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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

117 N. GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CV

NOVEMBER 15, 1971

NO. 1

ISAIAH CHAPTER 41

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 hold thee with the right hand of my righteousness.

Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

Thou shalt seek them, and shalt not find them, even them that contended with thee; they shall be as nothing; and they that strive with thee shall perish.

Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

Fear not, thou worm Jacob, and ye men of Israael; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

EDITOR

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

ASSOCIATE EDITOR

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

\$4.00 PER YEAR — 2 YEARS \$7.00
TO ELDERS \$3.00 PER YEAR — 2 YEARS \$5.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder T. F. Adams, Willow Springs, N. C. 27592.

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SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

OF GOOD ANTICIPATION

Dear Brother Adams and Wife,

First, please pardon me for intruding on your time and patience, but your article in the Landmark of August first, I have just read. I am a little late in reading it, but I have been ill all summer. I spent four weeks in the hospital and I am not well yet, but what prompted me to write you is the blessed hope that you set forth so beautifully and showed this poor old sinner what it is to be a sinner and what it is to have this blessed hope encased in this tabernacle of clay. Yes, this is a hope which no person can reach out and get, but this precious hope that is placed in our hearts where no person can feel but the one who, is affected—Esther Turner, T. F. Adams and all others of like experience who are blessed to be the possessors of this precious hope. Yes, and to each one to whom this hope reaches out, have the same experience. You brought it out so wonderfully — how it lives in these mortal bodies of ours, and when death stops these mortal bodies, it still lives on in a dormant state, waiting for the coming of our Elder Brother, The Lord Jesus Christ, then to awaken us to see the reality of this hope, when this natural body is raised a spiritual body — this mortal must put on immortality and this corruptible must put on incorruption.

No, it will not stop at our being regenerated and born again, but we shall see our God, our Lord, who bore our sins for us because He said

in Isaiah 26:19: "Thy dead men shall live, together with my dead body shall they arise."

This Brother Adams, kills all the doubt in my mind that these bodies will come forth out of the grave and be made like unto His glorious body. I searched for this answer a long time before I found it. I asked several ministers if this were scripture. They all said that they did not think so. I could have shouted for great joy when I found it recorded in Isaiah. One told me that Christ's body was not dead, but it was, one time, just like our natural bodies die. When this was given me, I was in deep thought on the resurrection. I began to run the reference on this scripture. They all pointed to these dead bodies. We will no more look through a glass darkly, but we will see our Saviour face to face and He will show us these things that have been hidden from us so long. Oh, this precious hope that He has planted in our hearts so long ago! According to this blessed hope, we shall live again! Our dead bodies must die before we can live with Him.

Yours in a precious hope,
Esther Turner
17429 Barbee Street,
Fontana, California 92335

FEARS THE LIVING GOD

Dear Brother Adcock,

I was in the hospital at Duke when I received your most enjoyable letter. I had felt so lonely and sad and in need of hearing from someone that I love the way I love you and

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ZION'S LANDMARK

your wife. Clyde, my husband, and the children came in and brought your letter. I read it after they left and tears ran down my poor cheeks; to think that someone so great and precious as I feel that you are, could feel this way toward one like me! The letter meant so much to me but I am not worthy of the love and fellowship you have shown me. I am too unfit to be in the church, yet if they were to turn me out where on earth could I go? I get so low sometimes I feel that I will have to ask them to take my name off the church book, but then I am made to see vanity on top of vanity in this world of sin and without the church this world would mean nothing to me. I do not mean that I do not love my family dearly, but I am carried so low that they cannot reach my case and I am made to feel that even they would be better off without me. I just feel to be useless to everyone, neither do I feel fit to live or die, yet we know we have to do both according to the will of our God who declared the end from the beginning. We have nothing to do with it then and we have nothing to do with it now. We are just as helpless now as we were then.

Brother Adcock, it scares me so much to think upon these things and yet no matter what I am doing it is mostly on my mind. It is a fearful thing to fall into the hands of the living God and to be made to see how helpless we really are. I just have to beg all the time that He undertake for me. I cannot see any way out. I am hedged in on every side, seeing nothing but guilt, unworthiness and sin in all I do.

Brother Adcock, please write as often as you can. Your letters mean so much to me. I hope to go to your

association if nothing else comes up to hinder me. If Newton and his family go, I want to go with them. My hope is to see all of you soon.

I love you and all of the people of God for Christ's sake, I hope,

Mrs. James B. Long

R. F. D. 4,

Roxboro, N.C.

September 7, 1971

**CONCERNING GOD'S CREATION
AND PURPOSES**

Dear Brother and Sister Adams,

The Holy Scriptures, in the sixth chapter of Genesis lists some of the wonderful works of God in His creation, and in His predestinated purposes. His free unmerited grace is made known in His chosen vessel of mercy. Noah was told by the Lord God to build an ark, and he was told how to build it, and the particular, or the certain kind of, wood to build it of. He was equally told why it would be necessary: "The end of all flesh is come before me." Likewise the virgin Mary, who was blessed to be the mother of our Lord Jesus Christ in this world, was told that "she shall bring forth a Son and thou shalt call His name Jesus; for He shall save His people from their sins."

I believe that there was a literal man, who lived upon this earth, named Noah, whom the Lord God so clearly and so forcefully reveals in the scriptures and tells us about. In turning to Hebrews 11:7: "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." And in II Cor. 5:7: "For we walk by faith, not by sight." Then faith is the

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power of God which exercises the creature; it was "by faith Noah, etc." not Noah by faith. By faith Noah being warned of God and faith being the perfect work of God, Noah moved with fear, not by fear, as many would have us believe. It was with God's ever abiding presence in Noah that caused him to move with fear.

The Lord God told Noah to "Make thee an ark of gopher wood." When Noah was told to build it of gopher wood, the predestinated purpose of God thus eliminated all other woods. It is said that gopher wood is one of the most crooked of all woods. Maybe so, if so it was hewn straight, as the wood was fitted close enough that it was pitched within and without with pitch. Thus, a double seal of surety, a beautiful type of God's children; born of the flesh and born of God. We in Christ and Christ in God the Father. Equally, it was Christ, the Son of God, that paid double for all our sins. By God's free grace the crooked are made straight, the rough are made smooth, the storm is calmed and the darkness is made light.

The scriptures tell us that Noah walked with God. This does not mean as a man walks with another man. I feel it means that God's ever abiding Spirit was in him, giving him to walk in fear and in trembling. The same is true with all born of God today. The Lord God said unto Noah, "The end of all flesh is come before me." It is true that all flesh was destroyed off the earth, but Noah and his family was raised above the earth. The end of all fleshly beliefs under the law are destroyed before one is brought into the Church of the living God. Jesus Christ made one sacrifice, and He made one offering

which was a perfect offering and it was accepted by God and the Father. Further offerings cannot be made as the world is striving to do. There was a great flood and it destroyed all flesh off the earth, and Jesus Christ redeemed all whom the Father gave Him; it was the end of all works of the flesh.

Those redeemed by the shed blood of the Son of God are not under the curse of the law, but are under grace. In Noah we see the scarlet thread of the evidence of God's mercy made manifest, long before Christ took upon himself our likeness in this world of sin and sorrow. Christ was without sin, yet became sin for us that we might be made the righteousness of God in Him. Noah and family were separated from the earth by being in the ark and being raised above the earth. In like figure, the church is in Jesus Christ and is separated from the world. None in the ark lost their lives; they were separated from the world. They were in God's hand and in His keeping, the same as are His children today.

Noah was told to build an ark with one window, and that above. A door in the side, with three floors; a lower, second and third stories. The scriptures, equally, give the size. Nothing in that day could compare to it. The length was three hundred (300) cubits (a cubit is approximately 18 inches). Thus, it was about 450 feet long. The breadth of it was fifty cubits; thus, approximately 75 feet wide. The height of it was thirty cubits; thus, approximately 45 feet high, with only one window to let in light, and that was in the top. In the Church of God there is only one light and that is Jesus Christ, the Light of the world.

The ark, I feel, is a beautiful type of the church — the body of Christ. We may ask why there were three floors and only one light and one door? I feel that the three floors represented the three dispensations: Moses, the legal, or the law dispensation, in which we know that there is no light under the law; Elijah, the prophetic, or the prophet dispensation (again there is no light). There is no light under the Old Testament; they looked forward to the coming of the Son of God, the light of the world. Thus, on the two lower floors, darkness prevailed as in all churches under the law today. Most of the so-called churches over the land and country are still striving to fulfill the law and in so doing they deny the works of Jesus Christ, the Son of God. The third floor: there was, and is, light, as the window above let in the light. This floor, to me, sets forth the Gospel dispensation, with Christ, the Son of God the Light of the world. There was not much light in the huge place, neither are there many in the world given light from above. The scriptures tell us that we now see through a glass darkly, we are only given to see in part and know in part while in this world of sin and sorrow. There was one window and that was above; all light must come down from the Giver of every good and perfect gift from above. Noah had no control over the ark, neither do you, or I, have any control over our thoughts, our minds, our beliefs, our faith, or our salvation. Man cannot keep nor control the church as the Lord is its keeper, both in time and in eternity. Any time we so much as speak a word to the praise of the creature for the least thing, in any way, we misapply our commendations

whether it be the works of the creature, his so-called obedience, or his salvation. Just that much is, of God, denied and God the Holy Ghost is blasphemed. God does not depend upon the works of the creature which are always sinful and evil. It is always by Grace, a free unmerited favor of God.

Noah, like all believers in Christ today, was surrounded by the unbelieving and the self-righteous world. All in whom Christ has taken His abode have been killed to the love of the world and made to confess Christ as the Son of God, and God the Holy Ghost to ever be their keeper. They are given, by God's free grace, an understanding heart and are given a living experience that is not of this world.

The world tries to make a mighty man of Noah. They try to give him credit for rounding up some of all the wild animals of this world and driving them into the ark, which is not according to scripture. The scriptures plainly tell us: "and the Lord said unto Noah, Come thou and all thy house into the ark." Gen. 7:1. The Lord, being in the ark, called Noah to come into the ark. All animals followed him and his family into the ark, both male and female. They went in unto Noah in the ark, two and two of all flesh, wherein is the breath of life. Of the clean beast by seven, the male and the female; and the unclean by two, the male and the female. Noah, as the head and husband, and his whole family was gathered into the ark. In like figure, we see Jesus Christ, the Head, with all His redeemed family, and many of them are gathered into the visible church, and all are gathered into the invisible church.

In the ark (church) there were all

kinds of wildbeasts:the elephant, the big shot; the giraffe, high and exalted; feeling to be above others; the tiger, sneaking and fierce; the lion, king of the beasts; the dog, which gulps down everything without considering whether good or evil, etc. All these are in us and in the church, but isn't it wonderful that the Lord has promised to make the lion lie down with the lamb? Before they were brought into the ark they were wild, but now they are at peace, one with another. The same applies to the church, the Lord makes the king of the beasts—the lion—lie down with the lamb. Yes, that old sinful and carnal nature is subdued and is brought down and is made to be at peace with the brethren at the feet of Jesus in His church, the body of Jesus Christ, the Son of God.

“The Lord closed the door.” Now, we find Noah, and all that were with him, in the ark (the church), as they are today — separated from the world. All on the outside, whether close to the ark, or great distances, were in the same category — guilty, for they are not in the ark. After all were secure in the ark, the Lord closed the door. None on the outside could get in; none on the inside could get out. The Lord caused it to rain for forty days and forty nights. All, in whom there was the breath of life, outside the ark, died. Not so with those in the ark, which is a type of the church of the living God, it was raised up above the earth, and it floated above all sin and wickedness of this world and the winds of false doctrines cannot alter its course. As the ark was raised above the world, the false doctrines and the erroneous kingdoms were, by God's hand, shut out. The nearness, or distance, makes no difference. The scriptures

tell us if we offend in one part, we are guilty of all.

Noah's family did not enter the ark because of their righteousness, or their good works, but by virtue of the righteousness of Noah, their head. Likewise, all of God's redeemed people are brought home to the church; not because of their own righteousness, or good works, but by virtue of the righteousness of their head, Jesus Christ, the Son of God.

The apostle, Peter, in I Peter 3:20, tells us that eight souls were saved by water. In like figure, Israel was saved by water of the Red Sea from the Egyptian host. So does the water of baptism separate God's elect, those who are in the church and are made to confess Jesus Christ to be the Son of God, and the Holy Ghost to ever be their revealer of Christ and their keeper. They are killed to the love of the world and are separated by a God-given experience and are given to understand things that are not of this world. They are dead to Christ, the Son of God, was baptized for His people and they were, and are, forever in Him and all their sins were on Christ so they were baptized with Him. This baptism is a door of entrance for a believer into the visible church. In no way can it be said it is what the creature has done, but in all instances, it is what the Son of God has done. Baptism in water is a figure of the baptism of Christ unto death. The fire of God's holy Spirit burns out all self-righteousness, thus burying, or burning, out all dross and purifying the soul by Christ ever taking His abode in the heart. Where Christ is there is no room for the devil as he is kicked out of the heart into the flesh. Here is where the

warfare is, between the flesh and the Spirit.

The ark was lifted above the world; so was our Lord and Redeemer. He was crucified between heaven and earth. In Christ, all the chosen vessels of mercy are lifted up above this world and the manifesting of the resurrection of Christ is their hope and their faith; their life and their salvation which are to them and in them. When the waters abated the ark rested on Mt. Ararat. No man has seen the ark after the flood save Noah and his family. Neither have any seen Christ Jesus after His ascension into heaven, except His chosen vessels of mercy, in whom He makes Himself known as their Keeper.

After the flood the Lord God gave a covenant between Him and the earth. See Gen. 9:13-17. The rainbow in the cloud is the emblem of the promise of God to show forth that the earth will never again be destroyed by waters. It is thus a promise of the coming of His Son, Jesus Christ, made manifest in the flesh. The truth as it is in Christ is hidden by the cloud but to the believer, by faith, the light of the Son of God reveals all the colors of the rainbow, and its beauty and they are made to see God's promises are yea and amen. The rainbow, with all its colors, blend in so perfectly, and wonderfully, that we cannot tell where one beings and another ends. The colors of the rainbow are the reflection of the colors of the sun. A beautiful type of the Son of God who is the light of the world, for all in whom the light of the glory of God manifests the truth, walk in the way, the truth and the light. The rainbow is the emblem of the light, given

rays from the Son of God, through the tears of Godly sorrow, revealing the promises of God; a god-given experience that Jesus Christ is their Lord and Redeemer and that He has sent the Holy Comforter to reveal His every promise.

Not only do we have the flood, the rainbow, God's everlasting promise, but we, equally, have Noah after the flood, filled with wine and his nakedness and his shame was exposed to view. Now, Noah needs a covering, and an atonement was provided, a robe, a type of the robe of righteousness. A robe to cover his nakedness and to take away the shame. Ham dishonored his father, Noah, and laughed at his nakedness and gloried in his shame, and all was made known to Noah. Not so with Shem and Jepheth, they took a garment and went backward and saw not their father's nakedness. This, I feel to be a beautiful type of Jesus Christ, who knew no sin but who became sin for us that we might be covered by the righteousness of God in Him. I equally feel that we do well to go backward, and see not our brother's nakedness and dishonor ourselves with shameful works of the flesh. The church is the body of Christ, and we cannot talk about the body without talking about its head. Neither can we talk about our brothers or sisters, which are an integral part of the church, without dishonoring both the head, Jesus Christ, and His body, His church.

John F. Simpson

901 Ave. "O", N. E.

Winter Haven, Fla. 33880

September 18, 1971

SALVATION IS OF THE LORD

Dear Brother and Sister Adams,

I am sorry that I am so late sending in my renewal for the Landmark. For sometime I have had a mind to write some of the dreams that I had in younger life. I kept all this to myself for many years because I did not feel I could tell them to just anyone as I felt them to be such precious tokens from above. Then, too, some people say in order to join a Primitive Baptist Church you have to get up and tell them a dream that you have had. I have also been told that the twenty-third chapter of Jeremiah was speaking of the Primitive Baptist doctrine and their belief since I was twenty-six years of age, when the Good Lord showed me what a lost, hell-deserving sinner I am and that without the grace and mercy of God there was no hope for me in this world or the world to come. But thanks be to the Good Lord who has all power to pardon and forgive lost sinners and to cleanse them from their sins; I believe I can witness with David when he said, "I waited patiently for the Lord and He inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings and He hath put a new song in my mouth even praise unto our God: many shall see it and fear, and shall trust in the Lord".

Salvation is of the Lord. It is not from a dream, neither is it from joining the church. I guess I was about thirteen years old when I had the first dream relative to my salvation which I can remember so very well. There was a very large family of us and we had just moved

to a large two story home just outside of town. At that time I was concerned about many things. One night I dreamed I went to town and had come to a bridge that I had to cross. I thought I had walked about two-thirds of the way across when suddenly I found myself helpless and lying flat on the bridge. I thought I could barely raise my head just enough to look above to the right and when I did, I saw Christ coming down toward me and at that moment, I got up and started walking across the bridge.

Just a few months after that, I had another dream that I was walking from town, about dusk. I had gotten about half way home when I stopped and looked up to my left and saw a little gray dove flying toward me with two little round things about six inches long in its feet. It flew toward me and gave me what it was carrying. As I took it the dove turned into an angel and flew into my arms. Then I started walking on to where we had recently moved to, which was about a mile further, still carrying the angel in my arms. As I got to a large crepe myrtle tree, at the end of the drive in our yard, the angel flew out of my arms and went back into the same direction it had come from as a dove.

About three years later I had another dream. In this dream I was walking alone at night on a dark country road. I came to an opening and could see a little white church on the side of the road. It was lighted inside and out and I could see quite a large crowd of people going in ahead of me. It seemed I was the last one to get to the doorway and just as I stood in the doorway, my eyes went towards the pulpit. Christ was

standing there with His eyes on me. I started walking on down the aisle and there was only one seat left about two-thirds down on the right side. As I sat down, Christ was still watching me and gave me a look of satisfaction as if to say: "All are here" and He was ready to begin His sermon.

A couple of years later, I had another dream. We were living in an old log cabin at his time and I dreamed it was night and my two sisters had just retired. I thought I was standing beside the bed, in the dark, when suddenly my right hand fell down across my body. I then realized I was expecting a child. I thought to myself, "How could this be?" A voice in front of me spoke, saying, "It is a child of God."

Several years later, after I was married, there came about a misunderstanding between one of these two sisters and myself. One night I dreamed I was sitting on a mountain of white ice. I thought I looked a good way off and I could see one of these sisters and I looked to my right side and there beside me sat my other sister. In my dream, I called her name and said, "We have always been together and we still are." I thought, when I spoke these words, all the ice melted and we were standing in the prettiest green grass that I had ever seen. My sister was taken seriously ill and a little while after that it brought about a greater understanding between her and me than anything else could have.

A few months later, when I was carrying my son, I had another dream about a month before he was born. I dreamed I was sitting in a one room log cabin with my younger brother, Hicks, who was about ten

years old at the time. It seemed the floor of the cabin had been cleared with white dirt and my brother and I were sitting in the middle of the floor capping big red strawberries, when suddenly a great ray of light came down from above, in through the front door and was shining down at our feet. In my dream I was thinking to myself that I should tell my brother to turn that light out because it was too powerful to shine on earth, but I could not speak.

I do not feel fit to be called a child of God, but I do feel that the Good Lord has seen fit to lift me up at times and in the most trying times, sustain me with grace sufficient. But never have I felt worthy of any of the great blessings that I feel have been bestowed upon me.

May God continue to bless you both,

Mrs. Annie Barber,
133 Burwod Pl.
Danville, Va. 24541

REFLECTIONS

Dear Elder Adams,

I am the daughter of Mrs. J. C. Stanley Sr., R.F.D. No. 2, Box 141, Carthage, N.C. 28327. I am sorry to say my mother was hit by an automobile on June 30, 1971, and died en route to the hospital. We were shocked and grief stricken! I have been living with my mother the past five years or since my dear old Daddy passed from this life. My dear Mother felt very close to me. For weeks every time I thought of her, I could see her still form lying on the ground and it has been hard for me. She and Daddy were a very close couple, having been married fifty-six years when he died. After his death Mother was very lonely and having lost my companion, I

knew how much she missed him. They were very devoted to each other and had a good life together. Both were charter members of Lamm's Grove Church and always seemed to enjoy going to the meetings and the fellowship with the dear brethren and sisters. They were firm believers in salvation by the grace of God. They seemed to love everybody and made a host of friends wherever they went. They loved to sing the good old hymns and hear them sung.

I remember at one time, when I was a child, my father would always lead in the singing at church. He had a good voice which always rang out so clearly. In the low-grounds on our farm, I well remember as a child, I used to play on the sawdust pile while Daddy and Mother would cut bushes and briars on the ditchbanks in the low-grounds. They would work and sing together, the good old hymns and my little heart would fill up and tears would come into my eyes. I did not understand it all, then, but somehow I felt God was very near and dear to them as they sang about His wondrous love. Many times they seemed to rejoice in singing the good old Amazing Grace, How Sweet The Sound, that saved a wretch like me!

Now, as I look back I too can think of how marvelous is His great love to and for His little children that He would stoop low enough to lift one as low and vile as I felt to be. It seemed I had gone as low as anyone could get and there did not seem to be any way out for me. Then it seemed to me that I heard a voice say, "I am the way, he truth and the life. No one can come to the Father except by me." I looked up and cried: "Lord, have mercy on me."

Then the brightest light I had ever seen, so bright my natural eyes could not behold it, shone all around me. I seemed to be lifted up out of a horrible pit and was floating in the air above the treetops as light as a feather and Oh! the peace and joy that flooded my soul, and a love I had never known filled my very being. I wanted to shout all over the place! At noon when my husband came home to lunch from his work, he said: "What has happened to you? Your countenance looks so different.

Brother Adams, this all took place in the daytime while I was shelling peas. O, how I love to go back to that spot and water it with tears of gratitude and rejoicing. I do not think I could go on and face life here in this old sinful world if I did not believe I had a hope in Christ, my dear Lord and Redeemer. There is not anything comparable to the marvelous and amazing grace of God. I can truly say that God can take the vilest sinner and change him into a different person and make Him love the things He once hated and hate things he once loved and give him something so much better than the world has to offer.

Yes, I believe my dear old parents are now together again, but certainly they cannot know each other as in nature, as they were here, but satisfied to be with the Lord and be like Him, where there is no more suffering, for they both had their share here, if I know what that is. Mother was drawn with arthritis and suffered many years with it. She also had one kidney removed and a large portion of her stomach. Daddy had a heart condition, kidney disease, phlebitis and finally ended with uremic poisoning. So, I am

grateful they are over their suffering, not that it will ever be the same without them, but to feel they are in a better world where there is no sorrow nor pain gives us grateful hearts for we do feel assured they are at rest. There is no one to take their places, no home to bring back past memories and no family reunions! Oh! the joy we all have had together. We were all looking forward to Mother's eightieth birthday. We had some cousins we had never seen to come, but it was not the same. I said the celebration was far better without her than we could have caused it to have been here in her decrepit condition.

My mother's subscription to Zion's Landmark expired September 1, 1971, and I would like to subscribe to it another year. She has a testimony she wanted to have printed in the Landmark and I will send it in as soon as I can get it copied. I do enjoy reading the Landmark so much. I enjoy the good testimonies and messages from the good work of God that you and many others send in. May God bless you to continue the good work that poor sinful creatures like I may find some witnesses to the good word and comfort when needed most. If you feel led, please remember me when at the throne of grace, in prayer.

I enclose five dollars to pay for my subscription. You use the extra dollar on a gift to someone else or for whatever you see fit.

Mrs. Harvey B. Marsh
R. F. D. 2
Carthage, N. C. 28327
Sept. 10, 1971

Thank you dear Sister, for the extra dollar. We will use it for the benefit of someone who is less able

to pay for a subscription to Zion's Landmark. — TFA

REDEEMER OF HIS PEOPLE

Dear Elder Adams,

I enclose a good letter from Elder U. V. Wallace of Ft. Worth, Texas. If you see fit, you may publish it as I thought it might be good reading for some hungry little child of grace. It is what I believe, if I know anything about the doctrine.

I hope this finds you and Sister Adams well and I hope that you can visit us at our union meeting in November.

The least if one at all,
a little brother,
L. W. Langwell
12812 S. Williams St.
Compton, Cal.

Dear Brother Langwell,

I am sorry I have not written you sooner. I hope you and Travis are well. We have been having some wonderful meetings here, by the grace of God. I believe we are made to know where blessings come from. It strengthens our hope to know that nothing happens by chance or accident. God has a purpose in everything, great or small. We know that if we love the Lord, it will work for our good. We just hope and pray, if we are given a prayerful heart, that God will reconcile us to His will. I know that we all want to reach forth our hand to brace the cart, but it kills us every time we do. There are not many of us across the world that stand firm in the doctrine once delivered to the saints, but God will not be left without a witness.

You know the world teaches that He is their workmanship, but this is not true according to the scriptures. Eph. 2:10 tells us: "For we are His

workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them." I believe what God has ordered or ordained, will come to pass, for he has all power in heaven and on earth and none can stay His hand or say unto Him, "What doest Thou?"

Zep. 3:12 says: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." These afflicted and poor people do not have any money to buy with and no righteousness to plead. They are not rich in their self-righteousness but in the righteousness of our Lord and Savior. This is a people that are given to know they cannot justify themselves, but look to the perfect justification of Jesus Christ who fulfilled the law to a jot and a tittle for His people.

We do not know whether we are included in that number or not, but we have a hope of eternal life through Jesus Christ, for He is the door. He is the way, the truth and the life and there is no other name given whereby we must be saved. For in Him and by Him and through Him are all things. I believe by the Grace of God we are what we are. You know I believe grace reaches to all people. The scriptures say: "The Grace of God hath appeared unto all men, teaching us that denying ungodliness and worldly lust, we should live soberly, righteously and Godly in this present world." This, also is the work of God; man cannot do this. You notice it teaches us something which represents God's Church, but those outside of God's church are only blessed with natural things, not spiritual things and it is by the grace of God they are blessed

in natural things and are reconciled to the work of their hands.

We read in Zechariah 13:1 "In that day there shall be a fountain opened in the house of David and to the inhabitants of Jerusalem for sin and uncleanness." This fountain, which is a type of our Lord and Savior, is where God's people are cleansed. All their sins were laid on Jesus Christ before He was nailed to the cross. The scriptures say in I John 1:7, "But if we walk in the light, we have fellowship one with another and the blood of Jesus Christ, His Son, cleanseth us from all sin."

Brother Langwell, He is the only cleanser, the only Redeemer of His people, the only perfect righteousness. A man's best righteousness is but filthy rags before Him, but you know that perfect love casteth out fear and God is Love. You know where sin did abound God's grace does much more abound. It was through God's divine purpose that sin entered the world. He made everything where it could not fail. He put the temptation in the garden and also the tempter. He made man subject to vanity, gave the commandment unto Adam and the scriptures say: "The commandment came that sin might abound, but where sin did abound, God's Grace did much more abound." This does not term God the Author of sin. He was not under any law. There was no one higher than He that could give Him a law and God never committed any sin. He was the supreme being and will ever be.

What Adam did was not a surprise to God, because He had already prepared the sacrifice for sin, as Jesus Christ stood a Lamb,

slain, in God's mind and purpose before the world began. God's work was perfect and is from everlasting to everlasting.

To say that there was something that happened that God did not know about would be denying the wisdom and foreknowledge of God, and I do not see how we can separate God's foreknowledge and predestination. Isa. 13:24. "The Lord of host hath sworn, saying, surely as I have thought, so shall it come to pass and as I have purposed so shall it stand." So we would have to say God had a purpose in everything. What can we say about such a great and wonderful God, when we know we do not deserve one of His blessings? We know that we are nothing and less than nothing and all together vanity except for the grace of God.

Brother Langwell, I surely hope I have not worried you with my rambling. If the scriptures will not bear it out, do not have it, but give this weak unworthy creature credit for all mistakes. The God in whom I hope to believe never made a mistake. If it be the Lord's will I hope to be at the church at Bakersfield in November. I hope you and Travis get to come to the church at Dustin, Oklahoma. I plan to be there. If not, I hope to see you at Bakersfield.

May the grace of God be with you both, if it be His will.

Your brother and sister
in Christ, I hope,
U. V. and Opal Wallace,
3514 Oscar Ave.
Fort Worth, Texas
Oct. 6, 1971

A BEAUTIFUL CITY

A beautiful city I do see,
The streets are paved with gold

There is a wall around it
Built of precious stones untold
These stones are of different colors
What a beauty there to see!
How I long to see that city
For that will be heaven to me.

FATHER OF MERCY

Father of Mercy, look down from
above

And fill my heart with Thy heavenly
love;
Teach me, dear Lord, to walk in Thy
way,
Draw me near, Dear Jesus, to Thee
each day.

In that Heavenly mansion a home
Thou hast prepared,
Father of Mercy, I long there to be
To meet my loved ones and friends
that I've known,
And to see Thee, Dear Jesus, on that
snow white throne.

Oh, what a day, I know that will be!
There my loved ones and friends I
hope I shall see,
That heavenly mansion a home Thou
hast prepared,
Oh, Father of Mercy, because Thou
hast cared.

Annie Lee King
Loris, S.C. 29569

MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held, the Lord willing, with Simpson Creek Church the fifth Saturday and Sunday in January, 1972. Services are to commence at 11:00 a.m. on Saturday and at 10:30 a.m. on Sunday.

Visitors may travel Highway No. 9 five miles East of Loris, S.C., to Goretown. Turn right about four miles to the church; or, take Daisy Road from Loris to Daisy School, turn left two miles to the church.

We invite the ministering brethren along with all other brethren, sisters, and friends to visit and worship with us.

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

Zion's Landmark

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

Editor

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

Associate Editor

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

VOL. CV

NO. 1

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N. C. 27893 November 15, 1971

**THE PROMISE THAT THE LORD
WILL COME AGAIN IS SURE
AND CERTAIN**

"The Lord is not slack concerning His promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

It was with reference to the scoffers that Peter said, "The Lord is not slack concerning His promise as some men count slackness." He warns the faithful in Christ Jesus to beware of these false teachers, who charged the Lord with slackness concerning His promise. The Lord is not to be charged with slackness because He has not matured yet, the time has not come for His second coming. The scriptures plainly say that He will come, but the text says He is long suffering to us-ward, not willing that any should perish. This was declared by two men in white apparel, "which also said, Ye men of Gal-i-lee, why stand ye gazing up

into Heaven! this same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." Acts 1:11. Paul adds further testimony concerning the second coming of Jesus, "So Christ was offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

The Prophet Isaiah foretold of those scoffers by saying, "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: that say, Let Him make speed, and hasten His work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may see it: Isaiah 5:18, 19. The two men in white apparel as well as Paul did not say when He (Jesus) would come, but it is a certain fact that He is coming, although the year, day, and hour is not stated. Several years had passed since his ascension, and Jesus had not appeared the second time, when these scoffers charged Him with slackness, concerning His promise.

Peter was a faithful servant of the Lord Jesus Christ, and when these false teachers made their appearance and began to speak perverse things to the flock of which he had oversight, he felt the burden of exposing the folly of their mockery. Therefore he said, "This second epistle, Beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye be mindful of the words which were spoken before by the Holy prophets, and of the commandment of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, walking after their

own lusts, And saying, where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2nd Peter 3:1-4. This heresy, which was promulgated by these scoffers, was evidenced by their contempt: "All things continue as they were from the beginning of the creation;" this was true so far as these scoffers could see, but the fullness of time had not yet come; and Peter said that God "Spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." 2nd Peter 2:5. Peter further said, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2nd Peter 3:5-7.

These false teachers were saying "Where is the promise of His coming?" Unstable souls are more subject to be carried away by men who pervert the teaching, and deny the Holy word of God. For this reason Peter felt it was expedient to warn the faithful in Christ against the teaching of those ungodly men. He said, "The Lord is not slack concerning His promise as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

The "us-ward" embraces all the redeemed family of God, His long-suffering waited in the days of Noah

and brought in the flood upon the world of the ungodly. Inasmuch as His longsuffering waited in the days of Noah, so shall His long-suffering wait until every vessel of His mercy is born and brought to repentance before His coming the second time, because He is not willing that any of the "us" shall perish. Paul said, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1st Thess. 4:14-18.

Paul adds further testimony with reference to the coming of Jesus Christ. He also warns the Phillipian brethren against following those who are enemies of the cross. ("For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in Heaven: from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue

all things unto Himself." Phil. 3:18-21.

The promise that the Lord will come again is sure and certain, according to the testimony given by His apostles. He is not to be charged with slackness because He has not yet made His appearance. Time is not reckoned by God as by men. Peter said, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2nd Peter 3:8. The Lord will fulfill this promise in His appointed time. "But He is a long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." That is, in His long-suffering, time will continue, and Christ will not come the second time to gather His jewels and proclaim that time is no more, until His body is complete or until everyone for whom Christ died to redeem, and everyone who was chosen in Him before the foundation of the world has been born into this world and given an experience of grace, because He is "not willing that any should perish, but that all should come to repentance" and time will last until all have come to repentance. By this Peter means to say, Christ will not come the second time until everyone for whom He died has been brought to repentance, because He is not willing that any of His chosen ones should perish. The antecedent of the pronoun ANY are the ones who He is not willing shall perish. The antecedent of this any is the same as the antecedent of the pronoun us used in "us-ward," which means God's chosen people those elected and predestinated unto salvation from the foundation of the world. When all for whom Jesus

proclaimed "It is finished" have been brought into the fold, He will come the second time.

This is a specific number too. None have been added since they were chosen before the foundation of the world and none deducted. This truth is confirmed by David when he said, "Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although He make it not to grow." II Samuel 23:5. The Church of God is complete. "He make it not to grow," and it has been complete from the foundation of the world. He will fulfill all of His promises. They are the word of God. He said to the tempter, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4 See also Deut. 8:3.

If we believe that every subject of God's grace will be brought to repentance and will not perish before the second coming of the Lord Jesus Christ, then we can testify with Peter, "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

T. F. Adams

LOWER COUNTY LINE UNION

Lower County Line Union was appointed to be held with Helena Church beginning Saturday before the fifth Sunday in January, 1972. Elder L. P. Martin was chosen to preach the introductory sermon, Elder Burch Wray, alternate. All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

C286.4
281

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

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VOL. CV

DECEMBER 1, 1971

NO. 2

ISAIAH
CHAPTER 41

Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shall glory in the Holy One of Israel.

When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.

I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together;

That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

Produce you cause, saith the LORD: bring forth your strong reasons, saith the King of Jacob.

EDITOR

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

ASSOCIATE EDITOR

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

\$4.00 PER YEAR — 2 YEARS \$7.00
TO ELDERS \$3.00 PER YEAR — 2 YEARS \$5.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder T. F. Adams, Willow Springs, N. C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE COMING BACK OF MEMORIES

Dear Brother Gold,

I will try to write you, though with a sad heart, of the life and death of my last wife, Nora P. Jones. She breathed her last breath on last Saturday morning, the 23rd of June, about 7:00 in the morning.

I left home on Friday morning before the third Sunday in this month to fill a few appointments, and to go to Kitty Hawk the fourth Sunday to the Union Meeting. When I left home on Friday morning I left my dear wife well, standing on the porch watching me leave. Little did I think that would be the last time I would ever see her dear face, or hear her sweet voice, but, alas! when I reached home Tuesday evening about 9:00 she had been buried about 27 hours.

Dear brethren and sisters, neither tongue nor pen can tell the anguish of my poor heart when I reached my lonesome home and met my bereaved children, and no Mother's voice to be heard, and no footsteps to be heard on the porch where she often met me when I would return and greet me with kind words. Dear Nora was not there. She is gone, never to return. Six of my oldest children, together with Nora's three little children, Brother Joe Brown, Sister Brown, Sister Littleton, Sister Lunday, and H. D. O'Briant were all at my lonesome home waiting for me to return. They did not know where I was.

As soon as the boys found out she was so sick, Nora told them to send

for me. They wired to New Bern, Elizabeth City, and to Kitty Hawk, but I did not receive a thing until last Monday evening at Elizabeth City and could not leave there until the next morning. Oh, my dear brethren, can you imagine how I felt? My tears were my meat and have been days and nights since. I miss dear Nora everywhere I look. I walk my house over and over, but cannot find her. I go to the cookroom, she is not there. I go to the table, she is not there. I go to the bedroom, she is not there. My little children cry and no mother is there to dandle them on the knee. Oh, what shall I do? So often I have returned home late at night and found all right, and she would say, "I have been looking for you." But I shall never hear that voice again.

We were married August 28, 1900, and I can say of a truth the short stay that we lived together has been joy and sorrows mixed, for she has been greatly afflicted with asthma. She has had two attacks of pneumonia. I have stood by her so often and thought every breath would be the last. I have so often heard her praying in the dark hours of night, and sometimes when it looked like she could not live she would raise her hands and slap them together and say, "Bless the Lord, O my soul, and all that is within me, bless His holy name." I can say of a truth she has filled the place of a wife and stepmother. She has been everything to me that a wife ought to be. She could attend to her house business. She could attend to my

farm business. There was not anything but that she could turn her hand and help me. She was willing. She was good to my children. She was worth a great deal to my daughters. She had the care of the family and when I left her at home I was not uneasy but that she would do the best she could.

She was kind to the poor. Anyone who came in need she would divide with them. Her neighbors would often come to her to get her to cut and sew for them, and it seemed she did not know how to say no, if she could work. She had many friends in this neighborhood and I am sure she had many where she came from. She labored on Tuesday, was up most of Wednesday and Thursday, and Friday was confined to her bed, and died on Saturday morning of nausea. She could not retain anything on her stomach.

Dear brethren, I just wonder why I went to Kitty Hawk? I was very low in my feelings on Friday and Saturday. I felt there was something wrong on Saturday night. It did not seem to me that I slept one hour. Brother Lundy would ask me what the matter was; I could not tell him, but I felt I ought not to have gone. I was in a dread when I started feeling that I am doing wrong, and surely I am mistaken in the whole matter. I know I could not have saved her life, but if I could have been here to wait on her, and hear her last words. I asked my children if they did all they could. They said, "Yes," and the neighbors and the doctor was with her when she died. She told Sina, my baby daughter by my first wife, that she was going to die and told her she would have to take care of her children, and to be good to them. It has not been long since she told me

she would not live long. "Oh," I said, "you don't know." Nora's oldest child, Posey D. Jones is 5 years old, and her baby will be 4 months old the 3rd day of July, so I feel that my preaching is about over. Before she died she told my children to send and get her a good coffin and put her in it and keep her until I came, but they said they could not do it.

Now, dear brethren and sisters, if you can pray for a poor sinner like me, I trust you will. So farewell.

Your poor brother in trouble,
Isaac Jones
Maple Hill, N.C.
June 27, 1906

(The above sketch is taken from an earlier issue of Zion's Landmark, and is reprinted by request. Ed.)

ALL POWER IS GOD'S

Dear Brother Adams,

I am improving some since I had my last heart attack, of which I hope I am thankful.

As I read your recent writing on the subject of good and evil in the Landmark, I just want to write you and let you know that is what I believe, if I know what I believe. God does His will and none can stay His hand, for all power is God's, both in heaven and on earth and the powers that be are ordained of God. So, whatever power there is here, it is here because God orgained it to be just as it is and it cannot be otherwise. God is of one mind and who can turn Him? The children of God are taught this doctrine by the grace of God, for God worketh in them both to will and to do of His good pleasure.

There are many supporting scriptures that show that God does not change. How glad I am that our God does not change! This makes

our hope sure and steadfast in Christ — “Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil ---” Heb. 6:19. So this hope is not only sure but it is steadfast. This means our hope cannot be moved. Also, it is sure, meaning it cannot fail and it is anchored in Christ. What a sure place! God is of one mind, being the God of heaven who has fixed our hope and the soul is anchored by this hope. That is why the trials cannot overcome our soul for this is a strong anchor and the cords of God’s love are around this anchor.

Here we see the truth as it is in Christ. Some people say if a hope were all I had I would not think I had anything! But, look here! This hope is sure! What more could one wish? Anything that is sure is enough. I say that the hope of the children of God is sufficient for every trial. We understand that God told Paul, “My grace is sufficient for thee.” I believe it is sufficient today. This hope will never let the soul go down in despair. Yes, the storms will come and our faith shall be tried, but, when the storm is over, our hope is sweeter than ever and we can see that our hope is steadfast. What a blessing! God knew what He was doing when He gave us this good hope in Christ. It cannot be moved by Satan, for the power Satan has is given him of God, and Satan cannot go any further than God has purposed for him to go.

This is my hope and I say we must be tried on every side so that we shall trust in God, and we can only but hope in God to take care of us. We can rest assured that our souls are anchored by this hope and God has given us a lively hope by the

resurrection of Christ from the dead. Now, the fulfilling of this hope is in the resurrection of the body. Remember, this hope is sure and steadfast. Paul said, “These, our vile bodies, shall be changed.” This will be the crowning of our sure hope. In that day our hope shall be brought into sight by our bodies being raised and made like the body of Christ.

(Elder) J. G. Gardner
Stoneville, N.C.
September 20, 1971

NOTHING WITHOUT HOPE

Dear Eugene, Annie and Family,

Right now I have a mind to try writing you this letter. I might or might not get it finished. I am just that unpredictable, but I am making a start on it anyway.

I have been thinking about you very often lately and if it is God’s will, I plan to go down there sometime in the next few weeks. If I know my own mind and what my desires have been many times during several of the past weeks, it has been to hear and talk about the unsearchable riches of the Spirit of the Lord who is the Beginner and Controller and Finisher of all time, all things, all places, all powers and all light; a God which is so completely in control that nothing ever has or ever will just happen; but all things come to pass exactly at the right time and without change, from those master plans which He drew, even before He created the time in which they were to come to pass. I have no desire to hear any mention of a part-time God, because I feel at times to know that if this were true, I would already have been in the bottomless pits of an ever burning hell, therefore, I must believe with

all my being and soul that I am never left for even one instant completely on my own, for I feel if this were to be, without question, I would be forever lost-world without end. There are very few things which I feel to know for sure, but there is one of which I least doubt and that is that I am among the weakest of the weak of all God's creation. That is why I feel that without the little spark of love of which I seem to see a glimmer once in a while, the only thing which separates or protects me from an eternal descent into not only hell here on earth, but forever hereafter is this gracious God-given hope that sometimes almost assures me that I am among the chosen of His grace. Even now as I write these things and as I shed these tears, I wonder why it is so, is it for a selfish reason on my part, am I after sympathy? I can only hope that just one of my tears are shed for gladness that I can even hope that I have a little hope; and I do hope that my reason for writing to you is not because you are my brother in the flesh, but I hope that it is because I have been blessed to be your brother in the flesh, but I hope that it is because I have been blessed to be your brother in the Spirit of almighty God as well as in the flesh, and I hope that the extent of my love for you is for no other reason except that we believe in the same God which rules and reigns over all things at all times, never leaving me to determine my own destiny. It seems so sweet to me to talk and hear about these things between myself and someone else, whom I feel to be a witness as I feel you to be and when those experiences give evidence that our hopes coincide with each other. When this is true, it

at least temporarily seems to brighten my hope just a little and the few times this has taken place (if not deceived) is worth more to me than all the riches of all the world and when this is true, I hold no malice toward anyone for anything whatsoever. My concern then is not for the other person, but only for myself, not in doubting God, but in the uncertainty of myself and my destination in that world to come. If I do have a hope, it is based solely on my belief of my complete helplessness and weakness and God's almighty and all powerful foreknowledge, sight and strength and that just maybe a sufficient amount of his blood which was shed by His Son Jesus Christ could have been shed for this poor sinner and at times I feel to know that if this is not true, then all hope is gone, for I am just a man and man's ways are evil and this I am sure of. It is with me as someone said: when I would do good evil is present with me, which is more proof to me that I am not my own keeper and furthermore I am one of the weakest among the weak. If I could pray I would ask that this God which I speak of, Please if it can be His will, please give me just a little assurance of a hope that is all I have and even though it may be so very small, it is the only thing which I have. At times it is all I have to hold on to and is more precious to me than all other things combined and without it there would be nothing.

If you see Bernice and Minnie please tell them that all my remarks were made with them ever in mind. If anything I have said is contrary to your belief or has offended you in any way, please remember my weakness and forgive me.

I would be thankful if I could and

I hope I am, that all our health is good and may this find you and ours the same.

Troy (Shepherd)
Nags Head, N. C.

AN INTRODUCTION

Dear Mr. Adams,

I am writing this letter for my mother, Mrs. E. G. Hall, who came to live with me in Lynchburg, Va., on August 14, 1971. She was living in Tiverton, R.I. until then. She had a slight stroke on July 14, 1971, and after she got out of the hospital, she flew here to live with me and my family. As you know, she lost her husband September 24, 1970.

A very dear friend of Dad's wrote a poem and sent it to Mama soon after she came here, and she wants it put into the Landmark as a memorial to Dad. I have his permission for it to be printed and I would appreciate it if you would, also please print her new address. She would love to hear from all of the Old Baptist Sisters and Brethren. She does not write very much now, but I will write any letter she wishes written.

When her Landmark expires, just discontinue hers as I also receive it and she will get to see all of them. I enjoy them so much and receive great comfort from them.

Mama says, "God bless you and yours and all the Old Baptist Brethren and Sisters. Remember me in your prayers."

I am sitting here with Mama. She cannot write now so she wants me to write for her as she dictates her letter for me and I hope you will understand. I am going to write exactly what she tells me to write as nearly as I can. She says that the

day Dad passed away, two angels came out of heaven and took Dad by each hand and ascended into heaven with him. She also says that when they were carrying his body from Rhode Island to Eden, N.C. for his funeral, by plane, that he was flying too. She has great hope that Dad is waiting for her in heaven.

If you or Mrs. Adams have time, write to Mama. She would love to hear from any who feel disposed to write her. May the Lord direct you to do so for her comfort, and

Thank you,
Written by her daughter,
Mrs. C. D. Baker for
Mrs. E. G. Hall
873 Leesville Road,
Lynchburg, Va. 24502

TO THE WIDOW OF A FRIEND

There is no shame in tears and pain
Over one loved so dearly,
But strength and love will come
from above
For God is always near thee.

Though gone for today
We will see him some day
In a place that knows no tears,
Let hearts not fret but be thankful
yet
For having him for so many years.

In the days of the past
That passed so fast, we sometimes
seemed to stray,
But God knows each heart
From which He'll never depart.
His comfort we have today.

In times of grief
Kind words you receive from each of
all your kin,
Your sorrow is shared
By others who cared,

For to him they were very good friends

Written in memory of
Elder Edward G. Hall
By: Preston Morris

AN EXPERIENCE OF GRACE

Dear Brother and Sister Adams,

In my weak way I wish to write a little of what has happened to me. First, my daughter was operated on and that worried me, but she came through it well, I hope I am thankful to say. Sometimes I wonder if I have been thankful for the many blessings the good Lord has bestowed on me, I fear I have not. Much of the time I feel so cast down and for the past week, I felt to be in the bottom of the valley. I would go to bed begging the good Lord to be merciful to me, a sinner, and the next day it would be the same. I felt that God had forgotten me. When I lay down at night I felt to be so alone! If I slept, when I awoke, I would be begging the good Lord to have mercy on me, a poor sinner. All this week I have not slept much and it has seemed the good Lord has forgotten me. The little hope I have, seemed to be almost gone, but not entirely.

This morning I called my brother-in-law and his wife and asked if I could go to Wolf Island Church with them and they said, "Yes." I still felt so low that I did not feel fit to go, yet I wanted to go so badly! As we drove up to the church, I saw Brother Farmer coming around the corner of the church, his head was down, yet I was so glad to see and shake his hand. We went into the church and sang several songs. Elder Somers opened the service with a prayer and it seemed to me he prayed the prettiest prayer I ever heard, yet I felt down in the valley.

Then he asked Brother Farmer to preach and he said within himself that he could not preach a word or something to that effect. But after reading a few verses from the Bible, something put Farmer in the background and took over and he preached wonderfully and in accord with my own experience, if I have one, better than I could even tell it. It seemed to me there was a circle of light all around him. His face shown like a light and I forgot where I was for a few minutes and I believe he did too. He slowed down for a moment and started again and after about twenty-five minutes, I came to myself. I felt that if I had ever heard preaching, I had then. It seemed to me a weight had been lifted off my heart. I felt like shouting but I did not know if anyone else had seen, or heard, what I did and I kept quiet.

They called on two other preachers and they both preached to me, if I know anything about it, and I feel that the good Lord came to my rescue for a little while. I do not know how long it will last, but now I feel as light as a feather. Oh, I would not exchange this little hope I have for all the silver and gold in this world. Brother Adams, when I have such an experience as I had this morning, I long to go home. I then wonder if there is a better home for such a being as I am. I feel that all my suffering and afflictions are for my own good, for God has been so good to me all the days of my life and I feel so unworthy of all His mercies. Yet, I cannot help begging Him, all along, to be merciful to me, a sinner.

I do not know how to write to anyone as wise as you and your dear wife or any of the Lord's people and I feel that you two are. I just felt I wanted to write to both of you.

Maybe you do not see the sweetness as I did in what I saw and heard this morning and too maybe I was mistaken, but I know I feel different since I had this sweet experience. What a wonderful God we have and how merciful He is to us.

Hope both of you are blessed with the best of health and I hope to see you at the Lower Mayo Association in October. I am enclosing money for the renewal of the Landmark. I do enjoy it so much as I live alone, but Brother Adams, I do not feel to be alone, for the Good Lord said to me that I was never alone and I hope I am not. I wish I could write like some people that I have a love for you dear saints of God that was put there by a higher power than mere man. I will close before I tire my readers. May God continue His many blessings on you both.

Your little unworthy sister,
if one at all,
Mary Clifton
702 Kemper Rd.
Danville, Va. 24541

Dear Sister, you have been blessed with a wonderful experience of grace—a blessing words fail to describe. It is more precious than the gold of Ophir or the cattle of a thousand hills.

May the Lord bless and keep you is our prayer—ed.

HAS A HOPE OF HEAVEN

Dear Brother in Christ:

If I am worthy to call you brother! I know that within my flesh I am not, but I hope my worthiness is in Christ Jesus, my Lord. I know that if I am one of God's little ones, it is for nothing good that I have done and it will be the gift of God that I am one of His.

Brother Adams, I have had many beautiful dreams and I have been so happy in some of them. Sometimes I have been able to write some of the feelings I have had on paper, then I sing them as a song. Sometimes, I feel as if I were on a hilltop and I could reach out and touch heaven and the good Lord — they feel so close to me.

When I am made to be happy I shed many tears of joy and I am made to feel that I can say there is nothing in this world to compare with the beauty in that land where our Lord and Savior live. There is nothing in this world like that Home above, if we are one of His little ones.

In the last four years three of my loved ones have passed away: my darling son, my dear Dad and a dear sister and sister and I do miss them so much. Because of my dreams of them I truly believe if I am one of His, I will see them again. When my life is over on this earth, I live in hope of one day having a life with the good Lord where I will live on and on forever; where there is peace and love that will never end. That is my hope as I travel day by day, here in this life. I truly feel that the Good Lord has been with me in all of my heartaches and troubles. If it had not been for his presence, I do not feel that I could have faced all of my todays and tomorrows.

I am sorry and do apologize for having written so much about myself. When you are blessed to do so, please remember this poor sinner, saved by grace and grace alone, if saved at all.

In bonds of love to the household of faith,

Annie Lee King,
Loris, S.C. 29569

PREFACE

Dear Brother Adams:

I am enclosing an experience handed to me by our Sister Zettie Collins, written by her brother, Robert E. Collins.

After writing his experience, November, 1914, this brother was baptized into the fellowship at Aaron's Fork Church, June, 1915, by Elder Drury Collins. He passed away, March, 1916, at the age of 33 years.

Sister Collins asked that I present this to the Landmark for consideration.

Thanking you, we remain,
Yours, in hope, if one at all,
Calvin Harward
Sanford, N.C.

AN EXPERIENCE OF GRACE

Though feeling unworthy of God's grace and mercy, without which I see or know no lasting peace, I will endeavor, if it be God's will, to state some of my complex feelings and desires.

In my boyhood I began to study about religion and about my soul's welfare after this life. Regardless of the vocation I might choose and follow in this life, I wanted to lead the life of a child of God, and I soon found out this was going to be hard to do. I began going to Sunday School, for I thought this would be a good beginning. I prepared each lesson as well as anyone in my group, but I soon found my old comrades were either tired of or were not going to Sunday School and I was losing out with them; and too, I was not being as good as I was commanded to be. I had not resisted temptations as I felt I should have. I was falling short of living the life of a Christian. After a

time when I could get a chance, in a lonely place, I would ask God to have mercy on me, forgive me, and help me to shun temptation; but my prayers seemed to be ineffectual. The old habit of sin would catch me unaware, so I began to doubt myself.

I was a failure for seven years. While I struggled in this hopeless condition, the more I read the Bible, or listened to preaching, the worse I felt the weight of my sins. I sometimes thought it was only adding to my sins to listen to the gospel and then not live any nearer the life of a Christian than I did. Still I loved to hear the preacher tell of the troubles and experiences in the lives of the children of God. I became careless and indifferent about the matter until finally my burdens and afflictions grew so heavy that I felt myself bound to resort to God for mercy and guidance.

I believed my life would be short and I felt to be such a condemned sinner that I prayed to God to have mercy on me and share His grace with me. Sometimes I would go about my work in tears, thinking of my mother, who was a member of the Primitive Baptist Church, and a sister both of whom had gone before me to their eternal home. If only I could go to them, I would be a thousand times happier than I was in this world of woe. I cannot describe how I loved the doctrine of salvation by grace and how I hated sin. Grace, which I love, is of God, but sin, which I hated, I could not avoid. I was powerless, but God had power to remove sin and put grace instead and I hope I am saved through grace and redeemed by the sufferings of our Savior, Jesus Christ, for I know of no other source from which to

seek any help or comfort to a sinful creature.

Robert E. Collins

Submitted by a friend for publication. Dated November 14, 1914.

THE EXPERIENCE OF GRACE OF ALICE SIMPSON HILL

From the time I was born until I was about ten years old, I went to church with my mother and grandparents to a Primitive Baptist Church. My grandfather was pastor of several of these churches in the White Oak Association, as well as for many years — twenty-five—he was moderator of the Association.

When I left home to go to live in an orphanage, I went to a different church — a Missionary Baptist Church — and I went to Sunday School too. I went to the orphanage in September, 1941 and in 1943 on an Easter Sunday a number of us from the orphanage offered to a church and were received. The pastor of the church had been and talked with us and he answered any questioned we asked. That night I was in the hospital because of a knee injury and I could not walk, so I was baptized later — the third Sunday in June, 1943.

In 1945, I became dissatisfied with the church of my membership, so I tried to find a church where I thought I could be happy, therefore I visited other churches—the Methodist, the Episcopal, the Free Will Baptist and the Catholic Churches. While going to Sunday School and to church during the time I was in the orphanage, I read the scriptures and I had some understanding of the meaning of some of what I read, but this I learned from the teachers. Soon I began to read

the Bible often, myself and studying many chapters and verses that interested me. After sometime I became troubled but I did not know why.

I left the orphanage in August, 1948, to live with my grandparents — Elder and Mrs. R. W. Gurganus. I had been home several months when it seemed to me that I was in more trouble than ever before. I could not eat for lack of appetite and I could not sleep. When visitors came to the house, I left — I either went to my room or left the house. On several occasions I left the house and went to my favorite spot where I went when I wanted to be alone. This place was under a pecan tree near the feed barn. This sort of thing went on several weeks. Then, one night when in my room, I felt so low because it seemed I could not do anything right. I was brought down to beg God for mercy. I would say: "Be merciful unto me, a poor sinner." I slept better that night and for several nights thereafter.

A week or so later I had a dream in which a church was shown to me. I was living near Jacksonville, N.C., but this church was the one at Newport, N.C. I was standing on the porch, looking at the people who were there. I knew I heard a voice speak to me, saying, "This is where you must go."

