting, I said, if I ever believe that doctrine, I will burn my Bible and never study it anymore, because God would be an unjust God, if He proclaimed such a doctrine as that.

On May 8, 1948, it pleased God to show me the truth about these people. I retired to my bed about nine o'clock that night. Suddenly, it was made known to me that I was going to die. The fear was so great that I cannot describe it. Only those who have experienced it can know how I felt. My companion asked me what was my trouble, but I could not answer her for I felt that death was on me and I expected every breath to be my last. I walked over to where my son was sleeping to bid him farewell, because I never expected

to see him again. Oh what an awful feeling it was!

I was carried to a doctor who administered a shot to knock me out and give me some rest from my troubles and I did not remember anything until the next morning. From there I went from one doctor to another. All of them told me the same thing — "You are in perfect health." The last one I went to see, told my father that he was six months too late for him to do me any good, because I was losing my mind. He said that he would do all he could. I took three treatments under him, which I did not think were helping me even while undergoing them.

When I arrived home after the third treatment, it seemed as though my world had come to an end. I could not decide what my trouble was. That very same evening I heard my first words from this great God of the Twelve Tribes of Israel, saying unto my poor soul: "I am God and besides me there is none other."

My troubles became greater, for now God showed me if I were what I so desired to be, I was guilty of the murder of His Son and that my sins were a part of them who crucified Him. I began to see myself as a helpless creature in the hands of an All-wise God, who said; "I will and you shall" and I will do all of my pleasure in the armies of Heaven and among the inhabitants of the earth." It takes death to be carried from a doctrine of "I can do" to a doctrine of I cannot do only as God moves me."

During this time, I was offered a job in Florida and I went to it,

hoping I could leave my troubles and find a new life; however, when I departed from the truck which carried me there, I found that my trouble was as strong as ever. That night, the rest of the crew left me. I told them I was going to rest, but when I lay down, it was as though I were lying on a bed of coals. I had carried my Bible with me. As I reached to pick it up, it fell out of my hands. When I picked it up, I saw the language of the Apostle Peter and I read these words "Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory be revealed, ye may be glad also with exceeding joy." I Peter 4:12, 13. I Peter 5:10 reads: "But the God of all grace, who has called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

After this, I went to sleep. While in Florida these people rose in front of me — sometimes in love, sometimes in hate, for believing a doctrine which would take all the strength away from man, only to praise a God who had all power. About three o'clock one morning when the others of our crew were sleeping, I was walking the streets of the court begging God to have mercy upon me when a great fear came on me and it was made known to me that I was too sinful to take the name of God between my lips. I was made willing to ask for someone else to offer a petition for me. In my mind I saw an old

man rise in front of me and I recognized him. His name was Albert Bryan. I believe God enabled him to beg for me. I went back to the camp and again I went to sleep.

When I came home from Florida, I was in so much trouble I felt, Surely God would strike me down dead and because I had suffered so much, I would rather have died than live, if I could not get any better.

Some people told me if I would unite with the Old Baptist Church and be baptized, that I would get relief, so I went the night following to see Elder Ransom Gurganus and I told him I wanted a home with his people. He asked me, "Why have you come?" I told him I was seeking relief. He replied that he did not know whether or not I had come to the right place. His reply showed the wisdom of the people of God. He knew and I did not know, for instead of getting relief from my baptism, I was more in hell than I was in the beginning.

After the baptizing, I went to my mother's and she told me to lie down on the bed, but here were some more of those coals in which I lay, so I got up and went down into the woods. The wind was blowing hard that day, but I lay down at the trunk of a big oak tree and begged God to blow that tree across me and take my life away. About this time I felt moisture on my face and I looked up and saw my father's shepherd dog licking my face. I got up and a feeling of praise went through me to think a dog would stoop low enough to lick my face.

My name was later placed at

Muddy Creek Church, but I never felt worthy of them calling me "Brother." I wrote the church a letter and asked them to take my name off the church book, and this was done.

Brother Adams, that was twenty years ago. I eventually accepted my trouble and began to make a living for my family. This trouble has continued with me. On February 12, 1968, I had a severe heart attack. I have not been able to work any since. I hope before I die and leave this world, God will give me a deliverance from my trouble. I have a love for this people whose doctrine I used to hate. I am as a child even now, not knowing how to come in or go out, but I feel that I have been shown much in the past twenty years. God has taught me that He is the only true and living God who has all power in Heaven and earth, and over hell He holds the key. Without God I am gone. I believe that from the day I was born until this day, He has ordered my steps, whether they be good or evil. There is nothing on the earth at this time and there never will be, that is displeasing to this great and terrible God of Israel. If there were, He would not be the All-wise and All-powerful God, that He is, but would need help. Up until this present time, He has shown me He does not need any of my help. I go from day to day, moaning as I travel. My hope is in Him who has all power and in time will deliver me. He has shown me where I am Isaiah 1:5, 6 you will find this scripture: "Why should ye be stricken anymore? Ye will revolt more and more: the whole

head is sick and the whole heart is faint, from the sole of the foot unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not closed, neither bound up, neither molified with ointment."

II Corinthians 6:2, we read "or He saith, I have heard thee in a time accepted and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation." Then if not deceived in the whole matter, I shall do as the prophet Daniel did when God showed Daniel the wisdom, "And I Daniel fainted and was sick. Certain days afterwards I rose up and did the king's business, for He is King of kings and Lord of lords."

When this sickness strikes me, he will be made willing to go anywhere or do anything to find relief from it. They that be whole need not a physician, but they who are sick. Christ is the only Healer in the day when Judgment begins at the House of the Lord.

A sinner in need of mercy,
 Fernie Wood,
 Chinquapin, N. C.

RETURNING TO THEIR OWN

Dear Ada and Ed,

No, we have not forgotten you, I just cannot get in the mood to write much anymore. I guess when we retire, I will stop writing altogether and just be lazy. Speaking about retiring, that time is getting nearer all the time. We will be leaving the army behind us sometime around the first of February 1969, which is only a few months away. Paul will be discharged January 31, 1969(but there is always

a couple of days for everything to be cleared away, such as the usual paper work, furniture packing and other "must be" things. We are really looking forward to getting out and settling down close to our church and family. Dallas says, he will let us have enough ground to put a house on there and that is something that pleases us very much. You know that place will always seem more like home to us and I am sure we can be of help to them and they to us as we all grow older. I dread the thoughts of building a house, but we see no other way because there isn't any place in that area we could rent that would be suitable for our needs. I will no doubt be a nervous wreck before we ever get settled down permanently. We both are anxious to leave this kind of life.

We have done all the traveling we care to do, except to travel among the churches. We sure have missed that all these years, and had hardly any chance to go to our church meetings. That is why we are so anxious to be close by so we can spend our last days of life among our church people, but it is the most important thing in our minds for our future.

I have also thought, how good it will be that you can come and be with us often and we can once more sit together in church. I have missed that and I am sure you have too.

I had so many interruptions yesterday, I did not finish this letter and get it in the mail. Maybe I can get it off today. We received a long letter from Reva yesterday. She writes real often. I read between the lines in her letters and

can see a gerat change in her way of thinging at times and I feel sure that deep down in her heart she really believes much the same we believe, but she just is not fully established in the faith yet. But all such working is in the hands of God, who will, in His own good time, bring all His children into the true light and knowledge of His spiritual kingdom, revealing unto them according as He sees fit, to their needs, for their good, and for His own will and pleasure. We, as human or mortals, are not able to judge rightly the hearts of our fellowman, for God sees and judges the inner man or heart that which we are not able to see or know. I often think of a statement our mother made to me many years ago. She said, "I have a hope for everyone of my children." My first thought was, how can she have a hope for me? I never doubted any hope for any of the other members of our family except myself and I still carry the same feeling of doubt, and still wonder often what reason she had to include me in her hope for eternal salvation She always seemed to me to have a deep and clear understanding of the scriptures and I believed her interpretations of them, and I enjoyed hearing her talk on the scriptures as far back as I can remember. I believe with all my heart that both of our parents are now resting in the perfect peace and love of the Heavenly Kingdom on High, with God the Father, God the Holy Ghost eternally without end, and I hope the mercy and grace of God embraces me to join them, and all the Heavenly Bank when this life comes to an end and

He gathers His chosen ones to abide with Him in the realms of Bliss and glory forevermore. Surely, the time of the final setting of the sun is near at hand. How can we not see the signs of the times! and I feel that the day is Oh! so near when our Lord shall appear for the second time. Many shall be found sleeping in that day. Jesus said, "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. Watch ye therefore, for ye know not when the Master of the house cometh, at even or at midnight, or at the cock-crowing, or in the morning: Lest coming suddenly He find you sleeping and what I say unto you I say unto all, watch." St. Mark 13:35-37.

Yes, the night is far spent, and it is high time to awake out of sleep. Watch and pray, for the day of the Lord draws near. His watchman will be found awake and watching for His coming. But all prophecy must be fulfilled whatsoever He determined, purposed, declared and predestinated before the world was spoken into existence, as He declared, "My counsel shall stand and I will do all my pleasure." Jesus said, "Verily I say unto you, this generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but My Word shall not pass away." Matt. 24:34, 35. All that He purposed shall be fulfilled to every jot and tittle, and at the exact time and place, without delay or hinderance of puny man. By the mouth of the prophet, the

Lord of hosts hath sworn, saying, "Surely as I have thought, so shall it come to pass: and as I have purposed, so shall it stand." Isa. 14:24. Can any one deny His word? Only they who have been blessed by His grace and mercy, to have eyes to see, ears to hear and hearts to understand, can believe these truths, for they were chosen in Christ by God the Father and made heirs with Him to be glorified subjects with Him in Heaven eternally. His people are a willing people in the day of His power. They have not chosen Him, but are chosen of Him. This is a hard doctrine, who can believe it? None but they to whom it has been revealed through His enlightening spirit. For He hath mercy on whom He will have mercy and whom He will He hardeneth. All men are His by creation, but a remnant were chosen by Him to be the sons of God and to be called by His name. They are His Bride, the church of the living God.

Well, my mind was surely carried away from this world. I love to think of the love and mercy of God to poor, undeserving sinners, and hope I am embraced in His wonderful plan of salvation, which is by grace and grace alone, for surely, only through Him could I hope to obtain a Heavenly home because I have no righteousness of my own to plead, like the Apostle, I am the chief of sinners and only the shed blood of the Son of God can make me whole. It seems I cannot find a stopping place, like David, "My cup runneth over." May we be kept by the spirit of faith to be found not sleeping, but awake, watching and praying when our Lord comes to gather His jew-

els home to glory forever. Amen.

I hope this finds you both well and enjoying the blessings from on High. I hope too, that you are able to attend church regularly. Do not pass up the opportunity to go every time you can. We have been hindered so many years because of too much distance to churches of our faith and order. We earnestly desire our last years can be spent among our people.

I recently wrote to Brother Adcock and also included a letter to our church. They are often in my mind but I find it hard to write as I should and as I many times am impressed to do but fail because I feel too unworthy and helpless. Please do write us when you can. We think of you often, even if we do not write like we should.

Clara and Vernell spent last week with us, we loaded their car with things to take back. We hope to have Johnny with us in August. He is due to leave Vietnam August 12th. My every thought much of my time has been a prayer for that boy. He is so depressed and homesick. His letters are sad. I pray God to keep him from harm and bring him safely back to us. Oh! I missed the postman again today, so this letter will be another day late.

We just received a letter from Brother Adcock but he did not mention the letter I wrote to the church. It probably was not worth mentioning, maybe that is why he did not say anything about it or perhaps he just forgot, because he did not say anything about the five dollars we sent to the church either. I hope it was still in the letter which I sent. Did you hear him

say anything about it? I would just like to be sure it reached him safely.

Beth and Doug are adopting a baby. They hope to get it sometime this summer. We all are happy for them. They prefer to call it a "chosen baby" instead of an adopted baby. Isn't that sweet?

Do write soon. We are well enough to be up and doing a few chores.

Our love to you.

Meta and Paul Rohrbaugh

GOD'S HOLY WORD

Dear Brother Floyd and Sister

Pauline:

We wish to thank you both for your kind remembrance in sending us the good reading material and the warm thoughts expressed in the card. It means much to us since we seldom hear anything pertaining to scriptural truths. Sometimes I seem to gasp a tiny bit of evidence of God's wonderful grace from words spoken by some who are identified with other faiths. This is satisfying and convincing evidence of the scripture recorded in Revelation 5:9. "And they sang 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."

If I may impose on your time, I wish to relate an experience along this line. While we were living in Shreveport, La., I became acquainted, through military association, with a young lady of Italian birth and nationality, from Trieste. She was identified with the Catholic

denomination, but she expressed a certain dissatisfaction to many of its creeds and forms of teaching. I was impressed with her sincerity in seeking the truth, and during the course of continued visits our conversations many times led to scriptural discussions, some in which I could see her face light up by something I expressed as scriptural truth, according to God's Holy Word. I felt drawn to this girl because of her genuine sincerity in seeking to know God's Holy Truth.

We became separated through military moves, which is so often the case. But God moves in a mysterious way, His wonders to perform. Two weeks ago this dear girl called me. She is living in El Paso. Her husband is over in Thailand. She visited me last week and we again spoke of the things dear to both our hearts. I was overjoyed to hear her say "Meta, I believe like you and I want you to know the things you have said to me have stayed with me, and have been a wonderful comfort to me through the years we were separated, and I believe God brought us together for His own good purpose."

Dear Brother and Sister, even though years of time and much distance have separated us from our own people and church, surely, the good Lord has seen fit to bless us with many wonderful riches of the beauties of His Kingdom. I am often made ashamed of the times I have complained of being kept so far from any church of our faith and order. Surely, God knoweth our needs and supplies them accordingly. Oh! for the faith that

strengthened Job to say, "Though He slay me, yet will I trust Him." Nature calls for desires of the flesh, but in Spirit we acknowledge our weakness, and total dependence upon the God of all wisdom and power. For we know not what we should pray for as we ought, but the spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 8:26. We often ask to be patient and submissive to God's will, little realizing the suffering that must also come to bring us into that condition. We then can truly witness with Job in his many sufferings, which gives some comfort, he being a righteous man, chosen of God, and tried.

Dear Christian friends, we yearn to be back with our people, our family and our church. After learning the deep concern of our children about our retirement in North Carolina, we changed our plans. Our children would like to have us near them in our declining years. So we decided on a home in Virginia. However, we do plan and hope to attend our church in Angier as often as is practicable.

We hope to be back to spend Christmas with our family, but we do not know yet if we will make it then. Paul's retirement physical must be completed, the results go to Washington and return here before final orders can be issued. They do not seem interested in rushing these things, so we must wait and see.

Thanks again for remembering us with such sweet messages. We do appreciate your kind consideration. May it please our Heavenly

Father to continue His many blessings to you and yours. We are doing very well, and anxiously waiting to be back with you.

Our love and sweet fellowship to each of you.

Meta Belle and Paul

COMFORT IN BODY AND SPIRIT

Dear Sister and Brother in Christ:

First to thank you for your kind hospitality in giving such a one as this mortal of the dust so much comfort both in body and in spirit, seemingly such comfort is to be far beyond that which I deserve, so humiliated from time to time in my weakness both in body and spirit, I am made to groan. We had a very delightful journey home from my visit to your home, arriving here between one-thirty in the afternoon and two o'clock Friday. I surely did miss you all so much. I tried to get in touch with my daughter by wire, not succeeding, I went to her home and waited until she returned from shopping. I had dinner with her and returned here to retire at 10:30 Friday evening. I passed Saturday away reorganizing after unpacking luggage and today my brother and sister and sister-in-law visited a couple of hours in the morning.

I expect to go with them again Wednesday after the election day to near Cape May, N. J. to get their winter's supply of oysters to put in deep freezer. We are back to Eastern Standard Time again which will take a little time to become adjusted to.

I cannot find words to express my joy in meeting with you both in the flesh and spirit, even though

I have been quieted down considerably since 1964. By the grace of God I am what I am and can only go on in and by God given strength, Such a fear it is to seek into the tomb and not find my Lord, even to give me so many times to question as did Mary after the stone or power He rolled away. There being but the linen garment at one end and head dress at the other. How utterly depraved too when we find not our Lord dwelling within this tomb or grave of flesh. This experience causes us to feel as did the poet: "Cast down but not destroyed." And when again Jesus speaks to the church (Mary) it is with rejoicing the voice of word sounds: "Rabboni."

I am lifted up in hope of glory by faith to perhaps a newness of life in the sprit which is God given life. "He restoreth my soul." Oh, what a great comfort to feel the real meaning of the scripture: This experience fills our souls with joy inexpressible. Truthfully, I am lifted far above where I was before attending your Association and conversing with a people known of God, chosen in Christ to the deliverance of souls. I am thinking of a people so blessed again this weekend, in being joined together is One and it is with regret I could not feel at liberty to accept the wonderful opportunity to be in your midst.

Now I must close for this time and again I do give thanks to God for you all and for such kindness meted out to me.

Yours in sweet bonds of love,
Sister Marion H. Mulholland

It was our pleasure to enjoy the

visit of our Dear Sister in our home and we hope her visit will be repeated in the future.

Editor

COMFORTING ARTICLE

Dear Elder and Sister Adams:

I wish you could come to our Association. I want to send this word of appreciation for the privilege of reading your replay to Sister Bowes on the subject of Body, Soul and Spirit. To me this one is the clearest, sweetest and most comforting of any I have read. I am glad her mind was pressed to ask for it. Since the last message I sent to you, I have talked and talked with you in my heart and mind and I have wished I could put a bit of it on paper.

I have been in a weak state of health from low blood recently. My doctor is giving me two shots of iron each month-one in each hip-and says he is pleased with results. I have more to get, I am having to lie on my bed and sit on my chair through the hours. There was much time for sweet meditation and feeding on the writings of you dear Elder I mentioned in that little message; and I must tell you this now.

When I saw you had put my poor effort in that same issue of the Landmark, I was so humbled I could not even thank you for having that high esteem for poor me; but I did feel appreciative and still do in my heart praise God that He hath blessed me to have your Godly love and fellowship, of which I feel most unworthy.

I wish all who were with us at the Union Meeting could come to our Association. Brother Allen is

better and hopes to be there. I also hope my body will be strong enough that I may be strong enough that I may present my body a living sacrifice. Yesterday afternoon my soul was so blessedly fed as I read the first and especially the fourth verses of I Corinthians.

Do please forgive me this intrusion upon your time and thoughts. The Lord bless and keep thee.

Love to you both and still think on me when you pray.

In hope,
 (Miss) Silla Wilson
 John B. Wilson Homes,
 R. F. D. 1
 Loganville, Ga. 30249

GOOD LETTERS

I am sending two dollars to help send Zion's Landmark to someone like myself who cannot get out and go to church like they once did. I look forward each month to the paper's coming and as yet it has not failed. I enjoy the letters the good people are so blessed to write, which are printed within its lids. They are such a comfort to me and I know they are to many others. I think it is wonderful that we—all such as I—are so blessed. We know if we are in love with the world, we do not have the love of God in us.

Dear Brothers Adams, another year has come and gone and our lives have for some reason known only to God, been spared and we are still here. We do not know why, but we know the Lord does, who never sleeps nor slumbers, nor has He ever been mistaken about anything.

I so often hear: "The Lord will

do thus and so, if you will let Him," and it makes me think of reading in the scripture where it says, "The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet. Nahum 1:3.

If I ever write anything worth publishing you are free to use it. Remember us if and when blessed to pray.

A sister saved by grace if saved, in hope of a better home.

Pearl Martin
 Crab Orchard, W. Va.

THANKFUL FOR HIS MERCIES

Dear Brother Adams:

I am a little late with my renewal due to sickness. I just hope I love the truth, Saved by Grace and Grace Alone, all the way. May God give us Grace to stand, and make us thankful to Him for His many mercies and blessings. When our time here is no more, Oh, may He call us home to be with Him forever! The greatness of this God cannot be described, nor His name sufficiently glorified.

In hope of a better life.

Mrs. J. F. Moffett
 6290 South Lakeshore Dr.
 Shreveport, La. 71109

WANTS OLD COPY

Reidsville, N. C. 27320
 Rt. #5, Yanceyville Rd.

Dear Brother Adams,

I had an uncle, Walter Cobb, whose experience was published in the Landmark in the latter 1890's. It was a lovely experience, and we treasured it very much. We have

lost this issue of Zion's Landmark. Would you ask your readers and subscribers who have old copies on hand to check for this number? We surely would like to replace this record if at all possible. Thank you for your help.

Your little sister in hope,
Mrs. Robert E. Smith
Rt. #5, Yanceyville Rd.
Reidsville, N. C. 27320

PRICELESS PEACE

Dear Brother Adams:

I hope this finds you in good health. My husband and I are both well. Brother Adams, there is not enough money in the world that can buy anything as wonderful as the peace we have with God and the love of all the dear ones we are blessed to be with in the dear Primitive Baptist Churches. We do love them all, yet we do not feel worthy to go among them, but how can we stay away from ones as sweet as the Old Baptist?

Enclosed is renewal for the Landmark.

I hope I am one of His
Irene Newman, or
(Mrs. Porter G. Newman)

RUBY L. BYNUM

It has pleased our Heavenly Father to call from the walk of this life, Sister Ruby L. Bynum, on December 11th, 1968. Our beloved sister is survived by three sons and two daughters, seventeen grandchildren and two-great-grandchildren. Seth of Arkansas, Marzell of Minnesota, Joel Everett of Bakersfield, Eugene E. of Stockton and Helen of Los Angeles. The burial place was Rural Cemetery, Stockton, Calif. Elder T. R. Jefferson spoke words of comfort to her children, brethren and friends. Sister Bynum expressed a great love for her church and her kindred in Christ. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind."—Matthew, 22-37.

Sister Ruby Bynum was baptized by Elder Tatum at Weslaco, Texas. She and her husband were received into full fellow-

ship of Seclusia Primitive Baptist Church in 1940, by letter The church located near Los Angeles ordained her husband, Brother Seth Bynum, to the full work of the gospel ministry, September 14th, 1941. In the year of 1945, these two precious Old Baptist moved their membership to Hopewell Church, Stockton, California. May the God of all grace comfort her children, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus. See Phil. 4-7.

Sister Bynum is greatly missed by the brethren. It is our hope that the God of Abraham, Isaac and Jacob will give a mind of reconciliation to those who feel this great loss.

Walter B. Wilson, Clerk

OBITUARY OF SISTER MARY BOAZ KEY

Sister Mary Jones Key, the wife of Deacon Achillis D. Key and daughter of Brother James Madison Jones and Sister Kizzie Denny Jones, was born in Surry County, N. C. on March 1882. She was married to Brother Key some 67 years ago, and was a member of Union Church about fifty-four years. When she was able, she attended regularly and was a loyal, tolerant and conscientious supporter of her church, which she manifested by her life of love, service, dedication and devotion not only to her church, but to her husband, her children and to all who knew her.

Those called to conduct her funeral, which was held at her home church—Union on December 28, 1968, were Elders Sam Flippin and Benny Clifton who were both well favored to speak and to preach Christ. They also spoke of what a great gift she had been to her church, her family and her friends, that her life had manifested her faith so vividly that her family, her many brethren, sisters and friends were made reconciled to her passing, feeling that our loss is her eternal gain and that she has gone home to be with her Elder Brother and her Savior, the Lord Jesus Christ.

Surviving her in addition to her husband of the home, are six daughter; Mrs. Hattie Steele and Mrs. Nell Briggs of the home, Mrs. Essie Denny of Robbins, N. C., Mrs. Inez Petry and Mrs. Clara Bell Brown of Westminster, Md., Mrs. Hester Bryant of Cumberland, Va., two sons, Irvin Key of Ararat, N. C. and Emory Key of Rt. 1, Pilot Mountain, N. C. Twenty-two grandchildren, thirty-two great-grandchildren and one brother, Monroe Jones of Seagrove, N. C.

The family wishes to thank the many friends for the kindness and sympathy shown them during the illness and passing of their loved one.

Written in love at the request of her family and this committee, this the seventh day of January, 1969.

By—George A. Fulk
Committee Mrs. Hattie Steele
Mrs. Nell Briggs
Irvin Key

Zion's Landmark

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

Editor

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

Associate Editors

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

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Collinsville, Va. 24078

VOL. CII

No. 14

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Wilson, N. C. 27893 June 1, 1969

VIEWS ON MATTHEW 6:34

Dear Elder Adams,

Inclosed is a check for seven dollars for two years' renewal for Zion's Landmark. Bro. Adams, I cannot recall where it is, but I would like your comments on "Take no thought for the morrow; for the morrow shall take thought for the things of itself."

A little Sister, I hope,
Mrs. Ella T. Roebuck
Stokes, N. C. 27884

The scripture inquired of reads as follows: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matt. 6:34. This is a portion of Jesus' sermon on the mount. In the preceding verse, He said, "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

The words which Jesus spoke are not idle words, they are Spirit and they are life. When His word penetrates our souls, we are reminded of the goodness and mercy of God to the chosen vessels of His mercy in all generations. He fed the children of Israel when they were delivered from the Egyptian bondage; when they went through the Red Sea and journeyed in the wilderness forty years, He fed them with manna, which came from Heaven. This was the food by which Israel was sustained during the forty years. He gave them their daily supply with no surplus for the morrow. They drank water which flowed from the rock (a type of Jesus). Any manna which was taken up and carried over for to-morrow became infested with worms and stank. The Lord provided a carry over for the Sabbath Day when they could keep the manna without spoilage. See Ex. 16:15-35 and Matt. 6:25-31-34, also Matt. 10:19.

Jesus taught His disciples to pray and for what to pray. He said: "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." Matt. 6:9-12. This prayer was for daily bread, not bread for to-morrow, the to-morrow may never come. To take thought for to-morrow would be a double burden. It would be adding troubles to troubles — the Lord takes care for the morrow.

James said, "Go to now, ye

that say, Today or to-morrow we will go into such a city and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even as a vapour, that appeareth for a little time, and then vanisheth away." Therefore it is only fitting to say, "If the Lord will, we shall live, and do this, or that." James 4:13, 14-17. Here we are reminded of the man who had so much fruit that he did not have room enough to store his goods, so he thought to pull down his old barn and build a greater; to protect his fruit and his goods. "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 towards God." Luke 12:20, 21. To this man there was no to-morrow. Solomon said, "Boast not thyself of to-morrow: for thou knowest not what a day may bring forth." Prov. 27:1.

I once heard of a man who said, "I have enough to live on this year and the following year, but from then on, I cannot see how I can provide for the future years." It is evident that this man did not (at that time) possess faith. Those who have true faith in Jesus Christ, look to Him for both their temporal and spiritual blessings. His disciples were receptive to His words when He taught them: "But seek ye first righteousness: and all these things shall be added unto you. Take therefore no thought for the morrow! for the morrow shall take

thought for the things of itself. Sufficient unto the day is the evil thereof." However, we are unable within ourselves to acquire faith. It only comes as a blessing from God and when it comes it brings confidence, assurance and comfort. Then we are enabled to look to Him for every need and every needed blessing. Our faith is then placed securely in the Rock of Ages. Fear and doubt is for the time done away, for our trust is in Him only. The Lord is our only stay.

Evil signifies trouble. Job said, "Have we not received good at the hand of the Lord and shall we not receive evil?" Which means trouble. To add the anticipated troubles of to-morrow to today's troubles would likely double your burdens. "Take therefore no thought for the morrow." The morrow may never come, or if it does, the Lord gives grace and faith to His own to meet every trial and trouble. Those of the redeemed family of the Lord are made to see (when they are clothed and in their right mind) that all their down sittings and uprisings are in the divine appointment and purpose of God. They 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. 8:28.

There are times when our faith becomes weak, we may feel lonely and forsaken as David did, but when the Lord is pleased to give us a view through the glass, even though it be darkly, our souls revive and we can say as David

did: "The Lord is my shepherd and I shall not want. Our experiences or ups and downs may be compared to the eagle. I have heard it said, "During her molting season she is not entirely free from her prey, but when she feathers out, she soars high above the clouds." It is then that we can take hold of the promises of God. His words are sure and steadfast. "He hath said: I will never leave thee, nor forsake thee." Heb. 13:5. Again He said: "Lo, I am with you always, even unto the end of the world." Matt. 28:20. The prophet said, "Behold He that keepeth Israel shall neither slumber nor sleep." Psa. 121:4.

Joseph had the charge of the store houses in Egypt. Out of the abundance of corn he fed his Father, brothers and their families without charge, a beautiful type of Jesus, who owns heaven and earth, and out of the abundance of His love, grace and mercy, He supplies the poor and needy with their daily food and drink. "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." It would be overlapping to add to-morrow's trouble to today's troubles. To-morrow may never come.

T. F. Adams

OBITURY OF SISTER MARY WORLEY

The church at Old Union bows in humble submission to the death of our much loved esteemed member, Sister Mary Worley. The god of all grace saw fit to call her from all her trials and sufferings on January 20, 1969. Sister Mary was eighty-one years of age.

We, along with her family and loved ones, miss her, but we feel our loss is her eternal gain. She united with the church at Old Union in September, 1918. She was the

daughter of the late John L. and Susan Lewis Fields of Johnston County.

Her funeral was held in the chapel of Shumate Funeral Home, by Elder E. H. Mann. Intermene was in the Princeton Cemetery.

Surviving Sister Worley are one daughter, Sister Sudie Taylor, five grand-children, seven great-grand-children, one sister and one brother.

Sister Mary's memory will linger long in the hearts and minds of all who knew her. "Precious in the eyes of the Lord is the death of His Saints."

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

Done by order of the church in conference on the second Saturday in March, 1969.

Elder Calvin Harward, Moderator
Committee: Bro. Gilbert Thompson
Archibald Thompson
Edith Thompson

WHITE OAK UNION

The White Oak Union is appointed to be held with the Church at Maple Hill, the Lord willing, the fifth Sunday and Saturday before in June, 1969. Elder J. B. Pollard was chosen to preach the introductory sermon.

We will be glad to have our brethren meet with us, especially the ministering brethren.

H. A. Young,
Union Clerk

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with the Church at Bethsaida, Harnett County, N.C., the fifth Saturday and Sunday in June, 1969, the Lord willing. Bethsaida Church is located about three miles West of Benson, N. C. Follow N. C. 27 out of Benson to first hardsurfaced road to left. Turn left, go one mile to meeting.

All lovers of the truth are invited to come and be with us, especially ministering brethren.

Alonzo Barefoot,
Union Clerk

ASSOCIATION NOTICE

The Salem Association will, the Lord willing, meet with the church at Burlington on the 14th, 15th and 16th of June. The church has arranged to entertain the Association at Haw River School on Saturday and Sunday, and on Monday the 16th at the church on James St., in Burlington. The town of Haw River is four miles east of Burlington on Highway 70-A. The school is one mile east of the Haw River bridge on highway 70-A. Those coming east or west by the way of Interstate Highway 85, leave highway at the turn-off marked "Haw River" and go about one mile and

cross an overhead RR bridge, after which you will intersect Highway 70-A. Turn left on Highway 70-A and go about one mile to the school auditorium on the left. We will be glad to have all who can to come and be with us.

A. B. Barham, Assn. Clerk
Burlington, N. C.

LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Helena Church, beginning Saturday before the fifth Sunday in June, 1969. Elder L. P. Martin was chosen to preach the introductory sermon, Elder Charlie Thomas, alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield,
Union Clerk

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Creech's, the fifth Sunday and Saturday before in June, 1969. Elder A. F. Langston was appointed to preach the introductory sermon, Elder W. T. Barham, his alternate.

This church is located about twenty-five miles West of Wilson, N. C., about ¼ mile East of Highway 42, and about one mile East from the intersection of Nos. 39 and 42 Highways.

We invite our brethren, sisters and friends to come and meet with us, with a special invitation given to our ministering brethren.

J. B. Williams, Clerk
225 Braswell St.,
Rocky Mount, N. C. 27801

MILL BRANCH UNION

The next session of the Mill Branch Union will be held, the Lord willing, with Mt. Pleasant Church, the 5th Sunday and Saturday before in June, 1969.

Services will begin at 11:00 A.M. Saturday and 10:30 A.M. Sunday.

Mt. Pleasant Church is located four (4) miles west of Bishopville, S. C. Those coming from north and east, come to Bishopville, follow No. 15 south two miles to sign on left—Mt. Pleasant Church, 2 miles—turn right, continue 2 miles, turn left at next sign to church.

We invite our ministering brethren, also our brethren, sisters and friends to visit us.

L. M. Vaught, Union Clerk

ANGIER UNION MEETING

The Angier Union will meet, the Lord willing, with the Church at Raleigh, N. C., the fifth Sunday and Saturday before in June, 1969. Elder T. F. Adams is appointed to preach the introductory sermon, Elder W. D. Barbour, alternate.

The church location is several blocks East of the Capitol building, on New Bern

Avenue, and across the street from the N. C. Dept. of Motor Vehicles Building.

We invite all lovers of the truth to come and be with us, especially do we invite our ministering brethren.

E. T. Jones,
Union Clerk

LOWER COUNTRY LINE ASSOCIATION

The 63rd Annual Session of the Lower Country Line Association will be held, the Lord willing, July 5, 6, and 7, 1969, at the permanent meeting site near Surl Church, which is located about five miles East of Roxboro, N. C., just off Highway 158.

Elder L. P. Martin was appointed at the past session to preach the Introductory Sermon, and Elder Jasper 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 with a special invitation given to our ministering brethren.

Reuben Bowes,
Assn. Clerk

NOTICE

Gill (6) Volumes Commentary upon the whole Bible. Standard work since 1743-1744 is now ready for distribution. Price \$52.00 per set postage prepaid in U. S. A. Hassell Church History by Sylvester Hassell, reprint of 1886. \$5.50. Body of Divinity \$6.00.

See or write:

Zions Landmark

P. O. Box 35,

Willow Spring, N. C. 27592

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 accommodations 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 206.
281

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVES FOR OLD SCHOOL BAPTIST

AT

101 NORTH GOLDSBORO STREET
WILSON, NORTH CAROLINA 27893

University of North Carolina
Chapel Hill, NC 27514
EX-101
The Primitives

VOL. CII

JUNE 15, 1969

NO. 15

ISAIAH

CHAPTER 21

The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.

A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O E'l'am: besiege, O Me'di-a: all the sighing thereof have I made to cease.

Therefore are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it.

My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.

Prepared the table, watch in the watchtower, eat, drink: arise, ye princes, and anoint th shield.

For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth.

And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed:

And he cried, A lion: My Lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights;

And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Bab'y-lon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Is'ra-el, have I declared unto you.

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE LORD IS NOT SLACK

Dear Brother and Sister Adams:

We have thought of writing you many times and now that our subscription to Zion's Landmark is over due, we will endeavor to both write a little and renew our subscription. We think of you dear people in North Carolina often, also all the dear people we met while visiting you a few years ago. We can never forget your kindness and hospitality while we were there and if it is the Lord's will, we would like to visit all of you Dear People in that part of the country again sometime. We had thought we would get to come this year, but it was not convenient for us to do so.

We can not believe any other doctrine than that of the Old Baptist, which according to the scriptures, is the same doctrine taught by the Apostle and Prophets. I have heard Brother Echols say many times, if you want a loaf of bread you do not go to a hardware store to get it. We find in II Peter 1:1-4, "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of our Sweet Savior Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partak-

ers of the divine nature, having escaped the corruption that is in the world through lust." Peter was writing to the children of God and not to the people of the world. He says, just as we have so blessedly received in our experience, that grace and peace is multiplied unto the Lord's people, through the knowledge of God according to His divine power. None but His people know the truth of this scripture, for He hath given unto us "all things that pertain unto life and godliness." Peter said too, "The Lord is not slack concerning His promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance." All who? All of the seed of Adam? No, by no means. But all for whom Christ died. For all of whom He 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. The world overlooks the phrase: "But is long-suffering to usward." That is, He has suffered severely for us, for our benefit. This He did when He died on the cross for our benefit, the benefit of His own. He died to

protect, to save, to defend His own. Those who were chosen in Him.

Peter says the Lord is not willing that any should perish, but that all shall come to repentance. Now we know that God does His will in the army of heaven and among the inhabitants of the earth, then could it be possible that any of His chosen ones could perish? Peter only has reference to those whose names were written in the Lamb's book of life before the foundation of the world. 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."

The Apostle Paul said: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" As it is written, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angles, 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."

Now Dear ones, we have a hope that is sure, for that hope is in Jesus Christ, and through Him and whom it is written: "Thou shalt call His name Jesus, for He shall

save His people from their sins." He is the same Jesus Christ who died for our offences and was raised again for our justification. This is the same Jesus Christ who dwelt on earth thirty-three years, was crucified, buried in the earth, rose again and ascended to the Father, and is now sitting at the right hand of God: and as it is written in Heb. 6:19,20 :: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil: whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." I believe this is a sure word of promise. 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. This hope we have is a gift of God: "Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:9,10.

Now I would like to call my readers' attention to some of the writings of the Apostle Paul, who was caught up to the third heaven, into the paradise of God and heard unspeakable words, which it is not lawful for man to utter. These are words of the Apostle Paul concerning the election and the will of God. Rom. 9:8-14: "That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." At this time will I come, and Sarah shall have a son. And not only this: but when Rebecca also had conceived one, even

by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election, might stand, not of works, but of Him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid." Now let us see if all that the Father gave the Son were in the election, and when the election took place. And David said: "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth, Thine eyes did see my substance, yet being unperfect: and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. Psa. 13:15,16. We find here that the election was held by God the Father, and that all the children of God were included in that election and that the sacrifice was prepared, before the foundation of the world, for all those included in the election and for their redemption from all their sins. Pro. 8:23-30, reads as follows: "I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth: when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet He had not made the earth, nor fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there, when He set a

compass upon the face of the depth: When He established the clouds above: when He strengthened the fountains of the deep: when He gave to the sea His decree that the waters should not pass His commandment: when He appointed the foundation of the earth: Then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him; rejoicing in the habitable parts of His earth; and my delights were with the sons of men." And in Revelations 13:8, we read "And all that dwell upon the earth shall worship Him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. Rev. 17:8.

John said: "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." St. Jno. 17:1-5.

This is our hope, that God, that cannot lie, promised before the world began, eternal life through Jesus Christ.

May the love of God be with you all.

Austin and Myrtle Tipton
733-7th. Street
Hollister, Cal. 95023

NO REASON TO COMPLAIN

28 April, 1949

Dear Brother Norman:

Thank you so much for thinking about me and writing me this letter. Yes, I am sure that you have thought of me, though I cannot deserve even your thoughts. Many times you people have been first in my thoughts, but I have been despondent and not fit to write anyone; I have written very few letters indeed, except to Carolyn. All my cries and groans have been complaints; yet I know that I have no reason to complain; I know that I complain with my hands full and running over with the mercies and blessing of a loving Savior. Even knowing this, I cannot help but complain; I am just such an ungrateful wretch!

How true are your words! All things are according to the will of God! All things are fixed and ordained and set in their proper time and place to serve the omnipotent will of God! I know that I must go through this; I know that it is the will of God that it be just as it is. I had a peculiar feeling that it had to come while I was yet at Edgewood, Maryland; I did not know in what form it would come, but I felt that when He removed

a cup from me there as I cried to Him, that He said, "Yes, but there are yet trials for you, and I will not remove that cup, for you must drink of it." Bro. Norman, in this flesh I would be very bitter, but I feel to know that He is in this matter and that He has fixed all that will and is coming to me; yet, I am so weak, and so filled with sin and denials and doubtings that I cannot help from complaining and crying and groaning. Some things come to us in life that we cannot accept gracefully; nor can we accept on our own accord; but they must indeed be forced upon us, and in spite of all of our cryings. O how we withdraw and shrink and pull back; oh, what cowards we are; how weak and flimsy is our strength!

What? know we 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? or ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (I Cor. 6:19). If we have a hope that our Savior has redeemed us, why can we not know that we are His? Why do we expect the desires and the lusts of this flesh? Scriptures tell us over and over, that it is through much tribulations that ye shall enter the kingdom! Every true son is chastened! Indeed, if we have a hope, why do we expect anything but chastenings? It is only by the grace of God that we are not consumed! The Holy Ghost is the great treasure; now we have that treasure in an earthen vessel; a very weak vessel; one that is broken; and that is, that His strength

and His glory might be made manifest. Your body is the temple of the Holy Ghost which is in you. Then should not this body be a "living sacrifice?" Should it not fall upon that Rock and be broken, that its weakness and His strength might be made manifest? Know ye not these things? Paul said: "I beseech you therefore, Brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. Have ye not been told? Yes, Lord, I have been told over and over again, but my flesh is so weak, and so lustful and so filled with the sins of this life, that I complain, and I groan as under a great burden; I am unfaithful and full of denials and all doubtings! My name is Jacob; I am a thief; I want that which I should not have and I am so weak that I cannot resist from reaching out after it.

Ye are not your own: for you are bought with a price: Ye are (O we hope, to be) the pearl of great price. The Lord and Savior, hath given all that He had, His life, the supreme sacrifice, the great price, for your redemption. Ye are not your own, ye are bought with a price: ye belong to your purchaser, therefore do His will, Glorify God in your body, and in your spirit which are God's. Yes, your body and your spirit are His also; Glorify ye Him! But how can I, Lord, glorify Thee? I am so weak, it is impossible, in myself, to do anything that is acceptable in thy sight! O Lord, Thou must speak into my heart that, that

Thou wouldest have my mouth to declare unto Thee!

We are His, body and soul, we are His. We hope in all humility, that His supreme sacrifice, included us in His redemption, and if so we must think seriously upon the words of this Scripture and also that other one in Rom. 12:1. "By the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Indeed, it is only by the mercies of God, if we can ever do that! Yet when He commands it to be done, this body cries, but His command stands fast; the body is sacrificed; the Lord is glorified, and all of His will is done; He did this very thing. He presented His sinless body a living sacrifice for our redemption; He gave Himself; He has gone every step of the way that every single one of us will ever be called upon to go; He has traveled that rugged and crooked path, and has smoothed it in every plase for us; our trials are infinitely less than His were!

O my dear Brother, what do we expect? What do we want? What is the limit of our desires and our greed and our selfishness? Is there no bounds to our sinfulness and our denials?

Also read Gal. 5:24. "And they that are Christ's have crucified the flesh with the affections and lusts —" Oh, these things have been shown me, yet I cannot but cry and complain and fall in my weakness. Oh Lord, bear me up or I sink indeed! I am so powerless against these things of this sinful flesh—the great leviathan (Job 41:1), this great man of the evil spirit

within me. He tells me to "Lay thine hand upon him, remember the battle, do no more!" But I must cry to Him for the strength to do even that. He won the battle, it is for me to remember that, and be still, and to trust and to hold faith! Lord, keep us all, or we sink forever into the depth of the pit of destruction!

So much could be said, but I must close. Thank you dear Brother, for your good thoughts of me, but I cannot even deserve your thoughts. O, the Lord is so good to me! O, that my ways were directed to keep His statutes! O that I could! May He have mercy upon us all and direct our every step through this wilderness.

Your brother in hope,
 A. D. Alston
 Georgia Military District
 699 Ponce de Leon Ave., N. E.
 P. O. Box 1736
 Atlanta, Ga.

ONLY BY FAITH

Dear Brother Adams,

Thank you for sending me the Landmark, it is a good paper. I do not know of any like it. The many good writers and Gospel ministers who preach salvation by the grace of God and grace alone are so appreciated. You can sure hear plenty of the other kind-Works, works! I learned fifty years ago where the works of the flesh would take you, for if any poor mortal ever tried to work him or herself into the favor of God and wanted to live a Godly life, it was I, but that was before I learned the helpless condition man was really in. I thought that I

must live without sinning and I really tried this, but there did come a time when I saw all of my good works come to naught. I kept my house in peace till the stronger man came in and there all my goods were spoiled and lay in ashes at my feet. Then I was given another mind, I was given to look by faith to our dear Savior who loved His own so that He gave iHs life for poor worthless sinners such as I. This gave me a heart of rejoicing and some assurance that He died for me, that I was one of the unworthy ones for whom He shed His blood that His chosen few might live.

I was given faith to look to Him for my every blessing and that He is the Savior of sinners, poor worthless sinners such as I feel to be. But Oh! My dear Brother I only have a hope, but at times how great is that hope! I would not, if I could exchange it for this whole world. It means so much to me! more than everything else. I wonder why He did see fit to remember a sinner such as I.

O pardon me, my long note! I only meant to write you just a short note and say, Thank you from my heart, but you see, I do not know my mind sometimes.

This one dollar will help some.
 A weak sister in hope,
 Sister Martin.

A MEMBER FOR FIFTY-TWO YEARS

Dear Elder and Sister Adams,

It is about time to send my renewal to Zion's Landmark for I do not want it to be past due. I have been reading it off and on for sixty-five years.

I have been blessed to be numbered with the Dear Old Baptist fifty-two years and the older I grow the more my heart yearns for them. These many years they have shown me so much sweet fellowship which I myself feel so unworthy. So much of the time, I feel to be the hindmost one. I am barely able to keep in sight, just enough to keep me clinging on. I feel as one of old said, "As the hart panteth after the water brooks so panteth my soul after Thee.

We had a good service yesterday at our little church, Glenwood. We had fifteen in my home for dinner, our Dear Pastor and wife, Elder Sam Flippin and wife and several others.

I hope it is the Lord's will that we may meet you Dear Ones this summer. Enclosing please find five dollars — one for the indigent fund and four for the renewal of Zion's Landmark.

From a way-worn traveler in hope,
Mrs. S. J. Priddy
Princeton, West Virginia

LITTLE AND ALONE

Dear Brother Adams,

I do not feel worthy to address you as brother, for it seems I have never felt so little and alone as I have since my dear mother passed away January 20, 1968. Mother was a member at Old Union Church in Johnston County and she was faithful to attend over fifty years. I was blessed to go to church yesterday, April 13, 1968, the first time, since mother's death. I told Elder Harward it was so hard to go alone. He remarked

that he did not think God's children go alone. This remark would be a great comfort if I could only know I am one of His people; for doubts and fears are with me most of my time.

Bro. Adams, I want to apologize for not sending my renewal for the Landmark earlier, for I realized it was due in October, but Mother was sick and I failed to renew it, but I am sending a check now. I enjoy it so much! Mother always passed hours reading it and when she read it, she passed it to me.

I hope you and Sister Adams are enjoying good health and if you have a mind to do so, please pray for me and mine in our sorrow.

My mother was Mrs. Mary F. Worley. I am Sudie Mae Taylor. My membership is at The Goldsboro Church.

Thanking you for continuing the Landmark, I am,

A little sister, I hope,
Sudie Mae Taylor
Goldsboro, N. C.

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 help us pay our monthly printing bill and will be greatly appreciated.
The Editor

NOTICE

Gill (6) Volumes Commentary upon the whole Bible. Standard work since 1743-1744 is now ready for distribution. Price \$52.00 per set postage prepaid in U. S. A. Hassell Church History by Sylvester Hassell, reprint of 1886. \$5.50. Body of Divinity \$6.00.