After that I tried to interest myself in other things, but the dream kept coming back into my thoughts. In October, 1948, there were some people from other Associations visiting with us in our home. There was one couple from West Virginia. The lady — that was what she was to me at that time — was Mrs. Maggie Priddy, wife of the late Elder Sam Priddy, called me

the little girl. (I was eighteen years of age.) I let her know that I did not like to be called that, but she continued to do so as long as she was visiting with us.

The first of the next year, 1949, I had the dream about the church again. Being in school at this time, my troubles seemed to pile higher and higher and my grades dropped. My Grandfather had been watching me for sometime, but everytime I thought he might question me, I made up some excuse and left to go to my room. One night I started to my room and had gone about half way up the stairs, when he called me back. I turned and went down the stairs and over to where he was standing. When I reached him I went into his arms and cried. When I could, I told him what had taken place with me in the past year and a half. He asked if I wanted to join the church. I told him, I did. He, being the type of person he was, asked, "Which church?" He did not question my desire.

I told him about the dream and that I wished to go to Newport. This was the night before the third Sunday in May 1949. He was to be in Wilmington that Sunday. I told him that I could wait until June. On Saturday before the third Sunday in June, I went before the church and asked if they would accept me. This was done and they all knew that I had been a member of another denomination when I was much younger, so I was asked if I would agree to be baptized again. I told them, "Yes." This I was glad to do. They do not accept the baptism of another denomination, neither did I want them to. I was baptized the next morning, before church, the third Sunday in June, 1949, by my

Grandfather — Elder R. W. Gurganus. It was the custom of this church to have communion at that time and that has meant so much to me since then when my grandfather baptized me.

I was happier at this time than I had been for quite sometime. For a time I felt to be up in the high places with my God, for this brought me such great relief. I had heard others say the same thing, but I did not understand until this experience, but I learned that we are lifted up so that we can see and feel the wonderful mercies and blessings of God. However, we are later brought down to the low places that we may see our own weakness and again see what sinners we are.

When I was brought down into the low places, I was made to remember the words of two or three hymns that I had heard so many times, they are:

"Now in Thy praise, Eternal King,
Be all my thoughts employed,
While of this precious truth I sing,
Cast down, but not destroyed."

"Jesus, Thou art the sinner's friend,
As such I look to Thee;
Now in the bowels of Thy love,
O Lord, remember me."

Father, I stretch my hand to Thee,
No other help I know;
If Thou withdraw Thyself from me,
Ah! Whither shall I go?

I went with my grandparents, Elder and Mrs. R. W. Gurganus, most of the time when they went to other associations. I went with my grandfather to South Carolina several months after I joined the church and Elder and Sister Sam Priddy were there. When it was time

for lunch I was outside standing near a large tree, several feet from where my grandfather was talking with others. Brother and Sister Priddy came out and as I looked in their direction, they came toward me. For some reason I stood there, feeling that my feet could not move in any direction. When they came up we spoke and Sister Priddy said to me, "You have joined the church." I said, "Who told you?" She replied, "You did."

"I said, "I have not seen you." She replied, "You just told me by the look on your face." I never felt so like a little girl as I did then, and have so many times since that occasion.

On Saturday, before the third Sunday in March, 1951, while at church at Newport, I met my husband-to-be. His mother is a member of the church at Newport too and he had brought her and grandmother to church that day. We were married five months later, the first Sunday in August, 1951. My grandfather performed the wedding ceremony in his home.

Alice Simpson Hill
Newport, N.C.

INTEREST IN THE LOST AND SAVED SOUL

Dear Elder and Sister Adams,

I read an article that was written to you by Brother James A. Bell in the September 1st issue of the Landmark. I cannot be satisfied until I write and tell you that, if I understand his letter, I feel inclined to disagree with what he wrote about the soul dying with the body. Elder Adams, I cannot believe that the soul ever dies. I do not believe I have ever heard of anyone who expressed

the soul of a man in that way before. I have always thought that the quickened soul went back to the God who gave it. When the body dies, where the soul is lost, that soul goes down in the sufferings of death that the body also suffered before it died. I have always thought that the quickened, or saved soul, lived on after the body was gone and the soul, in this instance was at rest.

I refer to Luke 12:12-24 and Matthew 10:28. Please read these scriptures. I am still unable to find anything in them to confirm what he said about his soul, your soul or just soul. If I am wrong please write and straighten me out on it. I have never heard it expressed that way before, as I can remember.

I love you all. Write me, and pray for me.

The least one, if one at all,
Mrs. Richard Smith
1104 Franklin St.
Durham, N.C. 27701
October 15, 1971

A DREAM TOLD

Dear Brother Adams:

I dreamed I was in Roanoke City when I took a dipper of water and threw it out, but one third of the water remained in the dipper. I threw the water up over a crowd and the water greatly increased, both in the dipper and that which I threw over the crowd. The water fell like big drops of rain and all were healed that the water fell on. I threw the water to the edge of the crowd, but they did not notice it. They talked and the water did not fall on them. I wondered what that meant. Then the Word said, "It was the rain of the Spirit that fell on them."

The Apostle said to Christ: "Lord, to whom shall we go? Thou hast the

words of eternal life." The words are words of faith and power and spiritual understanding. "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day, for my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me and I live by the Father; so he that eateth me, even he shall live by me. He dwelleth in me and I in Him. As the living Father hath sent me and I live by the Father; so he that eateth me, even he shall live by me. See John 6:54-57.

The life of Christ is the life of love which He laid down on the cruel cross for His church, its life to see and its life to feel. It is the life of faith and love. After I professed a hope, I heard the voice of Jesus speaking to me, saying, "Greater love hath no man than this, that a man lay down his life for his friend." St. John 15:13. I felt the love of God with that heavenly voice, so calm and lovely! His blood is our redemption, without which none could have been saved and carried to heaven, the mansion of blessings and glory. I do not believe Adam could have been saved like he was before the fall and none could have been saved after the fall without the blood of Christ. That is the redemption of His people. Adam was of a falling nature. God predestinated or determined Adam's fall, that redemption should come to Israel, the elect, but what a multitude of sins arise from the fall that brings God's judgments and plagues upon the nations for their transgressions and evil deeds; their wickedness, acts and crimes!

No one has suffered like our Lord

and Savior Jesus Christ. He was God manifested in the flesh so He was the God man who came to suffer and die for His people. He said, "I have power to lay it down and I have power to take it again. This commandment have I received of my Father." Our Lord suffered for all of the elect at the same time. He bore all of our sorrows and griefs, all of our burdens were upon Him. The great love of God was the moving force of all His sufferings for His church. When our Lord was crucified His life of love flowed like a mighty river for the elect. The virtue of His shed blood flowed back to the Adamic fall and to the morning of the resurrection which made our robes white, washed them in the blood of the Lamb.

After I experienced a hope I prayed to know about the resurrection and I dreamed I saw my Savior coming out of the East. By His appearance I could see that He had all power in heaven and earth. When our Lord comes in the morn of the resurrection, with that great resurrectional power, with the Holy and sinless angels and the redeemed below ascending unto Him, they will come through steel vaults, walls and the graves, from the bottom of the sea, and yonder mountain's height for the resurrectional power of God is stronger than these weak things. There will be no looking back at the wrecking cars and planes and ships sinking at the trumpet sound. The voice of the Son of God, with our souls, will raise our bodies and in a flash, change into a spiritual body like unto our Savior's image — a glorious and joyful multitude.

Your sister in hope,
Mollie Salmons
Woolwine, Va.

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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VOL. CV

NO. 2

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N. C. 27893 December 1, 1971

**THE GREATNESS OF
JOHN THE BAPTIST**

"Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of Heaven is greater than he." Matt. 11:11.

The superior work of John the Baptist which portrays his greatness was beyond that of the prophets and is the paramount thought to be considered. John was a forerunner of Jesus "to make ready a people prepared for the Lord." The prophets foretold his coming. They described the greatness of his work. Isaiah said, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it

together: for the mouth of the Lord hath spoken it." Isaiah 40:3-5. Malachi said, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." Malachi 3:1.

Moses, Isaiah, Jeremiah, Ezekiel, as well as many others, were prophets; notwithstanding, these were great men of God who foretold future occurrences to come to pass at the appointed time of God. The work of John exceeded that of the prophets. He was a prophet, not only a prophet, but he was actually engaged in the work of his Lord and Master which was foretold by the prophets. He preached repentance and baptized those who brought forth the fruits of the Spirit and confessed their sins. He not only baptized believers, but he baptized his Lord and Master, which was abundant proof that he was more than a prophet.

Jesus taught the greatness of John to the multitude who were curious to know who John was. We read, "And as they departed, Jesus began to say unto the multitudes concerning John, what went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in king's houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold I send my messenger before they face, which shall prepare thy way before thee." Matt. 11:7-10. John possessed a meek and humble Spirit.

His clothing was camel hair — Durable, not made by man. His meat was locust and wild honey — a food provided by God. He preached in the wilderness of Judah. He asked no favors of men. He was steadfastly engaged in the work which was set before him. He reproved the guilty for wrong doings, even King Herod for taking his brother's, (Phillip's) wife, for which he was cast into prison, and later beheaded. All the above describes (in part) his greatness above his predecessors. The greatness of John was measured by the work he performed.

The greatness of Mel-chise-dec was in the order of his priesthood. The order of his priesthood differed from that of the Levitical priesthood, whose sons obtained their office by inheritance, which was transmitted from one generation to another. The priesthood of Mel-chise-dec was not obtained by geneology as is usually true in royal families. He was more than a priest. He was "First being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace." Heb. 7:2. He was priest of the most high God. He was a type of the eternal priest for ever after the order of Mel-chise-dec." Psalms 110:4. Paul said, "For he testifieth, Thou art a priest for ever after the order of Mel-chise-dec." Heb. 7:17. He says this to note the significance in the priesthood of Mel-chise-dec, (whose priesthood was not inherited nor conveyed to another. The sons of Levi received their office by geneology, it being transmitted from one generation to another.

The paramount thought in the mind of the apostle, is not in the

expression that he was "with-out father, with-out mother and with-out descent," but that Melchisedec differed from other priests in that he did not receive his office as a successor to a predecessor, nor did he have a successor. Thus it is said of him that he was "without father, without mother, without descent." This reference was to his priesthood only. Being a priest of the most high God, and receiving his office directly from God, is that which makes him a type of Jesus Christ, and shows his greatness beyond that of the Levitical priesthood. Paul said, "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoil." Heb. 7:4.

There was not a greater priest than Mel-chise-dec. Of them that are born of women there was not a greater than John. Jesus said, "Verily, I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of Heaven is greater than he."

The comparison between the least in the Kingdom and John has reference to the work of each, their greatness in God. The priesthood of Mel-chise-dec was greater than that of the Levitical priesthood, because "he was made like unto the son of God: abideth a priest continually." The work of John exceeded that of the prophets; the work of the apostles exceeded the work of John. Paul said he was the "Least of the apostles." 1Cor. 15:9. Again he said, "Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3:8. The apostles

preached a crucified and risen Saviour, the one who shed His blood for the remission of sins. This was a greater work than John did, the life and immortality of Jesus in calling sinners to repentance and bestowing grace according to His purpose was brought to light through the Gospel which they preached. Paul said, "Who hath saved us, and called us with an Holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:9-10. Many of the apostles had the gift to heal those with divers diseases. They raised the dead. They performed many miracles. This was a greater work than John did. Jesus said, "Notwithstanding, he that is least in the Kingdom of Heaven is greater than he."

The outpouring of the Holy Ghost on the day of Pentecost enlightened the apostles to understand those things which were written in the law and the prophets. The necessity of Jesus being put to death in the flesh and raised by the Father, was revealed to them by the Holy Ghost. Peter could speak with boldness in saying, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey them." Acts 5:30-32.

Paul was a vile sinner, a blasphemer and persecutor of Jesus Christ and the saints of God. God revealed to him that he was the chief of sinners. He called him by His grace and revealed His Son in him. God delivered him from harms and dangers both seen and unseen. This heart-felt experience of the apostle was the moving cause of him saying, "I am the least of the apostles." Paul said, "Unto me whom am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ."

T. F. Adams

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the church at Fremont, the fifth Sunday and Saturday before in January, 1972. The church is located in Fremont about four blocks East of No. 117 Highway. Turn at stop light on N.C. 22 and go through the main business section of the town to the church on the righthand side of the street.

Elder W. T. Barham was chosen to preach the introductory sermon and Elder Paul Lamm, his alternate. We wish to invite our brethren, sisters, and friends. A special invitation is extended to our ministering brethren.

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

UNION MEETING

The Angier Union will convene with the church at Fellowship, the Lord willing, the fifth Sunday and Saturday before, in January, 1972. Elder W. D. Barbour to preach introductory sermon, Elder Allen Johnson, alternate. All lovers of the truth are invited to be with us. All ministers of like faith and order are invited to be with us.

The church is located about 8 miles East of Angier, N.C. Take 210 Highway to Johnson's Cross Road, turn right and go about 1.5 miles. Those coming East and North, turn left.

E. T. Jones, Union Clerk

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DECEMBER 15, 1971

NO. 3

ISAIAH
CHAPTER 41

Let them bring them forth, and shew us what shall happen: let them shew the former things what they be, that we may consider them, and know the latter end of them: or declare us things for us to come.

Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together.

Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you.

I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name; and he shall come upon princes as upon mortar, and as the potter treadeth clay.

Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is righteous! yea, there is is none that sheweth; yea, there is none that declareth; yea, there is none that heareth your words.

The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

EDITOR

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

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

NOTICE

We have enjoyed and do appreciate every Christmas card or letter from every friend, Brother or Sister, who have so remembered us each Christmas in the past, but due to our busy lives, we have decided to forego or discontinue sending cards the past Christmas and we hereby take this opportunity even though it may be late to express our sincere gratitude for all past favors and hope The Lord will bless each of you with a very pleasant Christmas and a prosperous and happy New Year.

Do come to see us,

T. Floyd and Pauline W. Adams

ENJOYS SOME WONDERFUL BRETHERN

Dear Brother and Sister Adams,

My wife and I think of you often, and the pleasure of your visit with us still lingers. I hope this letter finds you both well.

We went to an association meeting at Fields, La. the past weekend. We were blessed to enjoy it very much. There are some wonderful brethren there in the South Louisiana Association. There were some brethren there from Mississippi and Alabama. We were blessed with a good attendance.

I received a letter from one of the brethren from Alabama which was written by Elder R. P. Hendrix one morning about two o'clock. I believe he was moved by the Holy Spirit. It was written about September 1, 1961. I believe he is of the same faith and order of which we hope to have

membership. I asked permission to send you a copy for publication if you seem it worthy of the space. They said they would love to have it put in your paper, and that it would be quite agreeable. The brother who wrote the letter has passed from this life, and I believe he is waiting for Christ to return, without sin unto salvation, for His people. Job said, in Chapter 14, verse 7: "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease."

May the God of Love and Mercy bless you both, if it be His will.

I hope we are your brother and sister in hope of eternal life through Jesus Christ,

U.V. and Opal Wallace
3514 Oscar Avenue
Fort Worth, Texas
September 23, 1971

THE LETTER

Is there a "common, or time" salvation for the Lord's people; that is, conditional on their part, where they are to make decisions, and choose their own way? Whether they shall be obedient to God and do good, or whether they refuse and rebel?

I am told that salvation means deliverance and I have searched the scriptures, intimately, for fifty-five years and have found that deliverance is exclusively ascribed to the Lord. And I believe that I would know this is true if I did not have a Bible. It is a great comfort to be compassed by so great a cloud of

witnesses, who have borne testimony to the same things before us. I read in Jer. 10:23: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Another witness attests to this testimony, saying, "Man's goings are of the Lord; how can a man then understand his own way" Proverbs 20:24. Nowhere in the Holy Scriptures is salvation ascribed to any other than the Lord, it is definitely so that there is no salvation in any other.

While they acknowledge that the eternal salvation of the saints, or children of God, is unconditional on their part, they teach another salvation which they affirm to be conditional, or according to the will of the creature. This salvation is obtained by works, so they teach. This makes two distinct salvations; one by the grace of God, the other as recompense of reward for good works. That which is by grace will not, and cannot, fail because it is predicated upon the eternal counsel and purpose of God. This one is, therefore, absolute as God is absolute.

This "common, or time salvation", being predicated upon obedience to God by His people, cannot be absolute, seeing that it depends wholly upon such obedience. This service to God by them is mandatory but not indicative, for although it is the command of God, yet they can and may evade it and go on in rebellion, and die in shameful disobedience to God. Such a salvation is called "common" because it applies only to this life, and terminates at death. And, even then, it may not profit because of disobedience. Therefore, this cannot be called "absolute"

because of a possibility of failure. We must conclude then that this "common, or time salvation" is subordinate, or inferior, being of a lower order. But we will not stigmatize this theory of doctrine as a new doctrine for it is not new. It appeared in the Apostle's day. Paul's ministers sought to reduce the faith of the churches to the works of the law for salvation. We have some account of this in Galatians 3:1, 2:3, and Acts 15:1-5. Are we so foolish? Having begun in the spirit are we now made perfect by the flesh. "So foolish!" Yes, so very foolish, for this doctrine is not consistent with the Apostles, or Prophets, or old patriarchs and wise men. It was soon repelled by the apostles.

This doctrine, together with the doctrine of missions, was introduced in the Baptist Church late in the 17th century and resulted in the division of 1832. The Missionary Baptist held the doctrine of eternal election and unconditional eternal salvation, but they held that our salvation in this life is by our willful consecration to Jesus Christ and the church. It is without doubt that this theory of doctrine has been in existence through every age, but the works of man as being able to merit salvation, either in this life or that to come, has ever been renounced by the Church of God. It is true, however, that spiritual piety and good works are commendable as far as one is enabled to perform, and without them there is no evidence of our acceptance with God. St. Matt. said, "Wherefore by their fruits ye shall know them." So, faith, if it hath not works is dead. See James 2:17, 20, 26. Faith is the substance of things hoped for, the evidence of

things not seen. See Heb. 11:1.

The fruit of a tree does not make the tree either good or bad. The fruit only evidences the quality of the tree. If a good seed is planted in good ground hallowed, and made ready for its reception, and all evil environments are removed, and it has the proper amount of rain and sunshine, it will invariably bear good fruit after the nature of its seed. It will require the care of the husbandman who is skilled in the care of trees. He will be constantly watching over it. There will be surplus branches coming out from the tree, from time to time, that are not profitable. They will sap the tree and impair the good quality of its fruit if they are not pruned at the proper season. Then there will be various insects and pestilences and foreign growths that will come up round about it and sap it until the good quality becomes obsolete. The good care must be administered by the husbandman. The tree cannot administer to its own necessities. The tree is sometimes used by the Holy Writers to symbolize the saints of God. God, Himself, is presented by them as the husbandman; so it is written, "They shall be called trees of righteousness, the planting of the Lord." But, by whom shall they be called such? This noble reputation is given to those of like precious faith because of righteous fruit seen in them. What husbandman would hallow the ground, plant a vineyard, and leave it to the encroachment of every evil that surely will soon lay siege upon it? What kind of husbandman would he be? There is no element, or inherent virtue, in the tree itself whereby it may be immune to surroundings and destructive environments. God

Almighty is the Husbandman, and His people are His vineyard. He has promised never to leave nor forsake it; no, not for a moment.

Kindly turn to Ps. 38:2-10, and compare it with Rom. 7:17, 18, especially, being reminded that David was a man of God, and God's witness of him is that he was a man after God's own heart but, said he, "My loins are filled with a loathsome disease, and there is no soundness in my flesh." This latter phrase is used twice in this chapter, in the 3rd and 7th verses. Notice, also, the tenth verse: "My heart panteth, my strength faileth me; as for the light of mine eyes it also is gone from me."

These are only a few of the many accounts made of man as he inhabits mortal flesh. Is not this an example of all of God's people whether it be King David, in the prophetic dispensation or Paul, in the gospel dispensation? They are poor and needy, helpless, and depraved. This is their state, whether under the law, or under grace; that is, in the flesh. For the nature of sinful man has never, nor will it ever, reform from its loathful state. "That which is born of flesh, is flesh." John 3:6.

Surely, man in his best estate is nothing, and altogether vanity, says David. But God made promise saying, "I will take the hard and stony heart out of their flesh, and I will give them a heart of flesh, that they may walk in my statutes, and they shall keep my ordinances and do them." Thus the fallow ground is broken, hallowed, and made good. Then the seed is sown, for the heart is prepared to receive them, (the Word of God). Thus the preparation of the heart and the answer of the

tongue is from the Lord. The answer of the tongue comes from the same fountain as the preparation of the heart. See Pro. 16:1.

I will write my laws in their hearts, and in their minds will I put them; and they shall be to me a people, and I will be unto them a God, etc. See Jer. 31:31. This covenant came into effect with the appearing of our Lord. By this phrase "Shall be to me a people", I understand to mean that He will call them; and they will hear His voice, and they will follow Him. "My people shall be a willing people in the day of my power", saith God. It is the will of God, that is accomplished in heaven and earth and that will is given in the heart of His people. He works in them both to will and to do of his good pleasure. See Phi. 2:12. Is this not the will that is irresistible, the duty that may not be neglected? A will that has not power to perform the deed designated by Him that gave it is evidently not the will of God, but only an excited emotion of the flesh. A selfwilled reformation will return to its own, like the dog to its vomit. But the faith and confidence of Paul was that "he that hath begun a good work in you will perform it 'til the day of Jesus Christ." Phil. 1:5. God will perform a perfect work and with Him there are no conditions met by His people to perfect it. The 38th Psalm is far from even intimating a "time salvation" that is predicated on the works of the saints. The account inherently given there is in perfect harmony with that in Romans 7th chapter, Contrariwise, all the writers, alike, give all virtues, power and glory to God alone.

The Apostle James, who deals so much in the subject of works, tells us

that faith if made perfect by works. He gives us to understand that this precious fruit is wrought of God. "Every good gift," said he, "and every perfect gift comes down from above, from the Father of lights, in whom there is no variableness, neither shadow of turning."

It is, indeed, essential that the tree bear good fruit, yet its ability to do so is not in itself, but by the care of the ever blessed Husbandman.

"Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." II Cor. 3:5. Not sufficient, neither able, nor capable, too weak, carnal, sold under sin, in captivity to the law of sin in my members. See Rom. 7th Chapter. Can such a one cope with the Holy law? And, if there be a salvation conditional on his part, can he meet the required conditions? This is the account given by one who declared himself a pattern to all that after him should believe. This is the loathsome state in which the poor sinner finds himself when the candle of the Lord searches him out. Then it is no wonder that he cannot direct his steps!

Jerusalem which is now, (that is, the whole estate of Zion; is under bondage with her children. Jerusalem which is above is free. She is the Mother of us all. This is that captivity to the law of sin mentioned in Romans, 7th chapter, and to which I have had previous reference in this article. Inasmuch as we are bound under the law of sin, our natural mind is corrupt, our thoughts are foolish, and our words are idle, so that in the flesh there dwells no good thing. No wonder, then, when we see it written in the inspired word, "O wretched man that I am," how helpless and

dependent we mortals are. We would pray that this thorn be removed, but we hope that we, with the saints, have this assurance from the Lord that "My grace is sufficient for thee." That is the salvation, the sufficiency which is of God, that the church is under now; the grace of our Lord.

more thought before I close my feeble remarks. If God has put His spirit in my heart and my mind, and has a place in His kingdom designed of Him for me to fill, and calls me to that office, yet, through my rebellion and disobedience, His word prevails nothing but the deceit and allurement of Satan, then with the advantage of my great weakness which succeeds and prevails over the good law of my mind, I ask this question: To what purpose is it written that "My word shall not return unto me void, but shall accomplish that which I please and shall prosper in the thing whereunto I have sent it." See Isa. 55:11. Brethren, it is written that, "except the Lord keep the city, the watchman waketh but in vain." It is kept by the Power of God, (not by the obedience of His people) unto salvation. It is the power, love, and grace of God, the Divine Spirit, infused into the heart of man. It brings him under subjection; his nature and his power. It creates in him the fear of God, which is the beginning of wisdom. The greatest of all is the unfeigned love of God shed in the heart; and where this love abounds fear subsides for perfect love casteth out fear, and love is the fulfilling of God's law; but without this great love all works and devotion are vain and empty.

The souls, in whom this love abounds, are consecrated to Christ

and His cause. What their hands find to do, they do with all their might. This righteous devotion is not a cause of life, but is the glorious and undisputed evidence of the life that is in them. It is bestowed upon them by that irresistible will, the duty which may not be neglected. The command of Jesus is, "Let your light so shine that others may see your good works and glorify your Father which is in heaven." See Matthew 5:16.

But, if it be a "common, or time salvation" which depends upon obedience of God's people, it seems that it would be appropriate to say, "that others may see your good works and glorify You," because if it is predicated on my good works and I do them, then I deserve the honor. But it is not so, for it is written again that "Thou wilt ordain peace for us, for thou hast also wrought all our works in us." Therefore, they give glory to God, and not to man. Also, it is written that, "we have this treasure in earthen vessels that the excellency of the power may be of God, and not of man." Once more let us consider the command, "Let your light so shine." — We may read this command many times and know that it is good, and that we ought to observe it, but when it strikes the heart with power so that our spirits bear witness with His spirit, it is altogether different, for there will surely be an outward manifestation of an inward work.

The Comforter, the Holy Ghost, who was to appear immediately following His resurrection, said Jesus, "He will bring all things to our remembrance whatsoever I have said unto you." His words are recorded in scriptures, and we read them and acknowledge that we

ought to observe them; but, being only in the letter, it has no quickening effect or power on our nature. But, when the quickening power of the author of all scripture pricks our heart as the Son of God had presently spoken, there is a fearful response, not given to any other, for this word is quick and powerful and sharper than a two-edge sword. And there is no power to resist it. This is the word that moved Abraham to obey God, the word that inspired all the prophecy and spiritual sayings of the wise man; not by the will of man, but as the Holy Ghost moved them.

In conclusion, permit us to advance one more passage, "Who is it that saith, and it cometh to pass, when the Lord commandeth it not?" Many false prophets of old prophesied lies in the House of God; they would say "and it cometh to pass, but I have not sent them, neither came it into my mind. And again, "O My people, they which lead thee cause thee to err, and destroy the way of the path." Isa. 3:12, 9:16. False prophets induced King Ahab into war when the Lord commanded it not, and he lost the battle and his life. Many times did false prophets lead God's people into error and in so doing they brought sorrow and destruction to them, when the Lord commanded it not. "And as there were false prophets among you," said Peter. But these are not sent by the Lord, and because they are not inspired of God, they cannot feed and nourish the church of God; they only confuse and scatter. "He that is not with me scattereth abroad." The steps of the man of God are ordered of the Lord; therefore, he cannot know what way he will go or what a day will bring

forth, and all our times are in His hands.

The patriarch, Job, testified that "He performeth the thing that is appointed for me, and many such things are with him." Here we see again the providence of God to appoint and the wisdom and power of God to bring to pass the things pointed. He rules in heaven and earth, and directs the feet of His saints. He has said, "This is the people that I have formed for myself, they shall show forth my praise." To the theory of a common, or time salvation, is meant to be conditioned on the part of God's people. This would mean that they ought to shew forth my praise, or should do so.

Brethren, we are not "Absolute." We are frail, imperfect, and changeable. But God, in whom we hope, is not changeable. There is no variableness nor shadow, or turning with Him; He is the rock, and His work is perfect. Therefore, He alone is absolute.

Now, in conclusion, I will say that as I understand their language, the words of Jer. 10:23, also, 31:31, Ps. 38, and Rom 7, with many more, all bearing out the same truth concerning the state of the saints themselves, is sufficient to forever overthrow the theory of any doctrine wherein mortal flesh claims a part. Let us not say to our congregation that, "I could have stayed at home today and not come to church. I would have missed the great joy of being in your presence, etc." Such expressions do not feed the hungry soul. Let us not tell the church that she is very much what we make her to be. These are only words of man, and are like the wild gourds which are thrown voluntarily into the

pottage. The church, clothed in the mind of Christ, cannot relish it. The church of the living God is created in Christ unto good works and God ordained that she walk in them; if she fails, there is but one conclusion, should we say that God's ordination is without effect. Nay, it is not so. "Heaven and earth shall pass away," said Jesus, "but My word shall not pass away." It must be fulfilled, for it is the will and pleasure of God.

What, created unto good works? Yes, to that end and for that cause they are created in Christ. He ordained their walk before the world was. He said, "For this cause and to this end came I unto the world." Not that God ordained it to be their duty to walk in Him, but the walk itself is ordained. They do not, and cannot, walk this glorious highway in their own strength for they are halt and lame, miserable, poor, and blind. But they walk in the strength of Christ, who has promised to be with them, and who walks in them. The glorious word of our Lord is, "I in you, and you in me, and I in the Father." This heavenly relationship purifies the mind and heart and causes it to "delight in the law of God after the inward man." When His mortal being is bound under the law of sin, he groans and sighs with the desire to be delivered Jesus is his righteousness, and all of his salvation. This is the common (and not inferior) salvation of the Lord.

I am much inclined to believe that, if Paul, together with all the inspired writers, were here today many who bear the name of Primitive Baptists would prefer charges against them or heresay and have them excluded from their fellowship.

"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. This speech has reference to Israel. Again, can the Ethiopian change his skin, or the leopard his spots? If so, they that are accustomed to do evil may also learn to do good. This is also written with reference to Israel.

Submitted in love for the truth and in hope of mercy.

R. P. Hendrix

THE SPIRIT OF GOD OVERCOMES

Dear Brother Floyd,

I am still enjoying the good preaching, and the sweetness of seeing and being with the dear people at Angier Church last meeting. Brother Dean spoke so sweetly on Saturday, and expressed my feelings concerning those who labored in the vineyard. The price of a penny a day was the amount agreed upon for those hired to labor in the vineyard, even they who began about the eleventh hour. But we hear complaints and murmuring from those who labored from the beginning of the day! Can't we see the spirit of flesh and nature of jealousy among men, even in those days? And isn't it true in this day? Flesh is flesh and works no good, but the spirit of God applied in the heart overcomes and humbles a jealous, evil spirit. We hear the Lord saying, "Take that thine is, and go thy way: I will give unto this last, even as unto thee." Matt. 20:14.

"Take that thine is" — no more, no less. It is a portion of grace, a gift from the great storehouse of God's love and mercy bestowed upon whom He wills. He gives to each of His little ones according as He sees needful, and it is a sufficiency. The

Apostle Paul tells us "there are diversities of gifts, but the same spirit. And there are diversities of operations, but it is the same God which worketh all in all." I Cor. 12:4-6.

The evil spirit, which is Satan, works to destroy the peace and fellowship in the hearts of God's people, and turn them against one another by every means in His power. That is his mission on earth. Peter says, "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour." I Peter 5:8.

Through and by faith that comes to us from God, we know He rules and reigns all things whatsoever, both in heaven and earth, bringing to pass all things whatsoever He foreknew, purposed, predestinated, and declared; yea, the end from the beginning, saying, My counsel shall stand and I will do all my pleasure. To the doubting hearts who ask why, the answer comes in words spoken by the only begotten Son of God, Jesus Christ, who said, "Even so, Father; for so it seemed good in thy sight." The answer is sufficient, and it is just. We hear also the words of Jesus, saying, "Is it not lawful for me to do what I will with Mine own? Is thine eye evil, because I am good?" Let us not be hasty in judging the faults of our brethren, but rather consider and cast out the beam in our own eye, after which we are better able to look over one another for good, and not evil. We judge outwardly, but the Lord judges the inward heart which we cannot see. He knoweth our hearts, even our innermost thoughts.

How wonderfully favored and blessed are they to whom He has

given hope to be recipients of His mercy and love.

Brother Floyd, I realize my weakness, and certainly my lack of knowledge and understanding of the scriptures in trying to express what I see and feel. I hope you will see fit to pardon my errors, and correct me where I am wrong. I do feel I know the truth when I hear it proclaimed, at least I hope I do. And when I am blessed to hear these truths my heart is made glad.

Your sermon on Sunday I felt to compare with a delicious, full course, well-balanced meal, from the appetizer of experience on through the main course and dessert. When we hunger for natural food we choose from the menu such as is satisfying to our taste. Our spiritual hunger we cannot choose, but it comes down from heaven above and fills our hearts and souls with heavenly manna completely satisfying our spiritual appetite. To be satisfied is sufficient.

I hope this finds you and yours in good health. Paul joins me in sending love and sweet fellowship to you and Sister Pauline.

In humble hope,
Meta Belle Rohrbaugh
87 South Colony Road
Newport News, Va.

THE ANGELS

The angels of God have power to protect us. God through these angels has the power to lead us out of prisons without keys to unlock the doors. They (the angels) have the power to lead us out of rivers and flames of fire. They have the power to lead us out of the lion's dens.

I was reading about a soldier who fell and broke his neck. A doctor in Japan said that he would never

walk. The doctor came into his room and found him standing! He said a white robed angel came and healed his back. They returned him to his station in the army. Another soldier said, "Prayer to God, if answered, can save our nation but bullets cannot." He was shot by the enemy, the bullet lodging in the Bible he carried on his breast. It stopped at Psalm 91:7 which reads: "A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee."

I once heard the angels singing everlasting spiritual youth and once I dreamed a throng of white robed angels came to me, singing all parts of the music and I traveled with them. I laid my hand on my uncle's shoulder, his robe was as soft as velvet and as white as the light. After that I dreamed a throng of white-robed angels appeared standing before me. Their robes were as white as light. One angel went through the wall and one dispersed the vapor and black clouds. The other angels remained with me and told me their new names. There is a great difference in the holy or sinless angels of heaven and the men or angels of the flying saucers—angels that are now going all over the world and destroying thousands. Ezekiel, the prophet, gives a clear description of them in the scriptures. It was under the law that they destroyed many. They are sent here for a purpose and they will fulfill that purpose. They have the power to drive the enemy back. "The Son of man shall send forth His angels and they shall gather out of His kingdom all things that offend them and which do iniquity and shall cast them into a furnace of fire. There shall be wailing and gnashing

of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. See St. Matt. 13:41-43.

When the enemy comes down upon Jerusalem and the Lord rains down fire and brimstone, a remnant will be saved. Eze. 38. Upon all nations that come not up to Jerusalem to worship the Lord, upon their land there will be no rain. I think this means no rain of the spirit and no natural rain. If eight come not up they will have no rain. See Zechariah 14.

In heaven all races of colors will be a pure white race with the clear tongue of the spirit. There will be no self-works and no self-righteousness. There will be no filthy robes. All will be clothed with the spotless robe of righteousness and will shine as the light in that day of everlasting light. The church, the children of God, is called the dove and the speckled bird. The birds round about her are against her and they that follow them are lost, says Jeremiah, the prophet. I believe God has a people in all denominations, countries and nations. They are lovely and kind.

I dreamed I saw the Lord. I asked Him if the revivals were right? The Lord said they were, that is, visitations of the Spirit that enable us to rejoice, but I do not believe in the jerking and talking the unknown tongue. I have no faith in that for I believe that is from the evil spirit.

Mollie Salmons
Woolwine, Va.

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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VOL. CV

NO. 3

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N. C. 27893 Dec. 15, 1971

HE GIVES TO US RICHLY

"And when He was gone forth into the way, there came one running and kneeling to Him and asked Him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, 'Why callest thou me good? There is none good but one, that is God. Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy Father and Mother. And He answered and said unto Him, Master, all these have I observed from my youth. Then Jesus beholding him, loved him, and said unto him; One thing thou lackest: go thy way, sell whatsoever thou hast and give to the poor and thou shalt have treasure in Heaven and come, take up the cross and follow me. And he was sad at that saying and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto His disciples, How hardly shall they that have

riches enter into the Kingdom of God! And the disciples were astonished at His words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible." Mark 10:19.

Both Matthew and Luke observed and recorded the conversation between the Saviour, His disciples and the young ruler. There are many lessons taught in the scriptures which set forth and separate the precious from the vile, Gospel from law, good from evil, works of man's righteousness from the words of God, who work in His people both to will and to do of His good pleasure. Men may say that they love God and hate iniquity, but when they are put to the test, their true character is revealed. Fire will purify gold and silver by separating the dross from the precious metal. If there is any question as to whether this young ruler was a law or gospel worshipper we only need to look at the picture. He betrayed his true character by saying he had kept the commandments from his youth, even thought he thought he had; this is not the language of those who know they have transgressed the commandments of God and feel to be the vilest of the vile. It is the trust which men have in their riches that betrays them. When one feels his leanes in Christ, knows as did Job, his

vileness in nature, no amount of money or anything of a pecuniary nature will make of him a rich man, because he is poor in spirit and only the Spirit of God can make him rich and then he is rich in Spirit, but poor in self. Natural riches do not cause such a one to be vain, proud, haughty and conceited. When one is thus affected, there is no Spirit of the Lord there.

Paul knew the danger those who possess riches are exposed to. For this reason he said to Timothy, "Charge them that are rich in this world, that they be not highminded, not trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. I Tim. 6:17, 18, 19

When the young ruler said he had observed all the commandments from his youth, "Jesus beholding him, loved him." I believe Jesus felt a pity for him in his ignorance. The goodness and mercy of God is extended in a providential way to all men. He sendeth His rain on the unjust as well as the just. See Matt. 5:45. Paul said: "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe." I Tim. 4:10. This special grace of God is bestowed upon these that believe, who were chosen in Him before the foundation of the world. They possess eternal life. They are born of the Spirit of God. When Jesus said to

the young man to sell what he had and give to the poor, he went away sorrowful. He evidently loved his riches more than he loved Jesus, yet Jesus did not condemn him. This was not His mission in the world. Jesus said, "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. Not all the human race of Adam, but those that were given to Him by the Father, (in covenant) before the world began. We have a world within a world so to speak. God's people form the spiritual world which exists here within this natural world, this world of nature. We find the two worlds, so to speak, within ourselves — the inner man and the flesh and oh! what a conflict or warfare!

When the young man went away grieved, Jesus said to His disciples, "How hardly shall they that have riches enter into the Kingdom of God! Verse 23. His disciples were astonished out of measure. They said, "Who then can be saved?" Jesus said, "With men it is impossible, but not with God: for with God all things are possible." A rich man can enter the Kingdom of God when his works of righteousness have been consumed, as it was with

Saul of Tarsus. (Paul) who was reduced in size from "A pharisee of the strictest sect," to "less than the least of all saints." In nature one does not feel very small, but when he sees his unworthiness as the Lord sees him and his sins rise up before him as hideous mountains; he becomes an humble and penitent character, meek and lowly in spirit and so low in his feelings that the needle's eye seems large enough were he called to go through it. I believe this scripture is a type of

such an experience of a child of grace, when this one is brought so low that he feels to be less than the least of all saints. I feel to say that Paul was not the only one who has felt to be "Less than least."

The ability of God's people to enter the Kingdom of God is not reckoned by their natural size, but by their humbleness of spirit, which is an ornament of grace and this is not affected by anything the creature can do, but by the tribulation he is brought to suffer, which after all, bitter as it is, it is a great mercy.

The I Cor. 15:29 reads as follows: "Else what shall they do which are baptized for the dead?" If we were acquainted with the customs of some of those in ancient times, we perhaps could better understand why Paul spoke the above words. It is said by an ancient writer that a custom prevailed amongst some that when a person died; a living person went under the bed. The priest then asked the dead person if he were willing to be baptized, (as a sign of his resurrection) and the living person under the bed answered for him in the affirmative; whereupon he forthwith came out and was baptized as the representative or substitute of the dead, and as a sign of His resurrection." Of course the Apostle did not believe in such superstitious customs. He referred to this custom to reach those who practiced this custom and show the inconsistency of those who argued that there was no resurrection of the dead.

The Apostle was here speaking to those among them who said there is no resurrection of the dead. Now if there is no resurrection of the dead, why have they practiced this custom that points to the resurrection of the

dead? Thus proving that to be the accepted idea of many people among them. If they follow this custom as a symbol of the resurrection of the dead, how inconsistent it would be to say there is no resurrection of the dead. Paul adds: "But now is Christ risen from the dead, and become the first fruits of them that slept, for since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so, in Christ shall all be made alive." I Cor. 15:20. He puts to silence the foolish talk of those who say that there is no resurrection of the dead when they have a custom symbolizing the resurrection of the dead. It appears that the Apostle exposes their ignorance, by saying, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

Paul was a firm believer of the resurrection. See Acts 17:18. He said to the Roman Brethren "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. 8:11. Jesus taught the resurrection of the body. He said, Verily, verily I say unto you, the hour is coming, and now is when the dead shall hear the voice of the Son of God: and they that hear shall live." Jno. 5:25. In the 28th verse of this chapter He said, "Marvel not at this: for the hour is coming, (future tense) in the which all that are in the grave shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

His power was manifested and

witnessed by those who were present and saw Him raise the dead body of Lazarus from the grave.

The doctrine of the resurrection of the bodies was one of the cardinal principles that was taught by Jesus and His Apostles.

T. F. Adams

given a mind to pray for this poor unworthy one, from time to time. May God continue His blessings upon you always.

Your sister, I hope, in Christ Jesus,

Alpha Mabe

Reidsville, N.C.

RENEWAL TO LANDMARK

Dear Elder Adams,

I am sending a check for five dollars for my renewal of Zion's Landmark; use the extra dollar as you see fit. I am sorry I am late with my renewal, but I have not been well for sometime. I have arthritis and rather severely, but I hope I am thankful it is no worse than it is.

I attended meeting yesterday at Ridgeway, Va. Brother Somers was blessed to preach what, I hope, I have been enabled to believe. I hope I am one of the Primitive Baptist in whom God planted a love in the heart of, many years ago, though there have so many things transpired that I am caused to go groaning and begging the Lord for mercy and direction of my walk and path. I am caused to realize that our path is laid out and that He directs our course and we must undergo heartaches and trials and these bring about many experiences — some hard to bear and some bring joy and gladness, but the scripture says, All things work together for good to them that love Him and I hope I do love Him with an everlasting love.

Please pardon my rambling; I only meant to say I am herewith renewing my subscription to the Landmark and I hope you will be

IN MEMORY OF

SISTER LOUISE P. TEMPLE

If before death we were given the ability to determine how our souls would depart this life, I believe in most cases the decision would be while we sleep. Such a blissful experience that must have been for our beloved, devoted and dedicated sister, Mrs. Louise Temple in the home of her daughter, Eunice, who resides in Durham, N.C. They had their lunch and as it was her usual habit, Sister Temple took her afternoon nap. As she dozed gently, there came the call "Come" and we believe her soul transcended her terrestrial home to enter and join her heavenly Father and all the glorious angels who had preceded her to this — her celestial home; there to live as only God and His angels can, to await that time when all of His chosen people by the grace of God which was her firm belief of salvation, will join her to live with her in glory.

To mention her name calls to our minds a very grand little lady, the essence of kindness, sweetness, loveliness of spirit and a friendly gesture to everyone. We, in retrospect, see her walking spryly down the aisle of the Primitive Baptist Church in Raleigh, N.C. Her beloved and faithful son, J. P. Temple, never failed to bring her when she was able and see to it that she had every comfort and care. There she sat to listen to her pastor, Elder T. Floyd Adams exploit or bring to light the beauties and sweet promises of the scriptures and that through His grace we are born again, redeemed from our sins and received into glory, for God shall call His own to His glorious kingdom. She was blessed with the gift to discern between sound and unsound doctrine as she had a ready response for the former.

Sister Temple was born in 1878 in Selma, N.C., where she spent most of her years in this life. She was married to Joseph P. Temple Sr., and to this union were born four children, who survive her: Joseph P. of Selma, Elizabeth of Selma, Eunice of

Durham and J. P. Temple of Goldsboro. The four children have accepted the wonderful heritage this very special mother has left them. They join her devoted relatives, a host of friends, in calling her life a truly blessed one. They can always remember a vibrant spirit filled with love and seemingly endless energy each day of the ninety-two years she spent here with us who enjoyed and called her blessed.

Sister Temple was received into the Primitive Baptist Church of Raleigh in 1915, to Serve and love during the remaining years of her life here. She departed this earth on June 9, 1970. Appropriate funeral services were conducted by Elders T. F. Adams and J. M. Mewborn in the Parrish Funeral Home in Selma, N.C. Burial was in Sunset Memorial Cemetery in Selma.

We who are left, join her children in mourning the loss of this dear Sister and Mother in Israel. Jesus said: "Blessed are the pure in heart, for they shall see God." Mat. 5:8.

Written by one who loved her:
Mrs. Hattie Daniels
Raleigh, N.C.

ROSA LIZZIE WILSON HOLT

Sister Rosa Lizzie Wilson Holt was born in Patrick County, Virginia, November 8, 1897, and passed from this life October 20, 1970. She was married to Charlie Holt. To this union was born four children: Russell, Akers, Douglas and Claude. She leaves one sister, Ella W. Holt, four brothers, McKinley, Samuel, Robert, and Hamon Wilson, five grandchildren, and one great grandchild. Her husband and one son, Claude, preceded her in death.

She joined Aaron Fork Primitive Baptist Church in Surry County, N. C., in August, 1924, and was baptized by Elder Noel Gilbert. She was a faithful member to this church for 31 years.

In later years her family moved to Bassett, Va., when she came to Riverside Church by letter. She was received in full fellowship in June, 1955. During the fifteen years she lived with us at Riverside Church, she proved to be a good, faithful member, always filling her seat when able. She was a friend and good neighbor to the community in which she lived, but most of all she was blessed to hold fast to her belief and doctrine by the grace of God. She would often speak of her experience and how good the Lord was to

her, never complaining of her troubles. She was a great comfort to others.

Her funeral was held at Riverside Church by Elders James Gardner, Frank Pegram and Harvey D. Prillaman, with a large crowd of members and friends present. She was laid to rest in Roselawn Cemetery under a beautiful mound of flowers to await the day when Jesus will come to call for her body and fashion it like His own glorious body to be like Him and be satisfied forever.

Written by request of the members of Riverside Church.

Noel Tilley
Fieldale, Va.

OBITUARY

MRS. FLORA BARBOUR HEATH

It is my desire that my mind and hand be directed in the attempt to comply with the request of Fellowship Primitive Baptist Church that I write a few words in memory of a beloved and highly esteemed Sister, Mrs. Flora Barbour Heath, R.F.D. No. 1, Smithfield, N. C.

Sister Heath, was an eighty-nine year old native of Johnston County and was born in 1882, the daughter of the late Romas and Mary Frances Barbour. She was the widow of the late William J. Heath who died many years ago. She departed this life on July 19, 1971. Surviving are: six daughters, Mrs. Mary Ham, Portsmouth, Va., Mrs. Vara Barbour of Benson, N. C., Mrs. Verna Owens of Spring Lake, N. C., Mrs. Adelle Harvey and Mrs. Melva Wallace of Richmond, Va., and Mrs. Florence Owen of Washington, N. C. and three sons: Rom and Alvin Heath of Richmond, Va., and Freeman Heath of Four Oaks, N. C.; another son, Elton, preceded her in death.

Also surviving are one brother, J. Paul Barbour of Raeford, thirty-five grandchildren and seventy-three great grandchildren.

Sister Heath was a devoted and faithful wife to her husband and a loving mother and grandmother and a devoted member of the church. The memory of her will linger long in the hearts and minds of all the members and friends of Fellowship Church. She became a member of the visible church, first at Rehobath, many years ago and on June 1, 1954, she united with Fellowship Primitive Baptist Church and was a devoted and much loved member as long as she lived. It was, indeed an inspiration to the writer, her brethren and sisters and her many 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 funeral was held at Fellowship Primitive Baptist Church and conducted by her pastor, Elder W.D. Barbour and Elder T. Allen Johnston. The members of the church desire to extend sympathy to her children and their families. Be it resolved that a copy of this obituary be sent to Zion's Landmark for publication, a copy sent to the family and a copy be made a part of the church record. Done by order of the church in conference, September, 1971.

Elder W. D. Barbour, Moderator
E. H. Dupree, Clerk
Clyda Parrish, Committee

RESOLUTIONS OF RESPECT

On July 31, 1971, God, in His great love and wisdom, looked down in tender pity and compassion on Sister Emma Johnson Morgan and called her to rest. She was born October 31, 1886, and was married to P. Jasper Morgan who, along with Sister Emma, united with the church by experience at Oak Forest in Johnston County December 7, 1922, and was baptized by Elder Xure Lee. Sister Morgan was a devoted member of Hickory Grove Church and always filled her seat as long as she was able.

Sister Morgan bore her suffering patiently, in humility and meekness, always looking unto God for guidance. She leaves two daughters to mourn their loss — Mrs. Johnny Barnes and Mrs. Gary Cudd. She was a loving mother and had a host of friends. The church and community deeply feel their loss, but we feel that our loss is her eternal gain.

Therefore, be it resolved:

1. That the Church at Hickory Grove bow in humble submission to an all-wise God who doeth all things well.

2. That the Church at Hickory Grove extend heartfelt sympathy to the bereaved family.

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

Done by order of the church in conference November 13, 1971.

Elder Jack Hawkins, Moderator
Sister Merdie Morgan,
Sister Vara Morgan
Committee

OBITUARY

Elder Jason A. Eudy was born July 17, 1886, and departed this life on earth July 12, 1971. His funeral was held at Smith Grove Primitive Baptist Church in Stanley County, N. C. by Elder W. C. Allen and Mr. Lewis Thompson. Burial was in the church cemetery by the request of the family.

The beloved Brother and Elder is survived by his wife, Mrs. Dora Anna Honeycutt Eudy; five sons: Horace, Joseph, John, Ray, Thomas, and Jackson; two daughters: Mrs. Vashta Poplin and Mrs. Della Hollis; thirty-nine grandchildren, forty-nine great grandchildren, and three great, great grandchildren, a half brother, Elder C. D. Whitley, a half sister, Mrs. Elsie Barbee.

Elder Eudy united with the Bear Creek P. B. Church in Stanley County, N. C. on the first Sunday in August, 1909, and was baptized the same day. He was ordained to the full work of the ministry, October 16, 1924, at Clarks Grove Church. Elder Eudy was called to serve as pastor of Clarks Grove Church on November 8, 1924. He was a faithful member and pastor until his health failed him and he was loved by all that knew him for he was so kind and ready to help everyone in time of need. He believed in the glorious doctrine of Salvation by the Grace of God, and Grace alone.

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

Done by order of Clarks Grove Church, Stanley County, N. C., in conference, November 14, 1971.

Elder W. C. Allen, Moderator
James Lee, Church Clerk

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with the church at Mingo, the Lord willing, the fifth Saturday and Sunday in January, 1972. The church is located about three miles South of Dunn, N.C., ¼ mile off No. 421.

Elder J. W. Hawkins was appointed to preach the introductory sermon, Elder B. L. Godwin, his alternate. We invite our brethren, sisters, and friends and especially our ministering brethren to visit us.

Alonzo Barefoot, Clerk
RFD 1
Newton Grove, N.C.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

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JANUARY 1, 1972

NO. 4

ISAIAH CHAPTER 41

For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word.

Behold, they are all vanity, their works are nothing: their molten images are wind and confusion.

ISAIAH CHAPTER 42

Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles.

He shall not cry, nor lift up, nor cause his voice to be heard in the street.

A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth.

He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein;

EDITOR

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

ASSOCIATE EDITOR

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

\$4.00 PER YEAR — 2 YEARS \$7.00
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POSTMASTER: Please forward change of address orders on form 3579 to Elder T. F. Adams, Willow Springs, N. C. 27592.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

HUNGERS AFTER RIGHTEOUSNESS

Dear Children of God:

It is with humbleness that I attempt to write some of my impressions. It seems to me that most of my time, whatever I say or do is wrong. I feel that I know that God has been with me or I would never have made it this far. But it seems that as far as this world is concerned, I am traveling alone. What troubles me so much of my time is, just how bad will it become before it is all over and I feel it would be a relief for it to be all over with me. Yet, our Savior said: "My grace is sufficient for thee."

I read sometime ago of a colored man who was recognized for making brick by hand and was sent overseas to help another country learn to make brick by hand. He said his prayer had been that God would make his last years his best years. If it be God's will, I hope my last days may be my best days also.

In November 1970 we sold our herd of cows and my husband took a position as herdsman here at Kennedy Memorial Home—A Baptist Children's Home, located near Kinston, N.C. where we now live.

The week before Christmas in December 1969, I had a dream and in this dream I was standing out in the yard when I saw the blackest roll of cloud I have ever seen, just above the tree tops. Out of this roll of cloud, Jesus appeared. As He appeared out of the cloud, He was lying on His side. (My prayer is that I may be

able to tell this as God would have me to tell it.) I have been in great distress for so long a time, I could find no comfort nor rest, feeling so much of my time that no one cares what I think nor how I feel. In desperation, I thought I would try to write some and with this decision a peace and calm came over me. I laid my paper and pen down and went about a week and my old feeling of distress and loneliness returned. To me that seemed to be evidence that I must try to write as best I can, some of my experiences.

Jesus appeared out of the cloud in full view on His side, then He sat upright in mid-air over a house and looked down at me. Next He was standing on the bottom step, holding the door open. He reached out His hand and smiled down at me. Then He took my hand. The house I saw in the dream had a screened-in front porch. I saw two children standing behind Jesus. I could not tell whether they were male or female, but they were dressed in white. I saw a partition in this house, and one side was seasoned wood. I had had a dream a few years ago, when I saw a partition and the door was faced with new wood. I was trying to call my mother to show her what I was viewing, and just as Jesus took my hand, my husband woke me. Here was, I hope, my evidence that God had this place waiting for us. The position as herdsman became available right at the time we sold the cows. I had been shown this dream a year previous to this.

I do not know why my life has had

to be as it has been, but whatever it is, I feel God has made me willing in the day of His power to face it. Elder Adams says, He gives us just enough to keep us going and little enough to keep us doubting. Elder Martin once said, when he was moving from his home to start serving Flat River Church and the other churches he now serves that he asked his wife: "Why can I not stay at home like other people?" Her answer was: "God makes the difference." Considering the dream that I had, I hope that is my answer also.

It has long been my desire to have a Primitive Baptist Library. If anyone who reads this has books pertaining to the Primitive Baptist or the doctrine which is preached among us will you be interested or willing to donate or sell them to be placed in this library? If so please get in touch with me. I would especially like to have books by Elder William Huntington. He lived in England and wrote in the eighteenth century. Or I would be interested in the writings of any other early writer treating on the election and predestination of all things.

Also it is my belief and I feel that I have had evidence to bear this out, that the Good Lord has blessed us with, not only the written word, but has given man the knowledge to make tape recording machines, which tape and record as the speaker speaks, that not only the words, but the voices can be preserved also. I would be glad to reproduce tapes and have albums made, to be preserved in this library. If someone has some that they would be generous enough to share.

I had a tape of a sermon preached

by one of our ministers on the 23rd Psalm of David and Mrs. Evangeline Allen who was bed-ridden, requested that it be played for her, which was done according to her request and to my knowledge that was the last sermon she was blessed to hear. At that time she was near ninety years of age.

I have several tapes of sermons by some of our able ministers which we are privileged to hear when we desire to do so. I have one of a sermon preached by Elder Charlie Thomas. You can understand why I value it so highly, now that he has passed from this life. Brother A. D. Alston said, the conditions and circumstances may be such soon or late as to bring us into the experience of sore trials and troubles when many liberties that we now enjoy may be denied us as Old Baptist. I fear that will be true. I beg of you, if you do not agree with me, kindly let the difference be a friendly one in love. I think often of Jesus in the garden of Gethsemane when He said to His disciples "Sit ye here, while I go and pray yonder. This was just before the betrayal of Christ and His crucifixion. They could not know His agony. He said unto them, "Sit ye here while I go and pray yonder. My soul is exceedingly sorrowful, even unto death: tary ye here and watch with me." Again He said: "Watch and pray, that ye enter not into temptation: the spirit is willing, but the flesh is weak." This is still true unless we are kept by His unerring Spirit. After He had suffered through it, He told them to sleep on and take their rest. God had given Him strength and reconciliation, this being shortly before the crucifixion of our Savior.

We cannot know the sufferings of His little children until we have experienced them ourselves. He said if we hunger and thirst after righteousness, we shall be filled. I have traveled a long and lonely road, I hope and pray if it be according to the will of God, that it may be in this way that my hunger and thirst for the Living God may be filled and satisfied.

The very least, if one at all.
Sincerely,
Mable Hager
P.O. Box 3452, Kinston, N.C.

SEEKING THE LORD'S GUIDANCE

Dear Elder and Sister Adams,

After I awoke this morning, while lying in bed with my eyes closed, I was blessed to remember things of the past. I visioned a dream I had several years ago. I am not always blessed to remember things of the past and I had a mind to write to you. I hope both of you are well.

I had this dream several years before I was blessed to ask or seek a home with the dear people of Goodwill Church. I dreamed that I was led down into the liquid grave to be baptized by Elder A. A. Doss and Elder Wingfield and as they turned me around to baptize me and raised their hand, I looked up and as I did, it seemed that we were standing in space and the whole elements had opened up and everything glittered like silver and gold, even the leaves and twigs of the trees were shining. It was the prettiest sight I had ever beheld. I wish I had words and wisdom to present a mental picture of the beauty I saw but I have not.

I thought as we stood there, literally suspended in the air, surely

this must be heaven! Then I awoke but I lay very still for a few minutes, thinking of what it all meant, for I felt that I was too sinful to even see anything so beautiful. I did not even know Elder Doss at that time, neither did I know he was a minister.

Several years after that night I was sitting in a church and the man walked in that led me into the water. I asked a lady who was sitting beside me who he was. She said: "He is Elder Doss, a Baptist preacher." Then my dream came back to me and I knew he was the man that was with Elder Wingfield and myself. It was several years later that I asked for a home with the blessed saints of Goodwill Church and to my surprise and relief they took me in and gave me a home with them, but I thought if they had known what a sinner I was, they would not have taken me in, for I felt too unworthy to even be at their feet, to say nothing of being a member of their church, but it was a great joy to me. I still feel so unfit to be with such a great people and I was carried down into the liquid grave by Elders Doss and Wingfield on a bright sunny day. It was the happiest day of my life. As they raised me up out of the water, I cast my eyes up the river and saw a beautiful white dove sitting on the water. I did not say anything about it for I thought I was so happy I was imagining it. I was afraid to say very much there for fear they would see how sinful and ignorant I was and would not have me with them, yet I was led out of the water to a crowd of people that looked so sweet and good to me!

This dream came this morning as plainly as it had on the first time so long ago. How the little children of God have put up with this beggar

and sinner, I will never know and I know they do not need me, but Oh! I do need them every minute of my life. Yesterday I was blessed to attend church at Mayodan and was blessed to hear some good preaching by Elder Jack Hawkins, Elders Sommers, Pulliam and Taylor and a prayer by Elder Puckett.

Brother Adams, I believe, we as hearers, have to be given a hearing ear, as well as you dear ministers who are given the ability to preach. This dream may not mean anything to other people, but it is sweet to me. Some people do not believe in dreams, but Brother Adams, if you take away my dreams and the things that I have been shown in the past, and have experienced, then I have nothing to tell or cherish to base my hope on. As Elder Sommers was so blessed to say, there is a time and a place for everything. Oh, it was so good to be blessed to hear Elder Sommers and Elder Hawkins bring forth the good news from above, to feed the poor hungry souls with a crumb from the Master's table! I believe I could have sat there all day and listened to them without tiring.

Brother Adams, I was awakened this morning with tears streaming from my eyes, with the same vision of the dream I had so long ago; of the beautiful sight of being held in space and the beauty of the sight I had seen. Oh! how good it makes me feel! It makes me long to go home, if I can hope for a better one than this one. For you dear saints of God, I have no doubt, but it is for this poor weak worm of the dust that I doubt, for I am so full of sin. All I can do is beg the good Lord to have mercy on this sinner and for His guidance and protection for which I feel so much in need of. I wish I could just tell of

the beauty I have been shown in the past, but I can only hint that it was the most beautiful thing these eyes ever beheld, and I hope that maybe I will meet you dear children of God; but I have so many doubts. Right now my hope is renewed; it seems I could go on and on, but I know I ought to stop this. It is such a blessing to be able to feel this way. What it means I do not know. I can only hope it is given to me from above.

Brother Adams, if you are ever brought down low enough, please pray for this poor sinner. If this is not worthy of your consideration, just toss it away or into the waste can. Maybe it is just to me that it seems so sweet or is such a sweet experience.

May God bless us to meet some sweet day and may God keep you dear ones in His love,

From the chief of all sinners,
Mary Clifton
702 Kemper Rd.
Danville, Va. 24541

A WONDERFUL GIFT

Dear Elder Adams,

A few minutes ago, I mailed a check to you for my subscription to the Landmark. On the way to the mailbox the thought came to me that what a wonderful Christmas gift the Landmark would be for someone in need, regardless of the type of need! Please use the enclosed check for a subscription to two people whom you feel to be in need and unable to pay. Please consider this a memorial gift for my mother who always found the money to renew her subscription, and she always used her own money.

This seems to me a wonderful way for one in my position to do a

small something, and I believe there are many who would like to be reminded that perhaps this gift would provide a wealth of food for those gifted to receive. I have never given so little with such great pleasure and joy. I don't deserve the feeling but I love it.

I expect to renew my subscription as long as I am able. I hope the giving of this wonderful publication will catch on and become widespread, and I believe it will.

J. P. Temple
1805 Salem Road
Goldsboro, N.C. 27530

HIS UNSPEAKABLE FAVOR

Mr. and Mrs. J. H. Owen
739 Holbrook Ave.
Danville, Va.

Dear Brother and Sister Owen:

I had thought that I would have written you before this, but just like me, I have put it off until now. It has ever been my desire that when I make the effort to write those who are wise unto salvation, that I might write something that would be worthwhile. However, I still find myself poor and destitute—altogether dependent upon the Lord for everything. We do know that without Him we can do nothing, but with Christ we can do all things, for He is the strength of His people. As it is written, it is of Him that we live, move and have our being. And how glad we are made to be at times, that we are so favored to know this blessed truth. We know that it is not something that we have learned for ourselves after the dictates of the flesh and neither were we taught it by men, but instead, we trust that we know the truth as it was taught in

olden times, by the revelation of Jesus Christ, who, we trust, is formed in us the hope of Heaven and immortal glory. The things of the spirit and all that pertains to the kingdom of God are hid from the wise and prudent, but are revealed to babes — those who are helpless and are made to feel their dependence upon their Heavenly Father. They trust in Him alone by grace. His grace is none other than His favor, unmerited on the part of the sinner, bestowed on those for whom Jesus died to save with an everlasting salvation. "By grace are ye saved through faith and that not of yourselves, it is the gift of God, lest any man should boast." Had it not been for this precious gift, we poor hell-deserving sinners could never have known the truth as it is in Christ Jesus our Lord. But God who is rich in mercy and His love where-with He loved us (as we trust), even when we were dead in sin, hath quickened us from a dead state and has given us to desire that which He had treasured up in Christ for us, and because of His grace we have received grace. Surely it is because of His unspeakable favor that we love and have fellowship for the saints. Who are like the chosen of the Lord to us? How beautiful they are in the light of the spirit! They are, as it hath been said, "A city that is set upon a hill that cannot be hid:" They are in a collective sense, like a precious gem. They are cut and shaped to show forth the craftsmanship of One whose work shall praise Him. They, the saints of God, in an individual sense, show forth the work of grace through the operation of the Spirit, and are so set together as a studded ornament that the beauty and splendor is beyond

the ability of man to describe. Therefore, Moses spake out and said, "Happy art thou, O Israel, who is like unto thee, O people saved by the Lord."

As I meditate upon this high favor of the Lord and look within and see how vile and wretched I am, I cannot help but thank Him who has blessed me to come in contact with and enjoy the kindness of you dear people. To have been favored to enjoy the comfort of your good home, and the blessings of God upon you both is far more than I feel that I deserve. Yet I do know that it is all because of the Lord's loving mercy to you both and to me. Sometimes, I wonder what I would do if I could no longer associate with such good and kind people. O the love I have for such dear ones and how precious they are when I am blessed to see them as little children living together in peace and fellowship, even considering the feelings of one another — rejoicing in their relationship — being brethren in the Lord, having the same Father and the same Mother. How lean and poor we feel — we cannot find words to express ourselves. However, we do know as Paul said, "unspeakable" the matter is. How sublime and precious is the household of faith as we behold its glory, the reflection of Her Sun, who is Her righteousness, even Jesus Her husband, being Her eternal Head in whom Her senses and government dwell. He is the Head of the Church, the Bride, the Lamb's Wife, and while He has lived to Redeem her, He has died for Her salvation and His blood hath cleansed Her from all sin — She being His Body and Him alive forever more, she can never die. For as He said, "As I live ye shall live."

I cannot express my gratitude for the spirit you both manifested toward me, a poor sinner. Not only you both, but the deeds of benevolence shown me while with your home church. I enjoyed visiting in your home and with your Church, and it is my humble hope that I may be favored with such a privilege again.

I am wondering if I shall see you both at the Laurel Springs Association? I plan to go — the Lord willing. I hope that you both are well and enjoying the best of health. We are all getting along very well, except my mother and we suppose she is getting along as well as could be expected considering her condition.

I desire that you kindly remember me to Brother and Sister Dyer, the parties who brought us to Danville from the Association, and also the other Brother and Sister Dyer who live in Danville. And too, give my regards to all the brethren.

May the dear Lord continue to be with you both and give you grace for your every trial and when you have come or been brought to a rich throne of grace, I beg an interest in your prayers. Write if you have a mind. With best wishes, I am
Yours in humble hope,
F. W. Rhodes
Durham, N.C.

The above letter was given us for publication by Bro. and Sister Owen. It was written to them by the late (Elder) Brother F. W. Rhodes a few years ago. We appreciate their thoughtfulness.

Ed.

A NEW CREATURE IN CHRIST

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

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

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

This inquirer was interested in Salvation and the acquisition of same, but he could not understand the channel from whence it is given. The damsel who was possessed with a spirit of divination, cried unto the Apostle Paul, saying, “These men are the servants of the most high

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

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

nant) which was lost. Mark 19:10.

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

Jesus said, "I am the door of the sheep. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." See Jno. 10:7-9. He further said, "All that ever came before me are thieves and robbers." There is but one way to this door, and Jesus said that "I am the way." He must place us in this way. "No man can come to me, except the Father

which hath sent me draw him: and I will raise him up at the last day." Jno. 6:44. Only the elect know and hear the sound of Jesus. This sound calls the sheep. "My sheep hear my voice, and I know them, and they follow me." Jno. 10:27. The way of Salvation is not the way of man. It is written, "Men loved darkness rather than light, because their deeds were evil." Jno. 3:19. Also, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10:23. Being brought to Christ is alone the work of the Holy Spirit. He delivers them "Who through fear of death were all their lifetime subject to bondage" and sorrow from the depths of woe, the power of sin and death by His suffering, death and resurrection, and hence they walk by faith, "By a new and living way, which he hath consecrated for us." See Heb. 2:15 and 10:20. This way is one of life, peace and ecstatic happiness.

The Lord has chosen His people as best suited to His will. See Eph. 1:5. These people are saved because they are made able by faith to enter in through the door. A door is an entrance. Where there is no entrance, there is no access. But with the access we have entrance. Paul said that through Jesus (Faith in Him) we have access unto this grace. Rom. 4:16. Those who have access unto this Grace, which is none other than the free mercy of God, receive pardon for their sins, and hope of salvation. Where sin abounded, grace did much more abound. Rom. 5:20. They strive by grace which is mixed with faith given only by God. Paul speaks of those who came short because of unbelief, and plainly states that "The word did no profit because it

was not mixed with faith." See Heb. 3:19 and 4:2.

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

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

J. M. Mewborn

THE SHARING OF FEELINGS

Dear Elder Adams,

On August 25, 1971 a young lady who, to my knowledge, does not have her name on any church book, wrote a letter to my mother expressing her feelings and sorrow over the death of my dad, Elder A. B. Barham. At this writing, I feel to call her (Sister)

Norma Conley. I have heard my dad speak of her many times and I heard a conversation between her and my dad, and I feel this young lady has an understanding inspired from the Spirit of truth.

She wrote a poem concerning Elder Barham which, to me, is beautiful, and my mother was so pleased that she asked me to write to you and ask that you publish it in the Landmark. Mother and I feel that there are other people — brethren, sisters and friends — who would like to share it with us. You will find a copy enclosed.

Elder Adams, as I stood with my brothers and looked down at his body I was given this thought, "If I could feel that, some day, my children could look down at me and have a small part of the good feelings and good memories that we have about Dad, I believe I would be satisfied. Thank God, I was privileged to call him Daddy. If you will print this poem we will be very grateful, and we want to thank (Sister) Norma Conley for this wonderful expression of the memory of our precious father.

Yours in hope of
salvation by grace.
Richard B. Barham
RFD 4
Burlington, N.C.
December 1, 1971

IN MEMORY

Dear Elder Barham, we all loved you so,
And we'll miss your presence as months come and go.
Of your sweet reassurance, your warm tender smile,
Your humble countenance, your love for a child.

You had such compassion for one
 who was sad,
 And you could accept the good with
 the bad
 For you understood fears and toils in
 life,
 And you knew the love of dear
 children and wife.

When one was in trouble you were
 right there,
 Willing to always do more than your
 share.
 To cheer the sick and comfort the
 grieved,
 To help the ones who were in need.

You traveled for miles to answer
 your call,
 To preach the doctrine to great and
 small.
 You'd tell of the blessed salvation by
 grace
 With tears of joy streaming down
 your face.

Yes, you felt for others — you un-
 derstood,
 And you would have suffered their
 trials if you could.
 Your love for the truth and your
 fellowman
 Was felt when we'd just shake your
 hand.

You seemed to feel smaller than all
 the rest,
 And yet you felt that you were
 blessed
 By just being given to share the love
 And hopes of a better home up
 above.

Oh, yes, how we'll miss you! It won't
 be the same
 But we hope we'll all awake to praise
 Jesus' name
 Together — forever, on that bright
 shore,

Where there'll be sin and suffering
 and sorrow no more!

Norma Conley
 5506 Oakway Rd.
 Orlando, Fla. 32808

AN INTRODUCTION

Dear Brother Adams,

I am sending a piece for Zion's
 Landmark, if you have space and
 feel that it is acceptable and I am
 sending in my renewal to Zion's
 Landmark and an extra dollar to be
 used in sending someone else the
 paper that is not able to pay.

Come to Pleasant Grove
 sometime and visit with us in our
 home.

Mrs. Marvin Bullins
 R.F.D. No. 1, Box 102
 Lawsonville, N.C. 27022

GOD'S BLESSINGS COME FIRST AND LAST

Dear People in Christ,

For some reason best known unto
 God, I must submit a few lines for
 your consideration if The Good Lord
 blesses this unworthy one to do so. I
 beg God to enable me to write
 pleasingly of Him and the ones
 whom I hope God gave me to love for
 Christ's sake.

After a long restless night, my
 mind is, to submit some of my
 meditations to the Readers through
 the columns of Zion's Landmark and
 I hope to be guided by His unerring
 Spirit in what I say. He has it all
 fixed and it will come just as it does
 and there is not one thing we or
 ourselves can do to hinder it. I am
 not well at all but that is rightfully
 so, God has fixed it that way. I just
 hope I can be blessed to be sub-
 missive to His will and not worry

anyone. My husband is failing fast for the last few years that has been true. He has been wonderfully blessed with good health until now, of which I thank God, I hope, that it has been as well with him as it has. I know God has it all fixed, yet that does not prevent me from worrying about him, I cannot help it. I know I cannot, but if I could, I would take his illness upon myself and relieve him; but God did not fix it that way. He says: "Lo, I am with you always, even unto the end of the world." This promise was not to any but the children of God and how assuring, how comforting to those who feel to be so low! I can see him following in his Father's footsteps. Oh, his father was so pitiful and there was nothing anyone could do. But when blessed with the Spirit of the Good Lord, we are reconciled to His will. Life is full of trials, troubles and pains, but our lives will soon pass and be gone and when we are blessed with the Spirit of the Good Lord, we are reconciled to His will. Of course, according to nature we desire that time pass more slowly, because we love nature and the tomb has no attraction to man or to any of us in nature. Flowers over the silent tomb cannot awake the cold clay beneath. It is hard when we are heart sick for ones whom we love the memory of and are caused to realize that time will soon be no more, at least with us, but we are made reconciled when we realize that God is at the helm, the one who declared the end from the beginning and from ancient times, saying "My counsel shall stand and I will do all my pleasure."

The poet said: "Time and tide waits for no man." Oh, may we be reconciled to His will! So much of

my time I think of our son-in-law who was evidently called to go on the third day of last April, 1971, but I believe he is not eternally dead, he is only sleeping and awaiting the resurrection of these our mortal bodies. We do miss him, but I cannot wish him back in this world of turmoil and trouble, pains and heart-aches. I feel to say, "Sleep on Jimmy, until God's time to call these bodies from the sleeping dust, when I hope we all can meet again in that blessed eternity where there is no sorrow nor pain, but eternal rest and joy. It was heart rending to see him go, but God knows best and His will must be done.

In 1967 I dreamed of Jimmy having to go before me and as time rolled on this followed me until the third day of April, 1971, when my impression materialized. It broke my heart it seemed to me, for him to go, but "Thy will be done on earth as it is in heaven." I wish to say, but not boastingly, if I have any boasting it is in God, my Savior — I hope, who has kept me and carried me through many trials and cares and I hope He still will until the last. I have been carried so low and if I am anything, I am the least of all, so unfit, so unworthy to be at the feet of God's Little Ones and I hope God will ever keep me that way.

Well, Good People, I hope God will correct my mistakes for I am full of them. Just a few more days on earth to spend and then I hope my toils shall end, for my way has not been easy, but God fixed it and I cannot change it. My way is according to His will, as is that of all of His people.

Zion's Landmark

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

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Willow Springs, N. C. 27592

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VOL. CV

NO. 4

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N. C. 27893 January 1, 1972

DAVID CAME IN THE NAME OF THE LORD

"Then said David to the Philistine, thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of host, the God of the armies of Israel, whom thou hast defiled." I Sam. 17:45.

It is recorded in Holy Writ, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." II Cor. 10:4. This was proven to be true when David slew Goliath who was the champion of the Philistine Army. David said, "I come to thee in the name of the Lord of host." This is the only way the righteous prevail. When we take a look at this picture, and consider it from a human standpoint, it appears that Goliath would not encounter any difficulty in defeating David, in as much as he was considered a sribling and not accustomed to warfare; and the only weapon he had was a sling and five

smooth stones. Eph. 6:13-16 says, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." David was girded with the whole armour of God, his loins were girt about with truth, he had on the breastplate of righteousness, his feet were shod with the preparation of the gospel of peace and he was able to take the shield of faith and to quench all the fiery darts of this great Philistine, "Whose height was six cubics and a span."

According to ancient measure, one cubic was the length from the elbow to the tip of the middle finger and a span was the length from the thumb to the little finger, when the hand is spread open. In English measure a cubic is eighteen inches in length and a span is nine inches, when we add six cubics and a span together according to the English rule, Goliath was nine feet and nine inches tall. In addition to his height we read, "And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron; and one bearing a shield went before him. And he stood and cried unto the armies of Israel and said

unto them. Why are ye come out to set your battle in array? Am not I a Philistine and ye servants to Saul? Choose you a man for you, and let him come down to me. If ye be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants and serve us." I Sam. 17:4-9.

What boasting! A tall man, well armed, who felt to be sufficient within himself and able to meet any crisis the servants of Saul might present; in addition to this he was protected with five hundred shekels of brass, and his spear head weighed six hundred shekels of iron. He had all the military armour necessary to protect a soldier or even an officer from the enemy. And so it was with this man Goliath. "When Saul and all Israel heard those words of the Philistines, they were dismayed and greatly afraid." I Sam. 17:11.

Even though Goliath was a giant and greatly frightened Saul and the armies of Israel, yet David was not afraid of him. "Thou comest to me with a sword, and with a spear and with a shield but I come to thee in the name of the Lord of host, the God of the armies of Israel, whom thou hast defiled. While perhaps he had never had any experience in fighting the Philistines, he was trained in fighting the wild beasts of the forest, in protecting his father's sheep from the lions and bears, "And David said to Saul, let no man's heart fail because of him; thy servant will go and fight with this Philistine, and Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth and he a man of war from his youth. And David said unto Saul, thy servant kept his father's sheep and

there came a lion and a bear, and I went out after him, and smote him and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, the Lord that delivered me out of the paw of the lion and out of the paw of the bear, he will deliver me out of the hand of the Philistine. And Saul said unto David, Go, and the Lord be with thee." I Sam. 17:32-37.

May it be remembered that David did not take any honor to himself for the great victory which he had won, but he gave honor to whom honor was due. He said the Lord that delivered him out of the hand of this Philistine. "So David prevailed over the Philistine with a sling and with a stone and smote the Philistine and slew him: but there was no sword in the hand of David." I Sam. 17:50.

After David had slain Goliath he ran and stood upon him, and in as much as his enemy was now under his feet is he not a beautiful type of Jesus? In whom it is said, "For he must reign till he hath put all enemies under his feet? The last enemy that shall be destroyed is death." I Cor. 15:25, 26.

David said to the Philistine, "Thou comest to me with a sword and with spear and with shield." Goliath perished by his own sword, which is in conformity with the language of Jesus; as recorded in Matthew, "And, behold, one of them which were with Jesus stretched out his hand and drew his sword and struck a servant of the high priest

and smote off his ear. Then said Jesus unto him, put again thy sword into his place: for all they that take the sword shall perish with the sword." Matt. 25:51, 52.

Although it was said that David was a stripling, yet he fought the battle and won the victory over the Philistine Army without the aid or assistance of Saul and his army. He even refused the armour of Saul, but chose to go in the name of the Lord of host, and use his own weapons which he had proven. These consisted of a sling, a shepherd's bag and five smooth stones. How true are the words of the wise man, Solomon, who said, "I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favors to men of skill; but time and chance happeneth to them all." Ecl. 9:11. Again we find recorded in the scriptures, "For promotion cometh neither from the east nor from the west, nor from the south. But God is the judge: he putteth down one and setteth up another." Ps. 75:6, 7. Again we read, "Thus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? And where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord, but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66:1, 2. What wonderful words we again find recorded by the mouth of the Prophet Isaiah, which were dictated by the Holy Ghost, "Remember this, and shew yourselves men: bring it again to mind, O yet transgressors. Remember the

former things of old: for I am God, and there is none else: I am God and there is none like me, declaring the end from the beginning and from ancient times the things that are not yet done, saying my counsel shall stand and I will do all my pleasure." Isa. 46:8-10.

Goliath was slain, (the man who brought a reproach upon Israel, and defied the armies of the living God) and the King was dethroned, to wit, Saul, who was afraid to meet the challenge of those who were attempting to invade the territory of the chosen of God? Who would deny, but that it was the good pleasure of God to lift David up, who was a shepherd, and give him the victory over the Philistine Army and anoint him to be king over all Israel, clothe him in royal apparel and set him upon the throne? How fitting are the words of David! "And all this assembly shall know that the Lord saveth not with sword and spear, for the battle is the Lord's and he will give you into our hands." I Sam. 17:47. If all the assembly shall know that the Lord saveth not with sword and spear, the question may be asked, how shall this battle be won? The answer is this, "Then he answered and spake unto me, saying, this is the word of the Lord unto Zerub-ba-bel saying, not by might, nor by power, but by my spirit, saith the Lord of host." Zech. 4:6.

May I again repeat that David did not come in his own name, but in the name of the Lord. Joshua 23:10 says, "One man of you shall chase a thousand; for the Lord your God, he it is that fighteth for you, as he hath promised you." To all those who are made to pass through trials and afflictions in this world and are given faith to approach God in the

name of the Lord of hosts, your cry will be heard and the victory will be sure. This is done only in the name of the Lord. For Paul said, "And whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3:17. Then said David to the Philistine, "Thou comest to me with a sword and spear, and with a shield: but I come to thee in the name of the Lord of host, the God of the armies of Israel, whom thou hast defiled."

T.F. Adams

A REASSURING LETTER

Dear Elder Adams,

I feel so inefficient and you have been so kind to publish the writings I have sent to you, unworthy though I be. How it strengthens my little hope that sometimes I am permitted to enjoy!

You have been so kind to send us Zion's Landmark. All of us here in my home do appreciate it very much.

A little one in hope,
Daniel R. Pulliam
R.F.D. No. 2, Box 7A-1
Eden, N.C. 27288

PATIENTLY WAITS

Dear Brother Adams,

I have just received my Landmark (October 15th issue) today. Enclosed is a check for \$4.00, please renew my subscription for another year, Nov. 1, 1971, to November 1, 1972. I do enjoy my church papers in my lonely hours. Others tell my feelings better than I can. I have been a member since May, 1913. I am now rather aged and feeble.

"O give thanks unto the Lord, for He is good: for His mercy endureth

forever." Psa. 107:1. We wait with patience and may His will be done not ours.

In hope,
Mrs. Frances D. Harrison
Box 149, Woodland Acres
California, Maryland 20619

PRAISES LANDMARK

Dear Brother and Sister Adams,

I enjoy the Landmark very much. I would like for it to be changed from the December renewal date, so I am sending five dollars. Please continue sending it as I enjoy it so much. Sometimes I cry for joy when I read it. It is a lot of company for me when I am alone and also since I can't get to go to church very often.

I hope all of your family are well. Come to see us.

A little sister, if one,
Piety Summerlin
1508 McDonald Ave.
Garner, N. C. 27529

IN MEMORY OF MR. AND MRS. LEONARD PARRISH

It was just one year ago today
Since our Mother passed away;
Leaving us here so lonely
While waiting for the day.

When death shall call us to our
heavenly home above
To meet our Mom and Dad and tell
them of our love —
The home has been so vacant
But God is ever with us, so we'll not
be alone.

So, rest in peace, Dear Mom and
Dad

As we tread across the miles.
Then we hope to meet King Jesus
And see your dear sweet smiles.

By a daughter,
Estelle Langdon
November 18, 1971

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BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CV

JANUARY 15, 1972

NO. 5

ISAIAH CHAPTER 42

I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles:

To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images.

Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them.

Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

Let them give glory unto the Lord, and declare his praise in the islands.

The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

EDITOR

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\$4.00 PER YEAR — 2 YEARS \$7.00

TO ELDERS \$3.00 PER YEAR — 2 YEARS \$5.00

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

HE IS ALL THERE IS!

Regretfully, I feel that I have no qualifications of a child of God. I am often depressed and discouraged because of my unworthiness. My sinful nature overwhelms me and I long for evidence to warrant a better hope. I try to search the scriptures for comfort when stumbling alone in the wilderness of my mind, and, thanks be to a merciful God, I often find enough encouraging expressions from the writings of the dear prophets of old to revive my drooping spirit when at the lowest ebb. In John 5:39, we read, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." And, again: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4.

When in a spiritual mind, if indeed, I ever am, I try to count my many blessings. I wonder why one as vile as I has thus far, been favored by a merciful and gracious God and, surely, regardless of whatever yet befalls me, I do not believe I could possibly question His wisdom or the purpose of His holy will. He knew before the beginning of time — when "He declared the end from the beginning" — how it would "come to pass." Oh, how comforting to this poor sinner is the fact that He is the Alpha and the Omega, the beginning and the end. Just suppose we did not have this blessed scripture, how insecure we

would feel! Our greatest joy, belief, and security is that the Lord and Redeemer reigns on High. How glorious to know that His first Holy and only will is immutable; that He is everywhere at all times. ("Everywhere present and nowhere absent.") He neither slumbers nor sleeps. Neither time nor space mean anything to Him.

"In the beginning was the Word of God (Jesus) and the Word was with God and the Word WAS God." John 1:1 "No man hath seen God at any time; the only begotten Son, which is IN THE BOSOM of the Father, He hath declared Him." John 1:18. Yes, I believe the All-Powerful Creator, Redeemer, Holy Spirit, The Son of Man, the Word, the Lord Jesus Christ is ONE and the same. Jesus said, "I and my Father are one." John 10:30. Yes, we have only one Creator and everything revolves in and around that great. "All things were made by Him and without Him was not anything made that was made." John 1:3.

Some say that God did not make or create satan. How did he get here if "ALL things were made by God and without Him was not anything made that was made?" "God is BEFORE and AFTER ALL things." Cor. 1:16-17. Satan plays an important role in God's Kingdom and man has to reckon with him as unpleasant as it is. Do you believe God created anything for which there was no purpose? Satan is not running loose independently of God's power. God governs all things and all events that ever have or ever

will transpire. Woe be unto man if just one event should take place unbeknowing to Him or that He did not purpose before time was. God's chosen children believe in His absolute power over all things and praise His Holy name above all others as One who reigns and none can hinder. The One "Who declared the end from the beginning and from ancient times the things that are not yet done, saying My counsel shall stand and I will do all my pleasure." Eph. 1:11.

The worldly religion would have us believe man can save himself and other souls and those who believe it seem to count their progress by the souls they say they have "won for Christ." What kind of God would we have who could create a whole world and "form man from the dust of the ground" and, then, could not save that man He formed without the help of others? If I believed any such doctrine as that I would be afraid to go to sleep at night. Just suppose this unworthy writer had to depend on someone other than the dear Lord above for my soul's salvation knowing myself as I do. I feel I could not exist on any such insecurity as that. I have to believe my God has the power to save me if it is His eternal will to do so. Puny, sinful man has no power to save souls. He is to be pitied if he thinks he can. Read the scriptures for proof.

Who would so exalt himself? Does he not stop to think God made him from the dust of the ground and, even, at that, several days after the whole world was created. What else in God's great creation was made of anything more insignificant than dust? Nothing!

As immoral as we in America are, some send their church

members from this continent to so-called heathen lands to tell them of our Saviour. What is God but a Saviour who has and does save? What kind of God would we have who could not reveal Himself to any and all of His creation, wherever they are, if He wills to do so? "Behold, the Lord's hand is not shortened, that He cannot save, neither His ear heavy that it cannot hear." Isa. 59:1. The scripture reads, "With God ALL things are possible." "But Jesus looking upon them saith, "With men it is impossible, but not with God; for with God ALL things are possible'." Mark 10:27. Also, see Mat. 19:26. Could there be more proof than the above scripture that God alone saved His people and that such a feat is an impossibility with man? If man could bring about an event which God did not purpose in His eternal and immutable will we could not believe His Holy word. When man makes a will it is subject to change but not so with God; for He says, "I am the Lord and I change not." Ma. 3:6 "Jesus Christ the same yesterday, today and forever." Heb. 13:8. "But He is in ONE mind, and who can turn Him: And what His soul desireth, even that He doeth." Job. 23:13.

Some say they have lived without sin since they "accepted" Christ and were saved! How different from the language of the Apostle Paul who said, "We are all sinners of whom I am chief." There is a wide gap between the Apostle Paul, through whom God spoke His Holy word, who felt to be the chief of sinners, and puny man who claims to be without sin.

Jesus Christ came down from Heaven (from the bosom of His Father) to save sinners. He did this

through adoption since they were already saved in the mind and purpose of the eternal God. He gave them to His Son and of all those God gave to Him He has lost none. He did not win them or work for them by any act of His own; they were given as a gift from God and these (God's chosen people; — have been given eternal life. Think of it! This kind and merciful deed — a gift from God, without one single thing in return on the part of those He loved so much! "Thou art mine." Even though they are dead in trespasses and in sin, He loves them with an everlasting love! You do not work for a gift. It is free. Jesus Christ could save only those that were given to Him by the Father as He came to do His Father's will. He finished the work He was sent to do and he ascended to "the bosom of the Father" from whence He came. Since that time, no souls have been added to those the Father GAVE to His Son, Jesus, and none of those He gave Him have been lost. The same number at the end will be the same number at the beginning. Oh, to know that I am in that number! What a glorious thought to believe if we, regardless of our unworthiness, were ever one of the chosen vessels of our dear Savior, we still are! I, for one, do not feel worthy, but praise His Holy name for the comforting words. Left to myself, I would not know which way to turn. All I can possibly do is to trust Him and live in hope. It is not an act of kindness on the part of our dear Creator to give us comforting scripture. We poor sinners who cannot direct our faltering steps, read with joy, "For by grace (favor) 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.

Not only eternal life, but everything spiritual is a gift of God. It is a gift that man is given a new birth (born again) and then can believe His Holy word and understand it as it is. This second birth cannot be accomplished by man neither can revelation of the scripture. "He that have ears to hear, let him hear." Mat. 11:15. Only those can hear because "ears to hear" are a gift from God. The Scripture says, "He that believeth (already believeth) and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16. This scripture does not say (as the world tells us) he that will believe will be saved but it says, "He that believeth." (present perfect tense) It is a gift of God that man believeth God's word. God purposed that he believe so he believeth. He cannot help but believe if God purposed for him to do so.

It is a gift of God when a man preaches the gospel of Jesus Christ. "The Lord thy God will raise up unto thee a Prophet from the midst of thee of they brethern, like unto me; unto him ye shall harken." Duet. 18:15. And we also read; "I will raise them up a Prophet from among their brethern, like unto thee, and will put MY WORDS in his mouth; and he shall speak unto them all that I shall command him." Duet. 18:18. Also see Acts 3:22 and 7:27.

God does not require His children to work out their own salvation. How would they do it? He knows the weakness of the flesh of the man He formed from the dust of the ground. He saved His children in His eternal mind long before they were born into this world. He chose them. They

cannot choose Him. He did not even give His Son, Jesus, this power. God chose His children Himself and gave them to His Son by adoption. He did not choose all of mankind. "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people, because ye were the fewest of all people. Deut. 7:7. Also, "Ye are a chosen generation." I Peter 2:9 and, again we read, "but many be called, but FEW chosen." Mat. 20:16. "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. 1:14. Oh, how merciful and gracious is the God of His chosen generation. And how this sinner longs for some evidence. But for the restraining hand of God, where would I be? I feel that the lowest prisoner is as good as the most exalted fleshy man. God, for reasons known only to Him, restrains some and does not restrain others. But for God's restraining Hand all flesh would go astray, and all do to an extent. Only when one is in a spiritual mind can he even love God. All flesh is sinful. We cannot boast if He has mercifully restrained us thus far; we know not what the morrow will bring.

False prophets abound everywhere, preaching what man can do. The scripture speaks of this. "For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they would deceive the very elect." Mat. 24:24. (The very elect are God's chosen children).

These false prophets are those who contend that man can save himself or save others. As above

stated, scripture teaches us that eternal life (salvation) is the gift of God. The false prophet will tell us that we can by our own voluntary act be born again. Think for a moment the impossibility of such a thing. Did we have anything to do with being born into this earthly world? No, and we have just that much to do with being born into a spiritual world. How could we do it? God gives His children the second birth as a gift. "Without God man can do nothing." When man is born again into a spiritual world, he still sins, but he understands the scriptures for God reveals it to him. The false prophet will tell you it is your duty to tithe. This practice ended with the gospel dispensation, as did other Mosaic practices. God does not require His children to tithe. He is rich and needs nothing. He owns the whole world and all there is in it. "If I were hungry I would not tell thee." If man wants to give money to a church or to his preacher, he should give it for that purpose and with the understanding God does not need nor want anything material from him. It cannot go for helping save His people for He CHOSE them from the foundation of the world. "Thou art mine."

The worldly prophet will tell you man should attend a school to learn to preach. That is only one man teaching another. God said, "I will raise him up a prophet and put MY words in his mouth." The scripture says, "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." Isa. 54:13. Also see John 6:44 and 45. We further read, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Gal. 1:12. So, we see

from the Holy Word that God teaches his own children and reveals the scriptures to them. They know they cannot understand it any other way. The prophets did not attend school. God put His words in their mouth and we have the Holy Bible as proof and we believe every word of it. God still reveals His word to those whom He purposed should know the meaning, and they are the ones who proclaim the truth.

God's children do not condone sin in their own flesh. They abhor it. They experience a continuous warfare within themselves — the flesh against the spirit but they have learned from experience that "It is not within man that walketh to direct his steps." They live on the glorious promises of the scriptures and hope for a better world than they have known. They do not believe they have been forgotten by a merciful God because of their unworthiness if they were included in His first or only will. Jesus said, "I will remember you sins no more." He also says, "My sheep hear my voice, And I know them and they follow me." John 10:5. "Strangers (false prophets) they will not follow, but will flee from them, for they know not the voice of strangers." John 10:27.

Elizabeth C. Edwards
417 South Boylan Avenue
Raleigh, N.C. 27603
June 1971

FROM A SINCERE FRIEND

Dear Elder Adams,

The dreaded and difficult task of writing to you, a minister of our heavenly Father, is upon me again. I feel that I am not worthy of being the doormat upon which the children of God may wipe their feet, much less

writing to one. Feeling to be cut off completely and thrown into the wilderness, I am so ashamed I desire to hide myself under a rock but find the 25th Psalm a comfort to my sin-sick and troubled soul. When you are at the throne of grace, if you have a thought of me, I ask that you say a word in my behalf. I desire to be humbly submissive to God's will and accept my lot in life without complaint.

Since November 1, 1971 is the expiration date of my subscription to Zion's Landmark, I enclose five dollars to cover another year's subscription with the remaining dollar to be used for the indigent fund. Thank you so very much for sending me the Landmark for the last year. I have especially enjoyed reading each issue. I ask that you please send it to me for another year.

My prayer is that God is blessing you and your family everyday and may He continue to bless your life in its entirety. Pleading for your friendship in Jesus' name and for His sake, I humbly say,

Sincerely,
Evelyn C. Phillips (Mrs. H.C.)
Route 1, Box 212
Elm City, N. C. 27822

THE UNPARDONABLE SIN

Christ said: "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit, Matt. 7:17. Also see verses 18, 19, 20. He also added, "Wherefore, by their fruits ye shall know them. See Matt. 7:20.

Zachariah included all sins in this expression saying: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and

uncleanness." Zach 13:1. The elect have been forgiven of these sins. Then the Apostle speaks of the unpardonable sin, saying "There is a sin unto death. I do not say that ye should pray for it." The unpardonable sin, is to speak or blaspheme against the Holy Ghost. Christ said they shall not be forgiven in this world nor the world to come. (In my opinion the millennium) "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." Matt. 12:31.

In this chapter they accused Christ of that sin that has no forgiveness. They spoke against the Spirit and the Power. They committed the unpardonable sin and the prayers of all the world will not save them. Christ said to call one a fool is in danger of hell fire, for they are speaking against the work of God's Spirit in creation. That is a great sin, but many have called others that and received forgiveness. If they are the non-elect, they are in danger of hell-fire and if they are the elect under conviction, they will be plagued with serious plagues, but ultimately saved eternally. God chastises His people according to the sins of the flesh.

When one has an experience of grace his or her soul has been created in righteousness and true holiness and cannot commit the unpardonable sin. The soul has no love for this vain world if the love of God is in that soul. Behold everything looks new and bright and that is the reason we feel so unworthy of Jesus as our worthiness, for we have been killed to the love of the things of the world and made

alive to righteousness. This is why we hate evil and evil things, yet in the flesh we are sinners still and we are plagued with sin.

Your sister in hope,
Mollie Salmons,
Woolwine, Va.

**LIFE AND EXPERIENCE OF
ELDER ISAAC JONES**

Dear Brother:

I will try to write you a few lines as an auto-biography of my life, to accompany my picture.

I was born February 17, 1847, of Baptist parents. My mother died when I was quite young. My father united with the Primitive Baptist Church before the late war. I saw him baptized. When I saw him go under the water, I could not refrain from shedding tears though I could not tell why. This thought ran through my mind — there must be something real in religion — though I knew nothing of it then, nor did I care to know, for I grew up loving vain things of this world.

At the age of seventeen years, I enlisted as a soldier in the sixty-seventh North Carolina Infantry and was in the army at the close of the war and though I had to face the enemy and hear the roaring of the cannon and the whistling of the balls, it did not make me fear God. I was as much in love with the world and its pleasures as anyone could be.

Ten days before I was twenty years of age, I was married to Eliza James and we began working to make a living. At that time I felt that God had done all He had to do and left the rest for me and I set in with a determined resolution to do my part. The first thing I wanted was riches and the last thing was religion; and I felt that I would get it just as easy as

turning my hand over, thinking I had a long life laid out for myself. I did not expect to die until I was seventy-five years old, but in the early part of my twenty-first year, while at work in the woods, I was standing by a large tree and all at once there was a power sounded in me, saying I had a soul to be saved or lost and for the first time in my life, I was made to fear God.

Now, back to my marriage the first time: I felt I needed nothing but a wife, but I soon found that I needed something to love on. We had only one bed and I spent the last money I had for that. When we moved to ourselves and my father and step-mother came to see us, he brought a Bible and made me a present of it. I thought it was the poorest piece of property he could have brought me, but for the respect and love I had for him, I thought I would take care of it, but I never expected to want to read it.

Now, back to the time I was standing by the tree. Right there, I promised to read the Bible and learn the law and keep it, and I promised to quit using profane words and dancing. I fully intended to reform my ways and do good, I decided to get good—improve myself—and live that way the remainder of my life; but, oh, what a sad mistake! How glad I was that Father gave me that Bible, for it became my constant companion and I have often wondered what my wife thought of me when I took the Bible to read the best I could and that was very poor. I would try to spell the words the best I could. I wanted to pray, but I did not know how. I would find myself saying, "Lord, have mercy." I thought if I could pray like the preacher that God would hear me,

but I did not know. I began to go to hear the Old Baptists preach, and I would get as near in the corner, out of sight, as I could, and would think the preacher was preaching right to me. Every word condemned me and all I could do was cry, "My God, have mercy on me."

My troubles continued three years until I lost sight of all pleasure of this world and I felt that I had not a friend on this earth nor in heaven. I got to where I felt it was a sin to ask God to have mercy on such a vile sinner as I felt to be and finally promised I would not ask for mercy anymore. But I found, though I did not move my lips, my desires were going out to God to have mercy on me. I finally decided I would not go to hear preaching anymore; there was no way for me to be saved; God would not save such a sinner as I was without changing, and I could not believe God would change. So, I decided I had sinned away the day of grace, but on Saturday before the third Sunday in April, I felt like I must go to church once more and as I went along the road with bowed head, crying to God for mercy, for I felt like my life was closing out, I felt so sinful that I thought everybody could see me just as I saw myself. When I reached the old church, I took a seat just as near in the corner as I could get, but I decided the preacher was pointing his finger and directing his whole sermon to me. The next preacher that got up before the audience, quoted this text: "Blessed are they that mourn, for they shall be comforted." My tears were gone and I could look at the preacher.

That evening as I was going home, a Baptist walked up and said, "What a blessed thing that little

hope is." I said, "I reckon so, but I have never had it." From that day I began to talk to him; the first time I had ever let anyone know anything about my troubles and when I had told him, my lost condition, the Baptist said that he thought if I would join the church, I would be better satisfied. I then felt sure I had deceived him. I could see and feared that my class would be with the condemned, therefore I certainly was not material for the church.

I went back to the church on Sunday and after speaking to the preacher, he told me he wanted to hear me talk some. While I was there my father came and as the preacher started to the house, my father asked me to walk off with him. When we had gotten a little distance from anyone else, he turned and said, "Isaac, what is the matter with you?" I told him I was a lost sinner with no hope. He commenced crying and I thought he was sorry he had raised a son that at last must be damned forever. All I could say was, "Father, pray for me."

When I returned home that evening, if I have ever seen that God was just in all His attributes, it was then. I could see, if I were damned, it would be just; if saved, it was mercy. About the hour of midnight I felt that my condemnation was sealed and I decided to go in and call my wife and tell her I was damned forever. When I entered the door I was saying "My God, have mercy on me" and I sank in the chair, never expecting to arise from it. All at once a deliverance came and the first thing I remember I was singing: "How sweet the name of Jesus sounds in a believer's ear." Right there I feel that "Heaven came down, my soul to greet, and

glory crowned the mercy seat."

Saturday, before the second Sunday in May, which was three weeks later, I offered to the church at Cypress Creek in Duplin County, N.C. and was baptised the next morning by Elder Aaron Davis, pastor of the church, with three others.

Brother Hurst, if you see anything in this you think is interesting, you can publish it; if not, just put it aside. I am well pleased with your paper and trust it may continue to come to me.

Yours, in sweet fellowship,
Isaac Jones
Maple Hill, N.C.
April 10, 1910

(Reprint from earlier issue of Zion's Landmark)

A FORETASTE OF HEAVEN

We read in Isa. 26:3 this blessed truth: "Thou wilt keep him in perfect peace whose mind is stayed on Thee because he trusteth in Thee." If we did not trust in Him our mind would not be in perfect peace, but believing He is He, our Supreme Ruler, who has all power in Heaven and in earth, gives us comfort, faith and peace beyond description. This is not conditional; peace comes because we already trust. It does not read, "He will have peace if he will trust," but, "peace because he trusteth." (already).

Is there any better state of mind in which we can possibly find ourselves than when it is "stayed on Thee?" When we dwell on the mercy and goodness of our dear Lord and Creator, peace invades our mind

and, surely, for those fleeting moments, we experience a foretaste of Heaven. And, hopefully, we receive a little interest on our inheritance if we are among the heirs named in God's eternal and immutable will. Nothing else matters when our "mind is stayed on Thee;" troubles and trials vanish and, for that brief span of time, we dwell in Heavenly places. We trust in a Savior who can save and who supplies all the real peace we will ever know in this troubled world. "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Isa. 26:4. When we are blessed to realize this truth we have no desire to shun the burden of the cross, whatever it may be, but are made willing to carry it and follow Him. "Jesus said unto His disciples, if any man will come after Me, let him deny himself and take up his cross and follow Me." Mat. 16:24. Only when our "mind is stayed on Thee" can we willingly deny ourselves and follow Him. This is the work of God; man cannot bring it about.

We find ourselves in all kinds of trouble when our mind strays away from the goodness of God. Material things do not produce permanent happiness and earthly help is limited to what it can accomplish. It is when we are in dire need — when all earthly help has failed — that we realize Who it is that has unlimited power. "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made Heaven and earth." Psm. 121. The God who made Heaven and earth certainly can perform miracles today and provide all the help we need.

Unless we have complete faith in God, believing that "ALL things are possible with Him," we will continue to try our own methods and seek the help of earthly man, whose power is so limited that he can go only as far as God permits him. Think of it! The Great Physician (God), whose power to heal being greater than all the earthly professionals and specialists in the whole wide world combined is available to His chosen children. And His services do not cost a dime. Why? Because He is a merciful God and He loves His children and provides for them. Remember what Jesus said: "But Jesus beheld them, and said unto them, With men this is impossible, but with God ALL THINGS ARE POSSIBLE." Mat. 20:26. ALL THINGS covers all there is. Oh, what makes us ever question His great power? In Mat. 6:30, He tells us, "O ye of little faith." The lack of faith leads us astray. In dire necessity, our faith is renewed because we often come to the end of our strength. We read with much comfort, "But my God shall supply all your need according to His riches in Glory, by Christ Jesus." Phil. 4:19. If we could only realize that God promises to supply our need — not our wants, we could come to the conclusion that we need what we get. Our trials and troubles which we experience are for our own good. They can become so burdensome that we will be found begging at the feet of Jesus. And when you need Him most, He is always there — "neither slumbers nor sleeps:" so reassuring; always present; never absent. No secret can be hidden from Him. "I know that thou canst do EVERYTHING and that NO THOUGHT can be withholden from

Him." Job. 42:2. Would we want our blessed Redeemer to know our thought if we ever questioned His unlimited power? He promises to answer every prayer asked in His name. "If ye shall ask ANYTHING in My name, I will do it." John 14:14. Anything! Think of it! Nothing too insignificant if asked in His name. Oh, what comfort this brings to us poor sinners whose earthly help has failed and our own wings have folded up. We learn that puny man, formed from the dust of the ground, cannot compete with the Potter (God) who formed us. Think how rich we are! We have a Saviour who can supply our every need; answer every prayer asked in His name; knows our every thought, and who loved us so much He sent His beloved Son to die for us; who encircles us in His loving arms from everlasting to everlasting and protects us from all harm. "Thou art mine." All of this if we are a chosen vessel of our kind and merciful God who "Chose His children in Him before the foundation of the world." And the scripture tells us, "He has not lost one of those He chose." He is the God He has declared Himself to be and has ALL power in Heaven and in earth; governs and controls all things, all mankind, all destinies, all events, great and small; so detailed is His government that even the hairs of our head are numbered; not even a sparrow falls to the ground without His knowledge. He 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 am the Lord and I do all these things" —

which he surely does. How powerful is the Lord who formed us from the dust of the ground! He is EVERYTHING there is! "Heaven is His throne and the earth is His footstool." Every breath we draw is at His discretion. How could we ever doubt that "ALL THINGS ARE POSSIBLE WITH HIM."

With all the sweet promises and all the good things God has done and still does for His children, the Way is not easy. It is "strait" (difficult). We know from experience that on this earth we shall have trials and tribulations. We know from experience that we stay in the valley most of the time. We know from experience that God chastens us when we go astray. But what did His Son, Jesus, experience? We read, "He is despised and rejected of men; a man of sorrow and acquainted with grief," etc., Isa. 53:7. We know He was crucified and died on the cross. "He was oppressed, and He was afflicted, yet He opened not His mouth, etc." Isa. 53:7. Knowing this truth, should we ever complain but, rather, say as did Job, "What? shall we receive good at the hand of God, and shall we not receive evil? etc." Job. 2:10. Our carnal mind wants good all the way. It is only when our "mind is stayed on Thee" can we praise His Holy name whatever fate is ours. Oh, that mind could be anchored to His great Statue and never go astray!

Elizabeth C. Edwards

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Raleigh, N.C. 27603

August 1971

Zion's Landmark

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

Editor

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VOL. CV

NO. 5

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 January 15, 1972

THE GENTILE CHURCH

Views on Solomon 8:8 and Eccl. 9:14. The 8th verse of the 8th chapter of Songs of Solomon reads: "We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?"

The little sister of whom Solomon spoke was the Gentile Church. She is called a little sister because of her age as compared with the older. She is much younger in age than the Jewish Church. God spoke by the mouth of many prophets concerning her. Isaiah said, "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." Isaiah 49:22. Malachi said, "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto

my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." Ma. 1:11.

Solomon said, "And she hath no breasts," which means that God had not at that time sent any ministers among them that they might draw from the breasts of His true servants the sincere milk of the word. When the time had ripened and in the fullness of time, God remembered this little sister by awakening and bringing her out of darkness. He revealed His Son in her. He called and qualified His servants to preach the gospel of her salvation. The day of the bringing of the Gentiles begins about the time of the crucifixion, resurrection and ascension of Jesus Christ. Cornelius and his household were Gentiles. They were the first to receive joy and consolation from the words of Peter, who was sent to comfort their souls and baptize them in the faith, in which the seed of Christ among the Jews had long been partakers.

The words of Solomon are put in the form of a question. "What shall we do for our sister, in the day when she shall be spoken for?" The prophet said, in Isa. 60:1, "Arise, shine; for thy (Gentiles) light is come, and the glory of the Lord is risen upon thee." Isa. 60:3 says, "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." The light which the prophet had under consideration is the life of Jesus. John said, "In Him was life; and the life was the light of men." The Gentiles had been in darkness for hundreds of years. They were turned from darkness to light by the quickening Spirit of God. The effectual work of the Holy Spirit brought the Gentiles to repentance

who received forgiveness of sin through Jesus Christ. Peter, as well as those with him, could see that God's power was wrought in the hearts of Cornelius and his family. The question was asked, "What shall we do for our siter?"

The apostles and brethren saw the work of the Holy Ghost manifested among the Gentiles. They administered to her aid. They sent ministers among them, that they might draw from the breasts of the apostles the sincere milk of the word. She grew in grace and in the knowledge of her Saviour. Peter was constrained by the Holy Spirit to go to Cornelius' house (who was a Gentile) and preach the glad tidings of God. He baptized him and his household in the name of the Lord.

Paul was among those who preached the unsearchable riches of Christ to her. He planted many churches among the Gentiles. Many believers were added to the church daily. The sending forth of the apostles to preach the gospel as well as their contribution to aid the poor was well directed in the chain of God's providence to fulfill the words which He (God) had spoken by the mouth of Solomon, "What shall we do for our sister in the day when she shall be spoken for?"

The believers among the Jews constitute the Gentile Church. They are sisters. The Gentile Church is the little sister. She is not little because of her size or for the lack of numbers. She is the little sister, being the last to receive mercy and the favor of God.

VIEWS ON ECCL. 9:14,15

"There was a little city, and a few men within it; and there came a

great king against it, and besieged it, and built great bulwarks against it: Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man." Eccl. 9:14,15.

The Church of God meets the description of the little city. This city is sometimes called the City of God. David said, "There is a river, the streams thereof shall make glad the City of God, the Holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early." Ps. 46:4,5. "Great is thy Lord, and greatly to be praised in the city of our God, in the mountain of His holiness." Ps. 48:1. "As we have heard, so have we seen in the city of the Lord of Hosts, in the city of our God: God will establish it for ever." Ps. 48:8. Paul, in his letters to the Hebrews, said, "But, ye are come unto Mount Sion, and unto the city of the living God, the Heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant; and to the blood sprinkling, that speaketh better things than that of Abel." Heb. 12:22-24.

The name of this city is New Jerusalem. This is verified by John in Revelations, as well as Paul to the Hebrews, "Him that overcometh will I make a pillar in the temple of God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven

from God: and I will write upon him my new name." Rev. 3:12.

This city is little. It is called a little city because there are but few in it. The few inhabitants of this city are the chosen of God. They are but few as compared with the many. "For many are called but few chosen." Matt. 22:14. They were chosen in Christ before the foundation of the world. See Eph. 1:4. They are called a remnant according to the election of grace. See Rom. 11:5. These chosen people embrace the believers in Christ Jesus, both Jews and Gentiles.

Satan, or the devil, is the great king who besieged the city and built great bulwarks against it, such as are called strongholds. See II Cor. 10:4. He goes to and fro in the earth, and from walking up and down in it. See Job 1:7. He is said to be great with respects to the number under him. He is called the prince of the power of the air, "The spirit that now worketh in the children of disobedience. Among whom we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." See Eph. 2:2,3.

Jesus Christ meets the description of the poor wise man who delivered the city. Paul said, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, for your sakes He became poor, that ye through his poverty might be rich." II Cor. 8:9. He won the victory for the chosen vessels of His mercy. The redeemed of the Lord render thanks unto Him for delivering them from the hand of him (satan) who had the mastery over them. Paul said, "But thanks be to God, which

giveth us the victory through our Lord Jesus Christ." I Cor. 15:57.

David prophesied of the coming of the Messiah, and the city of God which is the church of the firstborn. "There is a river, the streams whereof shall make glad the city of God, the Holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved: God shall help her and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted." Ps. 46:4,5,6.

When Jesus Christ (the Son of God) was born of the Virgin Mary, in Bethlehem, Judah, the scribes and pharisees (who were dominated by satan) saw nothing promising in Him. Therefore they rejected Him. This was the fulfilling of the prophecy of Isaiah, who said, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not." Isaiah 53:3. Jesus Christ (the poor wise man) delivered His people from sin and corruption without the aid of help of man.

The Prophet said, "And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury, it upheld me." Isaiah 63:5. Paul said, "For in Him dwelleth all the fullness of the Godhead bodily." Col. 2:9.

Jesus Christ delivered the city; yet He was not remembered by the Jews as a nation. John said, "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own, received Him not. (Not all

of them, as a few received Him.) But as many as received Him, to them gave power to become the sons of God, even to them that believed on His Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:10-13.

Some say that the thief that died on the cross with Christ was only with Him one day in Paradise, and that he probably went to hell because he was not baptized.

The thief on the cross was saved with an everlasting salvation. There is a lesson taught in the experience of this thief. This proves that the grace of God can, and does, reach the sinner (who calls upon Him) even in the dying moments of his life. The thief acknowledged the justice of the law in condemning him. He said to the other thief, "And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." Luke 23:41-43.