See or write:

Zions Landmark

P. O. Box 35,

Willow Spring, N. C. 27592

Zion's Landmark

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

Editor

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

Associate Editors

ELDER J. M. MEWBORN
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No. 15

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Wilson, N. C. 27893 June 15, 1969

SHADOW OF GOOD THINGS

Dear Elder Adams,

Enclosed you will find a check for four dollars, for renewal of Zion's Landmark which I overlooked. Will you please submit views through the Landmark, on Isaiah 6:1?

Yours, truly,
Roy Harrison,
Williamston, N. C.

The portion of Isaiah's prophecy which our friend has requested my comments on, reads as follows: "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." Isa. 6:1. This prophecy was written in olden time: during the law dispensation of which 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. Paul further said, "For the law having a shadow of good things to come and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Heb. 10:1. Prophecy is the foretelling of future events that have not yet come to pass and in this case it points to the coming of the Messiah, who was the incarnate Son of God, born of the Virgin Mary nearly two thousand years ago. God is His Father. The purpose of His coming into the world was to save His people from their sins. He was made of a woman, made under the law that He might redeem His people from under the law that they might receive the adoption of sons and sit together in heavenly places and talk of His love, sing His praises and speak of His power.

In a vision Isaiah saw the fulfillment of this prophecy which was at the end of the reign of King Uzziah. Uzziah was sixteen years old when he began to reign in Jerusalem and he reigned over Israel fifty-two years. See II Cron. 26:3. For many years he did that which was right in the sight of the Lord and the Lord was with him, as it is said, he was marvelously helped till he was strong." But when he was strong, his heart was lifted up to his destruction. See II Cron. 26:15-16. He burned incense upon the altar, which was the work of the priest of Aaron's sons. The hand of the Lord was against him. He was stricken with leprosy and he was exiled, meaning that he lived alone until the day of his death. Leprosy was a dreaded

disease. It was at that time incurable and was contagious. Read the 26th chapter of II Chronicles for an account of his reign in Jerusalem until his death.

It was in the year that King Uzziah died that Isaiah saw the Lord sitting upon His throne, high and lifted up and His train filled the temple. If we do not see anything more in this sacred prophecy than natural history, we see only the shadow and miss the substance. It portrays the coming of Jesus Christ in types and shadows, who was delivered for our offenses, and raised again for our justification. Uzziah was a leper and he lied a leper. Leprosy is a type of sin. It was an incurable disease by man. It is a chronic infectious disease of the skin, tissues or nerves, characterized by ulcers, white scaly scabs and deformities and affects the whole body from head to foot.

The blood of Jesus is the only cure for sin. John said, "The blood of Jesus Christ His Son, cleanseth us from all sin." It was at the death of King Uzziah that the prophet saw the Lord also sitting upon a throne, high and lifted up, and His train filled the temple. It was when you become dead to the law, by the body of Christ that you saw the Lord sitting upon His throne high and lifted up and His train filled the temple. 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.

The beginning of this train which filled the temple was first made manifest on the day of Pentecost, when the Holy Ghost came down from heaven. "When the day of Pentecost was fully come, they were all with one accord in one place and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Acts 2:1-2. They were filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. There were about one hundred and twenty. See Acts 1:15. And the Lord added to the church daily such as should be saved."

"About three thousand souls were added to the church in one day. After this five thousand were added. Howbeit many of them heard the word believed: and the number of the men were about five thousand." Acts 4:4. "And his train filled the temple." Isa. When the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us, it fills the temple. Paul said, "Know ye not that we are the temple of God, and that the spirit of God dwelleth in you?" I Cor. 3-16.

It may be better understood to say that the train is a figure of the church and the temple or church was filled with the splendor of his glory. The train is often spoken of as the lower part of a skirt which trails behind. This being the lower part of the church of which Jesus is the head. This is true in nature. The engine goes before. The power of the engine, pulls the train of which the cars trail behind. The natural train is

filled with people, even so the spiritual train fills the temple. When Jesus appears in the midst of the temple, it brings peace and joy to those that are in Christ Jesus. His voice is heard by the preaching of the gospel. This gospel was proclaimed by his Apostles and all the succeeding servants of God who were and are called to preach the gospel of salvation by the grace of God. Wherever, or whenever, this gospel is preached, whether many or few, His train fills the temple. The joy and gladness is felt in the heart of those who have spiritual eyes to see and spiritual ears to hear. They are the blessed people of the Lord. Jesus said to his disciples, "Blessed are your eyes for they see, and your ears for they hear.

As before stated, in the Vision which Isaiah saw at the death of King Uzziah, the Lord was sitting upon His throne high and lifted up and his train filled the temple. See Isa. 6:1. It was when Jesus was crucified and rose again, ascended into heaven and was seated at the right hand of his Father that his disciples (on the day of Pentecost) could see Him high and lifted up. The great multitude of believers who were added to the church, filled the temple. It was when you were crucified with Christ, as Paul was, and redeemed from under the curse of the law and given a precious hope in Christ that you could see Jesus sitting upon His throne, high and lifted up. From now, on, the theme of your conversation will be: "Not unto us, O Lord, but unto Thy name, be all the glory, majesty and honor both now and forever."

T. F. ADAMS

**IN MEMORY OF MOTHER,
BETTIE R. PAINTER**

It was on November eighteenth,
just after ten,
Mother's heart stopped,
Doctors and Nurses rushed in;
With them the heart machines
they brought,
And started her heart, but all for nought.
She was cared for and watched
the rest of the day,
But all we could do was hope and pray.
It was at seven that night when
her heart stopped again,
Her soul had gone to Heaven,
with Jesus to reign.
She was well and happy
until two years ago,
She had a heart attack and has suffered so!
We'll miss her loving ways
and that sweet smile,
But cheer up loved ones,
its for only a short while.
We'll try not to grieve,
though heartbroken and blue,
For the Good Lord above knew
what was best for you
He has taken you away to
suffer no more,
We hope to meet again on that
Celestial Shore.
She loved her church,
was faithful through the years,
So loved ones and friends,
we should have no fears,
For she served Him here through
this troubled life,
Now He has taken her on where
there's no worry nor strife.
She leaves a loving husband,
five children so dear,
Grand-children, one sister and
many friends far and near,
We all loved her so, but we must not weep,
For she is not dead, she is only asleep.
Composed by her only daughter,
Sudie P. Malone

OBITUARY OF MRS. EVA HALL

In as much as it has pleased our Heavenly Father to remove from our midst, our highly esteemed and much beloved Sister, Eva Hall, we, the Church of Mebane, desire to bow in humble submission to the will of God, who does all things well, for He is too wise to err and too merciful to be unkind, but she was so endeared to us and we miss her presence so keenly, it is hard to give her up.

Sister Eva, a daughter of the late Egbert and Susan Malone, and the widow of our former pastor for many years, Elder C. B. Hall, was born December 23rd, 1876 and died January 26, 1969, the duration of her life on earth being ninety-two years, one month and three days, yet her ripe age had not retarded or deteriorated her mental ability noticeably and she continued conscious until the end.

She leaves to mourn her passing, one

daughter, Mrs. Estelle Haily of the home; two sons, Dr. Baynes Hall of Washington, D. C. and Parker Hall also of the home. One sister, Mrs. Amos Sherrard of Goldsboro, N. C. and one brother, Dr. Halph W. Malone of Ferdando Beach, Fla. A daughter, Susie and a son, Malone, preceded her in death.

Her life, her mental ability, her lovely disposition, her spiritual understanding and her devotion to her God and church were an inspiration to all of us at Mebane Church and to those who were closely associated with her, for she was truly a mother in Israel. She was also a real moral support to Elder Hall during his life in the ministry.

She was blessed to seek a home with Wheeler's Church the second Sunday in October 1895 and was baptized that afternoon. She was a charter member at Mebane Church which was organized August 13, 1921.

Sister Hall expressed a longing for Christ to make His appearance and take her out of her suffering not long before her death. She has been removed from this world of sin and sorrow and we believe she is resting peacefully and that her Spirit knows the glory of the Lord her Savior and in the morn of the resurrection, when the bodies of the righteous rise, the Spirit will be reunited and ascend to the Father on high, without sin unto salvation.

On Friday night before she passed away on Sunday, she said that each day and night brought her closer to her eternal home.

We trust that the Lord has reconciled her family to the death of their dear mother, for they surely must feel that their lost is her eternal gain and that the Lord has taken her from this life of sin and sorrow and relieved her suffering.

Her funeral was conducted at Walker's Funeral Home in Hillsborough by two former pastors: Elder T. Floyd Adams who served as her pastor thirty years and Elder J. M. Mewborn who served several years and her present pastor, Elder Burch Wray.

Her body was laid to rest beside that of her husband, Elder Charles Hall, who preceded her in death forty-one years.

Done by order of the church in conference.

Elder Burch Wray, Mod.
Sister Jodie Warren, Clerk
Written By
Sister Fannie Lee Warren

OBITUARY

Uncle Walter Wilkins died January 7, 1969. He was a dear Uncle and we loved him. But the Lord gives and the Lord takes away, blessed be the name of the Lord.

Uncle Walter Wilkins whom we all loved so dearly, had been in bad health many years, when God saw fit at His appointed time to take him from this world of woe and trouble. He worked hard and was

honest and truthful. He believed the doctrine of Salvation by the grace of God, and that there is nothing that he nor anyone else could do to procure salvation. He was not a member of any church here on earth, but I feel to say he was, in my opinion, one of God's little ones for he stood for the truth.

The last time I was in his home before his death, the second Sunday in December, 1968, he was so weak he could not talk long at a time. As I entered the living room he heard me speak and called for me to come to his bedside. After staying with him a short while, he said: Come back after awhile to see me and I did as he requested. This time when I did as he requested he said: "To be sure there is no one on earth that has as many heartaches, troubles and trials as I have undergone. I said: "Uncle Walter, you just know your own life, I believe all of God's humble poor have a hard road to travel." He said what worries me is that I cannot do anything for Nellie, my wife. I assured him that he had been good to her and that she would be looked after. He has now passed on and he will not have to be carried to any more rest homes.

To this dear Uncle if I could I would say, "We miss you, but I do not wish you back in this world of trouble. I hope I am blessed to meet you again after this life. I do hope you are at rest. It grieves me that I can never see you again in nature.

I remember how he loved his dear wife when he was on earth. They labored together to make an honest living, but all is as the Lord would have it. How much better it is with him, if he is resting in that eternal home above this world of sin and sorrow! God can reconcile us to His eternal will.

Written by his niece and one who loved him.

Mrs. Marvin Bullins
RFD 1, Box 102
Lawsonville, N. C. 27022

LYDIA NELSON COBURN

It is with a sad heart that I write a few words in memory of a dear sister and cousin, Lydia Nelson Coburn, who passed away on November 10, 1968. She was a member of a very prominent family in this county for many years. Her father was among the last of the Confederate Veterans in the county.

Sister Lydia was the oldest of eleven children born to the late John R. and Agnes Andrews Nelson and outlived all of her ten brothers and sisters. She was born on September 18, 1871 near Parolo, North Carolina in Martin County and lived in the county all of her life except eighteen years. She was married to J. W. H. Coburn in early womanhood and five children were born to this union, one girl and four boys. The girl died in early womanhood and left an infant son, whom Cousin Lydia reared.

Her two youngest sons preceded her in death.

In 1920 the family moved to Black-Stone, Va. and lived eighteen years there. During the time she spent there she and her husband were received into the fellowship of the Little Flock Primitive Baptist Church and were baptized by the pastor. In 1938 they moved back to Robersonville, N. C. and made their home with a son, Johnny Coburn and his family. Her husband passed away in 1943 and after his death she continued to make her home with her son.

After moving back to North Carolina she and her husband moved their membership to Flat Swamp Primitive Baptist Church. She lived ninety-seven years and was very active and alert for her advanced age. She sat and crocheted most of the time. She was only ill a few days and seemingly suffered very little.

She was meek and humble, a good wife, mother and neighbor. She attended church as long as her health permitted and enjoyed singing. She knew most of the hymns by memory.

Surviving are two sons, Johnny of Robersonville, N. C. and Robert of Scotland Neck, N. C., a foster grandson of Petersburg, Va. and twelve grand-children, thirty great grand-children and twenty-five great-great grand-children.

Funeral services were held in Flat Swamp Primitive Baptist Church on November 12th 1968 by her pastor Elder W. S. Grimes and Rev. James O. Hagwood of Robersonville, N. C. Interment followed in the local cemetery beside the grave of her late husband where we believe she is resting in eternal peace and happiness which she had hoped for so long.

The members of Flat Swamp Church extend their sympathy to her family.

Therefore, be it resolved that a copy of this obituary be sent to Zion's Landmark, one to the family and one recorded on the Church records.

Done by order of the Church in conference at Flat Swamp on Saturday before the first Sunday in December, 1968.

Elder W. E. Grimes, Moderator
 Corrone Bryant, Clerk
 Susie Gray Bryant, Committee
 Corrone Bryant, Committee

RESOLUTION OF RESPECT

In accordance with a request of the Robersonville Primitive Baptist Church, the Lord willing, I will attempt to pen down a few lines in memory of our departed and beloved Sister Vada Andrews Manning.

Sister Manning entered this life on August 15, 1879 and was called home on December 10, 1968, making her stay on this earth 89 years, three months and twenty-six days. She was the daughter of the late Samuel L. and Liza Briley Andrews and the widow of the late Joseph R. Manning.

Sister Manning united with the church

at Robersonville on the fourth Saturday in May, 1911, thus holding membership with the church at Robersonville over fifty-seven years. It was indeed an inspiration to the writer, her fellow brethren and sisters and her friends to have known this dear sister and to have been blessed to observe the manifestation of God's love within her heart and soul as she was so ably blessed in her everyday walk of life.

The Church at Robersonville grieves over her loss, but we have a precious hope that our loss is our dear Sister's eternal gain. Sister Manning was a firm believer in salvation by grace and professed a hope in an all wise, all powerful and merciful God. She desired to extend all honor and praise to God for blessings she felt to have received from His bountiful hands of love and mercy.

Surviving are two sons, Harold L. and Elton W. Manning, a sister, Miss Selma Andrews, seven grand-children, seventeen great-grand-children and two great-great grand-children. To the family we extend our heartfelt sympathy and may you be comforted by the comforting Spirit of our Lord, is our prayer.

Her funeral was conducted in the Robersonville Primitive Baptist Church by Elders D. S. Connor, E. C. Harrison and W. E. Grimes. Interment was in the family plot in the old Robersonville Cemetery.

Resolved: That a copy of this Obituary be placed on the church record, a copy be sent to the family and a copy be sent to the various religious periodicals.

Done by order of the church in conference this the first Saturday in January, 1969.

Elder I. S. Connor, Moderator
 Brother Johnny Ray Gardner,
 Committee

OBITUARY

God in His infinite wisdom saw fit to remove from this life our dear brother, A. Hurley Dupree. He was born on April 19, 1885 and departed this life on February 16, 1969. Brother Hurley united with the Church of Angier on September 2, 1916 and was baptized by Elder J. F. Farmer. He loved the Church and attended services regularly until his death. This was evidence that he was born of the incorruptible seed which liveth and abideth forever. John said, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." I John 4:7.

Survivors include his wife, Mrs. Bessie P. Dupree; three sons, Brother Ervin H. Dupree, Lewis H. & Haywood Dupree; four daughters, Sister Annie Dean, Mrs. Dolly Hargis, Mrs. Cornie Ann Cadell and Mrs. Erna Myatt; two brothers, Arlie & Dr. L. J. Dupree, Sr.; five sisters, Sister Tabithia Young, Sister Manilla Guy, Mrs. N. I. Myatt, Mrs. Raymond Rambeaut and Mrs. Melvin Adams; twenty-five grand-

children and twenty-three great grandchildren.

His funeral was conducted at Willow Springs Primitive Church by Elder T. F. Adams, his pastor, and Elder Allen Johnson, after which his body was laid to rest in the church cemetery, there to await the resurrection of the body.

We, the Church of Angier, desire to extend our sympathy to the family, feeling that their loss is his eternal gain.

Therefore, be it resolved: That a copy of this obituary be given to the family, a copy recorded in the Church record, and a copy sent to Zion's Landmark for publication.

Done by order of Angier Primitive Baptist Church in conference April 5, 1969.

Elder T. F. Adams, Moderator
D. T. Adcock, Clerk
L. S. Prince
R. L. Fish, Committee

RESOLUTION OF RESPECT

We, the Primitive Baptist Church at Robersonville, bow in humble submission to the will of our God, and we hope our heavenly Father, be calling away the spirit of life of our dear brother and deacon, Marcellus Everette Roberson. He will be greatly mourned by the membership of our people.

He was born on June 7, 1891, making his life span 77 years and 8 months. There will be much sorrow in the family of loved ones. So many lovely memories to pass through minds of all that were near to him by relation or friendship.

We feel that his dear companion Sister Mary and the children and grandchildren are comforted in feeling that all was done to aid and comfort and make his last days his best days. And in all our sorrow we confess our loss is surely his eternal gain, and is now sleeping the rest in the paradise of his peace, then the glorious resurrection, the hope fulfilled by him in the joys everlasting praise to God the Father and the Son our Savior, Jesus The Christ, and the everlasting spirit. May these joys comfort the sad hearts in these days of disappointment and may they cause us to say together our God is too great to be unjust, too good to be unkind, too wise, to make a mistake, and too righteous and merciful to change.

May he continue in mercy to keep us and lead us in life's uneven journey to the place our page of life's book is turned. We beg it be in sweet submission to the greatness of God in his eternal wisdom in all things both visable and invisible, in time and eternity.

It was agreed a copy be given to the family, a copy be sent to Signs of the Time, Old Faith Contender, and Zion's Landmark for publication, and a copy be placed on the church record.

Submitted in love, according to request

and as passed in conference first Saturday in March, 1969.

I. S. Conner, Committee

IN REMEMBRANCE OF SISTER MARY LUCINDA LEWIS KILLEBREW

Sister Mary Killebrew, better known by her friends and relatives as "Mince" was born March 24, 1887 and departed this life November 15, 1968. She was married to Hawkin Killebrew in 1905.

Sister Mince joined the Otter Creek Church many years ago; she was a faithful member and attended her meetings as her health permitted. The Lord blessed her with a family of three sons and four daughters. She was a good mother to her children and the grand-daughter she was blessed to rear. No words could express the love she had for her family.

We, who knew and loved her, will miss Sister Mince for our lives have been made richer by having known her and having been closely associated with her, but the will of God must be done and it has been the will of our Heavenly Father to take her out of her sufferings associated with the afflictions of this natural life. The Lord knows best and our loss is her eternal gain.

Her funeral was conducted at Otter Creek Church by her pastor Elder Leslie Coker, and she was laid to rest in Macclesfield Cemetery.

Be it resolved: That a copy of this resolution be placed in the church records, one sent to the family and one sent to Zion's Landmark, for publication.

Elder Leslie Coker, Pastor
Brother Joe Coker,
Clerk and Treasurer

Written By:
Sister Lizzie Lewis and
Sister Gladys Edwards
Committee

IN MEMORY OF SISTER ZELMA W. MOORE

Sister Zelma Whitfield Moore passed away January 1, 1969 at Taylor Heights Rest Home, Yanceyville, N. C. at the age of seventy-nine years after several years of declining health.

Surviving are seven daughters, Mrs. Mabel Hester and Mrs. Cornelia Wilkerson of Route 4, Roxboro, N. C., Mrs. Loyd Mitchell of Roxboro; Mrs. Vera White, Hurdle Mills, Mrs. Elva Beaver, Greensboro; Mrs. Mary Ruth Gentry, Timberlake and Mrs. Eva Kate Cox of Myrtle Beach, S. C.; five sons, Walter Moore of Butler, Wayne K. Moore of Hurdle Mills, David R. Moore of Fuquay Springs, James E. Moore of Durham and Special Agent John H. Moore with the Air Force in London, England; one brother, Theo W. Whitefield of Durham; thirty-two grand-children and four great-grand-children.

Funeral service were held at Wheelers Primitive Baptist Church by her pastor,

Elder Burch Wray, Elder T. Floyd Adams, Elder L. P. Martin and Elder J. M. Mewborn. All were blessed in speaking comforting words to the family and many friends in attendance; and told of her strong faith and how she was so highly favored to have so demonstrated it in this life.

She dearly loved her home and family and most of all her Savior. We believe she is now at rest from the cares and worries of this present world and is now sleeping the peaceful sleep that none of His chosen ones will ever awake from, to weep again. She proved so faithful to her church and her seat was never vacant as long as she was physically able to fill it.

The church will continue to miss her smiling countenance and desires to extend to her loved ones our deepest sympathy in their lonely hours; as we feel her spirit is now resting in GOD'S Paradise. Her body was laid to rest in the church cemetery beside her husband, there to rest in peace till the coming of her Savior.

Done by order of Wheelers Church in conference January 11, 1969.

Ruben Bowes, Committee

OBITUARY

Sister Carrie Langdon Pleasant was born May 23, 1885 and she was deceased December 5, 1968. The duration of her life being 83 years and six months. Sister Pleasants was the daughter of Mr. and Mrs. Joseph Marion Langdon, surviving her in her parent's family are two brothers, Lexie B. and Delma S. Langdon. Sister Pleasants was the wife of Mr. Riley Pleasants and to this union were born four sons and three daughters, all of whom survive their parents, Mr. and Sister Pleasants. The sons are: Jarvis M. of Angier, N. C., John Gerald, Durham, N. C., Clyde of Raleigh and Alton B. Pleasant, South Boston, Va.

The daughters are: Mrs. Marie Stephenson, Angier, N. C., Mrs. Ada Moneyham, Raleigh; and Mrs. Olene Book, Mt. Dora, Fla., there are thirteen grand-children and four great-grand-children.

Sister Pleasants became a member of Bethel Primitive Baptist Church many years ago and remained a faithful member until her death. She loved her church and the doctrine preached there. She was always glad to render any necessary service to her church or community and enjoyed the hearty cooperation of her husband and family. She was an appreciative and devoted mother to her family, wife to her companion, and neighbor to her community. Her church, family and community keenly feel the loss incurred by her death.

Sister Pleasants' funeral was held at Bethel, her home Church, and was conducted by Elder Hawkins, her pastor, of Roxboro, N. C. and Elder T. Floyd Adams, Willow Springs, N. C. assisted in the service.

May the Lord comfort, bless, direct and reconcile her sons and daughters to His blessed will.

Written in behalf of her family and church, by request.

Pauline W. Adams

**IN MEMIRY OF
SISTER SALLIE J. GLOVER**

The members of Clement 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 Sallie Johnson Glover, on July 22 1968. She was seventy-eight years of age. Her first marriage was to Brother Henry A. Johnson who died in 1952. Her second marriage was to Mr. Will Glover who died in 1967.

Sister Sallie and her first companion, Brother Johnson, first united with the Willow Springs Primitive Baptist Church by experience and was baptized by the pastor, Elder T. Floyd Adams. They moved their membership by letter to Clement Primitive Baptist Church in January 1938.

Funeral service for Sister Sallie was conducted at Clement Church by the Pastor, Elder T. Allen Johnson and Elder T. Floyd Adams, followed by burial in the church cemetery.

Surviving Sister Sallie are four sons, four daughters, two sisters, one brother, twenty five grand-children, and thirty six great grand-children. Our sympathy goes out to each one left to mourn their loss.

We feel that the church has lost a dear and faithful member. Our hope is that she is resting where there is no sickness, sorrow nor death, and may it be the will of the Heavenly Father to reconcile each of the bereaved ones to His will.

Done by order of the Church in Conference.

T. Allen Johnson, Moderator
W. A. Langdon, Clerk
Annie Langdon, Committee

OBITUARY

Sister Zelma Hargis Summerlin was born December 28, 1899 and departed this life January 18, 1969. A native of Person County, she was the daughter of the late Bunyan and Sarah Blalock Hargis. Surviving are three brothers, N. G. Hargis of Chapel Hill, N. C., Arthur M. of Roxboro and Billy M. Hargis of Mebane, N. C.; one sister, Mrs. Alma Riley of Roxboro, N. C.

Sister Summerlin united with Mt. Lebanon Church October, 1949 and was baptized by Elder F. W. Rhodes. She was a faithful member and a believer in the doctrine of salvation by grace. Her funeral was conducted at Mt. Lebanon Church by her pastor, Elder Jack Hawkins and Elder L. P. Martin of Roxboro.

The members of Mt. Lebanon Church bow in humble submission to God's Holy Will and wish to extend our sympathy to

her loved ones.

Done by order of the church in conference, February 1, 1969.

Elder Jack Hawkins, Mod.
Sister Nellie Hunt, Clerk

OBITUARY

In the departure of Elder Carl Newman by death, the Primitive Baptist cause has lost a worthy brother and New Hope Church has lost a dear and faithful member, Pastor and Father in Israel. He was born in Carroll County, Octobtr 13, 1904 and departed this lift February 18, 1969, his stay on earth being sixty-four years and four months.

Brother Newman was married to Lora Hill on October 13, 1923, who survives him. To this union was born two sons, Burlie and Bernard, both of Winston-Salem, N. C. Also surviving are six grandchildren and two great-grandchildren.

Elder Newman united with New Hope Primitive Baptist Church, August 27, 1938 and was ordained to the full function of the ministry January 24, 1955. He was later called to the pastorate of his home church and faithfully served in this capacity until his death. He was blessed to stand firm and preach an alwise, all powerful God, both in Heaven and earth. He often spoke of Solomon's writing in which He said: "To everything there is a season and a time to be born and a time to die." Eccl. 3:2. He said many times that if it be God's will, his desire was to pass from this life suddenly and among God's children and he was blessed to do that.

His funeral was conducted by Elder Garland Payne, Elder Sam Atkinson, Elder Sid Bunn and Elder Roy Flippen at the Moody Funeral Home in Mount Airy, North Carolina. His body was laid to rest in the Church Cemetery to await the Heavenly call.

Written by request of the church.
A sister, I hope,
Opaline Felts

BLUE RIDGE ASSOCIATION

The Seventeenth Annual Session of the Blue Ridge Association will be held with Thomas Grove Church, Floyd County, Va., on Friday only (PLEASE TAKE NOTICE), July 18th, 1969. Those coming from the East and South take No. 8 Hwy. from Stuart. Go North to the Parkway. Then go two miles East to church grounds. Those coming from North and West by Floyd, Va., take No. 8 Hwy. South. Go six miles to Parkway. Turn left and go two miles to church grounds.

Then on Saturday and Sunday, July 19th and 20th, the association will be held at Riverside Church, which is located one mile North of Fieldale, Va., on Hwy. No. 682 or five miles East of Bassett, Va., in Henry County.

We invite our brethren, sisters and friends to come and be with us.
Noel Tilley, Clerk

UNION NOTICE

The Three Predestinarian Old School Baptist Churches wish to announce their Union Meeting time, the Lord willing, the first Sunday in November, beginning on Friday before, October 31st, and continuing through November 2nd. The meeting place will be The Little Flock Church, Odd Fellows Hall, 425 30th Street, Bakersfield, California. The meeting time was originally set for the fifth Sunday of November.

We desire to extend an invitation to believers of the truth to come and be with us. For further information, Telephone 805-322-1830 or 213-331-5210.

Walter B. Wilson, Clerk

NOTICE

Lloyd's Hymn Books, each \$3.20 post-paid. ½ dozen \$19.20 postpaid. 1 dozen \$37.80 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 accommodations 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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VOL. CII

JULY 1, 1969

NO. 16

ISAIAH

CHAPTER 21

The burden of Du'mah. He calleth to me out of Se'ir, Watchman, what of the night? Watchman, what of the night?

The watchman said, The morning cometh, an dalso the night: if ye will inquire, inquire ye: return, come.

The burden upon A-ra'bi-a. In the forest in A-ra'bi-a shall ye lodge, O ye travelling companies og Ded'a-nim.

The inhabitants of the land of Te'ma brought water to him that was thirsty, they prevened with their bread him that fled.

For they fled from the swords, from the dawn sword, and from the bent bow, and from the grievousness of war.

For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Ke'dar shall fail:

And the residue of the number of archers, the mighty men of the children of Kt'dar, shall be diminished: for the LORD God of Is'ra-el hath spoken it.

CHAPTER 22

The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?

Thou that art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle.

All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far.

Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me; because of the spoiling of the daughter of my people.

EDITOR

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

ASSOCIATE EDITORS

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

**SELECTED
THE HEAVENLY HEART, AND
THE GOOD WORD THAT
MAKETH IT GLAD**

NOTES OF A SERMON PREACHED
BY MR. JOHN WARBURTON, SEN.,
IN GOWER STREET CHAPEL,
ON LORD'S DAY, OCT. 17, 1841

"Heaviness in the heart of man maketh it stoop; but a good word maketh it glad."—Prov. XII:25.

Mr. Warburton, before proceeding with his discourse in the morning, and which he continued on the following Sunday, said that he had preached from the same words before; but that his mind had been severely exercised with them on the present occasion, and therefore if any good resulted from what might be spoken from them, the glory must be given to God alone. From what he stated the Sunday after, his message was made a great blessing to a poor woman.

In coming to his subject he said,

As far as the Lord shall enable, I shall attempt to notice:

I. What this heaviness is.

II. What the good word is that makes the heart glad.

1. When God quickens his own children and brings them to behold the spirituality of his law and the enormity of their transgressions, it makes them to stoop where no earthly carnal man ever could stoop; which is at the throne of grace, there to confess the multitude and magnitude of their transgressions, and fearful apprehensions, and fearful apprehensions of

the judgments of God. Many confess some of his sins; but this is not to God, neither does it really come from his heart, nor is his heart affected thereby. But real and spiritual confession is the work of God, and arises from a heavy burden being laid to heart, and being laid thereon by the Spirit. I am not going to bring the infinite God to my standard. I know he can take a man, and change his heart, and reveal Christ in his soul, and quickly take him home to glory without making him wade through those deep waters of tribulation. But every true vessel of mercy who is of long standing in the church, is brought to feel the burden of sin and guilt on the conscience, and must feel it before he can have a sense of pardon, and peace, and joy in the Holy Ghost. Did your religion begin here?

Some poor soul will say, I cannot tell where, nor when, nor how my religion did begin. Neither can I, only as God brings it to my remembrance. But if you have never had the rod bringing you to stoop where the publican stooped, and like him, to cry out for mercy, is there not reason to fear your beginning was not right? And when the beginning is not good and right, the ending cannot be good.

2. Another source of heaviness that makes the heart of the child of God to stoop is a slavish fear that he shall be deceived and at last destroyed. When the living

child of God is brought to read in the Word of God the account of the wise and foolish virgins, and sees therein how awfully the half of them were deceived, having nothing but an empty lamp; and when he comes to read of the stony ground hearers; and when he learns that a man may have all knowledge to understand all mysteries, and yet have not charity—these things produce a fear lest at last he shall be found with Balaam, and Cain, and Esau. And this brings him to stoop down before an invisible God, and cry out, “O God, search me, and try me, and know my heart; and see if there be any wicked way in me, and lead me in the way everlasting.” He knows God cannot be deceived, though he may be wrong. So, as a little child simply to his father, so this poor weakling, when thus exercised, comes honestly, simply, and fervently, praying he may not be deceived, but led and directed as all the children are.

Now, my friends, this is not the work of the devil. The devil's aim is to keep men in the dark, and to deceive them. Let me, then, tell thee, poor soul, if there be one in the presence of God at this time who has felt the burdenmaking his heart to stoop, that he has the life of God in his soul. For having passed through these things myself, having an experimental knowledge of them, I can say I am certain that whatever comes from God will most assuredly lead to him.

3. Another source of heaviness in the heart arises from the fountain of the great deep being broken up. And when that is the case, the man has such a sight of the abom-

inable and detestable things which are working within him, that he cannot for a moment believe that he is in possession of the least atom of grace. Therefore he is brought to cry out, “O wretched man that I am! Who shall deliver me?” Under the influence of this discovery, some of the poor souls have been so broken and bowed down that they have thought God never would look at them again. This stops all boasting, and leads the burdened soul to cry out afresh to God, that he would quicken and raise him above the power of those dreadful corruptions which threaten to destroy his soul.

4. Another source of heaviness in the heart of the children of God, and which makes them to stoop, is the fiery darts of the wicked one. The devil has many times fired his darts into my soul, tempting and persuading me to believe that there was no God, and at other times attempting to fill my mouth with the most awful blasphemies that it is possible for a man to utter. And I believe in my very heart that the man who knows nothing about these fiery darts has got the religion the devil is well pleased with. But where they are painfully and powerfully felt, it is an evidence that the life and kingdom of God is in the soul. But Satan has been turned out of the soul; and therefore, being enraged, fires all these darts at the poor soul to torment and afflict it. Peter says, “Think it not strange concerning the fiery trial that is to try you, as though some strange thing has happened unto you; but rejoice inasmuch as ye are partakers of Christs sufferings’ and if there be

a poor soul bowed, almost to despair on this account and tell you deliverance is coming. God shall avenge his own elect, that cry day and night unto him; yea I say, he will avenge them speedily.

5. Another source of heaviness is the fear of death. Ah! my friends it is a solemn thing to come to die. I have heard some people talk very musically and lightly about the fear of death. I know that when Jesus' precious blood is felt in the conscience there is no fear of death then; the poor little babe in Christ dies not then fear death. But let Jesus withdraw the light of his countenance, let him hide his face, and let the soul see death approaching, I will be bound to say we will shake at the sight; if he does not, it is presumption, not faith. Some cry out, this giving way to fear; this is not confidence. When God withdraws his manifest presence, the poor soul must give way, and he will be sorely bowed down too.

11. But I come now to notice the good word that makes the man glad. This is not the good word of man, nor the good opinion, nor the kindness, nor the sympathy of man. When the soul is sown when the poor child is brought to see and feel its dreadful condition, nothing from man can raise it up. Man can only speak to the outward natural ear; he cannot speak to the spot where the burden lies. But when God speaks, he speaks to the heart, and thereby removes the burden and raises the drooping spirit. This good word then is the ever-lasting gospel — gospel that is complete, which proclaims good news from a far country, and which good

news being spoken in the heart by God himself, the poor soul is thereby made glad.

Another branch of this good word is sovereign election, discriminating grace. I know there are thousands who do not look upon them as being good words but think them dangerous doctrine, which lead men to think and to speak lightly of sin, and to neglect the ordinances of God's appointment. Poor things, this is because they have never been led to see where and what it is, then nothing but God's assurance that he has elected, loved, and redeemed him can possibly give him satisfaction and peace; and until this is done, the poor thing will cry out, with David, "Remember me, O Lord, with the favour that thou bearest unto thy people; O visit me with thy salvation!" And when this thirsting and fainting is produced in the poor soul, no sympathy of man can give rest. It is God that kills; and he alone can make alive. It is God that wounds; and he must heal. It is God that strips; and he alone can clothe the naked soul. Depend on it, every man who is resting on the opinions of man has a religion that comes from the flesh, and profiteth nothing.

Poor David felt it so. He begged of God to speak the word home to his heart, and cried out, "Remember me, O Lord, with the favour that thou bearest unto thy people; O visit me with thy salvation!" This is what the poor thirsting, fainting soul wants. It is not the opinions of men, but the power of God. Those who shelter in and rest upon the opinions of men, depend upon it, their religion is of

the flesh. But when God lays the burden on the sinner's heart, he must lie till God raises him up. And the dear comforter knows the way to the heart; and when he comes there and speaks this good word, there is then a soft feeling, and a melting down, a crumbling in the dust. And when God speaks the word, "I have chosen thee in the furnace of affliction;" "I have loved thee," this breaks every bond, and brings with it joy and gladness, and the soul comes in sweetly with the prophet, and says, "This is my God; I have waited for him." This makes the very soul dance, produces joy and gladness, produces humility, gratitude, and good works, and brings the poor soul to the very mind of God himself, and causes the soul sweetly to admire what God hath done; because he hath done it for his own sake.

Another branch of this good word is imputed righteousness. What a blessing it is that nothing can alter or injure the standing of God's dear people! With the doctrine of imputed righteousness some people are dreadfully frightened; and some of our parsons have a very nice way of bringing it out, so as not to let the people know what it is they mean. When you get them by the fireside, they will tell you what is their private sentiment. They do believe the doctrine of imputed righteousness; but, then, they do not feel it prudent to speak of it in public. Now as I never had any private sentiments of my own, as I never knew anything of divine truth only as God taught me it, and was pleased to reveal it to me, I was obliged to

tell all out plainly, just as I received it.

But, say you, what do you mean by imputed righteousness? I mean that God imputed, and laid all the miseries, sins, and rebellious of all his elect people, past, present, and to come, upon Christ; and all the righteousness and holy obedience of Jesus he made over unto his own people, put it to their account. And God so settled it, and fixed it for ever; and who can alter or set it aside? Why, neither Satan, nor sin, the world, nor the flesh. God does it at once. You will say, "Why, John gets stronger than ever." Bless your hearts, I am one of the most fluctuating worms that ever crawled upon the earth; sometimes weak, at other times strong; sometimes alive, at other times dead, dark, and barren. But I bless the dear Lord that the righteousness, the happiness of his saints, hangs neither upon my ignorance nor wisdom, my joys or sorrow, but on the everlasting covenant which is ordered in all things and sure. And this I call a good word. But, say you, Where is it? Why, the apostle says, "He is made unto us wisdom, righteousness, sanctification, and redemption." Mark it is not said he will be made; it is not he intends to make an offering in mercy. No; he is made; and is out of the reach of men and devils to alter it — Ah! Bless God, not that Christ was made to sin in the body; no, no; but he was made to bear sin in the body. So it was of God's making. And when the apostle comes to clinch the nail, who can unmake it? Neither men nor devils. "That we might be made the righteous-

ness of God in him."

I once saw a striking proof of the effect of his good word. A poor woman overwhelmed with despair, had resolved to cut her throat; but having to pass the chapel in which I was preaching she pressed her way through the crowd, and got up to the pulpit stairs, just as I quote the text; "As by the disobedience of one many were made sinners, so by the obedience of One shall many be made righteous." God was pleased to bless and carry the word with power to her soul; faith led her to lay hold of Christ, and brought gladness into her heart; and the poor thing got up twice to tell the people what the Lord had done for her poor soul, but she was constrained to hold her peace till she got out; and then she did bless and praise the Lord with all her might. So it is not when men speak, but when God sends the word with power to a poor condemned sinner's conscience, speaking pardon and peace; and it becomes a good word, producing joy and gladness. You know, my friends, when we have had a long, dark, stormy night, how refreshing and beautiful is the morning. Just so is God's truth of imputed righteousness. After the poor sinner had waded through thick, dark, and desponding seasons of sore distress and God is pleased to reveal and apply the complete righteousness wrought out by his Son, enabling the poor soul to feel clothed therein, then it is a good word indeed.

But another good word is that of atonement. God's good word respecting the atonement is that the Shepherd gave his life for the

sheep, and thereby completely redeemed them from all iniquity. Therefore, if you are saved, your salvation arises not from your own choice, for you have no power either to save yourselves, or prevent your salvation, if God has a will to save. No; it is the atoning blood of Christ Jesus alone that cleanseth and saveth the soul. And when the Lord says to a poor troubled soul, "Thy sins, which are many, are all forgiven thee," why, then that soul feels a liberty not to sin, not to think lightly of God's appointed means; but all its desires are bound up in wanting to live and to die to the honour and glory of that God who has raised it up from the depth of misery, and constrained it to exclaim, "I will praise the Lord while I live; because he has heard the voice of my supplication. He has taken me out of the horrible pit, and the miry clay, and has set my feet on a rock, and established my goings."

I have had this good word brought into my heart some scores of times, and it often comes now; and it brings gladness as much as ever it did. Some people know nothing about this good word, only they believe that they had it once; and this their faith is settled. But I find I need a fountain opened every day, because there are things continually working and rising up within me that bring grief and sorrow. I am a very bad tempered man, when left to myself; a deal of rebellion, fretfulness, peevishness, and unbecoming behaviour still cleaves to me. And all these things bring guilt on my conscience; so that I want a fresh application of the Saviour's blood to cleanse

me, and a bringing of this good word home to my heart again and again, enabling me to come to God, and to find a rest in my soul.

No, as regards the promise, they are all of them good words; but then they only become so as the Lord is pleased to speak them home to the heart. You may read these promises to a poor soul again and again, and you may tell him they have been found precious by many of the saints; but all this is of no use. Nothing will do, until God applies them with almighty power, exactly suiting them to the case of the poor guilty sinner; and then these promises become good words, which make the heart glad, and the soul can rejoice.

But, say you, what are the efforts produced by the application and reception of these good words? Well I will tell you.

The first is humility. When God's word is spoken with mercy, love, and power, home to the heart, O how it crumbles that soul into dust, bringing it gladly to take the lowest seat, to esteem everyone better than itself.

Again not only humility, but contentment, and resignation. Bless your hearts, when God speaks the word home with power, there is nothing goes amiss with the poor soul then. Every thing in the house is right. The chairs all stand right, the servants all do right, and everything is straight. Whether the man looks behind him, or around him, or before him, he sees and feels that all things have worked, and do work, and shall work together for good to them that love God, and are called according to his purpose.

Again, Love is another sweet fruit that is produced when the word is spoken home with power. There is no browbeating, no slapping one and another with hard words. It produces such love to all the brethren and sister that it covers all their worse parts, hides up all their faults; and instead of causing angry jealousies, it brings the man to sympathize with his poor afflicted brethren, and to help them, as far as he can, to bear their heavy load.

Yea, every fruit that is glorifying to God and calculated to give peace to the conscience is produced by the good word. May God the Spirit lead us more and more into a sweet experimental acquaintance with these things.

Amen.

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FOUND IN DEUTERONOMY

Dear Brethren:

The following Scriptural readings have been impressed upon my mind, and whatever I write or whatever remarks that I make in regard to these readings, have been given, I hope, as I have been taught by the word of God. I know that many ministers of the gospel have used certain passages of scripture, but as much as I have longed to hear these things explained, I do not know of a single time that man has revealed this mystery to me.

The reading that I wish to call your attention to, will be found recorded in the book of Deuteronomy, the thirty-second chapter, beginning with the seventh verse: "Remember the days of old; consider the years of many generations: ask

thy Father, and He will show thee: thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bonds of the people according to the number of children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, bareth them on her wings, so the Lord alone did lead him and there was no strange god with him."

Now to understand these things which are recorded in the Word, let us start at the foundation. When a carpenter begins to erect some large building, there has to be a certain amount of excavation done in order to secure a solid foundation. So I am going to take you down below the surface, down to the very bottom where the foundation was begun, that you may inspect this building by beginning at the bottom. (This building is the Word of God.)

Let us proceed by going back. How far back can we go? What does the scripture say? "From everlasting to everlasting, thou art God." Can man fathom the length of God's time? We know that God came forth out of infinity; the Heavens, the earth, and all that is therein were made by God, and without Him there was not anything made that was made. Knowing that God created all things, let us turn to the text: "When the

Most High divided to the nations their inheritance when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel, "for we are taught that it was by Adam that sin entered into the world. To proceed, when did He make this division and separation? While He was in infinity. We are taught all things were created, and the world was formed, by the word of God. Out of infinity came the word and through the word the foundation of the earth was laid. Before he laid the foundation of the world, God foreknew that man would, God foreknew that man would fall. God created man, therefore He knew his weakness. God did not intend that man should be His equal. He foreknew before He placed Adam in the garden of Eden that after he was put on earth he would fall in sin. By this fall, sin entered the hearts of men. ". . . when the Most High divided to the nations their inheritance . . ." When did God do this? Before He separated the sons of Adam.

We know that some were to receive an inheritance with God, because it pleased Him to bring forth a certain people in Himself. Therefore, it was according to God's will before the world was framed and the foundation of the earth that He would create man and that out of this fallen man of sin should come forth an elect or chosen people, and they would be His people, and He would be their God.

God foreordained the election of His children, who were predestinated before the foundation of the world. Since the foundation of the

earth, there has never been a single child of God born who was not predestinated from the very beginning and until the fulfillment of God's will of plan there shall never be another child of God born into this world whom the Father had not predestinated from the beginning. Does not the scripture say that this eternal election was fixed before the time that the sons of Adam were divided? Out of this fallen man of sin, God elected one small branch which He would nourish, that those who were elected by Him should fall heirs to that heavenly reward which he had prepared for them before the world began.

“. . . For the Lord's portion is His people . . .” what saith the Scriptures? “Jacob have I loved, but Esau have I hated.” Why did the Lord chose one and hate another? Was man God's equal? Man was of sin and corruption; God hated sin. Although God created all things, including the world and all that is in it, God did not create sin. God is not the author of sin. That old serpent, Satan, the devil, is the evil spirit who is the author of sin and the father of all corruption. Having infinite wisdom and knowledge, God knew that this evil spirit would enter the hearts of men, hence He predestinated the election of His own before the creation of man. God was too wise for Satan here; He made plans for his own.

The Lord's portion is His people; Jacob is the lot of His inheritance; He found him in the waste howling wilderness . . .” Where did God find His people? Where does every son of God come from? From

that waste howling wilderness of sin, the desert, a place where all is waste and barren, out where nothing exists but the blackness of night, and where great packs of wolves are continually roaming. When God had chosen and predestinated His people, what did he do for them? What does the golden eagle do for her young? She soars high and locates the tallest cliss, and up there among the rocks of the cliff she builds her nest. Can we illustrate God in this manner. What kind of nest did he build for his own? He chose the realms of glory for its location. He gathered sticks and branches from which to build the nest. He placed one large piece—faith, another — hope, and another — charity across to hold them down and upon that He placed a branch of meekness and another of patience, and interwove with them a branch of love. Upon these were placed many twigs of God's mercy, and the nest was lined with the Gospel of Jesus Christ. This was the place where God's little ones were hatched, and brethren, any bird not hatched in the nest does not belong to the brood.

From when came the lining of the nest that soft and fleecy down? It was the Gospel of Jesus Christ. In the day of old, these were the words of the Lord to prophet Malachi: “But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings” God was not referring to the son of any man, but He spoke of that Sun of Brightness which was to come. God had told His people from time to time that He would send to them a shepherd, a

prince and king. . . .“Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings . . .” That great power of God was descending whose brightness was greater than the sun. This was that promised Messiah taht Holy One who was to reign over His people.

. . . So the Lord did lead him and there was no strange god with him. . . .” I have many people tell me that Jesus came into the world to save the world. What did our blessed Redeemer say in those last hours before he was crucified? His work was all finished here, and He was to ascend to the Father: “I pray for them: I pray not for the world, but for them which Thou has given me, for they are thine.” Then if Jesus did not pray for the world, but prayed for His own, His Own was not of this world. Many have asked if none are saved except by the intercession of Christ and about those which lived before His kingdom, to those, let me say that the Son was with the Father before the world began and was commissioned by the Father to descend and declare those unsearchable riches of God’s mercy and love and mercy, which Jesus did do by showing and demonstration of that Holy Spirit which He had descended from. At His birth, there was a new order of things to take place, the old order had passed away.

From the time of God’s covenant with Father Abraham, and up until the coming of Christ, God’s people were living under the covenant of the law. But after the birth of Christ, they no longer lived under the covenant of the law, bct

under the Gospel of Jesus Christ; some not familiar with the doctrine of the new order, have asked why is it that you preach baptism now, when under the old order of the law it was not required. This I have explained by what the Law says: 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. Let me refer you to the words of our Lord to Nicodemus. Jesus said unto him: Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter the kingdom of heaven. Those were the words of our Lord and they must be true.