The Lord hears the cry of His people. The Prophet said, "Behold, the Lord's hand is not shortened, that it cannot save; neither is His ear heavy, that it cannot hear." Isa. 59:1. For eternal salvation it was not necessary for the thief to be baptized by water. Baptism by water is not essential in saving sinners. Those who have a right to water baptism have already received pardon for their sins and transgressions. Water baptism is an ordinance which qualifies those who have received pardon and peace for an entrance

into the fellowship of the church. It is an outward ordinance wherein the washing with water represents the cleansing of the soul. By so doing, they receive the answer of a good conscience toward God as expressed by Peter 3:12: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

The baptism which is essential to eternal life is the baptism by fire and the Holy Ghost. Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16. Jesus did not say he that will believe and he that will be baptized will be saved. This belief and baptism is not left optionary with the creature. Jesus said, "This is the work of God, that ye believe on Him whom He hath sent." John 6:29.

John said, "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire." Jesus is the only one that can baptize with the Holy Ghost and with fire. This fire consumes our righteousnesses, converts them into ashes and causes us to know they are as filthy rags. The prophet said, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. 64:6.

When fire consumes our righteousness, we acknowledge our sins and transgression, and the justice of God in condemning us because of our sins. Then it is, we no longer believe in our works. We

plead for mercy. The thief on the cross said, "Lord remember me when thou comest into thy Kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise." Luke 23:42,43.

Many of God's humble poor are baptized with the Holy Ghost and with fire who are saved with an everlasting salvation, although they are never baptized with water. However, there is a great deliverance in being baptized to those with whom the Lord has dealt and delivered from their sins, and who love God's people and feel impressed to go to the church. Jesus said, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." St. Mark 5:21. This baptism brings joy to such an one's soul, it is as being set free from prison. The magnitude of soul is unspeakable.

The servant to whom was given a pound as was related in the parable by Jesus, and failed to put it to usury was asked, "wherefore then gavest not thou money into the bank, that at my coming I might have required mine own with usury?" (meaning interest). When the Lord's people go home to their friends, (the church) relate their experiences in Christ, exchange ideas and revelations on scriptures and share each others joys and sorrows, it brings joy to their souls that words fail to describe. Their money-experience, spiritual knowledge and understanding seems to grow. The love of God is shed abroad in their hearts and brotherly love flows from heart to heart. While this water baptism is not essential to our lives in the militant church here on earth; and I feel to admonish those who love

God's people, have felt His delivering hand and desire to love with His people, feeling to be a stranger here below and one along, "Go home to thy friends and tell them how great things the Lord hath done for thee."

T. F. Adams

FOURTEENTH ANNUAL UNION MEETING

The fourteenth annual union meeting of the Predestinarian Old School Baptist Churches of California was held with Little Flock Church, Bakersfield, Calif., November 5, 6, and 7, 1971. The introductory sermon was preached by the moderator, Elder T. R. Jefferson; text, Establishing a Foundation, and Daniel 4:3. The moderator appointed committees, as follows: Preaching — Brother T. C. Simpson, Sisters Myrtle Tipton and Bertha Wright; Finance — Brethren L. W. Langwell, Troy Smith, and Walter Wilson.

Visiting brethren seated with us were: Elder U. V. Wallace from Union Association of Texas, Brother and Sister Wade Barham from Salem Association, Burlington, N.C.

Friday afternoon Brother Walter Wilson spoke, followed by Elder U. V. Wallace, with closing remarks by Elder T. R. Jefferson.

Saturday morning, after song and prayer by Brother Austin Tipton, who spoke from the text, Ephesians II, Elder Jefferson spoke. Saturday afternoon the speaker was Elder U. V. Wallace, followed by Brother Walter Wilson. Elder Jefferson closed the service.

Sunday: After song and prayer Brother Tipton spoke, followed by Brother Wilson, Elder U. V. Wallace. Closing remarks were made by Elder Jefferson.

Both churches reported peace and an invitation was given for the reception of members, but none were received. No other business was brought before the conference. Union meeting was adjourned until the first Sunday in November, 1972, at the same place.

We give thanks to the blessed God of all mercy who has willed it to be so that we were brought together in peace and love. We desire to thank all the brethren that offered their help in providing a place for the visitors to be provided for overnight.

Elder T. R. Jefferson, Moderator
Walter Wilson, Clerk

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VOL. CV

FEBRUARY 1, 1972

NO. 6

ISAIAH CHAPTER 42

I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once.

I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.

Hear, ye deaf; and look, ye blind, that ye may see.

Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?

Seeing many things, but thou observest not; opening the ears, but he heareth not.

The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable.

EDITOR

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\$4.00 PER YEAR — 2 YEARS \$7.00

TO ELDERS \$3.00 PER YEAR — 2 YEARS \$5.00

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SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

REGARDING GOD'S HUMBLED SINNER

I have just returned from attending the funeral of a man whom the preacher, who conducted it, said was a good Christian who had been saved early in life. But, he told of another funeral he had recently conducted elsewhere. "This man," he said, "seemed good enough but there was just one thing wrong; He was not a Christian and his opportunity to become one was now lost forever." He admonished the congregation to take warning from this lost sinner and if anyone present were yet unsaved to start this day to serve the Lord and accept His plan of salvation while there was yet time. He did not explain how to go about it.

How impossible! Who was judging this dead man but a sinner himself? And, what characterizes the life of a Christian? The Apostle Paul says we are all sinners: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." I Tim. 1:15. Job said, "Behold I am vile." Even the thief on the cross was assured of eternal life; "And Jesus said unto him (the thief), Verily I say unto thee, today shalt thou be with me in paradise." Luke 23:43. But, who did the judging? Only He who is qualified—Jesus.

God's children hate sin but they have learned by experience that it is impossible to live without sinning. They have found, also, that "It is not

within man that walketh to direct his steps." Sinners, who know they are sinners, find their steps weary and faltering; they lose the Way; they not only know they are sinful but abhor their vile nature and the burden gets heavy; their hope grows dim but Jesus tells us to come unto Him; "Come unto me all ye that labor and are heavy laden and I will give thee rest." No one else is asked to come. The heavy laden and those who are burdened with their sinful natures and are begging for mercy. The "Way is strait" (difficult). Who but a sinner, who knows he is one, would beg for mercy? The scripture says, "Those that are whole need not a physician," (Those who say they do not sin.), but they that are sick.

God loves sinners who beg for His mercy. They are His humble poor. They understand the language of Paul and Job. God loved them so much He sent His blessed Son, Jesus, to die for them. He loved them so much He chose them before they were born; even before the foundation of the world: "According as He hath CHOSEN us (His children) 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 (favor) wherein He hath made us accepted in the beloved. In whom we have redemption through His blood, the forgiveness of sins, ac-

ording to the riches of His grace." Eph. 1:4-7.

Every word in the Holy Bible points to the fact that "Salvation is of the Lord." We read in I Cor. 15:50, "Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption." God's kingdom is not of this world; His people are in two worlds, earthy and spiritual. The spiritual world will be their eternal home after they have served their appointed time in this world of flesh and sin. God is our only hope, the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, Who comforteth us in all our tribulation that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Cor. 1:3-4. "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation." Cor. 1:5-6.

The preacher who warned his congregation to "accept God's plan of salvation," no doubt was sincere in his belief that they could but, according to scripture, His children did not have to "accept a plan of salvation," God spake it — Salvation—into existence before they were born. God did not have a plan—He just "Declared the end from the beginning." He is so powerful He does not have to plan. God's children did not have to choose Him; He did that for them BEFORE He formed the world. "Ye have not chosen Me but I have chosen you." Jno. 15:16. God gave His children to His Son, Jesus, by adoption and He said, "All that the

Father GIVETH (no choosing by anyone) He SHALL come to Me; and him that cometh to Me, I will in no wise cast out. For I came down from Heaven, NOT TO DO MY 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. You see it says, "All that the Father giveth Me shall come to me." There is no choice — those that the Father gave to His Son, Jesus, cannot help but come to Him. It was predestined that it should be so. Paul said, "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are His." II Tim. 2:19. Man has no way of knowing this. "I will have mercy on whom I will have mercy" and "God's mysteries are past finding out."

God's children live in hope that they are among those, "The Lord knoweth those that are His." The Bible tells us that "We are saved by hope but hope that is seen is not hope." What else can poor sinners do but hope? "Hope that is seen is NOT hope."

God's children are well protected whoever and wherever they are. In Psalm 105:15 we read, "Touch not mine anointed, and do my prophets no harm." And, again, "I love them (His children) with an everlasting love." "Thou art mine."

So we see that God's kingdom cannot be chosen by man. It is a gift to His little flock; Jesus said, "Fear not little flock; for it is your Father's good pleasure to GIVE you the kingdom." Luke 12:32. Oh, to be the least of that little flock!

No fleshly man is qualified to

judge another man's certainty of the future estate beyond this life!

Only God holds that power and He alone charts man's destiny. And, "He is able to save him to the uttermost." Heb. 7:25. God has known who was chosen for His kingdom since "He spake it into existence." He is God, "who worketh all things after the counsel of His own will." And, "Who can stay His hand?" He is everywhere at all times. He fills the universe. He is a Saviour who saves; a Judge who judges; the Potter who formed and the Giver of ALL things, including eternal life. He is Everything—ALL there is.

Yours in hope of eternal life.

Elizabeth C. Edwards
417 South Boylan Avenue
Raleigh, N.C.
September 1971

THE LEOPARD BEAST

"Behold ye, among the heathen and regard and wonder marvelously: for I will work a work in your days, which ye will not believe, though it be told you. For lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of land to possess the dwelling places that are not theirs. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the leopards and are more fierce than the evening wolves; and their horseman shall spread themselves and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings and the princes shall be a scorn unto them:

they shall deride every stronghold: for they shall heap dust and take it. Then shall his mind change and he shall pass over and offend, imputing this his power unto God. Art not thou from everlasting, O Lord, my God; mine Holy One? We shall not die. O Lord, Thou hast ordained them for judgment; and O Mighty God, Thou hast established them for correction. See Habakukk 1:5-12.

Yea, also because he transgresseth he is a proud man, neither keepeth at home who enlargeth his desire as hell and is as death and cannot be satisfied, but gathereth unto him all nations and heapeth unto him all people. Shall not all these take up a parable against him and a taunting proverb against him and say, "Woe to him that increaseth that which is not his and to him that ladeth himself with thick clay because thou hast spoiled many nations. All the remnant of the people shall spoil thee because thou hast spoiled many nations. All the remnant of the people shall spoil thee because of men's blood and for the violence of the land and the city and all that dwells therein. (See Hab.)

I dreamed the Chinese were coming to the schools and the churches here, for the enemy had taken all of the churches over of all denominations and teaching school in the churches except the world church. Millions of the unbelieving nations die a frightful death. They are afraid in their dying hour that there is such a thing as a supreme Being and eternal destruction and then they would give all of their wealth, everything, to be saved from destruction, from the burning lake. While they live they do not give that a thought.

They want plenty of everything, not caring how they make it, by fraud or by war. The evil spirit, Satan, is the cause of all wickedness, all evil deeds. From Satan, the evil spirit, all evil spirits and demons proceed. Satan is the head of such. If Satan were bound there would be no wars and no confusion, nor enmity, nor strife, but God will make a way for His people when the enemy comes down upon Jerusalem and the Lord will rain fire and brimstone. When this world is consumed by fire and brimstone, there may be some places saved for the elect's sake. For we read that all nations shall come up to Jerusalem to worship the Lord and if they come not up, there shall be no rain upon their land. I believe this has a two-fold meaning — no rain of the spirit and no natural rain but a famine — and if eight come not up upon their land they have no rain.

I believe it was predestinated and purposed that Adam should fall that redemption might come to Israel, without which none could have been saved into heaven. And if Adam had not fallen there would have been no redemption. Adam was of a falling nature. When Adam fell sin entered both soul and body, and Adam died to sin and his soul was created in righteousness and true holiness in the fall. Satan, the evil spirit, became the prince of the power of the air. That is why all diseases originated and that is why the forest decays, the flowers drop their petals. So, Satan became the God of this world. What a pining or falling away with all things in the world and dying was brought on by the fall. Even the air affected, I fear.

Mollie Salmons

RELYING ON GOD'S HELP AND GRACE

Dear Brother Adams,

My Landmark came today and I certainly have received a great blessing in reading it, especially the letter from Mrs. Mary Clifton of Danville, Va. Danville was my home town for years — forty years. I now live in the country and have for the past thirty-some years, but I am always happy wherever I go. I stay at home alone, yet I never feel alone.

My son was killed on November 6, 1949, sixteen days before their baby girl was born. My son told me about three months before he was killed he felt God had called him to preach. This same boy was left on the battlefield in Japan as dead. The rescuers came along picking up the dead and found him still alive. They carried him to the hospital and sent him by way of a hospital ship to California and by plane to New York. He was hospitalized in New York eight months before he was strong enough to be operated on. When he came home it was a long time before he was able to work. He was a city electrician. That was November 6, 1949.

The greatest shock of my life came on June 7, 1959 when I lost my husband. He died in Memorial Hospital, Danville, Va., and had been there ten days because of a heart condition. He passed out while he was eating lunch. When he came to, or revived, he said: "I saw all of my children up there," and he pointed upward. I asked him if he wanted me to call the children, but he said, "No." After a while he said: "If I were in your place I would not tell the children anything about that until tomorrow, then maybe I will be better after this."

He was sitting up in bed. He put his arms around me and said: "Do you love me?" I told him I did. He said, "A whole lot?" I answered, "Yes." He lay back on his pillow and said: "Alright then." He was the happiest man I have ever seen. Later he was sitting up in bed. He told me that he loved me and hated to leave me and that I was going to see a hard time, but that he would be over there waiting for me.

Yes, Brother Adams, I have seen hard times since I have been a widow, but with God's help and grace, He has made a way for me. Times have been that my pathway was not strewn with roses; there were briars, too, and plenty of them, but God's love and grace has kept me going. I have not married any more. I have managed, so far, to pay all my bills. My friends and neighbors and my children have all been so good to me.

About five or six years ago, I lost a sixteen-year-old grandson in an automobile accident and last February I lost another sixteen-year-old grandson by a mysterious death. On October twenty-third, I lost a nephew from a heart attack, so I really know what heartaches are and troubles and trials. One of these days, in the near future, I hope to sit down with Jesus and rest awhile.

Yours in hope of eternal life, saved by grace, if saved at all. Give your family my regards.

Mrs. O. G. Yeatts
R. F. D. 5, Box 434
Danville, Va. 24541

**REST FOUND AT
THE THRONE OF GOD**

As I have said before, I am not worthy to write on spiritual things but sometimes my mind dwells on

portions of scripture and I feel the urge to write.

We read in Acts 7:49-50, "Heaven is my Throne, and earth is my footstool; what house will ye build me? saith the Lord; or what is the place of my rest? Hath not my hand made all these things?"

Heaven is the Throne of God where the light of His spirit shines with the brightness of the noonday sun. A Throne is used as a symbol of sovereign power and dignity. In Heb. 12:2 we read: "Christ Jesus is set down at the right hand of the Throne of God." Only the anointed of God occupied such a sacred place. In I Kings, it says, "Solomon shall sit on my Throne." And in Ps. 89:3-5, "I have made a covenant with My CHOSEN, I have sworn unto David, My servant, thy seed will I establish forever, and build up thy Throne to all generations. And the Heavens shall praise thy wonders, O, Lord; thy faithfulness also in the congregation of the saints."

We think of the Throne of God as a place where poor sinners can go for peace and comfort, hope and security, love and understanding when there is no place else to go; a sanctuary for the lonely and oppressed. When trials and tribulations overwhelm us, we search the scriptures to find rest from our heavy burdens. If it is to be found, we find it at the Throne of God.

We read with comfort, "For the lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears." Rev. 8:17.

He sits on that Throne who said, "Come unto me, all ye that labour and are heavy laden, and I will give

you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden light." Mat. 11:28-30.

In part, "...the God of love and peace shall be with you." II Cor. 13:11 The Apostle Paul said, "...but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:6-7.

He sits on that Throne who gave us this assurance: "If ye shall ask anything in My name, I will do it." John 14:14. ANYTHING! Can you imagine more comforting words when earthly help has failed us? We read on, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. Jesus assures us further; "As the Father hath loved Me, So have I loved you: continue ye in my love." John 15:9. How could unworthy sinners possibly help but love One who gives us such sweet promises! and, Oh, how the fearful billows roll away when we feel His presence and these promises become as living waters!" ("For the Lord Thy God is a merciful God); He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them." Deut. 4:31. And, again, "For the Lord will not forsake His people for His great name's sake; because it hath pleased the Lord to make you His (chosen) people." I Sam. 12:22.

And the Supreme Ruler who sits on that Throne and "made Heaven and earth," "declared the end from the beginning," "chose His people in

Him before the foundation of the world;" and, we know He did these things for we read; "ALL THINGS ARE POSSIBLE WITH GOD." So, we believe, as a truth, that the Throne of God IS a place of power and dignity and He who sits upon it rules and "none can stay His hand." He has love and compassion for His chosen vessels of mercy; "He knows them by name and they follow Him." Thou art mine."

And, now, God's footstool—the polluted and sinful earth! What a comparison! Man's sinful nature has so disgraced it that it is hardly worthy of His footstool.

The earth, (God's footstool) where God rests His Holy feet and sinful man rests his wayward feet. Where, with a carnal mind, we sin against the Holy Spirit; where corruption abounds, where false prophets deceive man into believing God needs his help and money. The earth (God's footstool) where Jesus was crucified, died and bled for the sins of His people; where satan stalks the earth spreading his evil influence among God's people. The Earth (God's footstool) a place of sorrow, tears and death; a place of pain and affliction, where we are told, "On this earth ye shall have trials and tribulations." (And, we know it is true.) The Earth (God's footstool) is the place of abode for sinful man until the wages of sin takes us away. See Acts 7:49.

But, as a light shineth in the darkness; God says, "My Kingdom is not of this world." And to His chosen vessels of mercy He says: "I will shew him how great things he must suffer for My name's sake." Acts 9:16. "If we suffer, we shall also reign with Him: if we deny Him, He also will deny us." II Tim. 2:12.

Is it in vain we suffer on this earth? No; and, with comfort we read; "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Heb. 11:25. And, we are admonished thus: "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. Whatever our fate, we should remember that we are assured, "I can do all things through Christ which strengtheneth me." Phil. 4:13.

Hopefully, if we are blessed to understand God's purpose of sinful man on this polluted earth, (that God calls His footstool) we may, some day, through suffering and patience, see the glory of the Throne.

Elizabeth C Edwards
417 South Boyal Avenue
Raleigh, N.C. 27603

PREDESTINATION AND ELECTION

Christ and the apostles taught the doctrine of election and Predestination of all things which point to the doctrine of Christ. So then to deny the election and predestination of all things is to deny God's determined will and purpose in grace. God has all power and knows all things, even the hairs of our heads are numbered and God knows the depth of the sand of the seashore. Our Lord said that the children of Israel shall be as the sand of the sea, so if we could number the grains of sand of the seashore, we could number the children of Israel. But the Lord will save a remnant of that number from

among all nations that no man can number. John saw the number all clothed in white robes and crowns and palms of victory in their hands.

The prophet Amos, said: "The city that went out by a thousand shall leave an hundred and that which went forth by an hundred shall leave ten, to the house of Israel." The Lord refused to go with Gideon's army to take the city because the non-elect out-numbered the elect, so God reduced them by thirty-two or thirty-three thousand to three hundred. Then the Lord was with them in taking the city. The men of the city rose up and slew their own men thinking they were slaying the enemy.

Christ taught the doctrine of election, saying there were three years and six months of famine in Samaria; and unto none was Elijah sent but the widow and her son. When Elijah blessed the oil, the oil was greatly multiplied. She sent for all her neighbor's vessels and filled them. There was not a vessel more and the oil stayed. Elijah blessed the handful of meal in the barrel and the meal greatly multiplied to keep them alive in the famine, while thousands were starving. When Christ taught the doctrine of election they drove him from the city. They stoned Him with stones.

God chastises His people with plagues when they are led according to the flesh, as He did Job, but wonderfully blessed him in his later days. God brings His people down and lifts them up, then they are made to rejoice in Him. When the world and all things in the world become a burden to His people they see no beauty in the vain things of the world. Then what is self-works? What is self-righteousness? Nothing

more than lint before a storm, but when we can feel God's presence and have the presence of the Spirit, our souls are enabled to rejoice and sing praises to His Holy Name.

A sister in hope,
Mollie Salmons,
Woolwine, Va.

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T. F. A.

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VOL. CV **NO. 6**

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 February 1, 1972

JESUS ONLY CAN SAVE

"If by any means I may provoke to emulation them which are my flesh, and might save some of them." Romans 11:14.

"And He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." I John 2:2.

The 14th verse is a continuation of the 13th verse in which Paul said, "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them."

The words which the apostle wrote to the Gentiles by saying, "and might save some of them," does not imply that he had or could have any lot or part in saving souls eternally. The quickening of dead sinners and giving them eternal life is the work of the Spirit of God. Jesus said, "And I give unto them eternal life and they shall never perish,

neither shall any man pluck them out of my hand." John 10:28. Jesus Christ is the only name given under heaven whereby sinners must be saved. Paul said, "For by grace are ye saved through faith; and that not of yourselves: It is the gift of God." Eph. 2:8. This grace was treasured up in Christ Jesus before the world began, to be meted out at the appointed time to those whom the Father had given Him. There is no scarcity of grace in Him, for it is recorded that He is full of grace and truth. The fullness of the Godhead dwells in Him bodily.

If the apostle had no power to save any one eternally, the question may arise in the minds of some, "What did he mean by saying, 'If by any means I may provoke to emulation them which are my flesh, and might save some of them?'" Paul was a Jew. Those to whom he was writing were Gentiles. Those of his "flesh" were Jews. He had a love and affection, a natural tie, for those of his kindred after the flesh. He could see that they had a zeal of God, but it was not according to knowledge.

There is a saving in the gospel which was preached by the apostle not for giving life, but to instruct those who were already in possession of eternal life. The gospel, to those who take heed, saves the believers from false doctrine and false ways to which they are subjected by false teachers. It was in this sense that Paul had hope of saving some of them. He knew that the gospel which he preached would not have any effect upon the Scribes and Pharisees who possessed nothing more than a stony heart. But he did have hope of arousing the believers among the Jews by

reaching a responsive cord to a true sense of the gospel that they might imitate the Gentiles and practice the true principles which were set up in the gospel church. It was hard for many of the converted Jews to separate themselves from the ceremonial law by which they believed they were justified and depend entirely on justification by faith. Circumcision of the flesh was insisted upon by false teachers. They taught the brethren thus: "Except ye be circumcised after the manner of Moses, ye cannot be saved." "They determined that Paul and Barabas and certain others of them should go up to Jerusalem unto the apostles and elders about his question." Acts 15:1, 2.

It was the teaching of those false apostles that troubled the church. They mixed grace and works in their doctrine and kept many of the saints uneasy and confused. They scarcely knew what their standing was before God or what they believed. This turning aside from the true principles and following after false teachers brought a sharp rebuke from the apostle; yet his speech was accompanied with tenderness and love. "I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ." Gal. 1:6, 7. The true gospel is food for the hungry and drink for the thirsty. None of man's works are mixed with grace, because grace and works do not mix. Paul said, "And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work."

Rom. 11:6.

Those who were converted among the Gentiles believed the gospel. The earnest desire of Paul was that the Jews (who were his flesh) might see the folly of observing any part of the ceremonial law to the extent of worshipping God. He knew that the law had been fulfilled by Jesus Christ who abolished death and brought life and immortality to light through the gospel. He earnestly desired that some of the Jews might emulate the Gentiles in receiving this gospel which is the power of God unto salvation without any works to affect this salvation on the part of those to whom it is given.

T. F. Adams

"And He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." I John 2:2.

These words were written by the Apostle John. He, too, was a Jew. Here he was writing to the Jews and instructing them in the way of righteousness. This epistle was not written to the Jews as a nation. The elect, or chosen, among them are the people whom he is addressing. He calls them little children. All of those who are born of the Spirit of God are little children. They are the only people that can receive the truth. John did not write to them because they did not know the truth, but because they did know the truth, for he said, "I have not written unto you because ye know not the truth, but because you know it, and that no lie is of the truth." I John 2:21. Those who know the truth are those whom Jesus has taught. They have the witness within. "He that believeth on the Son of God hath the witness in

himself." I John 5:10.

In writing to the Jew, John said, "He (Jesus) is the propitiation for our sins." This means that Jesus Christ made the atonement for all the spiritual seed of Israel who were embraced in the covenant which was ordered in all things and sure before the world began. They are sinners by reason of the transgression of God's law by Adam. This transgression of God's law by Adam is the first entrance of sin into the world. Paul said, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. These sinners that were given to the Son by the Father before the world began are redeemed by Jesus Christ. They were His people before they fell in the ruins of Adam. They were His when they felt to be lost, without God and without hope in the world. They were His when they were found. The woman who lost her piece of silver is comparable to the lost sheep of Israel. It was her silver before it was lost. It was her silver when she swept the floor and found it. See Luke 15:8-10. None, not even Satan himself, can lay any claim to those that were chosen in the Son, except Jesus Christ Himself. He said, in His prayer to the Father, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word." John 17:6.

Jesus Christ fully restored to the Father all of those that were given to Him (both Jews and Gentiles) by satisfying the righteous law of God. He stood between the offenders and the offended. He appeased the wrath of God and redeemed His people

from under the curse of the law. Through His sufferings, death, and resurrection, He forever put away sin by the sacrifice of Himself and freely justified the chosen vessels of His mercy — a redemption which could never have been accomplished by His people through the law of Moses.

Jesus Christ is not only the propitiation for the elect among the Jews to whom John was writing but the chosen among the Gentiles are included also. Both Jews and Gentiles embrace the whole world. The Hebrews called all nations that had not received the faith, and the law of God, Gentiles. The words of Jesus Himself is a confirmation of this. Before His crucifixion He sent forth the twelve apostles and commanded them, saying, "Go not unto the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel." Matt. 10:5, 6. After His crucifixion and resurrection He sent forth the eleven apostles, (Judas, having betrayed Christ and fallen by reason of transgression, had gone to his own place); leaving eleven apostles. See Acts 1:25. "And He said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned." Mark 16:15, 16.

"The whole world" which John had under consideration embraces the old testament saints, the believing Jews at that time, and all of them that would be brought to the knowledge of the truth thereafter, as well as all believers that would be brought to the knowledge of the truth thereafter, as well as all believers that were, or ever would, believe

among the Gentiles. "The whole world" embraces all the seed of Christ who are born through the righteousness of faith. Again, "the whole world", or all believers in Christ, the complete Church of God, stands in opposition to the opposing powers identified as "the whole world" of unbelievers who are in darkness and wickedness. This is expressed by John — "And we know that we are of God, and the whole world lieth in wickedness." I John 5:19.

"And He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." This embraces the old testament saints, the believing Jews and the believing Gentiles — all for whom Jesus died.

T. F. Adams

IN MEMORY OF
BROTHER DEWEY CARDEN

We, the members of Ross Primitive Baptist Church, desire to bow in humble submission to our heavenly Father's will, who called from our midst Brother Dewey Carden, on October 2, 1971.

He was born on September 13, 1900. On June 17, 1921, he was married to Nettie Johnson. They had four daughters: Mrs. Dorothy Capps, Linda Carden, Mrs. Ann Wilkins and Mrs. Lois Ramsey. Two sons: Johnny D. Jr. and William T. Carden; one sister and two brothers; thirteen grandchildren and one great-grandchild. They were blessed to live fifty years together in love and happiness. He was a faithful and loving father and husband to his family.

On March 11, 1951, he was received into the fellowship of Ross Church by baptism. He was always talking of the goodness of the Lord and how weak and sinful man was. He attended church when his health permitted for he desired to be there with the ones he loved. I was blessed to talk with him several times in his declining years and he told me he hoped that the Lord would keep him in such a way that he would not bring any reproach on any of God's little ones anywhere. The last time Brother Dewey attended Ross Church, he

asked our pastor, Elder Birchett to sing the hymn: "A Few More Days on Earth to Spend," at the closing of the meeting. He took me in his arms and said: "Brother George, I will not be here much longer and right now that will be alright." We felt then he would not be with us long, but we feel he is resting in that peaceful rest now, in which he had a precious hope.

His funeral was held on October 5, 1971, at Clements Funeral Chapel by Elder E. H. Birchett, Elder Jack Hawkins and Mr. Jerry Hooper. He was laid to rest in Eno Primitive Baptist Church Cemetery beneath an array of flowers.

Be it resolved that a copy of this obituary be sent to the family, one sent to Zion's Landmark for publication and one placed on the church record.

Written by order of the church in conference, November 13, 1971.

Elder E. H. Birchett
Moderator
Bro. George Blalock,
Asst. Clerk

OBITUARY

Brother Posie Marion was born June 20, 1904, and departed this life on October 27, 1971. Survivors are: his wife, Sister Nellie Scott Marion; one daughter, Mrs. Davis Smith of Mount Airy; one son, Cecil Marion of Charlotte, N.C.; four grandchildren; two stepgrandchildren, and four sisters.

He joined Union Church and professed a blessed hope August 21, 1949. He was baptized October 2, 1949, by Elder Jim Gentry. He told his brethren, on Sunday night before he died Wednesday, that he was going home but not to his earthly home.

Brother Posie was blessed to manifest his love for the church in many ways. When it came time to get ready for a communion service, for the Association or any religious service in which help was needed the church could always depend on Brother Posie to be both willing and eager to help. The clerk now recalls the time just before a major operation which he was to have, and at which time the doctors had told him to come right on to the hospital as soon as possible, but he told the doctors he wanted to wait until after his church's communion service. An ounce of such love as this is worth a ton of spoken love which is not always manifested.

Another instance of such love was shown to this unworthy writer by Brother Posie as he

lay on his hospital bed on Sunday before he died later on in the week. As I walked into his room he stretched out his weak arms and embraced me several times and continued to say each time, "I love you, I love you." It made me feel so weak and helpless and unworthy of such true manifestation of heartfelt love right when death was already so rapidly approaching. "We know we have passed from death unto life because we love the brethren." I John 4:14. Could one ask for a greater blessing in death than to be truly blessed with this feeling of love for the brethren?

His faithfulness to his family, to his friends and neighbors, as well as to his church was great. He had to be very sick if he did not attend his church service. He stood firmly for the doctrine of predestination and election and for the order that is practiced and believed by the Old Line Primitive Baptists and he was faithful to the end. We believe he is resting with his Elder Brother, the Lord Jesus Christ, who told the thief on the cross, "Today, thou shalt be with Me in paradise." Luke 23:43.

Done by order of the church in conference November 6, 1971. It was agreed that a copy should be sent to Zion's Landmark for publication and a copy be put in the church book.

Elder Claude Brown
Moderator
G. A. Fulk
Clerk

OBITUARY

Whereas, it has pleased our Heavenly Father to remove from our midst our dearly beloved and highly esteemed brother, Joseph B. Holidia, who was born June 13, 1884, and died November 20, 1971, we desire to be submissive to the will of Almighty God.

Brother Holidia was married to the late Sister Ethel V. Holidia. The family consisted of two boys and one girl, with another child having died at the age of two months. He was a good husband and father and devoted to his family.

Brother Holidia united with the church at Bethlehem the third Sunday in June, 1918. He has served the church many years as clerk and deacon. He loved the church and delighted in assembling with the brethren and telling of the great things the Lord had done for him. He enjoyed attending church and visiting associations until he became unable the last few months of his life. He lived a life

that evidenced the hope he had in Jesus. A host of relatives, brethren, and friends attended his funeral, more than filling the meetinghouse. His pastor, Elder Joe Sawyer, conducted the funeral, assisted by Elder Noah L. Ambrose. He was laid to rest in the church cemetery with many beautiful flowers decorating the grave.

Be it resolved: First, that the Church at Bethlehem has lost a dear member and deacon, but we believe our loss has been his eternal gain; therefore, we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

Second, that we extend to the family our sympathy and may the Lord reconcile and comfort them.

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

Done by order of the church in conference on Saturday before the second Sunday in December, 1971.

Elder Joe Sawyer,
Moderator
Brother C. C. Reynolds,
Church Clerk and Committee

IN MEMORY OF SISTER MARY ALLEN BOWES

On January 17, 1905, Sister Mary A. Bowes was born in Person County, N. C., the daughter of Reuben Malcom and Olena Allen, where she lived all of her life. On October 31, 1971, our lives were saddened by her death at Person Memorial Hospital in Roxboro, N. C. Her husband, Earl Bowes, of forty-nine years survives, and her mother and four sons: Warren, Reuben, Edgar and Phillip all of Roxboro, N. C.

Sister Bowes was a wonderful mother and there are so many precious memories that will linger in our minds and hearts in the days that are ahead, for us. We were never rich in this world's goods but I feel that we were blessed to have her as a shield and guide through life's trials, thus far, as she was given such great faith to look to her Maker for every good and perfect gift which the world does not afford. As far back as I can remeber her health was never good, but she put forth her best effort in teaching us to work hard and faithfully was she did, to be honest and upright in our dealings-for good would always prevail over evil.

In July, 1933, she offered to Wheelers

Primitive Baptist Church and was gladly received. She was baptized by Elder T. F. Adams, her pastor. Her loyalty and faithfulness to the church was never questioned as she so readily admitted that her treasures were not in this life, but were in heaven. So often she had to go in a broken and contrite spirit, but we feel that her soul is now resting from the worries and cares of this world that caused her so much concern.

Her funeral was held at Wheelers by her pastor, Elder Burch Wray and her former pastor, Elder T. F. Adams. Both spoke so comfortingly to the large gathering of relatives and friends.

A calmness came over this poor sinner during the service that words cannot describe for it is a peace that the Good Lord alone can give. We had so much in common as we were favored to talk and ride so many miles together in seeking comfort for our troubled souls. She loved to sing and so often I would find her doing her chores and singing hymns of praise unto her Lord and Master. Her jovial disposition made such an impression on all whom she met! This was proven by the large attendance and the enormous floral display as her body was laid to rest in the church cemetery. Our friends have meant much to us during the passing of this dear one.

Written by her son at the request of Wheelers Church and approved in conference this the eleventh day of December, 1971.

Humbly submitted,
Reuben C. Bowes
Roxboro, N. C.

**A MEMORIAL FOR SISTER
KATE GARNER**

It has pleased our heavenly Father to remove from our midst one of our sisters in our little family of Newport Primitive Baptist Church. I feel that Christian love that ties or binds our hearts together makes us a family. We are so close; it is just one little family of God's chosen ones (though I dare to say I am one.)

Sister Kate became a member of Newport Primitive Baptist Church the third weekend in June, 1926. She was a faithful member to her church. In Newport Church, she sat to my left. Now, that seat is so empty and vacant! Regardless of who sits there, it is not Sister Kate.

Sister Kate is survived by one brother, Mr. G. C. Garner, to whom we extend our sympathy. The good Lord saw fit to call her home

on July 7, 1971. Her funeral was conducted at Newport Church the following Friday afternoon by her pastor, Elder H. A. Young and Elder Edison Mann, two precious Elders.

We feel the church and Sister Kate's brother's loss is her eternal gain. Therefore, be it resolved that a copy be sent to the family, a copy sent to Zion's Landmark for publication and a copy retained for the church records.

Done by order of the church at Newport, September 18, 1971.

Humbly submitted,
Ruth Tilley Young
Jacksonville, N. C.

**OBITUARY
SISTER IOLA JAMES GARRETT**

We, at Flat River Church, desire to bow in humble submission to the will of our God, who, on November 21, 1971, called from our midst, Sister Iola J. Garrett, at the age of 77, after an extended illness. Sister Garrett was a native of Person County and widow of the late Jonah Garrett. Surviving the union are: three daughters, Mrs. Mae Rimmer and Mrs. Hilma Oakley of Roxboro, N.C., and Mrs. Viola Alexander of Brandenton, Fla.; eight grandchildren and two great-grandchildren. She united with Flat River Church in August, 1932, attended services regularly, and helped with upkeep of the church as long as her health permitted.

Her funeral was conducted at Flat River Church on November 23, by her pastor, Elder L. P. Martin. Her body was laid to rest in Roxboro Cemetery Annex beside her husband.

We, at Flat River, wish to extend our sympathy to her family. May they be given to feel that our loss is her eternal gain.

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

Done by order of the church in conference November 27, 1971.

Johnnie Oakley,
Clerk

Elder L. P. Martin,
Moderator

Daniel Allen
Malissa Allen
Committee

OBITUARY

Brother Charlie R. Boyd was born in Beaufort County, January 8, 1909. His late address was: Rosedale, Route 3, Washington, N. C.

Brother Boyd passed away after a critical illness of four days at Memorial Hospital in Chapel Hill, N. C., on October 10, 1971, at the age of 62. He was the son of the late Rufus and Sarah Warren Boyd. He was married to the former Leona Dixon on Sept. 21, 1935.

Brother Boyd joined Singleton Primitive Baptist Church on March 1, 1953, and was baptized by Elder A. B. Ayers on the first Sunday in April, which was a beautiful Easter Sunday. He served as deacon from Sept., 1954 until his death. The Presbytery consisted of Elder A.B. Ayers, Elder W.E. Grimes, and Elder E. C. Stevenson. A good membership from sister churches attended, including about one fourth of the churches in Kehukee Association.

Brother Boyd was Service Manager for Allgood-Owens and a devoted member of his church. He was always faithful in his deaconship. The church and his family will always miss him.

Surviving, besides his faithful wife, are: three sons, Tillman of Tarboro, Glenn of Lumberton, and Bobby of Greenville; one daughter, Mrs. Jack Clements of Winston-Salem; six grandchildren, three brothers and four sisters.

Funeral services were held at Paul Funeral Home on Tuesday at 11:00 a.m., Oct. 12, 1971, conducted by Elders Linwood McKinney of Scranton, and E. C. Harrison of Bear Brass, Martin County. His body was laid to rest under a beautiful floral offering in Oakdale Cemetery in Washington, to await that great resurrection morn.

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Then when we first begun.

Janie Carawan, Singleton
P. B. Church Clerk,
Washington, N. C.

OBITUARY OF BEULAH
WOOD ROYAL

Mrs. Beulah Wood Royal was born March 23, 1896, in Surry County, N. C., to Thomas Marion Wood and Lula Jane Day Wood. She departed this life September 16, 1971, at the

age of 75 years, 5 months and 23 days. She was married to Elder Glenn Royal. To this union was born one son, Glennwood Royal. Both preceded her in death by several years. She is survived by two brothers, Posey D. Wood of Greensboro, and Ransom Wood of Mountain Park; three grandchildren, Mikle and Manleff Royal, and Motaska Royal Richardson.

Although Aunt Beulah never united with the church, I feel that she was a firm believer in the doctrine of absolute predestination of all things. Sound doctrine was the doctrine she seemed to accept and believe. Sometimes I wonder if anyone except a child of God can believe this doctrine?

Aunt Beulah was not rich, as the world terms wealth, but she was rich in many ways. She had a sweet smile, cheerful and pleasant ways. She could walk into a sickroom and seemed to know just what to do to make the sick more comfortable. She was always concerned about her family, relatives, friends, and neighbors. I am sure she will be missed by all who knew her.

By a niece,
Mrs. Paris Hayes

INDIGENT FUND

Mrs. C. E. Chandler, Commerce, Ga.	\$ 1.00
Mrs. Wilson Currin, Willow Spring, N.C.	1.00
Cora L. Walton, Morehead City, N.C.	1.00
Glendoro Primo, Atwater, Ohio	1.00
Mrs. Elijah Moore, Lucama, N.C.	1.00
Mrs. Walter Warren, Mebane, N.C.	1.00
Mrs. Liston Holmes, Sumter, S.C.	1.00
Bessie M. Griffin, Sandy Ridge, N.C.	1.00
Mrs. Troy Allen, Benson, N.C.	3.00
Oscar Hunt, Trinity, N.C.	1.00
Kenneth Peedin, Smithfield, N.C.	4.00
In Memory of Deacon and Sister G. W. Clay, given by their daughter, Mrs. W.C. Sutherland, Sutherland, Va.	10.00
Mrs. H.C. Phillips, Elm City, N.C.	1.00
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Alyne Kingsbury, Mount Airy, N.C.	3.00
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FEBRUARY 15, 1972

NO. 7

ISAIAH CHAPTER 42

But this is a people robbed and spoiled; they are all of them scared in holes, and they are hid in prison houses; they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

Who among you will give ear to this? who will hearken, and hear for the time to come?

Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not: and it burned him, yet he laid it not to heart.

ISAIAH CHAPTER 43

But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name: thou art mine.

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.

EDITOR

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

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Devoted To The Cause of Jesus Christ

HIS LOVE IS INFINITE

My Dearest Ones:

In browsing around through a Gospel Standard this morning, I found a few good statements, I thought:

A minister, Mr. J. Berridge says: "Though I cannot love a furnace nor bask in it like a salamander, yet the longer I live, the more I see its need and its use. A believer seldom walks steadily and ornamentally unless he is well furnaced. Without this his zeal is often scalding hot, his boldness attended with fierceness or rather rashness; and his confidence at times is more the result of animal spirit than the fruit of the Holy Spirit. But the furnace consumes the excrescences and when sweetly blown with grace will make a Christian humble, watchful and mellow; very censorious of himself and full of compassion for others."

I think of a qualification: "Not a novice" Oh how quick, we as young and inexperienced and unseasoned ones, do jump at conclusions, do boldly express what we are so sure is right and are apt to correct the older ones who have true wisdom. The fool rushes in, where angels fear to tread. Be not a novice. This is a qualification for not only a minister and not only a deacon, but also a member! I think of several, among them the person you recently mentioned in your letter. I also think of Douglas — myself — speaking at Locktown church — can never recall the real name. I was too forward in what I said; too much to advise, I

put myself in a bad light, a novice was talking. You mentioned it at the time and I have thought of it and wished I could recall it; but the wish and the inward conviction of my foolishness and guilt, furnace work, to burn away that very chaff? I hope so. Nor is that the only time. Oh! the depth of the meaning behind that qualification? Not a Novice! Oh what leadings into trials and afflictions we do stand in need of! Oh, what burnings in the furnace must needs be! That we may learn wisdom! Not a novice!

The same writer said: "They talked a little for God and then concluded with prayer to God. An excellent rule which prevented tittle-tattle and made visits profitable." Is that not good advice also? If we are in the furnace, if we are under trials, we are not apt to be so filled with Tittle-tattle. Oh how necessary is our inward, furnace exercises of faith! How else can we ever be Not a Novice?

Now Mr. Philpot writes: "Does he preach experimentally who traces the workings of corruption, or he who traces out the workings of grace in or under corruptions? I say the latter. You know much of the workings of pride, lust and covetousness; and you know something of Godly fear, self-loathing and contrition under them. — Am I to describe deadness or trace out life working under deadness? Am I to say to my hearers, "You are cold, dead, hard, unbelieving, proud, lustful, covetous? all these are marks and tokens of

life." Or am I to say: "Life struggling against death, Godly fear leading to self-aborrence, groans and sighs under a guilty conscience, cries for deliverance, pantings after God are marks of life? I find experiences in the Scriptures that of mourning, complaint, sorrow of heart pantings after God, and so on, are marks of life. I find such experiences in the scriptures — that mourning, complaint, sorrow of heart, pantings after God, hoping and trusting in His mercy. David in Psa. 51, does not describe the workings of his lust toward Bathsheba, but cries and groans: "Cast me not away from Thy presence" etc. — If to have eyes full of adultery, be a Christian experience, why should not hands full of adultery, be Christian experience? Why should not hands full of adultery be Christian practice? But on the other hand, if to sigh and to cry to be kept from all evil is Christian experience, then an effort to be kept from it is Christian practice. What I call experimental can't (our "Can't Help Its") is this: Professors without life say: "I am so dead, I am so dark, I am so unbelieving." Are you resting upon that as an evidence? — to set forth corruption separated from the workings of grace under it, I call a mistake altogether."

Well, maybe I am in error to quote all of that, but it is key sentences out of an article, and I thought they are well worth careful reading and consideration. Someone has said, "The Lord caused me to do this evil and I cannot help it. Thus he feels or seems to feel — that his so saying is a Christian experience but the very crying and groaning and sighing under the painful realization

of it and the hating of it from the heart for Christ's sake, that is the Christian experience; faith under exercise — the very crying unto a Savior for deliverance from that evil is the Christian exercise and the trials of faith and the afflictions of the furnace. The given sight that the sin and vile and corrupt nature is hateful to God, and thus is hateful to the spirit given to dwell within our soul, is the evidence of life within. You recall Uncle Horace often saying: Now I cannot express his thought and point: Anyway he was saying, Do not dwell upon your sins and corruptions, all have them, all would be everlastingly condemned by them, but for the salvation of our Savior. You are righteousness in His righteousness, you are worthy in His worthiness, for there is none other. Dwell upon His salvation from under corruption etc. I cannot get this point just now, but he has often mentioned it. In a way, he said, to over dwell on your sins and your corruptions is a false idea of humbleness and of Christian experience and reason for hope of His salvation; it becomes the sin of presumption. The false professor tends to hide behind it as his excuse and as his piousness; beware it is false and under the test will fall to ashes and leave thee naked and exposed to the Holy wrath of God's law.

Mr. Popham says: Tribulation is a particular plan of Christ to separate the chaff from the wheat — It is Christ's floor and His fan is in His own hand. Much grace is needed to keep us sensible of our deep and increasing need of tribulation. Well might it be said: Behold happy is the man whom God correcteth.

I will stop, I guess this last seemed to connect the first

tribulation and trial of faith and spiritual exercise. It seems to be what I see and catch onto and I seem to want to talk about that subject. Spiritual exercise — oh how necessary! yet how we flinch and draw back and dread the things that bring the exercises — the wounding of the flesh! the crucifying of the flesh, the crucifying with Christ!

I read a scripture this morning that had a little newness to it — A Scripture we have often read and often heard. I quote only a portion of it: "Even so Father, for so it seemed good in thy sight." Even so, even in this exact and particular manner, even exactly this, as it is before me and has come unto me. For so, for in this exact thing, it seemed good in Thy sight. This particular affliction, or burden or trial, or blessing of whatsoever we have and in whatsoever manner we have it and under whatsoever conditions it came to us — even so it seemed good and pleasing and as Thou wouldst have it. It is easy to accept the expression when we are passing and receiving a blessing — but it is just as true when we are receiving our greatest trial or affliction. Can we say and feel the same under burden? or will we weaken and turn away from the expression? Can we go under a great trial, can we face what seems impossible for us to bear and still say with calmness and trust and faith, "Even so, Father, for so it seemed good in Thy sight?" Can or could I go into the thickest of the battle, could I face death, could we be burned at the stake and still in faithfulness and trusting His perfect and complete wisdom say, Even so Father, for so it seemed good in Thy sight? Could Stephen say when he was being stoned to death, "Forgive them

Father, for they know not what they do?" Could Paul say it in the depth of the darkness at midnight, when in the inner chamber of the prison, bound with chains and in the stocks hand and foot? He sang praises to the Lord at midnight. Even so, Father, for so it seemed good in thy sight! Every time we begin to complain at an affliction or burden or trial, faith speaks from behind us: "This is the way, walk ye in it! This is the Lord's way, trust in it. Even this, even as it is, even so, Father, for so it seemed good in Thy sight!" O, but it requires faith to say those words indeed and in truth: yes, God given faith. But, O may we have it; Lord grant that faith sufficient for every trial. And we feel that He will grant sufficient faith, for He has promised it. He told Peter, "But I have prayed for thee that thy faith fail not" and can we think for a moment that Peter's faith could possibly fail, ever fail? Regardless of how many times Peter denied; regardless of whatsoever Peter did or did not do, his faith could not fail, for the Lord prayed that it fail not. He has prayed the Father, that all of His little ones be kept from evil — the evil of this world and the devil's kingdom in this world; shall we ever fall to evil? shall we ever be left to go all the way to Jericho or be allowed to dwell there after we have been given a dwelling place in Jerusalem? No God given faith will fail us, but we have this treasure in an earthen vessel, that all the honor and praise may be His and we flinch and draw back and we cry and we would run away from our burdens that we must bear to learn of Him and His salvation and be brought into sweet fellowship with His sufferings and even into fellowship with

His crucifixion. Truly it is that very suffering unto death, that crucifixion in which we have a hope of life. If He did not die for you and for me, then we must die for ourselves. Moreover what would my blood avail? His was from the Father, pure, righteous, never sin stained, but O me, mine was conceived in iniquity, and will never redeem me or any part of me. I not only will die for myself, but I will sink into eternal torment. There is the double cure! He not only died for His but he also redeemed them from guilt and the suffering eternity in hell. He was the perfect sacrifice; He was an acceptable sacrifice. My blood would redeem nothing. He redeemed His by dying for them and He sanctified them; He caused them to bear the fruits of righteousness, and all afflictions and the groanings because of indwelling sins — even those which we hope were laid on Him.

Oh! how did I get into this? I am over my head, a way over my head and I am saying things I fear I know nothing about. Let me leave that subject before I err too far. I left my subject: "Even so, Father for so it seemed good in Thy sight," but I guess I have said enough about it. I would only repeat, but it has a sweetness that I cannot reach. I feel I fall so far short of what I would like to say. My words are just not expressive enough. For So; for just exactly as it is, under precisely these circumstances and conditions; just what has come to me and to you; just what trials have been measured and what blessings have been meted out; just precisely so it seemed good in Thy sight! Lord give us faith to feel those words indeed and in truth!

The burdens of His people are somewhat complimentary; one's burden is a burden to the other and one's sorrow is a sorrow to another. It is because we are one in love, one in the faith we hope we love, one in the church, one in the congregation and the brethren and we hope humbly, one with our Lord and Savior Jesus Christ. I feel that our trials are in His heart also and that we have pangs for His sufferings and a hatred for sin for His sake, because we are one with Him in His love and mercies. I feel that is expressed by Him when He says: "O my Dove, that art in the clefts of the rock! Let me see Thy countenance; let me hear Thy voice; for sweet is Thy voice and Thy countenance comely. I feel it is expressed when He in love, speaks to His church and says: "Come My Beloved, let us go into the fields, etc. "My Beloved!" What an endearing term He uses! and He says let us go together into the fields and to the gardens etc. So many places we hear His voice speaking in love and pity and compassion to His. That does not mean that we are exempt from the trials, but that when we are under trial, He forgets us not, but looks down in love and in endearing terms, speaks to us as if to explain and to comfort, and to say: "This is necessary for thy own good, be persevering and endure faithfully to the end, even as I endured unto death for thy sake. It is all right and proper and suitable in every sense; it has been looked upon and deemed good by the Father; it will not take thy life, but only consume thy chaff and purify thee as pure gold, suitable for the streets of New Jerusalem, the habitation of Jehovah God.

Oh, it is sweet! My cry is that I could thunder it out in stronger terms and with words that were suitable unto His truth. How glorious are all His ways! yet I must admit that I am too weak to stand firmly under the rod of affliction. O Lord, my Savior stood without a cry or complaint: He bore the burden even unto death; He said: "Nevertheless Thy will, not mine, be done!" Oh that I could walk in His footsteps! Oh that I could follow hard after Him and diligently seek His Face! Yet, I tremble to speak the words, realizing that I, in my finiteness could not stand a moment in His tracks. The thousand tongues could not declare His salvation; ten thousand hearts could not praise Him in the fullest for His love and mercies to His little ones! It is infinite!

Yours,
Douglas
(Brother A. D. Alston)

EXPERIENCE AND CALL TO THE MINISTRY

Dear Brethren Gold and Lester:

Feeling impressed to write some of my thoughts in childhood and youth upon the subject of death and religion, and at the request of many brethren to write my experience and call to the ministry; though feeling incompetent to the task, I attempt it.

I was reared between two mountains of the Blue Ridge, where my opportunities were limited. I went to school only three months. No church as nearer than seven miles. My father and mother were Primitive Baptists. My mother's conversation on the subject of death brought solemn thoughts on my mind. On one occasion, at the age of

five years, she was taken sick very suddenly and looked down at me, at her feet, and said to me, "Matt, without a change I shall have to leave you, but I have a hope that I will be with my blessed Jesus in heaven. Be a good boy and it may be He will bring you to me." I left the room but did not get out of her sight. An awful gloom arrested my mind. I felt that I wanted to do as she told me, for I loved her. I could not sleep when I would retire at night, my mind being so concerned about dying and being put under the ground. As I grew up to the age of nearly thirteen my mother was taken suddenly ill and in a few days passed away. She called the family to the bed and bade them farewell. When she gave me her hand she said to me, "I am going to heaven; be a good child. The Lord will bring you where I am." She then sang, "Bright angels crowd around my bed, To carry me home when I am dead," and then passed away. But there was not power enough in her language to make me feel that I was a poor lost sinner. Something very strange took place with me a few months hence.

On the 14th day of February, 1848, some of the larger children mortified my feelings and the first thing on my mind was that I had no mother to comfort me. I went to her grave and got on my knees to beg the Lord to send her back to me. While there I felt as though some voice said to me, "It is not my will that she should come to you. But I will bring you to her." I left the grave somewhat reconciled to my lot. I believed that there is a great God and there must be a great change in me before I could meet Him in peace, and that depended on the life

that I lived. Many times, under the fears of impending danger, I would say that if the Lord would let me live, I would live a better life. But, as soon as danger was past, I was the same in practicing the vanities of the sinful mind but often troubled in mind about death until about the age of twenty when it was suggested to my mind to not concern myself about religion — that it was an unpopular thing — that the world would slight me. Wait until you are married; then will be time enough.

On the 18th day of January, 1855 I was married. I passed on in the delight of the world until the 16th of June, 1855, when, in my field about one mile from home, in a moment I felt that I was going to die and eternal judgment was now what I dreaded. I left my work and went to the woods to confess to the Lord what an awful sinner I was and to beg Him to let me live to get home. I returned to my work feeling a little relieved. But in a few minutes the same trouble fell on me again. I left and went home. I wanted to see my wife before I died. When I reached home she came to the door. Her appearance pierced me, for she knew I was a poor condemned sinner. I burst into tears and went to search some secret place to try to pray. I did not want any one to know that I was in any such deep distress. I felt that I had committed the unpardonable sin, the day of grace had passed, the door of mercy was forever closed against me. Sometimes my heart was so hard that I could not shed a tear, and yet I felt sensible that I was a dreadful sinner. In a moment I would be in tears and my cry was, "Oh, Lord, have mercy on me, a poor sinner." When I would try to pray my words

would seem to fall to the ground. I viewed myself to be so sinful that I became afraid to lie down for fear the Lord would smite me with death. At the same time the beating of my heart was, Lord, have mercy on me! I thought that every one knew that I was in this condition. I had not told anyone but condemnation must be visible to all.

On the 16th day of September, 1856, about four o'clock in the evening, I was impressed with the attempt that I had made to pray and my words did not go above my head and that Jesus was above all heavens. My words could not reach Him. No comfort could I find, nothing but condemnation to me in the Bible, and oh, that it had been my lot to live when Jesus was in the world, when I could fall at His feet and beg Him for mercy, there might then have been a chance for poor sinful me. But wicked men have crucified Him and if I had been there I would have fought for Him until I lost my life to rescue Him and, thereby, there might have been some chance for me! But, in a moment, I viewed Him on the cross with His hands and feet expanded. I felt that I could hear the hammer driving the nails in His hands and feet and the words sounded in my poor soul, your sins helped to nail Him there. My poor sinful body fell to the ground. I know not how long I lay there but, when my strength returned, I went to the house. I wanted to see some of God's dear children. I loved them, and the great grief with me was that I had sinned against such a good and merciful God, and now to be cast off from Him and His beloved children was more than I could bear.

The next morning was Sunday.