Does this refer to baptism? If I have any understanding of the scripture it surely does; but my dear one, this does not mean all that stand up in the audience and say they want to be baptized will be numbered among God’s elect, no not at all. But the baptism that our Lord and Savior had reference to, was that inward baptism.

When God sends His Holy Spirit into the soul of one of His little ones that are outside the fold, when that child has been brought down in grief, and acknowledges that it is completely lost and by this acknowledgement it is made to mourn over the plight of its fallen condition and its natural inheritance from the fallen state of the man of sin, and in this mourning it is brought to a full repentance, that it will continually mourn and cry, “Save me Lord or I perish” and in his grief and mourning continually the child becomes or reaches a very penitent condition and in the shedding of tears through his grief and

mourning he reaches the state of head to the sole of its feet. This is being wet from the crown of its the baptism that Jesus had reference to when He said: "Ye must be born again!" "You must be born of the water and of the Spirit." Brethren, when God in His infinite wisdom, touches the heart of one of his little ones in this manner, it is not brought about by some minister standing up in an audience after he has delivered some stirring address and has asked the congregation to come forward and give their hearts to God. There is a time and a purpose for everything under the sun, and when God is ready to call His own, He will not have to have man intercede for him, but when those little ones have been apprehended by the mighty power of God's Holy Spirit and come trembling begging a home with the people he loves and has so much in common with. When such little ones have been apprehended by the mighty power of God's Holy Spirit and come trembling, seeking refuge in the bounds of the church, they find sweet fellowship and companionship with the brethren and to complete this reception, they immediately seek the administering of the ordinance of baptism, the same baptism that was administered by John when he baptized Jesus and Lo, the heavens were opened unto him and he saw the Spirit of God descending like a dove and lighting upon Jesus. This ordinance we are commanded to administer to those in whom we recognize the Spirit of Christ, those who have seen themselves needy sinners before God, have a love for the

church and desire baptism. To such I feel to admonish, Go home to your friends telling them what great things the Lord has done for you.

Those who are born of that light, can see that light in others and they walk therein. Without this light, none shall be awake to His coming.

Henry Townsend

A JOYFUL EXPERIENCE

Dear Brethren and Sisters
in Christ, I hope,

By the request of my daughters, I will try to write a little of what I hope has been the dealings of the Lord with me. I am now eighty-four years old and I was very young when I first became troubled over my sins. I was something like eight years old. From then on until I was about twelve years old. Then in my teens, I began to get out with young people and enjoyed going to dances. I could not dance but kept trying and would go home and feel so condemned over it, that I could not rest.

I was married at the age of twenty-four. When I was in my thirties, my brothers and sisters were passing away, one every year for seven years, and I was in mourning and felt it would be my time next and I was not prepared to die. But there was nothing I could do about it. I would stay awake at night.

My father was a deacon in Republican Church and my mother was a member too, so I was reared to go to the Primitive Baptist Church. I was at an association in 1914, when Elder Isaac

Jones preached and his text was: "And He shewed me a pure river of life, clear as crystal, proceeding out of the Throne of God and of the Lamb," and I sure did enjoy it. It was the first time I had feasted on the crumbs from the Master's table and from then on I would go to church and shed tears when the preachers were preaching. It seemed they were telling my experience better than I could. I remember being at a church where they preached outside and I feasted on the preaching and when they were closing, I leaned against a little knotty oak bush for support. I was trembling and I thought the members shone so brightly that they sparkled. One of the members came and put her arms around me and said: Come tell us what the Lord has done for you. I was surprised for I did not think I had anything to go to the church with. As time passed on I began to thirst for baptism. I craved to be baptized as if thirsting for a cold drink of water on a hot summer day. I wanted my husband to know how I felt, but I could not make it handy to tell him until one night, I was stricken down with something like acute indigestion. My breath was cut off every few minutes and I could not speak except between times. So when I could speak, I told my husband I wanted to be baptized. We had a doctor two nights to give me shots before I could get relief. I did not get able to go to church that weekend, but I went the next month and offered myself to the church and I was received and was

baptized by Elder P. H. Johnson on the second Sunday in September, 1915. I had heard of some being baptized and coming out of the water so happy! but instead I brought home a heavy burden that lasted all the way from the water and all day Monday until about sun down. I milked my cows and went down to carry my milk to the spring house. My burden was so heavy! and if I ever prayed in my life it was then. I asked the Lord if I had done wrong to forgive me, and if not, please make it known to me in some way. The burden left me and I felt so light and happy! This joyful experience last me three weeks.

I have had many ups and downs along the way. Once I was milking my cow and no one was near me. I was rejoicing in a Saviour's love and a bright light shone around me and I was so happy! Another time I was doing my dishes and the same thing took place again. I never had many good dreams but one I had about fifteen years ago has meant so much to me. I dreamed I was in a building and judgment day had come and I was rejoicing and I was so happy! I said I was going out to meet my Saviour, my hope was sufficient to meet Him, and I was prepared to go at His coming. But when I got out, I awoke. If I could be as happy as I was in that dream when I come to die, I would not dread to go.

This is my humble hope and all the riches and money could not buy it if it could be sold.

Naomi Hollandsworth Holly

Zion's Landmark

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

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SOLOMON'S WISDOM

"When a man's ways please the Lord, He maketh even his enemies to be at peace with him." Prov. 16:7.

This is a proverb of Solomon. Proverbs are true sayings. Solomon was a man who possessed wisdom, not the wisdom of the world which man teaches, but that which is taught man by God. When Solomon began to reign as King in Israel after the death of his father, David, he felt the great responsibility resting upon him. He did not feel equal to the task and the great responsibilities incurred by the duties and decisions accompanying the office of the King of Israel. "In Gibeon, the Lord appeared to Solomon in a dream by night: and said, "Ask what I shall give thee." I Kings 3:5. Solomon did not ask for long life, neither did he ask for riches, but he said: "I am but a little child: I know not

how to go out or come in, and Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore, thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing." And God said unto him, because thou asked this thing, and hast not asked for thyself long life; neither has asked riches for thyself, nor hast asked the life of thine enemies: but hast asked for thyself understanding to discern judgment: Behold, I have done according to thy words; lo, I have given thee an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee." I Kings 3:1-12.

"When a man's ways please the Lord, He maketh even his enemies to be at peace with him." This is the gospel rule. Not the leading of the carnal mind, which is enmity to God, but the leading of the Spirit of God by faith, without which it is impossible to please the Lord. See Heb. 11:6. There are many instances recorded in the scriptures to prove the truth of the words of Solomon. Jacob's ways pleased the Lord. He walked in His statutes. The fear of the Lord was in his heart. His twin brother, Esau, was his enemy. Esau said, I will slay my brother Jacob. It is recorded, "And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for

my father are at hand; then will I slay my brother Jacob." And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, "Behold thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee." Gen. 27: 41, 42. Having been warned by his mother of Esau's evil intent to kill him Jacob fled from Esau and went to his Uncle Laban's home. When he returned years later and came to Ford Jabbok, his brother Esau, met him in peace. "And Esau ran to meet him, and embraced him and fell upon his neck, and kissed him: and they wept." Gen. 33:4. "When a man's ways please the Lord, He maketh even his enemies to be at peace with him."

What was said of Jacob was also true of Joseph. His brothers hated him, because Joseph brought unto his Father this evil report and they saw that Jacob loved Joseph more than all of his children, because he was the son of his old age. See Gen. 37:2.

Joseph dreamed a dream and he told it to his brothers and they hated him yet the more. When Joseph went to Dothan in search of his brothers who were feeding the flock, (This he did at the command of his Father to see whether it was well with his brothers and the flocks.) They saw him coming and they conspired against him to slay him, but the Lord ordered it otherwise. To give a full account of what transpired would be long and drawn out. We ask our inquirer to read Gen. Chapter 37. Joseph was a man of God. His ways pleased the Lord, at the ap-

pointed time of God, his brothers were reconciled to him.

That which God spoke by the mouth of Solomon are words of truth. They apply to those whose ways please the Lord. They are taught in wisdom's ways. Solomon said, "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: or thou shalt heap coals of fire upon his head, and the Lord shall reward thee. The north wind driveth away rain: so doth an angry countenance a backbiting tongue." Prov. 25:21-23. Isaac (the father of Jacob and Esau) was a man whose ways pleased the Lord. Abimelech was their king. When Isaac came into their land, the Lord made Abimelech to be at peace with him. See Gen. 26-28.

Peace is not established upon a principal of malice and hate. If the fear of the Lord is put into a man's heart, he will strive to live in peace with his enemies. An enemy may be a person who does not believe the doctrine that you believe and teach, yet if your ways please the Lord, He will be a good neighbor and friend: I once heard a brother (now deceased) say, quote: "I would have good neighbors regardless of where I live, I would treat them so kindly that they could not afford to mistreat me." Unquote. Many of those who lived near him did not believe the doctrine which was so dear and precious to him, yet he was highly respected among them. His walk in life was beyond reproach. He was honest and truthful. His ways pleased the Lord. His enemies of the truth were at peace with him. Solomon said, "A soft answer

turneth away wrath; but grievous words stir up anger." Prov. 15:1.

The lesson which Jesus taught His disciples to follow is the way that pleases the Lord. Jesus said: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:38-48.

You may say that your life is not perfect. This is true in the flesh, but your life in Christ Jesus is perfect. John said, "Whosoever is born of God doth not commit sin for His seed remaineth in him: and he cannot sin, because he is

born of God." I Jno. 3:9. Those who are born of the Spirit of God have two natures. The old man or the outward man, is the man that commits sin. The inward man or new man who is created in righteousness and true holiness, does not commit sin. Sin is in the flesh, not in the Spirit. Paul said, "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. 8:8. According to Paul's testimony they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Rom. 8:8. According to Paul's testimony they that are in the flesh cannot please God. It is the inward man who is led by the Spirit of God whose ways please the Lord. They are the sons of God. Paul said, "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. They ways please the Lord.

T. F. Adams

OBITUARY

By request I will attempt to write in memory of Sister Julia M. Lawrence, who was a loyal and faithful member of the North River Primitive Baptist Church at Otway for a number of years.

She was born May 2, 1896, and passed from this life March 25, 1969, after a long illness in Sea Level Hospital. She was the youngest daughter of the late Mr. and Mrs. William Lewis of Otway and was united in Holy Matromony June 10, 1913, to Brother Sylvester Lawrence. To this union was born nine children, six sons, Sylvester H., Hardy W., Sylvester W., Jr., Hassell B., Tilton and William C. Lawrence, three daughters, Mrs. James Willis, Mrs. Levy Beveridge, and Mrs. Monroe Nelson. She was blessed with 16 grand-children and 13 great grand-children. She was a faithful wife and a loving mother.

Sister Julia attended church regularly, even during her dreadful illness. She missed only a few meetings and attended

and enjoyed meetings at other churches of her faith in other communities, when possible, as long as she was able. Her faithfulness and support to the church are missed so much but we feel that our loss is her eternal gain. We pray that it is the Blessed Lord's will that we all will meet again some day where there is no sorrow or heartaches.

The funeral services were conducted by Elders Eddie Humphrey, Ike Shepard, and Horace Bryan of Jacksonville in the church at Otway. She was buried in the church cemetery beside her deceased son, Sylvester H. Lawrence. The many floral offerings were beautiful and a large crowd of friends and loved ones gathered to pay their last respects. May the Lord in his infinite mercy visit the hearts of the grieved ones and heal their sorrow. This only He can do.

It was agreed that a copy of this obituary be sent to Zion's Landmark for publication, one given to the family, and one placed on the church book, in conference the first Sunday in June, 1969.

(Sister) Clara Harris

OBITUARY

Brother George William Odell, Sr., was born August 5, 1880, in Patrick County, Va., and departed this life June 18, 1968, making his stay on this earth 87 years, 10 months and 14 days. He was the son of the late William and Mary Martin Odell of Patrick County. He was married to Miss Alice Spencer in 1902, and to this union were born five children who survive him: One son, George William Odell, Jr., of Hickory, N. C., and four daughters, Mrs. Della Martin of Richmond, Va., Mrs. Majie Stone and Mrs. Lucy Cahill both of Bassett, Va., and Mrs. Josephine Spencer of Alexandria, Va. Also, 16 grand-children, 29 great grand-children, and one great grandchild. Brother Odell's wife passed away October 9, 1943.

Brother Odell was a faithful member of Liberty Church as long as health permitted. His funeral was held at Liberty Church by the pastor, Elder Bennie Clifton and Elder Ben Martin, and his body was laid to rest by his wife to await the coming of our Lord and Savior Jesus Christ. May God richly bless and comfort his family and the church at Liberty and cause them to be submissive to his will.

Written by order of
Liberty Church
Perry L. Stone, Deacon
Joseph J. Cahill, Asst. Clerk

MATES CREEK ASSOCIATION

The Mates Creek Association of the Primitive Baptist Faith and Order is appointed to convene, the Lord willing, with the Indian Fork Church, Culloden, West Virginia, beginning on Friday before the first Sunday in September, and continuing three days, September 5, 6, & 7.

Those who come from the South and

East, follow the West Virginia Turnpike to Charleston. South Exit, follow Hwy. 61, keeping right lane. You will come under a bridge onto Hwy. U. S. 60 West. Go about twenty-five miles to Culloden. There is an elementary school on the right side of the highway. Turn left and come ¼ mile to church.

All lovers of the truth are invited to come and be with us.

N. E. Stanley,
Assn. Clerk

Sealevel, N. C.

June 17, 1969

Elder T. Floyd Adams,

Please print in the Zion's Landmark that we wish to thank all the people who have given donations in behalf of the New Primitive Baptist Church building at Sealevel, N. C.

Thank you,
Ida Hamilton
A member of Bay Sealevel
Church in hope.

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Please check your expiration date on the label of your Landmark. If your time has expired your renewal will help us pay our monthly printing bill and will be greatly appreciated.
The 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 accommodations 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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VOL. CII

JULY 15, 1969

NO. 17

ISALAH

CHAPTER 22

For it is a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

And E'lam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield.

And it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

And he discovered the covering of Ju'dah, and thou didst look in that day to the armour of the house of the forest.

Ye have seen also the breaches of the city of Da'vid, that are many; and ye gathered together the waters of the lower pool:

And ye have numbered the houses of Je-ru'sa-lem, and the houses have ye broken down to fortify the wall.

Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sack-cloth:

And behold, joy and gladness, slaying oxen, and killing sheep, eating flesh and drinking wine: let us eat and drink, for tomorrow we shall die.

And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

EDITOR

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

ASSOCIATE EDITORS

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

**REPRINT BY REQUEST
OF MRS. WILLIE GARRETT**

Rougemont, N. C.

Elder L. H. Hardy

Atlantic, N. C.

Dear Mr. Hardy:

Since receiving your letter a few days ago I have written you an answer to it but I did not say all I wanted to say and some things have been on my mind since that time. I am going to try to write a little about some of them and I feel that you will realize my condition at this time and bear with me. It seems that I must write and I cannot get over the impression that it must be to you.

I feel that the Lord has some purpose in these things and I feel to come to you in this manner seeking comfort which I am led to believe my God shall grant to me through you. I seek your advice and your admonitions because I have been impressed by the fact that I have had several visions and you and I have been together in them. I cannot feel otherwise than that these visions were given me from God for use in several ways and for my own enlightenmen. To substantiate this feeling or this belief I want to say that I never have knowledge of being in this state or of ever having a vision or dream of this nature prior to eighteen months ago. The time when I found myself accountable to a mighty and just God. When I was cast down and shown my

lost and ruined condition I did not know what to do or where to go. I will not go into the details of my troubles and trials because I feel to write of other things, but I want to say that I believe Jesus died for the remission of my sins. I believe my sins have been forgiven and through the love and mercy of a gracious God I have been led into the light of a new world and have been enabled to look backward over the road which I was traveling and see that only the strong arm of a God of purpose could have brought me out. I believe in a God of purpose. That He does all things according to the counsel of His own will and that some of these things have been made manifest to me. These visions have come to me in the very hour of need. When my soul was troubled and cry to God for light and guidance and strength to go onward and to feel the loving presence of the Savior near me. When I have been asking God for a sign or an assurance of His love for me—comes the vision and I see myself walking through the sands of time to a house of worship in company with a people whom I now know and love. The Greater Comforter has come from the knowledge that I knew these people and they knew me. I called them by name and talked with them and sang with them, and yet the wonderful nature of it all was the blessed assurance, the calm and

peaceful feeling that it was right. There was no trouble, no discord and everybody was happy and seemed glad to be there. This is strange yet pleasing to me when I think of it. I never knew much of these people and liked them less. I was raised in a Methodist family — taught to believe they were right and to look upon the Primitive Baptist as a lot of old fogies born and raised in the backwoods — with only enough sense to keep them moving. I felt this way toward them until a time about eighteen months ago. I heard a preacher in the Primitive Baptist church telling the people why a sinner called upon God for mercy. In his talk he used as an illustration as follows:

“Every housewife know that a chicken in the shell before hatching must break or pip the shell in order that it may come into life but they know this chicken does not break this shell to get life because it has life already.”

It was then and there that the plan of salvation came to me. I was lifted out of the old way and placed in a new way. My every thought ran in a different channel than heretofore. Before that meeting was over I was singing praises and crying at the same time. Life was new — life was real. There seemed something new to work and live for. There was some new love in my heart and I was astonished. I did not understand it at all. I just knew I had found a strange but lovable place and a new and lovable people. A people who seemed to draw me toward them. I found myself desiring to go to them and a longing to be near

them, I still have that feeling and do not feel at home elsewhere. I do not feel to talk of spiritual things except to them. I find that they understand me and that each of them have been and are now traveling the same road as myself. What a wonderful experience to find others who love as you love and who talk as you want to talk and tell of a God who has been most merciful and gracious. A God who loves them and guides them and renews His love to them day by day as they need it and can receive it. Who has given them that hope of eternal life. A hope that is so large that it fills the whole immensity and is yet so small that it can remain in their breasts. His blessed peace comes to those who have this hope. A peace that passeth understanding. A peace and tranquility that the world cannot know. Neither can it be told to the world. Yet it is a peace so manifest in them that all those who have been born of the spirit can see and understand. “By their fruits ye shall know others.” This was spoken unto a people chosen of the Lord. Giving them the assurance that they might know those whom God had blest. Know them by their fruits of experience to be of the same vine and branch. Every sinner who feels the need of a Savior’s love can tell the same story — bear witness to the testimony of a risen Lord and Savior and the more light is shed in these hearts of ours, the more darkness we are made to see and the more we feel our need of them, the more we feel our need for them, the more thankful we are for what we have already re-

ceived. The Father gives to His children just that which is needful and He knows of our needs before we ask. We are often told that God will bless us if we do thus and so and I do not believe it. I do not believe God ever tempts man to do a thing, and I do not believe God offers a premium or blessing to man for doing good. There is no good thing in man hence man of himself cannot do good. "God is light and in Him is no darkness at all." Light is good and darkness is evil. So if there be no darkness in God there can be no evil there. If God is all good then all good must come from God, so the blessing comes to us, not for doing but in the doing of it. We get the blessing in the act. Both the will to do good and the blessing in the doing it comes from the Father of light. There are no free agents among men. We often hear people say, "O man is his own free agent." He can do as he chooses but I say to you that man is everything else but a free agent. A Christian does not want to be free within himself. He has learned that he is helpless without the help of a merciful God. He has no desire to be left to himself but is continually praying for some assurance of the Savior's love and guidance. Those who know not God in the pardoning of their sins are under the curse of the law, in bondage and judgment has already been passed upon them, so they being slaves cannot be free. So we are sure there are no free agents among men.

Not for works of righteousness that we have done, but by his mer-

cy he saved up by the washing of regeneration and renewing of the Holy Ghost.

Friends have sympathized with and consoled me but it is in my Bible and in my heart I have found comfort. I trust he has taken of the things of the Father and shown them unto me, for many months or at the time when I hope I was brought to the judgment seat of Christ to answer for the deeds done in the body. I have been troubled, seeking according to the rules of conditional salvation taught from the pulpit of the fashionable religious world. I have painfully learned that in me lay not the power to exercise faith. I hope I know that it is the gift of God, the working of the Holy Spirit, the fruit of its operation.

Only in this understanding of it do I trust in the prayers which I prayed in affliction, that this affliction was sent upon me to give me the spirit of prayer and to teach me from whence comes this spirit. Then indeed I count it but light compared to the far more and exceeding external weight or glory. Then I rejoice and hope that I walk through the fire as the three saints spoken of in the Scriptures, there is a fourth figure like unto the Son of God. If he in this solemn lesson taught me the prayer of faith then it was in accordance with his divine will and faithful and effectual; and in hoping and trusting that my soul is redeemed I say in the sweet lines of that song:

"His purpose will ripen fast,
unfolding every hour,
The bud may have a bitter

taste,
But sweet will be the flower."

Dear Brother: I cannot refute the fashionable religious doctrine taught by the world by the letter of the Bible as I feel my incompetency and ignorance of such things as well as the fear of misapplying God's word. But in my little experience I refute it and it makes me hug closer to my heart the joy of suffering with a people the world cannot understand.

Doubts and fears assail me that I am not a child of God, but to those who are the children are the promises sure. I have no doubt of this that they, unable to keep themselves, are kept by the power of God. Through faith — O that blessed power — able to keep unto salvation, the blind creatures of his love. Blessed pity which is for the naked, the helpless, halt, maimed, hungry, thirsty, wretched and undone.

In these promises to these I find strength because I can fellowship them in such things. I know if I have any life it is in Christ, if any light 'tis of Him; if clothing, His imputed righteousness; if food, the bread of life; if drink, 'tis from the fountain of living waters. If I have a staff to lean upon, after the rod has smote to the dust, it is alone the revealed arm of the Lord. The arm which can bring salvation.

Please excuse me for writing so much, it is my comfort to speak by letter and word with our afflicted people. Remember me at the mercy seat. Pray for me that affliction and adversity abound to my good. May the Lord be with

you and yours, and keep you under His divine will.

Yours in love,
Jno. B. Rodgers
Reidsville, N. C.

**"THESE THINGS HAVE I
SPOKEN"**

Dear Brother Eaton,

I have just received your letter and though I feel weak, (have just gotten back from the hospital, where I was confined because of a heart attack,) yet I must try to answer your letter for I know the loneliness in your heart over your son.

Bro. Eaton, we sometimes wonder why our road is so rough and rocky: but we must be reminded of the words of Jesus when He said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." St. John 16:33. So by this we can see that everything we have to be led through is by the appointment of God. He has a good and wise purpose in it all, but that purpose is hid to us, hence our complaints. It is sufficient to say we are sometimes made to sing from our hearts:

1—"I would not live alway, I ask not to stay,
Where storm after storm rises dark o'er the way;
The few lucid mornings that dawn on us here,
Are followed by gloom or beclouded with fear.

2—I would not live alway thus fettered by sin,
Temptation without and corruption within;
E'en the rapture of pardon is mingled with fears
And the cup of thanksgiving with penitent tears

3—I would not live away; no, welcome
 the tomb,
 Since Jesus hath laid there, I dread
 not it's gloom;
 There sweet be my reat till He bid
 me arise,
 To hail Him in triumph descending
 the skies.

There, to my mind, is the foundation or reason why we have such a hard way to go; manifestly we are indeed little children of God. So we must travel the road of tribulation. I remember one occasion when I visited a colored Primitive Baptist Association, I told them: "Trouble and I are twin brothers for I have known trouble all my days." But we have one consolation, Brother Eaton, when our weary journey of life is done; when we have gone the last mile of the way, we have that little humble hope of life beyond the grave. That hope that we shall live again in that fair land where Jesus is, to behold Him in glory, never to go out from His gracious presence any more. To praise Him in the fulness of Glory as the endless ages roll forever. This is our only consolation.

The Apostle Paul said: "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with Him, that we may also be glorified together. 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. For the earnest expectation of the creature (man) waiteth for the manifestation of the sons of God. For the creature was made subject to vanity not willingly, but

by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption to-wit, the redemption of our body. Rom. 8:19-23

So, Dear Brother, when the day of the resurrection comes, when these our vile bodies shall be changed and fashioned like unto His glorified body, and is then adopted from the family of Adam into the family of God, our sufferings shall be over forever, never to be felt nor feared anymore.

I am glad you were pleased with the obituary of your wife and I am sorry about your son. If possible may you live in hope of his return home some day ere long. May God grant his return, we have so few moments of joy and relief in this life of sorrow.

I am getting along very well, and hope to be blessed once again to go among the churches by and by, to tell them that Jesus is alive, and alive forevermore. Thank God that He knows all of our sorrows and has promised never to leave nor forsake His little ones, those for whom He died and in whom He lives. May this hope be our consolation, come joy or sorrow for Jesus sake, Amen.

Humbly, your brother in
 hope of mercy,
 (Elder) Layton Eingfield

"SAY GRACE"

Dear Brother Adams,

We have never met, but it seems that I have always known you. I read all your writings in Zion's Landmark and enjoy them so much! My wife and I are members at Spoon Creek Church. Elder Benny Clifton is our pastor. He is also my first cousin. We sure do enjoy hearing him preach.

Brother Adams, I wonder sometimes when I am with my Brethren and Sisters at church, if they have to walk as I do. It seems to me that I stand continually before God and naked. My sins seem at times to come up against me, all at one time and the burden is so great that it seems I cannot live. I have had to walk this way the most of my life. I think I have always tried to hide from God and when I think that I have escaped, He steps in and lets me know that he is alive and is controlling this old earth and he brings me to my knees and I beg for mercy. Then I find myself making more promises to try to tread the straight and narrow way. All my life before I became a member of the church, I would return thanks before I ate my meals, or say Grace as we called it, to myself — I felt constrained to do this, not feeling fit to speak the words aloud. I had hoped the Lord would accept this and just let me stay as I was on the outside of the church. But Brother Adams, I believe that He lets His people (if I am one of them) know when their efforts are not according to His will for not long after I was received into the church, my wife and I sat down to eat and I had such a burden on me that I thought

I could not live. I sat at the table with tears streaming down my face and it seemed that voice spoke within me say, "Say Grace!" and I almost screamed out a blessing and I have never been able to partake of my meals without offering thanks to God for the food before me since I had that experience.

The reason, I think, that I tried to hide from Him, was because I did not feel worthy to speak His Name. Sometimes people ask or request me to offer prayer for them and it excites me badly. My sister's daughter was very sick and she requested me to pray for her, but I did not tell her I would or would not. I went home and I was so disturbed, I did not know what to do. After I went to bed that night, I could not rest. I kept hearing her words, "Pray for my daughter." I knew I could not pray unless I was blessed to do so and I feared to try but a great burden was on me to attempt, and it was so great that I could not rest. I got up at four o'clock the next morning and I started walking the floor. I began to beg God and I cried as I walked to release me. I knew I could not pray without His power, but about daylight, I fell to my knees and I was made willing to pray and reckon I prayed and begged to God for twenty minutes.

I thought of Jonah and how he cried from the pit of hell and how wonderful it must have been when God released him and made him willing to preach. Brother Adams, I believe that all of God's people are made to cry like Jonah at times. I find myself so hard hearted and puffed up and I turn to earthly things and think that is what I want and enjoy. But "God

works in mysterious ways His wonders to perform." He is forever present and looking after his people. If He is not with me, I go astray.

I remember about a year ago, I was at a big shopping center. There was a large crowd of people there and I felt free for I was enjoying it all. (Brother Adams, we never know when the Lord is going to arrest us). I was walking down the street and I met a blind man and he was playing a guitar and singing a song — "Go Home, Kneel By Your Bedside and Pray." Brother Adams, it was almost like a bolt of lightning, the way it came on me to pray for him and these people! I started to beg and cry and look for a place to hide, but there was no escape and I was made willing to pray and beg our Savior again.

It is like the Bible says, He works and none can hinder; He hinders and none can work. I find myself begging and looking to our Savior, the Author and Finisher of our faith. I have always wanted to write to you.

From a Burdened Old Brother,
if one at all,

Odell Clifton
512 S. Daniels Creek Road
Collinsville, Va. 24078

THE GOOD WORK OF GOD

Dear Readers,

I do wish to write a few lines. This is a month that brings sad memories to me. April the 19th, four years ago, God called my dear husband from me and it has grieved me very much to be left here without him. No one knows what it is to be left alone, until you experience it. So I lie here on

my bed and read the Bible and Zion's Landmark and I do enjoy reading the good writings from the dear Brethren and Sisters. 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 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 are 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. "And as He journeyed, He came near 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. Paul said, "The commandment which was ordained to life, I found to be unto death. Rom. 7:10. He became dead to the law by the body of Christ. See Rom. 7:4. God put the fear of the Lord into his heart which is the beginning of wisdom. See Prov. 9:10. This was the beginning of his spiritual life in which his days were multiplied and

the years of his life were increased.

Well, I do want to tell some of my dreams. I have dreamed of dying and in my dream, I was laid in my casket although I could see all my dear sisters, brethren and friends and the lovely flowers and was I a happy soul? If I can be that happy when I am laid in my casket, death will be only a dream. I dream of being in heaven and everyone there seemed so happy! All were praising the good Lord and seemed, Oh, so happy! I was standing there all alone. I turned around when I saw a large book there and on that book in big letters was written WALTER C. BROOKS. I said "That is Clure, (my husband) and what book is that?" When a voice spoke and said that is the Lamb's Book of Life, I awoke crying.

Later I had another dream: In this dream I was by a large stream of water and the Lord came to me. He reached for me and said, "Come and go with me", I said, "No, I am afraid," so He said to me, "Be ye not afraid, I am with you." So we went out on the water and He brought me back where He had taken me from. It was a sweet dream: I do love all the sisters, brethren and friends who love this doctrine of salvation by the grace of God.

My health is bad and I feel that my days here in this life are not many more. I do so desire the prayers of all of God's little ones when they are blessed with a mind to pray.

Mrs. Dora M. Brooks
220 East Street
Rocky Mount, Va. 24151

A GOOD UNION MEETING

Dear Elder Adams:

I hope you and Sister Adams are well. Also I hope you had a peaceful and pleasant holiday season. I suspect there is quite a bit of flu in your section as well as here. So far we have escaped, although I have had a very severe cold, but I am better of that now. At present my trouble is an ear infection. I do not know what the trouble is, but this morning when I awoke, I could hardly hear anything. It has cleared up some however. I have been bothered with this for three or four years. Sometimes I have had to go to have some treatments for it. I tried to contact a physician this morning, but it being New Year's Day, I could not get in touch with any doctor.

We had a good union meeting, though out congregation was much smaller than usual due to the prevalence of the flu and other sicknesses among our people. I had planned to be with you but as it was sent to Spoon Creek, I thought it best that I try to be there, as you know that is my home church. Though much of my time I feel that I do not have a home. At the close of the meeting, I was one more time given the assurance through the mercy of our Lord, that I was at home. Here of late my mind appears to be in a constant state of confusion, I sometimes compare it to being on one of the super highways and having in mind a particular destination, but not being familiar with the roads that lead off, and not knowing where to turn to reach the place I want to go! I get to where I think I should turn and I run into several lanes that turn into different roads

and I do not know which to take to reach the right road. I do so often enter the wrong lane under such circumstances that lead me away from where I propose to go.

One subject has been in my mind for sometime and I have tried to express some of my thoughts concerning it in writing. I have three or four letters started, but when I reach the intersection, I lose my way. I believe the landmark is still there and the light is as bright as ever, but it is hidden from my view in the darkness of doubts and fears. My mind for the past year has constantly been dwelling upon the scriptures, but mostly without light or understanding. Even when I am trying to work a little, I forget what I am doing, for I am carried away in meditation on the scripture in mind, the thought and purposes of the Great "I Am." Sometimes I am fearful and sometimes I am reconciled, for whatsoever He does is best. Solomon has so positively declared: "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 labor to seek it out, yet he shall not find it; yea farther; though a man labor to seek 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. Eccl. 8:17.

Please enter the following renewal:

Mrs. Beatrice Burcham, R.F.D. 3, Merrydale Drive, Winston-Salem, N. C. I wish I had more subscriptions for you at this time.

(Elder) Sam L. Gilbert
Winston-Salem, N. C.

OBITUARY

We, the members of Fellowship Primitive Baptist Church of Johnston County, N. C., do bow in humble submission to our Heavenly Father's will, who removed this life, our beloved Sister Bertie Stephenson Honeycutt. Sister Bertie was born June 15, 1897 and died March 24, 1969. The duration of his life being seventy-one years and nine months

Sister Honeycutt joined this church the first Sunday in April 1966 and was baptized the first Sunday in May, 1966 by her pastor, Elder W. D. Barbour. She loved her church and all of its members as well as everything it stands for. She seemingly had a love for everybody and she was loved by all who knew her well. It was an inspiration to have known and observed the manifestations of God's love in her life. Sister Bertie and Mr. Fred Honeycutt were united in marriage almost fifty years. They were planning to celebrate this Golden Wedding Anniversary when the date arrived.

Her funeral was conducted March 26, at three o'clock in the afternoon at Fellowship Church with Elder W. D. Barbour and Elder T. F. Adams officiating and interment followed in the church cemetery.

Surviving are her widowed husband, Mr. Fred Honeycutt, three daughters, Mrs. H. B. McGeGee; Mrs. Edna McLamb, Angier, N. C., R.F.D. 1. Mrs. Rudolph Jones, Rt. 3, Benson, N. C. Five sons: Edward and Clarence of R.F.D. 1, Angier, N. C. Thomas of Route 3, Four Oaks, N. C., Leonard of R.F.D. 1, Benson, N. C., Clyde Honeycutt, Willow Springs, N. C. Two brothers, J. Shepherd of Route No. 1, Benson, N. C. and Zennie Stephenson of Route 1, Angier, N. C.

We would say to her bereaved family and all that were dear to her by the ties of nature, that we extend to you our heart felt sympathy. May the God of all grace reconcile you to His blessed will to the extent that all of you can say as one of old, "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

Therefore, Be it resolved that three copies of this obituary be made and one copy sent to the family, one copy sent to Zion's Landmark and one copy recorded in the minutes of our Church Book.

Done by order of the church in conference, this the fifth day of April, 1969.

Elder W. D. Barbour, Moderator
Brother E. H. Dupree, Church clerk
Brother E. H. Dupree, Committee
Sister Clyde Parrish, Committee

NOTICE

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VIEWS ON EZEKIAL 14:9

Sister Ida Melton of Fancy Gap, N. C., Box 36, R.F.D. 1, has requested my opinion of Ezekial 14:9, which reads as follows: "If the prophet be deceived when he hath spoken a thing, I, the Lord, have deceived that prophet and I will stretch out My hand upon him, and will destroy him from the midst of My people, Israel." Eze. 14:9.

Apparently the most perplexing thought in the mind of our sister is in reference to the scripture contained in these words: "I, the Lord, have deceived that prophet". There are other scriptures similar to this one that are perplexing to our finite minds, one of which is found in I Samuel 18:10 which reads as follows: "The evil spirit from God came upon Saul." It was from God, that is, it was directed by Him, as a judgment from His hand and did not proceed from His nature, but was a display of his righteous judg-

ment.

The prophet spoken of in the text was not a true prophet. Just as there are false teachers in the gospel dispensation. False prophets were numerous during the law dispensation. Peter said, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that 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." II Peter 2:1, 2. These false prophets would prophesy pleasing prophecies to the people. Their predictions were pleasing to those who had but little or no regard for the predictions of the true prophets.

These rebellious Israelites were proud and haughty and they turned a deaf ear to the true Prophets. Isaiah said, "Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever: That this is a rebellious people, lying children, Children that will not hear the law of the Lord: which say to the Seers (Prophets were often called Seers) "See not;" and to the prophets, "Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy one of Israel to cease from before us. Isa. 30:8-11.

Ahab, King of Israel, was among those who preferred or wanted smooth prophecies. He was a selfish and greedy king and through cunning craftiness of his

wife, Jezebel, they succeeded in getting Naboth's vineyard for Ahab. Ahab was very naxious to get this vineyard, but Naboth had refused to trade or sell it to Ahab, but Jezebel through her craftiness, succeeded in getting the vineyard for her husband, the king, from Naboth.

Before going up to Ramoth-gilead to battle against the Syrians, he, Ahab, inquired of his prophets, which were about four hundred men, to know whether or not he would be successful in taking the land. They were false prophets and they prophesied good to Ahab. They said, "Go up, for the Lord shall deliver it into the hand of the King." See I Kings 22:6.

Zedekiah, one of the false prophets, was bold, He made horns of Iron and said to Ahab," "Thus saith the Lord, with these shall thou push the Syrians until thou hast consumed them." See I Kings 22:11. All of them were false prophets. Jesus said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Matt. 7:15. These false prophets were often hard to detect. They wore the badge (clothing) like the true prophetc. 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 transforred as the ministers of righteousness whose end shall be acording to their works." In other words, they appeared to be ministers of righteousness, but instead they were false ministers.

At the appointed time of God

the works of these deceitful and wicked men shall be revealed. Paul said, "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of His coming! Even him, whose coming is after the working of Satan wit hall power and signs and lying wonders, and with all deceivableness or unrighteousness in them that perish: because they receivd not the love of the truth, that they might be saved. And for this cause God shall send them strange delusions that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks alway to God for you, Brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto He called up by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, Brethren, stand fast, and hold the traditions which ye have taught, whether by word or our epistle.

Again our text: "If the prophet be deceived, when he hath spoken a thing I the Lord hath deceived the prophet and I will stretch out My hand upon him and will destroy him from the midst of my people Israel."

This prophet was a false prophet: He spake to please men. His chief aim was to get the applause of men. His greed was for gain. He spake smooth things, he spake to please men, by this means he accomplished many eslfish motives. He, like Ahab's four hundred prophets, sought to please Ahab. They

prophesied false to Ahab. From all account they were men pleasers as all false prophets and false teachers are. God did not send them. He spoke by the mouth of his true Prophet, Jeremiah: "Then the Lord said unto me, "The prophets prophesy lies in My name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination and a thing of nought, and the deceit of their heart. Therefore thus saith the Lord concerning the prophets that prophesy in My name, and I sent them not, yet they say, "Sword and famine shall not be in this land; by sword and famine shall those prophets be consumed. Jer. 14:14, 15.

The Lord who made heaven and earth is the Ruler and Judge of all people and all things. He destroys the wicked and in like manner He makes a way of escape for the righteous. Sometimes it is by sword and sometimes by famine, pestilence and earthquakes as well as other ways. God is under no law, who can say to Him, "What doest Thou?" Job 9:12. For this cause God shall send them strong delusions that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. God put a lying spirit in the mouth of Ahab's prophets. 'Now therefore, behold the Lord hath spoken evil concerning thee." I Kings 22:23. As before stated, it was from God and directed by Him as a judgment from His hand, not as proceeding from His hand, not as proceeding from His nature, but as a display of His righteous judgment against

Ahab and his false prophets.

When Ahab gathered all of his false prophets before him and they prophesied good, Jehosaphat, the king, sat with Ahab. He heard the words of Ahab's prophets and asked if there were "Another prophet beside, that we might inquire of." Ahab said, "There is yet one man, Micaiah, the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil, and Jehoshaphat said, Let not the King say so." I Kings 22.

The king sent for Micaiah. He was a true prophet of the Lord. he officer who went for Micaiah told him that all the prophets prophesied good to Ahab that he could take Ramoth in Gilead. He said: "Let thy words I pray thee be like one of them and speak that which is good, and Micaiah said, "As the Lord liveth, what the Lord saith unto me, that I will speak." I Kings 22:13. When Micaiah came into the presence of the King, He said unto him, "Micaiah, shall we go against Ramoth-Gilead to battle or shall we forbear?" And he answered him, "Go, and prosper for the Lord shall deliver it into the hand of the king." He could see that Ahab was determined to follow the advice which was spoken by his prophets, therefore he answered him sarcastically, and jestingly. Of course the king did not believe his statement. He said: "How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord? Here the prophet was directed by the Spirit of the Lord when he next spoke, for he seriously replied: "I saw all Israel scat-

tered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace." And the king of Israel said unto Jehoshaphat, "Did I not tell thee that he would prophesy no good concerning me, but evil?" These words were directed by the Spirit of God and spoken by Him. They were true. It is written, "Let God be true and every man a liar." See Rom. 3:4. Ahab's prophets were liars. He obeyed not the words of the true prophet, but instead he went up to Ramoth in Gilead to battle against the Syrians, and he was smitten between the joints of the harness.

He died at even and his blood ran out of the wound unto the midst of the Chariot. I Kings 22:34, 35. The death of Ahab was according to prophecy. Jezebel, the wife of Ahab, had Naboth put to death because he refused to sell them his vineyard. The Lord by the mouth of His prophet, pronounced and executed a death sentence on both of them. To Ahab He said: "In the place where dogs licked the blood of Naboth, shall the dogs lick thy blood, even thine." See Kings 21:19. "And of Jezebel also spake the Lord, saying the dogs shall eat Jezebel by the wall of Jezreel. I Kings 21:23.

In due time this prophecy was fulfilled. We pen these words as proof that what the Lord hath spoken by the mouth of His prophets, He hath so fulfilled. Carnal reasoning would say, "Why did Ahab go up to Ramoth in Gilead to wage a war against the Syrians when the true prophet (Micaiah) said, "I saw all Israel scattered

upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace?" Would this not have been a sufficient reason for him to have stayed at home? Oh! but this was not God's way. "For my thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." Isaiah 55:9, 10.

Ahab must go to Ramoth in Gilead, and be slain to fulfill this prophecy of Elijah which he spoke to him. Ahab and his wife, Jezebel, had Naboth put to death. The prophet Elijah said to him, "Thus saith the Lord, in the place where dogs licked the blood of Naboth, even thine." "And of Jezebel also spake the Lord, saying the dogs shall eat Jezebel by the wall of Jezreel." The Lord said, "Behold I will bring evil upon thee, and will take away thy posterity and will cut off from Ahab, him that pisseth against the wall, and him that is shut up and left in Israel." I Kings 21:21. Those who died in the city, the dogs would eat and those who died in the fields the fowls of the air shall eat, as said, in verse 24. Meaning there will be no burial for either.

Lest someone should believe that Ahab received a pardon because he humbled himself as it is written in verse 29, we will record the prophet's words: "Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's

days will I bring the evil upon his house." What he was saying was: That God would not bring the evil upon Ahab's house in his days or during his lifetime. "But in his son's days will I bring the evil upon his house." Ahab died a violent death, "And a certain man drew a bow as a venture and smote the King of Israel between the joints of the harness. I Kings 22:34. His blood ran out. The dogs licked it up which was in the place where Naboth was killed. This was past prophecy but in due time it was fulfilled.

"And if the prophet be deceived (false prophets) When he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel." Eze. 14:9. The Lord put a lying spirit in the mouth of Ahab's prophets. "Now therefore, behold the Lord hath put a lying Spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." I King 22:23.

Surely none would say that these words proceeded from his nature, which could not be true. These are the words of God which were directed by him as a judgment from his hand. Not proceeding from his nature. It was a display of His righteous judgment against Ahab and his false prophets as well as all deceivers who lie in wait to deceive. Paul said, "And for this cause God shall send them strong delusions that they should believe a lie." II Thess. 2:11.

T. F. Adams

OBITUARY

AVA NAYLOR JACKSON

With much sadness and a feeling of unworthiness, we attempt to record the death of our dear Sister, Ava Naylor Jackson. Sister Jackson was born October 5, 1879, and departed this life at the home of her daughter, Sister Zora Spell, March 11, 1969, at the age of 89 years. Her parent's names were Miles A. and Artilda S. Naylor. Surviving are four daughters, Mrs. Clem Renolds of Clinton, Mrs. D. C. Spell of Salemburg, Mrs. Gibson Jackson of Roseboro and Mrs. Weston Barefoot of Raleigh; four sons, Dewey, Cooper, Deems and D. B. Jackson, Jr. of Roseboro; two brothers, Aaron of Roseboro and Brady Naylor of Clinton; four sisters, Mrs. W. O. McLamb of Ingold, Mrs. Velva Warren and Mrs. T. W. Edwards of Roseboro and Miss Fairy Naylor of Raleigh; 30 grand-children; and 40 great-grand-children.

Sister Jackson was received into the fellowship of Harnett Church Saturday before the first Sunday in September, 1896, at the age of 17 and was baptized on Sunday the following day, along with others by Elder Allen Whitfield. She was a faithful member for almost 72 years.

Funeral services were held at Harnett Primitive Baptist Church conducted by her pastor Elder J. M. Mewborn, and Messrs. Fritz Young and W. H. Calcutt. Her body was laid to rest in the Church Cemetery to await the morning of the resurrection. She was a true believer in salvation by the grace of God and was firm in her belief of the Doctrine and order of the Primitive Baptist Church. We believe she has gone to a home of rest and peace, and we sorrow not as those who have no hope. Therefore be it resolved:

1. We desire to submit to the will of God in parting with our Sister.
2. We extend our sympathy to the bereaved in their loneliness.
3. That a copy of these resolutions be sent to the family, a copy be placed on our church record, and a copy be sent to Zion's Landmark for publication.

Done by order of Harnett Church in Conference Saturday before the first Sunday in April, 1969.

Elder J. M. Mewborn, Moderator
Graham Jackson, Committee
Fuller Jackson, Committee
Fairy Naylor, Committee

OBITUARY

In loving memory of Sister Mary Elizabeth (Betty) Wood, who was born to Abraham and Susan Spencer Joyce, December 5, 1883. She was the widow of the late George A. Wood, who departed this life April 28, 1969. She leaves the following children: Two sons, Lee A., Roanoke, Va., and J. Edgar Wood, Patrick Springs, Va. Two sisters: Mrs. George Helms, Martinsville, Va., and Mrs. Ocie Dillon, Stuart, Va. One brother: Burton Joyce, Patrick Springs,

Va. Five grand-children and eight great grand-children also survive. Funeral service were held at Liberty Primitive Baptist Church on Wednesday, April 30, at 2:00 P.M. by the pastor, Elder Bennie Clifton and Elder Harvey Prillaman. Burial was in Rose Lawn Park, Martinsville, Va.

She united with Liberty Church October 4, 1943. She was a faithful member to her church where she will be greatly missed, as well as by her family, friends and neighbors.

Read and received by Liberty Church while in conference Saturday before the first Sunday in June, 1969. Be it resolved that one copy be sent to Zion's Landmark, one kept in the Church Records, and one sent to her family.

Written by her sister Ocie Dillon and Church Clerk, Clara Freeman.

LOVING MEMORIES

Your gentle face and patient smile
With sadness we recall,
You had a kindly word for each
And died beloved by all.
The voice is mute and stilled the heart
That loved us well and true,
Ah, bitter was the trial to part
From one so loved as you.
You are not forgotten loved one
Nor will you ever be,
As long as life and memory last
We will remember thee.
We miss you now, our hearts are sore,
As time goes by we miss you more,
Your loving smile, your gentle face,
No one can fill your vacant place.