Mother Barnard was going to visit our house. I wanted to see her come and felt that I wanted to beg her to pray for me. When the morning came I looked for her with eager desire but, when she came in sight, with her little twin boys in her arms, my beloved and much esteemed brethren, E. M. and E. P. Barnard, I felt to be too great a sinner to be in her presence. I left and went to the woods, remaining there for sometime. In the evening I concluded that I would go with her and help her carry her babies and ask her to pray for her poor, wicked, and sinful son. I went about three hundred yards when I suddenly felt that I was not worthy to be where she was. I made a moan and she turned and looked at me. I handed her the babies and her looks at me sounded in my soul, "Farewell, poor condemned sinner." I walked a short distance and fell to the ground. I wanted to see some way to be saved if it could be without God changing from His perfect holiness. I could not see how that could be. All that evening and at night when the sun set, I bade farewell to it in feelings. I lay down that night, whether asleep or awake I know not. I viewed my life as a candle dazzling in the air. I felt that I was dying and called my wife and told her that without change I could not live and not to sin against a good and merciful God as I had done. I begged her to go after her father and mother to come and pray for me. She cried aloud and said that she could not leave me and for me to go with her. I made arrangements to go but was pierced with the feeling that I would commit a sin in disturbing those good people. I told her to lie down. I sat by the bedside and walked the

floor that night. When day broke I felt thankful that the Lord had let me live to see another day. I went to the woods to beg — remained till called to breakfast. I went to the table with my hat on to conceal my grief. I made an effort to eat but felt that I was not worthy to partake of the smallest of God's blessing, and burst into tears, and left and went to the woods again. I fell on my face and wanted to be more humble. Oh, that I had never been born was my cry. I wanted to be anything of God's creation but that sinner. I remained there until about 9 o'clock in the morning when I felt to go in the field in sight of my wife for her comfort. When I came in sight of her she was looking after me. In a moment I felt that I was sinking and turned to tell her that I was gone. But in a moment the burden was gone and I felt that I was changed, soul and body. I cried, "As far as the East is from the West, so far hast thou separated me from my sins, O God." There were a few minutes that seemed that everything was praising the Lord for His blessed salvation. But it was here, if the Lord has ever called me to the work of the ministry, in these words, "Blow the trumpet in Zion, sound an alarm in my holy mountain." In a moment the depravity and helplessness of a sinner was presented to me. I cried "Lord, I cannot do them any good." In a moment I sensibly felt and saw that all power is in Jesus and that every sinner that ever would be saved by Him must be by Him, and none that mourned on the account of sin would be turned empty away. I stood amazed and wondered what all meant. I went back to the woods to try to pray again and when I got on my knees to beg as before, to my

surprise I asked the Lord to pardon my sins, if He had not pardoned them. I was amazed at my request, so I paused and aimed to leave out the if, but it was the same thing again and the same love that I had in the beginning flowed over me again. I found myself praying for a lady relative who came out of a Methodist family. In less than two years she professed a hope in Christ, and joined the church. I loved the brotherhood. My soul was weighted with prayer, supplication for sinners, and to try to comfort the mourner.

Unfortunately at that time all the churches in this country were in confusion, which gave me a great deal of trouble. In consequence thereof, and owing to my impressions to preach, I remained out of the church until July 5th. My distress during that time I cannot express. I concluded that if I would join the church that my mind in regard to preaching might be relieved. I joined at State Line and was baptized on the second Sunday in September by Brother S. J. Lackey. When He raised me out of the water my soul leaped with joy. As I reached the bank the text again came with great force, "Blow the trumpet in Zion, sound an alarm in my holy mountain." It was of such weight that I burst into tears. I hope that I felt the unction of the Holy Ghost. We returned to the house, and at the close of the meeting there were eleven persons came and asked Brother Lackey to pray for them. Among them was the companion of my youth who, I hope, had been in trouble for a long time. I returned home feeling joyful in part. But, owing to my impressions, I was cast down when I would view the

perfect holiness of God and compare it to my sinfulness. Oh, how I would shrink and one scripture after another would come on my mind, "Let the dead go bury their dead, but go thou and preach the kingdom of God." Let me be where I might, it was so, I was almost continually begging the Lord to send some other and release me. I was not eloquent, and had no learning. I roved in the mountain to try to ease my mind in regard to preaching, but could not. I think I have realized as loud preaching between my plough handles as I ever heard. I lived in rebellion against my impressions to the sorrow of my soul. I could not help fearing that it was all imaginary, or Satan was thereby endeavoring to entangle me. I tried to beg the Lord to give me some sign whether He had called me or not, and to take me out of the world rather than I should attempt to preach uncalled. Many times did I feel that death would be sweet to me.

When the war broke out I felt that I would rather go to the war than to the pulpit, for I would be in obedience to the law of my country but could not know that the Lord had called me to preach. I believed that war would test the matter. If I was wounded I might know the Lord had not called me. I served three years and was not wounded nor ever had my clothing cut with a ball, but passed through many dangers. At Resaca, Ga. I well remember, in a charge on the enemy's work, my front man was shot dead and a cousin on my right was wounded. The line charged to their works. They were firing on me from two ways while I was in a few feet of their breastworks. I believed that the Lord was with me. I feared no

danger. It was one of the brightest times of my life. It seemed to be said to me, "Fear not, no harm shall befall you, for you shall testify of me before many people." I turned and looked each way and I was alone. No man except one was on the whole line. I went back to the line, carrying with me a wounded companion, feeling humble and, I trust, meek. I felt from that time on if the Lord would let me live to get home that I would not rebel any longer. I reached home the first of April, 1865. Oh, how thankful, I trust, I felt to meet with my family and the dear children of God.

Our meeting came off. The brethren, Arrington and Plasters, asked me on the stand but the cross was too great. I wanted a greater sign to satisfy and confirm me in this great matter. On Sunday evening of our July meeting, when I left the congregation, in my feelings I bade farewell to them. I reached my father-in-law's. I felt that the Lord was going to kill me for my disobedience. There was a time I was unconscious, I know not how long, but the first I knew old Mother Barnard was consoling my wife in her humble manner, telling her there was no danger of my dying until I had filled my course in the ministry. I reached home that night feeling feeble. I lay down on my bed, my companion standing by me. I was begging the Lord to tell me what my duty was and I would obey. Oh, what vehemency, oh, what desire of soul and mind I felt — that I could not live! In a moment I viewed Jesus and the apostles in the kingdom of glory. In a moment I viewed the obedience of them to the fulfillment of the Father's will. I realized my disobedience so sensibly that I was

not worthy and the scripture came again, "Blow ye the trumpet in Zion, sound an alarm in my holy mountain." I cried aloud and said, "Lord, let me live and, if Thou wilt give me one word to say, let it be to the glory of Thy name."

The next meeting came. I went on the stand with a heavy cross, begging the Lord to convince me by the feelings that followed my labor. After talking some minutes I sat down and, I think, felt as pleasant as I did when I received my hope.

Brother Gold, I fear that I am worrying you but feel that I want to relate two events that I have passed in my ministry. On Friday night before the second Sunday in November, 1865, I dreamed that I was south of my house, standing on the bank of a beautiful stream of water. Some distance in front I saw six beautiful men walking on the water, leaning on staves in their hands and drawing a net having seven wings. One staff there was with no man by it. I was taken up and carried, and my hands placed on it and it seemed to carry me with ease for a short distance, when it became weighty. I let it loose and I fell into great distress. The next morning I left for State Line where I expected to meet with Elders Cassell and Lackey on a funeral occasion. I met Brother Lackey and attempted to preach, and I felt well a few minutes, and stopped in a few minutes. An awful dread came on. I went with Brother Lackey to the Widow Hill's, the wife of Elder James Hill, to attend some funerals on next day. My distress that night I cannot tell. My wife and three children I felt would perish if I did not return and provide for them. About 9 o'clock next morning I

parted with Brother Lackey, in the yard, in tears. He went one way and I another. I started to the hills of Dan River to stay until meeting was over and then to return to my poor wife and children to try to care for them, and never try to preach anymore. I went to the river hill and looked for the most comfortable place, as it was cool. I made an effort to go, and fell on my face, and felt that I should die. I begged the Lord to let me go home to my poor wife and children and care for them. While there I viewed my wife and children between the heavens and earth with a wreath of light around them, and it was said to me in my soul, "Let the dead bury their dead, Go thou and preach the kingdom of God. I will sanctify your labor to their support." I rose reconciled and went to the house and met with Brother Lackey. We burst into tears and he said to me, "Brother Blanset, you can't get out of the bounds of God's power, go on and preach." I willingly went and felt in my labors that surely I was not in this sinful world.

Brother Gold, I must close. I may continue to write. I have given some of my reasons for trying to preach, and would say to all that may profess a call to the ministry that they weight their impressions with the scriptures and study to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth.

Yours in hope of eternal life,
James M. Blanset
Rorrer, Carroll Co., Va.

(Reprinted by request from the Nov. 15, 1897, issue of Zion's Landmark, Ed.)

ENJOYS LANDMARK

Dear Brother Adams,

I am always late sending in my renewal to Zion's Landmark! I would not want to miss a copy, however. I enjoy the testimonials of the children of God, and your editorials, so much.

I have a new address: Walnut Cove, N.C. 27052, Route 2, Good Hope Dr. I can look out my window and see the beautiful mountains. I think of the scripture: "I will look unto the hills from whence cometh my strength." It is so beautiful on a clear day to look at the mountains, and when it is cloudy I know they are there. Sometimes my hope is so little but something will make you know He is there. I feel so unworthy to enjoy this beautiful scenery!

Enclosed is five dollars for renewal of the Landmark. Use the extra dollar for someone who enjoys the Landmark, or as you see fit.

Your unworthy sister, if one at all,

Nonnie Cooke
Walnut Cove, N.C.
December 31, 1971

BY GRACE I AM
RENEWED INDEED

It came to my mind to write what the Lord did for me before I offered to the church. When I told my dream I did not know whether or not the brethren and sisters could understand me. O, dear Lord, I love my sisters and brethren in the church, everywhere. If we do not have love toward one another, then the love of the Father is not in us. I hope I am born of the Lord and that I will not fear what man can do unto me. "Then spake Jesus again unto them, saying, "I am the light of the

world: He that followeth me shall not walk in darkness, but shall have the light of life. St. Jno. 8:12. "And we know that all things work together for good to them that love God, to them who are called according to His purpose." Rom. 3:28.

This is my dream: I felt to offer to the church. I dreamed the world had come to an end, and the end of time was here. The earth was dark, oh, how dark! I was afraid and Oh! how afraid I was! for I felt sure I would not be saved, for I had no hope of heaven. I got down on my knees, praying and crying, asking the Lord for mercy. Then, the whole earth lighted up. It was the prettiest, and the brightest time I have ever seen. I was so happy! Oh, how happy I was! Then the Lord came to me and I asked Him what was the right church, for me to offer to? He told me to get down by my bed and pray every night and He told me to go on and offer to the church and not be ashamed. Then I feared if I did not, He would not save me on the judgment day. "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. I later had another dream.

A sister in hope,
 Vinia Mae Willard, R.F.D. No. 1,
 Box 4T
 Bassett, Va.

EXPERIENCE

Mr. Blanset: — I did not think I would feel like writing after having talked with you, but after I went to bed, feeling much better than usual, I fell asleep and dreamed of talking with you again. I thought we, and several others, were in the prettiest

place I almost ever saw and you walked up and said something to me about how I felt after talking, and I told you I felt the best kind, and that I did not talk half enough with you. I did not care for talking before those others at all. I was all alive and full of praise to my blessed Saviour for having as I truly hope rescued me from an awful, horrible and everlasting punishment.

When I awoke my first thoughts were to write and tell Mr. Blanset of the enjoyment I had while sleeping. So, this morning, I am persuaded to write, but for what purpose I know not, or whether for any, but this, I do hope that, if I am persuaded by that Glorious One, and led and guided by His blessed hand, I trust I shall receive a relief of mind by so doing. I hope you will bear with me in my weak and awkward way and manner of expressing myself to you, for I must confess that I feel too mean and too unworthy to try to express my feelings to one so good and so greatly gifted in spiritual things as you are but, nevertheless, when I can have the spirit of the Lord dwelling with me (as I now believe I have) I do not fear to talk. Sometimes when I am all alone I become so lifted up in feelings that I am bound to cry out aloud in praise to my God for having remembered such a poor sinful creature as I. Naught have I ever done to receive one blessing from His bountiful hand.

(Continued In Next Issue)

NOTICE

The Lloyd's Hymn Book is now being published again. For information concerning price, address all inquiries to:

The Primitive Hymns, Inc.
 P. O. Box 92
 Rocky Mount, N.C. 27801

Zion's Landmark

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

Editor

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

Associate Editor

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

VOL. CV

NO. 7

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 February 15, 1972

THE RICH MAN AND LAZARUS

The parable begins by saying, "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus; which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: The rich man also died, and was buried; and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tomented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but

now he is comforted and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they that which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:19-31.

This is a parable which sets forth a contrast between a man who possessed an abundance of this world's goods and Lazarus, a poor man who was afflicted with sores. Webster says a parable is "a comparison, a short fictitious narrative from which a moral or Spiritual truth is drawn." Abraham was the father of both the rich and the poor man. God made a covenant with Abraham when he was ninety-nine years old, saying, "And I will make my covenant between thee and me, and I will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be called Abraham; for a father of many nations have I made thee." Gen. 17:2-5.

The rich man was a descendent of

Abraham's seed through the law, which did not give him any promise of being an heir of heaven, not having been born of that seed which was of the righteousness of faith. Paul said, "To Abraham and his seed were the promises made, I say not unto seeds as of many, but unto one seed and that seed which is Christ." Again he said, "The promise that he should be the heir of the world was not to Abraham nor his seed through the law, but through the righteousness of faith." There is no evidence to show that the rich man possessed faith, without which it is impossible to please God. He represents the Jews who made void the law of Moses by following the tradition of the elders. Not having faith to support him in his dying hour, he lifted up his eyes in hell, being in torment. Lazarus was not only the offspring of Abraham through the law, but also the seed of Christ, which is the righteousness of faith. These are those to whom the promise was made. He was embraced in the covenant that God made with Abraham, which was ordered in all things and sure. When he died the angels conveyed him to the bosom of Abraham.

The rich man is also a type of the Scribes and Pharisees who devoured widows' houses and occupied the uppermost rooms at feasts and chiefest seats in the synagogues. For an outward show, they made long prayers, wore fine clothing of purple and fine linen, and fared sumptuously every day. They washed often; they made clean the outside of the cup and of the platter. They omitted the weightier matter of the law, judgment, mercy, and faith. Lazarus lay at the gate of the rich man. The dogs licked his sores. He

received no favors from his kindred after the flesh. Lazarus is a type of the elect family of God of which Jesus is the head. It is said, "He (Jesus) came to His own and His own received Him not." His descendents after the flesh were of the tribe of Judah. His parents were poor. He was born in Bethlehem Judah, and cradled in a manger. He grew up to manhood and lived the life of a pauper from the cradle to the grave. He never possessed any earthly possession, not even a place to lay his head, nor a parcel of ground for the burial of his body. He said of Himself, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Matt. 8:20.

In the rich man, who was a possessor of an abundance of wealth, we see a type of the law worshippers, who are those that trust in their own works of righteousness for life and salvation. Lazarus is a type of the chosen, Jesus being the representative head of all those who were chosen in the furnace of affliction. The rich man received those things which were good, but perished with the using in this life. Lazarus received the evil things: hunger, sorrow, and sore boils. The Scribes and Pharisees lived in luxury every day. Poverty and affliction were the daily portions of Jesus and His chosen. The self-righteous Pharisees did not adhere to the teachings of Moses, nor the prophets. They were far from administering to the poor. Jesus said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." Matt. 7:12. There isn't any preparation made in the stony heart for this teaching. The

rich man did nothing to relieve the hunger and sufferings of Lazarus. The unbelieving Jews did nothing for Jesus, yet He was their brother after the flesh. It is recorded in Holy Writ, "He (Jesus) came unto His own, and His own received Him not."

This is not to be understood to embrace all the Jews. Those who were in authority were the people under consideration. The poor did receive Him. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12-13.

Here we see a comparison from which a spiritual truth is drawn. It is said, that the beggar died and was carried by the angels to Abraham's bosom. When Jesus died and arose He went to His Father. Two men in white apparel were standing by when He ascended to heaven. The rich man died and was buried and in hell he lifted up his eyes being in torment. This was the judgment of God executed on him. David said, "The heathen are sunk down in the pit that they made: in the net which they hid in their own foot taken. The Lord is known by the judgment which He executeth: the wicked is snared in the work of his own hands. The wicked shall be turned into hell, and all the nations that forget God." Psalms 9:15-17.

The rich man was a son of Abraham through the law and no evidence that he was a son through the righteousness of faith. Lazarus was a descendent of Abraham through the righteousness of faith. Lazarus 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 Parisee who prayed within himself and thanked God that he was not as other men, he paid tithes of all he possessed and fasted twice each week, is also like the rich man who represents the seed of Abraham through the law. The publican, who said, "God, be merciful to me a sinner," like Lazarus, represents the seed of Abraham through the righteousness of faith.

The rich man cried in his distressed condition calling upon his father. Abraham reminded him of the good things which he received in his lifetime and Lazarus his evil things. The great gulf was fixed; a span which no man can pass except those who are born of the Spirit of God, the seed of Christ through the righteousness of faith. All of those who will meet God in peace will come to him through Jesus Christ, and not because of any works of righteousness which they have done. It is by grace through faith, that not of yourselves, but a gift of God. Their entrance into heaven depends on what Jesus is made to them, and what Jesus is made to them depends on whether or not they were chosen in Him before the foundation of the world. Eph. 1:4, Paul said, "But of Him are ye in Christ Jesus who of God is made unto us, wisdom, righteousness, sanctification, and 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 not mixing of grace and works, flesh and Spirit, law and gospel, righteousness and unrighteousness.

T. F. Adams

TO THE READERS OF ZION'S LANDMARK

We yet have a limited supply of booklets "What We Believe and Why", which we are giving to anyone who will send us a new subscriber. The person sending in the new subscriber will receive the booklet as well as the new subscriber.

Send us your check or money order for \$4.00 and the booklet will be sent postpaid.

Please observe that this offer is not for renewals but new subscribers and persons sending in new subscribers only. This booklet would make an excellent gift to those who love the truth.

T. F. A.

OBITUARY

Martha Bryant passed away September 10, 1971. Her funeral was held at Sardis Church on Sunday, September 12, 1971. She never joined the church, but she truly loved the Primitive Baptist. She strongly believed in predestination and salvation by the grace of God! She spent every fourth Sunday she could with my husband and me so she could go to Sardis. She would talk the rest of the day about the good preaching and the love and fellowship in the church.

The fourth Sunday in May was her last time at church. She asked me that day to see that her funeral be held at Sardis. She wanted "Amazing Grace", and "When I can read my Title Clear" sung at her funeral. She looked around at me and said, "When I can read my title clear to mansions in the sky, I'll bid farewell to every care and wipe my weeping eyes!"

Her stay on this earth was short. She was my husband's first cousin and we miss her visits in our home. Her only sister who is left, Lovola Rumley, spent this past fourth Sunday with us and went to church with my husband and me at Sardis. We had a good meeting. I seem to feel the Spirit of my Lord all over the church, and the love and fellowship of all was wonderful!

One who feels to be the
least of all,
Irene Newnam
RFD 2, Box 271
Stokesdale, N.C. 27357

UNION NOTICE

Notice of the Yellow River Union Meeting, same is appointed to be held with Shiloh Church, Walton County, Georgia, the 5th Sunday, and Saturday before, in April, 1972.

Shiloh Church is located about 3½ miles east of Loganville, Ga., on Highway No. 81; a sign is at the entrance to the church.

We invite all lovers of the truth and especially our ministering brethren to meet with us.

W. L. Mobley, Association Clerk
Buford, Ga. 30518

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VOL. CV

MARCH 1, 1972

NO. 8

ISAIAH
CHAPTER 43

For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west:

I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

Even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him.

Bring forth the blind people that have eyes, and the deaf that have ears.

Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.

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

SYMPATHY

Dear Brother and Sister Adams,

Just a note to tell you we buried my brother, Thomas, yesterday. He would have been 86 years of age had he been spared until February 14, 1972. The coroner said he had been dead about six hours. He had been dead since Tuesday and was found dead in bed by friends about 2:30 P.M. He lived alone as do I, though I am nearly 83.

With dearest Christian
love, I hope,
Nancye J. McDaniel
Vandervoort, Ark.
December 11, 1971

EXPERIENCE

(Continued from Last Issue)

On last Monday after Concord meeting, such great troubles seemed to hover around me that I was as one shut up in darkness with no ray of light to be seen. During the week before meeting I felt a desire to talk to the church and thought if Mr. Cockram and wife joined there, I would follow them and try to tell the good old Baptists what I hope the Lord had done for my poor soul. But I could not. My experience, if I ever had any, was all gone then and so I kept my seat but, before I got home, I began to wish that I had gone on and tried to have talked, for it seemed to me that I had missed my best, and perhaps my only, opportunity of offering to the church; so I began to beg the Lord to give me

an opportunity next day and, to my surprise, the door was opened next day (Sunday)!

Oh, Mr. Blanset, I can never tell how I felt. I thought the Lord had surely blessed me with desired opportunity but I did not think I could go, feeling as unworthy as I did. I trembled all over and my breath seemed to almost stop. For a few moments I cried, "Lord, what shall I do?" "Thou hast indeed blessed me but I cannot go and I do not believe I will live to get home unless I do go." Oh, how I wanted to be with you all, the ones I loved; and the ones I as much believe to be the children of God as I believe I am now living. It seems to me that the Old Baptist preachers alone are sufficient to convince anybody that they are right, without even taking the Bible to prove it. I know I have been mean and hateful about laughing at the Old Baptists when they began to talk to each other about their feelings and their ups and downs, and have often thought that if ever I got in such an awful condition as they did I would know more about it than they seemed to know. They would say they hoped such and such things and I thought I would know and have often said I would not join any church unless I knew I was fit to join; and I have been trying to find that one thing out for most two years and have not yet, for it seems to me the nearer right I try to live the worse I get, and the things I would rather not do are the very ones I do. I sometimes get in such awful trouble that all hope seems to be gone and

everything I say, or do, is wrong, but when the blessed Lord reveals His presence again, then I am full of praising and can say the Lord has triumphed gloriously; He hath turned my troubles into joy. When all hope seemed to be gone He revealed His blessed face and spread His glorious light around me, causing me to feel my daily dependence upon Him; for without Him we can do nothing.

Although I have talked with you once, yet I will again try trusting in the Lord as my guide, to tell you of how as I hope the Lord in His tender mercy and loving kindness, brought me out of darkness into light, giving me, I trust, a hope of eternal glory. When I was only a little child I was out of doors playing when the thought came to me, what will become of everybody when they die, and what will become of me? I ran in the house and said to Ma, "Does anybody come back here when they die?" She said, "No." What an awful feeling came over me as she spoke these words. Oh, the thought of dying, of leaving father, mother, brother and sister never to see them again in this world was almost more than I could bear, yet I thought I would rather die first than to have to give up one of them and never again in this world see their dear face or hear their voice. Oh! Why was I created or could I have died in infancy, then I would have known not death, nor the love of kind parents. These troubles wore off for awhile, but when they returned, they seemed to come with double force and I would often walk around to try to wear away the trouble that seemed to be shadowing my path. I wondered if there was anyone else like me. I would find myself crying

but I could not tell what was the matter or why I was crying.

After I grew up and engaged in young company I became very rude and wild. I would say, and do, many things that I thought were wrong, yet I wanted to be like other young girls and enjoy myself, so I would just go ahead and when I got off to myself I would study it all over, and say, "I will never do that any more." But when I would get with my young friends again I was as mean as ever, if not worse; and so I became so rude and wild that I seemed to care for nothing save to get with a lot of young folks and engage in laughing, talking, dancing and all manner of foolishness. When I would go to preaching and hear the gold Old Baptists preach, I would think that I would not be a mean girl anymore, and be all the time wanting to go to parties. I would mind Pa and Ma and be a better girl than I had been, but I would forget all my good aims by the time I was invited to another party.

Oh, Mr. Blanset, I have been so rude and wild I almost shudder as I think over how I have lived and I know I am yet prone to sin; prone to leave the God I love, as the poet says, yet I trust there has been a great change wrought within my heart and that I am no longer a lost, ruined and condemned sinner, without hope but I trust, an humble, pardoned sinner living in hope of joys unspeakable and never ending; eternally in the heavens above where we shall rest in peace and sing praises to God with a never-ceasing tongue. After I was married something dreadful seemed to settle down upon me and I knew not what it was; there was no satisfaction or enjoyment for me, at home or abroad. I thought all my friends, and

even my folks cared nothing for me. I was forsaken by all, yet they were good to me, so much better than I deserved. I did not see why they were good to such a sinful thing as I was. I did not care whether I was with anyone or not. I had almost rather be by myself for I could not talk as I use to. I thought my condition was surely worse than anyone's. I could find no rest day nor night and, when Mr. Fulcher would ask me what the matter was and was I sorry I married, I would tell him, "No, not to think that, nor notice my seeming so dull," for I did not know what the matter with me was or why I seemed as I did.

I was lying on the bed, sick, one night. Mr. Fulcher was sitting on the bed by me when Mr. Spain stepped in and sat down at the table to eat his supper and when he returned thanks he began with these words, "Lord, in mercy remember us." I burst into tears. I thought that the Lord had remembered him in mercy but He would never remember me now, for 'twas all too late; my time had surely come when I must bid farewell to all my loved ones and be forever lost. I tried to beg the Lord to have mercy on me, a poor sinner; yet something told me it was all too late, that I must go with all the wicked. There appeared before me a little box, lined inside with pure white and around the edge a narrow ruffle or border of paint, different from any I had ever seen and prettier. I thought it was given to me and, while I was admiring its beauty, it vanished away and I knew not how or where it went. I then looked across the room and, just above the head of the bed where Mr. Fulcher's little boy was sleeping, were five women. They seemed to be

sitting in the air and were all dressed in white. They all looked just alike and were smiling the same sweet smile. They beckoned to me to come to them. I went and the first one reached down and took me by the hand and drew me up to her and kissed me. The second one took my hand and, just as she was going to kiss me, something touched the fifth one on the shoulder and they all seemed to feel the touch and were gone. These words were constantly on my mind, "I own I'm guilty; own I am vile." I thought they were in a song but I had not, as I remember, ever heard them sung.

One night, Mrs. Spain, Mr. Fulcher, and myself were sitting around the fire, shelling dried beans. I got up and said to them, "I will shell my part tomorrow" and went and lay down on my bed thinking I would not live to see the dawning of another day. Such thought had been on my mind for some time, (and I would, most every night, reach over and kiss Mr. Fulcher and bid him farewell within my heart, for I wanted to kiss him once more before I had to leave him, never to see him again in this world. I thought I knew I could never meet him in the world above for eternal punishment was my doom), and now I cannot live any longer. I thought I would once more ask the Lord to have mercy on me, a poor sinner, for I could do nothing without Him. I must be lost, forever lost. But, in a moment, I was cured of my bodily afflictions, the awful burden was removed and I felt like another person. I wanted to holler and sing but was afraid I would scare them. I turned and said to them, "I am well." They smiled. I said, "I came very near hollowing and singing but I was afraid I would

scare you." Mrs. Spain said, "I am glad you did not, for it would have scared us."

Oh, I shall never forget how I felt. I loved everybody, nothing troubled me. All was peace and love, I thought I would never see anymore trouble. All would be joy for me now, for the Lord had raised me up. When all hope of recovery was gone, He had done for me that which no other could have done. He has remembered me in mercy and I can now sing His praises and talk of His goodness and mercy toward such a poor lost sinner as I felt myself to be. But, oh, how soon my season of rejoicing was over! Doubts arose in a day or two which made me think that it was all imagination. I would beg the Lord for a plainer manifestation and, if I was deceived, to undeceive me. I thought I would know more about it and not be so doubtful. I was determined not to let anyone know anything about what I had, as I hope, experienced. I thought I was keeping my secret very well until Mr. Spain began to get after me. He had given me some very close rubs but I would rather get off from him, and, one night I was at Mr. Spain's and Mr. Cockram was there. He and Mr. Spain were talking and I walked in the room. Mr. Cockram said, "Tell us your experience, Miss Annie." I never was so taken. I did not think anyone except Mr. Spain had thought of such a thing. I hardly remember what I said or did; only that I asked Mrs. Spain to let me go and get the sweet potatoes for supper? She said, "All right." I ran out of the house and down into the cellar. I fell on the ground and tried, while the tears were falling down my cheeks, to beg the Lord that, if I was made willing

to say that if the Lord had given me anything to tell, to give me mind and strength to tell it. I was made willing to say that if the Lord had given me anything to tell, He would bless me with a mind to talk. I did not talk that night, but afterwards I walked one night to Mr. and Mrs. Spain and, before I went to sleep that night, something told me that I had imagined all that rigamarole and told it to make people think I was a changed person. I thought I was surely deceived, and worse than all I had deceived those two good old folks. I would almost give anything to have had all my words back and unsaid.

I desired often to be baptized and live with the good Old Baptists but they are all so much better than I am that I feel that I am not worthy to be among them, much less one of their number. I hope you will forgive me for writing such a long letter. I did not intend writing so much but, when I began, I felt so much like writing that I just kept on.

My God shed His blessings around thee and thy family is the desire of your friend,

Annie Fulcher

(Reprinted by request from the Nov. 15, 1897, issue of Zion's Landmark. Ed.)

LOVE ONE ANOTHER

Shortly before Christ was crucified He said unto His apostles, "A new commandment I give unto you — That ye love one another; as I have loved you, that ye also love one another."

We preach and speak of this great love and see it manifested in the faces and expressions of our brethren and sisters when we meet

in sweet fellowship at church. Yet, sometimes, when dissensions occur among the brethren, this mutual relationship seems to have vanished. The question arises: Is this love a living, practical force that guides us in our everyday life and actions toward our brethren, our friends, and especially those who despitefully use us; or is it just a fairy tale, or, perhaps, something to be looked for in life hereafter?

It is not hard to manifest brotherly love to our friends, but, to our enemies it is not easy. It goes against the human nature to show kindness to those who have wronged us **BUT ISN'T THAT WHAT CHRIST'S LOVE IS ALL ABOUT? TO SUPPRESS HUMAN NATURE?** and pray for them which despitefully use you? He 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."

We can better practice that love if we understand it; so let's take a closer look at a portion of the scripture quoted in the beginning: "As I have loved you." How does Christ love the church, His bride? First of all His love is everlasting: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jer. 31:3. This is easy to understand from a natural viewpoint — only the spirit of Christ within you can make it alive and apply it. It is to those who have a hope in Christ that I write. That everlasting love is two-fold. Christ loved His bride with a passion so great that He forgave her sins before

she had ever committed them and died that she might be freed from the power of sin to destroy.

In this life the elect of, and to, whom I am writing, bear the cross of wanting to do right against a natural inability to do so. Being human we stumble and bumble into misunderstandings, but if Christ forgave my brother before his offense, I can do no less if I keep this new commandment. Then it follows that where two of God's elect are involved there is no question of who is right or who is wrong. If my brother has offended me I desire to be enabled to cloak his weakness with a mantle of charity and uphold him with love and patience. How often we lay hold of the cudgel, or club, of self-righteousness and begin to flog him! In so doing we have broken that commandment. The true elect of God do not offend with malice aforethought, so we will not consider such an offender here in an epistle to the elect. Just remember that it takes at least two to make a fight, and if one refuses to accept the offense of the other, peace will win the victory. You will say, "This places the responsibility for peace on the offended." Is not this the very foundation of our religion, that Christ, The Offended, came bearing a banner of peace and love for us, the offenders? Is it possible for us to follow that example?

I know that I have described an ideal state that is hard to attain, but if we are what we profess to be we will strive toward it. I do not believe for one second that Christ gave to His followers, just before He was crucified, a commandment they could not keep. Therefore, when I fail to keep it I may be proving that I am not one of God's elect, or I am

one of His who has not yet been regenerated. I know that all is according to His will and in some way serves His purposes.

Sometimes the branches need pruning but it is God's vineyard, not mine, nor yours. He alone has the knowledge of where and how to prune. He does not need our help. It seems better to stand still and see the salvation of the Lord.

The second facet of that everlasting love is compassion — a compassion that daily bestows the gifts of His love. We owe Him our very lives and all that it takes to sustain them, but most of all we owe Him for the gifts of forgiveness, kindness, and understanding. Through Him we are able to express these toward our brethren. It can be done, for I have seen it in action, especially during the last year or more.

However, if the way of charity does not work, and your brother becomes so offensive you can take no more, there is a way to proceed. It is found in Matthew 18:15-17. Read it. It is very plain.

But wait! In deciding that my brother has trespassed against me I must at all times judge justly. I must also remember that when I take it to the church, if it comes to that, I am forcing the church to judge between me and another member. Seldom are these cases clearcut enough for a unanimous choice. Some follow me — some follow my adversary. Churches of my association will have to choose which group they will fellowship. The end product is two groups, each claiming to be the true association. Then, corresponding associations have to choose between them, and great is the rending thereof! — all because I was

determined to have my way. Maybe I was right from a natural viewpoint, but was I right from a spiritual one?

Many quotations from the Sermon on the Mount (Matthew 5) support what I have written. I will cite a few but if you have never read all of it, please do so.

“Blessed are the peacemakers, for they shall be called the children of God.”

“Blessed are the merciful for they shall obtain mercy.”

“Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.”

“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.”

“Judge not that ye be not judged. For with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again.”

Perhaps you will answer this last one with the scripture, “By their fruits ye shall know them.” The negative way is to look for one's faults and say, “He is not my brother.” When you do you have broken the new commandment. Did it ever occur to you that there is another kind of fruits for which to look? The fruits of repentance are a contrite spirit and a broken heart with humility before God. To look for these is the positive way and so much more profitable to you and your church.

To summarize: The love of Christ is everlasting. It is so great that He gave His life for the church, His bride, and freed her from the power of sin to destroy. Daily He proves that love by His gifts of life and the

sustaining thereof, but most of all He gives us compassion and understanding.

Would you give your life for the church? Surely, we owe Him the loving care of His children and the keeping of His house in peace!

I have discussed the discipline of order in the church. Doctrine is another subject altogether. We should, at all times, stand up and be counted when it comes to the faith once delivered to the Saints; faith that God is all powerful and doeth all things according to His own pleasure and that Christ died for our salvation, a salvation that was finished when He died on the cross. A salvation by grace and grace alone.

Gladys Jacobs (Mrs. Curtis Jacobs)

Fields, La. 70641

HIS CHILDREN BROUGHT IN UNION

My Dear Ones:

This morning I momentarily had a sweet thought on II Cor. 4:10, but tonight it is all gone away from me. Of course the tenth verse is linked with those above it from the sixth verse down, but my thoughts were on the tenth verse mainly: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." That is a wonderful Scripture, so filled with comfort — if the Lord might give a lead of mind and direct the thoughts. I often read a few sentences while waiting those last few moments before going to work — and often have a glimpse of something sweet. Sometimes it remains with me, again it is gone and I am completely void again. This morning, I thought or saw the

trials put upon you as the crucifying of the body — the "Always bearing about the dying in the body of the Lord Jesus" Jesus did die in weakness; nor do I mean that He could not have used His strength, but He chose not to do that, but to die in weakness, meekness, lowliness and humility. His body was crucified. He bore the shame of the cross; He submitted to being taken by man; to being tried of man; to be disgraced, spat upon, slapped and mocked by man. He could have spoken the word and ten thousand legions of angels would have come to Him to defend His cause — but He did not will to do that; He willed to die in weakness; to be crucified for the sins of His people.

Now, His children must be crucified with Him; they must be brought in union with Him; they must suffer for His sake; they must have a part in His "Dying weakness —" Why? In order that they also have a part in His rising in strength; that the life also of Jesus might be made manifest in our body. The latter is the cause for the first; the manifesting of His life in this body, is the reason for the bearing about in this body, His dying.

Take courage, Dear Child — if I may so address you — all of the sufferings and trials and burdens borne for His Name's sake, are not in vain — that is the bearing about in the body the dying of our Lord Jesus, there will be a manifesting of His life in this body! If you have been faithful to stand and to suffer without casting a stone back at others; if you have suffered even the smallest part of His dying then there is a manifesting of His love and life in this body.

O! it is all one blessed way. How

can one mention a part without speaking of the whole? "But we have this treasure in an earthen vessel, that the excellency of the power might be of God and not of us." There is a "treasure" and there is an "earthen vessel," and there is a reason why the treasure is in such an unsuitable — so it seems to us — container, as the flesh of this body. If there were no treasure, then the earthen vessel would not be disturbed, it would be at peace. If the treasure were in a Spiritual Body, there would be no conflict. But there is a treasure and an earthen vessel and there is a conflict.

Why is the treasure in an earthen vessel? That the glory of God may be manifest; that the power may be made known to be His and not of man. Why are we troubled? Why are we perplexed? and why persecuted and cast down? It is because of the earthen vessel, the vileness of it, the unsuitableness of it. On the other hand, why are we not distressed? and why are we not in despair? Why not forsaken? and why are we not destroyed? Ah, because we have that treasure! We have the earnest of the inheritance; We have a little touch of His light and if the slightest touch of His light is within us then something of His is within us and it will be saved and with it, this old container, the body of flesh. Why are you persecuted? So that you will not be forsaken. Why cast down? So that you will not be destroyed! Is that not a good reason? Is it not worth everything that it causes us to bear? I guess this suffering here, is not worthy to be compared with the reward that is promised His; says Paul.

Oh! It is impossible to speak of this without writing pages about it.

Without touching on so much. I am so tired tonight, after going to Negoya and I have no thoughts on it, though a little sweetness lingers I hate to leave it for tomorrow for it may be gone completely — what else should I expect? But there is a blessed compensation — a blessed reason for the "always bearing about in the body the dying of the Lord Jesus." That reason is so glorious and blessed as not to be compared with the dying — that the Life also of Jesus might be made manifest in our walk; that His love might reflect from our faces; that His attributes might in some manner, though imperfect, be seen in this body of flesh.

I just wanted to say that all of the persecutions you may have felt, not one part of one has been in vain; every part has been for a purpose, that the glory might be God's and that the life also of Jesus might be made manifest in our body. You see through the darkened glass a bit more clearly; you walk a bit more humbly; a bit more of His meekness shows forth in your nature; His life is a bit more manifest in your body. Count it all joy—knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

I received two letters from you today — 27th of Sept. — You had Miss Rose to lunch with you and you had two very sweet letters from the Sisters. There is some reassurance — some brotherly love and your letter was just sweet. Then you ended by saying this is a dud, but — it was not a dud at all; it was just sweet from beginning to end. I am sorry you missed Sister White, feel she was sorry to have missed you.

But that too, "must needs be."
 Love to all of you and kisses too.
 Daddy Douglas (A.D. Alston)

**TO THE READERS OF
 ZION'S LANDMARK**

We yet have a limited supply of booklets "What We Believe and Why", which we are giving to anyone who will send us a new subscriber. The person sending in the new subscriber will receive the booklet as well as the new subscriber.

Send us your check or money order for \$4.00 and the booklet will be sent postpaid.

Please observe that this offer is not for renewals but new subscribers and persons sending in new subscribers only. This booklet would make an excellent gift to those who love the truth.

T. F. A.

**A WORD ABOUT
 DELAYED LANDMARKS**

Dear Brother and Sister Adams,

I want to let you know I think of you and hope you are enjoying good health. I surely cannot complain for the Good Lord showers His blessings on this unworthy sinner which I feel to be, particularly so at times.

Brother Adams, there are times I feel, in my heart, a great desire to talk to someone, if I could feel that I would not bore them with my conversation. I am not much of a conversationalist, but I do love to hear the brethren and sisters tell of the blessings and love of God. I feel that I could tell a few people and they would understand. The good Lord blesses me to enjoy life here. I view His wonders in the sky, sunset, sunrise, the stars and the moon at night, the wind and the rain which

He sends to freshen the soil. At times, some say, "I wish it would stop raining." To me the rainy and gray days only cause me to more appreciate the beautiful sunshine. I love Mother nature, Brother Adams.

Enclosed you will find two dollars to be used in helping to send the Landmark to others less able to pay, but love the Landmark. I hope the Good Lord blesses and keeps you and Sister Adams. I do look forward to receiving my Landmark so I can read the experiences of others. How they do touch me and make me feel a desire to write a good letter like other readers do! For the past months I have gotten one Landmark per month or am I wrong? It seems to me they are supposed to come on the first and fifteenth of each month, or am I mistaken? I just received the November 1st issue yesterday and it is now the first of December. I hope I am not mistaken.

I hope to see both of you in 1972.

God bless you both,
 Mrs. Maie Prevo
 3400 High Point Rd.
 Greensboro, N.C. 27407
 December 2, 1971

No, Dear Sister, you are not mistaken. The Landmark normally comes twice per month, but the publishers have been so rushed, they have not been able to get the two issues of the Landmark out on time for the last several months, however if they do as they have done in the past, they will catch-up ere long. Labor is short and this brings about the delay. — Editor.

**A LETTER TO DADDY'S LITTLE
 GIRL**

Dearest Mildred:

I said I would try to get time to

write you — well here it is. Just squeezing it in. I am pretty busy, so you may have to wait until I write mother and Saralyn, before I write you another one — it is not your birthday as it is Saralyn's — but I love you just as much, so wanted to write you too. You are my little girl and after my own heart. I do love you so very much and I do want you to always know that and that you MUST be a little lady — yes you MUST! Must always be true to what you know is right. Your mother and I love you dearly and will give you anything and everything that we can. When we ask you to do things or to conduct yourself ladylike, it is because we want you to develop properly, to be loved and respected by people — We are anxious that you live and act now, so your future life will be a joy to you and will be full and rich in thoughts, experiences and live — then it will be a credit to us — your parents. You see I had to do all I could to give you and Saralyn a good name — I had to have a good name before your mother would love me — now she and I are trying to give you girls a fair start in life. A clean slate an "even break." It is our duty and indeed our pleasure to give you all that God gives us to give. Then it is your duty to carry on. But never forget, My Little Girl, where ALL our gifts come from, all our love and daily bread, our comforts and who put life into our bodies and who controls that life. It was your God who caused your heart to beat and it is He who will keep it beating until the end. Neither your mother and daddy nor anyone else can start or stop or prolong the beating of that heart. Only your God can do that. If we could have, we would have stopped little Saralyn's

pains when she begged so — remember? So when you feel your heart beating, remember who makes it beat and what power controls all things.

Honey, you will soon be twelve — it is not too long until your birthday. School started for you today, didn't it? Study enough to learn your lessons well, then love your teachers and friends also your playmates. There is some good in everyone — find it. Have an enjoyable season — be sweet because you know how to be — and because you are mine — Dad's big girl and big sister. I think you can be brave to suffer whatever was put into your pathway. Daddy will try to do the same things — I will try to be brave and follow the dictates of my conscience, and one day go back to you and to Saralyn and to mother, just as I left you — to love you and cherish your presence. That is our American heritage — and our reason for fighting — o may our ever present and all powerful Savior guide and direct the thoughts and actions of us all.

Your devoted Daddy,
Douglas Alston

OBITUARY

Dear Brother Adams,

The following sketch of the life of Brother Ashley Naylor, the oldest member of our church in membership and age, which was read at his funeral and written by our pastor, was adopted as his obituary for our church. The church at Harnett agreed to send you a copy for publication in the Zion's Landmark, if you see fit to do so for us.

We hope that you and Sister Adams are getting on very well.

Yours in the blessed hope,
Graham Jackson, Church Clerk

A TRIBUTE TO A DEAR FRIEND

A brief sketch and facts relating to the life of Mr. Ashley Naylor, read in connection with the occasion of his funeral service at Harnett

Primitive Baptist Church, December 17, 1971.

"And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people." Genesis 25:7, 8.

Brother Ashley Naylor was born in Herring Township, Sampson County, N. C. on September 9, 1877, and departed this life December 15, 1971, at the age of ninety-four years, two months and twenty-four days. He was the son of John Naylor and wife, Jeanette. His great grandfather, Abraham Naylor, came from England to America in the Revolutionary period and settled on Little Coharie, Sampson County, N. C. Brother Ashley Naylor was born, reared, lived the ninety-four years span of his natural life and died, all of these, on the same portion of land (A Land Grant) owned by his great-grandfather, Abraham Naylor, almost two centuries ago.

On November 26, 1900, he was married to the late Sarah Burillo Jackson Naylor who passed in 1965 at the age of eighty. They celebrated their Golden Wedding Anniversary on November 26, 1950, notwithstanding the fact they lived a devoted life of happiness together in Holy Matrimony for sixth-five years. To this union were born thirteen children, seven daughters: Mrs. Carrie Lee, Mrs. Inez Hawley, Mrs. Bessie Tew, Mrs. Sellie Parson, Mrs. Isaline Crumpler, Mrs. Myra Warren, and Mrs. Elizabeth Godwin; six sons: Berley, Delmus, Theodore, Ashley Ralph, R. Alton, and Kermit Naylor. The only death in their family of thirteen children to be sustained by this couple was the loss of their son, Theodore, a few weeks prior to the death of his mother. Theodore's wife, Madeline, was taken in death only a short while prior to the decease of her husband. This couple lived to see all thirteen of their children married, settled in life, and able to procure their own livelihood. They have risen up and called them "Blessed."

He joined the Primitive, or Old School Baptist Church, at Harnett Meeting House, September 21, 1896, and was baptized by the late Elder Joseph Eldridge Adams of Angier, N.C. The period of time as a church member embraced a span of seventy-five years in which he was completely active, attending his last church service here on Sunday, October

3, 1971, just over two months ago from this date. During the seventy-five years as a member of the Primitive Baptist Church, not the slightest charge, or accusation, was ever brought or held against him. His advice and counsel were often sought in matters of difficulty when only Godly inspired wisdom could suffice in settlement. It is believed by many that this record of service to his church and brethren is, perhaps, without parallel, or equal, among the Primitive Baptists in these our United States of America, and rarely found among other faiths and orders. If he was active in any organization other than his church, this writer is unaware.

His span of life of ninety-four years saw the invention of the telephone by Alexander Graham Bell about 1877, the Charleston earthquake in 1886, the electric light bulb by Thomas A. Edisn in 1879, the horseless carriage about 1900, the coming of the airplane in 1903. Let me pause to say that he and his wife flew by plane on the occasion of their Fiftieth Wedding Anniversary in 1950 to New York City, the plane being piloted by their son, Alton, as a gift to them by him and his wife, Doris. His life saw five major wars, the administrations of twenty presidents out of a total of thirty-seven, the depression of 1929-1932, the age of technological science with the employment of the modern jet, and as some have said, "A Walk On The Moon." He saw three meeting houses, or church buildings, stand on the present site, and had a substantial hand in the erection of this comfortable building in which this large congregation is gathered. Another fact of unusual occurrence is that he had a living nephew who is at the age of approximately eighty-three years. (Inserted later: The nephew is Bro. George McLamb, who resides on RFD 2, Newton Grove, N.C.)

A kind neighbor and friend of Brother Ashley's said of him several years ago, "Ashley Naylor is a plain straight-forward man. I have known him for upwards of fifty years to be a man of morality, sobriety and kind to his family and neighbors."

Yes, in saying farewell in this final tribute, he was a pillar in Harnett Primitive Baptist Church. Staunch as Abraham, he was of the right stock. It was our pleasure and privilege to have personally known him. We have known many men in our day, some said to be good, some said to be bad, some indifferent.

(Continued In Next Issue)

Zion's Landmark

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

Editor

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VOL. CV

NO. 8

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893

March 1, 1972

**"THE LAST STATE OF THAT
MAN IS WORSE THAN THE
FIRST"**

"When the unclean spirit is gone out of a man he walketh through dry places, seeking rest; and finding none, he saith, I will return into my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." Luke 11:24-26. This parable is also recorded in Matthew 12:43-45. The 45th verse ends by saying, "Even so shall it be also unto this wicked generation."

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

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

The unclean spirit under consideration is the devil or satan. The man whom he went out of is not a man of God, but a professor, those who taught for doctrine the commandments of men. A wicked person who has made an outward profession of religion like the scribes and pharisees who make clean the outside the cup and platter but, inwardly, they are full of dead men's bones, and all uncleanness. There is no evidence that the devil was cast out of the man, but went out and in at his pleasure. He walketh through dry places. The dry places which are under consideration is in the souls of those who have been regenerated and born of the Spirit of God. There is moisture, or living water, in the souls of God's people to quench their thirst in time of need, but this is not suited to the taste of satan. This place is very dry for him; he cannot carry on his operations with the success which he desires. These chosen vessels have become dead to

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

This parable is well suited to Jews, who had the Holy commandments of God delivered unto them. They appeared outwardly to be very pious and religious. For this reason it may be said that the unclean spirit went out. That is, he did not find the rest and comfort in the bodies of the chosen of God whose bodies are not the house of 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 so agreeable a place for satan to dwell as it was in his own house. Therefore, he said, I will return into my HOUSE whence I came out. Satan's house is in the scribes and pharisees, who desired to have the applause of men, occupy the uppermost rooms at feast and sit in the chief seats of the synagogues, and be called Rabbi. It is said, when he returned, he found it swept and garnished. In Matthew it is recorded, he found it empty, swept, and garnished. Matt. 12:4. This house was empty of sin and wickedness. It was swept with an outward reformation and garnished with the lust of the flesh, and the lust of the eyes and the pride of life. See I John 2:16. "Then goeth he and taketh to him seven other spirits more wicked

than himself; and they entered 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 an outward reformation of religion. They appeared righteous unto men. Inwardly, they were full of hypocrisy and deceit. They, for pretense, made long prayers. They devoured widows houses. They made proselytes. "They paid tithes of mint, and anise and cummin, and omitted the weightier matter of the law, which was judgment, mercy, and faith. They made clean the outside of the cup and of the platter." They appeared outwardly righteous unto men, but within they

were full of hypocrisy and iniquity. They worshipped the creature more than the Creator. They change the truth of God into a lie, and taught for doctrine the commandments of men.

The above characters are described by Peter as being false teachers. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of and through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." II Peter 2:1-3.

Peter continues by giving a fuller description of those in whom these wicked spirits dwell. "They speak evil of the things that they understand not." Sporting themselves with their own deceivings while they feast with you. Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls." "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity, they allure through the flesh, through wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought into bondage. For if after they have escaped the pollution of this 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." II Peter 2:17-22. Jesus said, "The last state of that man is worse than the first." Peter said, "The latter end is worse than the beginning."

These false teachers were taught in the letter of the law. They only had a head knowledge of the Lord, the Saviour of sinners. If they had been born of the spirit of God, and had an experimental knowledge of Jesus Christ, they would not have been engaged in persecuting the saints of God and crucifying the Lord of glory. Jude said, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Jude 1:5. The above described characters are the persons in whom these wicked spirits dwell whether they are Jews or Gentiles which is their own house, and not the house of the Lord.

T. F. Adams

NOTICE

The Lloyd's Hymn Book is now being published again. For information concerning price, address all inquiries to:

The Primitive Hymns, Inc.
P. O. Box 92
Rocky Mount, N.C. 27801

RUTH MARIE WOOD HANDY

It is with a deep sense of unworthiness and a most depressed feeling that I attempt to comply with the request of the church at Spoon Creek to endeavor to write a memorial for Ruth Marie Wood Handy.

Marie entered this life February 18, 1928, and fell asleep so peacefully in Jesus on October 6, 1971, making her stay on earth forty-three years, 7 months, and 18 days. She was the daughter of Brother and Sister Frank Wood. She leaves, to mourn her departure: one son, Terry Lee Handy; her parents, Brother and Sister Frank Wood; one grandmother, Sister Eco Wood; three sisters, Miss Loretta Wood, Mrs. Doris Mabe, and Mrs. Lucy Lee. One brother, Bernard Wood.

Marie suffered many afflictions during the years of her life, being blessed to endure same with much patience until the end, seemingly realizing that if she reigned with Christ, she also must suffer with Him. She was a lovely mother and daughter, esteeming the welfare of her loved ones above that of herself. There was always room in her heart and home for all who felt to visit her. She looked forward to this very much the last few days she spent on earth. We feel her manner and speech were evidences of her love for the Kingdom of the Lord.

Marie manifested much love for the church and the brethren and was faithful to attend the meetings when her health would permit her to do so. She believed in the doctrine of salvation by the grace of God, and that there is nothing that she, nor anyone else, could do to procure salvation. She was not a member of any church here on earth, but I feel and believe that she was one of God's little ones. I visited Marie at the hospital and at home after her heart attack, and she was concerned about the welfare of the church and of her soul. She told me of a dream she had of being baptized in some of the prettiest clear water! I feel Marie was looking forward to a time (her health permitting) when she would be able to be carried into this clear water. I feel she was carried to the place she most desired to go (in this dream). That this was the way God had of revealing to Marie that she, indeed, was one of His little ones. This dream comforted Marie so much. We believe Marie 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 that is full of sin and full of trouble would be a happy one and we who are left behind cannot grieve as

we would for one who had no hope of eternal life. We believe she is now at rest from the cares and worries of this present world and is sleeping the peaceful sleep that none of His chosen ones will ever awake to weep again. Knowing that we shall never see her again in this life grieves us, yet we feel that she has gone to rest and is reaping the bountiful harvest that God has provided for those who love His appearing.

Her funeral was held at Spoon Creek Church on Friday, October 8, 1971, by Elders Benny Clifton, James G. Gardner and Frank Pegram. Her body was laid to rest in the church cemetery with a host of relatives and friends attending — a manifestation of the high esteem in which she was held, to await the coming of our Lord and Master.

May we, the church, together with all who loved her, be blessed to say, Sleep on, Marie, until the blessed Son of God will make her in His likeness, and she will forever be with Him. We feel our loss is her eternal gain.

We would say to her bereaved family, and to all that were dear to her by the ties of nature, that we extend to you our heartfelt sympathy, and may the God of all grace and comfort direct and 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 a copy be given to the family, a copy recorded in the church record, and a copy sent to Zion's Landmark for publication. Done by the order of Spoon Creek Church in conference, November 13, 1971.

Elder Sam Gilbert —
Moderator Protem
Brother Cletus Turner — Clerk
Written by — Buddy E. Crotts
And Ann S. Crotts

"Precious in the sight of the Lord is the death of his saints. Psa. 116:15

It is with much heaviness of heart, yet not sorrowing as others who have no hope that we publish the notice of the deaths of Elder R. D. Bell and Elder Layton Wingfield. Elder Bell was the oldest minister in the Lower Mayo Association from the standpoint of age. He was 93. If the Lord wills, suitable obituaries will follow.

Ed.

APR 5 1972

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OR D SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CV

MARCH 15, 1972

NO. 9

ISAIAH
CHAPTER 43

Ye are my witnesses, saith the LORD, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

I, even I, am the LORD; and beside me there is no saviour.

I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God.

Yea, before the day was, I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?

Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.

I am the LORD, your Holy One, the creator of Israel, your King.

Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;

EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

SALVATION IS OF GOD HIMSELF

Dear Readers of Zion's Landmark,

I recall one dear Old Elder who asked a certain man who mentioned the Lord's dealings with him, "How do you know it is of the Lord?" Do you not believe, Dear Reader, that everything is of the Lord, either directly or indirectly? In my opinion even Satan, himself is under His jurisdiction. I feel humble and grateful that the Good Lord above directs my mind occasionally toward spiritual things. Regretfully, most of the time my thoughts are of poor quality and earthly. When I think of the fact that what I read in the scriptures was written by the prophets of old, spoken to them by the Supreme Ruler, our Creator and Maker of all things, both in heaven and on earth, it makes me fearful to record my thoughts. Who am I but an unworthy sinner, weak and fallible? I realize too, That God knows my every thought. "No thought can be withheld from Him." Knowing this truth is enough to make me even more fearful. Any earthly motive is laid bare to Him and He knows the heart and intention of every man. We may deceive man but not so with God.

I often hear what seems to me the wrong version of scriptures preached by worldly professors. Surely no one realizes any more than I that the Primitive Baptist doctrine needs no defending. I firmly believe it is the true doctrine and upheld by the people of God. It is steadfast and sure, founded upon the Rock (Jesus)

and nothing can change the true meaning of the scriptures. If my version is not the right one then I have not been favored by the Good Lord with revelation, at least it just seems right according to my experience and belief.

The scripture referred to is this: "I say unto you, Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Luke 11:9, 10. You will note the words are not, "Will ask or will seek or will knock or will receive." It is not a proposition but a condition — a stated fact.

Even as a very young person I knew I could not do any of these things voluntarily, yet the preacher I had occasion to hear try to explain this, made it sound so easy! He left the impression it is a matter of choice by the individual. I realized this advice was for someone else as I was positive I knew not how and I had no idea at that time what to ask for as I had already asked the Good Lord for many things I did not get. I was not familiar with the scripture that states: "For you Father knoweth what things ye have need of BEFORE ye ask." Matt. 6:8. This poor sinner has learned not to expect all wants to be granted by the "Giver of all good and perfect gifts" but hopefully, dire needs asked in His name if, indeed I ever have done so. To ask in His name is a gift of God and not an act of man. It seems to me from reading the scriptures,

little or none of it is prompted by man and none of it is easy. We are not promised that it shall be. We read: "enter ye in at the strait gate for wide is the gate and broad is the way that leadeth to destruction and many there be which go in there at, because strait is the gate and narrow is the way, which leadeth unto life and few there be that find it." Matt. 7:13, 14. Strait as used here, means difficult.

Preachers who are not predestinarians believe the way to eternal life is contingent upon our acceptance of God, our willingness to accept him as our Savior and they say we must give our hearts to Him, but Peter said: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into His marvellous light: 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 reads: "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." 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 predestined 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 worldly ministers would have us believe the way is contingent upon our willingness to do the work of God or at least share a portion of it and all we have to do is to accept, believe, seek and ask, but poor unworthy sinners find themselves after great effort to please the Lord and gain salvation by good works, find their good works are a failure, even their efforts are a failure and instead of improving their condition they have only grown worse, consequently we learn that we are helpless in our effort to improve our condition and that our salvation is not contingent upon our willingness to do the work of God or to even share a portion of it, but our salvation, our knowledge of spiritual things and our spiritual welfare is all of God Himself. We are dependent beings, dependent on an all-powerful God of mercy and compassion, but in this life we are promised trials and tribulations, but in Him peace. We learn from these there is darkness in life, valleys to cross, afflictions to endure and sin to combat. Of course from time to time the sun shines and our hope is renewed or we would loose our way, but we are familiar with the crooked and difficult path. It is the blessed promises of our Redeemer and Savior, Jesus Christ, that keeps us pressing onward until our journey ends.

We read in Rev. 3:20: "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." Do you not believe, Dear Friend, that Jesus knocks at the right door — the heart of a poor penitent sinner who has an urgent need of His help and

who has been given ears to hear the voice? Jesus does not enter the heart of any but those of His chosen children who have been conditioned by Him to sup with Him. They have a mutual understanding. When Jesus appears at the door there is something within. He does not enter all doors (hearts). Many are strangers to Him and He to them. Oh, how fortunate if we be among those who can hear the voice and feel the open door. If one, we would ask as did the apostles of old: "Lord, how is it that Thou wilt manifest Thyself unto us and not unto the world?" Jno. 14:22. The answer seems to be: Because of the discriminating grace of God, revealed to His chosen generation. "Thou art mine." Ex. 33:20. And Isa. 49:13. "For the Lord has comforted his people and will have mercy upon His afflicted." Jesus looks after His afflicted, He left them here. "I will leave in the midst of thee an afflicted and poor people and they shall (no Doubt about it) trust in the name of the Lord." Zeph. 3:12. "He heareth the cry of the afflicted." Job 34:28. Affliction conditions God's people to trust in Him and in affliction, they feel a oneness or nearness to Christ Jesus who, Himself, suffered. "He was oppressed and acquainted with grief."

Affliction is found along the "strait" and "narrow" way. But it is good for the soul. David said, "Before I was afflicted I went astray," and do not all of us? It takes affliction to qualify us to knock, to seek, to open. We read in Psalms 119-71, "It is good for me that I have been afflicted; that I might learn Thy statutes." Trials and tribulations qualify God's children for entrance into His Kingdom. Even

the apostles were tried. They were thrust into prison when they scattered out preaching the gospel of truth after the crucifixion and resurrection of Jesus Christ. This experience qualified them for the position they held. Through their imprisonment they learned the power of deliverance.

God uses all sorts of ways to keep His people humble and at His feet according to the Apostle Paul, "Lest I should be exalted above measure." Again we repeat, affliction is good for God's chosen children: "They mount up to the Heaven, they go down again to the depths; their soul is melted because of trouble." How fortunate are we if our many troubles melt our sinful hearts and qualify us to knock and seek.

Elizabeth C. Edwards
417 Boylan Ave.,
Raleigh, N.C.

APPROACHING THEE

Dear Carolyn,

Your letter with Elder Ruston's, Brother George's was received this morning. His was so sweet and as I mentioned to him about his remarks at the close of our meeting, they were so sweet because they were in such simple terms, and so humble and close to our Savior; they hold savor and meaning and they reach down deep into the heart with simplicity and love.

Last night as I went to bed after the day of hurly burly the crowd and the celebration, after the successful program of dedicating an Armory, which amounts to so little after all except in the eyes of the world—as I retired with a confused mind, the feeling came to me, O Lord enable me to reach out unto Thee in

pleading prayers! Give me sweet access unto Thee; let me feel some of Thy spiritual love and that I have a way of touching the hem of Thy Garment. Enable me to plead and to beg of Thee, for that of which I stand in need of. I do not know my needs, but Thou knoweth. O how well Thou knoweth the thoughts from afar off; knoweth my every need and my every want and what I must have. I did feel dry and dead in mind, heart and soul, yet I felt a longing desire to reach out and touch Him, somewhere and in some way. I read of how Brother Ruston, speaks in prayer, even to himself, even as the occasion arises, whether it be day or night, at meeting or in the day's duties; and of His sweet answers to prayers for the simple things of life and for the heartthrobs of his daily bread. I ask why cannot I cry unto Him in such a manner? Why is there such a barrier somewhere? Why cannot I forget this flesh and this world and this life and let my soul cry out unto its God? Why so bound down and tied in and with the ways of this life and this flesh? "I long to soar" in a line that came to mind just then; there is a line in the hymn, "Do not I love Thee O My Lord? Behold my heart and see!" That was the hymn that Uncle Horace gave out when he was ordained, you remember? I guess I recalled that line, because I read the hymn after getting Bro. Fetter's letter about it. Yes, my Lord, I do long to soar in some way; I long to rise above something that ties me so tight and holds me so firmly. I long to reach out in some way and find my Savior and cling unto Him; but I cannot get loose, I cannot reach anywhere; indeed He must come to me; He must do all of the reaching and all of

the contacts must come from Him.

My following thought last night was: But do I not know that before I can be made to cry fervently and plead with my Savior God, that I must be brought into desperate straits, into perplexing troubles, and trying afflictions and be made to feel the pricks sharply? It was the answer to that prayer that I so much desired. It was the sweet blessings, the giving answers to earnest desires that I craved; it was the sweetness and liveliness of feeling His presence and His love and His mercy that I so craved and desired. I had so long been cold and barren and forsaken in my feelings; I wanted contact, so to speak, with Him whom to know and to feel is to live! Then, I was made to ask myself, Do you pray for the sweetness of the answers to fervent prayers and groanings and pleadings? Then do you pray for trials and afflictions and persecutions and searchings of heart in this flesh? Can you glory as did Paul in the tribulations in the flesh, in order that you may know more of His love and His mercies, more of Him? To receive the blessings, we must be "in the way" and we must receive the blessings according to the manner that He bestows them. If we would have the blessing, then we must be brought to the place where it is bestowed; we must receive it in the manner in which He has pleased to give it.

This, last night; and then this morning, Brother Ruston's letter, it seemed to tie right in with my feelings: "Have ye like Him, to blood, to death, The cause of truth maintained, And in your heavenly Father's voice, Forgotten or disdained? My son, saith He, with patient mind,

Endure the chastening rod,
Believe when by afflictions tried,
That thou art loved of God."

This morning I found myself blue and despondent and I could see nothing promising; I do not now see anything any more promising, but I feel a little better about it all; I feel that the afflictions are to be borne. O my Dear, I could say a lot more about these trials that we are in the midst of; they are not as they could be, they are not severe, they are tempered with much mercy and love; surely He is judging and leading and teaching and correcting us in "His judgment, not in His wrath." He is tempering the trial as He does the wind to the shorn lamb. O yes, it does behoove us to bear these little trials and burdens with silence; but I do hate to preach such doctrine, when my heart is crying otherwise and I am so untrue to what I say is right! I do feel that we will never find the place where we shall be satisfied; it is just not to be; His must tread through the path of trials and searchings of heart, comforted by His promises that He will never leave them nor forsake them, but will surely keep them from evil and final destruction and that He will be in the end bring them from evil and final destruction, and that He will bring them without spot or wrinkle or any such thing unto the Father as heirs and joint-heirs with Himself to the kingdom of Heaven! We have conflicts in this life and we are promised only such things; had we not these afflictions and thorns in the flesh, the flesh would triumph over the spirit and we would be lost. The conflicts are to prick the flesh, for it must be pricked and cut and bruised and cut-off to be returned unto the dust, the flesh does not bring forth

fruits that are acceptable to Him; that is, fruits of the Spirit. The flesh only houses the spirit, and is the tabernacle of clay; it is the world in which His little ones must live during his forty years in the wilderness and during this "betrothal period" prior to reaching the "promised land" and the "promised possession." So our Lord gives us strength to carry on with patience and obedience. Give us this day our daily bread. Thou hath promised this and now we plead for it in Thy Name. We plead and in Thy promise we plead!

Yes, the manner in which the Lily grows is a beautiful thought to me. The mention of it this morning started it turning over again in my mind, though it is a wonderful thought, considered spiritually. Think of the mud, black mucky mud (which is good soil) out of which it grows. Think of the spotless white blossom and then think of the pure snow-white garment of righteousness, the garment, the wedding garment of our Savior and think of the filth and sin and blackness of sin touching the spotless, snow-white garment of righteousness, the wedding garment of our Savior! What a contrast! How out of place! How unthinkable for Him to ever allow anything sinful to come to touch Him! He plucks His blossom when it is nature—but He never touches the soil (sin) out of which it grew! No, He reaches down from Heaven and plucks only the snow-white blossom that He grew from the potency within the seed. It is in Songs and the whole book of Songs is very sweet and full of love for His Spouse. Consider the lilies, How they grow!

I know I have written enough for

now. Here is a clipping from Sunday's paper. It shows a cut of my display; I had mine finished when the Photographer was out, so he made mine! There were many much better and more complete when finished.

This weekend is coming up and I face it with much searching of heart; what will He give us, what will He have said? What will He have done and how will it be with us? There should be no cause for great concern, for whatever He wills to have said and to have done and to have felt, surely will be done and said and felt! There is no shadow of turning nor any change in His mind. Then why are we made to search our hearts, to wonder and to cry? Is it not for our own good, maybe our own preparation or such? Do we not have to be made fit to conduct a meeting in His Name?

May He be with us in all our endeavors in His Name.

Love,
Douglas (Alston)

REGARDING DEATH

"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."

A person of another faith once said to me, "If I believed what you do, I would walk out into the middle of the street and let a car run over me, for, according to your belief, I would not die even if it did so." I told him according to the above scripture, he could only die at his appointed time regardless of where, when or how it happened.

If we accept a part of the scripture, we have to accept all of it. And the scripture plainly says in Hebrews 9:27, "As it is appointed unto men once to die, but after this the judgment." How can we believe this stated fact from the Holy Bible and die but that one time? The scripture does not say how or where or when men will die, and we know from observation they die in all sorts of places and various ways and ages but, regardless of the circumstances, they die as God predestinated they would before the foundation of the world. "To everything there is a season and a time to every purpose under the Heavens; A time to be born, and a time to die, etc." Eccl. 3:2. There are not enough physicians in the whole wide world to prevent one man from dying at God's prefixed time.

Last night we had a severe thunder storm and the lightning streaked across the sky; the rain came down in torrents and I thought to myself, It is just as impossible for man to die before his preordained time as it is for him to stop the storm. It is all fixed and man cannot change God's predetermined purpose.

"God declared the end from the beginning" and the scriptures tell us, "I am of one mind and I change not," therefore the end having been declared from the beginning (and God does not change His mind) it stands to reason that every person born into this world is destined to die at a certain time — that time was known to God when He spake the world into existence. "Behold, He taketh away, who can hinder Him? Who will say unto Him, What doest Thou?" Job 9:12. If just one person

died at a time that God did not pre-ordain, none of the scriptures would hold true or could be depended on.

God is all power and all things are possible with Him. The scripture reads: "He works and none can hinder." And when He calls His children Home to be with Him in Paradise, they go and "nothing can stay His hand." or prevent Him from calling them. Since "the wages of sin is death" and all mankind sin and die, they do so at the time God predestinated from the beginning when He declared the end from the beginning. Therefore, no circumstance could possibly happen to change God's immutable will and what He does, is done forever. Could anything be plainer than the Word of God spoken and recorded by the Prophets of old? God's word is steadfast and sure.

Mankind likes to change the scriptures to concur with what they believe or as they see it, but His chosen children understand the truth by revelation and they are glad it is as He willed it to be before the foundation of the world. They do not believe man can improve on anything pertaining to the will of God. They know "His ways are as far above our ways as Heaven is above the earth."

Elizabeth C. Edwards
417 Boylan Ave.
Raleigh, N.C.

MAN'S GOINGS ARE OF THE LORD

Dearest Carolyn:

Another week is at its beginning and again I must begin it by writing to you. But what must I say this time? Sometimes I do wonder, for surely I do not know myself or my feelings. "Man's goings are of the

Lord, how can a man then understand his own way?" What of the weekend? What thinks the Elder of us? It seems that we were blessed to talk and discuss much; it seems that we were blessed to have some good visitors, who brought some good thoughts and love. I feel that I enjoyed the days so very much. I came away rather numb, rather tired, not knowing my feelings or not understanding them at all. Last week I wrote you of some impressions and you took me up so quickly; you seemed far ahead of me, seemed to know so much more than I. It all makes me feel that maybe I should not have said such a thing, yet I was honest in it and particularly at that time when it came upon me. It just seems that you told me it was so, and I have not been able to get entirely away from it. Every time I am alone or have a moment of thought, it comes again before me; and the things you said and acted etc. had such an effect on me! Possibly I would have paid little attention to what I felt and what I said, but when you took it up so quickly, as if to say, "I know it;" you scared me. I guess I have more confidence in what you say than in what I or anyone else says. Most especially in regard to myself; I cannot judge myself; but you seem to know me so much better than I do. I was glad that the Carters stayed Saturday; also glad to hear someone who felt as I about idle conversation. I wonder if Elder Harris was surprised to find some folks that just wanted to keep on talking. I think he enjoyed it, he added as much and more than anyone else, (except blab-mouth me?). You were a precious mess! "No, we will just let the water run and pay for it." Then it stopped it-

self, almost?

We arrived at the bus terminal a few minutes after five, in plenty of time. I went on home with Brother Spindle, saw Mrs. Spindle, she was very nice and courteous to me as always, but she had to go out after a while to see someone, so we spent an hour or more talking some more! I am so glad that brother Spindle feels better. He seems to think a lot of us and his outlook on life is so different from what it was a few months back.

I wonder if your cold developed? or did the nose drops etc. scare it away? or how are you? and did you and Saralyn get to the doctor this morning? and how was the ear? Both of the girls were very much help, and in large were willing and glad to do it. How we all, young and old alike, need to be patient, obedient, be subject to others, and softly tread before God. While looking for the exact words of the scripture quoted in the fourth line of this page, I found this: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing." Such was Jeremiah's supplications in Jer. 10, 23. It is a prayer. I love the scripture that is a prayer to the Lord. Maybe it is because the words of prayer are not given to me; I love the prayers of David; yet I seem unable to speak a word of prayer. Mine are groans and sighs. It seems that Jeremiah here speaks after many experiences and much teachings and trials and dealings from the Lord.

He seems to speak with submission and in obedience; he seems to realize and admit the wickedness of sinful man; he enumerates all of

the evils that have come in the land and before God; the greed of evil man, the spoiling of all that is good; the bruits (rumors) that make the city desolate and a den of dragons. "I know that the way of man is not in himself," I know that "it is not in man that walketh to direct his steps." I realize that thou, O Lord, art alwise, that thou hast a purpose in all of these things, that my evil too, is before Thee, that I stand to be corrected and rebuked and chastened; I know that I cannot walk, not of myself; I know that my steps and my path and my way is laid out and is set, indeed to the last detail; I know that I will travel that way, and all that is mine, will surely come to me! O Lord! Thou knoweth the thoughts of my heart from afar, the cries of my soul, and the lusts and the evils of my flesh: O Lord, thou knoweth my conflicts; thou knoweth that I must be corrected by the rod. I must be directed and kept in the path set out for me. I know that I cannot do this of myself. Yes, I know that I cannot find and stay in this path except Thou keep me and correct me; I know that it is not in man to direct his steps.

Yet, what a privilege to serve that church, that people, a very great people that the Lord has chosen; what a privilege to feel that you may be enabled to so much as give a cup of cold water to one of His little ones! If such is His will, we shall have to be reconciled with the spiritual peace of mind that He may reward us with. Oh how I talk! I do not mean to presume, I only try to look forward. Am I foolish to say such things? I am just asking the Lord to show me, to guide me in the way He will have me to go and to reconcile me in obedience to His

command.

I never want to stop writing you, but I must go to bed. It seems I have a lot of time, yet so little time. It is so soon gone. We have a priority job at the Gas Yard; so the gang will have to produce between now and the end of February and on too.

Love and more love to you and the girls from this poor Daddy and Husband,

Douglas

RETELLS DREAM

Dear Brother Adams,

It came to my mind to write what the Lord did for me before I offered to the church. When I told my dream I did not know whether or not the brethren and sisters could understand me. Oh, Dear Lord, I love my sisters and brethren in the church, everywhere. If we do not have that love toward one another, then the love of the Father is not in us. I hope I am born of the Lord and I will not fear what a man can do unto me. "Then spake Jesus again unto them saying, "I am the light of the world: He that followeth me shall not walk in darkness, but shall have the light of life." St. Jno. 8:12. Again, "And we know that all things work together for good to them that love God, to them who are called according to His purpose." Rom. 8:29.

This is my dream: I was to offer myself to the church. I dreamed the world came to an end. The earth was dark-oh, how dark! I was afraid. Oh, how afraid I was! I felt sure I would not be saved, for I had no hope of heaven! I got down on my knees, praying and crying, asking or begging for mercy! Then, the whole earth lighted up. It was the prettiest, brightest time I have ever seen. I

was so happy, oh, how happy I was! Then the Lord came to me and I asked Him what was the right church for me to offer to and He told me to get down by my bed and pray every night and then He told me to go on and offer to the church and not to be ashamed. After this experience I feared if I did not offer, He would not save me on the judgment day, "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.

A sister in hope,
Vinia Mae Willard
R.F.D. No. 1, Box 4T
Bassett, Va.

AN INSPIRATION FOR OTHER READERS

Dear Elder Adams, and Brother in Christ, I hope,

We are so low in our feelings to call anyone, brother or sister! We are late sending in our subscription for Zion's Landmark. We live off the main route and we cannot go too often to get our mail, for we are aged in years—I will be ninety years old the twenty-fourth of this month and my husband is eighty-six years of age. We love to read the Landmark and my Bible. I still can see to read which is a great pleasure to us. We cannot go to church like we once did, but we enjoy the Landmark so much! It tells our feelings so well! It is like going to church to read your writings and the writings of the Brethren and Sisters in Christ. We enjoy all the good writings so much.

I hope you will forgive us for being so late sending our renewal. We are old and cannot do as we

would like to do. We are enclosing a check for four dollars for the renewal of the Landmark for this year.

Yours truly in hope of mercy,

J. N. Smith and wife
 Box 132
 Indian Valley, Va. 24105

Dear Brother and Sister:

We thank you for your renewal subscription to Zion's Landmark. You are an inspiration to the children of Grace and certainly to the Readers of Zion's Landmark in that you are still able to see and enjoy reading your religious periodicals. So few are so blessed at your mature ages. May the Good Lord continue His blessings to you.

In Christian love, we hope—
 Editor

**TO THE READERS OF
 ZION'S LANDMARK**

We yet have a limited supply of booklets "What We Believe and Why", which we are giving to anyone who will send us a new subscriber. The person sending in the new subscriber will receive the booklet as well as the new subscriber.

Send us your check or money order for \$4.00 and the booklet will be sent postpaid.

Please observe that this offer is not for renewals but new subscribers and persons sending in new subscribers only. This booklet would make an excellent gift to those who love the truth.

T. F. A.

OBITUARY

Sister Mishie Russell Yates of Denton, N.C., died November 15, 1971, at Rowan Memorial Hospital in Salisbury, N.C. She had been in declining health for several years. She was born in Randolph County, N.C., to Julius and Adeline Bean Russell. She was a member of Toms Creek Primitive Baptist Church.

She is survived by three daughters: Mrs. Arthur Laughlin of Denton, N.C., Mrs. Foster Laflin of Rt. 5, Albemarle, N.C., and Denton, N.C., Mrs. Tom Shaw of Rt. 5, Asheboro, N.C. Her body was interred in Toms Creek Church Cemetery. She will be greatly missed by the church, her family, and friends.

Elder C. S. Farmer, Moderator
 Brother Oscar Hunt, Clerk
 Sister Nellie Snider,
 Sister Wilma Garner, Committee

OBITUARY

(Continued from Last Issue)

But among them all, none elicited from us a higher regard, or greater respect, than he. He was not disposed to put himself before others but a man who has left to his sons and daughters the heritage of pure gold. Not self-assertive, but non-assuming in character, I never knew Brother Ashley Naylor to seek preferment in any of the walks of life, nor did he ever side-step or shirk a duty. It is such men as he who are blest to make the best in the great rank and file of life. To you his dear children and all kind neighbors and friends, the great thing left by him to all of us is the example of an up-right, honest life, the value of which can be known only when the last trumpet is sounded and all accounts are balanced, because the good book says "their works do follow them." If Brother Ashley Naylor ever wronged his neighbor or failed to render every man his just dues it never came to me.

In conclusion, Shakespeare well described this man's life when he wrote: His words are bonds, his oaths are oracles; His love sincere, his thoughts immaculate; his tears pure messengers sent from the heart." May you, his sons and daughters, be blest to emulate the example of your noble father, the keynote of whose life was humbleness and sincerity.

By his unworthy pastor who loved him,

J. M. Mewborn
 Willow Spring, N.C.

Zion's Landmark

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

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VOL. CV

NO. 9

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 March 15, 1972

CAIN AND ABEL

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell." Gen. 4:-5.

Why was Cain's offering rejected and Abel's accepted? Paul said, "All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect thoroughly furnished unto all good works." II Tim. 3:16, 17. Again he said, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4.

The scriptures are a standard for

the true experience of every heaven-born soul. They were spoken by Holy men of God who were moved by the Holy Ghost. This means that it is the same as if God Himself had spoken. We cannot rely on our experience any further than it is supported by the doctrine of the apostles and prophets.

It appears from Holy Writ that offerings unto the Lord reaches as far back as Cain and Abel. They were the sons of Adam. Cain brought of the fruit of the ground, for our text says, "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord." Gen. 4:3. The scripture says that the Lord had not respect to Cain nor his offering, nor, necessarily, because it was the fruit of the ground, but his offering was made without faith. Paul said, "Without faith it is impossible to please Him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him." Heb. 11:6. Before a person can make an offering by faith, he must be born through the righteousness of faith. There is no evidence that Cain possessed any faith. He was wroth. His countenance fell. He hated and slew his brother Abel. He was a murderer. There isn't any evidence that he possessed eternal life. John said, "Whoso hateth his brother is a murderer. And we know that no murderer hath eternal life abiding in him." Abel was righteous. He was born through the righteousness of faith. He offered the firstling of the flock and the fat thereof. God had respect unto Abel and his offering because his offering was by faith.

Paul said, "By faith Abel offered unto God a more excellent sacrifice

than Cain, by which he obtained witness that he was righteous; God testifying of his gifts: and by it he being dead yet speaketh." Heb 11:4. The only way that God can be approached and our pleadings are heard is through faith. It is only through faith that our finite services are acceptable. It was "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Israel and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose Builder and Maker is God." Heb. 11:7-10. Abraham, as well as Noah, believed God. His belief in God was counted to him for righteousness because it was by faith. Those who believe in God are born through the righteousness of faith. The offerings by those who are born through the righteousness of faith are accepted by God.

The firstlings of the flock under the law of Moses was accepted by God. The firstlings meant the best; those without blemish, having no scars or scabs. The slaying of those animals for a sacrifice offering pointed to the crucifixion of the Lamb of God, who was delivered for the offenses of His people and raised for their justification. John said, "Behold the Lamb of God, which taketh away the sin of the world."

John 1:29. Works of our righteousness are not acceptable to God in putting away our sins. Paul said, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:4, 5. By this testimony of Paul, we see that the acceptance of the offering by Cain or Abel was not based on the offering alone, but the way in which it was made. The offering must be accompanied by belief and faith to God. Cain's offering was not made by faith. Abel's offering was by faith. "By faith Abel offered unto God a more excellent sacrifice than Cain."

The whole tenor of the Apostle's testimony is to show that it is by faith, and not by works of righteousness, that we are saved. The salvation of the sinner depends entirely on what Jesus has done. Paul said, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8, 9.

Those who possess faith have become dead to the law by the body of Christ. When one becomes dead to the law he has been crucified in the flesh and made alive to righteousness. Christ was crucified in the flesh. Those who love and have their being in Him are crucified with Him. They live in Him by faith. Paul said, "I am crucified with Christ: nevertheless I live; yet, not I, but Christ liveth in me; And the life which I now live in the flesh I live by

the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20. According to Paul's testimony those who possess faith are born through the righteousness of faith, and those who are born through the righteousness of faith are born of the seed of Christ, and those who are born of the seed of Christ are those who were given to Christ by the Father before the world began. Jesus said, "Thine they were, thou gavest them me." He further said, "All that the Father hath given me shall come to me and I shall lose nothing but raise Him up at the last day."

The works of Cain in slaying his brother, Abel, and being wroth with God is a manifestation of the works of the devil. Jesus said to the unbelieving Jews, "Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no trust in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Jno. 8:44. Esau possessed the same evil spirit toward his brother Jacob that Cain did toward Abel. "He said I will slay my brother Jacob." Jacob by nature was no better than Esau. Paul, in speaking to the Ephesian brethren, said, "Wherein in times past ye walked according to the course of the world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desire of the flesh, and of the mind; and were by nature the children of wrath, even as others." Eph. 2:2, 3.

The difference in a child of God

and a child of the devil is the work quickened soul is made conscious of his deplorable condition. He seeks justification by the law. The law slays him in that he is brought to see and feel his utter vileness and helplessness before a just God. When the law slays him, he becomes dead to the law; and made alive to righteousness by reason of what Jesus is made to him. That is, he is redeemed from under the law. Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption. This work of God in quickening dead sinners and making them alive to righteousness takes out all confidence in their own efforts which they previously possessed, brings them down and shows them they are dependent creatures upon a just God. Those who have seen the wretchedness of their lives and the perfection of Jesus will never offer the works of their righteousness. They will honor and glorify the name of Jesus. They will set Him forth as the way, the truth and the life. Their offering is by faith. They are born through the righteousness of faith. The offering made by those who are only born through the law is rejected by God. This was the fate of Cain and the reason why his offering was rejected by God.

T. F. Adams

NOTICE

The Lloyd's Hymn Book is now being published again. For information concerning price, address all inquiries to:

The Primitive Hymns, Inc.

P. O. Box 92

Rocky Mount, N.C. 27801

OBITUARY OF

AUBREY YANCEY CLAYTON, SR.

We, the members of Roxboro Primitive Baptist Church, desire to bow in humble submission to the will of an All-Wise and Merciful God who called from our midst our beloved deacon, Aubrey Yancey Clayton, Sr., on November 17, 1971, at Person County Memorial Hospital.

He was born September 16, 1905, making his stay on earth 66 years and two months. He was brought before the church at Rougemont the third Sunday in October, 1963, asking for his home to be with Roxboro Church. He was baptized by his beloved pastor, Elder L. P. Martin, the first Sunday in December, 1963, together with his wife.

He was married to the former Emma Sue Ball who survives, as well as a daughter, Mrs. Louise Oakley; a son, Aubrey Y. Clayton, Jr. A son, Marion, preceded him in death. Two brothers also survive: Daniel Clayton of Danville, Va. and Arthur Clayton of Hurdle Mills. One sister, Mrs. Eva Kirby of Prospect Hill, N.C.

To our belief and from our association with Aubrey for a long time, we feel to say that he was a God-blessed man in that God had given him an humble and sincere nature regarding all men. He especially loved the church and God's little ones and was never happier than when he could be with them at our meetings and associations or in their homes, sharing with others what God had blessed him with. The welfare of the church was always first in his thoughts. He was a devoted husband and father, seeing always that they had all the natural desires of this life if possible.

He was blessed to be rooted and grounded in the doctrine of God Almighty and had been made to believe and know that He was the One and Supreme Being who had ordained everything to be just as it is; that all his steps had been ordained by God from the cradle to the grave. He had felt the voice saying to him, "This is the way, walk ye in it." He was made to do just that. We feel that he is now in the paradise of God's love in perfect peace. He was ordained a deacon of Roxboro Church October 4, 1970.

While we feel so keenly our loss in his passing, we are made willing to say, "Thy will, not ours, be done." We feel that his memory will live on with us throughout our remaining days here. Our sympathy goes out to his wonderful wife, who is also a faithful member of our church, and to his children

and loved ones.

We desire that a copy of this be placed in our church records, a copy be given to the family and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference December 4, 1971.

Humbly submitted,
Sister Ruby Day and
Florence Walker

OBITUARY

God, in His infinite wisdom has been fit to remove from this life our sister—Sister Mattie B. King. She was born on February 10, 1885, and departed this life on October 3, 1971. She was the diwdow of Mr. Lynn B. King of Angier, N.C., now deceased and the daughter of Haywood and Callie Godwin, all of whom preceded her in death.

Sister King united with the Church of Angier on August 4, 1944, and was baptized the following day by her pastor, Elder T. F. Adams. She was a very faithful member as long as her health permitted her to attend.

Survivors include: two daughters, Mrs. Ralph Earp, Angier, N. C., Mrs. O. B. Pope of Fuquay Springs, N.C.; two sisters, Sister Myrtle Thornton, Angier, N.C. and Sister Edith Hargis of Benson, N.C.; a brother, Mr. Rufus Godwin, Benson, N.C.; five grandchildren and six great-grandchildren.

Her funeral was conducted in Overby Funeral Chapel by her pastor, Elder T. F. Adams, after which her body was laid to rest in Harnett Memorial Cemetery at Lillington, N.C., there to await the glorious resurrection of the body.

We, the church of Angier, N.C. desire to extend our heartfelt sympathy to the family, feeling that their loss is her eternal gain. Our feeling is that she was given a precious hope in Jesus and that she possessed the imputed righteousness of Christ. We trust that her soul and spirit are now resting in the Paradise of God.

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 on December 4, 1971.

Elder T. F. Adams, Moderator
Broth D. T. Adcock, Clerk
Sister Vada Cobb)
Sister Ruth Dupree) Committee
Brother R. L. Fish)

OBITUARY

It is with a heavy heart and wet eyes that I try to write of the passing of our dearly beloved pastor-Elder C. L. Coker, who was born April 29, 1920 and passed away February 13, 1971. Funeral services were held Monday, February 15, 1971, from Lower Town Creek Primitive Baptist Church. Elder A. P. Mewborn officiated and burial was in Greenwood Cemetery in Tarboro.

Surviving are his wife, Mrs. Catherine Forbes Coker of Macclesfield, a daughter, Mrs. Brooks (Peggy Drake) of Pinetops; a son, Charles Earl Coker of Pinetops; a step-daughter, Mrs. Jane Rose of Richmond, Va.; three brothers—a twin, W. Linwood of Tarboro, N.C., John Henry of Tarboro and Joe Bennett of Fountain. Four sisters, Mrs. Bessie Walston of Macclesfield, N.C., Mrs. Basil Hathaway and Mrs. Nancy Earp of Tarboro, N.C. and seven grandchildren.

Elder Coker was received into the fellowship of the church at Lower Town Creek, December, 1948. In June, 1953, Elder Coker made his first attempt to speak in the name of the Lord. Later he was ordained to the work of the ministry in November, 1953. He was called as assistant pastor of Lower Town Creek Church December, 1952. In April, 1956, he was called to serve as pastor of that church. He later became pastor at Williams', Sparta, and Otters Creek.

In material things he was not wealthy, but in love and personality he was much to be admired. He was never too busy to speak to anyone. He had a personality that many would desire, but God did not provide us all with the same gifts. He was well spoken of, loved and respected by people that have never been inside of a Primitive Baptist Meeting House and there was the largest crowd in attendance at his funeral that the writer has ever seen at a funeral and the floral display was abundant.

I have heard him say, "I love everybody." This I believe. He preached more funerals than anyone the writer has had an opportunity to know. Some were members of the Primitive Baptist Church and some were not, but I believe sincerely that the best funeral he ever preached was his own; this he was blessed to do by example. Jesus said: "Ye shall know them by their fruits." Matt. 7:16. We feel that our loss is his eternal gain.

Written by request of Otter's Creek

Primitive Baptist Church by J. E. Edwards.
Elder Joe Sawyer, Pastor
Brother Joe B. Coker, Clerk

OBITUARY

It is with a sad heart that I write the obituary of my grandpa, Edward Stanley Hardee, 87 years of age, who died November 4, 1971, in Pitt Memorial Hospital, Greenville, N.C. He had been ill for many months, but seriously ill the last week of his life.

Grandpa was born May 24, 1884, in Pitt County, N.C., the son of James Hardee and Rebecca Tyson. He had ten brothers and sisters, all of whom preceded him in death. He married Nolie Elizabeth Mills on January 11, 1905, and to this blessed marriage six children were born: Charlie Edward, Horace Glenn, Rufus Carr, Alma Mae, Nolie Kathleen, and Liza Rebecca, all of whom are living. His wife, Nolie, died February 5, 1968, after 63 years of marriage. He was later married to Iona Dale White, who survives.

He was a member of Red Banks Church for a number of years and remained a faithful member as long as his health permitted, but his heart was there until the end. He was a true "Old Baptist", believing that through Faith and Hope there was a better life with Jesus. He also believed the following scripture: "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.

Funeral services were conducted by Elder A. L. McKinney of Swan Quarter and Elder Joe Sawyer of Greenville. Burial was in Pinewood Memorial Park.

If Grandpa had given us a verse for life I think it would be "That ye love one another; as I have loved you." For truly he loved his family, his fellowman, and, above all, his Lord.

The tempest may roar and the loud thunder
roll

And gathering storms may arise;
Yet calm are my feelings, at rest is my soul,
The tears are all wiped from my eyes.

Go tell my companions and relatives dear,
To weep not for me, tho' I'm gone;
The same hand that led me through scenes
dark and drear,
Has kindly assisted me home.

Written by his granddaughter,
Carolyn

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APRIL 1, 1972

NO. 10

ISAIAH
CHAPTER 43

Which bringeth forth the chariot and horse, the army and the power; They shall lie down together, they shall not rise; they are extinct, they are quenched as tow.

Remember ye not the former things, neither consider the things of old.

Behold, I will do a new thing: now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

This people have I formed for myself; they shall shew forth my praise.

But thou hast not brought me the small cattle of thy brunt offering; neither hast thou honoured me with thy sacrifices: I have not caused thee to serve with an offering, nor wearied thee with incense.

Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

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

THOUGHTS OF A CHILD OF GOD
My Darling Ones:

There is a lot more that I could say, but let me try to speak of something else. Let us try to pray that the Lord may bring us through this serious situation in our churches. I want to speak of the girls and their reactions, but I do not know whether or not I can. When the mind starts on something it is hard to stop and switch over. I can feel for the preacher, who says the wrong things, which are sometimes just exactly the right things, but being so right, they pinch and he cannot help himself; the things come on his mind and he just has to speak them.

Yes indeed, I feel that we shall again hear of Mildred's experience at the time of Mrs. Rice's sickness. Someday she will be able to speak of it; now she cannot. I looked in her face when Elder Harris was speaking of something and Mildred was following him perfectly and with full understanding; I could see it in her countenance. Yes, I feel that the Lord is gently leading her and if my hard heart had any thankfulness in it, I would want to praise His great and Holy Name for His tender loving care. What words of wisdom she speaks! She puts me to shame. What must her little heart think of her Daddy! I cannot describe the love I felt for those girls this past weekend. Sunday morning in particular: first Saralyn came into the kitchen and began doing jobs without being told; she came in and took her place, so as to speak, as a man would come on his job. Then a little later here came

Mildred and began doing jobs and errands in the same manner. Who told them? Did you wake them? And how they helped all through the day, waited on company and did for those or our brethren. Consider their ages; where was I at that age? and what were my thoughts? Yes, I had a few thoughts that are still with me, but not much that I can claim as understanding of anything. There are years before them, most of their normal lives, good times, social relations, years of studying in schools, O, so much! May we realize that our company is somewhat confining to them; that our lives of and in the church curtails them or their activities very much in many ways.

We would not cause them to resent the church because it keeps them from doing other things. Yet, after all, you cannot have two masters; after all, even Baptist children have to bear persecutions from their friends and associates, just as grown people do.

Uncle Horace admitted that he neglected his children, yes he did, he had to. The church and the brethren came first; he was called on to do that; it was right for him to do just that. The things of God must come first, if we are to follow our Saviour. "Who is my brother, and my sister, and my mother?" Yes, what must the little souls think of their Daddy? or do they, or even I, know what may come? What denials, or what trials or separations, or neglectings?? Only faith can say, "As thy days may demand, so shall thy strength

be." Really I have watched Mildred and I am not surprised that she said what she did. Sunday I asked her if the sermon meant much to her? She said: "Just like all of them," and turned. I said, "We thought it was a little extra." She just smiled. She is sweet. Do you remember Saralyn saying, "I know my Daddy did the right thing. Frying Pan is my church." I can still hear that. Even last Sunday morning as I held her, I could hear those expressions, and I asked secretly, "Could she or would she say and feel the same in case I was ordained as a deacon or even someday a preacher? Oh! they are so sweet: I can easily repeat the term of Uncle Horace: "Those sweet buds!

May I add another paragraph? My dear, how about you? I have no fear but that you may be enabled to do a thousand times more than I. If it is to be, may the Lord look upon us both with sweet compassion and pity and prepare us both and gird on the proper armour. It would mean being away from you a lot of times, it would mean giving myself to the church first and always as needed (no better thing could be done, than to try to help the little ones of the Lord) but as a husband, I would be nothing; I am already so very little. This simply overpowers me when I think of it: neither you nor I would get to hear any preaching more than once or twice or at least just a few times a year! I would be attending church meetings where there was no preacher except poor little me: and you would be going with me most of the time (I hope you could) and listening to me only. I do not know how the wives carry on! I do too, it is by the grace of God and by the same grace that the preacher depends on.

No more could I go to church with an unburdened mind and heart, with the free feeling of hearing without responsibility. I would always be subject to the call of the church: yet what a privilege to serve that church, that people, a very great people that the Lord has chosen.

So, "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing." The desire of my soul is to be a willing subject; to be submissive and obedient. With thy strength and faith, I cry, Thy will be done; and I know by the same faith that all of Thy Will, will be done; So, O Lord, correct me, for I must be corrected; but I must beg for thy mercy, thy compassion and thy pity and thy loving kindness. Correct me in thy judgment; judge me according to the righteousness of thy salvation; according to the love of our Saviour and in His courts — thy courts and thy judgment. O Lord, not in thine anger? not according to my failings and my sins, not according to just condemnation, for in a moment I would be consumed and justly brought to naught! A correction in thine anger; a legal judgment; a just sentence according to the law would bring me to nothing.

At the table you spoke of the circumstances under which you joined the church: Now Elder Adams said: "My work is now done, I am ready to go;" How Miss Fratie comforted you! It was all as it should have been as it had to be, as it was predestinated to be long before any of us were given life in this world: As you spoke of those things they were sweet to me and my heart burned within me. I do love you so! You have so often been compared in many ways to your grandmother,

"Miss Fratie;" and I wondered with trembling emotion, could it be that I be brought to walk in Grandpap's steps? Except for the power of God, I would say, "Oh no, not that, it cannot be!" But why do I even mention such things? Lest I come to find all that is a mistaken impression and I have to swallow all that I say. I do not know whether you knew it, surely not, but I put nothing beyond you and your understanding. But Sunday morning there was a fear and a trembling and a "swelling" within me that I cannot explain. I felt as though it was I who had to do something or who had to be responsible for something. I even peeled potatoes more rapidly and checked the car and what have you.

On Saturday I was the host, nor was Brother Spindle there. I had to answer a few questions about the meetings etc. but no such feeling was with me. Sunday, Brother Spindle was there to look after things and the meeting was not at our house, but at the church, so there was no reason for feeling any responsibility, as is always necessary at the church.

What a privilege to feel that you may be enabled to so much as give a cup of cold water to one of his little ones! If such is His will, we shall have to give up much more of this world, but I feel that such is not to be compared with the spiritual peace of mind that He may reward us with.

Oh how I do talk! Surely I do not mean to presume, I only try to look forward. Am I foolish to say such things? It is not proper for me to speak of these things except to you.

Devotedly yours,

Douglas (Alston)

GODLY CONVERSATION OH! HOW SWEET IT IS

My dear Carolyn,

There is nothing that I would rather our friends would say of our home than that it is a place where good conversation is to be found or heard. May the Spirit of our Savior be with us to keep such things there. I feel that I hunger for such conversation and I find myself rather intolerant toward anything else; yes, possibly too intolerant and too impatient. I hate to be that way; yet I am that way. It is like my feelings toward some who sometimes visit us. I get so impatient and so intolerant, yet I know that I am wrong and that I should be different. It seems that I should write them a letter of apology in a way; then the next time I become so very intolerant and peeved again, all the time knowing that I should not. How hard to learn patience and forbearance; realizing all the time that my own faults and shortcomings call for the same qualities on the part of the other.

The only comforting thought in my mind tonight is that of Godly conversation. Such conversation is not ours to have or not to have at our will, but rather at His will. It requires the presence of the Holy Spirit and the exercising of the heart and mind; it requires hungry and thirsty hearts, made so by the blessed Spirit of our Lord. Blessed are they that do hunger and thirst after the things of His kingdom! My prayer is that He may keep us hungry and thirsty for His righteousness; and that His Spirit may dwell with us and exercise our minds to speak of His mercies. He promises that where two or three are gathered together in His Names

(may it be in His name!) His Spirit will be in their midst.

Carolyn why does the heart pray to be kept hungry and thirsty? Could the desire come from a heart that has not been made that way already? Newton said, even the desire is something. And I must admit that I believe it is. I must admit that I hope the Lord and Savior had made my poor heart alive, and brought it to long for the things of His kingdom. No, I would not deny His Name; I would not deny His gift. The things that come in my mind are sometimes the things and thoughts that come into my mind just a moment ago: some thought that I tremble to even speak of. Some things that I dare to speak to anyone about; hard for me to even hint to you.

Carolyn, do you know more about me than I know myself? Sometimes when you call my attention to Uncle Horace's expression in his letters, sometimes when you look at me with that "certain peculiar expression" as if to say, "OK, go on" or such, I wonder why you do it, or what you mean. I am so much in the flesh, I often think that to speak in His Name would be the farthest thing from me; the most absurd; the most impossible! I cannot see it at all. But tonight I spoke of Godly conversation; how sweet it is to me! You tell me that I enjoy it most when I do the talking; is that true? I do enjoy talking, when the Lord wills to give me a mouth to speak my feelings. Tonight I felt an inexpressible sweetness in the very thought of Godly conversation! I almost felt a burning desire for it, and why? I did enjoy talking with Frank on the way: I tried not to say too much; but every expression that

he made I had one to follow it, and he had one to follow that; and we both added and added. It was an unexpected blessing. He nor I knew the other or that we could be blessed to talk together on these precious things. But what I started to say and forgive me for saying it, but I just as well — was that I realized that talking of these wonderful truths, gives me relief and new hope and it seems new life. You say I want to do the talking, and it seems that I do; is there something after all, burning within me, that makes me hunger for and burn to speak of these things? find comfort and relief in speaking of them?

To have such a thought brought before my mind, made my head go down and tears fill my eyes. It brings groans and sighs, for there are no words to express such fears and such trembling of heart. Oh! how my cry is "Oh Lord, I am afraid!" What can these feelings mean? My prayer is but groans and sighs! and tears from a bowed head and a trembling heart! Here I am again present in the flesh and I say, "Why do you say such things? Who would conceive of such things? Who could conceive of such things? I have to admit that it is a far-fetched thought with me and I doubt all my feelings now. My statements now sound as though I have misrepresented it, or that I am trying to fool someone and to claim something that is not mine at all. But I cannot completely deny what I feel must be a sweet visitation of the Holy Spirit and our Lord and Savior. By faith I cannot deny His presence; I must not, I dare not. By faith I cannot doubt, but I do doubt. Such are the waverings of my heart. I would not write this to anyone else;

but I try to speak my very heart-beats to you; I try to keep them from being pinned up within me.

How foolish these things may look to someone with broader experience and understanding! But the thought built up in me and "O Lord, I was afraid!" How I must tremble in His presence—the presence of His Holy Spirit! Oh! that He may take hold of me and direct my way in the path that He may set before me. I would be obedient, would be submissive, if I could, but I am so stubborn and so obstinate; nature and self is so ever-present with me, until I cannot for a single moment subdue myself — the Lord must do that. I still think of the sweetness — I cannot begin to describe it — that I feel in God-given good conversation.

Possibly I have made many mistakes, but also possibly the Lord has a purpose in those very mistakes and who can ask why or what concerning that purpose? Oh, if I had the strength, I would be obedient and submissive and go on to pray, Thy will be done, Thy kingdom come! But I am weak, I am flimsy, I can do nothing. I am afraid, sometimes so afraid that I hardly dare repeat the words, "Thy will be done" even though I know if I know anything at all, that His sovereign will, will be done in heaven and on earth, and no power can stop it or hinder it.

Your devoted husband,
Douglas (Alston)

KEEP THE LANDMARK GOING
Dear Brother Adams,

Please accept my apologies for waiting so long to mail my dues for the Landmark. I am enclosing a check for \$5.00. Please use the extra dollar for whatever you need.

I do get a lot of pleasure reading

the Landmark and I'm glad you all have been enabled to keep it going. May the good Lord continue to bless and keep you always.

Hope to see you all again before long.

Yours in hope,
June Cox
3019 Cliffdale Road
Fayetteville, N.C. 28303
Feb. 2, 1972

ENJOYS READING LANDMARK

Dear Elder Adams,

Enclosed you will find a check for \$4.00 to renew our subscription to the Landmark for one year.

We truly enjoy reading the good letters and writings of the Brethren and Sisters. We think the Landmark is one of the best church papers we get.

Hope the good Lord will continue to bless you all.

A little brother and
sister in hope,
Mr. and Mrs. Henry F. Owens
303 E. Church St.
Farmville, N.C. 27828
January 31, 1972

**TO THE READERS OF
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We yet have a limited supply of booklets "What We Believe and Why", which we are giving to anyone who will send us a new subscriber. The person sending in the new subscriber will receive the booklet as well as the new subscriber.

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T. F. A.

Zion's Landmark

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

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

Associate Editor

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

VOL. CV

NO. 10

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April 1, 1972

VIEWS ON II COR. 4:3, 4.

"But if our gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

The lost which the Apostle has under consideration in this text are those who believe not. While there are true believers in the Lord Jesus Christ, there are also unbelievers. Under the law there were true prophets, also, false prophets. In the gospel dispensation there are true teachers, also, false teachers. Peter said, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" II Peter 2:2. The gospel which Paul preached was hid from the wise and prudent. Jesus said, "I thank thee, O

Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11:25. Paul said, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of men, neither was I taught it, but by the revelation of Jesus Christ." Gal. 2:11, 12. This gospel was not hid to the Apostle, nor any believer in Jesus Christ. If it is hid it is to them that are lost. The lost are those who believe not. He said, "The god of this world hath blinded the minds of them that believe not. The blindness is not in their eyes, but in their minds.

The god of this world is the devil. He is a deceitful worker. He has apostles and ministers who do his biddings. They imitate the true servants of God and seek occasion to make themselves appear to be more righteous than those whom God has set apart. Through their cunning craftiness they blind the minds of those who believe not. They would deceive the very elect if possible. The Savior said, "For there shall arise false christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Mat. 24:24. These words were foretold by Jesus before His crucifixion and made manifest more fully after His resurrection and ascension.

Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16. This does not embrace all the Jews nor Greeks. "For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ

crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of and the wisdom of God." I Cor. 1:22-24.

Those who believe the gospel are born through the righteousness of faith. They know the joyful sound. They are the blessed people of God. They walk in the light of the countenance of God. They know their Shepherd's (Jesus) voice and follow Him. He leads them as He did Jacob of old, and there was no strange God with him. This leading is by the Spirit of God. This is the evidence that they are the sons of God. Paul said, "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14.

Their belief in God is not predicated upon their works of righteousness. Jesus said, "It is the work of God that ye believe on Him whom He hath sent." They are born again, not of the corruptible seed but of the incorruptible; by the word of God which liveth and abideth for ever." All men in nature are dead in sin. The chosen of God as well as all the human race of Adam are dead in trespasses and sin. This is true by the reason of the transgression of God's law by the first man Adam. Paul said, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12;. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19.

Those that are righteous are made so by the imputed righteousness of Jesus Christ. They were in the covenant, which was

ordered in all things and sure. Grace is the savingpower. The blood of Jesus Christ cleansed them from all sin and iniquity. Being born again is a manifestation that they are the children of God, saved by the grace of God, and kept by the power of God through faith. Those who have faith are believers in Jesus Christ. This faith was delivered to them. They earnestly contend for it.

If our gospel be hid, it is hid to them that are lost. The lost are not the believers. They are those who believe not. Satan has the mastery over them. He, (Satan) is the god of this world. He blinds the minds of them that believe not. He is a cunning and deceitful worker. So are his apostles. Paul said, "For satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." Cor. 1:14, 15. These ministers of satan appear to be humble. The humility is voluntary. They are puffed up by their fleshly minds and seek the applause of men rather than the good of souls. Though their deceitful working they beguile unstable souls. Jesus exposed the doctrine of the Scribes and Pharisees. He said, "Ye hypocrites well did E-saias prophesy of you saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:7-9. The gospel which Paul preached was hid from them. They blinded the minds of those who believed not. "But if our gospel be hid it is hid to them that are lost. In whom the god of this

world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

T. F. Adams

NOTICE

The Lloyd's Hymn Book is now being published again. For information concerning price, address all inquiries to:

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OBITUARY

SISTER ETHEL MOONEY ASHLEY

The Oak Grove Church, bows with humble submission the death of one of our much loved and esteemed members, sister Ethel Ashley. She was born on December 23, 1889. She was married to John Robert Ashley on February 26, 1911. He preceded her in death several years ago. She asked for a home with the members of Oak Grove Primitive Baptist Church, Wake Co., N.C., in March, 1925, and was gladly received and baptized. She was a native of Person County, N.C.

She died at her home in Apex, December 3, 1971. Her funeral was held at Apex Funeral Chapel on Sunday, December 5, 1971 by her pastor, Elder T. Allen Johnson and Elder S. J. Sauls. Her body was laid to rest next to her husband in the Apex Cemetery beneath a beautiful mound of flowers.

She leaves to mourn her death four children: J. L. Ashley and Carey Mooney Ashley, Mrs. A. L. Perkins of the home, and Mrs. Fraulein Stripe.

Done by order of the church in conference February 20, 1972. It was agreed that a copy should be sent to Zion's Landmark for publication, one to the family, and a copy to be put in the church book.

Elder T. Allen Johnson

Moderator

Sue Adcock

Clerk

OBITUARY

Sister Kizzie Bass was born July 27, 1896, and died December 19, 1971, making her stay on earth 75 years, 4 months, and 22 days. She was the daughter of Matthew Spicey Barefoot

Dudley. She was married to the late Royal Bass February 28, 1915, who preceded her in death several years. To this union were born four children: one son, James Robert; three girls, Mary Lou, Isolene, and Cecilia; also, several grandchildren survive; one brother, Avery Dudley, also survives. Sister Kizzie united with Harnett Primitive Baptist Church the first Sunday in December, 1938, and was baptized by Elder M. F. Westbrook.

She was in very poor health for a long time which caused her not to be able to attend church as much as we are sure she desired, but God does all things well. She bore her afflictions and pains with a smile. We are comforted with the knowledge that those who suffer with Christ shall also reign with Him.

Her funeral was conducted at Stoney Run Church with her pastor, Elder J. M. Mewborn and Mr. Nathan Hanchey, officiating. Her body was laid to rest beside her husband in the Bass Family Cemetery.

Therefore, be it resolved: That a copy be sent to the family, a copy sent to Zion's Landmark, and a copy be kept on our church records.

Done by order of Harnett Church in conference Saturday before the first Sunday in January, 1972.

Elder J. M. Mewborn,

Moderator

Graham Jackson, Clerk

Bertha Baggett

Zora Spell - Committee

Oba Honeycutt

JOHNNY R. THOMPSON

We, the members of Bethany Church, bow in humble submission to the will of our Heavenly Father, who does all things according to His will and who has seen fit to call from our midst, Brother Johnny R. Thompson.

Brother Thompson was born on Oct. 11, 1903, and departed from this life September 17, 1971, making his stay on this earth sixty-seven years. He leaves to mourn: his wife, Sister Annie Braswell Thompson; one son, Earl; two daughters, Ruth Tart, Pearl Olive; 19 grandchildren, 3 great grandchildren; many friends, and all who knew him.

He united with the church of Bethany on July 22, 1942, and was a true and faithful servant to the church until his death. On January 25, 1964, Brother Billy Woodard called him to be his assistant-clerk of the

church. He was made clerk on January 24, 1970, and was also the clerk of the Angier Union for several years.

His funeral was held at Bethany Church on September 19, 1971, by his pastor, Elder S. J. Sauls and Elder T. Floyd Adams.

Done by order of Bethany Church the 4th Saturday in October, 1971. Therefore, be it resolved, that a copy be sent to the family, a copy to Zion's Landmark, and a copy recorded on the church records.

Elder S.J. Sauls, Moderator
 Brother Troy Thompson, Clerk
 Brother Leland Oliver)
 Sister Edith Oliver)-Committee
 Sister Callie Oliver)

MARTHA ANN NANCE MORGAN

At the request of the church in conference, I shall attempt to write, if the Lord wills, an obituary in memory of our dear and precious Sister, Martha Ann Nance Morgan.

Sister Morgan was born April 8, 1896, the daughter of Charlie and Jane Trogdon Nance, both of whom died when our Sister was about ten years of age, after which she was reared by her grandfather, W. R. Trogdon.

She departed this life June 14, 1971, and her funeral was conducted June 16, 1971, at Rock Hill Church by Elders W. B. Aaron, S. T. Atkinson, J. S. Sechrist and W. E. Staley. Interment was in the church cemetery. She was buried near the meeting house, which was her request. Survivors are: four sons, Curtis, Hubert, Charlie and Howard Morgan; One daughter, Mrs. Clarence (Frances) Cockman; three brothers, Joe, Alex and Tom Nance and several grandchildren. Two children died in early childhood.

Sister Martha was married to Jesse Lee Morgan in February, 1913. He was a member at Rock Hill for a few months before his passing in 1942. Sister Martha was blessed to come before the church, telling of the dealings of the Lord with her on the third Sunday July 20, 1924, and was baptized on the third Sunday, August 17, 1924, by her pastor, Elder M. L. Williard. She was a loving and faithful Sister and she will be greatly missed at her home church and the many other meetings where she was blessed to attend, by all who knew her. The writer was privileged to know her over twenty-five years and was given to love her soon after meeting her.