MARY JERNIGAN IVEY

Mewborn's Church, Greene County, N. C., has been called upon to write in memory of one of our highly esteemed members. Sister Mary Ivey. She was born October 25, 1880, and passed from this life January 11, 1969, at the age of eighty-eight. Surviving her, are two daughters and six sons. Her father and mother's names were William James Jernigan and Armetta Nabors Jernigan of Harnett County, N. C. Her maternal grandparents came to this country many years ago from Scotland.

Sister Ivey and her late husband, Joseph W. Ivey, moved to Greene County about fifty years ago, and it was during this time, on September 12, 1925, that she asked for a home with Mewborn's Church. She was received by experience and was baptized by Elder J. E. Mewborn. About 1937, she and Bro. Ivey moved to Kerr, Sampson County, N. C., where they resided until their deaths. During the latter thirty-one years of their lives, when they resided seventy or more miles from our church, they continued faithfully to come. Their love and devotion were proven by the support that was given in both a spiritual and natural way.

Her clothing caught fire from a gas heater in her home on Saturday morning,

January 11th. She suffered extensive burns over her body, and was rushed to the hospital where she passed on that same afternoon. We are told that she related to those who attended her in the ambulance that she knew this was her time, that she was ready to depart, and for us to rejoice. She led a very active life, even to the very last. How consoling is the doctrine of God's purpose and power to our troubled hearts when we knew that this was the way that God ordained and purposed before the world began that she must go. It was consoling to the writer to see that her children were enabled to understand her passing in this way.

Her body was brought home to Mewborns Meeting House on January 14, 1969, where the unworthy writer attempted to speak from Job 14: 13-16. Her body was interred in our church cemetery to await the resurrection of the saints of God.

This is written by the request of the church.

J. M. Mewborn

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

The 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 accommodations 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

BY

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AUGUST 1, 1969

NO. 18

ISAIAH

CHAPTER 22

Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, even unto Sheb'na, which is over the house, and say.

What hast thou here? and whom hast thou here, but thou hast hewed thee out a sepulchre on high, and that graveth an habitation for himself in a rock?

Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee.

He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house.

And I will drive thee from thy station, and from the state shall he pull thee down.

And it shall come to pass in that day, that I will call my servant E-li'a-kim, the son of Hil-ki'ah:

And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Je-ru'sa-lem, and to the house of Ju'dah.

And the key of the house of Da'vid will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

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.

And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

SHOALS CREEK CHURCH

Dear Brother and Sister Adams,

I have just gotten back from the meeting at Shoals Cheek Church. Elder Allen from Alabama has been serving this church quarterly, as you already know, but today he offered his resignation because of poor health and by his doctor's orders. It was a good day and sad one. It was good to see him ably declaring sound doctrine, yet sad because of his feebleness in the flesh. He looked well though, for he had gained some weight since giving up his manual labor.

I have been corresponding some with him of late and in one of his letters to us, he enclosed a manuscript of his which I asked permission to send to you for publication in the Landmark, if you so desire. He gave his consent. So, I am enclosing a typed copy of the original.

For some time I have thought of possibly getting to send something for publication, especially since a beloved brother, who recently united with our church, asked me several times to send you my experience for use in the Landmark. I hope I was given today a desire to write something concerning Easter Sunday, since this was the day of the year that I was baptized, some twelve years ago. The enclosed portion of my experience dates back through those twelve years.

Easter is a beautiful time of the

year. Everything is resurrected from the dead, including the timely appearance of the bulbs, the grasses and the new foliage on the trees, a symbol of the precious, true resurrection of our Lord and Savior, Jesus Christ. It seems that "old things" become "new things," as the regeneration of our souls, made anew and refreshed by memory of the shed blood of our Lord and King, who arose, justified, and sanctified and glorified for all our sins. The beautiful propitiation for each of his beloved sheep and not one of these shall ever be finally lost.

I hope that he went down in the liquid grave with me and brought me up in the arms of his mercy that beautiful Easter morning in 1957, but it was quite a little while before I was able to sing "That new song," thanks be unto His pardoning power and tender love that works and none can hinder, hinders and none can work, till His appointed time. Then, we are able to believe with those of old who said, "I know that my Redeemer liveth."

Yes, he was very much alive when he came from that grave and visited His disciples, and then was caught up in the heavens. I was very much impressed a year or two ago when I read an article some lady wrote on Easter. She said that to her knowledge there was no flowers and frilly parades and etc., on that bleak Easter Sabbath that

Jesus arose, and for that reason she did not teach her children to take part in today's world of frilly ceremonies and such. Yes, to me all the beauty and sweetness belong to our Jesus who gives to His little ones to feast upon, instead of us being able to give to Him, and we are reminded of His sufferings for each of us, so that we, too, may rise glorified and justified in Him.

We cherish the memories of all the sweet visits with you all, both in our home and the time we spent in your home.

Let us hear from you and come to see us when you can.

Lots of love,

Stuart and Belle Massey

A "PILGRIM'S TRAVELS"

"In the beginning was the Word and the Word was with God and the Word was God." I hope I will never forget the sound of those beautiful words as they came to me back in 1957 when I lay on my bed with sore affliction — a dreadful burden in my bosom that seemed so very, very heavy. But as I lay there so disturbed and burdened, I felt as if a dreadful end were near for me and I did not see any escape. It was under such a burden that I went off to sleep and in a dream or vision, I saw Jesus walking away from a rock and as He walked, He was saying, "In the beginning was the Word and the Word was with God and the Word was God." I was awakened with the most lingering sound of purity, clearness, and distinction in this voice that I had ever heard never before nor since, in my memory, have I heard such a sweet voice with the sound thereof — so

clear, precise, and perfect.

The voice had an echoing effect that seemed to resound around this place where Jesus was walking. He was dressed in long white apparel and as He is in a little picture that I have hanging on my bedroom wall. It was hanging there at the time of this dream. I am reminded of the scripture that says, "My sheep hear my voice, and I know them, and they follow me." But instead of getting better I became worse, and was soon sent to the hospital for what the doctors termed a "nervous breakdown." I really believe though that the Good Lord sent me there to prepare me for what lay ahead, for Satan was persecuting me on every side. I feel that Satan was persecuting me and was trying with all his power to keep the seed from falling on good ground. Unless a person has experienced both sides of an eternal hope, they cannot feel the afflictions some of the Lord's children are called to go through. But if our Lord and Saviour was tempted forty days and nights, we are reminded not to complain concerning that which we are called to go through for righteousness sake. But after a year or two of like suffering I began to enjoy many wonderful blessings. It seemed that the Lord was so good to me in all my undertakings — at home, in the office and at the churches. I even came to the "brave" conclusion that I did not believe I would ever have to suffer in this manner again, only to find myself in a few years drifting back into the same condition. But thanks to this All Powerful God that he came to my rescue and I saw Satan's power cut

off as lightning falling from Heaven — just that swift and beautiful. I never knew before, the meaning of the scripture contained in the 18th verse of the 10th chapter of St. Luke, which reads: "And he said unto them, I beheld Satan as lightning fall Heaven." Oh! how sweet and beautiful this was to me. During these days that followed, I felt so different, humble, calm, and I was so happy, I was almost afraid to rejoice too greatly for fear my suffering would return, and my rejoicing be over. But as I went about my housework pondering over all that had happened, the words came to me, "This is charity." I felt the meaning much more than I will ever be able to tell. But I began to search the Bible for the meaning of charity and these scriptures tell exactly what I feel that I felt and saw and I hope you may be given to see these meanings also. Th 13th chapter of I Corinthians, verses 1 through 13, read: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envith 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. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowlege, it shall vanish away. For we know in part, and we prophesy in part. **But when at which is perfect is come, then that which is in part shall be done away.** When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity." When the Lord sets His little ones free, this is charity, according to that which I believe He gave unto me.

I would like to go back now to the beginning of my sufferings and relate a few things as best I can. I was employed by the Federal Government and had to be out of work at that time seven weeks. I was stricken severely while on my job and my supervisor sent me over to our Medical Department to see if the doctor could help my nervous condition — I remember telling the doctor that he could not help me because he did not believe as I did. They could not understand what kind of suffering that I was going through. He gave me a pill and I remember spitting it out of my mouth when I got the chance, for the scripture seemed to be before me "Not to quench

the Spirit." Most of my fellow employees learned through these happenings what my worries were about. I also felt that I should not be ashamed to own these things that I believed to be of God, for other scriptures were before me along these lines also. They called my husband to come for me and it was during my days at home before entering the hospital that I heard Jesus' sweet voice as mentioned in the first part of my writing, but of course this was amidst severe persecutions and sufferings also. I hardly knew when they took me to the hospital. I was there about three weeks and about the only thing I came away remembering was a revelation transacted almost like the story of Cinderella. It seemed that someone waved a stick with a star on the end of it over me that transfigured me from the black vile creature I felt to be, into a beautiful princess and it seems I was taken on a journey in in a chariot drawn by horses (all these were spoken into existence) and when I began to come to myself, I saw a Prince (hope the Prince of Glory) walking toward me with a little slipper that was to fit my foot. This is the time I hope I was married (or joined) into the mystical body of our Lord and Saviour, Jesus Christ.

If this had not happened to me while in that hospital, I do not believe there would have ever been any chance for me to survive the months following when Satan tried harder and harder to oppress me and keep me from even believing that I had a hope in Jesus. But after some time I began to improve greatly, and on one occasion, while

sitting at the breakfast table, I believe the Lord spoke to me and told me He was sending His Spirit down to live with me. Later on I believe He told me that the Holy Spirit was in my bosom, for I worried lots prior to this concerning the Holy Ghost. Throughout the years that followed, I had some beautiful dreams, several visions and interpretations of scriptures to satisfy my needs. Among these scriptures, came satisfaction concerning my brother's soul's condition. He was drowned one night when a creek had overflowed its banks and covered the bridge that was en route to his home. I of course grieved because of the nature of his death, etc., but one night I was awakened with the scripture concerning Jesus and the two thieves that were crucified with Him, very strongly on my mind, and the revelation was given to me of how it is never too late for the spirit of Jesus to enter into those that love Him and get that soul, for according to the one thief that had the true love for Jesus in His bosom so strongly that he did not want the other thief to say anything bad about him, but asked Jesus to remember him when he "Camest into His Kingdom, and Jesus said, "Today thou shalt be with me in Paradise." That is the way He showed me this thing took place with my brother, and just as he went into the water the Spirit entered into get his soul and take it home to Paradise.

One dream that I had several years ago has a great bearing on my hope's reality. In this dream, I saw an old automobile stopping in front of our home and a man

got out and walked toward me. (I was standing in the yard). When he approached very closely to me he sat down a basket of some sort and out came two huge serpents. They looked to be of the type that would cause instant death if they struck for they were coiled and their fangs were going in and out, and I was greatly frightened. I looked upward toward Heaven, and it seemed to ask God to take care of me. I do not remember exactly the words, but it seemed that before I could get the words out of my mouth, the man reached down, swooped up the serpents, put them into his basket and was gone almost in a flash.

As I drove away, I had an awful feeling about what would happen to the houses on down the road where he would stop, if the Lord's mercy was not with them, as I hope it was clearly demonstrated with me.

Sometime after I had untied with the church, I saw in a dream a flock of big white birds (something like storks or similar in size) flying eastward over our church. There seemed to be about a dozen in number, which would encompass every member of our church. I truly believe that I felt this to be the meaning that each white bird represented each member of our church. This was a sweet feeling.

On another occasion, I dreamed as I walked away from a certain building down a slight incline toward another building which was situated directly in line with the one from which I was walking and a big round light was shining down the pathway on me that showed me my way. I looked back and it

seemed it was coming from this building. The building that I entered contained merchandise, bolts of new cloth and the like. I was made to wonder on this dream for a period of time, when one day it seemed that I suddenly realized the building from whence I came was our church, because looking directly in front of the side entrance we use, is an upholstery shop which I happened to have the opportunity to visit sometime after the dream, and of course they had an abundant amount of cloth. I hope that light represented the Heavenly light that took care of me during those days of temptations.

I would like to mention here that my parents were both devoted Primitive Baptists. My Dad preceded my Mother in death by fifteen years. They both passed on the 25th day of April and within the same hour of that day. Dad was gone before I united with the church, but Mother and I had happy hours together riding and talking as we would journey over the countryside from one church to another of our faith and order. My brother that passed away belonged to the Primitive Baptist also. Just last year, shortly after Mother's death, my youngest sister united with our church. This would not have been any surprise to our Mother had she lived, and she often made the remark that she believed several of her children would become members after she had gone on.

I feel that I could never write all the wonders of my experience but I hope these highlights of my spiritual career will furnish a crumb to some poor wayfaring traveler, for I greatly enjoy the ex-

periences of any of God's children.

Very humbly submitted,

Belle Massey

R. F. D. 1

Hull, Georgia 3064

WHAT IS TRUTH?

(Text, Saint John, Chapter 18,

Verses 37 and 38)

Dear Friend in Christ:

Since I am sitting here without anything to do, and hungering to hear the consoling sound of the true gospel, I thought that I would try to set down on paper some of the things that have been running through my mind concerning the truth as it is in Christ Jesus our Lord, and in harmony with the gospel.

Many have been the times the question that Pilate asked Jesus, has been asked in this world, and many times of myself also. And of course it has been a pleasure at all times to communicate what light we have to those who sincerely inquire after the truth; but it has frequently been the case that some (especially the Armenians) who inquire after truth like Pilate of old—turn away without waiting for an answer.

The Armenian is right in his conclusion (naturally speaking) that the testimony of the scriptures is truth; but the bare testimony of the Bible does not fully embrace all that the question implies. Christ is emphatically The Truth, and He is that truth of which the scriptures are a faithful record. The inquiry then, "What is Truth?" amounts to the same, when thus proposed to our fellowman, as that expressed in the words, "What think ye of Christ?" We cannot give a full, appropriate answer to

the one question, that will not with equal propriety apply to both. In reply, therefore, we say to those that ask us (especially the unbelievers, it is our firm conviction and settled faith that Christ as essentially the Truth of God, "The way, the Truth, and the Life." "The faithful and true witness; the eternal **Logos** or Word, which was with God; the Word which was made flesh and dwelt among us; in whom was light, and that Light was the Life of men." As the Word of God, He is the Truth of God, and that Word by which regeneration is effected, by the communication made to them by the Spirit of that Light which was in him, and which was the Life of men.

It would follow then that the second inquiry by the unbelievers would be, "What is duty?" We answer: To "fear God and keep His commandments is the whole duty of man." In confirmation of this decision, read Eccl. 12:13. In point of duty then, it will be observed that all mankind is delinquent when measured by the commandments of God, which are exceedingly broad for in our depraved state it is written: "There is no fear of God before his eyes." And again, "All have sinned." And by the deeds of the law no flesh shall be justified. Because of these things, there can be no just grounds to hope for acceptance with God upon the performance of duties. For vain are the work of the sons of men, for "The letter killeth, but the Spirit maketh alive."

It is true, our Armenian friends remark, that there is much difference even among professors of religion in regard to duty, as well as

in relation to the doctrine of the scriptures; but every soul that is born of God is led by the unerring Spirit of Truth to see himself a poor, lost, guilty, perishing, and helpless sinner, cut off from all prospect of salvation by any power or exertion which he can possibly make. His former system of duty religion can avail him nothing while under such circumstances. Duty faith, duty repentance, duty prayers, and duty works, all serve only to press him down to the gates of death. In short, he may labor and toil for a law righteousness until the commandment slays him at the feet of Sovereign Mercy, where his legal hopes yield up the ghost, and there and there only, is he made acquainted with Christ as the Resurrection and the Life, the Way and the Truth. Christ's blood is applied for the remission of sins, and his perfect righteousness is applied for the justification of his soul, and he finds with joy and ecstasy of soul that transforming grace which makes him shout with joy, even as one of old who said, "I know that wherein I was once blind, I now see."

At this time of his experience, he loses his burden of guilt, for all his sins and all his duties, and his own righteousness roll with Bunyan's Pilgrim's burden into the sepulcher, to return to him no more. Now old things with him are passed away, and all things have become new. He is now delivered from the law, and there is, therefore, now no condemnation to him for he is now experimentally in Christ Jesus, and walks no more after the flesh, but after the spirit; for the law of the spirit of life in

Christ Jesus his Lord has made him free from the law of sin, and whom the Son maketh free is free indeed. The difference between the former and present condition is: formerly he was under the law that convicted him of guilt, which required everything of him, but furnished him nothing; but now he is brought under the gospel, which requires nothing as a condition but furnishes everything that his or her poor soul could want to make him or her perfectly happy and absolutely secure. His or her whole soul is now made to rejoice in Christ whose love is richly shed abroad in him or her, as the case may be. Nothing can to them appear, so lovely or so beautiful as their blessed Saviour; nothing so desirable as to be found glorifying him in soul and body which are his. They cannot now be kept from following their Lord. They are not now inclined to study how to pervert his examples, or to evade his commands; they desire not to shun the reproaches of the cross, for they esteem them better than all the treasures of Egypt. And where Jesus leads them they are made by his sweet love to follow.

"My sheep, Jesus says, hear my voice." "And I know them, and they follow me" (being subservants to do his will). "A stranger they will not follow, for they know not the voice of strangers."

Now, then, it might be proper just here, to ask, "What is Truth in relation to the decrees of God?" We reply, in our opinion, all that God has said upon this subject, as well as all that he has said upon all other subjects, is Truth; and he has declared the end from the be-

ginning, and from ancient times the things that are not yet done, saying, "My counsel shall stand, and I will do all my pleasure (Isaiah XLVI, Verse 10), and that he worketh all things after the counsel of his own will." (Eph. 1, Verse 11) — These scriptures are sufficient to prove and establish the point that God governs and controls all things, and that his government of all events and things is in strict accordance with his fixed, immutable, and eternal purpose, counsel or decree, from the flight of a sparrow, the falling of a hair from our heads, up to the most important events which involve the destiny of Kingdoms and worlds.

"Did he ordain all events that have taken place, and are to take place?" Yes, as certain as it is that he is God. If an event has ever transpired over which he had no government, then other such events may also yet take place independently of his government; and if **one** such event can or has taken place, millions may follow, and by such an admission we should be hurled into absolute atheism; for if He is God, He is just such a God as He has declared himself to be, and has all power in heaven and on earth, governs and controls all things, all beings, all destinies, all events, and causes the wrath of man to praise him, and the remainder of wrath he restrains. He forms the light and creates darkness, makes peace and creates evil; he kills and makes alive, for he has said, "I the Lord do all these things which he does, he works according to the counsel or decree of his own will, as we have already

proved.

"And as many or most (and I believe all) things occur or eventuate through a course of means, did he also ordain the means?" Things which are brought about in the Providence of God, or by virtue of his universal government, bear an intimate relation to and are connected with each other, like the revolving wheels in a complicated machine; and to the imperfect vision of poor finite mortals, these revolutions may seem to conflict, yet in the wisdom of God they work together in harmony.

Those which to us seem most trivial, are with God as important as any other of the events connected in the system of His government; and He who is the maker and builder of all things, who has declared the end or issue of all things, has secured by immutable decree a revenue of glory in the result, or bringing to pass all things which He will not give to another, nor His praise to graven images. What we call **means** are **things**, and belong to and are embraced in the "**all things**" which he governs and controls. Hence, what we may call means are the results of the decrees of God, as well as those things that are affected by them. or instance, the death of Christ was an event which, for magnitude, challenges in comparison, all other events. It took place according to the decree of God, as all are compelled, or made to admit, and yet, "That very death was a means connected with all other events to be affected by it."

That by means of death, for the redemption of the transgressions that were under the first or Old

Testament, they which are called might receive the promise of eternal life. See Heb. IX, Verse 15. The treachery of Joseph's brethren was a means to induce them to murder him; their avarice, and the providential appearance of the Ishmalites, were the means which induced them to change their minds and their purpose and sell him. This sale was the means of his going down to Egypt; the wickedness of Potiphar's wife was the means of Joseph's imprisonment; his imprisonment was the means of procuring an opportunity of interpreting the dreams of the butler and baker; and this was in turn the means of his appearing before and interpreting the dream of Pharaoh, which was the means of his promotion, which was the means of his laying up corn, and this was the means ultimately of bringing about the interpretation of Joseph's dreams, which had in the first place been the means of first moving the enmity of his brethren against him, and all this was the means of preserving Jacob's family alive through the famine; and that preservation was connected as a direct means of a Saviour's visit to the world. And here again, we see all things working according to His, God's will, and for good to them that love him. For here we see even those of a wicked intent, subservants to do His (God's) will. For in the conclusion of Joseph's trials, he said to his brethren, "You meant it for evil, but God meant it for good." (Exodus 30:20); for out of Judah came forth a deliverer, to turn away ungodliness from Jacob (Rom. Chap. 11, verse 26). "Can the worldly man, or any

other being, tell which of these events were unimportant, or which, if any of them, might have been dispensed without breaking the chain of causes and results of means of the ends to be accomplished? If the results were ordained (and they were), then it follows that the means were also equally ordained as the result of other means or causes which produced them.

"Do means or conditions appointed by God, and by him associated with the result in man, leave events necessarily unfixed or uncertain with God?" Certainly not. But why associate means and conditions in the statement of the question? There is no great affinity between them. Every event that has ever occurred, from the creation of the world to the present day, has been an ordained means of bringing about other events, which in their turn, also are means bearing upon others; but conditions are very different things. When God sent Moses and Aaron with conditions of peace to Pharaoh, saying, "Let my people Israel go," (read Exodus, Chapters 5, 6, 7), and threatening with judgments if those terms were not promptly complied with, he told Moses that he would harden Pharaoh's heart, so that he would not let Israel go until he should execute his judgments on Egypt. So the statement of condition in his case did not hide from his eye the end or result.

And when God gave a conditional covenant to the nation of Israel, embracing temporal blessings and curses on condition of obedience or disobedience, if we admit (and we do) that God is

omniscient, we must admit that he knew precisely how these conditions would be treated by, and what effect they would have upon those unto whom they were given; consequently it was impossible that they should render the result indefinite or uncertain with him. But let it be distinctly understood, that although the covenant which is now abrogated, which was typical, and which provided only temporal blessings and curses, was conditional, that the covenant of salvation is ordered in **all things** and sure (2nd Samuel, Chapter 23, Verse 5); not **yea** and **nay**, but **yea** and **Amen**, to the glory of God by us. There is not a condition stated or intimated in all the scriptures, either directly or indirectly, expressed or implied, wherein God has offered, or proffered, or proposed to save a sinner from the condemnation of the law, or from the just penalty thereof, upon any condition of any kind whatever; for all that are saved, or ever were or ever shall be delivered from the wrath and condemnation, are "saved, and called with a holy calling; not according to their works, but according to his own purpose and grace, which was given to them in Christ Jesus before the world began." (2nd Timothy, Chapter 1, Verse 9. They are blessed with all spiritual blessings according as God has chosen them in Christ Jesus, before the foundation of the world; and he has predestinated them unto the adoption of children, by Jesus Christ, unto himself, according to the good pleasure of his will, wherein he has **made** us accepted in the beloved (Eph. Chapter 1). And on the oth-

er hand he "hath made all things for himself; yet, even the wicked for the day of evil" (Prov. Chapter 16, Verse 4), and they shall never understand." (Daniel, Chapter 12, Verse 10).

"If Tyre and Sidon would have repented, had they seen the mighty works which were done in Chorazin and Bethsaida, is it not possible that some who are now in the darkness of heathenism, might exercise the same kind of repentance, if the law of God, by which is the knowledge of sin, and the truths of the New Testament; through which God commands all men everywhere to repent, were declared unto them?"

"If things were otherwise or different than what they are, we confess our utter inability to say what would be; but of this we are fully satisfied, if one link of the cause and effects, which God in infinite wisdom has linked together, could possibly be broken, we should be in a deplorable condition; results unlooked for and unprovided for might then surprise God himself, and world upon world might dash, until all would sink to utter ruin. The supreme theme of our devoutest joy is that the Lord reigns; but if we, or any other combination of power in heaven, earth, or hell, could, by sending a Bible or missionary or anything else into heathen lands (if indeed there be any other land to which that designation more appropriately belongs than it does to this land of Bibles and of boasted light) could bring about the accomplishment of any event that was not provided for in the eternal, unchangeable, and invincible decrees of God, by the ac-

complishment of such a work, we would disprove all the record God has given to himself. Why did not the same course which would have produced repentance in Tyre and Sidon produce that effect on the cities where it existed? And why was it not employed in those cities which for the absence of it were destroyed? Or is it proper for us to inquire why God has made "one vessel unto honor and another unto dishonor?" Can the Armenians or the world, or the social religions of our country or any other country tell? No, for God hath blinded their eyes, stopped their ears, and given them a heart void of understanding, and or this cause they travel by sight, and not by faith. But the church, which the living God gave to Christ before the world began, travels by faith, and its members are moved by faith, in the same like manner as all those faithful witnesses long since gone on before, and who being moved by faith, died in the faith, and they confessed that they were strangers and pilgrims on the earth. Being also moved by this faith (that is the faith of God's elect) they subdued kingdoms, they wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight armies of the aliens; and what shall I say more to the household of faith, who by the grace of God, have been clothed upon with the whole armor of God, "which is having our loins girded about with the Truth, and having on the breastplate of righteousness; and

our feet shot with the gospel of peace, we are made able to take the shield of faith, and are thereby made able to quench all the fiery darts of Satan and the wicked, and having upon our heads the helmet of salvation, and in our hands the sword of the spirit, which is the Word of God, and which was madelesh and dwelt amongst us, which is the Truth of God that enables us to press forward to the mark of the high calling of Christ Jesus our Lord, which is eternal Life.

Now unto the potentate, King of Kings, and Lord of Lords, be power, glory, and dominion now and forever.

May the grace of the Lord Jesus be with you, and all the household of faith everywhere. In Christian Love,

Elder M. J. Allen
16th Street
Opp, Alabama

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 accommodations 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.

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Zion's Landmark

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

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**COMMENTS ON FIFTH
CHAPTER OF ISAIAH**

Brother Craven Helms of Oakboro, N. C., requests my comments on the fifth chapter of Isaiah, which I hereby submit:

This is the word of God which was spoken by the mouth of His Prophet, Isaiah. Isiah as well as all of the true prophets, spake as they were moved by the Holy Ghost. 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 days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also he made the world—" Heb. 1:1, 2.

Our Brother did not state what portions of this chapter was uppermost in his mind when he made this request, but this prophecy is written in a parable and is referring to the rise and fall of the Jewish nation. Israel was once the

favored people of God and He delivered them from the Egyptian bondage. He separated the waters of the Red Sea that the children of Israel might flee by way of the Red Sea, dry shod, from the Egyptians and then drowned the Egyptians who followed the children of Israel, by closing the divided waters of the Red Sea. The Lord brought them safely through the Red Sea and they journeyed in the wilderness forty years. Moses was their leader. All of those who went through the Red Sea died in the wilderness except Joshua and Caleb, who with their little ones crossed the river of Jordan, into the promised land. See Numbers 14:30-52.

It was in Canaan that the Lord planted His vineyard in a very fruitful hill and "He fenced it and gathered out the stones thereof and planted it with the choicest vine, and built a tower in the midst of it, and brought forth wild grapes." Isa. 5:2. This vine was brought out of Egypt. David said, "Thou hast brought a vine out of Egypt: Thou hast cast out the heathen and planted it." Psa. 80:8. It portrays in types and shadows the seed of Abraham of which Joshua and Caleb were a part and they were true servants of the Lord. They were among those who were delivered from the Egyptian bondage. They journeyed in the wilderness forty years and crossed the river of Jordan into Canaan's land. They together with the little ones, were planted in a fruitful hill. They obeyed the laws of God. The Lord was graciously good to them. God fenced them in with good and wholesome laws. He

gathered out the stones, which means God drove out the heathens. He built a tower in the midst of it and in this tower the watchman stood, the purpose of which was to watch for the approaching of their enemies and to sound the alarm. The apostles were keen-eyed, that is, they were keen in their observations and suspicions. They were quick to observe approaching dangers and suspicions. They were quick to observe and expose the doctrine of false teachers who taught for doctrine the commandments of men who lie in wait to deceive the children of God.

God made a wine press therein; the purpose of which was to tread the grapes for the production of wine." He looked (purposed) that it should bring forth fruit from the grapes." They had a well constituted government, protected, so to speak, with good laws and for their protection, God provided a tower for watchmen that they might have oversight over them to warn them of the approach of the enemy who might penetrate their walls and interfere with their well-being. Speaking from a human viewpoint, they were well fortified and protected with everything necessary to defend them from the enemy and cause them to be content.

Being so well protected naturally caused them to feel self-confident and self-sufficient, not realizing their dependence on God for mercy and protection, but self-reliant and self-sufficient. Instead of bringing forth good grapes — fruits of the spirit — they brought forth wild grapes (bad grapes, faulty, small, diseased) compara-

ble to the works of the flesh — adultery, fornication, wrath, strife, enmity, murder, drunkenness, reviling and the like. The Prophet Isaiah made this comparison: "My well Beloved hath a vineyard in a very fruitful hill: And he fenced it and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you betwixt me and my vineyard. What could have been more to my vineyard, that I have not done to it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it." Isa. 5:5, 6. This prophecy was fulfilled in the gospel day which came to pass after the crucifixion, resurrection and ascension of Jesus Christ. The Roman army destroyed their city and tore down their walls; many were slain, many were taken captive. A remnant fled to the mountains. Thus they became a dispersed nation. Their city was laid waste, it was neither pruned nor digged, briers and thorns grew up. The Lord commanded that the clouds rain no rain upon them. By

this expression is meant the Apostles of Christ were removed from them, not removed from the spiritual seed of Christ, among the Jews, but they were cut off from Israel as a nation who were once the favored people of God. When the Jews contradicted and blasphemed the gospel and judged themselves unworthy of it, the apostles were commanded by Christ to turn from them and go to the Gentiles. "Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46.

My readers will here observe that Jesus instructed His apostles, saying: "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel. Matt. 10:5, 6. But after His crucifixion and resurrection, He said unto them: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 15, 16. Note, Jesus did not say he that will believe, shall be saved, but he that believeth and is baptized shall be saved. Belief in Jesus Christ is not predicated upon the works of the creature. Jesus said, "It is the work of God that ye believe on Him whom He hath sent." God takes away the stony heart and puts within a new spirit and a new heart, they then believe unto righteousness, and with the mouth confession is made unto salvation: nor

did Jesus say he that will be baptized shall be saved, but "He that is baptized shall be saved." It is a perfected performance. He did not mean water baptism either, but the baptism with the Holy Ghost and with fire. Water baptism is not essential to eternal life, for the purpose of water baptism is to establish one in an answer of a good conscience toward God. Baptism by the Holy Ghost is essential to eternal life. This is administered by Jesus Christ. John said, "I indeed baptize you with water, but One mightier than I cometh, the latchets of whose shoes I am not worthy to unloose, He shall baptize you with the Holy Ghost and with fire:—" Luke 3:16.

Baptism with the Holy Ghost and with fire was made manifest to the Apostles on the day of Pentecost. This was shortly after the resurrection and ascension of Jesus Christ. Their understanding was then enlightened. Before this they could not separate law from gospel; they could not detect the difference between the works of man and the works of God who works in them both to will and to do of His good pleasure. Natural fire consumes earthly buildings or materials, but spiritual fire consumes self-works, self-righteousness and self-confidence, all of which becomes as filthy rags. The day of Pentecost made manifest the identity of the gospel church. This was the day in which the apostles were filled with the Holy Ghost. They spoke with other tongues as the Spirit gave them utterance. See Acts 2:4. The application of the Spirit upon the Apostles was the means of rebuilding Jerusalem in

a spiritual sense. The inhabitants of spiritual seed among the Gentiles was made manifest.

National Israel was once the favored people of God, they had the law and the prophets, but they disobeyed the law of Moses. They followed the tradition of the elders. They taught for doctrine the commandments of men. They made and worshipped graven images. They worshipped the creature, and rejected the true and living God. The Lord spake by the mouth of His prophet and said, "And now go to: I will tell you what I will do to my vineyard: I will take away the hedge thereof and it shall be eaten up: and break down the walls thereof and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged: but there shall come up briars and thorns, I will also command the clouds that they rain no rain upon it." Isa. 5:5, 6.

This was future prophecy, but that which God spake by the mouth of His prophet was fulfilled, when the Roman army besieged the city of Jerusalem, tore down their walls and laid waste their vineyards. This prophecy was fulfilled about forty years after the crucifixion, resurrection and ascension of Jesus Christ.

T. F. Adams

ABBOTTS CREEK ASSOCIATION

The Abbott's Creek Association will be held, the Lord willing, with the Church at Mount Shepherd, beginning on Friday before the fourth Sunday in August, 1969, and will continue through Sunday.

The church is located about one mile North of U. S. 64 Hwy., between Asheboro, N. C., and Lexington, N. C., on a paved road. Those coming from the South and East follow U. S. 64 West from Asheboro for about ten miles and cross Carraway Creek. Turn West at marker to the church.

Those coming from the North and West follow U. S. 64 East from Lexington until you cross the Uwharrie River. Then turn left at marker to the church.

We desire for all lovers of the truth to come and be with us.

Calvin T. Harward,
RFD 7, Box 901,
Sanford, N. C. 27330

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Fremont, the fifth Saturday and Sunday in August, 1969. The Church is located in Fremont, N. C., about four blocks East of U. S. 117 Hwy. Turn at traffic light and go through the main business part of town to church building on your right. Elder Paul Lamm was chosen to preach the Introductory Sermon, and Elder W. T. Barham, to be his alternate.

We wish to invite our brethren, sisters and friends with a special invitation being extended to our brethren in the ministry.

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

NEW RIVER ASSOCIATION

The One Hundred Seventy-Fifth Annual Session of the New River Primitive Baptist Association will be held with Flower Gap Church, Carroll County, Virginia, the Lord willing, beginning on Friday before the second Sunday in September, 1969, and continuing through Sunday following.

The church is located about twelve miles Northwest of Mt. Airy, N. C. Those coming from Southwest on No. 52, turn left at the foot of Fancy Gap Mountain, on No. 691. Those coming from the Northwest on No. 52, turn right at foot of Fancy Gap Mountain, and continue on to church on No. 691.

We invite our brethren, sisters, and friends to come and be with us. We desire your presence. Come to see us.

Gervase E. Duncan, Clerk

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The Editor

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ISAIAH

CHAPTER 22

In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden was upon it shall be cut off; for the LORD hath spoken it.

CHAPTER 23

The burden of Tyre. Howl, ye ships of Tar'shish: for it is laid waste, so that there is no house, no entrance in: from the land of Chit'tim it is revealed to them.

Be still, ye inhabitants of the isle; thou whom the merchants of Zi'don, that pass over the sea, have replenished.

And by great waters the seed of Si'hor, the harvest of the river, is her revenue; and she is a mart of nations.

Be thou ashamed, O Zi'don; for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.

As the report concerning E'gypt, so shall they be sorely pained at the report of Tyre.

Pass ye over to Tar'shish: howl, ye inhabitants of the isle.

Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn.

Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?

The LORD of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

REMARKS ON ROMANS 7:14

Elder and Mrs. T. F. Adams

Willow Springs, N. C.

Dear Kindred in Christ,

For some cause known to God, I am burdened to attempt to write, and knowing my shortcomings as I do, I realize it is a task with all results in the Lord's hands, as is everything else. I beg of you, please bear with me.

Romans 7:1-4 says, "Know ye not, Brethren (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth; but if the husband be dead, she is loosed from the law of her husband. If while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law: so that she is no adulteress, though she be married to another man.

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." Yes, married unto Christ, for Paul here uses a natural illustration to prefigure a Spiritual point; and God knows, we have slaved under both the law and Gospel covenants: and even though Christ fulfilled the Law covenant nearly two thousand years ago, God still appears the Law covenant "To bring us unto Christ. Gal. 3:24. "Wherefore the law was our schoolmaster to bring us unto

Christ, that we might be justified by faith."

Whether or not this point shall be understood by all who read these lines, this is an undisputable point, verified by the experience of the church of God, and you would have to deny your very own experience to deny this. May we be blessed to examine this point carefully and may I say, if at any point I fail to prove the truth of this scripture, one by one as it is set forth according to a "Thus saith the Lord," neither receive nor believe it, for what I could say otherwise would not be the truth.

For a long time I have felt that we, the Church of God, (I speak this in humble hope) were in some way connected to the law, but I could not see in just what way and even though I would read that the law was our first schoolmaster, yet I had not deeply experienced it, as I humbly hope I have now.

We trust we have experienced the meaning contained in the words of the Apostle Paul, which are recorded in Romans 7:9. "For I was alive with the law once! but when the commandment came, sin revived and I died." I was without the law at that time, dead in trespasses and in sin. "But now being made alive in Christ, under the burden of being a lost sinner, (for this immediately follows, being placed under the Law, we feel our condemnation, which began our schooling) we flee to a system of works, but we realize as did Paul: "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.

Dear Brethren, how many have been the promises we have made to God, while laboring under the law before we were brought to Christ? False promises, that we could not keep, promising God if He would forgive us this time, we would be a better boy or girl tomorrow? Are you guilty, Brethren? I am. I now fully confess. As yet, we had not been brought to see the truth contained in the Old Testament, Jeremiah, 10:23: "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." But now we can see it, for all this was teaching us, bringing us nearer and nearer to Christ. We had to be brought to and include the end of the Law, before we were in fit condition to be married to Christ. As long as we had one single thing to cling to, we were not free. Right here, let me pause just a moment: In the entire six chapters of the book of Galatians, the Apostle Paul was treating on the theme of some who began under the grace covenant, and were fleeing back to the law, seeking yet to fulfill the law, seeking justification thereby, instead of relying on Christ, and His justification by faith, even after having an experience of Grace. Are there any among us today? Yes, I am sorry to say. Those that yet feel they can do just a little good and by that means obligate God to bless them according to their obedience, not realizing that our evidence is in Christ, and not in us. Salvation is a gift, not something we have

earned. Blessing always preceding action. Blessed to do before we can do. It took us a long time to see this one point; but thank God, we now see, and no amount of human language can read high, wide or deep enough to cause me to ever believe that our blessings are dependent on our obedience, but instead, Paul said: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all (not just a part, but all) Spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved." Eph. 1:3-6. Thus all our blessings are dependent on and in Christ, He working in us both "to will and to do." Paul again says: "For it is God which worketh in you both to will and to do of His good pleasure." Remember Dear Children God said this, not I. This one little point should end forever the question of obedience, our obedience.

Now to get back to the text if God is willing. May I repeat one statement. As long as we were under the law, we were not free to be married to Christ. We had to be brought to the very end of the law. Did not Jesus command, "Look unto me, all ye ends of the earth of the earth"? Just as the man journeying from Jerusalem to Jericho. He fell under the Law, whipped to death by the law and was half dead. He had come to the very

end of his efforts — his works, all in vain. And spiritual strength had not been given him. So, he was half-dead. The chance system did him no good, but the good Samaritan — Jesus — did. He bound up his wounds, poured in the oil and the wine — the oil of grace and the wine of the Gospel, then carried him to the Inn, even to God Himself, and gave His two pence — yes, he showed him how, Jesus died to pay for this man's sins and arose for his justification, and said, "If he owes thee anything I will pay when I come again. See, was not this man's salvation sure?"

Going back a little to our experience while being brought along under the law, I can say Yes Brethren, though some among us deny this, we have lived under both covenants — the law and gospel. This must be the reason why some are so hard to be brought out from under the law covenant today, and simply make to trust in Christ and His imputed righteousness for all of our salvation, both for time and eternity.

Now may I say concerning the law, it contains ten commandments. Thou shalt not steal, thou shalt not kill, thou shalt not commit adultery. You, my readers, know how it reads, for those things were forcibly impressed on all of us, while on the Lord's battlefield, and then God same, in the person of His Son, and wrote in us a higher law — Little children, love one another, and this law contained, fulfilled the other — we have the desire in our hearts today to do the very things demanded by the law. We do not desire to steal, kill, commit adultery, etc. God had taken away one heart and given us another, which

we received in the Spiritual birth. A heart of love, a heart of forgiveness, a heart of compassion toward our brethren. We have the desire in our hearts to obey this commandment and our hearts grieve over the fact we cannot live up to it, cannot fulfill it, unless, as said before, God works in us both to will and to do of His good pleasure. Here is the commandment. "For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously and godly, in this present world."

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ: who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Now to the reader, may I suggest that you read the entire seventh chapter of *Romans* and read of the Apostle Paul's warfare and our own between the flesh and the Spirit, which is the reason why we fall so short in attempting to fulfill the Law of God just written. May I say, How glad I am that we humbly hope we are embraced in the following Scripture: *I Cor.* 1:30, 31. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption according as it is written, He that glorieth, let him glory in the Lord."

Now, the final point; What is the proof that we are not in nor under the Law Covenant? but instead have been translated by the working of His mighty power, out of the Law into the Gospel Land?

Paul said, "There remaineth therefore a rest to the people of God, for he that is entered into his rest, he also hath ceased from his own works, as God did from His." Heb. 4:9-10.

In most cases, can we not go back to the very day when we were delivered and given a sweet hope in Jesus, and beginning that very day, did we not close or cease from the works of the law for justification and were given faith and made to rest in what Jesus had already done for us? We were made to hope that Jesus died for our sins, and arose for our justification? We were made to sweetly trust by faith, in the doctrine we now believe. Did we not hear the sweet and gracious voice of Him whom we hope our very soul loveth, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest? Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls." St. Matt. 11:28, 29. Thus the quotation by the Apostle Paul is already fulfilled, which reads as follows: "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own work, as God did from His." Heb. 4:9, 10, and Jude said: "Now unto Him who is able to keep us from falling, 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 ever Amen." Jude 1:24, 25.

Your brother in hope,
(Elder) Layton Wingfield

A PIT OF DESPAIR

Dear Elder Adams:

While suffering a physical illness last winter I awoke in the late hours one night seemingly choking to death. For a few seconds I could neither breath through my nose nor mouth. Death seemed imminent, and for several minutes I had the distressing sensation of begin in a vacuum surrounded by complete darkness. My head felt as if bound with an iron band and spinning round and round. The world at that point was a horrible place of utter destruction and I was a desolate part of that pit of dispair. When I could think clearly I wondered if I had had a brain shock and my immediate thought was that God alone can help me out of this dreadfully, frightening condition; and, oh, how I needed His immediate help! Calling a medical doctor was out of the question for I firmly believed only the Great Physician, Healer of all ailments, who held my fate in the palm of His hand, could understand my case and undertake for me. If I ever needed that Power on High, it was at that moment! Surely, He must have come to my rescue momentarily for it came to my mind that, although it was two o'clock in the morning, God was on duty; "He neither slumbers nor sleeps." I had no fear of awakening Him. What a comforting thought for someone sinking down in the miry clay of oblivion, although at that time I, sadly, had no assurance that He would heed my cry. There is no doubt that He heard me for "no thought can be withholden from Him," and I realized that ALL things are possible with God," but I also remembered

the scripture, "God will supply your need." My disheartening fear was frightful and shameful. I could think of so many, many reasons why I needed to suffer and not one single reason why I deserved His mercy. How humbly I pleaded for His help when my unworthiness overwhelmed me! What could I say? What right had I, a vile sinner, to ask for anything? Yet, I felt absolutely sure God alone was my only refuge and that he alone could lift me out of the bottomless pit in which I was fast sinking. In fact, I was never so sure of anything in all of my life. His help was absolutely essential and urgent or I was gone forever.

At this time, and in this low state, totally dependent upon God above, I recalled my long period of unconcern for spiritual things and how very neglectful I had been. Was this His way of showing me how unimportant are the things of this world and how unpredictable is life itself? Many times in the past I felt as if God had left me forever and I knew I did not deserve His mercy or presence now that I had to have it or perish. My mind was in a whirl and I continued to plead for God's help. I felt weighted down and burdened with sin, unhappy and undone, when the thought occurred to me to "search the scriptures" for relief. And, what a relief that thought gave me for the moment! It was almost as if I had found the remedy. I hurriedly reached for the Bible and let it open at random, inwardly praying it would bring comfort to my troubled soul. As the pages parted my eyes were drawn to S t. John 14:1. "Let not your heart be

troubled; ye believe in God, believe also in me." Surely, surely, no one on this earth ever believed in God as much as I did right then and surely no verse in the entire Bible could have had a more calming effect. It was then near three o'clock in the morning and as dark outside as my feelings were dark inside. How I wished for daylight, but I kept reading on and on. The few seconds of relief were soon overcome with despair again. I continued reading and praying, underscoring every word that brought a little peace and quietness so that I might refer to that particular scripture again in emergency. In my heart, I was still begging for more assurance when I came to this verse: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the son". John 14:13. My disturbing thought was, "Could a sinner, like I, ask for help in His name?" I read on, "If ye shall ask ANYTHING in My name, I WILL DO IT." John 14:14. "ANYTHING!" Oh, what joy and relief this brought to me only God above knows. It was like a sudden light in a dark valley. Then, the very next verse made me shudder. If ye love me, keep my commandments." Commandments? — many of them! — and I could not keep one! I knew without a doubt that I was far too sinful to keep commandments. Thankfully, I remembered hearing Elder Floyd Adams explain that the only commandment God expected us to keep was the following: "This is my commandment that ye love one another, as I have loved you." John 15:12. That made me feel better temporarily for at that moment I

loved everybody on earth regardless of who or where they were. My mind rushed on, however, and my trembling spirit was lifted a bit further when I read, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." PEACE! How I longed for it! I read and reread the following and it was like a light in the darkest night: "Let not your heart be troubled, neither let it be afraid." John 14:27. Oh, how my heart was troubled and dreadfully afraid! If I ever have in all my life needed comforting words from Above it was then, and I hope I am not boastful when I say surely God heard my sincere plea and opened my eyes to the comforting scripture. Who else could have done it? Who else could have known what I needed most? Who else could have known what was in my own individual mind? Only He who knows our innermost thoughts. How blessed we are that it is He — He who has that power!

I have no doubt that my need was to continue suffering for I soon realized that my relief was not permanent — only moments of respite, but how thankful I was for each of them.

My physical condition had no concern for me in the wearisome days and nights that followed but I continued to search diligently for scripture that would lighten my burden and calm my troubled soul. It was in the wee hours of the night that I read on in the chapters of St. John. "Without me ye can do nothing." Oh, how much I believed every word! Why not, I had had definite proof. My desperate hope was that His presence and mercy would continue with me

in my hour of sorrow and I humbly believe He was there. I tried to believe I should "Glory in tribulation." I'll admit it was hard, but the scripture itself was encouraging.

When I read the next scripture I felt miserably discouraged: "I am the vine, ye are the branches; He that abideth in me and I in him, the same bringeth forth much fruit." Of all people alive I did not feel to be a branch of that vine, but I strongly felt a desire to be. I knew not what to do and my next thought was, "You cannot gain favor with God by fleshly acts." All I could do was to trust Him. What better course could I have taken? It was my only hope.