May we bow in humble submission to the will of the Lord of grace and truth, hoping we may be kept and made reconciled to His

purpose. We hope to be blessed to witness with the poet in these lines:

Though cast down, we are not forsaken,
 Though afflicted, not alone;
 Thou didst give, and Thou has taken,
 Blessed Lord, "Thy will be done."

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

Done by order of the church in conference at Rock Hill on December 18, 1971.

Written by Joseph W. Robbins.

Elder W. E. Staley, Moderator
 Joseph W. Robbins, Clerk

SISTER MARY R. WILLIAMS

By request of the Church of Ruhama in Morehead City, N.C., I will try to write a memorial of a very precious sister, Sister Mary Rogerson Williams, who at the age of eighty-two years departed this life November 14, 1971 at her home at Crab Point. She was a native of Martin County, but she had made her home here in Carteret County since 1922.

Sister Williams was the widow of the late Deacon Joe Williams who died December 11, 1954, after having served the church faithfully for a long time. She leaves a sister, Mrs. Ella Peele of Williamston; seven daughters: Mrs. Weldon Fulcher, Mrs. Wilbur Simpson, Mrs. Rudolph Mason and Mrs. Lillian Mentschikoff O'Neal, all of Morehead City, N.C.; and Mrs. Francis Hamann of Greensboro, N.C.; two sons, John Williams of Morehead City and Joseph Williams of Davis; twenty-one grandchildren, sixteen great-grandchildren and a host of other relatives and friends.

Sister Williams was a very outstanding person in many ways. She was a devoted mother and grandmother and was very faithful to her church. She attended meetings when I know many of us much more able, would not have considered it prudent to do so. She was also given to hospitality and apparently enjoyed entertaining her brethren, sisters and friends in her home. Also she loved gardening and carefully tended her flowers and vegetables.

Her funeral was conducted at the Bell-Munden Funeral Home by Elder Horace Bryan, her pastor — and Elder H. A. Young of Jacksonville, N.C. Burial was in the Bay View Cemetery beneath a beautiful mound of flowers there to await the fulfillment of her hope, when those who die in Christ, shall be

resurrected in His likeness to praise the Lord eternally.

Therefore, be it resolved: That we bow in humble submission to God who doeth all things well and according to His will. That we extend our sympathy to the bereaved family and may they everlook to the Lord for comfort and guidance.

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

Done by order of the church in conference January 8, 1972.

Elder Horace Bryan, Moderator

Sister Annie Higgins, Clerk

SISTER BEULAH PRESCOTT

We, the members of Newport Primitive Baptist Church, hope to bow in humble submission to the will of God who, in His infinite wisdom and tender mercy, saw fit to remove from our midst on Sept. 22, 1971, our dearly beloved Sister in Christ, Sister Beulah Garner Prescott at the age of 88 years.

Sister Prescott was a member of the church many years. She joined the church at Newport by letter Dec. 17, 1949.

She was afflicted for a long time, her last few years spent mostly in a wheelchair, but in all her afflictions, her love for the church members, family, and friends gave her the most radiant glow of countenance. My sweetest remembrance of her is her smile and arms outstretched to embrace the ones she loved so much when they came to see her.

Her funeral was conducted in Edwards Funeral Chapel in Snow Hill, N.C. by her pastor, Elder H. A. Young of Jacksonville, N.C., assisted by Elder Robert H. Lyliston. Burial was in the Snow Hill Cemetery beneath a beautiful mound of flowers, there to await the call of the blessed Saviour on the morn of the resurrection to Eternal Heavenly Glory.

She leaves a daughter, Mrs. Edward Bright of Snow Hill, five sons, Leo L. of Kinston, I.J. and Irvin of Winston-Salem, Clarence P. of Farmville, and J. T. Prescott of Swansboro, twenty-one grandchildren and several great grandchildren.

Therefore, be it resolved: First, that the church at Newport extend heart-felt sympathy to the bereaved family in the loss of a wonderful mother. May they look to the God of all grace for comfort.

Second: That a copy of these resolutions be placed in the church records, one sent to the

family and one sent to the Zion's Landmark for publication.

Done by order of the church in conference, Dec. 18, 1971.

Elder H. A. Young, Moderator

Sister Annie Higgins, Clerk

Sister Beulah Prescott and her husband, Bro. Ivey Floyd Prescott, were our neighbors when I was a child. This was when I was just a lad or in my boyhood days. They were true Old Baptists, and one thing I do clearly remember about them, when the test came among Old Baptist, they were devinely led. They were dependable in every respect.

JMM

OBITUARY

My Dear Mother, Mrs. Iowa Males Sowers, passed from this life September 29, 1971. She was born September 30, 1883, in Floyd County, Va., making her stay here on earth eighty-seven years. The funeral service was held at Montgomery Primitive Baptist Church of Christ at Blacksburg, Va. on October 1, 1971, by her pastor, Elder J. S. Sechrist and Elder Dan Ward. Her body was laid to rest in Sunset Cemetery, Christiansburg, Va.

Mother was married to Lewis Jackson Sowers who passed from this life May sixth, 1945. They were blessed with eleven children, all of whom are living except one daughter, who died at the age of eighteen years. Surviving also are forty-seven grandchildren, eighty-five great-grandchildren and one great-great-grandchild.

Oh, how sad it was to give Mother up. She was so good and kind to all of us. She united with the Primitive Baptist Church of Christ at Connor Grove Church in Floyd County in 1908. In 1918 my father and mother moved to Montgomery County and she moved her membership to Montgomery Church at Blacksburg, Va.

While my mother was seriously ill in the hospital at Radford, she reached up and clasped her hands together and said: "Glory Hallelujah" and she seemed to be so very happy at various times while she was on her deathbed. She would call us to her bedside and would ask us to sing for her. She always wanted to hear "Amazing Grace." When dear Mother was able she always joined in and sang with us and when her pastor visited her she always wanted Amazing Grace sung.

The brethren and sisters of the church were so nice to visit Mother. I love everyone for being so thoughtful of her and so good to her. She was lying in her casket on her eighty-seventh birthday and she looked so peaceful and restful! She is now over her pains, troubles, trials, and tribulations. I feel to say, Sleep On, Dear Mother and Father, I hope to meet both of you in that beautiful heavenly home some sweet day.

Written by her sad daughter,
Snowie Bolt
R.F.D. 1, Box 32
Blacksburg, Va., 24060

OBITUARY

Sister Gladys McDonald Brooks was born February 25, 1915, and departed this life November 13, 1971. She was the daughter of the late John F. and Minnie Johnson McDonald. Surviving are her husband: James Alonzo Brooks; one son, James Brooks, and one daughter, Mrs. Mary Lou Tait.

Sister Gladys united with Indian Fork Primitive Baptist Church on November 4, 1967. She was blessed to be a faithful and devoted member of the church as long as she lived. Most of her conversation was upon the Scripture and the church, and her desire was to be with the children of God. The writer has had many conversations with her and never heard anyone speak with greater wisdom and knowledge of the scripture than was given to this Sister. She was given a great love for the Lord and His people, and the Doctrine of Salvation by the grace of God. Her funeral was conducted by her pastor, Elder Woodrow Lake, and Elder H. D. Prillaman. She is greatly missed by all but our loss is her eternal gain.

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

Done by order of Indian Fork Church in conference February 5, 1972.

Elder Woodrow Lake, Moderator
Sister Madge Graham, Clerk

OBITUARY

Our very precious brother, Billy Wyatt Hill, was born into this world on the first day of December, 1923. His journey here ended December 12, 1971, making his earthly life 48 years and 12 days. Although it was short in our estimation, I believe the purpose which God had in his mortal life was completed to perfection.

In 1959, he was married to Goldie Wiesner. He was devoted to his wife and their two children, Laura Marcinko and Terrell James, who survive him. Also surviving are his father, Brother A. J. Hill, his stepmother, three sisters and four brothers.

On the third Sunday in January, 1962, he was brought home to the church at Rougemont and was received joyfully. He was baptized on the third Sunday in February, 1962, by his pastor, Elder L. P. Martin and Elder Jasper Hawkins. He was called to serve as deacon by the church at Rougemont and was ordained to this office on the third Sunday in May, 1968. He was blessed to serve us beautifully as long as he lived. His absence is keenly felt here, as well as amongst many of the other churches in this, the Lower Country Line, and in the corresponding associations, for he was so richly blessed with such great love for the Lord's humble poor and the desire to be with them as much as he could, even to the very end of his life.

His funeral, held at the church at Rougemont at 2 p.m., December 14, 1971, was preached by Elder L. P. Martin assisted by Elder Jasper Hawkins and Elder Burch Wray. He was buried in the Oak Grove Memorial Gardens.

His life here is finished. His body is removed from our sight, which causes us to mourn, for we miss him so much. But our love for Billy continues and sometimes we are given to hope that some sweet day we will all meet again where all cause for parting will be gone. Sin and strife, loneliness, and longing will be gone forever. For we'll be home, around our Father's feet, where we can adore Him and praise Him in perfect harmony forever.

"We walk by faith of joys to come,
Faith lives upon His Word;
But while the body is our home,
We're absent from the Lord."

Written with love, we trust, on December 18, 1971, by Christine Woodlief. Done by order of the church in conference.

Elder L. P. Martin, Moderator
J. Isaac Hill, Clerk
John Blalock, Asst. Clerk

The following letter was written by Brother Billie Hill to his brethren prior to his death on December 1, 1971. Also, the tribute

and expression of love by Brother and Sister Hubert Browning to the Church at Rougemont was written a few days before he was called away. We publish them for the benefit of the large number of brethren, far and near, who knew and loved him, we feel, for Christ's sake.

Editor

Dear Brethren, Sisters, and kind friends:

I desire that God grant me words to say how much you mean to me, not only now but down through the years. God has kept me in a way that you people have let me live with you. My desire is to thank Him, and praise Him for all things. I desire not to praise any man for any thing. All honor and praise belongs to God; also, every thing else belongs to Him. I would, if I could, thank Him, for He has caused me to know this. It is out of the power of man to teach this truth to another; it must be taught of God.

Most of my time I go mourning and groaning but God has caused me a few times in my life to thank Him for every pain, accompanied with the feeling that He has been better to me than anyone else.

I will close, hoping that I have not taken too much of your time, with love for the household of faith everywhere for Christ's sake, I hope.

The lease of the least, if one at all,
 Billy Hill
 RFD No. 6
 Durham, N. C.

"We feel the sorrow you have to bear—
 Your loss is one we deeply share,
 We wish sincerely we could do
 Something to help and comfort you."

As you know and realize, these words do not and cannot fully express our feelings for we feel and believe the love for Brother Billy Hill of the Lower Country Line Association and the correspondents as well, is in one accord. We desire and we trust, according to the righteous and Holy Will of God, our true comforter, we hope, to thank God for the wonderful gift of Brother Billy. We also feel and believe that Brother Billy, being named in remembrance of Elder J. W. Wyatt, an able defender of this great truth, was blessed to believe and defend the doctrine of salvation by the grace of God, who controls all things

according to His own will and purpose — the Great I Am — just as firmly established in the doctrine as Elder Wyatt, believing God in His grace and wisdom from before the foundation of the world did predestinate, decree and purpose all things to be as they have been, are now and will forever be, in that His great foreknowledge and power who swore by Himself because there was not one greater to swear by, thanks be unto His Holy Name. Brother Billy from time to time according to the purpose of God, was motivated by the great power and love of the Lord to stand for the principles of this grand and glorious doctrine that the Church of God is embraced in and does love as they are wrought upon, by the good pleasure of One who has done all things well.

It is our desire, if not deceived, to be enabled to continue to remember Brother Billy in the love of our Saviour, the Redeemer of the whole household of faith. We will greatly miss Him at Eno Church for he was so kind, thoughtful and considerate of the church — each member of her body — in so many ways, and he manifested the spirit of God who first loved us. We thank God from whom all blessings flow for the life of Dear Brother Billy Hill. His presence will be sadly missed from our body, but may we continue to realize His wonderful blessings, the mercy, grace and love of our God throughout this life here, hoping and trusting by the faith of God to be resurrected together in that great day promised and appointed of God to the Household of Faith.

May we be enabled to ascribe all praise, honor and glory to God to whom it alone belongs, there His chosen jewels of mercy bought with a precious price — the blood of Jesus Christ — whose names are written in the Lamb's Book of Life, and will sing praises to His Great Name forever. There will be no more pain, sickness, sorrow, nor heartaches, neither will there be any more doubts and fears, but eternal bliss with everlasting love for God the Father, God the Son and God the Holy Ghost.

Now, in conclusion, we hope and trust we love you all at Rougemont Church for the name and sake of Jesus Christ, our Lord, Redeemer and Saviour and may we meet one day ere long with Brother Billy and the Household of Faith in that world that has no end.

If one among you, the very least of all,
 Mamie and Hubert Browning
 Durham, N. C.

ANGIER UNION

Angier Union to be held with the church at Middle Creek the fifth Sunday and Saturday before, in April, 1972. Elder S. J. Sauls was chosen to preach the introductory sermon; Elder T. F. Adams, alternate. The church is located about 100 yards off Highway 42, about halfway between U.S. 401 and N.C. 50 Hwys.

We invite anyone to whom God gives a leading of the mind to come and be with us.

E. T. Jones, Union Clerk

RFD 3

Fuquay-Varina, N.C.

UNION NOTICE

The Lower Country Line Union was appointed to be held with Mebane Church beginning Saturday before the fifth Sunday in April, 1972. Elder Burch Wray 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

Timberlake, N.C.

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the church at Maple Hill, N.C., if it is the Lord's will, the fifth Saturday and Sunday in April, 1972.

We invite our brethren, sisters, and friends, and especially our ministering brethren to visit us.

H. A. Young, Union Clerk

BLACK RIVER UNION

The next session of Black River Union is appointed to be held with the church at Harnett, the Lord willing, the fifth Saturday and Sunday in April, 1972. The church is located about one fourth mile off Hwy. 242, two miles south of Hwy. 421 and about 15 miles south of Dunn, N.C.

Elder J. M. Mewborn was appointed to preach the introductory sermon and Elder B. L. Godwin, his alternate. We invite our brethren, sisters, and friends and especially our ministering brethren to visit us.

Alonzo Barefoot, Clerk

RFD 1

Newton Grove, N.C.

ASSOCIATION NOTICE

The Twentieth annual session of the Blue Ridge Primitive Baptist Association will be held with Liberty Church in Patrick County, Va., if the Lord's will, to begin on Friday before the third Sunday in May and continue

through Sunday, embracing May 19, 20, 21, 1972.

This church is located five miles from Patrick Springs on Highway No. 680. Those coming from the East and South come to Martinsville, Va. Take Highway No. 58 West about 25 miles to Patrick Springs, turn right on No. 680. Those coming from the North and West come to Stuart, Va. Take Hwy. 58 East four miles to Patrick Springs, turn left on No. 680.

We invite all of our brethren, sisters, and friends to come and be with us.

Noel Tilley

RFD 1, Box 350

Fieldale, Va. 24089

Phone: 673-1347

**FIFTH SUNDAY (COMMUNION)
MEETING AT OAK GROVE CHURCH**

The Oak Grove Church in the Abbott's Creek Association expects to hold her annual communion service the fifth Sunday in April, 1972. We invite our brethren, sisters and friends to be with us at this meeting.

Elder C. S. Mills, Pastor

Sylvia Snider, Clerk

MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held, the Lord willing, with Pireway Church, Columbus County, N. C., the fifth Saturday and Sunday in April, 1972. Services are to commence at 11:00 A.M. on Saturday and at 10:30 A.M. on Sunday.

Pireway Church is eighteen miles East of Tabor City, N. C. on No. 905 Hwy.

We invite the ministering brethren, along with all brethren, sisters, and friends, to visit and worship with us.

L.M. Vaught, Union Clerk

RFD 2

Loris, S. C. 29569

FIFTH SUNDAY MEETING

The Coleman Primitive Baptist Church, the Lord willing, will have a fifth Sunday meeting beginning at ten o'clock the fifth Sunday in April, 1972. Coleman Church is one of the seven churches composing the Laurel Springs Association. The church is located in Virginia between Hwys. 89 and 52, near the Blue Ridge Parkway. Those coming Hwy. 89 turn north on parkway to Mile Post No. 211. Turn left at Miles Post 211 about 1 mile and one tenth to church. Those coming from No. 52, turn south to 211 Mile Post, turn right at

Mile Post 211 and go 1 and one tenth mile to new block church painted white.

All lovers of the truth and ministers of like faith and order are invited to be with us.

Arlin Walker, Clerk

ASSOCIATION NOTICE

The Bear Creek Primitive Baptist Association will convene, the Lord will, with the Bear Creek Church in Stanley County, N.C., commencing on Friday before the first Sunday in May, 1972, and continuing through Sunday.

The Bear Creek Church is located on Paved Road No. 1227 leading from Red Cross to Richfield, N.C. Those traveling from the west and south will go to Red Cross and take Paved Road No. 1227 north about eight miles to the church. Those coming by way of Albemarle, N.C., turn off at the end of by-pass at Duke Power Co. Warehouse on Paved Road No. 1249. Keep straight road about eight miles to the church. Those coming from the north will travel through Richfield on Paved Road leading straight through Milling-Port on No. 73 Hwy. The church is about three or four miles from Milling-Port on paved road.

Elder W. C. Edwards, Assoc. Clerk

300 Peggy Lane

Matthews, N.C.

Telephone: 545-6108

THE LAUREL SPRINGS ASSOCIATION

The Thirty-Fifth Annual Session of the Laurel Springs Association will convene, the Lord willing, at New Hope Church at eleven o'clock on Friday before the first Sunday in June, and continue through Sunday.

This church is located in Virginia near Galax. If traveling on Highway No. 52, one should take Rural Paved Road No. 775 which is the first road to the left after going under the Skyline Drive or Parkway. Turn right on second black top road for a short drive to the church.

If one uses Highway No. 89, he should take No. 97 out of Galax, Va., to No. 775. Turn the first black top road to the left off of this road for a short drive to the church.

We wish to extend a special invitation to all our corresponding brethren and friends to attend our association. We hope you will be blessed to enjoy the preaching, the love and fellowship of the brethren and sisters, and the beautiful mountain scenery of the area.

George A. Fulk, Clerk

Laurel Springs Association

BLACK CREEK UNION

The next Black Creek Union is appointed to be held with the Church at Goldsboro, Wayne County, N.C. The church is located about one-half mile off the Goldsboro By-Pass. Those following Highway No. 117, traveling South on 117 By-Pass, turn the first road you get to after you are on the By-Pass to your right. The church is about one-half mile on this road on the left. The Union will begin, the Lord willing, the fifth Sunday and Saturday before in April, 1972.

The Introductory sermon is to be preached by Elder H. E. Mann. His alternate is Elder A. F. Langston. We wish to invite our brethren, sisters, and friends with a special invitation extended to our ministering brethren.

J. B. Williams, Union Clerk

225 Braswell

Rocky Mount, N.C.

INDIGENT FUND

Winnie Lee, Graham, N.C.	\$ 1.00
Mary Etta Jones, Chehalis, Wash.	1.00
Mrs. J. P. Kirkpatrick, Durham, N.C.	2.00
H. E. Martin, Smithfield, N.C.	3.00
Lonnie Batten, Benson, N.C.	1.00
Mrs. G. W. Phelps, Burlington, N.C.	1.00
Annie H. Hunt, Rougemont, N.C.	1.00
Mrs. Ruth L. Pollard, Durham, N.C.	3.00
Mrs. J. S. Gourley, McLeansville, N.C.	2.00
Mrs. R. B. Parrish, Benson, N.C.	1.00
W. H. "Jack" McKinney, Toast, N.C.	5.00
Mrs. Kate B. Doss, Greensboro, N.C.	3.00
Mrs. Anna Bell Jones, Coats, N.C.	1.00
Mrs. Hattie Hill, Rougemont, N.C.	3.00
Mrs. E. C. Pierce, Apex, N.C.	6.00
Irene Newman, Stokesdale, N.C.	1.00
Mrs. Isaac Jones, Sr., Richlands, N.C.	1.00
Clyde Hardison, Fort Mill, S.C.	3.00
J. O. Pruitt, Memphis, Tenn.	1.00
Mr. and Mrs. D. J. Wright, Bassett, Va.	1.00
Richard Olive, Clayton, N.C.	1.00
Lonnie Batten, Benson, N.C.	1.00
Mrs. Snowie Sowers, Blacksburg, Va.	2.00
Miss Irene L. Griffin, Eden, N.C.	1.00
Mrs. Woodrow Mooney, Roxboro, N.C.	2.00
Mrs. J. A. Cox, Fayetteville, N.C.	1.00
Mrs. Jerry Futrell, Chinquapin, N.C.	3.00
J. L. Stowe, Martinsville, Va.	1.00
Mrs. Ruby Day, Roxboro, N.C.	1.00
Mrs. Ralph Ashworth, Cary, N.C.	25.00
Otha Adcock, Bunnlevel, N.C.	1.00
J. W. Beane, Asheboro, N.C.	1.00
Mrs. J. C. Ellis, Rougemont, N.C.	1.00

Bertie Spencer, Bassett, Va.	1.00	Mrs. Callie Higginbotham, Huntington, W. Va.	1.00
Lula Helms, Waxhaw, N.C.	1.00	Ruth Gore, New Smyrna, Fla.	1.00
George & Esther Capps, Clayton, N.C.	1.00	Floyd W. Moore, Polkton, N.C.	1.00
Mrs. Carl Fridell, Hiawatha, Kansas	6.00	Mrs. J. E. Shumate, Reidsville, N.C.	1.00
Mildred Gordy, Ann Arbor, Mich.	6.00	Ollie S. Neal, Stokesdale, N.C.	3.00
R. M. Britt, Klamath River, Calif.	1.00	Martha Kirby, Lucama, N.C.	1.00
Kate Archibald, Eden, N.C.	1.00	Sue C. Neathery, Roxboro, N.C.	1.00
Mrs. Oakus F. Page, Reidsville, N.C.	3.00	R. M. Moore, Hurdle Mills, N.C.	3.00
Arlene Brown, Chinquapin, N.C.	1.00	Mrs. Spencer Lowe, Lowgap, N.C.	1.00
Mrs. Louise W. Perry, Oxford, N.C.	1.00	Crissie Lowe, Lowgap, N.C.	5.00
Sam Gilbert, Winston-Salem, N.C.	1.00	Myrtle W. Hall, Reidsville, N.C.	1.00
Hester K. Bryant, Cumberland, Va.	3.00	Mrs. J. A. Smith, Raleigh, N.C.	1.00
Marion H. Mulholland, Lambertville, N.J.	3.00	Alice S. Hill, Newport, N.C.	1.00
Esther Stephenson, Durham, N.C.	1.00	H. A. Parham, Atlanta, Ga.	1.00
Magdalene Bowman, Eden, N.C.	1.00	Mrs. Pearl Martin, Crab Orchard, W. Va.	1.00
Dorsey M. Meeks, Eden, N.C.	3.00	Mrs. T. S. Matthews, Sr., Raleigh, N.C.	1.00
Roy E. Joyce, Fieldale, Va.	2.00	Mrs. Charlie Burge, Stuart, Va.	1.00
F. L. Moore, Hurdle Mills, N.C.	3.00	Mrs. W. L. Wheeler, Burlington, N.C.	1.00
Ina M. Hedge, Radford, Va.	1.00	F. L. Harris, Christianburg, Va.	1.00
Mrs. Whitehurst Jones, Clayton, N.C.	1.00		

**ANNOUNCING THE PUBLICATION OF
AUTOBIOGRAPHY OF ELDER T. F. ADAMS**

In response to the request of many friends, your Editor has published his life's story covering a span of 80 years and 45 years of experience in the ministry of the Primitive Baptist Church. It is a beautiful volume, cloth bound for permanent keeping. In addition to personal history and experiences, it contains a brief experience of his beloved wife and helpmate, selected editorials and letters, and meditations on favorite passages of scripture for which he is well known. The book is introduced by a full page photograph of Elder Adams and his wife.

Those who believe in the doctrine of predestination and salvation by grace will welcome this book as a permanent part of their libraries.

CLIP ALONG THIS LINE

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Please send to me _____ copies of the Autobiography of Elder T. F. Adams

Enclosed is my check or money order in the sum of \$_____ (\$5.00 for each copy).

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AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CV

APRIL 15, 1972

NO. 11

ISAIAH CHAPTER 43

I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

Thy first father hath sinned, and thy teachers have transgressed against me.

Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

ISAIAH CHAPTER 44

Yet now hear, O Jacob my servant: and Israel, whom I have chosen:

Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob my servant; and thou Jesurun, whom I have chosen.

For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring;

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

THIS IS ALL THE WORK OF GOD

Dear Brother J. M. Mewborn,

I hope I can call you brother, unworthy though I feel to be, but I do hope that I love and embrace the doctrine as you set it up in the January first issue of Zion's Landmark. If that is not the truth, I do not what the truth is.

You quoted some scripture from the 13th chapter of St. Luke: "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall not be able." I believe that those who were under consideration, who could not enter in, did not seek to enter in by faith. Their trust was in their own righteousness, their own works, and their own justification. They were not given to look to the finished work of a crucified and risen Savior. They were the ones the Savior had in mind, if I am not deceived, when He said, "All that ever came before me were thieves and robbers." See St. John 10:8. They were seeking to present their own works and self-righteousnesses in exchange for their salvation. They desired to rob God of His glory and honor. If we perform any good works, it is because God has blessed us to do them. They were trying to steal His good works, claiming them as their own.

They were as the young man that went away sorrowful for he was rich in his own self-righteousness, and believed he had complied with every condition of the law and fulfilled it,

which is contrary to the teaching of the scriptures. Those to whom it was given to enter in at the strait gate were those that were given an understanding heart and made to trust in Jesus Christ and His perfect righteousness. They were made to see their own righteousness as filthy rags before God.

You remember Job was declaring his own righteousness for a while. He said, "My righteousness I hold fast, and will not let it go: My heart shall not reproach me so long as I live." Job 27:6. But when God spoke to him through Elihu and through the whirlwind, He asked Job: "Thinkest thou this to be right that thou saidst: 'My righteousness is more than God's'?" See Job 35:2. He also asked according to Job 38:4, 6, 7, "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding." Whereupon are the foundations thereof fastened or who laid the cornerstone thereof, when the morning stars sang together and all the sons of God shouted for joy?"

When God asked all these questions Job answered in 40:4, "Behold I am vile; what shall I answer thee? I will lay my hand upon my mouth."

Reading from 40:5 down: "Once have I spoken, but I will not answer: yea, twice: but I will proceed no further. Then answered the Lord unto Job out of the whirlwind and said: "Gird up thy loins now like a man: I will demand of thee and declare thou unto me. Wilt thou also

disannul my judgment? Wilt thou condemn me that thou mayest be righteous? Hast thou an arm like God? or canst thou thunder with a voice like Him? Deck thyself now with majesty and excellency; and array thyself with glory and beauty. Cast abroad the rage of thy wrath and behold every one that is proud and abase him. Look on everyone that is proud and bring him low and tread down the wicked in their places. Hide them in the dust together; and bind their faces in secret. Then will I also confess unto thee that thine own right hand can save thee."

I believe these scriptures bring to light the truth that the Savior spoke when the apostles asked Him: "Who then can be saved?" the Lord answered and said, "With men this is impossible." Truly we would have to declare "Salvation is of the Lord, just as Jonah was made to declare it."

This old man will not turn loose from one bit of his self-righteousness. It has to be kicked out from under him. Just as an eagle that builds her nest on the highest pinnacle of rock, and when the little eaglets are ready to fly, she kicks the sticks out from under them. They will cling to the last twig as long as they can but when the last one is kicked out they begin to fall, but just before they are dashed to pieces the mother eagle swoops under them and carries them to safety. This same thing applies to the little child of God. You know the scriptures say, "It is a fearful thing to fall into the hands of the living God," but I want you to notice that they fall into the hands of the living God, they do not volunteer. They do not have any conditions to comply

with. They do not have to give their hearts to God or accept Him as their personal Savior as the so-called world religionist claims, but I want you to know they fell into good hands — the one and only Savior, the God we hope we believe in who is a merciful God, holy and righteous in all His works and ways. Oh how good, the way of man is not in Himself as declared by Jeremiah. See Jer. 10:23, "For the Lord's portion is His people, Jacob is the lot of His inheritance."

Jeremiah said: "Except ye become as a little child, ye shall in no wise inherit the Kingdom of God." Such an one becomes humble before his brethren and dependent upon God for all things, just as a little child is dependent upon its mother for all things. This is all the work of God. The Savior, in speaking to the Pharisees said: "Ye are they which justify yourselves before men: but God knoweth your hearts: for that which is highly esteemed among men is an abomination in the sight of God." St. Luke 16:15. So we know that spiritual things are contrary to natural things. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Rom. 8:6.

Brother Mewborn, I did not intend to write so much, but I was picked up in reading your article. I hope it is the will of God for us to see more wonderful messages such as that. May we ever give all the praise, honor and glory for His wonderful mercy to us unworthy creatures here on earth.

Give Brother and Sister Adams my regards. I think of them often. When at the throne of grace, remember this unworthy one in your

prayers.

(Elder) U. V. Wallace
3514 Oscar Ave.
Ft. Worth, Texas 76106
January 18, 1972

RECALLS EXPERIENCE

In the beginning was the Word and the Word was with God and the Word was God; the same was in the beginning with God. All things were made by Him and without Him was not anything made that was made. In Him was life and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." St. John 1:1-5.

First of all, if it be God's will, I desire to bring out at least a portion of what I hope God has shown this poor sinner which is expressed in these words of John, according as He purposed to leave on record for our learning. It must be understood and read in the same spirit in which it was written. Then we can say as your Lord and I hope. mine, "Thy will be done."

These verses, along with many others, are running through my mind as though it be rivers of water springing up within my soul. It makes me fear very much, if I be one, to try to tell any of my brethren what I hope God has done for me. I do hope you will understand that in me dwells no good thing, but I Have a hope that God has done something for this poor boy that man could not do. For He says in Holy Writ: "Every man shall no more go about teaching his neighbor, 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."

John says, "In the beginning was

the Word and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life; and the life was the light of men." (See St. John 1:1-4.)

We read in Gen. 1:14, "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons and for days and years: and let them be for lights in the firmament of the heaven to give light upon the earth; and it was so. And God made two great lights; the greater light to rule the day and the lesser light to rule the night: He made the stars also. And God set them in the firmament of the heaven to give light upon the earth. And to rule over the day and over the night and from the darkness: and God saw that it was good. And the evening and the morning were the first day.

In the beginning He created all kinds of four-footed beasts, fowls of the air and all kinds of creeping things on the earth and I believe He blessed all. He then said, "Let us make man in our image, and after our likeness." And it became as it seemed good to the potter and this great God breathed the breath of life into its nostrils and it became a living soul.

Now God, I believe, looked upon him with great pity and compassion and saw he was not content, so He, God, caused a deep sleep to fall upon the man taking from him a rib and making a helpmate which we term or call woman to this day. I believe all this was done so that His every purpose would come to pass, for we read in His word: "The Lord of Host

has sworn, saying, Surely as I have thought, so shall it come to pass and as I have purposed, so shall it stand.—” Isa. 14:24.

Now Brethren, we read St. John 1:4 “In Him was life; and the life was the light of men.” Now I do not believe there would have ever been any light if it had not been for Him—God. I believe it was all so predestinated that man had nothing to do with this light; no, nor can he ever have until he is shown this light by the will of the Father through the Lord and Saviour Jesus Christ, which John said: “And the life was the light of men.” I believe man can only see when God quickens his soul and opens his eyes. The light guides everyone of His subjects to the very place He ordained for him to be. I do not believe there is anything that can hinder this from coming to pass.

I just wish I could feel reconciled all the time, but I believe God knew it would not be the best for me or any of His people to be that way. John says in chapter 1, verse 5 “And the light shineth in darkness; and the darkness comprehended it not.” If I know my heart, I was in this world some nine years when, if I am not deceived, I saw a light that shone in the presence of this poor boy and it was about ten o'clock one second Saturday morning in the month of May. I do not believe there has ever been an object that could have blotted out one particle of this light, for I believe it shone through and through and all around at the same instant and I was made to cry for fear my life was over.

Now, I do not mean to leave the wrong impression here and try to tell you that I am a child of God, but I have got to confess to you that I have never forgotten that time. This

experience was with me off and on all through my boyhood and even until I hope I became a man. I was forty-five years old when, I hope, if I am not deceived, I was thrown to the earth by a mighty rushing of wind and this same light that John is here speaking of having experienced — “the light that shineth in darkness” — my heart — and “the darkness comprehended it not.” This took place on the Monday before the fourth Sunday in August, 1961. I believed that the time had come for me to die, yet I felt that I was lifted from the horrible pit into which I was sinking, and my feet were placed on a solid rock and I was given a new song in my mouth — “By Grace Ye Are Saved, Through Faith and Not of Yourself — It is a Gift of God.”

There was the complete feeling of giving all the honor, praise and glory to God the Father, God the Son and God the Holy Ghost — all these being the One God, Amen!

The least if one at all,

E. T. Jones

RFD No. 3

Fuquay-Varina, N.C.

MUSES OVER FELLOW SAINTS

Dear Brother Adams,

I hope this finds you and Sister Adams enjoying good health. I am about as usual but my wife is not too well since she fell in the garden last summer. The doctor said it was a light stroke. Of course, she is taking medicine and does fairly well as long as she takes it regularly. We have not been anywhere to church since the fourth Sunday in October when we went to Jasper, Texas, to the Association there. We have not even been to Ft. Worth to the first Sunday's regular meetings because of

her illness, but Brother U. V. Wallace is there to meet with them.

I have just received my November 15th issue of Zion's Landmark. Of course, I read all of it before I laid it down. Knowing three of the writers, also Bro. Langwell and his short note, made it like a short visit with each. The beautiful part of it was that each of the three writers' remarks centered on, and pointed to, the King of Kings, our Lord and Saviour Jesus Christ who was God manifest in the flesh. The Old Testament has many types, shadows, and figures of our Saviour. Bro. John Simpson brought this out very beautifully in "Noah and the Ark."

—"And a little child shall lead them." That "little child" was born of the Virgin Mary according to the eternal purpose of God the Father, and to "it" the Gentiles do seek and surely every heavenborn child's rest is unspeakable. The lion does eat straw as an ox and this is contrary to nature, but isn't every heaven-born child caused to act contrary to nature? And that because God works in him according to God's good pleasure. And "He that hath begun a good work in you will perform it until the day of Jesus Christ." God does not change. He is perfection. He cannot be added to or taken from. He does not start something and leave it to man to finish, as the world intimates. So, when He gives a man the gift of faith, with it goes hope and charity. And when this is given His children He does not take it away from them. God does not give a man a spiritual gift and then turn around and take it away from him. He does the right thing—His will is everything, all the time, and that according as He thought and pur-

posed (predestinated) before the world was.

Brother U. V. Wallace brought it out that there is no today, tomorrow, or yesterday with God but that it is one eternal now with Him; and that every event, great or small, was purposed by Him. Even the hairs of your head are numbered and He takes notice of the falling of the sparrow which takes place according as He foreknew and predecreed that it should. If we deny His foreknowledge we deny that He is allwise, as well as all-powerful, and if He is not allwise, how could He predestinate anything? But some people say God just predestinated some things! But to me that consuming fire (Christ in you, the hope of glory) has not burned out all of the self-righteousness of the man that says that. And "God is a consuming fire." The fire burns but does not consume the bush. The fire burns in the vessel but does not consume the "vessel of mercy". It does burn out self-works and self-righteousness; turns the creature around and causes him to walk the opposite direction, an act that is contrary to nature. He even causes the old lion to eat straw as an ox, the old bear to lie down with the calf. What a wonderful display of the great works of God that it seems to me we can see in our brethren—if I can count myself a brother. We have no doubt about them but we often wonder about ourselves. But one thing we feel sure of: God needs no help from anyone to uphold or defend His doctrine. God, in His own wisdom and power has, does, and will defend His own doctrine and does manifest this to His children. Isn't that why this "poor and afflicted people" so completely trust in Him, believing

He will keep His promise and come again the second time "without sin unto salvation" to take His children unto Himself to forever be with Him? That will not be until everyone of His chosen ones have been born naturally and then spiritually. Peter said, "The Lord is not slack concerning His promises as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." II Peter 3:9. When that is done then I believe that angel will stand with one foot on land and one foot on the sea and declare that time is no more.

Time is what God has given to man. There is no such thing as time with God. You made that very plain, Brother Adams, and do we not all look forward to the time when the trump of God shall sound and the dead in Christ shall rise first and those of us who remain shall be changed in a moment, in the twinkle of the eye, and shall be caught up in the clouds to meet Him, and shall ever be with the Lord? Is not that our hope? All errors charge to me, if truth, let us look to the Author and Finisher of our faith.

An unworthy brother in hope,
C. U. and Lucille Landers
801 E. 9th St.
Coleman, Texas
January 4, 1972

LOST AND HELPLESS IN HIS SIGHT

Mrs. Elizabeth Edwards
Raleigh, N.C.

Dear Sister In Christ,

Having read your article in Zions Landmark, Vol. CV, 2-1-72, No. 6, and the impression it left in my mind caused me to have a mind to write you a few lines, trusting that through

the goodness and mercy of God you will be enabled to overlook my intrusions and forgive my boldness.

I think we have the same such preachers as you described in the forepart of your letter, here in Texas. I have heard such mockery myself, when the preacher admonished his disciples to take note of the lost sinners and should there be such among them, to admonish them to at once accept God's plan of salvation. Yes, that is the very way they preach it here in Fort Worth! It seems that I have read somewhere in the Bible that Jesus came to seek and to save those that were lost. Of course, I am sure the person was aware of that fact, but he either forgot it or he rather his congregation did not know any too much about that.

It reads: "He shall save His people from their sins." At the same time He saved them from their sins, He in like manner, saved them from hell. He was not sent to save one in hell and as it is an everlasting salvation, there is no possible chance for any that He saved to go to hell. So, when He said that He came to seek and to save them that are lost, He did not mean lost in hell, but lost in their sins.

Paul brought out the same truth in his letter to the Ephesians Brethren in Eph. 2:1: "And you hath He quickened (made a living soul) who were (but not now) dead in trespasses and sins." That is, lost in their sins. Every chosen vessel — every little child of grace — is dead in sin until his or her eyes are opened to their condition, then they realize they are lost in sin. This is true until they are quickened and made alive —born again—by God's Holy Spirit, in other words, regenerated. Until

this is done they are of the world just as all of those who have not been regenerated and born again. Until this is done by God our Savior, yes, they are of the world just as all others who are in darkness. They know no more of sin than what they have been taught by their parents or others. They have no real knowledge of sin until the Lord teaches them they are guilty sinners before Him. As long as they only know they are sinners because their father and mother said they were they really know nothing about it for such is of the world and its ways — the lust of the flesh, the lust of the eye and the pride of life, which is not of the Father but of the world and the world knoweth them because they speak the things of the world. Mark you, such is the condition of every little child of God, until they are led out of nature's darkness into the light and liberty of God's dear Son. It is at this time the scales fall from their eyes; a new life has been wrought within and they see things as they never saw them before.

They are now made to hate the things they once loved and to love the things they once hated. Old things have passed away and behold, all things are made new. It is now you are made to see the beauty in the text. "We know we have passed from death unto life because we love the brethren." That old stony heart has been removed and a heart of flesh has been given to all who have had this experience and they are made to rejoice in the Rock of your salvation for every thump of your heart manifests that love that ties you into one bundle with all the brethren and sisters of like precious faith.

Jesus was not sent to save any

but sinners — those who feel to be sinners and in need of a Savior. He cannot save any other but sinners for there were none but sinners. Jesus was not sent to do for His people what they could not do for themselves. The fact is, God's people are a helpless people, therefore, they can do nothing and they feel to be less than nothing in the sight of God. Every little child of grace is precious before God, but helpless in His sight. Such a one feels to be a convict standing before the Bar of Justice, begging for mercy and though you are made to feel to be unworthy of all His goodness, it causes one to become all the more eager for Him to take notice of you, inasmuch as you are brought to sing with the poet: "Lord, I cannot let Thee go till a blessing Thou bestow. Do not turn away Thy face, For mine is an urgent case."

I feel to write more, but lest I enjoin an extra burden upon you, I will close. I hope to hear from you.

Yours,

(Elder) W. A. Little

3926 Carnation St.

Fort Worth, Texas 76111

March 5, 1972

GUIDANCE BY OUR SAVIOR

Dear Brother Adams,

Just a note to let you know my thoughts of all of you are numerous and frequent, and I fail in words to express same. Often my desire is to address the brethren in general through your publication. I desire neither fame nor notoriety, though I suppose I have gained sufficient notoriety among the Baptist on my own, during my travels, as well as by some writing.

My foremost desire is to express a heartfelt love for you, one and all. I

harbor no ill will, nor felling towards any. I am indeed a rebel by name and by nature. It is hard for me to feel that I cannot fellowship with any of the brethren that profess a profound expression of the doctrine of election and predestination. This is not necessarily our doctrine, but rather the doctrine of truth and that is which is confirmed and supported by the scriptures. Jealousy is a terrible monster and is of the flesh. There is no humbleness in it. Forbearance, tolerance and loving kindness are virtues not originated by men. Our hope is what we preach and practice when blessed with the guidance of our Savior. We proclaim liberty of the church as a body, yet we harbor prejudices as natural men because in our nature we are far from Christ-like. We denounce wordly religions that give praise to men, yet we are sometimes disposed to deny fellowship with our kindred because they are unable to entirely comprehend the doctrine as we see and endeavor to uphold. But we tolerate or indulge in common practices the celebrations of worldly religious practices even though we deny the compliance of same, such as Christmas, Easter, etc., but for common relationship among our natural families we forego the significance of such practices. Sometimes there is a lack of forbearance among us for error in our brethren and we tend to neglect our brethren for the sake of family ties, naturally speaking. Sometimes we accuse our brethren of preaching and upholding conditionalism when they cannot concede to absolutism. Yet, we tolerate or concede to the inability of others to comprehend. We are admonished to know no man after the flesh, yet we yield to in-

difference by natural relationship. What are we? Natural brute beast in a sense? Unable to comprehend lest the Lord sustains us, quick to find fault with our brethren, kindred according to hope, yet forsaking our brethren in nature and worldly practices in the name of religion.

We are no different today, than were the children of Israel who made graven images of molten gold or as were they who did likewise with Aaron when Moses was on the Mount.

The tie that binds is the love in Jesus Christ who is the word that was made flesh and dwelt among men. My heart's desire would be that we could sit down and reason together. The Lord has ordained all things and the battle is of the Lord. Our warfare is often the flesh.

Forgive me for being ever zealous or bold, for I love you each and everyone, the Lord will. Inclosed find renewal of my subscription to the Landmark for my uncle, Deacon (Mose) L. M. Johnson, R.F.D. 2, Box 143, Hurricane, West Va. and for my own at P. O. Box 761, Bell, Calif. 90201. If any of the brethren have not renewed for which I subscribed last year, please bill me for same.

I find the Zion's Landmark sound in doctrine and practice, so far as my hope is concerned. I take joy in the thought that the Lord enabled you to give me a galley which I cherish. Lest I am entirely deceived, the Lord has blessed you to contend for the truth's sake and still we have a family. paper. I shall, the Lord will, cherish your words to me on the reason why you were brought to purchase the Landmark: "To keep it from falling into conditionalism." Brother Adams, I hope that I love

you for the truth's sake. I have no doubts concerning you, and other brethren of our faith, but my doubts are of Bud Smith.

Your most unworthy little brother in hope, if one at all and servant for Christ's sake, I hope,
Bud Smith,
234-48-6011
S4, MAINT BN, 2d Log Comd
APO San Francisco, Calif. 96248
February 7, 1972

STAYS IN CONSTANT HOPE

Dear Brother and Sister Adams,

Before going to bed I believe I will feel better if I let you know I still think of you often and I hope it is the Good Lord's will for me to see you again before long. I do hope you are feeling well. As for me, I feel some better than I did. I had to go back to the hospital not too many days ago. They advised that I should be careful about lifting for I had strained the place or wound where I was operated. I feel my God has been good to me and I do not feel I should complain. I try to keep looking up and hoping when I leave this old sinful world, the Lord in His mercy will receive my poor soul unto Himself.

Brother and Sister Adams, we have been unable to visit our church for quite a while. There is nothing that does me any more good than to sit and listen to you dear Old Baptist preach and pray, although I feel so unworthy. Here, where I now live, there are not many who attend the Old Baptist Church. They will speak of having been saved, but I hear them say that and wonder if they ever realize there is but one Saviour and that He is our Lord and Saviour Jesus Christ whose mercy endureth

forever for His own. I think of the scripture: "Ye must be born again," but I do not feel that some understand it. But I feel that being born again must be performed by the Spirit of God. We are shown how little we are in the sight of God; there is none good, no not one.

My husband wants me to tell you of a dream he had a while back. He said he dreamed my Mother and Father and he and I were together and we went to an old church which he believes was an Old Baptist Church. We got there and there was another preacher there and Papa said, "We will preach here today if it is the Lord's will." We felt, Preacher Adams, it was you there. The hymn they sang was: "I Will Arise and Go to My Father." The scripture you read for your text was from the book of Daniel and he enjoyed it so much.

Brother and Sister Adams, we saw in the paper today that Elder Layton Wingfield had passed on. I feel he was ready to go and I believe has gone home to God.

Take care of yourselves and I hope it is the good Lord's will that we may see you again.

Yours in a sweet hope,
1011 Banner St.
Mt. Airy, N.C.
Lillie B. Tickle Spencer

BLESSED WITH A GOOD HEART

Dear Brother Adams,

I enjoyed the service at Willow Springs Church yesterday so very much—the fourth Sunday in January, 1972—I enjoyed it so much that I want to keep talking about it. Before the preaching service, Brother Jones told of such a sweet experience he had on Saturday before, that I told him if I did not

hear any preaching that I had gotten paid for my trip to Willow Springs from hearing the wonderful experience he told. Then when you arose, you quoted Matt. 5:44, a quotation by Jesus saying: "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." Brother Adams, at times we can do this. When we are blessed with the Spirit of Christ we can, but at other times, I catch myself criticizing the way the world is going. Oh! I feel and see my weakness, I feel to be nothing but sin, unable to do anything but sin, unable to do anything good within myself. I feel that the Lord so fixed it for us to feel our unworthiness and I feel that it is for our good. This old flesh is thus crucified.

Brother Adams, we cannot justify ourselves in what we do, because He fixed and predestinated everything to be as it is. He so fixed for us to have troubles and trials which He has prepared for us, and this is for our good.

Brother Adams, I am not trying to tell you things you do not know, but I feel such a love that I am constrained to write a few lines—I felt that I just had to write some. The singing was so sweet to me Sunday and the Brethren and Sisters seemed so precious! I felt such a great love that it is inexpressible. I just do not have words to tell you how I really feel and felt yesterday—Sunday.

But I feel to be so unprofitable to the church. I want to visit the sick and feeble, but I am not able because of my driving. My age and my eyesight are against me. Oh! I fall so short of what I feel to be my duty, for I feel to be the poorest of the poor and especially do I feel this

when I cannot feel the sweetness of the presence of the Lord. I feel selfish and unfit to meet my brethren. I want to tell you more of my feelings, but my letter is getting too long.

In hope and sweet fellowship,
D. T. Adcock
RFD 3, Lillington, N.C.

FEELING FOR ONE'S BRETHREN

Dear Brother Adams,

I am so sorry I have been so long sending in my renewal for Zion's Landmark. I have been in and out of the hospital it seems, so much of the time, but thanks be to our Heavenly Father, I am feeling the best I have felt for a long time. I do not know what I would do without the good news. I so much enjoy reading the experiences of the brethren and sisters whom I hope I love for Christ's sake. Attending church and hearing the word preached and reading the Landmark are the greatest pleasures I see and when I am not at church or reading, I am thinking of them.

I have never met you, but I feel I have always known you and loved you, although I feel I am not worthy to call you Brother. I will be sixty-nine years of age the twenty-first of May. I am not able to get around very well but I hope the Good Lord will reconcile me to His will and give me patience. That is what I try to beg for so much of my time.

I hope this will find you and your family in the best of health. I do feel so alone in this world. I have a hope that I am one of His, but I feel to be one of the least and I fear the vilest of all.

We have some trouble in our churches lately and it almost breaks

my heart to think of it, although I hope I still love all of our brethren and sisters for Christ's sake. I just hope the Lord will bless me and enable me to never bring any trouble into the church, it causes so much suffering. I was in trouble when I went to the church and I went there to find peace and I have found it all along the way. Jesus said: "This is my commandment that ye love one another, as I have loved you." It is mixed with joy and sorrow, but if we never know trouble we will never hunger for peace. The church is my joy.

When at the throne of grace, please remember this poor sinner. I am so glad it pleased the Good Lord to show me I am a sinner and as Paul said, the chiefest of sinners.

Please continue to send me the Landmark.

A little sister in Christ, I hope,
Bessie M. Foy
R. F. D. 1, Box 183
Richlands, N. C. 28574

LOVING ONE ANOTHER

Dear Brother Adams,

I should have renewed my Landmark sooner, but somehow failed to do it. I hope you will forgive me for being late again.

I was reading the parable of the wheat and the tares and could not help but pause and think what a wonderful thing when Jesus said, "Let both grow together until the harvest." etc. A lot of the time I am made to wonder if I am not of the tares. Then, again, I am almost sure that I am not because of the strong feeling I have about all the things that have been revealed to me in dreams and visions together with the love I feel for these dear people. I am made to say—"this is it!" I know

I could not feel this way if it were not the true doctrine.

I was recently visiting a funeral home where a Primitive Baptist and two others were lying in state. The love those Primitive Baptists showed for one another would have lit the building had the lights gone out! There was a difference, and I saw and felt it so strongly. I told a sister near me, "This has to be the real thing."

Brother Adams, I will try to make this brief but when I start to write about something as wonderful and precious to me as the Primitive Baptist, I seem to be carried away. "There is one thing that wounds my heart,

And grives my sould pure sore!
To think we must in body part,
Perhaps to meet no more."

Love to you and Sister Adams,
Irene Newnam
Stokesdale, N.C.
March 10, 1972

A MOMENTO OF THOSE DAYS

Dear Elder Adams,

I have a portion of a selection of poetry believed to have been published in your paper (Landmark), possibly between 1920 and 1930. I would very much like to know if anyone has, or knows, this poetry. It goes something like this:

As I was walking along in meditation
Upon the words of God and His creation,
I thought of heaven and who lived there,
Almighty God and Jesus so fair.

This is all I can remember of it except that it usually ended by: "If saved then, saved by grace, sweet grace."

My mother, Julia E. Prince, now deceased, loved the Primitive

Baptists and subscribed to the Landmark as far back as I can remember. I would appreciate any help I can get on the above.

In hope,
 Eloise McLamb
 Star Route
 Shallotte, N. C. 28459
 March 2, 1972

If anyone can locate this poetry, send it to us for publication.

Editor

**FINDS FELLOWSHIP IN
 ZION'S LANDMARK**

Dear Sister and Brother Adams,

First to thank God for you and your many gifts in spirit and for your charity in casting the bread upon the waters.

Twice a month I have your and our dear Sisters and Brethren's wonderful gifts for so much comfort in spirit and fellowship in Christ. In times passed, I was many times given to taste, handle and feel such experiences as I can read of the writers and am lifted up in spirit by the sweet fellowship. So it is: "God who moves in mysterious ways, His wonders to perform."

So, were it not for Zion's Landmark, I could not enjoy the corresponding witnesses neither could I fellowship with those of like faith and order who read and write to the Landmark. Indeed, we do need each other to communicate with, to refresh us from time to time. There is nothing more invigorating in this old time—world than to find one who is ever ready to talk of the spiritual and God's florious works.

At this time I am very unstable, not only in spirit, but in confusion in general, seemingly for no reason at all. More the losing of interest in

working and striving to go ahead. I hope it will pass over in due time but perhaps, right now I am languid or lazy. Indeed, I am well and undisturbed, but just seem to be too much of self. However, I do get carried away in reading and I walk about two miles each day.

I can only hope you are all in as good health as I. I am sure you are more progressive. Anyway, it is winter season, a time to rest. Also, it is winter in my soul; therefore, a rest from our labors, shorter days and longer nights, both for body and soul.

I send my love and fellowship of Christ to each and every one of God's little ones surrounding you both far and near and I am well aware God's love, truth, mercy and grace are sufficient for our every need.

My sincere love to you, Dear Sister and Brother Adams, The Mewborns and their family also to Brother Mewborn's Father and Mother. Enclosed is my check for renewal of my subscription to Zion's Landmark and a donation to whatsoever your judgment suggests.

Love in the fellowship
 of Christ,
 Sister Marion H. Mulholland
 Lambertville, N.J.

ENJOYS LANDMARK

Dear Elder Adams,

I have been reading the Landmark since I was a child, and enjoy it so much. I hope to be able to read it as long as I can see. Enclosed find check for \$5.00 for another year. You may use the extra dollar for the indigent fund, if you wish.

Mrs. J. E. Shumate
 Reidsville, N.C.

Zion's Landmark

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

Editor

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

Associate Editor

ELDER J. M. MEWBORN
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VOL. CV

No. 11

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N. C. 27893

April 15, 1972

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

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

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

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

hope of the glory of God, and not only so, but we glory in tribulation also: knowing that tribulation worketh patience; and patience experience; and experience hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." James says, "Let patience have her perfect work, that we may be perfect and entire, wanting nothing." James 1:4.

When we are endowed with that faith, love, and perfect peace, then patience has her perfect work, and we cannot hinder it. This is nothing over which we, in nature, have control, but it is a state and condition in which we are in, when we are enabled to do these things. It is something we cannot hinder, for it is when the spirit of our God is present with us; gives us this perfect peace, love, joy, and faith in Him through His wonderful grace and overshadowing, and abundant power. Hence, "In your patience possess ye your souls."

This scripture does not imply that through patience our soul is saved eternally, but those who possess patience feel an ease of conscience in time of stress and trouble. James said, "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." James 5:11. Job possessed patience. Tribulation, suffering and sorrow invaded his life, yet in all this, the scripture says, he sinned not. However later he did make some expressions of impatience, yet he was humbled because of them and was brought to repentance. He could see the hand of God in the loss of his sons and daughters, his material wealth and his bodily affliction. He

acknowledged the hand of God; "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Job 1:21. Many of us desire to have patience, but when we realize that it is through trials, troubles, sufferings, tribulations — that worketh patience, we are brought to search our souls to know if we are willing to pay the price. In nature we are not, but in grace, in the Spirit of God, we are. It takes humbleness, it takes sorrow, and it takes tribulation.

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

When we, as parents, have children who are dissatisfied and grumbling, wanting this and that, most of us seek to satisfy them, but this method of appeasement is not in accord with that of our Heavenly Father. He adds affliction to affliction, which brings humbleness and submission and tribulation, which, as stated above, worketh patience. When Moses led the children of Israel through the Red Sea, he attempted to lead them by way of a straight, smooth, easily traveled route, but before he could do this he sent messengers to the King of Edom to get his consent to pass through his country, pledging not to disturb any vineyards and to pay for any water they might drink. But the King said: "Thou shalt not

go through. And Edom came out against him with much people, and with a strong hand." Numbers 20:20. So they were forced to retreat, and take a long rugged route around, and met with many obstacles and discouragements. They even met opposition with King Arad, who fought them and took some prisoners. The Israelites became weary, hungry, tired and thirsty, and they began to speak against God, and against Moses, saying: "Wherefore have ye brought us up out of Egypt to die in this wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread." Numbers 21:5.