I was sure that God was my only refuge but I also felt that doctors were here for a purpose or they would not be here, so after several days of physical and emotional suffering I decided to call one. He sent me pills for "tension" but when I started to take one the thought occurred to me, "Why am I calling on an early doctor whose very life depends on God, when I had already called the Great Physician?" I took one dose of that medicine and I had a terrible reaction. My guilty conscience prevented me from touching those pills again. Something seemed to say to me, "Don't you trust the Higher Power? Haven't you put your trust in Him? Indeed I had and from then on I relied solely upon my belief that God would restore my physical health and calm my troubled soul without the help of another. I remembered the words again — and it brought peace for the moment — "But Jesus upheld them, and said unto them, With

men this is impossible; but with God ALL things are possible." ALL THINGS covers a lot of territory and brings to mind unlimited power. When you feel your life is in the hands of the greatest Physician, whose power to relieve you has no limit as long as you feel His presence; and you are satisfied. And at that time, you are not concerned with an earthly assistant. When He withdraws His mercy you are in deep trouble. Doctors are needed for suffering humanity but there are cases where they do not fit the case and cannot help the patient. Some of them recognize this; the patient, if he feels God's presence, knows from whence cometh His help.

I soon discovered, too, that God does not answer every prayer (He knows the need before you ask) and, in my case, I needed to suffer more, and I was convinced of His good judgment in prolonging it.

On and on I read during those memorable, sorrowful days and restless nights. "As the Father loved Me, so have I loved you; continue ye in my love." John 15:9. To continue in His love seemed the easiest task in the world at that time. Who wouldn't love One who could give you such sweet promises and relief when life itself depended on it? Many times I was still reading and searching for assurance and comfort when day broke and I would sit at my window and marvel at the beautiful sunrise and the infinite power of God who alone could cause it to rise up and bring the light of day. My soul needed assurance and His great handiwork helped to supply it.

Once, when downcast, my eyes

fell on, "And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice and your joy no man taketh from you." John 16:22. I did not bother to connect one verse to the other but read as I was drawn to each message of hope. I somehow humbly believe God, in His tender mercy and sympathy for this poor sinner led me directly to the words I urgently needed and those which gave me the most comfort. I knew from experience that this world is full of trouble, trials and tribulations but what relief I felt when I read, "These things I have spoken unto you, that in Me ye might have peace." I felt joy unspeakable. PEACE! the word itself was medicine. It continued, "But be of good cheer; I have overcome the world." John 17:33. Although I was admonished to be of "good cheer," I could do so only momentarily. All during this time, however, even though I have no assurance that I am a child of God, I was richly blessed to believe the scripture I had read was meant for me, too. I had definite proof of it by its healing power.

I remembered the scripture where Jesus said, "I have finished the work which Thou gavest me to do," John 17:4, and it meant to me that nothing had changed since that time and what I had been reading was final, as true today as then. It was comforting to know that the God in whom I had put my trust was "unchangeable, the same yesterday, today and forever."

For a little while the above scripture was sufficient and I felt at peace with the world but, then,

as I rolled and tossed in the middle of another night I reached for the words of my great Physician, who, now, was my only hope. The Bible opened to the thirty-fourth chapter of Isaiah, headed by this title, "Destruction by the Lord's Anger." It read, "Come near, ye nations, to hear and harken, ye people; let the earth hear, and all that is therein; the world and all things that come forth of it. For the indignation of the Lord is upon all nations, and His fury upon all their armies; He hath utterly destroyed them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of Heaven shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a fig from the fig tree." I could read no further. Resolation engulfed me again and I felt to be a part of all that destruction. I needed encouraging words and these were not the ones I was seeking. I turned page after page searching for scripture that had always been of comfort. Days passed, and I had my share of desolation and, one morning, as I was feeding the birds on the flat roof just outside our bedroom window, two mourning doves ate seed only a few feet away. "How wonderful just to be one of those birds," I thought. They had absolutely nothing to burden them and had no thought of what tomorrow would bring. These lines ran through my mind — "As free as a bird I'm sure I'd be; if God would only set me free."

A ray of light shone around me when I remembered the scripture, "Behold, happy is the man whom God correcteth; therefore despite not thou the chastening of the Almighty." Job 5:17. God knows the intent of my heart and He knows the least of my thoughts were to despite the chastening, as bitter as it was. I knew if I got what I deserved the end of it was far away. I begged incessantly to be given relief and I was sure it had to come from Him if and whenever it came. Somehow, I feel humbly sure, as unworthy as I am, that God granted my petition and I was often given a few hours of respite. Who else could have done it? As I mentioned, preceeding this experience, I had wandered far from spiritual things and for a long time it seemed, "God had cast me off forever." And, I wondered if "He will be favorable no more." Sadly, however, I had absolutely no reason to feel worthy of His presence.

It is a feeling of uneasiness when I find myself in an unconnected state but I do not believe I can of my own power place myself in another. How could I do it? I realized then, as now, that every breath I draw is at the discretion of God's mercy. And, unfortunately, it seems to take deep adversity to make me hunger and thirst after righteousness and, for that reason, I suppose I should "glory in tribulation." After the suffering passes, and I look back, I see the necessity of all the trials and tribulations heaped upon me. How could I know the meaning of a Saviour if He had not lifted His hand to save me? As one writer said, "We trust only a Saviour!"

If we suffer for His sake and He gives us comfort and relief, we are abundantly blessed. We believe in Him. To think He would reach down to lift up one such as I is unbelievable but humbly gratifying. I will admit that this fleshly nature often feels self-pity, but when I am awakened to the truth, I try in my weak way to give thanks for all the many blessings I have had. I am exceedingly grateful for the fact that I never doubt His power and infinite wisdom in all He does. He and He alone can guide me in the right path. I find it utterly impossible to "direct my steps;" if I could do so I surely would go in a different direction from the one I seem to take.

Had God not blessed me with His tender mercy and loving kindness I would not be writing this now . . . Today, I feel to know "That my Redeemer liveth," and He led me out of the darkness into the "green pastures and beside the still waters."

Elizabeth C. Edwards
April 9, 1969

ENJOYS ZION'S LANDMARK

Dear Brother and Sister Adams:

I wanted to tell you how much I am enjoying "Zion's Landmark." The last issue I especially enjoyed. Although all are good — no uncertain sound — but love and charity prevail which we so need! I was blessed to attend our second Sunday meeting in May at Naches, Washington. Our pastor, Elder Ernest Attebery, was not able to be there. Brother Wesley Bond came by their home to drive for him and brought us the news. After singing several dear old h y m n s,

Brother Wesley opened our meeting by prayer and spoke comfortingly to us for thirty minutes and we closed after a prayer and singing.

Another Brother was there Saturday afternoon. He is a member of the Elgin Church. I take the bus here at 12:45 on Friday and arrive at Yakima at five-thirty in the afternoon. Naches is seventeen miles beyond Yakima, but I spend the night there with members, and go Saturday. Then I return from Yakima on Monday. I used to come home on Sunday, but I had to leave before the meeting was over, so my daughter said, "Mother, stay until Monday. You do not have to come Sunday." So I do that. My sister lives with me and I guess I felt I must be home, though she stays with my daughter when I am away.

I am making this too long. I did want to tell you though that last winter for so long it seemed that I was groping in darkness. I read my Bible, but I could get no comfort from it, for comfort only comes through and by our God. But Oh! as it was with John, so it is with us. We have to be told over and over again, at His time it comes, not ours. So I went wondering, "Is He clean gone forever?" I opened my Bible at the ninetieth Psalm and read it, still in darkness and began to read the ninety-first Psalm and I read to the fifth verse and was stopped there for the words, Oh! so comforting! "He shall cover thee with his feathers and under his wings shalt thou trust, His truth shall be thy Shield and Buckler." Oh! all the darkness was gone. I read on down and

it was all so beautiful, but the eleventh verse reads: "For He shall give His angels charge over thee, to keep thee in all thy ways." So the darkness as well as the light is for our good. And oh how sweet it is to know! We know we are nothing. One thing though I think has not been taken away. "We know we have passed from death unto life, because we love the brethren." That love for His humble poor has never been taken from me and I so hope it never will be taken from me. I must not tire you longer.

In a precious hope and live for all who love His name.

Margaret S. Taylor

or

Mrs. J. W. Taylor
Portland, Oregon

WRITER RELATES

HOSPITAL EXPERIENCE

Dear Brother Adams,

Here again I am with pencil in hand depending upon God to guide this feeble mind and hand to write a few words. I received much comfort from your sermon last third Sunday morning. It seems to me I just must write and tell some of what God did for me while I was in the hospital a few weeks ago.

There were a few days and nights that I do not remember very much about, but one night it seemed that God was with me. He was showing me what was going to happen. I was trying to pray that God's will be done. The nurses were doing everything they could do, but it seemed as if there was nothing they could do. I felt that

I had to tell them what I had been shown in that night. About four o'clock that morning a nurse came into my room to give me a shot and I told her how I felt.

I knew there was only one to look to and that was God. She said to me, "Tell your doctor when he comes in what you have just told me." So the next morning I told him how I felt. I told him if he would get those tubes out of me and let me get up on my feet, I would be alright. He stood there a few minutes and looked at me and then he left. After awhile he came back with some fluid to give me, but a wonderful thing happened: Every vein he attempted to use, collapsed and he could not find a vein to put the needle or the drug the needle contained into. He looked down at me and looked back at the nurse and said, "Have her eyes always looked like this?" She said: "No." All at once a wonderful thing happened: The prettiest light I have ever seen shone right down in my face and before I knew what had happened, I was so happy, I was saying, Thank You Lord. I hope I knew the Lord had answered my prayers. I felt like I was floating in the air. In a little while a brother from Old Union Church came in to see me. I was still so happy because of what had just happened to me! I reached out for his hand and I felt the power of God when I touched his hand. I felt so unworthy to tell what had happened to me! But I tried to tell him anyway. I hope and believe he felt just what I felt. When my husband came in and looked at me, I saw that same light in his face that I saw in my hospit-

al room that afternoon. I reached out for his hand and there was so much love there, that I did not want to let go his hand. He said to me: "I feel that the real Doctor has been to see you, the One, the only One!

I feel so unworthy to write this! But may God in His mercy keep us all at the feet of our brethren and sisters and remember this unworthy one when at the throne of grace.

An unworthy sister if one at all,
Mrs. Beatrice Brady
720 South 3rd Street
Smithfield, N. C. 27577

BEGS GOD'S HELP

Dear Brother Adams,

If this poor sinner may call you Brother. I feel to be such a sinner that I do not feel that I should call anyone my brother or sister. I am a lonely one and I have lived alone for almost two years. Many times I get so low that I have to have a good cry and beg God to have mercy on a poor sinner like me.

When I was a small girl, my mother and father passed away and my uncle and aunt who took me to raise carried me to church with them on Saturdays and after the preaching service they would sing and go over the church and hug and kiss each other. I would look at them and sit in my seat and wish that I could be as good as I thought they were.

One night, the first time I remember ever having tried to pray, I got down on my knees beside my bed and begged God to help me to do right and be truthful; and that night God came to me in a

dream and took me out through a little window and we walked on the air to another building and sat down. Then He said to me, "Little One, you asked me to help you and now I have come to you. You will have to have faith in me; you look to me for all your help in trouble and in sorrow, for your road is going to be hard and you will think sometimes that you cannot go on, but do not loose faith in me, I will carry you through."

I have thought of that dream oh! so many times, for it sure has been hard going for me. I lost a son, my first born, but I hope the same God that talked to me that night is still looking after me, this poor sinner!

I have passed my sixty-sixth birthday and I am rather nervous, which you can detect by my writing, I cannot steady my pen. When you are on your knees, please remember this poor sinner for if I am saved, it will be by the mercy and grace of God, nothing that I have done.

From a lonely sister, I hope,
Mrs. Carrie Allen
R.F.D. 4, Box 14
Roxboro, N. C.

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The Editor

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Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
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COMMENTS ON

II CHRONICLES 7:14

Brother Adams, I would like your comments on II Chron. 7:14, which reads as follows: "If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Our world today is in a bad shape and growing from bad to worse, it seems to me. I hope you and your family will have a prosperous year.

Yours in hope of eternal life,
Mrs. O. G. Yeatts
RFD 5, Box 343
Danville, Va. 24541

In response to the above request, I submit the following:

It will be observed that this portion of God's sacred word was

written in the law dispensation. The law is a shadow of good things to come. Jesus Christ was concealed in the law and revealed in the gospel.

Before we endeavor to comply with the above Sister's request, we must recognize that the scripture of which she inquired cannot be read or understood by carnal reasoning or by the natural man. Paul said: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I Cor. 2:14.

Paul further said: "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. There are two natures in all who are born of the Spirit of God. One is natural and the other is spiritual. The outward man (or natural man) is called the "Old man;" the inward man or spiritual man is called the "New man." He is the hidden man of the heart. The natural man cannot work any works of righteousness that are acceptable to God. Those who are born of the Spirit of God, can and do work the works of righteousness that are acceptable to God. Yet they only work as God works in them, both to will and to do of His good pleasure. Paul said to the Philippian brethren, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but 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. Jesus said, "I am the vine and ye are the branches, he that abideth in Me and I in him, the same bringeth forth much fruit: for without me, ye can do nothing." Jno. 15:5.

In reference to what is said above, we now consider the words of the text: "If my people which are called by My Name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Men cannot humble themselves of their own accord; it takes the mighty power of God, it takes trials, troubles, sorrows and afflictions to humble a person. We pray when we feel the necessity of prayer. When our souls are in trouble we feel this need and oh! so keenly do we feel this need. Then we can call upon God in fervent prayer, our hearts are humbled and our petitions are continuous. Our prayers are not just lip service like the Scribes and Pharisees, who stood in the synagogues and on the street corners and made long prayers to be seen and heard of men. Jesus said to His disciples: "But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy ather which is in secret: and thy Father which seeth in secret shall reward thee openly." Matt. 6:6.

The secret chamber of your heart is not the closet of your home, but the secret enclosure of your heart from which fervent prayers are prayed to your Father in Heaven by humble, pleading sinners — babes in Christ. The Lord causes His little ones to feel the

need and He puts the spirit of prayer into their hearts when necessity is laid upon them and it is through necessity that we call upon Him. My dear Readers, has this not been your experience many times? The Publican went down to his house justified, not because of any good that he had done, but by reason of what God had made His Son to him. Paul said "But of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification, and redemption." I Cor. 1:30. This means that our sins are imputed to Christ Jesus and His righteousness is imputed to us.

"If My people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven and will forgive their sin, and will heal their land." This was a promise to Israel. "If they turn from their wicked ways, I will forgive their sin and heal their land. This was God's word. This was His law. Did they keep His commandments? Indeed no! Man is too vile and sinful to keep the commandments of God, but I believe they made an effort as every convicted sinner of today does. God knew they could not keep His commandments and this was His way of teaching them that they could not keep them of themselves. God's law must be honored and glorified. This, man could not and cannot do.

Jesus Christ fulfilled the law to a jot and tittle. He took upon Himself the iniquity of us all and by His stripes, we are healed. 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.

Men of themselves, do not turn from their wicked ways, not until God turns them. I am sure that you have learned this by sore trials and afflictions. It is recorded, "And there is hope in thine end, saith the Lord, that thy children shall come again to their border. I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn Thou me, and I shall be turned; for thou art the Lord my God." Jer. 31:17, 18. Jesus did that for His people that they could not do for themselves. They transgressed the Holy law of God. They, by all their works of righteousness, could not appease the wrath of God. This we also learned by our own experience as a convicted sinner under God's law. Jesus Christ satisfied its just demands and set the sinner free. He is the mediator between God and man and "The only name given under heaven among men whereby we must be saved." He saved all that the father gave Him, for "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 8:25.

Prayer is a good gift. When the words proceed from the heart by faith, God hears and answers them. Paul said, "But without faith it is impossible to please Him; for he that cometh to God must believe that he is, and that he is a

rewarder of them that dilligently seek Him." Heb. 11:6. The leper came to Jesus by faith. He said: "Lord if Thou wilt Thou canst make me clean," and Jesus put forth His hand and touched him, saying, I will, be thou clean, and immediately his leprosy was cleansed." Matt. 8:2, 3.

Jesus opened the eyes of two blind men who followed him crying, and saying, "Thou son of David, have mercy on us. Then touched He their eyes, saying, "According to your faith, be it unto you. And their eyes were opened; and Jesus straitly charged them saying, See that no man know it." Math. 9:27-29.

A woman that was diseased with an issue of blood for 12 years, suffered many things of many physicians and spent all she had and was nothing bettered, but rather grew worse. "When she had heard of Jesus, came in the press behind, and touched His garment. or she said, "If I may but touch His clothes, I shall be whole, and straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague." Mark 5:27-30. Jesus said unto her: "Daughter, thy faith hath made thee whole: Go in peace and be whole of thy plague." Mark 5:34.

The above characters were made humble through suffering. They came to Jesus by faith, and they were healed of their infirmities. It has been said, "Prayer is a weapon for the feeble. Weakest souls can wield it best."

T. F. Adams

**OBITUARY
IN MEMORY OF
SISTER ALVA HARDEE**

Sister Hardee was born February 12, 1885 and united with the church at Bethel, February 13, 1903. After a lingering illness, she departed this life June 30, 1967.

Sister Hardee united with the church at Bethel, February 13, 1903 or at the age of eighteen years and one day. She was never married. She suffered with a lingering illness and departed this life June 30, 1967, being eighty-two years old when she was deceased.

Sister Hardee loved the church and the doctrine it stands for. She manifested her love in her humbleness and faithfulness to her church and the doctrine it stands for. She was a sincere believer in salvation by the grace of God. Her presence is sadly missed by her church and all her brethren and sisters in the church as well as her earthly kindred. We are told in the scriptures: "By their fruits ye shall know them," and this we do believe.

Done by order of the church in conference.

Elder J. W. Hawkins, Moderator,
Sister Estelle Langdon,
Church Clerk
Committee: Sister Layton Young
Sister Ollie Raper
Sister Estelle Langdon

OBITUARY

Brother William Chambers was born July 11, 1903 and departed this life a few weeks ago.

He was married to Sister Rosa Blalock Chambers. To this union were born four children. Brothers Chambers united with Surl Church August 1957 and attended as long as was physically able to do so. We remember very vividly the scene when Elder Lecher Martin, his pastor, led him into the pond for baptism and the occasion that preceded this when Brother Chambers was standing by Elder Martin, their arms around each other and Brother Chambers made it known that he had a desire to offer himself to the church. How beautiful this scene was! Both love and humility were manifest. Solomon said: "To everything there is a season and a time to every purpose under the heaven." 3:1 Eccl. Brother Chambers came home to the church in the fullness of time and we believe he passed from this life in the fullness of time.

We do miss his presence and mourn his passing, yet we rejoice that he is out of his sufferings and we do believe that God has called him from this trouble filled world into his eternal home.

We extend to Sister Rosa and the children and to all that were dear to him by the ties of nature, our sincere sympathy. May The Lord give the family grace with

which to endure their sorrows incurred by the loss of this loved one and comfort them in their lonely hours.

Be it resolved that a copy of this obituary be given to the 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, this May 10, 1969.

Elder L. P. Martin, Mod.
Bro. Charlie Blalock, Asst. Clerk

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the Pee Dee Church, Horry County, S. C., Saturday and Fifth Sunday in August, 1969. Services will begin, the Lord willing, on Saturday at 11:00 A.M. and Sunday at 10:30 A.M.

Traveling directions to Pee Dee Church are as follows, viz: Leave Conway, S. C., on U. S. 701 South (toward Georgetown, S. C.). Go about two miles, turn right on paved road. Go about four miles and turn left. Continue about five miles to church on left.

Ministering brethren together with all brethren, sisters and friends are invited to visit us.

L. M. Vaught, Union Clerk,
Loris, S. C.

LOWER COUNTRY LINE UNION

The Lower Country Line Union is appointed to be held with Mebane Church, beginning on Saturday before the fifth Sunday in August, 1969. Elder Jack Hawkins was appointed to preach the introductory sermon, Elder L. P. Martin, his alternate.

We extend an invitation to lovers of the truth to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

WHITE OAK UNION

The White Oak Union is appointed to be held with the Church at Yopp's, the Lord willing, the fifth Sunday and Saturday before in August. Elder J. B. Pollard was chosen to preach the introductory sermon, Elder Horace Bryan, his alternate.

All lovers of the truth are invited to meet with us, especially our ministering brethren.

H. A. Young, Union Clerk

ANGIER UNION

The Angier Union is appointed to be held with the Church at Bethany in Pine Level, N. C. the 5th. Sunday and Saturday before in August, the Lord willing. The Introductory Sermon is appointed to be preached by Elder S. J. Sauls, the pastor of Bethany Church.

All lovers of the truth are cordially invited to meet with us for this occasion and a special invitation is extended to our ministerial brethren.

E. T. Jones, Union Clerk

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SEPTEMBER 1, 1969

NO. 20

ISAIAH

CHAPTER 23

Pass through thy land as a river, O daughter of Tarshish: there is no more strength.

He stretched out his hand over the sea; he shook the kingdoms: the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof.

And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon; arise, pass over Chittim; there also shalt thou have no rest.

Behold the land of the Chaldeans: this people was not till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.

Howl, ye ships of Tarshish: for your strength is laid waste.

And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.

Take an harp, go about the city, thou harlot that hast been forgotten: make sweet melody, sing many songs, that thou mayest be remembered.

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 merchandse and her hire shall be holiness to the LORD: it shall not be treasured nor laid up: for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

EDITOR

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

ASSOCIATE EDITORS

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A WONDERFUL LETTER

Dear Brothers and Sister Adams,

I hope this finds you both and your family well. We are doing fair. I think I have a touch of the flu. I am sending you a letter written by a new member at Collinsville Church. I think it is a good one. I have read it before several members of the church and they have enjoyed it. You may return it to us if you do not forget to do so.

I hope you are having good meetings and his richest blessings rest upon you both. I do often think of you and your labor of love to this Church or denomination—The Primitive Baptist.

Yours in hope,
(Elder) H. D. Prillaman
703 N. Daniel Creek Md.
Collinsville, Va. 24078

THE LETTER

Dear Brother Prillaman and Sister,

For some reason I long to write to you in the Lord this day. My heart and life are so happy that I now belong to your church, which is the body of our Lord Jesus Christ. I can never begin to tell you what trials and afflictions I did suffer before the blessed Holy Spirit came to live in this heart of mine.

No one knows except God and those who have had a like experience, how the Holy Spirit took hold of me that day. Since I came up out of the water, when you bap-

tized me, I believe I am the happiest person in the whole wide world. My heart rejoices and my cup runneth over. I would have everyone feel as I do, for I love my God, with all my heart, soul and mind and I feel I could not live without Him. It is so wonderful! I speak this as the truth concerning my love for my God.

I want to tell you of my tormented mind for I was tortured day and night. I will not tell you of my tormented past, for that is all blotted out of my life as a thick cloud, since I feel that I am born again and I dare not look back as did Lot's wife when she turned into a pillow of salt.

I do want to tell you my dream again, as I was shaken there in our Lord's House, (the church) on Saturday; and may it be God's blessed will that Brother Perdue's sweet soul is blessed in everlasting peace. I dreamed sometime back (I cannot remember just when) but I was sick and in bed and as far as I remember, it could have been before this that Brother Perdue passed on, for I cannot recall ever seeing him after that. I dreamed that I was standing at the back of the church and a woman dressed in black, stood beside me. Elder Perdue was standing up there where you were when you preached and was smiling. He was talking to the audience. The woman in black started up to offer to the church and I

started behind her, then I stopped and I said, "Lord, I cannot join this church, it is a Primitive Baptist Church and I have married again. Then down from behind me, as if out of Heaven, a light shined straight to where you stand when you preach and joy came into my heart and I went up.

I can remember Brother Perdue smiling and talking, he was well pleased and like many others after they have had a beautiful experience or felt that they could not go before the church, I felt afraid. I continued to visit your church on second Sundays for I loved it and the people. To me, it was like meeting with the angels in heaven and shaking their hands, as nearly as I can imagine it. I felt at home there. I would miss a meeting or two and I missed that church and the people so much! Yet, I knew very few of their names, but I longed to know them and to talk with them. till I went on and I tell you my soul was aroused with every thought and I felt that the people I loved were all turning against me. My life was a living hell right here on earth. I began to reply to those I loved, who had hurt me, with unpleasant expressions, till there was no peace to be had in my heart and soul, nor anywhere else.

About two weeks ago, I had another dream — I dreamed I had died and was lying in my casket. I was dead naturally, but mentally I was alive. I could not move or speak, but I could hear people saying, "Yes, she is dead," I said within myself, Lord, if you let me live, I will change, I will be good to those whom I love, even if they do

mistreat me. I will show them I love them and I will tell them that I am sorry for anything I have done or said.

Well, Brother Harvey, I woke-up, and I went to my in-laws and showed them in word and in deed that I truly loved them and that I was not mad. I found it very hard to go to my sister-in-law and apologize, but I did, and do you know, those people and friends have been so kind and sweet to me since then! This is when the blessed Holy Spirit commenced to work in my heart. I read the Bible and I felt such great peace. I had done this oftentimes before, though. I read the blessed Bible and went to different kinds of churches, but never before had I felt so much love for a church or people as I have felt for my new home now with you dear people.

I thought about your church and I read many of the copies of Old Faith Contender and I said and thought about offering to your church all the week and God only knows what I went through, for I live among a lot of unbelievers. So the night I told my husband that I was thinking about offering to the church, he said, "Well, that is good. And he did not say any more and neither did I. He had lately been reading the Bible some too. It appeared that he saw a change in me. I did not tell another soul but God (and of course He knew already what my thoughts were, if they were of Him.) what I longed to do. My husband went to work on Saturday, October the twelfth. I told him before he left, I believed I would go down and take Mama to church. We had not been to your church in two months, I guess.

I had no idea whether or not a person could join on a Saturday, but I felt that I could not wait to get there. Everything seem to be going against me, but the Spirit of our Blessed God was in my heart. I sat there in church and I prayed: "God give me the courage to get up and offer." It seemed like our God gave me that help when you said something about if anyone who wanted to give anything to help keep the expenses of the church up — I really do not know what you really said, but all the people started getting up and I did too. I went up there and I got stiff. I could not go back. I love you all and how I love Brother Jamerson for what he said then.

I can hardly believe the most wonderful thing in all my life has happened to me already. Here I am! born again! that I will not be ashamed to meet my Blessed Jesus face to face, who died for a sinner like me. I know to expect temptations and that I must endure many things, for the Bible says "Blessed is the man that endureth temptation: for when he is tired, he shall receive the crown of life, which the Lord hath promised to them that love Him." James 1:12.

The unbelievers have already started coming to my door — and by the way they speak, I can sense that they are making light of my being born again. I smile and say what comes to me — as they are questioning my faith, even as the Pharisees questioned our Blessed Jesus Christ when He was on earth in the flesh. I do not know really what to say to them, except, what a wonderful thing it is for me. I

pray God to bless them and open their eyes. I remember that Jesus said: "Do good to them that despitefully use you." I hope He enables me to do that, without Him I cannot. Above all things, I am not ashamed to mention my Dear God to anyone who comes before me. I would like to shout it from the house-tops.

I know, Brother Prillaman, you will not have time, but perhaps your wife would send me a list of the churches and their addresses or their location and when they meet. I know some of them, but not all. I want to know where Elder Rakes lives. We desire to go to see him. I would like also to have that young woman's address who had the two children, and who belongs to our church. Her little girl was like an angel. I could not remember her name, but I know she lives somewhere in Fieldale. She said her husband had left them. I hope you know of the one I speak.

Please let me know what, as a member of your church, I can do to help in any way, whatsoever it be. God bless you and we will be seeing you all soon, God willing.

Love in the Lord, I hope,
Sister Nancy DeHart
R.F.D. 1
Henry, Va.

SALVATION ONLY BY GRACE

Dear Brother Adams,

Although we have not met in the flesh, yet by good report of both Elder Bradshaw and Elder Collins, and having read Zion's Landmark of which you are editor, I am persuaded you are taught of the Lord and as such, we seek

fellowship when God reveals to us their presence.

My mind has been on some scriptures which have given me many pleasant moments lately. I believe and hope I have been taught that salvation is only by grace, none of works and that as our forefathers set forth during the Philadelphia Church age, I believe that God has decreed all things whatsoever that come to pass, yet God is not the author of sin nor does He have fellowship with any therein. Isaiah said: "Remember the former things of old: for I am God and there is none else; I am God and there is none like me, declaring the end from the beginning and from ancient times the things that are not yet done, saying, My Counsel shall stand and I will do all my pleasure. Isa. 46:10.

This truth is received only by revelation of the Holy Spirit. It is taught in the mind, heart and in the experience of convicted sinners and the scriptural truths that show the absolute predestination by our Great God of all things. The Apostle Paul tells us what man's nature is by birth. In Ephesians 4:17-21 he writes: "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him as the truth is

in Jesus - - -"

The apostle does not exhort them "That ye henceforth walk not as other Gentiles walk," as many Arminians wish to proclaim, and do proclaim. Rather, he "Testifies" that "They do not walk henceforth as other Gentiles walk," as this text teaches: It is not a conditional statement, but a proclamation of a state of life these Ephesian saints, chosen in Christ from before the foundation of the world, are in. But notice the condition of the "other Gentiles." They walk in the vanity of their minds.

The mind of natural man is vanity. In Ecclesiastes the Preacher concludes, "All is vanity and vexation of spirit;" and this is the state and condition of the carnal or natural mind of man. His mind, his rational being, is not only vain but vanity itself. All man by nature can reason on, is that which is worthless and of no value when weighed in the light of eternal values. His whole mental process is upon superficial light and vain glory. That which he feels is worthwhile is in reality worthless and all he strives after is useless and all he glories in is folly, His mind is vanity.

No wonder our Lord says, "Ye will not come to me that ye might have life." Jno. 5:40. Natural man cannot see any worthwhile purpose in coming to Christ. Not only so, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I Cor. 2:14.

Now the mind of man is that which is the total organization of

behavior. The entire behavior of man then is such that spiritual things are foolishness to him. Not only so, but will remain foolishness to him so long as he is not born of the Spirit of God for "Neither can he know them," because spiritual things are "Spiritually discerned." I Cor. 2:14. Jesus said, that "Which is born of the flesh is flesh." That is all it is or can be. "And that which is born of the Spirit is Spirit." This natural man by natural birth does not have any Spiritual relationship, because he is alienated from the life of God." Eph. 4:18. Hence, "The natural man receiveth not the things of the Spirit." Not only does the natural mind not have the faculty to receive Spiritual things, but it has something far worse wrong with it, his understanding is darkened, because he is alienated from spiritual things must forever be consigned as foolishness to this mind. "No man can come to me, except the Father which hath sent me draw him . . ." and again, we read: "Therefore said I unto you, that no man can come unto me, except it be given unto him of My Father." Jno. 6:44, 65. No wonder that when He said this, that "from that time many of the disciples went back and walked no more with Him." St. John 6:66.

The natural mind of man cannot receive that kind of doctrine because it is a spiritual truth which is spiritually discerned and spiritually received and the natural mind not only cannot receive it but actually has an aversion to it. "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. This is because of the blindness of His heart.

The heart is the seat of the affections and Solomon said, "Keep thy heart with all diligence; for out of it are the issues of life." Pro. 4:23. God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity — haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, without natural affection, implacable, unmerciful, who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Alas the condition of unregenerate man! Hell must be his portion if salvation is not wholly and entirely of free and sovereign grace. If election doesn't reach him, predestination will proclaim him one of those "Who were before of old ordained to this condemnation, ungodly men turning the grace of God into lasciviousness, and denying the only God (Greek: Despotes), and our Lord Jesus Christ." Jude 4.

Jesus declared this heart-ailment of the natural mind in John 3:19, telling what condemnation the wicked rested in: "And this is the condemnation, that light is come into the world, and men (by nature) love darkness (for there is his heart) rather than light, because their deeds are evil. For

everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved!"

This is the reason it avails nothing to beg sinners to come to Christ. They will not come, they cannot come, and to them it is totally repulsive and foolish. Can you see God begging a blind, stupid reprobate to come to Him? God is no beggar, He is King and Kings do not beg! If you want to see a beggar, you will find him at the feet of a Sovereign, not at the feet of a slave.

If anyone of the three points presented above is true, then absolute predestination is absolutely necessary. Nothing short of sovereignty can reach the condition of natural man. He is Dead, he is BLIND, he is IGNORANT, he is INTELLIGENT, and he is a passionate hater of God and CHRIST and His Bride. It must take SOVEREIGNTY to bring him to life, give him eyes to see with, ears to hear, a mind to understand, a spirit to discern and a love to Desire Christ. All of these things God, Himself does for His elect and precious people:

"For this is the covenant that I will make with the house of Israel after their minds (now they can see) and write them in their hearts (not a puny little beggar) and they shall be to me a people, (not disobedient children) and they shall not teach every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest. or I will be merciful to their unrighteousness and their sins and iniquities will I remember no more."

Dear Brother, if this is not my hope, knowing that the former was certainly my ignorant condition, then I have no hope. But thanks be unto God, He has given me a hope in the resurrection of Christ, and I hope in His righteousness and in Christ's faith, seeing my own is not sufficient for my salvation.

Your brother in hope, a pilgrim,
Stanley C. Phillips
4411 Florelle Way,
Pensacola, Fla.

IN AGREEMENT

Dear Brethren and Readers of
Zion's Landmark,

I have been reading the paper and I was reading an article from a brother recently with which I was much impressed. I can agree with what he advocates, for according to my understanding it is the truth and he has my prayers. We are just pilgrims traveling along in this low ground of sin and sorrow. This is not our home, we are seeking one to come. By faith we can see it afar — a land fairer than day. This land the Father prepared for them that love Him and fear His name. We are witnesses testifying of the goodness and mercies of God. Jesus, who died for our offenses and arose the third day for our justification, to give us poor unworthy sinners a more lively hope beyond this veil of tears. The scripture presented itself to my mind: I hope by revelation and not of the flesh, for it profiteth nothing, for the spirit maketh intercession with groanings that cannot be uttered by puny minds of the flesh. "The wind bloweth where it listeth, and thou hearest

the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the spirit."

I am a stranger to you in the flesh, but I hope I have passed from death unto life, because I believe I love the brethren; but I am so vile and prone to sin, I fear that I am not born again. We are told: By the fruits ye shall know them. They come telling what great things the Lord has done for them, He has had mercy on their benighted souls when all other things failed. They do not boast of any meritorious deeds of their own, but give God all the honor, all the glory and all the praise for their livelihood and everything associated with it that is at all commendable.

Well, my dear friends, Brethren and Sisters, I do feel so sad this sad day, April is a sad month for me. It was in April that God called my dear husband from me and it has been a sad life for me since, but I do pray he is now asleep with Jesus. Oh! my poor benighted soul!

May God ever so richly bless you all and save you in Heaven's pure world! May we contend for sound doctrine, strive for the things that make for peace and let love and union abound. I wish the prayers of all of the dear brethren, sisters and friends.

A sister in hope,
Dora M. Brooks
220 East Street
Rocky Mount, N. C. 24151

DO I HAVE FAITH?

Dear Elder Adams:

I would that this pen could put on paper that which I saw, felt and heard this day. I went to Shoal Creek to meeting and the pastor, Elder Allen's text was Prov. 2nd chapter of Corinthians. The Lord blessed him to so richly feed, encourage and strengthen us to "press on," looking Him who is the Author and Finisher of our faith. Oh! my dear Brother and Sister, just recently I have questioned in my soul, "Do I have faith?" I just struggle on in hope, but today as I sat with the chosen ones there during that Heavenly feast, not a wave of trouble roled across my peaceful breast." I felt so loathe to leave the place: but meeting time and parting time both must come, so we journey on, trusting, we hope, in one who is mighty to save. Company came in, which interrupted my line of thought and now my mind seems left blank to continue this missive; but I must tell you my heart is grateful to our dear Heavenly Father for all His mercies upon me, (the least of them all I do not deserve) and to you for the riches of grace so freely sent to me in the many wonderful writings from your pen expounding many portions of Scripture which prove so graciously helpful to this poor one. It is beyond my ability with words to express feeling within me. So now, because you are Elder Allen's yoke fellow in the gospel of Christ, I will tell you a bit of the sorrows he and his wife have been caused to endure.

Since June first they have had

nine deaths in their families, two of which were his brothers. He is not able to work in the mill any longer because of emphysema, he has in an application for disability insurance, but will have a six months wait on that. They have another sore affliction in the family — Sister Allen's sister's husband is dying of cancer, he is in a nursing home near them — his wife spends her nights with her sister and each day she spends with her husband who has to be led from house to house. Oh, may God incline your heart to pray for them all! also please think on this poor one when you pray. I would so deeply like to hear a word of Elder J. E. Mewborn. I have heard he was failing rapidly. I have written twice hoping to hear, but I have had no reply yet. I can realize the members of his family are kept busy from day's end to day's end. God is able to hold them on the way and will never forsake them. O' for faith to trust Him whom to know is life eternal!

The closing theme of Elder Allen's preaching was: Christ's ascension and His second coming. That was gloriously beautiful to see, hear and feel. Oh! my faithful ones in a precious hope! I do hope it is that living witness within that did see, hear and feel all the dear Elder proclaimed in love and meekness, yet bold as a lion, fearing not, not craving the praise of the flesh. To me, Brother Allen is one hewn from the rough to stand upon the walls of Zion and declare unto her that her warfare is accomplished, her iniquity is pardoned and she hath received at the Lord's hand double for all her sins; and he has

never failed one jot nor tittle to preach the truth in Christ. My prayer is: O, dear God, if it be Thy will continue his days to go in and out before Thy people. Brother Huff is sometimes quite feeble too from arthritis pains. Elder Duren is not too well in body either and you know those three are the only ones we have.

This does seem a poor effort of what I had hoped to pen a portion of; but such as it is, I will send forth trusting it can do no harm and to tell you again my deep appreciation for the Landmark.

The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all your journey through.

In love and sweet fellowship, your unworthy sister in hope of eternal life.

Silla Wilson

Since this dear Sister Wilson wrote the above letter, it has pleased our God to call her home, to her reward. She has been a faithful servant and has made many contributions to the well-being of God's little ones by her inspirational writings, through the pages of Zion's Landmark. Our hearts are made sad that we will see no more of them, but our loss is her eternal gain. Editor

A POOR SINNER

Dear Brother Adams,

In my weak and feeble way, I want to write of a few of the incidents that have figured in my life and that have been brought about by the Good and Great God of Heaven. They are things He has done for my soul! I do not feel

worthy to call you brother and I am just a poor ignorant sinner. I feel the most of my time to be the most unworthy person alive and especially so after hearing such good preaching at the association at Aaron's Corner Friday, Saturday and Sunday. To me it was a real Bethel Spot. Maybe I do not know enough to be a competent judge, but if I am what I profess to be — and hope I am — then I am one of His little ones; however, sometimes my hope gets so small, I have to hope that I have a hope. After I came home Sunday and retired for the night, I fell asleep and soon awoke with tears streaming down my cheeks and a prayer on my lips. I lay there in a daze for awhile, then I was reminded of what a great and precious Savior I have.

When I was a little girl about five or six years old, I dreamed that I got lost in the tobacco field at our home. I thought I called for my Dad and he did not hear me. I was crying because I was lost and I was so afraid to die because I had heard people say, if you died and were lost, you would go to torment. In my dream I thought I was bad for running away and I wandered around and called for my Dad. I said: Oh Lord! how will I ever find my way home? I did not see any one, but some one turned me around and led me toward home and a short distance from there, I met my Dad and he scolded me for going so far alone. The hand or whatever led me to my father, let my hand fall to my side, yet I did not see the one who had found me and led me to my

father. This calmed me and I did not feel to be afraid any more. Even though that has been many years ago, I have never forgotten how I was found and led home by an unseen person, for I could not see anyone.

This experience stands out in my life as if it had been only a short time ago and from then till now, I have been a beggar and the older I get the more I seem to have to beg for mercy on me, a sinner of which I am chief! I have been carried so low into the valley, I could see no way out for me, and all I could do was to cry out for mercy on me. Sometimes I feel better for a little while, but not for long. One night about seven years before I asked for a home with the dear brethren and sisters at Goodwill Church, I was awoken from a dream in which I was singing. The title of the hymn I was singing was, "When I Can Read My Title Clear." As I sang the last line, it seemed I never heard such sweet music and words in my life and as I lay awake, I thought: Oh Lord, if I can be as happy as I am now, surely the Lord loves me; but it didn't last long; however, for the time being, I could not praise the Lord to my satisfaction for His loving kindness and for keeping me in the way He would have me go.

I have had many ups and downs and many more downs than ups it has seemed to me, but I hope they were all for my good. I have been cast down so low, I could see myself as nothing but filthy rags, and to me it seemed there was no hope for me, the way was

narrow and so rugged! Yet it has seemed that something was pushing me forward and all the time I did not know who nor what. Sometimes, I see a little light and I am made so happy, but for just a short while. If I am one of God's little ones, I am saved eternally, but it is only by His mercy and grace. My desire is to give Him all the praise for I deserve nothing at His hands.

I dreamed one night of being in a big building and as I looked I saw no doors nor windows in it and the floor was of dirt. I thought, "Surely, surely I would have to die and as I screamed out, 'Oh Lord, have mercy on my poor soul!'" There appeared a crack in the wall about two or three inches wide and as I advanced nearer to it the opening became larger and larger, and when I got to it there was room enough for me to get out. I then awoke and was trembling for I was so frightened, it was a long time before I became calm.

I hate my hateful, awkward ways, but there is not a thing I can do about that either, for I have tried so hard to do well and the harder I try, the worse I get, it seems to me, and all I can do is beg the Lord to deliver me from evil, guide my footsteps in the right way and keep me humble at His feet. Even while I was too young to know what it was all about, I would go off to be alone and beg the Lord to show me the right way to go and how to live for it seemed that everything I did was hateful and sinful.

I was brought up by poor, but good parents, or I thought they were good, for they tried to teach us right from wrong. They were so good to me! They belonged to the Primitive Baptist Church and when they went to church, I would beg them to take me with them and many times they would. I would sit back in the church and I would find myself crying like my heart would break and when I was asked why I was crying, I would say: "I do not know" and I did not know why, yet I could not help it.

Brother Adams, you do not know me too well, but when I heard you preach at Aaron's Corner at the association, you told my experience better than I could ever tell it. I have been carried just as low as it seemed possible to be carried and shown what a nobody I was, but the Lord has been so good to me! I know I cannot write and explain things like other people can, but I do know there has been something done for me that I could not do for myself.

If you think this is worthy of being published in the Landmark, then you have my consent to do so, but if not, then throw it into the trash can.

From one who can only desire good things for I am so vile and prone to sin and mistakes that I cannot perform as I would for when I would do good, evil is present with me. I love the Good Old Baptist for Christ's sake, I hope and believe.

Your sister in hope, if I am one.

Mary Clifton
702 Kemper Road
Danville, Va.

Zion's Landmark

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

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BAPTIZED INTO HIS DEATH

"Know Ye Not That So Many of
Us As Were Baptized into Jesus
Christ Were B a p t i z e d into His
Death"— Roms. 6:3.

An analysis of the construction of the above scripture renders cognizance that before one is baptized into the body of Christ, he must be baptized into His death. The death of Christ on the cross was one which took place in a gradual manner. At the ninth hour Jesus cried out, "Father, into thy hands I commend my Spirit; and having said thus, He gave up the ghost." Luke 23:4. The members of His body given to Him in covenant agreement by the Father before the foundation of the world are the ones "Whom He did foreknow; He also did predestinate to be conformed to the image of His Son." Rom. 8:29. This conforming to the image of His Son is the taking place of the work of Grace by

the Holy Spirit in the dead, alien sinner's heart, drawing the subject to Christ.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. And God unto Abraham after promising him and his heirs the land of Canaan, that the covenant was to be proven and kept by every man child among you, who shall be circumcised. And the uncircumcised man child shall be cut off from his people. See Gen. 17:14.

This circumcision required by God's law, prior to the coming of Christ, was one of reality or actuality, and it was a type or figure of that cleansing which was to take place in the day in which deliverance shall come to Israel.

It is written "So all Israel shall be saved: as it is written. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." This circumcision or cutting under the command of God in the Old Testament, is symbolic of the cleansing of the heart and quickening by the Spirit in the gospel. External pain is involved in the first case, but internal pain in the breast is involved in turning "away ungodliness from Jacob." For as Christ suffered the agony and pains of death, so his subjects are to suffer before they are members of that equitable kingdom which is an invisible body today on our natural earth," hid from the wise and prudent." Matt. 11:25.

To be legally attached to the body of Christ, one must be baptized into His death. Before death is accomplished, there must be suffering, and it is the work of the

Father that we believe on His name whom He has sent. See John 6:29. As the Holy Spirit begins this good work (That is performed until the day of Jesus Christ) the subject is made aware of the demands and requirements of the law to be clean. He feels the necessity of conforming his works to this law, which in turn, by the merit of his own works, feels to be justified in the sight of a just and Holy God and likewise to inherit eternal life. The children of Israel felt by offering the bodies (after the blood was shed) of the lambs and turtle doves that such would take away their sin; however, the sacrifices which they offered year by year continually could never make the comers thereunto perfect. See Heb. 10:1.

The creature tries in vain to fulfill this righteous law by circumcision of the flesh, but the more he does, the more trouble and tribulation is stirred in his breast. In vain he seeks to have peace with God, craving that peace (Christ) which is yet to come that passeth all understanding. See Phil. 4:7. Yet in his trouble he is made to be patient for he feels that he must try again to fulfill this law by the deeds of the flesh. "By the deeds of the law shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. 3:20. All efforts to fulfill the law of God are of the flesh, but unaware to him, he is born of the flesh and not of the spirit. For "that which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Except a man be born of the water and the Spirit, he cannot enter into the kingdom of God." Jno. 3:5.

Learning more and more of his inadequacy to comply with the demands of this law, his trouble of heart becomes very extensive. His whole life becomes one of trials, troubles and confusion. Situations arise in which he is confident that the outcome could have been different only if this or that means had been projected in time. After many severe experiences, he by a death of graduality, becomes more and more reconciled to that counsel and will of God. His own size and strength becomes smaller and smaller, and he witnesses with the writer, "He must increase, but I must decrease." Jno. 3:30. He is gradually born into the light of the severity and austere weight of God's law, thus giving him a conception of God's righteousness, and at the same time of his own lost and undone condition. He is brought into the knowledge that there is no salvation to be obtained in fulfilling the works of the flesh under the law, and that he is dependent upon a higher power for help. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful, flesh, and for sin, condemned sin in the flesh." Roms. 8:3. He feels himself to be of no report and seeks comfort with those who feel to be weak in their own strength. At last, he sees the righteousness of God in the severity of His law, and that His law cannot save a sinner, and that salvation is through the suffering and death of His Son who came in the likeness of sinful flesh.

The creature cries out in his suffering, begging for mercy; he

feels as the Psalmist did, "They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty their soul fainted in them. Then they cried unto the Lord in their trouble and He delivered them out of their distresses; such as sit in darkness and in the shadow of death, being bound in affliction and iron, because they rebelled against the words of God, and condemned the counsel of the Most High: therefore He brought down their heart with labor; They fell down and there was none to help. Then they cried unto the Lord in their trouble, and He saved them out of their distresses. Psalms 107:4-13. We must tread the wine press alone before we as members of His body, which was broken for sin, are baptized into His Son's kingdom. It is then that His own arm brings salvation. Isa. 46:5.

It was in this solitary place or wilderness that the Lord found Jacob. This wilderness is one that is wholly contaminated with sin, for Jacob was afterwards led about by God and not by himself, realizing that he was dependent upon God for continuous instruction. Ungodliness was turned away from Jacob when God found him in the waste howling wilderness for Jacob's strength, then became the Lord's strength, he being a chosen vessel, and the Lord kept him as the apple of His eye. Deut. 32:10.

The creature feels that all friends, even God, Himself has forsaken him, for Christ was forsaken on the cross when He cried out, "My God, My God, why hast Thou forsaken me." Before he receives a legal hope in Christ,

he must die in his own strength, and be resurrected into newness of life. This new birth constitutes the conception of the new or inner man.

The last agony just prior to birth in Christ, he later realizes, is hell. For Christ overcame death, hell and the grave. As Jonah was carried there, so must he and all others who are to believe in His name. We as members of His body suffer these dreadful pains, such that we groan with utterance for mercy, as the publican, "God be merciful to me a sinner." Luke 18:13. As Christ begged for water, "I thirst," we likewise beg for mercy; He received gall (wine and vinegar mixed), so if we be attached to His body and bear the marks of His suffering, if we were baptized into His death we receive many trials and tribulations. But we have now come to the realization that all our trials and troubles are God's love inscribed upon us, "If ye be without chastisement, whereof all are partakers, then ye are bastards, and not sons." Heb. 12:8. For in our heavy groanings under the intolerable load of sin, the spirit maketh intercessions for the saints. Roms. 8:27. He makes intercession for the transgressor.

At last, we are reconciled to death, our total depravity before a just and living God. The law of God has convicted us as guilty, but Jesus, the sinner's friend, appears at the judgment bar in our place and stead and receives the sentence. All is lost that we may win Christ, and all our works are as filthy rags in His sight. Isaiah 64:6. In our flesh we are confident, dwelleth no good thing. Rom.

7:18. Our spirit is broken internally — in the breast, but we are assured of God's promise that of such He is well pleased. "How lost is our condition, we exclaim, if Jesus, the Holy Lamb of God had not been led to the cross as a sheep to the slaughter and as a Lamb dumb before the shearer to become the propitiation for our sins, opening not His mouth.

For He appears in our place and stead as a sacrifice for that which we could not do in order that we might be reconciled unto God in the new covenant. Isa. 53:7. He appears first as the sin bearer; but when He comes to earth again, He shall judge the quick and the dead. Tim. II: Chapter 4 verse 1.

By His righteous life (for in His mouth no gile was found.) and the power of His resurrection are we given hope that maketh not ashamed. **For it is the afflicting hand of God by the Holy Spirit (which is the nature of God Himself) that draws us out of hell into His marvelous and glorious light, and gives us this hope of imputed righteousness.** Having seen that man is in a fallen state in nature and that he is totally incapable to recover himself, the theme, salvation by the grace of God and unmerited on the creature's part, becomes most dear to us. The Lord has blessed us with a heart of flesh, one of understanding, which by the Holy Spirit, He hath circumcised ones that were dead in sin to a knowledge that sin dwells constantly in the flesh. Ezek. 36:26. No reconciliation is made to God except our death accompanies His death.

A new faith is received in

which we say, "He hath lifted me up out of an horrible pit and miry clay, and established my goings, yea praises unto God." Psalms 40:2. Tribulation is the beginning of this work which produces patience; patience works experience; and experience hope; which is the "Unspeakable gift," Christ in our souls is the beauty for our ashes, the oil of joy for our mourning. Isa. 61:3.

There is **one Lord** (in heaven and earth,) **One Faith** which teaches us that "All things work together for good to them that love God," for those who believe this have been given hope of that better world by virtue of this **ONE BAPTISM** of Christ who is the resurrection of the dead in which we, having our conversation also look for the Saviour, the Lord Jesus Christ who shall change our vile body, that it may be fashioned like unto His glorious body, wherein shall we also be glorified in that day for which all other days were made. Phil. 3:20.

This same Jesus (our hope) which ye see go away, shall in like manner return again, and no man knoweth the hour. Acts 1:11.

Those who have seen Him, which is according to the will of God, shall believe on Him that they may have everlasting life. Jno. 6:40.

Those that receive this precious hope and sleep in Jesus at His second coming, though their bodies have remained in the earth since the beginning of time, shall be changed (their bodies) and they shall rise, and the Giver of all life shall re-unite spiritual body and soul, one that will have feature,

form and favor, like unto our blessed Saviour. Then shall be brought to pass the saying, "Oh death where is thy sting? Oh grave where is thy victory." Then we shall be able to praise the ever blessed Father and Son in a world that shall never end, forever tasting of His graciousness. For God has promised, "I shall ransom them from the power of the grave. I will redeem them from death: O death, I will by thy plagues; O grave, I will be thy destruction." Hosea 13:14. But to them not conformed to the image of His Son by Baptism of the Holy Ghost and with fire unto His death, and believeth not, He shall say, "Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels. Math. 25:41.

We shall sing the song of the redeemed to The Lamb as it has been slain, slain from the foundation of the world, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation; and hast made us unto God, kings and priests: and we shall reign on the earth." Rev. 5:9-10.

For it is Christ, who bears our sins in the marks of His own body, who bears the sinner's shame, who baptises His own into that kingdom through suffering and death. Yea, His name is praised forever!

J. M. Mewborn

SEVEN MILE ASSOCIATION

The Seven Mile Association, the Lord Willing, will convene Friday before the third Sunday in September, 1969, with Bethsaida Church, Harnett County, N. C., and will continue through Sunday. Bethsaida Church is located about 2½ miles West of

Benson, N. C., one half mile off Route 27, on S.R. #1709 (hard surfaced).

We invite brethren, sisters and friends to meet with us.

C. W. WOOD, Clerk

DIRECTIONS OR WAY BILL TO THE LITTLE RIVER ASSOCIATION TO CONVENE WITH MIDDLE CREEK PRIMITIVE BAPTIST CHURCH THE FOURTH SUNDAY, FRIDAY AND SATURDAY BEFORE IN SEPTEMBER 1969

Those coming by way of Smithfield, N.C., take Hwy. No. 70 going north to Clayton, where Hwy. 70 intercepts Hwy. No. 42. From Clayton take Hwy. No. 42 going west and follow same about 9 miles to a placard or sign saying "ASSOCIATION." At this point turn right to Middle Creek Church, only a few hundred yards from the sign.

Those coming to the Association by way of Raleigh, N. C., take Hwy. 401 going south. Follow same about 5 miles to the intersection of the Old Stage Road. Follow the Old Stage Road about 7 miles to Walton's Service Station, which is just beyond Ferrell's Garage, and on a sharp curve. There turn left on the road that goes directly to the Association at Middle Creek Church-about three miles.

Those coming to the Association by way of Fuquay Springs, take Hwy. No. 42 from Fuquay Springs and travel east about 8 miles to a sign or pointer to the Association, turn left at this sign. The church is only a few hundred yards from this pointer or sign.

Sign C. Lee Ogburn
Association Clerk

BEAR CREEK ASSOCIATION

The Fall Session of the Bear Creek Primitive Baptist Association will convene with the Liberty Hill Church in Stanley County, N. C., on Route 27 about seven miles west of Albemarle on Friday before the first Sunday in October and will continue through Sunday.

All lovers of the truth are invited to attend, especially our ministering brethren.

W. C. EDWARDS
1417 David Dr.
Shelby, N. C. 28150

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The Editor

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ZION'S LANDMARK

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SEPTEMBER 15, 1969

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ISAIAH

CHAPTER 24

Behold, the LORD maketh the earth empty; and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

The earth mourneth, and fadeth away; the world languisheth, and fadeth away; the haughty people of the earth do languish.

The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant.

Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

The new wine mourneth, the vine languisheth, all the merryhearted do sigh.

The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

They shall drink wine with a song; strong drink shall be bitter to them that drink it.

The city of confusion is broken down: every house is shut up, that no man may come in.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

AT FRYING PAN LEVITICUS 23

Elder Lefferts

November 12, 1933

There are seven feasts commanded in this chapter. The passover, feast of unleavened bread, first fruits of harvest, new meat offering, trumpets, day of atonement and feast of tabernacles. Before these feasts the seventh day, the Sabbath of rest, is spoken of. Six days work shall be done, when the sinner labors under the law, until he finds his Sabbath, or rest in Christ, ceasing from his own works.

Following this is the feast of the passover, In Ex. 12 the Israelites are commanded to take a lamb, on the tenth day of the first month. The first month begins a new year, and so it is, when one is quickened by the Holy Spirit, it is the beginning of a new year to that one. Notice the language used here; what a difference the little words make. First of all the Lord says "a" lamb, then it is "the" lamb, and afterwards "your" lamb. When one is first made alive, one sees Jesus as "a" Saviour. We see there is a Saviour, we see our need of a Saviour, and we see Him a Saviour of others; presently our need is so urgent, we see Him as "the" Saviour, the only one who can satisfy us, but we fear He is not ours, but in His own time the Lord reveals Himself as "our"

Saviour; He becomes our Passover Lamb, the Lamb without blemish; as the passover lambs had to be, a male of the first year without blemish. The lamb was to be kept until the 14th day and killed at even. The public ministry of Christ was of three years duration, at the end of which he was slain at even. The great purpose which Jesus came into this world was that He might offer Himself a sacrifice for His people.

His birth, His ministry, and all that happened in His life on earth, have their place, but the death of the Lord Jesus was the object for which He came into the world, and His birth and all others things were necessary to lead to His death. The word makes a lot of the birth of Christ, celebrating Christmas as it does, but to the sinner born again, it is the death of Christ, which is of great moment. It is on His obedience, suffering and death that this sinner hangs, longing to know that all this agony of Jesus was for him. What a Sabbath then the believer enters, resting from his own works, bad or good, in the finished work of the Lord Jesus.

The next feast is the feast of unleavened bread, which lasted for seven days, and was bounded by the Sabbath. Wherever leaven is mentioned in the Scriptures it is always used to set forth error, or false doctrine. In the command-

of the Sabbath, the Lord said, ye shall do no work therein, but here in the feast of unleavened bread, the Lord says ye shall do no servile work therein. There is a difference. Before we enter into the rest in Christ we labor under the law, being in bondage; but after we find this rest in Christ, we do work, but it is the labor of Love. Sometimes it is said that the Old School Baptists don't believe in works, but it is not true. We did not believe in obtaining Salvation by works, but we do believe in good works, the fruit of love, because of our Salvation.

Jesus warned His disciples of the leaven of the Pharisees. The Pharisees were a self-righteous sect, but there is no place for self-righteousness once we have entered into the rest in Christ's righteousness.

The next feast is the offering of the first-fruits of the harvest. This feast sets forth the resurrection of our Lord, Jesus Christ, and His people. After Jesus, the Passover Lamb, was slain, He was lain in a tomb, but as He said He would, he arose from the grave, taking up again the life He had laid down. He is the first that rose from the dead. Lazarus was raised from the dead, but Jesus raised him. Others also had been raised, but they were only raised to natural life and had to die again; but Jesus was the first that arose from the dead. He arose of Himself for He said that He laid down His life, and had power to take it again. This he did, and the Scriptures tell us, many bodies of the saints which

slept arose, and came out of the graves after His resurrection, and went into the Holy City (which was Jerusalem) and appeared unto many. It does not tell us what happened to them after this, but I do not believe they went back to their graves with Him, as the first fruits which is a pledge of the certainty of the whole crop. The Lord said the priest should wave the sheaf of first fruits before the Lord, to be accepted for the people. When Jesus arose from the dead, we read that Mary saw Him, but Jesus said to her, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God." A short while after Jesus allowed the woman to embrace Him by the feet, also He told Thomas to handle the wound prints in His hands and side. Why should He have forbidden Mary and allowed the others to touch Him. Let us turn back to the account of the sacrifice on the day of atonement for the high priest and the people. When the animal for sacrifice was slain, the high priest had to take its blood within the vail, and no man was to be with him until he came out. The congregation would then know that the blood of the sacrifice was accepted for an atonement Jesus had just risen from the grave, when Mary saw Him, and He said to her, "Touch me not for I am not yet ascended to my Father; But go to my brethren and tell them that "I ascend."

As the High Priest must not

come in contact with any man until He had returned from entering within the veil, even Heaven itself, to present His own blood before the Father, before He could allow any to touch Him. This He did, for He told Mary, "I ascend."

We are apt to think of Christ's ascension as the time when He ascended in sight of His disciples, but that was His final ascension. After His resurrection Heaven was the dwelling place of Jesus, not on the earth at the different times He appeared to His people. Evidently He ascended immediately after He spoke to Mary, His offering was accepted, and now He could return and allow His people to touch Him.

After the feast of the first fruits, the Israelites were to count fifty days, which was the day of Pentecost. The day of Pentecost means fiftieth. Then were they to offer a new meat offering, two loaves baked with leaven. Before Jesus died, when He sent out His disciples to preach, He told them not to go into the way of the Gentiles, but to the lost sheep of the house of Israel, and preach saying, The Kingdom of Heaven is at hand: But after His resurrection He told them to preach repentance and remission of sins among all nations, but they were to tarry in the city of Jerusalem until they should be endued with power from on high. Here was a new meat offering, not the old which was for the Jews only, but salvation was to be preached to the Gentiles too from the day of Pentecost; so two loaves, setting forth Jews and Gentiles were

to be waved before the Lord. They were to be baked with leaven. As we said before, leaven always represents error, or false doctrine, and from the time the gospel began to be preached false doctrine has crept into the church.

By the church is meant, not the true church, the mystical body of Christ, but all denominations naming the name of Christ, our own included. Jesus said the kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. This woman is the one spoken of in Revelation, clothed in scarlet, who openly put error into the church, two or three centuries after Jesus came, though heresies had crept in from the beginning. This woman is the church of Rome, who is clothed in scarlet, and drunken with the blood of saints, and martyrs of Jesus. She put to death many in the middle ages at the time of the reformation because of their adherence to the truth. A few years ago, when the Eucharist Convention was held in Chicago, a special train was run to convey the cardinals there, and the cars were all painted scarlet.

False doctrines have worked in the church as leaven in dough, until all Christendom is rotten to the core. Jesus warned His followers of the leaven of the Pharisees and Sadducees. The Pharisees were self-righteous, and Sadducees said there is no resurrection, nor angel, nor spirit. There is only one other offering commanded to be made with leaven, and that is the offering of

Thanksgiving, when unleavened cakes mingles with oil, and unleavened wafers anointed with oil were to be offered with leavened bread. These unleavened cakes represent Christ, also the unleavened wafers. The wafers were to be anointed with oil, setting forth the Holy Spirit which was upon Jesus; and the cakes mingled with oil, showing that His very nature was permeated with the Holy Spirit, both being unleavened showing the absence of error in Him.

The leavened bread (offered with the unleavened) is to show forth the offerer. His nature is not changed, and will not be while in this life. Two loaves baked with leaven you know, you cannot make bread with whole grain: the grain must be bruised and ground into meal before it can be made into bread. If a grain of wheat should get into a loaf of bread, it would not combine with the rest of the loaf, but when the loaf was broken the single grain would fall out. Yes, we must be bruised and crushed beneath a load of sin, and feel the wrath of God, and have our faith tried, and have a broken and contrite spirit before we can enter into communion of heart with the saints of God. Jews and Gentiles alike must have this same experience to receive the comfort of the gospel. The disciples, obedient, to the command of Jesus, returned to Jerusalem after they had seen Him ascend into Heaven, and on the day of Pentecost were all with one accord in one place. The Holy Ghost descended on them in

such a manner as had not been known before so that they all were given the gift of tongues the enduring with power from on high and all those gathered together from different places heard the gospel preached in their own language. These people were Jews, but very soon after the Lord showed Peter that the gospel was for the Gentiles too, also He made Paul the apostle to the Gentiles.

Between these four feasts and the next which was the feast of trumpets there was an interval of several months. These first four feasts relate more especially to the Gentiles. You remember when Jesus was crucified Pilate wrote an inscription in three languages; Hebrew, Greek and Latin. "Jesus of Nazareth the King of the Jews." But the Jews would not have it saying, Say not He is King but that He said I am King of the Jews.

They had clamored for His crucifixion, and altogether rejected Him as a nation. Up to that time God's manifest dealings had been with the Jews, but at their rejection of Jesus, God turned to the Gentiles until the fulness of the Gentiles should come in. This time appears to be drawing near, and God will then resume His dealings with the Jews. We find in the account of Joseph that after he was rejected of his brethren, he was absent from them for a long time, but in that time he took unto himself a Gentile woman for his wife. After so long a time there was a sore famine, and Joseph's brethren were compelled to go to him for suste-

nance, but they knew not it was Joseph until he later revealed himself. This feast of trumpets sets forth the beginning of God's resumed dealings with the Jews. In Ezekiel's vision of the valley full of dry bones he saw the bones of the whole house of Israel. He saw the bones come together, but there was no life; he saw sinew and flesh come upon them, but still no life; not until the breath of life came into them did they live. We see this very thing happening today. The Jews have been scattered all over the earth, but now they are getting closer together many returning to Palestine and organizations being formed to draw and hold them together; but they are still blind, and they will be until that comes about which is set forth in the next feast, the day of atonement.

The first time Joseph's brethren saw him they did not know him, but at the second time he revealed himself to them. The Jews did not know Him at His first coming, but they shall at His second, for in Revelation it tells us, behold! He cometh with clouds and every eye shall see Him. And they also which pierced Him: they are the Jewish nation.

In another place it says they shall look upon me whom they have pierced, and they shall mourn for HIM. At this day of atonement they were to afflict their souls — not afflict their bodies, but their souls, and so it will be, as the Scriptures just quoted tell. If the cutting of the Jews be the salvation of the Gentiles, what shall the receiving of them be but life from the dead. They

shall not come to know Him a few at a time. but as a nation they shall receive Him, and gladly acclaim Him their king, and a nation shall be born in a day.

Then shall come to pass the fulness of the seventh feast, the feast of the tabernacles, for the kingdom of this world shall become the kingdom of Our Lord and of His Christ, and the tabernacles of God shall be with man. The Israelites were also commanded to make themselves booths of the boughs of trees that the generations of the Jews might know that God made the children of Israel to dwell in booths in the wilderness; and so it will be at the fulness of the feast of Tabernacles that the Jews will remember how they have not dwelled in their own land, but as it were in booths, under the temporary shelter of the nations, whither God had driven them. Then shall the knowledge of the glory of the Lord cover the earth as the waters cover the sea. The leopard shall lie down with the kid and the lion shall eat straw like the ox, a child shall sit on the hole of the asp, and they shall not hurt nor destroy in all His holy mountain. —End.

A PROMISE TO A WEARY DREAMER

Last night upon my bed, as of sometime now, I was so overcome with emotion or excitement within, because of love which I can truthfully say, I so sincerely feel, to the extent of even making me ill in health. Asleep or awake, I recall two lines of a hymn which came to mind and within I have

repeated it all this day. It was: "Lamb of God, we fall before thee, Humbly begging at Thy feet —" Then I seemed to have been carried away upon a high mountain, a familiar place to me by location, but it was not as it is in reality.

Seemingly there was but one lead to and from this mountain, to and from the city or town. There was an old mansion or palace of very old timber and there was a remodeling, a very slow process. Just one intercessor and myself looking to north and to east down upon this sphere as it seemed to be the earth. I was feeling with my right hand and it felt just as the carcasses looked to me at one time a few years back when I was with my Sister Martha when she was leading me across a heap of dry bones covered with something that appeared to be as leather. At that time it was in the valley of my birth also my sister's birth — a very low estate.

It was quite different this time, for it was upon the mountain where I have been spiritually, to find it quite different each time. The covering I was feeling of was as flabby leather, but it covered the whole lay of the earth where I was.

Then, as most every minute of this day, I am mindful of the hymn and just a short time before I was writing this, the words of another hymn came to mind, which was, "On The Mountain Top Appearing, Lo! the sacred herald stands, Welcome News to Zion bearing, Zion long is hostile lands. This is found in Lester Durand

Collection. Page 91, Hymn 224 and as I observed every word, every line of the fullness of this hymn, I was lifted in spirit, yet still in anxiety, for as the bow in the sky, so is all this a promise to Zion of which I do have a hope of being a part.

I will await the manifestation of this promise by God's mercy and His grace and the patience with which He endows me and maketh me reconciled to his will.

What more can we have than that which God has given? The truth of His word is Christ Jesus Our Lord and Master, full of truth, love, mercy, patience that grace reigns unto eternity. All this a promise to Zion of which I do have a hope of being a part.

I will await the manifestation of this promise by God's mercy and His grace; and patience with which He endows me and maketh me reconciled to His will. What more can we have than that which God has given? The Truth of His Word is Christ Jesus our Lord and Master, full of truth, love, reigns unto eternity.

Just to comment on conditions at this time and most of my life, I am as it says in the Song of Solomon: "I am sick of love, and another hymn: When those you love, love no more."

Being endowed with spiritual love, with love and deep affection which is as over ripe fruit, about to drop or perish and this too, I have witnessed in dream, the trees of plums, cherries and berries coming to harvest and seeing it even gave me thoughts: The harvest is great, but labours are few. Marion H. Mulholland

SAVED A WRETCH LIKE ME

Dear Brother Adams,

I am sorry I am a bit late with my renewal this year as usual, but I am sending full price and not taking advantage of the minister's discount. I enjoy the Landmark very much and often read it through before laying it down. It usually comes while I am lying down for afternoon rest and I read it all before getting up.

My health has gone down a great deal this year. I have had trouble with my stomach several months. I went to the hospital for tests and they found no evidence of cancer, just a stomach disturbance. I feel some better this morning. If you do not hear from me by February 15, 1970, just stop my paper as it will mean that I have either passed on or that I am incompetent and I do not want you to be wasting a Landmark. However, if it pleases the Lord to restore my health somewhat, I may try to write a little for publication. I am having a great conflict within and can truly say with Paul: "Oh wretched man that I am, who shall deliver me from the body of this death?" and he had been an apostle twenty-five years at that time.

Doubtless John Newton was taught in the same school, for he said: "Amazing grace; how sweet the sound, That saved a wretch like me! I feel that all of God's little ones are taught to know their wretched and helpless condition while in this life and this makes them confess that they are pilgrims and strangers here

below and also they seek a city that hath foundation; whose Builder and maker is God. This causes them to often sing: "O land of rest for thee I sigh: When will the moment come, when I shall lay my armour by and rest in peace at home?"

Right here I feel to compare the teachings of Christ with those of our man taught schools: A very prominent case was one whom the people nationally speaking, regard as a martyr, who taught exactly contrary to the teaching of Paul and Peter and sowed more discord among our nation than any previous man in history, all in the name of a minister of God, who boasted that it did not matter what became of him, that he had been upon the top of the mountains, that his eyes had seen the glory of the coming of the Lord, etc., but God teaches His ministers very differently. Jonah said: "I went down to the bottom of the mountains; the earth with her bars was about me forever: yet hast thou brought up my life from corruption, O Lord my God."

There is a great difference in the lessons learned in these schools. Those taught in the latter exhort to obey, magistrates and with food and raiment to be therewith content, while graduates of the "Mountain Schools" teach to pay no attention to court injunctions, etc., and intermeddle in all worldly affairs. They live lives of luxury and ease whereas they who go down to the bottom of the mountains for their schooling, enjoy none of their popularity; but oh, how consoling

to occasionally taste the sweetness of the fellowship of their Lord and Savior, which makes them rejoice and say with Paul that they consider all these things but dung, compared with the excellency of the knowledge of Christ.

May God keep, preserve and prosper you, your family and Zion's Landmark is my desire for Christ's sake. Pray for us.

Yours in hope,

C. B. Britt

Box 282, R. F. D. 6

El Dorado, Ark. 71730

LOVE AND FELLOWSHIP

Editor and Readers of Zion's Landmark,

I have just returned from a three day's meeting embracing Friday, Saturday and fourth Sunday in May, being held with Holly Springs Church in the North end of the Old Union Association — the church was organized in 1860. We did not have overflowing audience, as I have seen at this church in former days, but I must say, we enjoyed a lovely congregation of Old Baptist, though there were but few compared with the large audiences we once had; and we are persuaded to believe as the scriptures testify to, that "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20) That great love wherein He loved His people will be made manifest, among them when His presence is felt. It could be seen that we had all the evidence necessary to justify our claiming to have had a full house — all in attendance seemed to be

full of that Spiritual Love and Fellowship, one for another, the same love as is spoken of by John: "We know that we have passed from death unto life, because we love the brethren." I Jno. 3:14. There was not a jar in the worship of the three days. There were eight ministers in attendance and they all were blessed to see eye to eye and preached one and the same doctrine. Jesus and Him crucified — an high and Risen Savior, who was delivered for our offences and raised again for our justification. It was food and manna to our hungry souls. It brought to our minds a quotation by Solomon: "For, lo, the winter is past, the rain is over and gone;—" It was as the rain falling upon dry vegetation, causing it to bud and bring forth bread to the eater and seed to the sower. It seemed as a sweet morsel unto the hungry of those in attendance. Indeed it was a communion meeting with the washing of feet in the closing; all seemed to be made to rejoice in the promise of their salvation. It was indeed a feast to the poor and hungry — the food our spirits want, and His hand alone can give. O hear the prayer of faith and grant that we may eat and live.

The gospel is but our Lord— Himself, in so much as He came down from Heaven, as the Savior of His Own from their sins. He also came as a prepared food for a prepared people. The gospel is not for the purpose of preparing one for the food, but one must be prepared by God's Holy Spirit for the food. One must be made

hungry for the sincere milk of the Word — the gospel is not for the purpose of making alive but only for the purpose of feeding and preserving life.

Rain does not fall on vegetation for the purpose of bringing the dead to life, but that life may be revived, causing it to bud and bring forth bread to the eater and seed to the sower. What is more, it will cause the love shed abroad in the heart of every live child of grace to flow from breast to breast that joins them together into one bundle of peace, love and fellowship. The preaching that I heard was evidence to me that not one was anointed amiss, but all were instant in season, speaking the things that become sound doctrine — not to make sound doctrine, for it was already sound. They preached as the Poet sang: "Come sound His praise abroad, And hymns of glory sing; Jehovah is a Saving God, A universal King.

He formed the deep unknown, He gave the Seas their bounds The Watery worlds are all His own and all the solid ground.

It was all food to me, it filled my anxious soul with joy and gladness. I seldom get to hear this language spoken, though I live among all kinds of so called churches and church going people and they are good honest, straightforward people, but on religious subjects, we do not see alike, nor do we talk alike, for we do not speak the same language. I feel that God in His goodness and mercy wonderfully blessed me in preserving me for this meeting, but by no means do I feel worthy. How shall I fully praise My God

for the great mercy He has so generously shown me in condescending to the prayers of this unworthy one to enable me to attend and so richly enjoy this wonderful Union or Association of God-blessed Brethren and Sisters in the Lord.

I am now eighty-six years and in all these many years, I have never done anything for the Lord, but I feel that all I ever did was against Him. Still He is all my hope, strength and trust and by His grace alone is salvation and my sincere desire is that I may attain unto it.

Yours in hope,
W. A. Little

Brother Little is a faithful soldier of the cross. He has been blessed to live the life of a faithful soldier. The doctrine he has been blessed to proclaim is God honoring. He has been blessed to reach a very mature age, but his faith has not weakened. May he be blessed to continue to feed the sheep and lambs of our God for years to come, if it so pleases the Lord.

T. F. A.

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OBITUARY

By the request of Surl Church, with a feeling of unworthiness, I will attempt to record the death of our beloved Brother J. E. Dean. He was born in Person County, May 1876, the son of the late Cook and Edith Dean. He departed this life July 10, 1969, making his stay on earth 93 years. He was married to Mary Currin. To this union was born two children, Mrs. W. T. Adcock and Nat Dean, who survive.

Bro. Dean joined Surl Church September meeting 1903, also his brother Roland and three others. At the March meeting, 1911, he was appointed Clerk, the office he held until his death.

I never knew a man any more faithful to his church than Brother Dean, as long as his health would permit. He was a firm believer in salvation by grace through faith, not of yourself, but a gift of God. His funeral was held at Surl Church Saturday, July 12, 1969, by his pastor Elder L. P. Martin. His body was laid to rest in the Currin Cemetery. He will be missed by Surl Church, but his smiling face will not be forgotten.

We wish to extend our heartfelt sympathy to the family. We feel their loss is his 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.

Done by the order of the church in conference, July 12, 1969.

Eld. L. P. Martin, Moderator
Charlie Blalock, Asst. Clerk
Clyde Satterfield

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Zion's Landmark

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Willow Springs, N. C. 27592

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THE HANDLING OF SERPENTS

A friend, request my views on first part of the 18 verse of the 16th chapter of Mark. "And they shall take up serpents."

Before we can understand this or any other portion of God's sacred word, it must first be taught to us by the Holy Ghost. For the Savior, Himself said, "I thank thee oh Father, Lord of Heaven and Earth because thou hast hid these things from the wise and prudent and hast revealed them unto babes." Matt. 11-25. It seemed good to the Father that it should be understood in this way. Again He 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." Cor. 2-14. Again He said, "The words that I speak unto you they are spirit, and they are life." Jno. 6-63

With the above testimony from

Him "Who spake as never man spake," it is conclusive evidence that we must be led by the Holy Spirit of God before we can understand anything that is right pertaining to His Kingdom.

I do not have any desire to set myself up as a standard or a judge as to what I shall say or write, but such meditations as I have had, I gladly pass on to our inquirers and to any others who may read this, with the hope that it will be a comfort to the household of faith since it has been a comfort to me.

Before proceeding further upon this subject, I consider it very important that we go back and read a few verses preceeding the one under consideration. May it be observed that our Lord and Master was talking to the Apostles, after he had been crucified, and rose as a conqueror over death, hell and the grave. In the 15th verse of the 16th chapter of Mark, we read, "And He said unto them, go ye into all the world and preach the gospel to every creature." Many people no doubt believe that our Lord meant for his servants to go into the foreign countries or into the jungles of Africa, and preach the gospel. But when we read the 10th chapter of Matt. 5-6 verse, we get a different understanding from the words which were spoken by the saviour, before He was crucified which reads as follows, "These twelve Jesus sent forth, and commanded them, saying, go not in the way of the Gentiles, and into any city of Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." When Jesus was crucified, the rocks rent, the earth quaked, the veil of the tem-

ple was rent in twain from top to bottom and the middle wall or partition was broken down between the Jew and Gentile. Is it not clear to our minds that He had the Gentiles under consideration as well as the Jews, when he said, 'Go ye into all the world and preach the gospei to every creature?' Then is baptized shall be saved" The words, "He that believeth," denotes a state or condition, and is by no means the act or work of the creature, for the Saviour said, "This is the work of God that ye believe on Him whom He hath sent." Jno. 6-29. "And is baptized," also denotes a state or condition. To my mind the Savior did not have reference to water baptism, by the above expressions. For this baptism is recorded by John the Baptist, who said, "I indeed baptize you with water into repentance, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire." Matt. 3-11. If you have been baptized with the Holy Ghost, and with fire, you have all the baptism that is essential to eternal happiness after this life, but this baptism can only be administered by the Holy Ghost, But says one, I thought it was necessary for me to be baptized by water, before I can be saved. And now you say it is necessary to be baptized with the Holy Ghost and with fire? If you are a child of God, this question will arise in your thought and feelings many times, "Have I been baptized with the Holy Ghost and with fire?"

If I am a servant of God, and am sent forth to feed the Lambs

and sheep of His pasture, may I ask a few questions? Have you come to your wits end, and all self works and self-righteousness failed, and you are made to feel that if you are ever saved, or cleansed, it must be by the blood of Jesus Christ? Now if this be your condition, it is not God's fire which is kindled upon the altar if your heart which burnt this self-works and self righteous out of your Soul? If you have some evidence that Jesus has forgiven you, of your many sins, by removing that awful burden and condemnation from your soul, is this not a basis for a good hope that you have been baptized with the Holy Ghost and with fire? And also that you are looking forward with this hope that one day this old body will be eradicated from sin, see Jesus like He is, be like Him and be satisfied?

Now this question may arise into your minds, if the Baptism with the Holy Ghost is all the baptism that is necessary for eternal happiness, after this life, what is the object and purpose of water baptism? Peter refers to the eight souls that were saved by water. He also said, "The like figure whereunto even Baptism doth also now save us. (Not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ; who is gone into heaven, and is on the right hand of God: Angles and Authorities and Powers being made subject unto Him." 1 Peter 3;21-22.

Cornelius and his Household, who were Gentiles give clear evidence to Peter that they had been born

of the spirit of God: Therefore he said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we." Acts 10:47.

The eunuch said "I believe that Jesus Christ is the Son of God." Acts 8:37. And with this convincing statement Phillip baptized him: Now the above testimony is sufficient to prove that water baptism was not enjoined to save people eternally, "But the answer of a good conscience towards God." Let no one get the idea that I am discouraging water Baptism. I believe in it with my whole heart. For when I was baptized, I enjoyed a perfect peace, which lasted a little more than two weeks, after which I began to have my doubt again.

The 17th verse reads, "And these signs shall follow them that believe; in his name shall they cast out devils; they shall speak with new tongues."

Now we are coming to the expression in which our "Enquirer" is most interested, "They shall take up serpents." To my mind, the mind, the thought to be conveyed by the above expression is when you have received the Holy Ghost, you can then handle "serpents" without them harming you. But first, we will see what is meant by the word serpent as used here. By turning to the 23rd chapter of Matthew and the 33rd verse, I think we will find the key. Here Jesus called the Scribes and Pharisees, Serpents. "Ye Serpents, ye generation of vipers how can ye escape the damnation of hell?" By this as well as many other scriptures that could be referred to, is

proof that the little poisonous reptile that crawls on the earth is not the serpent the Saviour had under consideration. But the great question is, how can you take up serpents. Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, pray for them that despiteful use you." Matt. 5-44. "For the weapons of our warfare are not carnal but mighty through God to the pulling down of strong holds." 2nd Cor. 10:4. These weapons, which are given to fight with are Love, Peace, Gentleness, Patience, Forbearance, Meekness etc. And these weapons never fail to conquer the enemy when they are applied by the spirit of our God.

As before stated, this serpent is something more than the little reptile that crawls around. He is a huge monster, he has more than one name, he is called the devil and satan. He goes up and down, to and fro in the earth, (in this body of ours) seeking whom he may devour. He deceived our mother Eve. It is in Genesis 3:1 that he "was more subtle than any beast of the field which the Lord God made." I here remember a few instances of very clear demonstrations of how these serpents are handled when one is endowed with these spiritual weapons, love, patience and forbearance. Once I knew of two very prominent wealthy men that lived opposite each other on a short road which intersected with two parallel roads. Mr. A said to Mr. B., "Let's lay off a road on the line dividing our farms by which you give one-half the land and I give the other half; then we will take our petition to the County

Commissioners and ask then to establish and maintain the road at the expense of the county." to which Mr. B. agreed, but after staking off the road, Mr. B said, "I think that I have given more land than you have. Mr. A said, "I do not think so," but Mr. B became furious and angry and said, "yes, I have and unless we move the proposed road further on your land, I shall take up the stakes and have nothing more to do with it." Mr. A replied, in a very calm and gentle manner, "Let's put all the road on my land, I have too much land for us to be at variance about a road. Whereupon, Mr. B said, "No let the stakes remain where they are. "They shall take up serpents." Another instance I knew similar to the above: A man of my community whom I will call Mr. A posted his land against hunting in an effort to prevent Mr. B, whom he dislikes from hunting on it. Mr. B was aware of the fact that this was done purposely against him, since Mr. A did not seem to care if others hunted there. Whereupon Mr. B went to a pond nearby and caught a beautiful string of fish and took them to Mr. A and said, Mr. A I do not know of any person that I had rather have these fish than you. Mr. A was so moved by this act of kindness that he said, "Mr. B you may hunt on my land any time you wish." They shall take up serpents."

A good man (who is now deceased) told me that his neighbor shut up and charged him the limit of the law every time his stock got out and went to the neighbors

woods. At a later date his neighbors cows came to his house and ate some of his corn, which was planted around the barn, and then they walked through the gate, which was open and lay down in the lot. He accordingly shut the gate. His neighbor came for the cow, and of course he expected nothing but to pay the full limit, as he had charged, but after a little conversation he said, "How much do I owe you, and what is the damage?" The farmer replied, "While your cows have damaged my corn severely, yet I would not think of charging you one penny, you are at liberty to take your cows home." My friend said this man was a good neighbor from that time on, never making any charge in a case of that kind again. "They shall take up serpents."

Do we believe that railing for railing would have ever produced such wonderful results? Indeed no. There has never been any improvement upon the words of Jesus who "spake as man spake," love your enemies, bless them that curse you, do good to them that despitefully use you." And Paul the great apostle added his testimony by saying, "Recompence to no man evil for evil, provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceable with all men." Rom. 12-17:18. Again He said, "Therefore if thine enemy hunger, feed him, if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Rom. 12-20.

Humbly submitted,

T. F. Adams

SISTER LILA M. RHODES

Sister Lila M. Rhodes was called from this mortal sphere on Feb. 19 1968. She was born Jan. 30, 1898, to Mr. and Mrs. Charlie Thomas. She was married to the late Elder Fred W. Rhodes, who passed away in 1962. Sister Rhodes first united with the Bay Church in the White Oak Association about 1931. In later years she and her family moved to Durham, N. C. It was during this time that she moved her membership to the Rougemont Church. In 1952, Sister Rhodes and husband, Elder Fred W. Rhodes, moved their membership to Mt. Lebanon Church. She and husband remained faithful and steadfast members until their passing.

Surviving are one son, Fred W. Rhodes, Jr., one grandson, F. Brian Rhodes of Durham, N.C.; a nephew, J. Everett O'Neal also of Durham. Two sisters, Mrs. Crate Capps of Jacksonville, N. C., Mrs. H. J. Jenkins of Wilmington, N. C., and one brother, Cagie Thomas of Verona, N. C., also survive.

Her funeral was conducted by her pastor Elder Jack Hawkins, Elder L. P. Martin of Roxboro, N. C., and Elder T. Floyd Adams of Willow Springs, N. C. The church will continue to miss her smiling countenance, and desires to extend to her loved ones our deepest sympathy. We feel her spirit is now resting in God's paradise. Her body was laid to rest in the Church Cemetery beside her husband, there to rest in peace till the coming of her Saviour.

A sister, I hope,
Nellie Hunt

WHITE OAK ASSOCIATION

The 1969 session of the White Oak Primitive Baptist Association is appointed to be held, the Lord willing, with the Church at North River, Carteret County, N. C., beginning on the 3rd Saturday in October, the 18th, and continuing through Monday, the 20th. Those attending will use Hwy. U. S. 70 East through Morehead City and Beaufort, N. C. The church is twelve miles East of Beaufort, N. C., near Otway, N. C. At Otway turn right on paved road 4/10 miles to Association.

We desire our brethren, sisters and lovers of the truth to come and be with us. A special invitation is extended to those who labor in the ministry.

M. M. GRAY, Association Clerk
RFD 2, Box 224
Jacksonville, N. C. 28540

LOWER MAYO ASSOCIATION

The Lower Mayo Association will convene, the Lord willing, with the Church at Spoon Creek, Friday, Oct. 3, 1969, and will continue Saturday and Sunday, Oct. 4th & 5th. Spoon Creek Church is located in Patrick County, Va., about eleven miles South of Stuart, Va., at the little Village of

Critz, Va., which is three miles East of Hwy. No. 58.

Those who come from Easterly and Southernly directions follow nearest route to Hwy. 220. Follow No. 220 to Junction with No. 58 Hwy. at suburbs of Martinsville, Va. Turn left on No. 58 and follow towards Stuart, Va. After following No. 58 for approximately ten miles, begin to watch for sign "Critz, Va." and "Spoon Creek Church." These two signs are very close together. Turn right and proceed to association. Those traveling from North and West, come to Stuart, Va. Take No. 58 and follow about eleven miles, towards Martinsville, Va. Watch for sign, "Critz," turn left and follow to association. If weather is unfavorable, the association will be held in the School Building in the Village of Critz.

We invite all lovers of the truth to meet with us, also the ministering brethren.

Elder J. G. Gardner, Moderator,
Sam L. Gilbert, Clerk,
P. O. Box 2629,
Winston-Salem, N. C.

NOTICE

Gill (6) Volumes Commentary upon the whole Bible. Standard work since 1743-1744 is now ready for distribution. Price \$52.00 per set postage prepaid in U. S. A. Hassell Church History by Sylvester Hassell, reprint of 1886. \$5.50. Body of Divinity \$6.00.

See or write:
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REQUEST

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

Obituary notices are mainly for local interest. In order to make room for accommodations 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 MONTHLY

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VOL. CII

OCTOBER 1, 1969

NO. 22

ISAIAH

CHAPTER 24

There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

In the city is left desolation, and the gate is smitten with destruction.

When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.

They shall lift up their voices, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea.

From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

Fear, and the pit, and the snare, are upon thee, O inhabitants of the earth.

And it shall come pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

**EXPERIENCE OF
BETTIE INGRAM
(FIRST PUBLISHED IN ZION'S
LANDMARK MARCH 1, 1891.)**

Dear Brother Lundy,

I will endeavor to tell you some of the travail of my soul, as I hope, from nature to grace, as you requested me to do so.

When I was in my nineteenth year, the first year after my marriage, I was struck down sick suddenly, and while I lay sick, news came to me that one of my sisters-in-law, a single lady, had professed a hope and was to join the church next meeting. I was glad for her, but I was so troubled about myself that I could not help crying every time I thought about it. I wanted to be fitted to be with her. It came like a thunderbolt on me. Suppose I had died the other day when I was so bad, I certainly would have gone to torment, I had lived such a wild, frolicsome life. I was ring-leader in all special amusements, meanwhile at times promising myself to do better at some future time, when I got old, or when I got married; but I was never ready that time to change my habit of living. But now I was tired of sin and was resolving in my mind to try and live a better life than I ever had lived, but was afraid there was no chance for me.

By the time she was baptized, I was able to go but I felt miserable; I could hardly hold my

head up for crying. It seemed to me everybody was looking at me, and sister looked so happy and sweet. This was the summer of 1881.

Very shortly after this I had a dream that I did not know what to think of. I thought I saw Jesus coming in the clouds towards me, and it was the judgment day. I fell to the ground with fear, but as He got over where I was, somehow I was not afraid, and rose up to meet and kiss him, and I awoke. I thought much about this dream. Sometimes I would think maybe it is a pardon of my sins, but could not quite think it was. So time passed, three or four years, and I, trying to the best I could but alas, I found I could not do good; that everything I thought was only evil. Once I broke out, so far as to sing a love song to please a young school man that stayed here that winter, and oh how it did grieve me afterwards.

Several times I dreamed that I had already joined the church, and had come to the conclusion that I was not fit to be there which would trouble me very much. I would actually wake crying. When I went to meeting I would think when I get home I will seek some place where nobody can see me and try to pray. But my heart would fail me. I dared not move my lips to pray, for I could not pray. Sometimes I thought oh that

I might be humbled down to the face of the earth, and then try to pray, for I thought I was sure to die in the course of a few months. I craved to die in my right mind. I thought if I could know that I was dying, maybe I could then try to pray.

I read the Bible much, but not a promise there for me; all against me, for I was wicked. At length the time that I had expected to die came, and I fared very well. Then my fears were not so great for nearly a month when I took a back-set, and was brought very low.

One day all in a moment of time, I thought I was dying, and never shall I forget the agony of that hour till my dying day. Everything turned dark for me, and I was in a shake and a tremble from head to foot. I thought every breath would be the last. It seemed to me I was on the brink of torment just ready to be plunged in. All that I could think of to say was "If I must die, Lord, have mercy on me." My dear husband and Grandma told me that I was not dying but the world could not have made me believe it. At last I saw in my mind these words before me written in big letters, "Will not the judge of the whole earth do right?" I thought He would. My fears of death at that time began to wear away, and it looked light in the house again. I wondered if my sins were pardoned. I had always thought if I ever did meet with a change I would know it, I would be overjoyed like I hear the preachers tell of. I thought I would know it plainly, but I did not. I knew

that there was some sort of change, for I wondered if what I have related was anything to hope from or not. Before that time I knew I had none, but the next morning, I awoke with the most pleasant feeling, nothing did hurt me; I felt as if I had dreamed some sweet dream but did not know what it was.

In about three weeks I began to get very uneasy. It could not be that I was changed. I wanted to feel that awful burden back again so that if it was moved off again I would know more about it. I turned my face and cried and tried to pray for the Lord to have mercy on me, (but I could not, nor never have since had that same weight or burden on me, as I did before that day) when suddenly these words dropped on my mind and did not leave me for a time. "My yoke is easy and My burden is light. Take up your cross and follow Me." I did not know what taking up the cross meant at that time, but oh! how I felt that I loved the church; how I longed to be baptized, if it was the Lord's will; and how I craved to hear Brother Cassell preach. I could not think about it without shedding tears. And then I was compelled to lay in bed for some time.

One day I felt like singing "How lost was my condition," but did not sing aloud on account of those around me. I could relate more but for fear of being tedious I will say by the time I got able to go to preaching, I was so cold, and dead, I could not ever hear preaching.

I would not at that time have

tried to unite with them for anything in the world. For, it seemed to me I had nothing to tell, I felt ashamed for ever having such thoughts as I had had. I felt as if I had indeed been changed by grace the Lord would make my duty plain at His appointed time.

Time passed on nearly a year from the time I had thought I had a little hope, and read some experience in the Gospel Messenger which by chance I got hold of. I thought surely I had experienced something. I wanted to talk with some of the Baptists, but could not make it convenient to do so. I began to be much troubled about my state, I pondered these things I have written over and over again; I was afraid I was not doing my duty. At last I awoke with an awful dread upon my mind. I was almost afraid to go to sleep. I tried to pray to the Lord to show me my duty. At length I slept and dreamed that I was at a meeting in great distress, and I thought Elder Via asked me why I did not join the church. I told him I was afraid I was not prepared and he said, if you can beg the Lord to save you that is enough, and motioned his hand for me to go on. I thought it gave me such encouragement I fell down beside him and began to tell him part of what I have here stated. I awoke much better satisfied. The same week I saw him with my father-in-law, I talked with him some. When we parted he told me to go to meeting Saturday, if I felt like it, which was another help to me. In fact, all he said to me

was comforting, and good food to my hungry soul.

I went to meeting on Saturday, the 27th day of February, 1886, and if I ever heard preaching in my life I heard it that day from Brother Cassell. I felt when he took his text I did not understand it, and brought me low, but before he wound up, my hope was brighter than it ever had been to me.

When the door was open for the reception of members, I went forward with much fear and trembling and was received to my joy and I have enjoyed myself for some time by day and by night with sweet dreams and visions. One time, just before I was baptized, which was in April, I had a view of a shining light which I thought was Christ. I thought my husband saw it too, and was going with us to that light. Oh, I was so glad, I soon awoke and he asked me why I kissed him in my sleep. I told him I did not know I did. But the prettiest dream I had about him was the cause. After that time I had no doubt but he would be changed, he seemed in deep trouble, and shortly after that he told me his burden was removed. But let me say I have not had the pleasure of seeing him baptized yet.

I was let down into the water by Elder Wm. R. Radford, feeling as well as I ever did in my life. I hardly know how I got out of the water for there stood my dear old deaf and dumb father, who is a member, and I believe a Christian, with outstretched arms to receive me at the bank. But that the trials and tempta-

tions, sickness and afflictions I have met since that time, and the Lord has brought me safe through them all. And bless His holy name, I can say I am not worthy of the least of all His blessings. I go groping along the way much of my time in the dark. But notwithstanding all this, once in a while I get a crumb from my Master's table.

About six months after I joined the church I was very much depressed in my mind, desponding and doubting my calling. One night I had a vision of my state and thought I was going up a hill, and it was nearly dark. I could hardly get along for the weight of my burden, and I prayed the Lord to show me something once more whereby I might know if I was indeed a child of God. I raised my eyes toward Heaven; I saw streams of light everywhere from the Lord, I thought to comfort me. At the sight there I felt my burden fall off me as though it had been a coat or a cloak, and felt as light as a feather. I leaped up to the top of the hill in a second, nothing doubting, shouting and praising the Lord at the top of my voice, saying, blessed be God forever and ever, over and over again. Was this not a sweet crumb for me? This was such a change as I wished for when I was wide awake, but I never got it, for I never have seen anything of this kind with my natural eyes. I can't get any more than is given me, so I ought to be content and not be murmuring and complaining. But I can't help that

old nature of mine. I often feel myself to be the vilest person living, and surely I can't be what I profess to be or I would do better than I do, for I find myself nearly all the time out of the way, which causes me to think oh wretch that I am, who shall deliver me. I thank God through Jesus Christ.

I was crying and grieving because I could not live up to the law, when suddenly one day it dropped in my mind as plain as if I had been looking at it in the Bible. "That Jesus Christ is the end of the law for righteousness to every one that believes" and here it occurred to me, do you believe? I answered, Lord, I believe, help Thou mine unbelief. I had read the above quotation heretofore, but did not understand them.

There is no enjoyment to me like the company of the Old Baptists, especially the ministers; I like very much to hear them talk, and I like better to hear them preach the gospel, for the gospel in its purity is perfection to me. I want you to pray for me and that the Lord will give me a heart to pray for myself and for my family.

Your unworthy sister in hope of eternal life.

Bettie Ingram

The above experience of Sister Bettie Ingram is republished at the request of her son, Bro. Carlyle Ingram, who is a member of the Riverside Church of the Blue Ridge Association.

Ed.

EXPERIENCE

Reprint From Zion's Landmark

Elder P. D. Gold, Dear Brother:—I again take my pen to write what I hope to be the dealings of the Lord with me. When I was very young the Lord showed me that I was sinner, but I did not feel the weight of sin at that time as I did afterwards. I went on careless and unconcerned about my soul's welfare until I was about 19 years of age, and then I became burdened with sin, and I cried unto the Lord to have mercy on my poor soul, and about that time mother was baptized. Soon after this I saw myself a lost and ruined sinner, not fit to die nor live. My prayer day and night was, Lord have mercy on me a poor sinner. I would go to church every Sunday to see if the preacher could do me any good, but there was no good for me in this world, nor the world to come. I could not eat but little. I would go to the table and feel that I was too unworthy to partake of the blessings that the Lord has blessed us with, and it seemed that I was traveling in a wilderness, and there was a great wild beast running and keeping a terrible fuss, and I thought he was after me to destroy me, but I got through safe. I wanted a hiding place to hide from my sins, but no hiding place could I find. I went on in this condition some length of time and thought every day would be my last, and in my condition if I died where God and Christ was I could never go. I would go to preaching to see if I could get a word of comfort, but it seemed that all promises

were to some one else, and not to me, and I would go back home worse dissatisfied then before I went, for I thought that if I was a child of God I would get some promise. I gave up all hope of ever getting any better, and I lay down one night and dreamed of traveling and I came to a large place of water and it was as black as it could be, and I thought this was the river of death, and there was a narrow footway over the river, and I had it to cross, but when I got about half way across I fell off and down I went into death as I thought, but when I struck the water it was not more than ankle deep, and I struck on a rock, and on my feet and my face was turned the way that I was coming from. The rock was white, and the water was clear as crystal, and this black water and footway were all gone. It was revealed to me while standing there that the rock represented Christ. This seemed to give me some comfort for awhile, but I could not take this as a hope in Christ. I became greatly troubled again, and I thought that I would go and ask a minister to pray for me, but this scripture came to my mind, "Cursed is man that trusts in man or maketh flesh his arm." My whole desire was to see Jesus as my Saviour, and on Saturday night before the second Sunday in September I lay down and thought that I never should see the sun rise again, if ever I did pray it was that night, if it could be the Lord's will to let me see Jesus as my Saviour that night. I went to sleep and dreamed that I saw the Lord

in the east and saw him bearing my sins in his own body. Next morning I awoke praising the Lord and was happy and did not want to live in this world any longer. Then I could say, Jesus my Saviour, I know thou art mine. Nothing troubled me for a long time. I could praise the Lord day and night. Then my desire was to be baptized, but I felt too unworthy and began to have doubts and fears that I was not a Christian, if I was there would not be so many things in my way to keep me from being baptized. The fourth Saturday and Sunday in June 1876 there was preaching at Moore's church, and my sister wanted to go, and I asked pa if I could go and carry her. He said yes, and that day after conference was opened she went forward and was received, but I could not get up off of my seat. I always had said before then if I ever joined the church I would join on Saturday and be baptized on Sunday. I never would carry my clothes down to the water before I joined but the Lord showed me that his power was greater than mine. Next morning I went in my room to put on two suits of clothes for the purpose of offering down at the water that morning, for I felt like I could not stay away, but mother came to my room door and said don't you do that, I will prepare your clothes for you, and I never had said a word to anybody about myself joining the church, but she found it out some way and knew what I intended. I carried my sister down to the water, and when they opened the

door of experience I went forward and was received for baptism. Dear brother, I never felt water that felt so good in my life. I came out of the water rejoicing and praising the Lord, for it was the happiest time that I had ever witnessed. I have been a member of the Primitive Baptist Church nearly fifteen years, and have not told all yet, and never will, but I have had an impression for a good while to write some of what I hope to be the dealings of the Lord with me, and this makes the third time that I have made the attempt. In the fall of 1878 I was married to Miss Penny Elks, and we lived together four years, and then it pleased the Lord to take her home, for I believe that she was a Christian, and then it was his will to take my baby soon after the death of its mother. It was hard for me to have to give them up, but not my will but thine be done O Lord. In 1886 I moved from Wilson Co., to where I now live, and then I moved my Church. In the fall of 1887 I was married to my second wife, Miss Mattie Walston. Brother Gold, I do not live as I wish to live.

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

I am so weak and sinful that when I would do good evil is present. I used to think before I joined the church that Christians did not do anything wrong, but now I see that they do wrong as

well as I, for there are none perfect save Christ. He is all things to the child of God. Dear brother, remember me and family at a throne of grace, Your unworthy brother in hope of eternal life.

J. C. Luper
Rocky Mount, N. C.

THOMAS RICHARD BREEDLOVE

Whereas the Lord has seen fit to take home our beloved brother, Thomas Richard Breedlove, June 8, 1969. It is with much fear and trembling that I am now called to write a memorium. This is to record something of his life while now in death.

It is not easy to put into words the great sadness we have in our loss, but would beg to be submissive to His will. For what greater blessing can come to one of His servants, than is expressed in Psalms 116:15 "Precious in the sight of the Lord, is the death of his saints." One who had such a hope as our brother had in life.

He was one who filled his place well among the churches where he was known, as well as among the people of the world around him publicly. This I would say; he filled and was gifted with every qualification of a deacon, as expressed in I Timothy 3rd chapter. He did not shirk his duty, but often went far beyond, caring for the sick and afflicted; the widows and orphans; giving of himself untiringly until the end. He held fast to the Faith, in boldness and gravity in the duties of the office. Also, he was called upon by neighbors to meditate for them in troubles and was not one for quick decisions. He held the position of clerk of our church at Harris Springs, Newton County, Ga., fourteen years. He joined the church with his dear wife November 10, 1934. He was clerk of the Yellow River Primitive Baptist Association 32½ years.

Brother Breedlove lost his left arm as a young man, yet he never asked for help in the service of dressing himself. He was in the first class in 1909 that graduated from Monroe A. & M. School and then attended the University of Georgia, finishing the course in Agriculture. He was a dairy farmer many years and for fifteen years directed the Agricultural Stabilization and Conservation Service, except one year when he was in Washington, D. C., as Director of the Southern Region of the Production and Market Administration. In his county he was the first President of the Walton Electric Membership Corporation.

Brother Breedlove was the son of the

late Mr. and Mrs. William Luther Breedlove.

On December 26, 1915, he married the former Miss Mattie Estes of Rutledge, Georgia.

Elder J. M. Mewborn of Willow Spring, N. C. with Rev. Clifford Jett of Monroe, Ga., and Elder T. L. Huff of Lawrenceville Ga., conducted the final service at the First Baptist Church in Monroe, Ga. Elder Mewborn's texts were from Proverbs 22:1, "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold," and Romans 14:17,18 "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God and approved of men." Brother Breedlove's request was that there be no eulogizing. But these texts spoke of his life more fittingly than the mere words of man could have done.

All of his children with the exception of two sons, T. R. Breedlove, Jr., and William Luther Breedlove, survive him. His daughters are: Mrs. Alton W. Kitchens of Greenwich, Conn., Mrs. Floyd W. Adams, Jr., of Columbus, Ga., Mrs. Leroy C. Lee of Doraville, Ga., and Mrs. Henry S. Verner of Rutledge, Ga., and 2 Sons: Mr. James I. Breedlove of Atlanta, Ga., and Mr. Preston Breedlove of Monroe Ga. His Daughters-in-law are Mrs. Sarah Eddie Malcom, Monroe, Ga., and Mrs. Jackie Bradley of New Orleans, La. Twenty-one grandchildren and two great grandchildren also survive. He is also survived by five sisters, Mrs. O. A. Chandler, Mrs. Luther Allison, Mrs. Martha Mercer, Mrs. Curtis Chandler, Mrs. John McGee, and one brother, Mr. Howell Breedlove.

The pallbearers were his grandsons, Dr. Russell Kitchens, and Messrs. Hal Breedlove, Mike Breedlove, T. R. Breedlove III, Alan Verner, Thomas Verner, and Bruce Breedlove. Honorary escorts were the deacons of the Yellow River Primitive Baptist Association and members of the Agricultural Stabilization and Conservation Service.

Interment was at the Resthaven Cemetery in Monroe, Ga. The E. L. Almond Company of Monroe was in Charge.

Burch C. Wray, Mod.

Carolyn Peters Alston, Clerk

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A THORNE IN THE FLESH

"Lest I should be exalted above measure through the abundance of 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." II Cor. 12:7.

It is evident from the testimony of Paul, that God, in His wisdom, love and mercy had an all wise purpose that would be to His glory and for the good of the chosen vessels of His mercy, by putting a thorn in the flesh, the messenger of Satan, to buffet them that they might not be exalted in the flesh after having been lifted up in the Spirit. Those who are born of the Spirit of God, possess two natures. One is flesh and the other is spirit. The old man is said by the Apostle to be the outward man. The inward man is said to be the new man. Having two natures, one being contrary to

the other, brings a warfare. Paul said, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye would." Gal. 5:17.

If Satan did not work in the flesh to harass and torment the children of God, they would become exalted. They would think themselves to be something when they are nothing. The thorn in the flesh is God's way of keeping them little, meek and humble. They cannot combat Satan. He is a powerful monster. Jesus Christ is the only one that can conquer Satan and deliver His people from his snares and cunning devices. If we could fight the battle ourselves and gain the victory there would not be any need to call upon God. David knew his weakness and fully realized that he was too weak and feeble to overcome his enemies. For this reason he was often praying and calling upon God to undertake and deliver him from the wicked and evil devices of those who would take his life. It was Paul's desire that God would remove the thorn in the flesh, the messenger of Satan, that he might not be continually tortured, but have peace of mind and be free from suffering. He besought the Lord thrice that he would remove the thorn in his flesh. If Paul could have removed the thorn, he would not have found it necessary to call upon God. The Lord answered him: "My grace is sufficient for thee." II Cor. 12:9.

When grace is given and we can see the delivering hand of God in time of trouble, then it is

that we ascribe greatness unto Him and glorify His Name. Otherwise we would take the honor to ourselves. Through our trials and troubles, crosses and losses in our conflict with Satan, losing battles and then delivered by the Spirit and power of God, we learn the truth of what Paul said, "For my strength is made perfect in weakness." This was not Paul's strength, but the strength which God gave him, which enabled him to overcome the wicked one. Paul did not have any strength, nothing but natural strength, which was not sufficient to overcome sin, Satan and the devil.

It takes the Spirit and the grace of God to overcome the messenger of Satan. God supplies this in time of need. The Prophet said: "He giveth power to the faint; and to them that have no might, Isa. 40:29. There is a vast difference between the place where Satan works in the unregenerated who are dead in trespasses and in sin and the regenerated, who are born of the Spirit of God. In the former His work is in the heart. In the latter He works in the flesh. He rules and reigns as a tyrant. He usurps authority over those who are in his dominion. This evil principle was in the heart of King Herod. He had John the Baptist beheaded. He, Pontus-Pilate and all of those who participated in the crucifixion of Jesus Christ were controlled by Satan, who ruled and reigned in their stony hearts. Yet it was in the purpose of God for Satan to bruise the Son of God. This was foretold by the prophet several hundred years before His cruci-

fixion. "Surely He hath borne our griefs and carried our sorrows: yet we did esteem Him stricken, smitten of God and afflicted." Isa. 53:4. In the tenth verse of this chapter, He said, "Yet it pleased the Lord to bruise Him; He hath put Him to grief—."

God takes away the stony heart of those who are born of the Spirit of God, and puts within them a new heart and a new spirit. See Eze. 36:26. The place where Satan once ruled and reigned has become a dwelling place for the Spirit of God. This is the temple of God. 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?" I Cor. 3:16. The question may be asked, "If the stony heart which was once the dwelling place of Satan has been taken away, where does he now dwell?" The answer is: He now dwells in the flesh. Since he has been dethroned from his former place he strives to regain that which he lost. His sole purpose is to again dominate and rule as he did before he was dethroned. It is pleasing to Satan (not the spirit) who dwells in the flesh, to persecute and torment the children of God. But after that memorable deliverance from the curse of the law and assurance for the time being that God is your Savior, the children of God are no longer ruled by Satan, yet he is still a thorn in this flesh of ours. It is pleasing to Satan who dwells in the flesh to persecute and torment the children of God.

Having been redeemed from under the law, the children of God

are no longer ruled by Satan, yet he is still a thorn in this flesh of ours. Jesus is now the chief ruler, head and counselor. To this the Apostle adds, "For sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. 6:14. Because you are under grace, the Apostle did not mean that the thorn in the flesh, the messenger of Satan, would be removed, for sin or Satan continues to dwell in the flesh. The Apostle himself said: "For I know that in me (that is in my flesh) dwelleth no good thing: for the 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." What the Apostle is saying here is: that in the flesh we are still sinners and will always be as long as we live in this life, but in the spirit we are pure and sin free. This explains why we have this continual warfare between the flesh and Spirit, neither sin nor Satan will ever have the condemning power over one of His own. Jesus sacrificed Himself and by this one offering of Himself, He forever put away sin. All sins that they have ever committed or ever will comit in the flesh, will never rise up in judgment to condemn them nor in eternity to shame them. Paul said: "—once in the end of the world (he means the end of the law) hath He appeared to put away sin by the sacrific of Himself." Heb. 9:26.

The appearing of Christ to put away sin by the sacrifice of Himself was in fulfillment of God's word spoken by the mouth of His

Prophet, Jeremiah, who said: "They shall teach no more every man his neighbor and every man his brother, saying, 'Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more.'" Jer. 31:34.

The thorn in the flesh, the messenger of Satan, was the plague that often brought the Apostle low in spirit and kept him constantly calling upon God. Paul could not remove the thorn in the flesh. If he could have overcome the messenger of Satan, it would not have been necessary for him to call upon God. God works all things together for the good of His people. Paul learned this from his experience. This was put on record for the comfort of those who are in Christ Jesus. He said, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28. The messenger of Satan worked for Paul's good. It kept him meek and humble and from being conceited and exalted above measure through the abundance of revelation.

Some may inquire what this thorn in the flesh is. Paul says it is the messenger of Satan, which is often the persecution that God's humble poor have to endure, which they received at the hands of their enemies. Thorns pierce the flesh, they hurt our ego to say the least, which is often for our good that we may not be exalted in the flesh. Saul was a bitter enemy of David. When David conquered the

Philistines, the women came out singing, dancing, and saying: "Saul hath slain his thousands and David his ten thousands." I Sam. 18:7. This filled Saul with hate and jealousy toward David, so he sought to take David's life. David knew that Saul was a strong and vicious king and he was afraid of him. "David said in his heart, I shall now perish one day by the hand of Saul —." I Sam. 27:1. The persecution which David suffered by the hand of Saul was a thorn in the flesh. It served a good purpose for it kept David humble and caused him to look to the Lord for protection for he continually called upon God.

Ungodly men are enemies and to those who love God. They speak evil and persecute those who would live Godly. Paul said, "Yea, and all that will live Godly in Christ Jesus, shall suffer persecutions." Timothy said: But evil men and seducers shall wax worse and worse, deceiving and being deceived: but continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." II Tim. 3:12, 13. Alexander, the coppersmith, also Hymeneus and Phygellus were a great pest to the Apostle Paul. They did him much evil. He suffered the reproaches of ungodly men. Many said by way of scoffing and mocking: "For his letters, say they, are weighty and powerful; but his bodily presence is weak and his speech contemptible." II Cor. 10:10.

Regardless of how much the Apostle suffered or how much the chosen vessels of His mercy may

suffer, God often brings good out of evil, but the reproaches of our enemies help to hide or subdue pride and conceit. It is most certain that what the Apostle called a thorn in his flesh, was for a time very grievous to him, but it served a different purpose from the crown of thorns which Jesus wore in ridicule by His enemies while the thorn in the Apostle's flesh brought repentance. Christ's crown of thorns sanctify and make easy all the thorns in the flesh with which we may be afflicted. Jesus suffered. He was tempted that He might be able to succor those that are tempted. Paul said: "For in that He, himself, hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:18.

The design of purpose of the "Messenger of Satan," was to keep the Apostle humble, "Lest he should be exalted above measure." Paul knew that he had not attained unto perfection. He was in danger of being lifted up with pride. If God loves you, He will subdue your pride that you may not be exalted above measure. It was not the purpose of the messenger of Satan to do some good thing for the Apostle, but on the contrary, with ill intention, he meant to discourage the Apostle and hinder him from preaching the glorious gospel of Jesus Christ. But instead of being a hindrance, God overruled his influence for good and made the messenger of Satan to be help rather than a hindrance to the Apostle.

Paul's afflictions were severe. He suffered bodily afflictions as well as soul afflictions at the

hand of his enemies. He said, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings, often in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils of the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren —." II Cor. 11:24-26.

In addition to the cruel treatment which he received at the hand of his persecutors, he was often in the cold — hungry and thirsty. Besides this he had the care of all the churches. Is it any wonder that the Apostle besought the Lord many times to remove the thorn from his flesh that he might have a little rest and ease of body and mind? God answered: "My grace is sufficient for thee: for my strength is made perfect in weakness."

The grace of God is sufficient to supply the needs of all the chosen vessels of His mercy. This grace of God is sufficient to deliver His children in time of trouble, shield and protect them from the snares of cunning devices of false teachers and ungodly men, who lie in wait to deceive, many trials and dangers, both seen and unseen, the Apostle was well qualified, to say from his own experience, "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, insomuch 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 deliver us." II Cor. 1:8-10. Newton said:

"Through many dangers toils and snares,
I have already come.

'Tis grace has brought me safe thus far
And grace will lead me home."

To those who believe in works of their own righteousness, as a means of salvation, we have no criticism to offer. If it had been left to our own choosing, our belief would be the same, for those who have not come to the end of their strength, believe in works of their own righteousness. This is law and not gospel. Those who have come to the place to know they have no righteousness within themselves and therefore none to plead as a means of salvation, believe in salvation by the grace of God. Paul said, to the Roman brethren, "Ye are become dead to the law by the body of Christ." Rom. 7:4. Their self-righteousnesses have become as filthy rags instead of righteousness. The prophet said: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. 64:6. Those who have seen the corruption within, know the truth of this from their own experiences. It gives us comfort to know that

God, in His grace and mercy, left many witnesses that testified to those things which we have seen and felt in our depraved and wretched life as well as the goodness and mercy of God who gives us sufficient grace to overcome all the fiery darts of Satan.

The sufferings which the Apostle had to endure at the hand of His enemies were not attended with the rebukes and chastisements of God to him. These were the sins of his enemies that were inflicted upon him, which as before stated were to cut his pride, keep him humble that he might not be exalted above measure.

The Apostle now brings to light another experience which is common to all the household of faith. These are indwelling sins in the flesh, which are committed in the daily life of those who desire to live a Godly life, but are unable to do so, because of the evil Spirit which causes them to get angry and impatient, then speaking in an unbecoming manner and doing things which bring shame and sorrow when they receive the rebukes and chastisements from God. These daily sins which are felt and corrected by God, also serve to humble, humiliate and subdue our pride. David said, "When thou with rebukes dost correct man for iniquity, Thou maketh his beauty to consume away like a moth: surely every man is vanity." Psa. 39:11.

Many times we have said to ourselves, "I will close my lips and not speak with my tongue, when tempted to say and do things which have before brought sorrow and grief to our souls, but

can we refrain and close our mouths as we desire? A repeated experience as described will teach us to know the truth of what Paul said: "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." Rom. 7:15. Our daily sins and transgressions and receiving the rebukes and chastisements of God, often bring us low in spirit. We learn through sorrow and suffering that we are too weak and feeble to combat the evil principles that dwell in the flesh. We petition to God to undertake for us and bridle our tongues, an unruly member as described by James 3:2-8. David called upon the Lord for fear that his heart might be inclined to speak evil things. He prayed to God: "Set a watch, O Lord, before my mouth: Keep the door of my lips." Psa. 141:3. If David could have closed his mouth and kept his lips, it would not have been necessary to call upon the Lord God.

God rebukes and chastises His people because of sins and transgressions they commit in the flesh. This He does, not as a disfavor, but as a manifestation of His love. Paul said "My Son, despite 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 deal-eth with you as with sons; for what son is he whom the father chasteneth not: but if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Heb. 12:5-8. The re-

bukes and chastisements from God are piercing to our flesh, but they reduce and consume pride, vanity and conceit. Paul said, "Now no chastisement for the present seemeth to be joyous, but grievous: nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Rom. 12:11.

T. F. Adams

PASSING A VACANCY

Dear Brother Adams:

Mother and I requested the church at Muddy Creek to appoint Brother Sutherland to write Daddy's obituary and he did it with pleasure and humbleness. He wrote it and had three copies made — one for the family, one for Zion's Landmark and one for the church at Muddy Creek. Please pray for all of us His passing has caused a vacancy that cannot be filled. Our hearts are enveloped in sadness. We feel we cannot give him up, but I desire to be enabled to say, The Lord's will be done.

He comes to me often in my dreams and tries to cheer me up. It helps, but if I could awake and see him here, it would be wonderful to us. Please pray for us and our children, they are very grieved that he is gone. He was the most wonderful Granddad in the world. Also pray for Brother Sutherland for he has had a bad heart attack and is in a serious condition.

I am sending this with all of our love to both of you and I hope we will be together, all of us, some sweet day by and by.

His daughter, (the daughter of Brother Tracy C. Edwards)
 Ruby E. Brown

OBITUARY

We are called upon with sad hearts to record the death of our dear Brother, Deacon Tracy C. Edwards, who was born in Duplin County on July 4, 1889 and departed this life January 30, 1969, making his stay on earth seventy-nine years, six months and twenty-six days.

Brother Edwards united with the Primitive Baptist Church at Muddy Creek the fourth Sunday in May, 1932. He was baptized the same day. He was ordained a deacon the fourth Sunday in February, 1949.

He was married twice. He first married Anna Fountain on January 3, 1915. To this union one child was born who passed away in a few hours after birth. The mother was deceased the following day, December 3, 1915.

On October 7, 1916, he was married to Caroline Shepard who survives him. Also surviving are seven lovely children — one son and six daughters — namely, Ruby Brown, Chinquapin, N. C.; Dora Stokes and Clara Bennett both of Raleigh, N. C.; Pansy Dobson, Smithfield, N. C.; Glenda Dersen, Burlington, N. C.; Tracy C. Bird, Greenville, N. C.; Cornelious Edwards, Beulaville, N. C. and several grandchildren and one sister, Dora Thigpen, Beulaville, N. C. He lived a devoted life to his family his community and to his church.

When at church he often reminded his brethren of how glad he

felt to be present. He was a true believer in salvation by the grace of God. The memory of this dear Brother will not soon die in the hearts of his wife and children his brethren and sisters in the church and many friends. But we believe he was rich in faith and that he has gone to a home of rest. Therefore we sorrow but not as those who have no hope.

We thank our God for His goodness and mercy and for blessing us with such a leader and deacon as Brother Edwards was. The church has lost one of its most faithful members, but we feel our loss is his eternal gain. His funeral was conducted at Mud-dy Creek Church by his pastor. His body was laid to rest in De-votional Gardens near Warsaw, N. C. May the Lord in His mer-cy, comfort and reconcile his com-panion, the children and all who mourn his passing.

Therefore be it resolved that we bow in humble submission to the will of God who doeth all things well. We extend our love and heart-felt sympathy to the family.

We desire that a copy of this obituary be sent to Zion's Land-mark for publication, a copy spread on our church record and a copy sent to the family.

Written by one who loved him,
Brother L. H. Southerland,
Clerk

BLACK CREEK ASSOCIATION

The Ninety-Third Session of the Black Creek Association is appointed to be held with the Church at Lower Black Creek, to commence on Friday before the Fourth Sunday in October, 1969 at 11:00, and will continue through Sunday following, the Lord willing. Elder J. B. Williams was ap-

pointed to preach the introductory sermon, Elder W. T. Barham, his alternate.

The church is located on Highway 117, about six miles South of Wilson, N. C., and about six miles north of Fremont, N. C. It is the on East side of the highway, and near the little town of Black Creek, N. C.

We invite all lovers of the truth to come and visit with us. A special invitation is given to the Elders or ministers.

L. G. Brantley, Asso. Clerk

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Elder T. F. Adams

REQUEST

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

Obituary notices are mainly for local interest. In order to make room for ac-commodations of more people who send memorials and obituaries for publica-tion, it has now become necessary to ask that they be limited to a length of TWO HUNDRED to TWO HUNDRED-FIFTY words. By limiting in this manner will permit us to catch up the printing of those on hand or presently accumulated, and will 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, 1969

NO. 23

ISAIAH

CHAPTER 24

And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients, gloriously.

CHAPTER 25

O LORD, thou art my God; I will exalt thee, I will praise thy name: for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

For thou has been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

EXPLANATIONS TO FREQUENT INQUIRIES MADE IN BOOKLET FORM: "WHAT WE BELIEVE AND WHY"

Primitive Baptists are occasionally confronted with inquirers who usually ask such questions as, Why do Primitive Baptist not have Sunday Schools? Why do they practice baptism by immersion? Why do they not use musical instruments—organs and pianos—in their churches? Why do they not practice tithing? Why do they not countenance secret orders or societies? Why do they practice close communion? (that is, why do they not commune with any except those of like faith and order?) Why hand-shaking at the close of their meetings is scheduled by some of their churches? While they do encourage education yet they contend that an education is not an absolute necessity or qualification for one who is called to preach.

We have recently edited and received from the press an ample sized booklet, "What We Believe and Why," which fully discusses and explains each of these topics, stating clearly what we believe concerning each of them and why. We believe every lover and believer of the truth will want a copy of this booklet for the information it affords, not only for yourselves, but for your children.

Over a period of years our list of subscribers to Zions Landmark

has gradually become reduced by the many deaths that have occurred among us, therefore, for the Landmark to be self-supporting, we must necessarily replenish or increase our number of subscribers for it has now reached the point that it is not self-supporting. So everyone who wants this little book of thirty-two pages can have one for himself or herself by obtaining a new subscriber to Zions Landmark and we will also send one of these little books to the new subscriber.

Also if anyone who is not a subscriber to Zions Landmark and desires to send his or her own subscription, we will be glad to respond by promptly adding the subscription to our list and sending the little book to each subscriber.

Thank you,
The Editors

May 6, 1934

Elder Lefferts
Sidling Hill

'FAITHFUL SAYING'

I Timothy 1, 15, 16

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long suffering, for a pattern to them which should hereafter believe on Him to life everlasting."

"This is a faithful saying." The

Bible is the one book in all the world which is inerrably reliable, which no other is. The Holy Spirit is its author, there are no mistakes in it, every word is true. "Christ Jesus came into the world to save sinners." Paul says this is a faithful saying, and worthy of all acceptance; and it is. It is worthy to be accepted by all, but all do not accept it: but whether it is accepted or not, it is worthy of being accepted. Jesus came into the world to save sinners, and He did it. He didn't come to try to save sinners, He didn't come to offer salvation to them, but He came to save them. The very name of Jesus means "Jehovah-Saviour." Paul says "of whom I am chief." He felt he was the chief of sinners. Human nature is the same in everyone. The human nature in the worst criminal is no worse than the most upright moral person; the only reason that some do not commit such wicked acts as others is because God has restrained them, not because their nature is any better than any others. Paul felt and realized that he had every principal of evil and crime in him, that he was capable of committing anything that the worst criminal has committed, so felt himself to be the very chief of sinners. Here he says that Jesus came to save sinners, and man, the whole man is a sinner. Man is a trinity, body, soul and spirit, and it is all of him that Jesus came to save. Jesus said, "Except a **man** be born again he cannot see the kingdom of God."

Some years ago when trouble came into the church, the ques-

tion was asked, What part of a man is it that is born again? Such a question is absurd. There is no "part" about it. I have heard this first verse of our text spoken of by some of our ministers. I have used it myself, but I have not heard the second mentioned much; but it is just as important as the one before it. Paul uses the word "first" here. There are no wasted words in the Bible. Everyone has some significance. Sometimes we find what seems to be a repetition, but there is always some reason for it. So it is here, there is some reason for the use of this word "first." Paul says that in him first Jesus Christ might shew for all long-suffering, for a pattern to them which should hereafter believe. What did he mean? Did he mean his experience of conversion was to be a pattern or a standard for all believers who came after him? No, he could not have meant that; if so, there are many who would be cut off. Paul was struck down suddenly on his way to Damascus to persecute the saints; and a light brighter than the noon day sun shone about him. He was turned from darkness to light in an instant. We cannot all measure up to such an experience. Many of us cannot tell just when the Lord took us in hand, it came upon us gradually, extended over a period of weeks, or perhaps months or years; Then if Paul meant his experience was a standard for those who should come after him, all such would be cut off.

Neither was he the first to believe after the resurrection and

ascension of Jesus, for there were the twelve disciples, and also the day of Pentecost there were three thousand who believed, and others were added daily; and all these believed while Paul was still an unbeliever, so he could not mean he was the first to believe after Jesus' ascension. Then what did he mean? In that wonderful 15th chapter of I Corinthians he speaks of himself "as of one born out of due time." We often say that there is an appointed time for everything, that there is not such a thing as anything happening out of due time. Paul does not say he was born out of due time, but "as" one born out of due time. Here I believe is the key to the use of the word "first." Paul here is referring to the Nation of Israel. Paul was a Jew; and as was his conversion so shall theirs be. His conversion is a pattern of theirs. The restoration and conversion of the nations of Israel is still in the future, while Paul's was many centuries ago, that is why he calls his a pattern, or being as of one born out of due time.

In prophecy we read that a nation shall be born at once, and so Israel shall when the word cometh with clouds, and every eye shall see Him. Paul's experience is a forerunner of this, or being as one coming ahead of time. We are apt to speak of things being out of due time as meaning that they did not come at the expected time, that they were late according to schedule, but when Paul speaks of himself as being born out of due time, he means he came ahead of the time

for the regeneration of the nation of Israel. But how was Paul the first? For there were many Jews who believed before he did.

The gospel was first preached unto and received by the Jews, but later it was rejected by the Jews, as Paul said, "seeing ye put it from you, and judge yourselves unworthy of everlasting life, Lo we turn to the Gentiles." "Then this word" first means that at the rejection of the gospel by the Jews, Paul was the first among them to believe and for the purpose of being a pattern or forerunner of the rebirth of Israel. Paul was still an unbeliever when the Jews started openly to reject the preaching of the gospel, for when Stephen was stoned, though Paul did not actually join in the stoning, yet he was there on the side of Stephen's persecutors. But he obtained mercy, as he here says. That he might be a pattern to them which should believe.

In Malachi, the last book in the Old Testament, it says, "unto you that fear my name, shall the Son of Righteousness rise with healing in His wings." The sun arose the first time when Jesus came as a babe. When the sun rises naturally, it is day. Jesus said "I must work the works of Him that sent me, while it is day." While Jesus was on earth it was day. The Israelites had a night time of watching for the promised Messiah, and the day dawned when Jesus was born, though there were but few who recognized Him as such. The question was put to the watchman, "Watchman what of the

night? They wanted to know how long the night was to be, how long before the dawning of the day. The watchman replied, "The morning cometh," and so it did when Jesus came. But the answer did not stop there, it went "and also the night." When Jesus left this earth, night settled down again, and the children of God have been shining as stars in the darkness since that time. But the day will dawn again for the nation of Israel, and then it will not be a few here and there who shall believe on him, but the whole nation shall be born at once; for when He shall come again, they shall all recognize Him as the one Whom they before, as a nation rejected, but it will be at a time of their extremity for there shall be such tribulation as was not since the beginning of the world, nor ever shall be after, and except those days be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened. The persecution of the Jews shall be so fierce that except for the interposition of the second coming of Christ, there would be none who could survive it, but a remnant shall be saved, and shall gladly receive their King. Some think that the destruction of Jerusalem was what Jesus was talking about, but that could not be, for He said that there never should be such a time of tribulation again, and the French Revolution does not compare with the horrors of the late world war. Those of us who are of the gospel church will not be on the earth to see this for before then

the Lord shall have caught away His church to Himself; for the Lord shall descend from heaven and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them to meet the Lord in the air.

The church is looking for her Lord to come to take her to Himself. In the last Chapter of Revelation the Spirit and the bride say "come" to Him who says He is the "Root and the offspring of David, and the bright and morning star shines out in the darkness without any signs to herald its appearing. It is not so with the sun; the sun does not burst out suddenly but it comes gradually, darkness gradually passes as the sun rises; it is not so with the morning star. I have seen it now for several weeks shining with unusual brilliance, and it shines there in the darkness, unannounced. Just so with the resurrection; there is nothing to be fulfilled before the first resurrection.

The only reason it has not been yet is because it is not God's will: it is only waiting until the last vessel of mercy is gathered in. We do not know when that will be, it may be nearer than we think; it might be tonight, it might be tomorrow, there is nothing to be fulfilled to give us any indication as to when it shall be. It is not so with the rising of the Sun of righteousness. Ezekiel prophesying of it had a vision of a valley of dry bones. When the Lord asked him if the bones could live Ezekiel did not say whether they could or could not, but "L o r d

Thou knowest." And the Lord showed him they could. Bone came to bone, but they were still dead, sinews and flesh came upon them, but still no life, then the Lord commanded the winds to breathe upon them that they might live, and they lived and stood up a great army, and the Lord told him that was the whole house of Israel. Israel and Judah had become divided, but here they are one nation. The Lord showed this again to Ezekiel by telling him to take two sticks and write on one." For Judah, and for the children of Israel, his companions," and on the other, "For Joseph, the stick of Ephraim and for all the house of Israel his companions." He did as he was commanded and a miracle happened, the two sticks became one in his hand; and one king shall reign over them. We are seeing somewhat today of the coming together of the dry bones. Never since the Jews lost their standing as a nation has there been such an effort to reunite as there is today. Societies and organizations are being formed to bring the Jews closer together. This is one of the things to be fulfilled which are to herald the second coming of Christ.

Another is the coming of anti-christ and the pouring out of the vials of God's wrath on the wicked; but the morning star shall have come before that time to take the church out of the world, when the dead in Christ shall rise first, and those of us who are alive shall be changed and caught up together with the risen dead. As I have already said, man is

a triune creature, body, soul, and spirit. The soul and spirit do not die, but the body does. When Lazarus died and Jesus told Martha that her brother should rise again, Martha, said, "I know that he shall rise again in the resurrection at the last day." Jesus did not rebuke her for saying that: He did not say, "Why Martha, you are mistaken, there isn't any resurrection at the last day." No, He said, "I am the resurrection," meaning that He was the Resurrection Power, and He could raise Lazarus then, without waiting until the last day. "I am the resurrection and the life: he that believeth in me though he were dead yet shall he live; and whosoever liveth and believeth in Me shall rise again, and those who shall not die, but shall be alive when Christ comes for His church shall never die. They shall be changed in a moment, in the twinkling of an eye, but they shall never die, for this corruptible must put on incorruption.

What part of a man goes to corruption? It is his body, then this body that goes to corruption when we die, this must put on incorruption: and this mortal must put on immortality. That which is mortal is that which is subject to death. Those who are alive at the time of the resurrection though they shall not die, yet they have always been subject to death, then this mortal, this though it will not have to pass through death, but that has been subject to it, must put on immortality. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." God is not going to

suffer our bodies to stay in the grave; He is not going to let Satan have something to gloat over. You remember under the Old Covenant the Israelites were given instructions concerning leprosy, and if leprosy was found in a house it had to be cleansed and an atonement made: two birds were to be taken, one to be slain, and the other dipped in the blood of the slain one, and then released.

Our bodies are very important. The scripture says, "Know ye not that your bodies are the members of Christ?" It cannot be that any part of Christ can perish. Then we ought, seeing that they are the members of Christ, be very careful what we do with our bodies. "Shall I then take the members of Christ and make them the members of an harlot? and 'He which is joined to an harlot is one body.'" We have no right then to be found communing with those who do not believe the truth. Nor should we be found even in their assemblies, for by our bodily presence, we are counterancing their heresies and false doctrine. Our bodies are dead because of sin, but they are to be fashioned like unto Christ's glorious body. These are Glorious truths, and we should think about them, talk about them. Paul after writing about the resurrection exhorts us to comfort one another with these words; then why are we so backward to mention them? We ought to speak of them and find comfort in them. The "Bright morning star" shall come, and our prayer should be, "Even so, come, Lord Jesus." The SON of righteousness shall

arise afterwards for the restoration and salvation of Israel. Some people talk as though God had entirely cast off the Jews, as though He had thrown them out on the trash heap, but it is not so. We are warned in the scriptures not to boast ourselves against the natural branches for "God hath not cast away His people which He foreknew," and the natural branches shall be grafted in again.

God made a covenant with Abraham that He had given the land of Canaan to Abraham's seed forever, and in the 135th Psalm it there says that the Lord hath chosen Israel for His particular treasure. Joseph's brethren treated him cruelly, but when they came to him he still loved them; and when he revealed himself to them, at first they were afraid, and thought he would be angry with them and punish them; but he didn't. He forgave them and set their fears at rest, and comforted them. God hates putting away, and He has never given Israel a bill of divorcement. She has left Him, and until the fulness of the Gentiles comes in, He has temporarily ceased His dealings with them, but He will return and have mercy on her, and when He does it will be to the whole nation. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" And so it will be, the whole nation shall be born at once. So this is what Paul means, that as was his conversion, so shall theirs be. His is a pattern of theirs. His was suddenly, in a

moment, and so shall theirs be, Not some of them, and some one day and some another, but the whole nation shall be born at once.

THE LORD'S PEOPLE ARE ALL RIGHT

Dear Brother and Sister Adams,

I would like to write you what I hope was shown me while I was in the hospital in Stuart, Va., for a serious operation in June 1967. I became very ill while in the operating room and after I came out, I developed pneumonia and peritonitis. I was seriously ill for days and lay unconscious for some time. I believe my blessed Lord came to me. He showed me that I was on a string and He said to me: "You could go that way, which means death, or you could go this way, which means life." I said, "Lord, it is alright either way." Then He said, "I will show you the bride the lamb's wife." He showed me the prettiest woman I have ever seen! I will never be able to tell anyone how beautiful her robe looked. It was so white. It fell back in folds. She had a crown on her head and wings on her little shoulders. She came over to my bed where there was a little opening and she leaned over and told me something twice, but I never could understand her, I wanted to know what she said very badly.

There was an apostle standing to her right with his back to me. He was dressed in green, and never did turn toward me, but this blessed Lord gave me a very long white paper and said to me: 'Dot

down those people as they pass by. After I finished, I took this paper and looked at it. There was not one dot out of line and there were two lines of dots. He then said to me: "All of my children are Old Baptist." My Blessed Jesus took me to Russell Creek Church — my home church — and held me with His power over a large congregation and said: "Do you see those people? Of course, I answered in the affirmative and he said: "They are your people and they are all right." He said: "This is your funeral, do you see those flowers? They are your flowers. Do you see those preachers? They are your preachers." There were twelve of them and they were in a round ring — all of them were the same size and they had their heads together.

Then this sweet Jesus said: "I will carry you to the cemetery and show you your grave. It was dug by my little boy that has been gone from his earth fifty-two years last January. The Lord held me up with His power and when we got to the grave, He came down with me and stood by my side. There were people coming to the cemetery and some were going from the cemetery to the church. This blessed Lord said: "Do you see those people?" I said, "Yes, Lord I do." He said: "They are your people and everyone of them are all right."

When I came to myself, normally speaking, I was on the bed in the hospital where I remained three weeks and a few days. When I came home, I improved rapidly, but before the year, 1967 ended, I was told that I must have an-

other operation, which I underwent in December following, in the Forsyth Memorial Hospital, Winston-Salem, N. C. I dreaded to go to the operating room very badly, but again this sweet Jesus came and carried me to a place where His beautiful lights never go out and I went through this operation very well. I did not have to stay so long before I came home this time, but again in 1968 I was told that I had to have another such experience so I went back to Forsyth Memorial Hospital in Winston-Salem, N. C. for the third operation within a very short time and in May, 1968, just before I was taken to the operating room, my dear companion who was sitting by my bedside, stepped out of the room and I wondered if he were praying for me, for I felt that I just could not endure what was before me again, but again the presence of the Blessed Lord was with me and He said to me in His sweet voice: "This is my hospital, this is my knife that will be used and I am in all the arrangements for your operation. Oh! I was so happy, I did not mind saying "Goodbye" to my husband. I could have walked to the operating room and gotten on the table of my own power. It is easy to go even into death, if Jesus is with us. If this same Sweet Jesus will come and stand by me when my time comes to leave this world, as I feel He did through my illnesses, everything will be well, death will be glorious. It is indescribable.

Brother and Sister Adams, if you feel like this is worth printing, you can do so, but if not, just

throw it into the waste basket. It was a sweet experience to me.

Your least sister, if one at all.
Mrs. Sam J. Corn
Stuart, Va.
R. F. D. 5

This was a wonderful experience, many of us would love to know. The Lord has wonderfully blessed you, Dear Sister. Ed.

**POEMS BY BROTHER
JACKSON LEFTWICK**

Dear Brother Adams,

I am sending you some songs or poetry that Brother Jackson Leftwick composed. He was my wife's first husband. He was a member at Korners Grove Church and was baptized by Elder Joe Boles. He was deceased December 1962, not long after he wrote this poem. Wife and I would like for you to print it in Zion's Landmark

Thanks, Brother Adams, Come to see us,

Roy and Ollie Eaton
Ararat, Va.

THE POEMS

For those who want to read it I'm writing this song,

I am here with you now but I can't stay here long.

I am in my midfifties and can't do hard work,

There's nothing left for me but driving my truck.

When I leave in the mornings, I'm troubled in mind,

I know by my feelings, it may be my last time.

As I drive down the highway with my little load,

There are tears in my eyes, till I can't see the road.

Some people blame me for driving

so slow
 But what is on my mind those
 people don't know;
 For things look so dangerous and
 I feel so small
 I know it's a blessing if I get there
 at all.

Sometimes I feel thankful I am
 blessed with the truck,
 I can load up and go and hope for
 good luck
 With my apples and cabbage and
 taters and beans,
 Oranges and grapefruit and a few
 tangerines.

At times it looks brighter as I
 travel along,
 The motor is humming and I can
 sing a good song.
 When the road looks much bighter
 at night or at day,
 My troubles and fears are put out
 of the way.

Some people will not know what I
 am writing about,
 But if God will's to show them they
 will soon find out.

I have written out part of what my
 life has been—
 Heart aches and trouble all
 mingled with sin.

I feel I am nearing the end of the
 way,
 I hope God will bless me on that
 great rising day.

When I leave you this evening I
 give you my hand,
 As I often do in this troubled land,
 In hope of bright Heaven where
 Jesus has gone

Oh! that we may be with Him as
 the ages roll on.

As old age creeps upon us and we
 are doomed for the grave,
 There's no one but Jesus our poor
 souls can save.

There is nothing in this world I can
 do but sin,
 And long to see Jesus who has
 saved dying men;
 The One who gave His life to save
 their poor souls
 I long to be with Him while the
 ages do roll.

I think of my children and my dear
 little wife,
 The one who has been with me
 through this troubled life.
 But I'm homesick for Heaven the
 home of the soul
 To sing with the Angels while the
 ages do roll.

At times I am lonely and can't go
 to sleep.
 Sometimes I am so fearful that I
 often weep,
 But I am hoping that Jesus will
 tune my poor soul
 To sing up in Heaven where we will
 never grow old.

I think of all my brethren and
 would like to shake their hands
 And hear them proclaim a hope of
 that Celestial land;

I hope to meet them after death on
 that eternal shore

Where we can sing of a Savior's
 love and there sin no more.

I hope at my last parting breath,
 I'll feel his power to save,
 And know He'll bear my spirit
 home, while I lie in the grave.

Oh! when can I feel this will be?
I long to see the day!

It dries the tear drops from my
face and drives my fears away.
I believe we've seen His glories
shine and tasted of His love
And when we're parted from this
world, we hope to meet above.

Composed by:
Jackson Leftwich

HOPE OF A BETTER LIFE

Dear Brother Adams,

You will find enclosed five dol-
lars. You have been so kind to
send the Landmark to me. It is
all I have to read and meditate
on, because I cannot get out to
church anymore. I saw you at
our association at Tabor City.

I came home, went to the hos-
pital and had my left foot taken
off the seventeenth day of No-
vember and I have been in a
wheelchair since. I do enjoy read-
ing the good old Landmark. That
is all I have now for I cannot
go to church anymore. I do hope
some of the brethren and sisters
will have a mind to write me.

Please put this in the Landmark
for me soon. I was seventy-nine
years old June 9, 1968, therefore
I am now eighty years old. I will
not be here much longer accord-
ing to the laws of nature. I hope
to see this in the Landmark soon,
that others may know my condi-
tion.

Tell Brother Mewborn I remem-
ber what he told me at our as-
sociation — I have known him
from a boy. To me he is a good
preacher, when he is blessed by
the Lord to preach the doctrine
of salvation by the grace of God;
as well as a lot more I love to

hear, when I am blessed to that
end.

Remember me when things go
well with you. Yours in hope of a
better life after this one is over,
Your brother in the Lord is
my only hope,

R. N. Radford
Hope Mills, N. C.
R. F. D. 1, Box 718

I hope as many as feel in-
clined to do so, write this dear
Brother an encouraging letter. This
would be happily received, I am
sure, for few of us know what it is
to be a shut-in.

SUBSCRIPTION RENEWAL

Dear Elder and Sister Adams,

So long I have wanted to write
you. The Landmark comes regu-
larly and it is always so full of
good things. Enclosed is a check
for one year's subscription and the
remainder, use as you see fit.

I am wondering how you both
are healthwise. You lead such a
busy life and I pray the Lord
bless you in it all.

We had good meetings in March
and May and were glad to have
Elder Mewborn with us, but felt
sorry he had to leave his mother
without the regular care of the
men who assisted her in his fa-
ther's care. We trust Sister Mew-
born was able to carry on — with
a niece's help — I believe.

My days are very full, spent in
investigating matter in r e s p e c t
to putting our church property in
trust when membership is still ac-
tive. Dear Sister Robinson, how
we miss her! But we cannot wish
her back for it is our hope that
she rests in that better land where

all is peace and joy.

We hope you have a lovely meet-vene. I still think of the pleasures and comfort I received when visiting with you, and the joy experienced by the good people who attended.

If you will please tell Elder J. M. Mewborn I will try to write him soon when I learn anything in respect to my efforts concerning the preservation of our church property. We have only three members now, you may know.

We were so glad Elder Brammer came among us last November. He is a God sent minister of the Gospel.

Do try to take care of yourselves. With much love, I hope I am your sister in Gospel Bonds,
Martha D. Addis
Benson Manor
Jenkintown, Pa. 19096

OBITUARY

I feel to write a short obituary in remembrance of our dear mother, Mrs. Zora Radford, who was born October 8, 1892 and passed from this life September 24, 1967. She left to mourn her passing: her husband, R. N. Radford, Hope Mills, N. C., one son and four daughters: Nelson D. Radford, Fayetteville, N. C., Mrs. D. F. Rockwell, Colonial Heights, Va., Mrs. Eula Fowler of Charlotte, N. C., Mrs. Elbert Mills, Tabor City, N. C., Mrs. John King, Ebensburg, Penn.; her brethren and sisters in the church and a host of friends. She was a member of the Primitive Baptist Church forty-five years and she was loved by her church and friends far and near.

Sister Radford was a loving mother and wife to her husband and children and they went far and near to visit their church people and it was their delight to have them in their own home. She loved the doctrine of salvation by grace and often said, "It is fixed."

Her funeral was preached by her pastor, Elder L. G. Mishoe and Elder S. F. Cox, and the burial was in the cemetery at Tabor City, N. C. My dear Daddy has been a member forty years and they did not believe in anything but the Primitive Baptist faith—Saved by grace and grace alone He is confined to a wheelchair and has been since November 17, 1968. He would like to hear from his brethren and sisters in the Lord, if they have a mind to write to him. It would help to pass some lonely days.

Written by her daughter,
Mrs. D. F. Rockwell
Colonial Heights, 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 help us pay our monthly printing bill and will be greatly appreciated.
The Editor

NOTICE

Gill (6) Volumes Commentary upon the whole Bible, Standard work since 1743-1744 is now ready for distribution. Price \$52.00 per set postage prepaid in U. S. A. Hassell Church History by Sylvester Hassell, reprint of 1886. \$5.50. Body of Divinity \$6.00.

See or write:
Zions Landmark
P. O. Box 35,
Willow Spring, N. C. 27592

Zion's Landmark

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

Editor

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

Associate Editors

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Willow Springs, N. C. 27592

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Vol. CII

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COMMENTS ON PROVERBS

Dear Brother Adams:

Will you please submit your comments on Prov. 5:5 and 7:27, also the 27th verse in chapter 7. I know that I am unworthy to ask for your time and space in the Landmark, but I hope it is in accord with the Lord's will and for my understanding.

A sister in hope,
Virginia Moseley
1346 Belview Drive
Mt. Airy, N. C. 27030

The fifth chapter and fifth verse reads as follows: "Her feet go down to death; her steps take hold on hell." The seventh verse of chapter twenty-seven reads: "Her house is the way to hell going down to the chambers of death." Both of these verses are synonymous in meaning. In other words they mean the same. The above are the words of Solomon and they

were given him by the Holy Ghost. Peter said: "For the prophecy came not in old times by the will of man, but Holy men of God spake as they were moved by the Holy Ghost." II Peter 1:21.

God gave Solomon an understanding heart: "Lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee." I Kings 3:12. Having possessed the wisdom of God, he could discern between good and evil. He could discern the difference between a wise woman and a foolish woman. He knew the difference between law and gospel. He could separate man's works and the works of God which work in them both to will and to do of His good pleasure.

The two verses Prov. 5:5 and 7:27 of which our sister has inquired, have reference to a strange and foolish woman: "For the lips of a strange woman drop as an honeycomb and her mouth is smoother than oil. But her end is bitter wormwood, sharp as a two edged sword." Prov. 5:3, 4. For further reference to this foolish woman, we record the following verses. "A foolish woman is clamorous; she is simple and knoweth nothing, for she sitteth at the door of her house, on a seat in the high places of the city to call passengers who go right on their ways: Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, "Stolen waters are sweet, and bread eaten in secret is pleasant, but he knoweth not that the dead are there; and that her guests are in depths

of hell." Prov. 9:13-9.

These Proverbs were written in an allegory. Webster says that an allegory is: "A representation in which the meaning is conveyed symbolically." This woman represents every false way. She is the mother of harlots. She is in bondage with her children. False Prophets and false teachers are some of her guests. Peter said, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of and through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." II Peter 2:1-3. The Scribes and Pharisees were among the group. For pretense, they made long prayers to be heard of men. They chose the uppermost rooms at feast and the chief seats in the synagogues. They devoured widows houses to satisfy their greed for gain. See Matt. 23rd. chapter, Mark 12th and Luke 11th chapters.

Solomon says of this foolish woman: "Her feet go down to death, her steps take hold of hell." Her house is the way to hell, going down to the chambers of death is none other than the woman who sits in the high places of the city. See Prov. 9:14. Please observe that this woman of wisdom (the true church) crieth upon the

highest places of the city. See Prov. 9:3. The low is a high place — the low in spirits, the humble. The gospel is the highest place, the highest place is the dwelling place for all the redeemed family of God. This is where they sit together in heavenly places in Christ Jesus. They preach, they pray, they sing praises unto God for having redeemed them from the curse of the law and having given them a precious hope in the Lord Jesus Christ. They are in the straight and narrow way that leadeth unto life everlasting. The foolish woman and her children are in the broad way that leadeth to destruction, of which Jesus said: "And many there be which go in thereat." See Matt. 7:13.

Were it not for the restraining grace of God, the whole human race would go down to destruction, into everlasting woe and misery. Grace is the difference between the regenerated and the unregenerated. Those who are regenerated and are born of the Spirit of God are and will ever be His own. They know Jesus, the One who pardoned and forgave their sins and transgressions and gave them a precious hope in Him. They hear His voice and follow Him. Jesus said: "A stranger will they not follow, but will flee from him: for they know not the voice of strangers." Jno. 10:5. What a mercy it is "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in

love, may grow up into Him in all things, which is the head even Christ: from whom the whole compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4:14, 16.

Many of the little lambs of God have been enticed by this woman of whom it is said: "Her feet go down to death, her steps take hold on hell." She represents the false way, those who teach for doctrine the commandments of men. "Her mouth is smoother than oil." Prov. 5:3. By her pleasing expressions she deceives the hearts of the simple. See Rom. 16:18.

Many may go astray, but God will afflict them and bring them back through sore trials and trouble. This was David's experience. He said: "Before I was afflicted I went astray, but now have I kept Thy Word." Psa. 19:67. When David put Uriah in the front of the battle that he be slain, and then took his wife to be his own, David here went astray, and he was caused by God to keenly feel his sin and transgression. He acknowledged his guilt and sins before God. The Lord seeing his repentance, said: "I have put away thy sin." See II Samuel 12:13. This was a manifestation of God's great love, grace and mercy.

The chosen vessels of God may fall into many snares of hurtful lusts, but somewhere between the cradle and the grave, He will bring them back through His Son, Jesus Christ, who was made to be sin for us (who knew no sin)

that we might be made the righteousness of God in Him. Jesus was delivered for our offenses and raised again for our justification. Rom. 4:25.

T. F. Adams

OBITUARY

ANNIE CASSELL WILLIAMS DOSS

We, the members of Goodwill Primitive Baptist Church, bow in submission to our Heavenly Father who has removed from this life our beloved Sister, Annie Cassell Williams Doss. She was born November 19, 1901, at Partick Springs, Va., a daughter of the late Brother W. A. and Sister Roxie Campbell Cassell. She died December 15, 1968. She joined Center Primitive Baptist Church in June, 1939, then moved her membership to Liberty Church, and then to Goodwill Church. She has five children living, two dead, ten brothers and one sister, three stepdaughters, one stepson, fifteen grandchildren, four great grandchildren.

Her funeral was conducted by her pastor, Elder A. A. Doss, Elder L. L. Cassell, Elder Melvin Shelton, Elder N. G. Hutchens. Her body was laid to rest at Schoolfield Cemetery beneath a beautiful mound of flowers. We feel that she is resting in the sunshine of God's Eternal Love, waiting for that memorial day when the Lord shall come and call for our bodies to be raised, be like him and satisfied.

We at Goodwill Church wish to extend our sympathy to the family. We feel our loss is her gain. Therefore, be it resolved, that a copy of this be recorded in our church record, one copy sent to the family, one copy to Zion's Landmark.

Done by order of Goodwill Church in conference on Saturday before the first Sunday in June, 1969.

Elder A. A. Doss, Moderator

Elder L. G. Stewart, Clerk

Brother J. M. Thomas, Asst. Clerk

IN MEMORY OF

BROTHER SILAS YOUNG

The Church at Bethel bows in humble submission in the death of our beloved brother and deacon, Brother Silas Young. The God of all Grace saw fit to take from our midst Feb. 21, 1969, at the age of sixty-seven.

We, together with his family and loved ones, miss him, but we feel God knew best. He was born on January 25, 1902, and united with Bethel Church September 7, 1940. He was later ordained deacon for the church. He leaves a wife, Sister Callie Young, with a son and daughter. Brother Silas' memory will linger long in the hearts and minds of those who knew him. He expressed a great love for the church

and manifested it at all times. "Precious in the eyes of the Lord is the death of His saints."

Done by order of conference at Bethel Church July 26, 1969.

Elder Jack Hawkins, Moderator
Estelle Langdon, Clerk
Committee—Sisters
Ollie Raper
Laylon Young
Estelle Langdon

MILL BRANCH ASSOCIATION

The next session of the Mill Branch Association is appointed to be held with the church at Pleasant Hill, Myrtle Beach, S. C., beginning Friday before the First Sunday in November and continuing through Sunday.

Those coming by way of Conway, S. C., come to the first stop light in Myrtle Beach, turn right one (1) mile to church. Those coming into Myrtle Beach on US 17, come to Mammy's Kitchen Restaurant, turn right at 45 degree angle and continue one (1) mile to church.

All lovers of the truth are invited to attend.

M. B. Paul
Association Clerk

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with Ruhama Church, in Morehead City, N.C., the Lord willing, beginning on Saturday before the Fifth Sunday in November, 1969. Elder Horace Bryan was appointed to preach the introductory sermon. We extend an invitation to all lovers of the truth, especially ministering brethren.

H. A. Young,
Union Clerk

ANGIER UNION

The Angier Union will meet with the Church at Little Creek, Johnston Co., N.C., the Fifth Sunday and Saturday before in November, 1969, the Lord willing. The introductory sermon is to be preached by Elder T. F. Adams, Elder Allen Johnson, alternate. We invite all lovers of the truth to meet with us, especially ministering brethren who are in peace at home.

E. T. Jones,
Union Clerk
RFD #3,
Fuquay-Varina, N.C.
Telephone 552-5845

FIFTH SUNDAY MEETING

The Church at Winston-Salem, N.C., has agreed to have a Fifth Sunday Meeting November 30th, 1969. Our building is located 423 Acadia Avenue, in the Southern Part of the City.

Claude S. Brown,
3754 Ogburn Avenue,
Winston-Salem, N.C.

BLACK RIVER UNION

The Black River Union is appointed to be held with Mingo Church, the fifth Saturday and Sunday in November, 1969. The church is located about three miles South of Dunn, N. C., about one-half mile East of 421 Highway. Elder J. W. Hawkins was chosen to preach the introductory sermon, Elder B. L. Godwin, alternate.

We invite our brethren, sisters and friends, especially ministering brethren, to meet with us.

Alonzo Barefoot, Clerk
RFD 1,
Newton Grove, N. C.

FIFTH SUNDAY MEETING

The Church at Banister Springs expects to have a fifth Sunday Meeting November 30, 1969. We invite all of our brethren and friends to come and be with us. The church is located on Route 29, fifteen miles North of Danville, Va.

M. C. Herricks,
Blairs, Va.

LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Wheeler's Church, to begin Saturday before the fifth Sunday in November, 1969. Elder Charlie Thomas was chosen to preach the introductory sermon, Elder L. P. Martin, alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield,
Union Clerk

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 accommodations 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

C286.4
Z81

ZION'S LANDMARK

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VOL. CII NOVEMBER 1, 1969 NO. 24

ISAIAH CHAPTER 25

And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

And it shall be said in that day, Lo, this is our God; we have waited for him, and he will have us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands.

And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

CHAPTER 26

In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks.

Open ye the gates, that the righteous nation which keepeth the truth may enter in.

EDITOR

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

ASSOCIATE EDITORS

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

**EXPLANATIONS TO FREQUENT
INQUIRIES MADE
IN BOOKLET FORM:
"WHAT WE BELIEVE
AND WHY"**

Primitive Baptists are occasionally confronted with inquirers who usually ask such questions as, Why do Primitive Baptist not have Sunday Schools? Why do they practice baptism by immersion? Why do they not use musical instruments—organs and pianos—in their churches? Why do they not practice tithing? Why do they not countenance secret orders or societies? Why do they practice close communion? (that is, why do they not commune with any except those of like faith and order?) Why hand-shaking at the close of their meetings is scheduled by some of their churches? While they do encourage education yet they contend that an education is not an absolute necessity or qualification for one who is called to preach.

We have recently edited and received from the press an ample sized booklet, "What We Believe and Why," which fully discusses and explains each of these topics, stating clearly what we believe concerning each of them and why. We believe every lover and believer of the truth will want a copy of this booklet for the information it affords, not only for yourselves, but for your children.

Over a period of years our list of subscribers to Zions Landmark

has gradually become reduced by the many deaths that have occurred among us, therefore, for the Landmark to be self-supporting, we must necessarily replenish or increase our number of subscribers for it has now reached the point that it is not self-supporting. So everyone who wants this little book of thirty-two pages can have one for himself or herself by obtaining a new subscriber to Zions Landmark and we will also send one of these little books to the new subscriber.

Also if anyone who is not a subscriber to Zions Landmark and desires to send his or her own subscription, we will be glad to respond by promptly adding the subscription to our list and sending the little book to each subscriber.

Thank you,
The Editors

SERMONS MEAN MUCH

Dear Elder Wingfield,
I hope God will convey to you what it meant to me for you to write. You who are so blessed to preach the gospel, to see and understand in such a beautiful way. Your sermons have meant so much to me since about the age of fourteen.

How well you seemed to write my own travels here in this world feeling to be a stranger, not at home anywhere, except the few moments we are lifted up in Spirit and made to rejoice. Romans

7:1-4. How beautiful and how timely. For years I have been dying by degrees in the body and to the law. But when the final blow came, I was made to give it all up and to go down a complete failure. It was as though I was on a cross for public display. Crucified before the whole world.

I had failed in every point, not fit for the world and not fit for Heaven. If that is not a death, I do not know anything about it.

Now what time in life I have here, to me will be what is known as the added year. They are days multiplied.

I had a dream about three years ago. I was in an old building when I saw Bro. Isaac Hill walking toward a door through the side of a partition. The partition was made of glass, the door was framed in new wood. He went through the door which was where the members were seated. I started to go in behind him and a voice spoke and said, "We will ask Mabel Hager to select the text. I looked up and there was a man dressed in a dark suit with a beard who looked to be about 33 years of age, standing.

The partition did not extend all the way to the front. The man was standing where he could see both the members and the ones outside the partition.

The next thing I knew I was standing at the front with him. I did not look directly into his face. While there, I felt that he was Jesus.

He handed me the Bible.

I turned toward the east. I felt it was similar to the association stand. But I did not see a

place to lay the Bible. I put it down and something held it. I was looking for the Scripture: "Say ye not there and yet four months and then cometh harvest. But I say unto you look upon the field for they are while already with harvest." My eyes were lifted up and I saw people coming in the door. I feel I was with the believers. The members were enclosed in the glass partition. Elder Barham spoke the other day and mentioned that he felt there were more of God's children on the outside of the church than there were in. Then this dream started bearing on my mind again. I could see things I didn't realize before. The place in which I was standing was larger than the other side of the partition.

I had hoped over the years to receive some light on this scripture. But I have seen nothing more than at that time. Then after he spoke I felt I could see. I was looking for the scripture in the Bible. But my eyes were carried to the people and it occurred to me that each child of God that was not a member is of that field ripe with the Harvest.

God has already accomplished His work in the heart of this people who compose the field that is already white with the harvest. Elder Pulliam spoke the 4th Sunday at Willow Springs when you were there. He used for his text "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 at the Lord's hand double for all sins. Notice accomplished in the present

perfect tense — already accomplished, already perfected.

On the 4th weekend. The time before the last you were at Willow Springs I dreamed of being under a big grape vine.

There were four big cedar posts. I went to the edge and looked out toward the west. The sky was clear but I stopped at the edge. I saw a truck of logs backing up to a barn beside the grape vine. And on one of these logs was the biggest black serpent I have ever seen. I felt there were serpents all out there, but I could not see any except this one. He was about 6 feet long, about 3 inches in diameter and his head was about 2 feet long. He was hanging down as though coming off this truck. I looked up and I saw about 12 inches of vine extending out over me which I felt protected me. I felt that represented Jesus. "I am the vine." I started back toward the east and I found myself on my hands starting to go toward the other side. I knew serpents were under my feet and I felt serpents under my hands, I felt them move. I saw their white undersides. But none offered to bite me, they were stretched out and subdued.

God has been so good to give me enough to keep me. My hope seems so small sometimes! And I seem to go begging for survival, so much of my time. Yet sometimes I feel that it would be a relief for it all to be over. I can witness with you when you say you have traveled so many miles to get relief. Yet our relief comes at God's appointed time. When we have seemingly gone down for the last time He

comes with healing in His wings.

You have preached to the joy of my soul.

I pray God will keep you able to travel and God's humble poor able to receive the messages you are so blessed to bring.

Please come to see us.

Sincerely,

Mabel Hager

Four Oaks, N. C.

AN EXPERIENCE

Dear Brother Adams,

I am sending my mother's experience for publication in the Landmark if you have space. She was eighty-five years of age May 8th. She loves to go to church and meet with the brethren and sisters and she enjoys singing immensely. Many nights she cannot sleep and will be quoting songs and hymns from memory and singing them in her heart.

Her daughter,

Mrs. C. R. Ball

205 Beverly St.

Hampton, Va. 23369

To The Readers of Zion's Landmark:

Job said: "Wearisome nights are appointed to me." I think I know a little of how Job must have felt. I have thought of Job many times in the long nights when sleep would not come. It is now six minutes until three in the morning and sleep is far from me. In the long wearisome nights we think of so many things and sometimes we travel back in memory over a lifetime.

This is a land of wilderness and woe, worry, tribulations and some-

times they seem to swallow us up, but sometimes we take comfort in reading the writings left on record by the apostles and prophets of old, all of whom had their trials and the only perfect man that ever lived, was hanged on a tree and spit upon and a crown of thorns put on his head. So whom am I to complain?

In this long night I have thought of many things even back to my childhood days. I remember my mother and grandmother reading a Primitive Baptist magazine. It was folded like a newspaper. Mama was trying to read it to Grandma and they were both crying and could not finish and asked me to finish reading it. I was very small but could read some. I wondered what they were crying about and why they wanted to read anything that made them cry. But I have since realized the reading was in accord with their experience and brought joy to their souls to the point that their cup, so to speak, ran over and after a time, I became interested too and as Mama usually took one or two of the Primitive Baptist papers, I started slipping away upstairs by the window to read them too. I especially enjoyed the experiences. I began to wonder if I should die, what would become of me. I began to realize we all had a soul to be saved or lost and I worried quite a bit about it and as I remember that was the beginning of my wearisome nights.

Along about this time, my baby sister died and I felt that she had gone to heaven and I wondered if I could ever be good enough to go

there. I thought I would have to be good and I started making resolutions that I was going to do this and I was not going to do that. After a time as I began to grow up, I became more interested in the things of the world and people my own age for a time. Then I began to find fault with and criticize the Primitive Baptist in a mild sort of way. I started going with some of the neighbors to other churches and to their revivals, but I enjoyed helping Mama sing and I recall hearing her tell one of her Baptist friends that I was the only one of her children that believed as she did and it hurt me so to think I was a hypocrite as to let her think I believed as she did.

I soon found that I was thinking about it more and more and I decided to go with them the next opportunity and listen carefully and see what they did say. There was an Association coming up at old Republican Church near where we lived and I asked if I might go with Mama and Papa on Saturday which I did and I went up close and listened. I can still hear a portion of that preaching and it has been about thirty-one years ago. I wanted to go again on Sunday for I could not hear enough. The next month an association was being held at Riverside Church at or near Fieldale, Va. That was the first association ever held in that church. I went on Saturday and Sunday and enjoyed it all. When the revivals started again in the community my neighbors would ask me to go with them. I did not want to go, but I had not told anyone how I felt about it, so I made excuses that I

was too tired or something. Then one night I dreamed I went and we walked. As we got to the edge of the church yard and started up to the church, I heard singing in the opposite direction. The song was "Amazing Grace" as only Old Baptist can sing it and I turned and left my friends and started following the sound of the singing. I am still following these people when ever I can.

I once loved to sing as well, I believe, as anyone but my health does not permit me to sing anymore. I often dream I am singing and am so happy to be able to sing even in my sleep.

I started going to church whenever I could and wishing I could be more like them that I might some day have a home with them. The desire became so great, I would look at each stream of water I saw and I would think: How I would love to be baptized in it. I would see others baptized and wish so much to go, but I did not feel that I had anything to tell them and I did not think they would receive me unless I could tell an experience of grace.

My husband asked for a home in the church the third Sunday in September, 1948 and I asked for a home on the third Saturday in October following and we were both baptized on the third Sunday. I could not tell them anything except I loved them and wanted a home with them. They accepted us so graciously and lovingly and I was so happy, I felt like I could embrace the whole world. I felt like I loved everyone and especially the Primitive Baptist and I thought they all loved each other. That has

been twenty years ago and there have been many blessed experiences since that time that I will never forget and there have been many troubles and trials too. Sometimes the load has been so heavy, it seemed I could not live and there have been a few times when I wished I could go on but neither life nor death is in our hands. We can neither live nor die of ourselves. There is a time to be born and a time to die and we came here at the time appointed and we will go out at His appointed time.

I am taken back in memory to about six years ago when I went through a prolonged period of sorrow and trouble and my health failed. The doctor diagnosed my trouble as heart failure. I think for a time I was sick in body, mind and spirit. There were times when I cried aloud in my troubles, then I was taken sick and for several months, I thought my time was near. My heart was so bad I coughed day and night, I had to double my heart medication, but shortly after this, we learned I had an over active goiter and my doctor said it would have to be removed as soon as he could build me up enough for the operation.

I felt convinced that I could not live through such an operation and I would not consent to undertake it, but I finally came to the place that I felt like there were two hands around my neck choking me to death and I knew an operation was my only recourse, because death was facing me as I was, so I agreed to take the operation. When my mind was finally made up I was reconciled to take it and I re-

quested the physician to make the arrangements as soon as possible. I had become so miserable, I was glad to go and if I passed away that was alright too. I became calm for the first time in many months and I have never been so calm for so long a period in my life. I was as willing to go to the hospital as I have ever been to go anywhere and I felt for the first time that I would live to come back home, but if I should pass on I was willing and ready to go. I remember Elder Prillaman and wife and others came the night before I went to the hospital and we sang some songs — I sang with them — and Elder Prillaman prayed.

I remember asking the Lord to guide the surgeon's knife and I knew my husband had been in almost constant prayer for me, several months and now I could feel their prayers. The day I went to the hospital, I felt that the church people with whom I was associated, were praying for me and my family and all my neighbors — each in his or her own way — were praying for me. I remember the different ones that called or came by and I could talk about it as calm as if I were talking about a stranger. I assured everyone that I felt I would be spared to come home, but if it should be my time, I was ready and willing to go.

When I entered the hospital and my doctor came by to see me, he said: "You look so much better! You do not look like the same girl. He turned to the nurse and said: "This was a mighty sick girl when I saw her last." My first thought when I awoke was that I was still

here and I wondered for what purpose. It seemed it would be so easy to give up and go on. I thought of my family waiting outside and I know they were still in silent prayer. Then another thought came: It was, How can I sink with such substantial support as this great God to held me up. A remained calm for many days, nothing worried me. I did not worry too much about being unable to talk, but I wrote and wrote.

When my time come to die, if I can feel as I felt then, all will be well. I feel that I can say, "Farewell vain world, I am going home; my Savior smiles and bids me come.

There were two more operations on my throat in the next year and my speech is very limited, but sometimes I feel like I would be willing to give that up and write, if I could sing again. I often dream of singing and I am so happy to sing again.

When the Lord visits His people in the day or the night time, they will praise Him even if they do not have a tongue. But there are the long wearisome nights and days. I composed a little poem in one of the early morning hours about a year ago. It is as follows:

The nights are long, the days are dull;

There is no life, there's just a hull.
Our harps are on the willows hung,
We wonder if we have ever sung.
There is no place for us to go,
To escape the misery, pain and woe:

Just pass the time from day to day
Waiting our time to pass away.
Oh! could we see a little light

To brighten up the darkest night!

The light that leads us to that day,
When troubles and trials will pass
away,

Oh! could we hope once more to
see

And live with Him in eternity!

It is now twenty minutes past
four and this is getting quite long,
so farewell for now!

Mrs. Clemmie Ball
205 Beverly St,
Hampton, Va. 23369

GRIEVING

Dear Brother Floyd,

You, Sister and the household of
faith are with me this beautiful
day.

My mind is so blank, yet so hun-
gry from within and unsteady are
my fingers to write. I know of
whom I desire to please. But the
time and how to perform I know
not. O Lord, I know that the way
of man is not in himself: it is not
in man that walketh to direct his
steps. Jer. 10:23. He, The Lord
Jesus Christ, despised and reject-
ed of men; a man of sorrow and
acquainted with grief: and we hide
as it were our faces from him: He
was despised, and we esteemed
him not. Isaiah 53:3. My sinful
life grieves me.

I complain over and over and
beg for relief, and recently before
I knew I had spoken I said, O Lord,
do give me relief and the same
night I was carried beside a well
overflowing in a dream. It was so
refreshing. Just a few were at my
side. Everyone seemed and looked
so happy! I a r o u s e d that night
singing the sweetest tune. Eternal

it seemed. It died away as it came.

I was in heaven a short while.
God gives and he takes away.

The valley is now so deep, so
dark and long: with the venomous
obra I crawl but I deserve all.
Why art thou disgusted within me
O my Lord? Why mourn thee as
the dove? Thy need is naught in
its comfort ye are wrath. Favor-
able the arrows that pierce thee
sore. O Lord, Thy word (fire) doth
burn within me. Quenched only by
thee. Sore waxed are my wounds:
they do O. Lord, famish. I think
not that I should neither follow that
I would. I know not which way I
turn. "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. Beautiful stars point every
direction giving light to he who
needs. Be ye joyful. Mourning
brings comfort, c o m f o r t brings
mourning! One taste lends purpose.
Food ever so delectable in petri-
fied in compassion. The more a
beggar pleads, free grace supplies,
no more, no less. The heavens de-
clare God's glory. Realm to realm
mankind doth feed. God's word is
a two-edged sword piercing to the
dividing asunder of soul and mor-
row." Hold fast to you are given
to touch, taste and handle. Void
is life without grace. Now is able
to gain say, "So shall my word be
that goeth forth out of my mouth:
it shall not return unto me void,
but it shall accomplish that which
I please, and it shall prosper in the
things whereto I sent it. Isaiah
55:11.

Satan hath desired to sift thee
as wheat, O! sinner. Take heed
to sound doctrine, believe not every

Spirit. Try them to see if they are of God or not. He (Satan) hath but a short time. Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour. I Peter 5:8. Though cast down, but not destroyed, with all patience set your affection on things of the earth. For where your treasures, there will your heart be also. A rainbow of love for God's children, (God's will) is my plea, yet farther I flee. Please cast a mantle of charity over my way that I see more clearly that I should. I can do nothing as I stagger unknown. Time is all I have left, use it to the glory Lord. With strength to withstand as we are promised. Praise Thy name!

In true fellowship, I hope,
Miriam Lee

**HOW WONDERFUL TO BE
BAPTIZED**

Dear Brother Adams,

I am enclosing a money order for four dollars for the renewal of Zion's Landmark of which I do not want to miss a single copy. I am so glad the Good Lord enables me to read my Bible and Landmark.

I am eighty-five years of age and cannot thank God enough. I am the oldest of thirteen children and the only one that is an Old Primitive Baptist. I love these people and the doctrine they stand for; but when I was a little girl growing up, I joined the Missionary Baptist, yet I never was satisfied until God showed me the way.

I tried not to offer to this church for some time, but I could not help it. I was ironing one day and it

seemed to me a voice spoke to me so plainly, saying: "You must go at My command or depart into hell." I did not want to be baptized again, but when God got hold of me, I was willing to go any way the Lord said go. The last voice seemed to me to be my last chance. This was: "If thy soul is sent to hell, His righteous law approves it well." That was on January first and the meeting time was the fourth Sunday.

When I walked into the church the Elder was saying: "If thy soul is sent to hell, Thy righteous law approves it well." I just kept repeating those words and it seemed to me they were for me. When they opened the door of the church, I could not stay away from the pulpit and found myself telling what the Lord had done for me. I was baptized the fourth Sunday in February. I was baptized a half mile from the church and I walked half of that distance after the baptizing to get dressed. It was cold that day when I left home, but when I was dipped in that water, I could not tell that it was cold.

Oh! how wonderful it is to go at God's command. You cannot stay away when He calls and you will go at His command or something will happen. I am so glad I am on the battlefield. My health is not good and I cannot go to church as I desire to do, but thank God! I do not worry, for I went when I could. "Up haste to calvary my soul a journey take
To view the Lord twixt earth and sky, without the city gate.
Before His bloody cross, I'd bow and kiss the ground,

'Twas there my guilt and woe I
lost, a ready pardon found.

Lord tune anew my strings
Now on the willow dry,
Take off my thoughts from earthly
things;
Bind them to calvary.

For glorious is the place
Though 'tis without the gate
There Lord I'll sing and there
relate
Thy great redeeming grace!

Remember me in your prayers.
I am so glad to know my Jesus,
life would not be worth living if I
did not know Him. Oh! if My Lord
would come and call me home, my
soul would stretch her wings and
in haste fly fearlessly through
death's iron gate; nor feel the tears
as she passed.

Mrs. James Cummings
418 15th St. S.E.
Washington, D. C. 20003

I AM BLESSED

Dear Elder Adams,

I am enclosing a check for the renewal of my subscription to Zion's Landmark. It is a most interesting paper. I enjoy reading the wonderful experiences of the Lord's children and am strengthened by them, for so much of the time, I feel so hopelessly lost in this wilderness of worldliness and sin!

I also enjoy the wonderful interpretation of the scriptures. You and Elder Mewborn both have a gift in expounding the scriptures. I was sorry not to get to the meetings in Southampton when you were coming there, but it seemed

impossible.

Sister Robinson was and Sister Addis is especially dear to me. They are beautifully spiritually minded dear sisters. I enjoy being with them.

God has led me in beautiful places and has shown me His wonderful works and I am blessed beyond my expectations! I know all this and yet at times, I wonder! I know I am not worthy, yet I feel the warmth of His love and then I know that His hand leads me, and protects me through the hard places.

Your sister in hope,
Anna M. Dill
125 W. High St.
Bound Brook, N. J. 08805

SWEET FELLOWSHIP

Dear Bro. Adams,

I have been trying to plan to go to see you instead of writing. But it seems I cannot get the opportunity to go. It seems such a long time since we have seen you. I hope you are well, enjoying good health, attending church meetings and mingling with those good people we love. It does my heart good to see the look on their faces when you speak to them. I know there have been many times when you would speak to me and it would give me new hope. I feel the love of Christ is bound to be born in your heart for it to show so much. I will never forget when you visited me in the hospital. I could witness with the writer, "My cup runneth over." I had been so low for so long and the sweet words you spoke to me caused me to rejoice, only I was made to wonder what

I had ever done to deserve your sweet fellowship. For some reason I had not worried over taking this operation. I felt all along that I was in His hands and that I would be alright if it be the Lord's will and if it was not His will for me to recover, I felt to be reconciled. Yet I still feel condemned over the way I did and felt when I learned I had to go to the hospital. I thought it would never do to miss so many good meetings at our churches. I had looked forward to for so long and thought I just could not leave my work at home. I had to look after my family and everywhere I looked it seemed to me that I needed to be there. I guess you remember that the following Sunday was yearly meeting at Bethel and I had always looked forward to helping to prepare lunch to carry as mama and papa are very feeble, I wanted so much to help them out with carrying lunch too, not even thinking that my Sisters' and Brothers' families surely would help and do much better than I could. But let me tell you I was brought down to see I was nothing: that I didn't mean anything anywhere. I was no more than a bubble on the water. I couldn't see how they had put up with me as long as they had. I think I had to be brought that low to really see how much all of you really meant to me and when the Union Meeting time came, I was made completely satisfied not to go. That was when all of you came to see me and it meant so much to me to see you. I truly agree with you that I do rejoice over the things I experience even though at the time it

seemed impossible, yes, I crave to get every stripe and every heartache, trouble and trial I am supposed to get, here on earth. Brother Floyd I feel you have been carrying a burden for a number of years yet I am sure your sweet wife is burdened just as much as you are only she may show it in a different way. I often think of how much comfort you both were to me when my children were small years ago, as well as at the present time.

We hope to see you at our meeting in Raleigh. I guess you wonder why I did not wait and talk with you then. Well I feel like I can not wait that long to express my feelings to you and I do want to thank you for the card, the phone calls and your sweet visits. This leaves Joseph, the rest of the family and me as well as usual. Grandma Raper has gone to New York to see her son. I sure do miss her, but I am glad for her to have the opportunity to go. I am still improving but I am still weak but I just hope I am thankful I can do the cooking and light work.

I send my regards to your children.

A sister I hope and if so
the least of all,
Ollie Raper

WHAT DOES FUTURE HOLD?

Dear Elder Adams,

Enclosed you will find ten dollars with which please renew my subscription for two years and use the remainder as you see fit. I am sorry to be so late **r e n e w i n g**, please forgive me.

I hope you and your family are well. I never feel well any more.

I have arthritis in my joints so badly that it takes all the strength I have. I am trying to work, but I do not know how long I will be able to continue. I go to the doctor twice a week and take twelve shots per week, sometimes more. My husband has been retired on disability three years.

I wonder sometimes what the future holds for me. I have had so many dark presentments to battle with for quite a season. I feel to be so alone, every way I turn I meet some opposition. There is always something to battle with, it is through tribulation that we enter the kingdom of Heaven. I believe I have had some experience of being nailed to the cross, yet I think surely if I were a true follower of our blessed Lord, I would not see so much trouble and have so many heart aches.

Do you ever get so down in feeling that the clouds are so dark and heavy, that when they vanish for a short time you realize the dear Lord has been with you all the way and you knew it not? I go begging most of my time, that I may walk the straight and narrow way, and that I may never bring reproach upon the dear church of God.

I would love to see you dear people if I know my heart, I love you for Christ's sake. Give your dear wife my love. I hope I will see you soon.

Prease remember this unworthy one in your prayers.

In hope of a better world,
Ollie Southard
Reidsville, N. C.

A WORD OF PRAISE

Dear Brother Adams,

If the great "I am directs my pen, I will try to write a word of praise to His Holy Name. Some-time ago I went through a period of great trouble and I was impressed to write to the Landmark at that time, but I had the feeling that my writing would be in vain. But now that I have had a worse sorrow or misfortune to envelope me, I will try to do His bidding. I stumbled and fell on the sidewalk in front of the apartment where I live, breaking my glasses, which cut a gash over my right eye, that required six stitches. I also received bruises and a fractured bone in that fall. There was enormous swelling in my face, but I was enabled to feel so thankful to the Lord that my eyesight was protected and I received no injury in that regard. I believe that this truth: "He declared the end from the beginning and from ancient times the things that are not yet done, saying my council shall stand and I will do all my pleasure," kept me from having a nervous breakdown. If I could express it in words, I would tell you people just how much I wish to magnify the Lord. I cannot tell how glad I am that it was not in the mind and purpose of God to take my eyesight. When this happened I thought of the scripture which reads: "It is not in man that walketh to direct his steps." Surely I had not the power to direct mine on the 29th of May 1969. I believe man is powerless in the hands of an all-powerful God. The Primitive Baptist doctrine has been my

staff through the many trials and tribulations I have had heretofore and I believe and trust His power in the future.

I enjoy your writings so very much when I am blessed in the Spirit. May God give you strength to carry on.

I wish to say, I love you all for Christ's sake.

A sister, I hope
Lélia West
Fremont, N. C.

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The Editor

NOTICE

Gill (6) Volumes Commentary upon the whole Bible. Standard work since 1743-1744 is now ready for distribution. Price \$52.00 per set postage prepaid in U. S. A. Hassell Church History by Sylvester Hassell, reprint of 1886. \$5.50. Body of Divinity \$6.00.

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Zions Landmark
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Zion's Landmark

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

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DEATH BED REPENTANCE

Dear Mr. Adams:

I have a question that I would like to ask: Do you believe there is any hope of eternal salvation for people who never repent of their sins and transgressions until their last dying moments here in this life? To be more specific, What do you think of death bed repentance?

An Inquiring Friend

To this inquiring friend, I feel to say: Since I was a small boy, I have heard some people say they did not believe in death bed repentance. By this, I understood them to mean that those who do not call upon God to save them, which means if they do not repent of their sins until their last dying moments of this life, it will be too late, and they will be forever lost.

Now if eternal life were based

on the works of the creature here in this life, there might be some merit in this assertion; but Paul said: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10. So there is only one way by which sinners are saved and that is by the grace or gift of God. Jesus said: "I give unto them eternal life and they shall never perish." Again Paul said: "Blessed be the God and Father of our Lord Jesus Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love—" Eph. 1:3, 4. If we could save ourselves or if we could accept or reject salvation according to our own decision as to when or where, we could boast, but when God manifests His love to the subjects of His mercy and grace, there is no boasting, but thanksgiving to a God of power and love.

God has an appointed time to impart His grace, His love and His mercy to the chosen vessels of His mercy, when and where it pleases Him. It may be in infancy or middle age, or old age. John the Baptist was filled with the Holy Ghost from his mother's womb. Paul received mercy when he was on his way to Damascus to persecute the saints. The thief received mercy and forgiveness for his sins by the Lord Jesus Christ in the last dying moments of his life. He was one of the two

thieves who were crucified with Jesus — one on His right and the other on His left. One of the thieves said to Jesus: "If Thou be Christ, save Thyself and us. The other answering rebuked him, saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, "Lord, remember me when Thou comest into Thy kingdom," and Jesus said unto him, "Verily I say unto thee, Today shalt thou be with Me in paradise."

By this we are taught that it is never too late for God to grant repentance and forgiveness of sin through His Son, Jesus Christ. Paul said: "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

Many more scriptures could be added, but the above scripture — the words of Jesus to the dying thief, is sufficient proof that Jesus can and does save all that come to God by Him, even in the last moments of their lives.

T. F. ADAMS

OBITUARY

HENRY CLIMMON WASHBURN

Brother Henry Climmon Washburn, son of Ira and Dorella Stone Washburn, was born March 17, 1900. He departed this life February 16, 1969.

He was married to the former Nannie Thomasson on June 6, 1920, who survives. Other survivors include two daughters, Mrs. George Kirby, Mrs. Leonard Earles, four sons, Henry, Gilmer, Clarence, and Virsil Washburn, all of Bassett, Va. Fifteen grandchildren and four great-grandchildren, and a number of relatives and friends are left to mourn his passing. We,

at Liberty Church, will greatly miss his presence as well as the many acts of kindness as truly rendered by him.

Both he and Sister Washburn united with Liberty Church June 4, 1966, and he was ordained as deacon September 2, 1967. He was ever faithful, and fulfilled his seat at the church when he was able. He contributed to the welfare of his church.

His funeral was conducted at Mt. Herman Church by his pastor, Elder Bennie Clifton and Elders Sam Giblert and Calvert Fulcher. He was laid to rest in the church burial ground to await the call of His Heavenly Father in that great rising day.

May the Blessed peace of our Saviour be granted to his wife and children, and may they be given the assurance of the precious Hope in Christ, that by the Grace of God, they, as well as we, will meet him again in heaven above, and never part again.

Written by one who loved him, a brother in Christ, I hope.

Joseph J. Cahill

**IN REMEMBRANCE OF
SISTER MADIE H. OAKLEY**

Sister Madie H. Oakley was born April 29, 1889. She was the daughter of the late John and Mary Harris, and was married to the late Albert Oakley December 27, 1908. He preceded her in death by several years. Sister Oakley leaves to mourn her passing three daughters: Effie and Hallie Clayton and Mary Thelma Zimmerman; four sons: Alva, Herman, Leb and Mellard Oakley; thirty-two grandchildren and twenty-eight great grandchildren; one sister: Semora H. Clayton; two brothers: E. J. and Lundy Harris.

She joined Stories Creek Church July 29 1934, and was baptized by her pastor, Elder Lex Chandler. Sister Oakley was loved by all who knew her. She was a firm believer of Salvation by the Grace of God. We enjoyed visiting with her, and she always seemed glad to have her friends and neighbors visit her. Her health was bad for many years. May the Lord bless her faithful daughter and son-in-law, who administered unto her in her affliction.

Sister Oakley departed this life July 2, 1969. Her funeral was held at Stories Creek Church July 4th by her pastor, Elder A. B. Barham, L. P. Martin and Charlie Thomas. She was laid to rest beside her late husband in the Carver Family Cemetery near her home.

Therefore, be it resolved that a copy of this obituary be given to the family, a copy be recorded in the church records, and a copy be sent to Zion's Landmark. Done by order of Stories Creek Church while in conference, July 19, 1969.

Sister Odell Clayton
Sister Bessie Carver

**IN MEMORY OF
SISTER LENORE STEPHENSON**

It is with sad hearts that we, the members of Bethel Church, try to express the sorrow which we feel in the loss of our beloved Sister, Lenore Stephenson. She was born September 18, 1884, and passed away January 5, 1967, making her stay on earth eighty-three years, three months and eighteen days.

She was the wife of the late Brother Jim Stephenson. They were blessed with seven children. Six sons are left to mourn. She united with the church at Bethel in June, 1923, and was a faithful member as long as she lived. Sister Stephenson was loved by all who knew her. Loving memories of her life here will live on; we feel our loss is her eternal gain.

Done by order of conference at Bethel Church July 26, 1969.

Elder Jack Hawkins, Moderator
Estelle Langdon, Clerk

Committee—Sisters:

Laylon Young

Ollie Raper

Estelle Langdon

DANIEL PATRICK GILLEY

These lines are written in sadness, yet loving memory of our precious Brother in Christ, Daniel Patrick Gilley, who was a faithful member. He has been called from our midst by the summons from on High. Brother Gilley was born on December 9, 1890. He passed away January 14, 1968.

He leaves behind to mourn his passing, Sister Kate Penn Gilley, his dear companion in life. Also two daughters, Mrs. Helen C. Trent, of Patrick Springs, Va., and Miss Kathryn Gilley of the home, three brothers, Mr. Johnnie Gilley, Critz, Va., Mr. Richard Gilley, Critz, Va., and Mr. Jeff Gilley Fieldale, Va. Two sisters, Mrs. Mollie Gilley, Eden, N. C., and Mrs. Sallie Padgett, Fieldale, Va., with four grandchildren and two great-grandchildren.

Brother Gilley united with the church at Spoon Creek several years ago. (Exact date not at hand) He was one of the faithful ones and filled his seat unless providentially hindered. In all the years which it was my privilege to know him, I never heard him complain of his lot in life here. In this world's goods, he was not greatly blessed. But, we believe he was given a treasure in Christ, the Redeemer, beyond the grave, and will one day ere long come into the glorious possession of that treasure, where "moths and rust doth not decay nor thieves break through and steal." This unworthy writer never heard him speak unkind words of anyone. As my membership is at Spoon Creek, I cannot think of anyone whom I will miss any more than Brother Pat Gilley. He loved his brethren and ever manifested the humble desire to be at their feet. He loved his church and desired that the peace and sweet fellow-

ship of Christ, the Sayiour, dwell within our hearts.

Sister Kate, you have lost a dear companion. Children, you have lost a loving father. Spoon Creek, you have lost a dear and faithful member. Yet, we bow in humble submission to a gracious God and His Holy Will. For we believe our loss is his gain. May the peace of Christ be with the Church of His love, and His comforting spirit be with the family in the lonely hours that now lie before them. We beg in the name of Christ, as we hope and trust, our Saviour.

By one who loved him,
Sam L. Gilbert

MILL BRANCH UNION

The next session of the Mill Branch Union will be held, if the Lord will, with Mill Branch Church, Columbus County, N. C., the fifth Saturday and Sunday in November, 1969. Services to begin on Saturday at 11:00 a.m., and on Sunday at 10:30 a.m.

Visitors traveling South on U.S. 701 will turn left about ten miles South of Whiteville at Sidney. Go about two miles to meeting on left. If traveling North on U.S. 701, turn right at Vinegar Hill which is three miles North of Tabor City, N. C. Continue about two miles to meeting.

We invite the ministering brethren along with all our brethren, sisters and friends to visit us.

L. M. Vaught, Union Clerk
Loris, S. 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 accommodations 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