The Lord stopped the mouth of the Israelites who complained against God and Moses. He did this adding affliction to affliction. "The Lord sent fiery serpents among the people; and they bit the people; and much people of Israel died. Therefore the people came to Moses and said, "We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord that He take away the serpents from us. And Moses prayed for the people." Numbers 21:6, 7. This suffering was a chastisement sent to bring repentance among the Israelites. They were caused to confess that they had sinned, for they had spoken against the Lord and against Moses. The Lord told Moses to "Make thee a fiery serpent, and set it upon a pole: and it shall come to pass that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Num-

bers 21:8, 9. This was not a real serpent, but a figure of one. It was made of brass because it was near the color of a serpent, and it was to be set up high that the victims of the serpents might be able to look upon it, and be healed which represents the lifting up of Christ, which they did in confessing that they had spoken against God and thereby sinned. Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." Jno. 3:14, 15.

T. F. Adams

IN MEMORY OF SISTER LIZZIE TUCK

Sister Tuck was baptized, July 10, 1955, into the fellowship of Surl Primitive Baptist Church. She passed from this life November 23, 1971. Her funeral was conducted November 25, 1971, by her pastor, Elder L. P. Martin. We desire that God would give us a few words that would be of comfort to the family. It is by grace through faith, if we are in that number who are saved, not of works lest any man should boast, but it is a gift of God. We believe Sister Tuck had hope that she was in that number, and if so, that it was nothing she had done to make it so. If one is given the faith of God's elect they are rich, not in worldly goods, and this faith will ever last even to that bright world above. In the fullness of time Sister Tuck was born into this world, and in the fullness of time she passed from this life. Many words may be said, but may God give those of her loved ones to say, "Sleep on, receive that blessed sleep that none ever wake to weep, and may we be given to feel we also, one day, will be called into a world where no sickness or sorrow are felt."

We extend to the family our sympathy. Therefore, be it resolved, that three copies of this letter be made, one given to the family, one sent to Zion's Landmark for publication, and one be recorded on our church book. Done by order of the church in conference January 8, 1972.

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

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ZION'S LANDMARK

PUBLISHED *SIX*-MONTHLY

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL. CV

MAY 1, 1972

NO. 12

ISAIAH CHAPTER 44

And they shall spring up as among the grass, as willows by the water-courses.

One shall say, I am the LORD'S; and another shall call himself by the name of Jacob; and another shall subscribe with his hands unto the LORD, and surname himself by the name of Israel.

Thus saith the LORD, the King of Israel and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.

And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

Fear yet not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.

They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed.

EDITOR

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

ASSOCIATE EDITOR

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\$4.00 PER YEAR — 2 YEARS \$7.00
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POSTMASTER: Please forward change of address orders on form 3579 to Elder T. F. Adams, Willow Springs, N. C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

175 YARDS VS. 175 MILES

Dear Elder Adams,

Beginning my writing with the heading, "175 Yards Vs. 175 Miles" is indeed, a rather peculiar way to say the least. Nevertheless, it has a meaning and shows the writer is, I hope, one of those peculiar people written about by those of olden times — The Old Primitive Baptist — as we are now known in these days.

In Titus 2:13,14 we find "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 us unto Himself a peculiar people, zealous of good works." There are four other references in the Bible as to the Lord's elect being a peculiar people, zealous of good works."

As to the meaning of the heading or title words, I will explain that. For some years I have lived here in this little city of some twelve thousand inhabitants, with a dozen or more of the worldly churches found the country over and representing some five million dollars at least, in property value, the closest being just about one hundred seventy-five yards from me, yet I drive southeast some one hundred seventy miles to the closest Old Baptist Church where I am now a member, having been accepted by them and baptized by Elder D. V. Spangler of Danville, Va. in August, 1970. I had been attending that little church some years when it was located in Riffe, Washington. Due to

the building of a power dam that flooded the valley, the new building was put up a few miles west in Mossy Rock, 175 miles from my home. Hence, the peculiar heading and also that by the reckoning of friends and attenders of these local worldly churches, I am a most peculiar person.

Witness the expression of a close friend of recent years who was then living in Olympia, our state capitol through which we travel in route to the little church which we attend. On this special occasion we were guests in her home overnight and the next morning she brought up the question of why all the driving to attend church when we had churches (so called) right at the front door of our home. I told her she would never understand my explanation, but she insisted I tell her, which I did, touching heavily upon my own experience of grace and how the good Lord brought me away from the worldly church of which I was a member. When I finished, she viewed me seriously and asked if I had ever been to a psychiatrist lately and if I had not been to one, she suggested that I go to one immediately. Smiling, I told her I felt no offense and knew she could not understand what had been related. Thus, we can see that, to the unregenerate multitudes of this world, the Lord's chosen and elect followers are not only a PECULIAR PEOPLE to them, but they go farther than that and tell us we are unbalanced mentally, which is not unlike those that beheld how the

Lord's people were moved when the Holy Ghost was upon them on the day of Pentecost. (See Acts, 2nd chapter) Verse 13 tells the onlookers believed they were full of new wine or in a drunken condition, whereupon Peter arose to defend them, saying they were not drunken, etc.

Now the peculiarity of the Lord's people lies definitely and entirely in their involvement in their spiritual life and little, if any, in their ordinary daily life as human beings. The same reasons they were considered peculiar in days of old are also found today, for they worship the same God in the same Spiritually motivated manner, generally speaking, and hold to the same doctrine as preached in days of old. This, within itself or of itself, is puzzling to the multitudes of unregenerate people about us. In many instances these multitudes are some who have been changed and marshalled about through the ages past, and are still in their churches. Today we see them changing their Bibles to better suit their fancies and whims and they take up all kinds of modern-day forms of worship too numerous to mention. Thus, when they stop for a moment to look upon to talk about the Old Primitive Baptist and others of the Lord's people in a few places known by another church name and see them unchanged and unmoved by the great pressure to modernize and worship God according to this changing world's ideas, it is only natural that they say we are a peculiar people as God said we were and are.

He saw all events from the beginning and not only saw it but declared it and nothing has ever

come to pass or will yet come to pass during these last days of this time world which are but few, (I believe) that was not seen and known by Him. It is written that with God, "There is nothing new under the sun."

One incident in recent years can well be related, bringing out or revealing how the Lord's people are looked upon by the world in general as foolish, ignorant people and as decidedly queer and peculiar. Our Elder or pastor was in the early stages of a puzzling physical disability, I believe and while some distance from home in visiting the scattered churches he served, he became ill and called on a doctor who heard him tell of the physical distress he was in and who in noting or taking down relative expressions, inquired as to what occupation he followed. He was told, "I am a minister of the gospel," whereupon the doctor noted his caloused and muscular hands and remarked that they were not the hands of a minister, but of a laboring man; whereupon the Elder informed him that the Old Baptist ministers work and earn their living and do not preach for a salary or wage. The incident ended promptly when the doctor said: "Any man that will travel hundreds of miles to visit churches as a minister, without a regular salary, is surely foolish and will naturally have uncalled for ailments and etc."

This doctor believed the dear Elder was mentally disturbed and so stated, whereupon the Elder arose, thanked him and walked out. Later medical tests showed he had aneurism — a serious condition that has made him unable to stand and preach to us. Surgery is not possible,

nor is it advisable at this age of some eighty years. Thus, one of the Lord's servants, in the eyes of a professionally trained and, according to nature, well educated man, was a fool, in his way of judging the matter.

Let us go back to the past and look for a moment at Peter and John, as told in Acts, 4th. chapter who were looked on by Annais, the high Priest and several others of rank, "Who perceived that they were unlearned and ignorant men" and we see that "They marveled" which, in so many words, means that Peter and John were different, very much so, and this difference stemmed from the very fact that they were speaking and acting as the Holy Spirit moved them. We could go on and on, citing many incidents which show that the Lord's people are a "Particular" people today as they were in olden times, but this is not necessary. Who among the Lord's scattered flock, would want to be other than a peculiar person to the world, blessed with ability to walk in the light of these dark days? for they know not God nor the things pertaining to God.

Jesus Christ is the Light of the world — the Spiritual world — and if we are of God, we walk with and in Him. He is the body of His church. We read in St. Luke 11:34. "The light of the body is the eye, therefore when thine eye is single, the whole body is full of light; but when thine eye is evil, thy body is full of darkness." This to me, means the Lord's people see, spiritually speaking, through one eye, which is the one and only source of spiritual light, Jesus Christ, but when He removes Himself for a moment from them for His own good reason

unknown to them, then they have for a time, sight through an eye, which is evil, and their bodies also are full of darkness. Lood back and see what David did when this came to pass, committing that henious crime and look at Peter, when he swore violently and said he did not know Christ. What evil was in their eyes — eyes naturally speaking — and how full of darkness were their bodies!

Yours in hope of salvation by grace,

Wm. O. Hall

P. O. Box 595

Mount Vernon, Washington
98273

The precious truth of God is hid from the wise and prudent, and the life of His people (Jesus) is hid with Christ in God. When the rich man lifed up his eyes in hell, and the beggar was carried by the Angels to Abraham's bosom, a great gulf separated them. From reading the above article, it is no wonder that the Spirit (truth) is sharper than any two-edged sword, dividing asunder the soul from the spirit, etc. An excellent article, our praise to the Lord, Bro. Hall. Write again when given the mind.

Editor.

MEDITATES ON AN OPINION

Dear Brother Adams,

I recently received the September fifthteenth issue of Zion's Landmark which brought both gladness and sadness to mind. I enjoyed the lettes and articles and I felt a great sense of loss while reading of Elder Hill's and Elder Barham's deaths, both of whom were near and dear to this feeble

sinner and yet I hardly knew them after the manner of men, but I believe that I knew them exceptionally well as brethren according to our spiritual relationship, for we were quickly brought together in affection and I had the good pleasure of spending several hours in conversation with both of them. They had their differences in application, even as each gift is meted out according to the grace of God, yet they were fundamentally of one mind in doctrine and belief. Now I mean not to offer praise to the men as such, neither would the brethren of whom I write admire one for such, but rather convey my hopeful thought of love for them in praise to God for that which He revealed in them. Even as much as did Sister Hawkins also make notable mention. She is another that is near and dear to my heart, lest I am deceived. I am little and feeble in my hope, but I found a deep and profound love within for both Brother and Sister Robert Hawkins. If I have ever met real Old Baptist, they fill the bill.

When I read the Landmark, I remarked to my wife that there were some of the best friends I have ever met. Not that I am worthy, but that the Lord has blessed me to have met and loved those who had written in that issue, nearly all whose names were signed. Of the few whom I have not met personally, I think that I love them just as much. Elder Gold's article giving his view of the doctrine to which I believe I wholly subscribe, if I have any idea as to what I hope. I have not met Bro. Bell, but I do admire him for stating his views, even though I am not altogether in agreement with him, none the less each gift is according to the grace of God.

In your reply to his letter (Elder Bell's) I found that your understanding was close to what I hope I believe, with perhaps one exception, and I mean not to mix words or stir up strife or confusion at all. I hope that I can accept your explanation, yet I do not believe that "By the permissive will of God men can kill the body, but not the soul." (Pg. 335). I desire no argument, nor to quibble over choice of words, but rather to present a view, the Lord will. Remembering that the scripture says: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." The point is that men may be enabled to kill the body. The fact remains that the will of God is His ordinate decree. If men are anbled to kill men or destroy the body it is because it was determined of God, from before the world was and in this light, the Lord's will, it is by the will of God by which all things come to pass. No matter how it may be presented to men, nor how that men present the matter, it is all by the grace of God, by Providence, foreknowledge, predetermination, ordination, predestination or whatever thought is given us, God did enable the creation to act and God is able to fulfill all that He thought. He spake and it was done, not to be at some later date etc., but manifest in men at the time given to men, (Who are timely creatures) or appointed to them by Him with whom there is no time nor measurement, nor is He a timely being as is the creature, for He is God, the creator who is without beginning or ending, but everlasting.

Now Christ is Alpha and Omega,

the first and the last, the beginning and the end. Yes, every child of God in creation was in time from Adam, being children of God and members in Christ, the body of whom is the church or bride manifest in time or creation even when it pleased God from before the world was to prepare the Lamb slain from the foundation of the world, Christ Jesus, the true and living Word, being God himself made flesh and dwelt among men, that by Him of Him, to Him and through Him were all things and without Him there was nothing made that was made, for by Him were all things made. Consider this, the Lord will: Who is it that maketh man to differ? Who hath resisted His will or who has been His counselor? The answer is already given to them for whom it was afore prepared to receive.

Brother Adams, lest I am deceived, my heart's desire and hopeful prayer is continual and without ceasing for your welfare, yea and to all the brethren abroad, whether or not they or you may agree with me or with one another, may it have pleased God that if we differ may it be in love and sweet fellowship. I hope I am thankful for the precious few hours I have been so abundantly blessed to have been in the presence of my brethren according to our hope. I mean each and everyone of them whom I have met or have not met, but with whom we share a mutual hope.

My heart's desire has ever been not to hurt the brethren nor harm them in any way, yet it appears that I am trouble not only to myself, but also to those whom I am made to love, I hope for Christ's sake. I feel or at least I hope that whatever harm I have done them is due to

ignorance on my part. Still I must insist that God willed it so. Not for excuse of this vile and wretched sinner at all. For excuse I have none. I am guilty even as the master made known "that he that is guilty of the least is guilty of all, the whole. I harbor no malice toward any, the Lord will. I am bound even as you and all others are, to stand for that which we hold to be the truth as it is in Christ Jesus, having this much knowledge that we as men at our very best estate are altogether vanity. Have we attained unto such knowledge? Not of ourselves, that is sure, but by the mercy and grace of God.

When we write or speak of these things, we are not addressing mankind in general as it is with the world at large. Rather we are made to be concerned with those of like precious faith, if so be the Lord's will.

My love and best regards to Bro. Mewborn, Sister Adams and to all the brethren. Words cannot convey, nor does time permit me to write to all that I desire to.

I hope I am made thankful for the Bible and other books which you gave me, I have found them to be useful, even though I am exceedingly ignorant, yet I find comfort from time to time. There is no way in which I could possibly pay or repay you each and everyone for the loving kindness which my family and I found among you all.

I hestiate to write, for I am most unworthy of your least consideration, yet will I ever continue to love you all, the Lord will. If and when I do not write, consider the source and the inability, the weakness of the flesh. Nevertheless my thoughts are ever on you all and

I rejoice in the experience of having once enjoyed your presence, a blessing of which I could never have earned, it was by the grace of God from whom all blessings flow.

If I am jealous, it is for your love and affection and not for a name among you. I desire your fellowship and am made to know in a sense that I cannot even be worthy of that.

We have many times made expressions of freedom and I believe, lest I am deceived, that from time to time we have witnessed that among you. If we are hindered now, before or after, it is by the will of God, God has fixed all things even to the blinding of this worm of the dust.

May it have pleased God that you should find mercy and compassion in your hearts for this feeble sinner, is my hopeful prayer for Christ's sake.

Your most unworthy little brother and servant for Christ Sake, I hope,

Bud Smith

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**SEEKS THE HAND
OF THE LORD**

My dear Carolyn,

There are many things that I did not say in my last letter, sort of personal things that I should never remember, and even if I did, I should never mention. Yet I want to write you to say them to you. They are about myself, yes, I must be very conceited. I am searching and seeking and looking for the Hand of the Lord, if and as I am enabled to. O that I might pray indeed and in truth and in understanding, the prayer of Jehoshaphat! O that I

might know that there is nothing that I can do; that I know not what to do; that I might keep my eyes on Him and Him alone! O that I might stand; the Scripture said that Jehoshaphat stood before all the men of Judah and Jerusalem; that he stood in the sanctuary and in the presence of God (for His Name was in that house). Yes, he stood in readiness to go in whatever direction and in whatever manner that the Lord might direct him to go. He was not sitting nor resting nor sleeping on the bed of ease, but was in readiness, standing. Nor was he walking or running or going before he was sent; but he stood and his eyes were fixed upon his God!

Saturday, as I started back to my seat (I stood in front of the table on the floor) Bro. Ryan Jackson, who had talked before me, arose and came over toward me and took my hand and said, "My prayer has been answered." I do not know just what he meant or referred to, but he spoke with some emotion and seemed to sanction all that I said, or gave that impression. He spoke loud enough to be heard all over the church. Again after meeting he repeated the statement and kept talking to me. I do not know what he had thought before, unless he though something after I had talked with him that day when we went to Bethel — my first communion here. In the yard at Bethel he and I got into a conversation — just as I often do — speaking of Scripture and how it seems to me. After Brother Nash got up, he said to the church that he rather insisted that I go before him, that he had asked me several times before, but let me out-talk him, this time, however, he was not disposed to be out-talked. At least sort of an

explanation and reason for me being up there. Afterward, Mother said that someone said to her, I see you have a preacher in your family. Then she said to me, Brother Jackson has spoken many times and beautifully, but I have never heard anyone say that of him nor of Brother George nor any other there.

Yes, those are the things that I should not know and should not say, but I do know them and I am saying them to you, (no one else—our agreement). You were sweet, in a way, when you said: you behave now, mother spank! Just cute and sweet. I know and I see how quickly you really would run to my defense and to my cause and how you would shield me from hurt and from hurting others. O! how I need the Lord to keep the door of my mouth; how helpless I am to keep it, or to know what to say and when to say and what not to say as well as when not to say that I do say! Too, what a strained position I now stand in. I must just stand! Brother Nash said to me Saturday when asking me to talk, "Yes, go on, you will feel better. I have just reread his letter that I am not to see and you know he sort of puts his benediction on me: "We will never know how many baskets of fragments may be gathered up from that message. May God bless him in all his efforts." That last statement sort of puts the cap on beneficence.

In other words, so far as he is concerned, he is satisfied; or am I wrong?

Two things in his letter are so good to remember about the office of a bishop; the desire for is not the qualification for the work; and to be qualified means you must have that which is necessary to feed the flock.

One may desire, one may be exercised, but if God gives the gift, He will make the opening for it, and it will feed the flock and it will qualify the man, regardless of all of his weaknesses. Brother Wood said that He will remove all the props and excuses and make one willing in the day of His power. Brother Nash's statements here of the Lad and the fishes is very beautiful to me. I have had some sweet thoughts along the same line. The money, two-hundred penny's worth, was never sufficient to feed the crowd. But the lad, the young man, the spirit-David was just a lad, but he conquered Goliath, or the Lord did through David. Thus here, the lad was so weak, he had not enough to feed himself alone, how then could he feed the multitude? Yet, they were all gathered there, waiting for, expecting and were hungry for the food. The poor feeble lad of a speaker, with not enough spiritual food to keep alive his own soul—no man can keep alive his own soul—is called upon and must go forward to feed the flock! He cannot do anything; he is powerless against the host, but his eyes must be fixed upon his God. He must bow down to the ground and from the end of his strength, cry unto the Lord. He must take what little he has and put it into the hands of the Lord. He may only have a groan and a sigh, but he must take it to the Lord. If it pleases the Lord He will bless the groan and the sigh and with just that, the lad can feed the flock, for it is multiplied and the increase is given and it will feed one or two gathered together in His Name, or it will feed one hundred or ten thousand alike without diminishing; even then it goes on and on through the air and is never consumed or used in any degree, for

indeed it is the spirit of God that supports and bears it on its way. No, the lad was not qualified nor could he feed anyone, but his groan, blessed of the Lord, can be so multiplied or magnified as to feed any number without lack. And the fragments are gathered and put into baskets — the heart and mind — and carried along with us to feed upon through the days to come.

Have we not seen little beauties in what was said last meeting day? New beauties from day to day? Yes, the sweetness and the substance fades, but little fragments and little gems come to us in days to come. I did not mean to get off on that, but it is beautiful to me.

Aunt Eula told me she received your letter. I wrote Brother Long this morning, to come to Monroe and I would be there. I also wrote Brother Dade tonight; I had a letter ready to mail to them on the morning of August eighteenth, but your call made it untimely and I threw it in the waste basket. I did not see Brother Cannon, but it is sweet of so many here and there praying for us at Frying Pan. How blessed we are in love. The theme of Bro. Dade's letter is II Chron. I cannot be so good as to write differently to each one. Maybe that subject is exhausted now and I can go to something else. I hope something else comes.

I also wrote Sister McIntosh that we had plenty room in Herndon and that I hoped they would not engage hotel rooms or worry — just felt to do that and I hope it was proper to do so.

I am not finished, but must stop. It is late. Good night, my Dear till we meet on tomorrow.

Do love you so much,
Douglas

SEEKS TO EASE DESOLATION

Dear Brother Adams,

I am writing to you as a friend, as I am not a member of the Primitive Baptist or any other denomination. You and I are not acquainted, although I believe you know my sister, Madeline Lowery, and my parents, Brother and Sister E. G. McKinney. I am writing to you because of loneliness and desolation, feeling to have hardly a friend on earth nor one in heaven.

I was at the funeral of Elder Wingfield last Wednesday and I must say, though I was not personally acquainted with the man, his passing has lingered on my mind more than the death of anyone in a long time. About three months ago, while employed by a citrus fruit company near Ft. Pierce, Florida, (they employ mostly colored people), one night I dreamed of seeing a dead man in a casket and as I looked upon him (there was something partly blocking my view), his head seemed to roll to one side—the left side. I do not know what it meant, if anything. A few days later after reading some of Elder Wingfield's writings in Zion's Landmark, I felt compelled to write a five page letter to him, telling him my feelings and experiences as honestly as I could. The devil who seems to have possession of me, got in the way, so I cast the letter aside and never did mail it. This has caused me much thought, but it may not be worth telling; yet, I cannot help my thoughts or feelings.

Since I am classed with the shiftless and worthless of this world, I have guilty and uneasy feelings when I am among the Old Baptist and I am certainly not at home with the worldly crowd, so I am one alone

most of the time.

Mr. Adams, I believe, so far as I know, the doctrine of salvation by the grace of God, through the crucifying of the Lord Jesus Christ, but I am such a vile natured and vengeful thinking mortal that I do not know where I stand in God's sight. Some of my favorite lines are: "I am a stranger here below and what I am, 'Tis hard to know." Also, "Beset with snares on every hand, in life's uncertain path I stand."

I am now past forty years old and at best our lives are short. If it is in order I want to try to quote a verse of Psalms: "How long Lord? wilt Thou hide thyself forever? Shall Thy wrath burn like fire? "Remember how short my time is! Hast thou made all men in vain?" Psa. 89:46, 47. And another: "I am afflicted and ready to die. From my youth up: while I suffer thy terrors, I am distracted." Psa. 88:15. Although I do not fully understand the meaning, these words seem like my own experience.

I would like your comments on these and some other verses of scripture. I will try to quote. In the book of Job, I think—it reads something like this: "Thou renewest thy witnesses against me and increasest thine indignation upon me; Changes and war are against me." Job 10:17. Also Job 10:15 said, "If I be wicked, woe unto me and if I be righteous, yet will I not lift up my head. I am full of confusion, therefore see thou mine affliction, for it increases."

In St. Mark, I think it reads like this (Not quoting): When He (Jesus) had spit on the eyes of the blind man and put His hand upon him, He asked him if he saw ought? And looking up, he said, "I see men as

trees walking." Again Jesus put His hands upon his eyes and made him look up and his sight was restored for he saw every man clearly. On another occasion they were accusing Jesus: Behold a man who was gluttonous, a winebiber, a friend of publicans and sinners. But wisdom is justified of her children.

Mr. Adams, I know you, like most everyone else, are a busy man, but if you can find the time to write to me, just a note or card, it will be appreciated. Or if you know of anyone else who has the time to correspond by mail. My desire is to hear from anyone with a good word or two in the name of the Lord. I know I am unworthy, and feeling at this time a hope in Christ is too much for me to claim, I can see little attraction to any prospective correspondent, yet it would be a comfort to me—the writer—to receive such mail.

I hope to see you again at some future meeting. I am enclosing a five dollar contribution to the publication of Zion's Landmark. I am not subscribing as I read the copies my sister receives.

A friend, I trust, and
fellow traveler,
W. H. (Jack) McKinney
P. O. Box 54
Toast, N. C. 27049

We hope to write to this dear friend, and if any of our brethren or friends could write to him, we feel he would appreciate it.

Ed.

COUNTS BLESSINGS

Dear Elder and Sister Adams,

I hope you two are enjoying good health and blessings from the Lord God Almighty. We are doing fine.

Since we last saw you, we have had an addition to our family — our one and only daughter married. Now we consider we have a “God-given son.”

God has truly blessed Mt. Zion Church, of which I hope I am a member. As you know Elder T. L. Huff was our pastor and since his health is declining he requested us to call another pastor. God has given us a great one, Elder W. C. Edwards from Matthews, N.C., for which we hope to be thankful. Our attendance at church is increasing and we feel there are a lot of little buds getting ready to blossom there. We would like to have you and Sister Pauline come visit us sometime. Our meetings are still on second Sundays.

I desire a two year subscription to Zion's Landmark. I have read many of the issues of the Landmark and have been deeply touched by them. Last Saturday I read the reprint of the article by Elder Isaac Jones. I was moved so deeply by this that I desired to read it to my dear husband when he came home for lunch. By the time I finished reading this to him, he was crying so hard that he could hardly ask the blessing. In this manner I feel that we truly do shed “the sympathizing tear”, and feel a love for one that we never knew.

A sister in hope of eternal life,
 Betty J. (Mrs. C. L.) Ford
 275 Pine Needle Rd.
 Athens, Ga. 30601
 Feb. 22, 1972

CAUGHT IN A REJOICING SPIRIT

Dear Brother Adams,

I am enclosing an obituary of our dear Sister, Martha Ann Nance Morgan, whose membership was at

Rock Hill Primitive Baptist Church. If and when convenient, please print this in an early issue of Zion's Landmark.

It has been impressed on my mind for sometime to write something that you would likely consider publishing, but is there any way that we can command the Spirit? At this time what I write may not be any comfort to the household of faith, nevertheless, I feel that I must say a few words, hoping it will not be amiss.

Most of my time I feel that I have so little understanding that I am made to think — Surely, if there is anything to me, I would not feel as I do. Maybe this is properly called unbelief., but the darts that are thrown from time to time, must serve the purpose for which they were sent. It does cause a stirring up of the pure mind in me and there seems to be a quickening or awakening and I am brought into remembrance of the good things that are not of this world and which do not come the way the world would have us to see and to believe.

Certainly it is at such times that we can feel to be caught up in a spirit of rejoicing and are made to believe that all things are working for our good. Surely then, the haughty carnal spirit is put in the background and we feel to be overshadowed by His love for us.

Brother Adams, my desire is to be directed in such a way that the brethren may continue to allow me to go among them.

Your unworthy brother in Christ,

if one at all,

Joseph W. Robbins
 Asheboro, N.C.

HELPS TO CONTINUE LANDMARK

Dear Brother Adams,

We hope you and your family are well. Thank the Lord we are well. You will never know how very much we enjoy reading Zions Landmark. Reading the soul-stirring experiences of the different brethren and sisters is so very much help to us!

We are sending five dollars for my renewal to the Landmark. We enjoy reading it so much, we do not want to miss a single copy. Thank you that it continues to come.

A brother and sister in hope and prayer,
General and Martha Totten,
Box 144
Elkhorn, West Virginia

HE IS OUR SOVEREIGN KING

Dear Brother and Sister Mewborn,

I received your Christmas card and was glad to hear from you. I hope you are well as usual. Afflictions work for us peaceable fruits of righteousness. They consume the dross and refine the gold. Job said, "I have received good at the hand of the good, why not receive evil also. When we are tried we shall come forth as gold. We die daily and we don't glory in things of this world. Our minds and affections are set on things above where thieves don't break through and steal and moth and rust can't corrupt. The pleasures of earth soon decay but the glory of the Lord abideth forever. We hope this new year brings brighter hopes and stronger faith and a faith that will not shrink, though pressed by every foe; that will not tremble on the brink of any earthly woe.

I hope that God will be as merciful to you through this year as He has in the previous years. I will be 89 years old the 8th of this month and the longer I live the more perfection I see in Jesus and the more corruption and vileness I see in myself. Instead of viewing Him as a root out of a dry ground, I see Him as the chiefest among thousands, and one altogether lovely. I hope He will be a lamp unto your feet and a light unto your pathway and make you reconciled to every dispensation of His kind providence and gracious will.

I hope you have a good nurse. Mrs. Price is about to give out but she has some help coming in today. I hope she will like her.

With lots of love to you both,
Sue Moore
c-o Price Rest Home
Jamesville, N.C. 27846

P.S. I lay there and couldn't sleep last night. I felt so cast down, and something said to get up and write to somebody whose circumstance is worse than mine.

When we are blessed to remember those who are in bonds of affliction it makes us rejoice that it is as well as it is with us. When God sees fit He casts us down and then lifts us up. We learn more in the valley. In the valley is where the lilies grow and Solomon, in all His glory, was not arrayed like one of these, Jesus said. S.M.

Our thoughts and prayers have often gone out for our dear Brother and Sister Mewborn in their afflictions and shut-in days. We hope our brethren will not forget them and visit them as often as possible.

T.F.A.

Zion's Landmark

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

Editor

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

Associate Editor

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

VOL. CV

No. 12

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893

May 1, 1972

"ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD"

We have had several requests that the Zion's Landmark republish some of the editorial writing of the late Elder H. O. Nash of Atlanta, Ga. Elder Nash was Associate Editor with the Zion's Landmark from about 1958 to 1961, the year of his death. We hope the brethren and friends will enjoy them as much as when they were first published.

Editor

"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 Timothy 3:16, 17.

"All scripture is given by inspiration of God." The phrase "All scripture" is understood by some to refer only to the Old Testament because at that time the New

Testament scripture had not been completed. But God, who quickeneth the dead and calleth those things which be not as though they were, inspired the Apostles to write the same as He did holy men of old. "All scripture", to me, means all of the Old and all of the New were written by inspiration. No one taught by the Spirit can fail to see, as he reads the scriptures, the harmony and agreement between the Old and New Testaments. They are both written by divine direction, and understood by divine teaching.

We are not inspired as were the Apostles and Prophets, for Peter says, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." So did the Apostles speak by divine authority. What we know of God and His word is by revelation. But the Apostles, as were the Prophets, were moved by the Holy Spirit to set forth the declarations of God. So Paul could well say, "All scripture is given by inspiration of God."

"And is profitable for doctrine." Doctrine is that which is taught, and he that is not taught by the Spirit will teach for doctrine the commandments of men. But all who are called of God will teach such things as are commanded them of God, or such things as the Spirit has made known to them, "According to the measure of the gift of Christ."

The doctrine of predestination and foreknowledge of God are taught in the scriptures, "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." God not only predestinated those whom He

foreknew to be conformed to the image of His Son, but predestinated them unto the adoption of children. Without adoption their bodies would never rise from the grave. It is the body that is adopted; not the new man that is born of the Spirit, for he is God's child by birth. And the scriptures are profitable to the man of God, or the man who is born of the Spirit of God.

"For reproof," Paul told Timothy to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Paul knew that the time would come when ungodly men would not endure sound doctrine. Therefore, he charged Timothy before God, and the Lord Jesus Christ, to preach the word and to reprove them who turned aside and were led away by them who lie in wait to deceive. But he was to do it with long suffering and gentleness. It takes some a long time to become indoctrinated, therefore, patience was to have its perfect work. I've known some who had been members of a church for a long time who were weak in the faith because they grew up under a conditional ministry. But when they began attending services under a sound ministry they seemed to grow in doctrine and in the order of the church.

"For correction." Correcting false notions and mistaken views on the doctrine of salvation. Deliverance from sin and eternal ruin through the atonement of Jesus

Christ, and not by works of righteousness which we have done. If no one had false views of the doctrine, then there would be nothing to correct. I do not condemn any one because their views are different from mine; it is only when their views are contrary to the teachings of the scriptures that they are to be reproved.

"For instruction in righteousness." That is, we shall be rightly and completely instructed by the scriptures concerning any circumstance that might arise. The testimony of the scriptures must settle all questions that may arise, whether they be doctrine or order. Instruction in righteousness means: according to that which is right; equitable and free from wrong. I feel sure that if our hearts are filled with a right desire to know and to do the will of God, His Spirit will instruct us, as we have need, the meaning of His word, and when troubles arise among the brethren it behooves us all to carefully examine the scriptures, and to do all in our power to arrive at what the words of scripture teach concerning each incident that might arise in the church. The scriptures should be our guide instead of custom. When trouble of any nature arises in the church we should resort to the scriptures for help. If all would do that then, I'm persuaded there would be less confusion among the once happy little family.

"Unto all good works." The question might arise, "What are good works?" Paul says in I Tim. 3:1, "This is a true saying, if a man desire the office of a bishop, he desireth a good work." The desire does not necessarily mean a call to preach, for I have seen some who

expressed the desire, who had not the qualifications and, therefore, could not perform this good work. But every one who has the qualification desires it above every other work, and feels to give himself wholly unto it.

Jesus saith, "My meat is to do the will of him that sent me, and to finish his work." I believe it is the desire of every called man to do the work that he feels that God has assigned unto him. If we believe, it is the work of God. Jesus said, "This is the work of God, that ye believe on him whom he hath sent." If, then, we believe, it is the work of God, because "faith is the gift of God." And Paul says, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

A brother once told me that he enjoyed my preaching, and that his only objection to it was that I did not tell the people what they should do. My reply was, that I did not know what they should do, and that I did not know what I should do, except as I was inspired or led by the Spirit. The work of the flesh is distasteful and unprofitable, but the work of God is dictated by the Spirit and is good and profitable.

Jesus says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy mane? And in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matthew 7:22, 23. He who does the work of God, do not boast of the wonderful things he has done for the Lord, but rather feels that his work, like himself, is not perfect, and when he shall have done all those things which are commanded him, say, "I

am an unprofitable servant: I have tried to do that which was my duty to do."

Every man is not a "Man of God", in the sense which the Apostle meant. "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. To discern means to understand, discriminate and separate law from gospel. And as the natural man receives not the things of the Spirit, he cannot be the man to whom the Apostle refers. "The man of God" is he who is taught of God. Nothing could be further from the truth than the notion that man can teach men to know God. It is he who is taught of God that is able to rightly discern the scriptures; and to know what the work is that God has ordained for him.

We read in Isaiah 54:13: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Therefore we will say:

"Teach us to pray, and praise, and hear,
And understand thy word;
To feel thy blissful presence near,
And trust our living Lord."

H. O. Nash

SALEM ASSOCIATION

The Sixty-Third Annual Session of the Salem Primitive Baptist Association will convene, the Lord will, with Winston-Salem Church, to be held at Bunker Hill Church on Saturday before the third Sunday in June and continue through Monday. The dates being: June 17, 18, and 19, 1972.

Bunker Hill Church is located in Forsyth County, N. C. on N. C. Highway 66, two miles south of Kernersville, N. C. Those coming by way of Greensboro should follow Interstate 40 west to N. C. 66. Follow N. C. 66 south two miles to the church on the right. Those

coming by way of Winston-Salem should follow Interstate 40 east to N. C. 66. Follow N. C. 66 south two miles to the church on the right. Those coming by way of High Point should follow U. S. Hwy. 311 north to N. C. 66. Follow N. C. 66 north five miles to the church on the left.

We desire to invite all our corresponding brethren, sisters, and friends to attend our association. We thank God for His blessed grace and mercy in keeping us in peace and in fellowship with the saints of God.

John T. Lee, Clerk
310 Meadowbrook Dr.
Burlington, N. C. 27215
Telephone: 226-5686

ASSOCIATION NOTICE

The Twentieth Annual session of the original Blue Ridge Primitive Baptist

Association will convene with Collinsville Church in Collinsville, Va., the Lord willing, beginning on Friday before the third Sunday in May, 1972, at eleven o'clock, and continuing through Sunday.

This church is located on State Road 609 in Collinsville. Those coming from Hwy. 58 West and 220 South turn right at the last stoplight, at Sealtest Dairy, then turn at your first left and the church is about two miles and on the left. Those coming from 57 East continue to 20 and use same directions. Those coming from 220 North turn left at the first stoplight, and then turn to the first left road.

We invite all our brethren, sisters and friends, to come and share the love, fellowship and preaching of the Predestinarian Primitive Baptist Church.

Elder David Minter, Assoc. Clerk
Martinsville, Va.

ANNOUNCING THE PUBLICATION OF AUTOBIOGRAPHY OF ELDER T. F. ADAMS

In response to the request of many friends, your Editor has published his life's story covering a span of 80 years and 45 years of experience in the ministry of the Primitive Baptist Church. It is a beautiful volume, cloth bound for permanent keeping. In addition to personal history and experiences, it contains a brief experience of his beloved wife and helpmate, selected editorials and letters, and meditations on favorite passages of scripture for which he is well known. The book is introduced by a full page photograph of Elder Adams and his wife.

Those who believe in the doctrine of predestination and salvation by grace will welcome this book as a permanent part of their libraries.

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Enclosed is my check or money order in the sum of \$_____ (\$5.00 for each copy).

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PRIMITIVE OR OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIV

MAY 15, 1971

NO. 13

ISAIAH
CHAPTER 37

For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion; the zeal of the LORD of hosts shall do this.

Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

For I will defend this city to save it for mine own sake, and for my servant David's sake.

Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses.

So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword, and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

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

AN INTERESTING LETTER

Dear Brother Adams,

Enclosed is a letter written to a little sister in hope, Mrs. Rex Voss, Bassett, Va. She is the daughter of Elder U. C. Young (now deceased) and she has a hope though she has not yet offered to the church. Please publish if you feel pleased to do so. I hope all are well. Come to see us.

Your brother in hope,
(Elder) Layton Wingfield
Ridgway, Va.

Deard Kindred in Christ:

I received your good letter this morning, enjoyed reading it, and now must attempt an answer, asking your forbearance for any errors in writing that may occur, for I usually make some.

Little Sister, I desire to write just as though I were there, in person, explaining scriptures, and matters concerning scriptures, that I hope will be precious to you regarding the way you have traveled thus far experimentally.

In my understanding you are being led along and taught by the Holy Spirit and you think, when you hear a sin-tossed little sister or brother telling his, or her, experience in the travels of grace, it is so much more wonderful than your own which you feel shrinks so small it seems hardly worth telling and you are waiting for a big deliverance. Is this not true? Well, I have heard your father tell his experience and he could not tell just where and when he was delivered. All he knew was that he had a hope

in Christ and he loved Old Baptists. Great God, is that not enough? Listen to what John said, "We know that we have passed from death unto life, because we love the brethren." John 3:14. "We love Him because He first loved us." I John 4:19.

God is unchangeable. He does not love you today and hate you tomorrow, but His love is everlasting. The Lord hath appeared of old unto me, saying, "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." The regretful part of it to us is that sometimes we endeavor to interpret, with the natural mind, the things of the Spirit and this cannot be done. "Because the carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." Rom. 8:8. So, then, the carnal mind is God's enemy and we cannot, by carnal reasoning, understand anything of a spiritual nature. We must be born again and thereby receive a spiritual mind. This is the mind in use when we receive anything spiritual. A carnally minded person, or one dead in sin, cannot hear the gospel preached; that is, with any understanding. If one can understand spiritual things he is blessed with a spiritual mind and his carnal mind has been put into the background—the carnal mind can understand carnal things and the spiritual mind understands spiritual things. Little Sister, I am trying to comfort you if God thus blesses me. I am not trying to hurt your feelings, but encourage you, instead.

Another thing I desire to bring to your attention—to me it is a very important matter, or thought, concerning the children of Israel and their deliverance. “The children of Israel journeyed from Ramesis to Succoth, about six hundred thousand on foot that were men, beside children.” Ex. 12:37. They had been in Egyptian bondage and captivity four hundred thirty years, and now the time of deliverance had come. At long last God had heard their cries and groans and He sent Moses down to deliver them, at the command of God. (Continue crying, little sister, if you feel to do so. God will hear your cries, too.) To me, their deliverance was a figure — in types and shadows — of our deliverance out of the land of nature’s darkness and into the kingdom of His dear Son. The kingdom of light.

The children of Israel represented the church. Moses represented the law. See Galatians 3:24: “Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.” Again we read in Romans 9:12: “It was said unto her, The elder shall serve the younger.” I saw, by revelation, in a home near Kenly, N.C., one night, that the law was the elder. Christ is the younger and God uses the law as a schoolmaster to bring us unto Christ that we might be justified by faith.

After borrowing the golden ornaments from the Gyprians and carrying those ornaments with them as the Lord told them to do, the Israelites started on their journey out of the land of Egypt. No doubt these were people of all ages making this journey. Men, women, children; those that were old enough walked but the little children had to be

carried for they were too small to walk. They started out, and God’s power was so supreme and His guiding hand so great that not even a dog barked to arouse Pharaoh!

Pharaoh and his army pursued them— a figure of Satan and our sins. They came to the Red Sea and could go no further. Just as we were led by the law to the very end of our strength. Moses told them, “Fear ye not, stand still and see the salvation of the Lord, which He will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever.” Ex. 14:13. “And the Lord said unto Moses, “Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.” Ex. 14:15, 16. Moses obeyed God’s command and God caused a strong east wind all that night. The next morning the waters of the Red Sea had been rolled back as a wall and there was a pathway opened right through the Red Sea and the Israelites walked through on dry land. (See Exodus 14:21, 22).

Right here, Little Sister, may be your experience. As I said before, many of these Israelites were little children, according to the scriptures, and some of them were too little to walk and had to be carried. They were too little to remember the details of the crossing. All they knew was that they were no longer in Egyptian bondage (when they grew up large enough to remember anything.) They had been delivered, just as surely as those who were delivered as adults, yet they were too young to give a definite account

of their conviction and deliverance. They had been delivered, just as much so as the grown-ups had, but were too small to describe it. See? This may be the explanation of why you feel you have nothing to tell but, let me say here, the very expression on your face is enough for me, for I have seen you so humbly shedding tears while listening to the gospel being preached. I would have no questions to ask you if you offered to the church which I served, or the conference which I moderated. Just two things can guide you here: your love for the church of the most high God and your hatred for sin and also your love for the truth, or doctrine.

We do not come into the kingdom of God as full-grown men or women, but as little children. There is a growth in grace and the knowledge of the truth as the years come and go. Little Sister, I have been endeavoring to preach about twenty-six years and I am still in the school of divine grace. I humbly hope and trust I am still being taught, however, for this is one school in which we do not graduate; just die and leave when our time comes. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen." II Peter 3:18.

To me the Red Sea represents the blood and water that flowed from the riven side of Jesus the day he was crucified. It could, and did, wash away the sins of the whole Church of God, under both the law and gospel covenants forever. "For the Egyptians whom ye have seen today, ye shall see them again no more forever."

So the children of God passed through the Red Sea and came out

on the other side. Looking back they saw all the Egyptians drowned in the depths of the Red Sea for God rolled the waters together again and drowned the last Egyptian—a figure of our sins being washed away in the blood of the Lamb. "In that day there shall be a fountain opened to the house of David (the church, under the law) and to the inhabitants of Jerusalem (the church, under the gospel) for sin and for uncleanness." Zechariah 13:1. "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, (law) and half of them toward the hinder sea, (gospel) in summer and in winter shall it be." Zech. 14:8.

"Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs: But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." St. John 19:32-34. Right here, Little Sister, was when and where that fountain was opened "for sin and for uncleanness," and it flowed in both directions; both under the law covenant and the gospel covenant and washed away our sins forever. We sometimes sing:

There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged into that flood
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day,
O may I there, though vile as he,
Wash all my sins away.

Dear dying Lamb, Thy precious
blood

Shall never lose its power,
Till all the ransomed Church of God
Be saved to sin no more.

E'er since by faith, I saw the
stream,
Thy flowing wounds supply,
Redeeming love has been my theme
And shall be, 'til I die.

Now, getting back to the book of Exodus. As I said, all the whole band of Israelites got safely across the Red Sea, turned, looked back and saw the Egyptian Army drowned. Then they began to sing a new song, the song of deliverance and redemption. Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, "I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea. The Lord is my strength and son and He is become my salvation: He is my God, and I will prepare Him an habitation; (here foretelling of the coming of Jesus and of the work He would perform in the salvation of the church) My father's God and I will exalt him. The Lord is a man of war; the Lord is his name. Pharaoh's chariots and his host hath He cast into the sea: his chosen captains also are drowned in the Red Sea. The depths have covered them, they sank into the bottom as a stone." EX. 15:1-5.

Thus they sang of the power, grace, and mercy of God. A song of triumph and victory. The very same song that is sung today by His people. Not a song of a God that is so weak He cannot move unless we let Him; but a song of a God of all power, both in heaven and earth; one that does His will in all things, both in time and in eternity.

One more thing I would bring out in this letter, God willing, about the golden ornaments borrowed from the Egyptians before they left Egypt. Later, when Moses went upon the mount to get the tables of stone upon which the law was written, the Israelites, led by Aaron (a figure of a preacher left to himself) made a molten image of a golden calf and were worshipping it when Moses came down with the law. This angered Moses and he threw the law down and broke it. To my mind, this is a figure of the law covenant that no man could keep the law perfectly except Jesus Christ the Lord, our Redeemer. "Then Moses took the golden calf and ground it into powder and put it in the drinking water of the Israelites, and it made the water bitter." To my mind this is a figure of sin being condemned in the flesh. It seems to be mixed with all we say or do. 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. Again he said: "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." Rom. 7:18, 19.

When Moses broke the tables of the law he went back a second time and had the law written in stone. This time he did not break them, but he put them in the little ark for safekeeping. This is a figure of the law having been put in Christ who fulfilled it to a jot and tittle. He kept it to perfection and, by faith, He imputed it to His own people and it was as if they had kept it to a jot and tittle.

Now, Little Sister, we who have hope have a cross to bear, not an agreement but a cross, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one one to the other: so that ye cannot do the things that ye would." Ga. 5:17. What would we do if we could? But because of the cross ye bear, we cannot live holy, as we so much desire to do if it were possible:

"'Tis seldom I can ever see
Myself as I would wish to be;
For, what I desire, I can't attain,
From what I hate, I can't refrain."

I hope this letter will be a little means of comfort, that it conforms in a great degree to the experience of a child of the most high God, if I be not deceived. "Now unto Him that is able to keep you from falling and to present you faultless before the God of mercy with exceeding joy. To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever."

Humbly, your little brother
in Christ, I hope,
(Elder) Layton Wingfield
Ridgeway, Va.

**HISTORICAL
OVERHEAD 'N UNDERFOOT
HENRY KING**

Whether you are black or whether you are white, you probably do not know much about Randolph County Negro history.

That thought crossed my mind when I noticed that National Negro History Week opens February 14.

Who are Negroes famous in Randolph County history?

Maybe all the records are lost.

Maybe no Negro gained fame in

all the annals of early Randolph lore.

So, where do we start?

A good place to start tracing the black man is through musty records of churches, lodges, and legal proceedings which oftentimes give clues to his whereabouts and doings during the very earliest days in the Piedmont.

My own candidate for National Negro History Week is Ralph Freeman.

Back in the very early 1800's Ralph Freeman was a big man, a mighty big man, in Randolph County, because he was an Elder, a delegate to Sandy Creek Baptist Church, the mother church of southern Baptists.

Back in those days he just called himself Ralph.

The fact is he signed his name Ralph, with no last name on the books.

A Negro Elder in the 1800's in Randolph County? Preaching at a white church? All this 40 years or so before the Civil War?

Yep.

Mark one on the wall for National Negro History Week as we turn up a famed black man in the annals of history hereabouts.

I first became acquainted with Ralph's story in 1964 when I visited Gaddy's Goose Pond in Anson County, and then stopped in Ansonville to look over the local cemetery for odd and curious epitaphs.

In the wooded area away from the rest of the graves was a small, pink granite marker engraved on top: "Ralph."

The rest of the simple legend was that he "Died about 1838. He was a Primitive Baptist preacher of much

force and usefulness. His freedom was purchased by the Bear Creek Association. Erected 1907."

When I saw the tombstone I knew I had at last found additional information about Ralph. The black man's name had stuck in my memory some 20 years earlier when I read a rare copy of the History of the Sandy Creek Baptist Association, dated 1859.

Elder Ralph was a "colored man" the volume goes on to say, "At first a slave belonging to a man in Anson County."

Soon after making a profession of religion and being baptized, it was discovered that he had impression to preach. He was thus licensed by the church of which he was a member.

His owner proposed to sell him, and his brethren of the time bought and gave him his freedom. It is thus thought he later took the name Free Man as his last name, and it is recorded in a few places in that manner.

Soon after his freedom he was ordained in the work of the ministry.

Ralph traveled and preached a good deal in the counties of Randolph, Anson, Montgomery, Moore and Davidson. He frequently attended business sessions of Sandy Creek Association, for as an Elder he was a delegate in the organization.

He was in Randolph County as a delegate on October 24, 1807, as one of many documented instances, and the running text of the Association's history credits him with the honors of doing the preaching many times.

He was considered an able preacher, was frequently called on to preach, on funeral occasions, and frequently administered the ordinance of baptism and the Lord's

Supper.

Ralph was indeed a big man in Randolph County Baptist circles, and because Sandy Creek was the mother church of the Southern Association, Ralph's name was known far afield.

Elder Joseph Magee, a Baptist minister, became his warm friend and preached with him. History points out that, "Such was their attachment for each other,, that they agreed that the surviving one should preach the funeral of the one that died first.

"Elder Magee moved to the west, and died first. Upon his deathbed, he bequeathed to Ralph his riding horse, overcoat, Bible, and fifty dollars in cash, and requested his family to send for Ralph to come and preach his funeral.

"In company with a white brother, Ralph went to the west and preached a text the deceased had selected."

There is a great deal more to the personage of Ralph Freeman, and history will some day bring it out, but a footnote not to be forgotten by any of us is that "When the Legislature passed a law prohibiting colored men to preach, Ralph was greatly mortified."

He died in full assurance of blessed immortality, contemporaries said.

That's Ralph Freeman for you!

My candidate for National Negro History Week here in Randolph County.

The above article was recently sent to us by Brother Percy Lovell of Randleman, N. C., which was taken from the Randolph County News. This article sheds light on two important points concerning the Primitive or Old School Baptists, one historical and the other scrip-

tural.

(1) Sandy Creek Church, which Ralph Freeman was directly affiliated in the early days of the history of our country, was organized in 1755 under the early days of the history of our country, was organized in 1755 under the ministry of Elders Daniel Marshall and Shubael Stearns. Elder Stearns was a native of Boston, Mass. He died November 20, 1771. The church at her organization had sixteen members from eight families who lived on or near Sandy Creek in Randolph County, N. C. The church was blessed with a multiplication of churches or branches which were organized from this original body. It has been said that within seventeen years this church had spread her branches southward as far as Georgia, westward to the Mississippi, eastward to the Atlantic Ocean and the Chesapeake Bay, and northward to the Potomac with an increase to 42 churches, 125 ministers with approximately 900 members. In 1758 the Sandy Creek Primitive Baptist Association was organized. This is the oldest association in N. C.

About the year 1836, there arose a division in the Sandy Creek Church. This was the case at that time in many other Baptist churches throughout the land. The main point of difference arose within the body over support of foreign missions. Since all records of the original organization were lost, the disputed point is whether the first, or original church, was of the Primitive faith and order or of the Missionary Baptist belief and order. Each church organization which is located on the site of the first established church believes that their respective

organization was the first church. Both claim Stearns as the organizational leader of their respective organization. The epitaph on the grave marker of Elder Ralph Freeman which states that he died in 1838, (approximate date of division of Sandy Creek Church) and that he was a Primitive Baptist preacher is conclusive evidence that his affiliation with Sandy Creek prior to 1836 was of the Primitive order.

(2) When the Bear Creek Association (Primitive Baptist) purchased Ralph Freeman's freedom many years before the Emancipation Proclamation and the Eighth amendment of the Constitution of the United States is proof that the Old School or Primitive Baptist Churches in that day believed, even as they do today, in the complete and unconditional election of the children of God. When the Apostle Paul was brought before the chief captain in the castle at Jerusalem he was asked, "Tell me, art thou a Roman? He said, "Yea." And the chief captain answered, With a great sum obtained I this freedom." And Paul said, "But I was free born." Acts 22:27, 28. The adverb "free" clearly sets forth the election of the Children of God before the foundation of the world. How true are the words of Jesus, "And ye shall know the truth, and the truth shall make you free." "If the Son therefore shall make you free, ye shall be free indeed." John 8:32 & 36.

The old church building at Sandy Creek sits atop a hill four miles west of Liberty, N. C. The architecture is both unusual and interesting. It is a square building made of heavy logs pinned together with wooden pegs.

There is some evidence that there was once a balcony in the building which was believed to have been used for slaves. It is believed that this building is the third one to have been constructed on the site.

J.M.M.

TRULY ZION

Dear Elder Adams,

I am sending a check for ten dollars (\$10) for two year's renewal of Zion's Landmark. Use the extra two dollars as you like. Thank you for not discontinuing my paper when my subscription expired. To me it is truly Zion's Landmark, kept by the grace of God for the comfort and edification of His people in this world, and has been so since I have been old enough to read.

To me Elders, long since passed to a heavenly home, were inspired to rightfully divide the word of truth and it is the same now and will ever be the same. Dear Fathers of Israel, how blessed we are to have you guide and comfort us as we wander through the wilderness, looking forward to the promised land and trusting Him to care for us!!

Thank you again and may our God and Lord bless you and yours is my sincere prayer.

With love,

A sister in hope, Annie Lea Nance,

R.F.D. 2

Reidsville, N.C. 27320

RELATING IMPRESSIVE DREAMS

Dear Brother and Sister Adams,

I have decided to write a few lines. I trust both of you are well. I am about the same as usual, I cannot tell any difference in my health. I feel as well as usual and

right good at times.

We are having pretty weather; it is not so cold. I enjoy the spring when you can watch new buds on trees, shrubs and flowers. New life looks beautiful to me.

Brother Adams, I am enclosing three of the dreams I have had that impressed me rather seriously. They are old, but I often think of them, I feel I have lived them in times past. I cannot recall the many striking experiences I have had in the past, but as I think back, I feel I have come a long way in this life's travel and it was not easy. I was brought into some very frightful places. Some I could not get out of except through the help and power of the good Lord. I do not know whether I am one of His or not, but, if I am, it is not anything I have done. I realize I am weak and am a sinner. I would always do the right thing if I could, but it seems I cannot. Again, I will say, if I be one of His, it was He who chose me and it was for nothing that I did. If I am saved, it is through the grace of God and not of myself. I feel thankful for what God had done for me and He still blesses me every day and I feel to hope He enables me to put my trust in Him, however, not my will, Lord, but Thine be done. Oh, we desire to be satisfied and not complain.

Remember us, please, in your prayers. I do hope you will be blessed to come to our association. It is to be at Smiths Grove Church, I think. God bless both of you.

An unworthy little sister, I hope,

Elva R. Bates,
1318 W. Davidson Ave.
Gastonia, N. C. 28052

EXPERIENCE OF GRACE

These are some of the dreams and experiences I have had. I did not realize what they meant at the time, but I feel that through all my trials, troubles and tribulations, these dreams which I have had fit in. I know when that voice spoke saying "Peace, be still, and know I am God," I was not able to lift a finger. I could not move quickly. All the dreams I had surely were warnings to me. Nevertheless, I suffered on and on until the first Sunday in September, 1966 when I asked for a home in the church and was baptized the following Sunday. The deliverance this brought me cannot be expressed in words. I was happy and came out of the water rejoicing. Yes, dear ones, I felt something — a great burden went down to the bottom of that water. I came out feeling light because I felt my big burden was washed away through the blood of my Saviour. Yes, I can say, "Bless Thee, Oh my soul, bless the name of my Lord and Saviour, Jesus Christ . . ."

In the dream I had in the fall of 1937, my mother and sister were with me. We were walking and our path was on a high hillside. Suddenly, we decided we would eat. We had a basket of food with us. Mother said: "Children, this seems to be a good place to spread our lunch." She took a white tablecloth and spread it on the ground to put the food on. Suddenly, I thought I heard someone. I looked around the hillside and down into the bottomland and I saw a woman and two or three teen-age children. I told my mother that these people might be hungry too and I believed I would invite them to come and eat with us.

I went down to invite them and I found the area to be like unto a swamp. It was very frightening to look at, but I went on. I got to them and tried to talk to them, but they could not understand a word that I said. Soon there came a man, I thought to be the husband of the woman. He seemed to understand me when I said, "Come, eat. We have plenty and you are welcome to come with me."

As I turned to return, there seemed to be a roaring sound. I looked toward the west and there it was — a dark cloud almost upon us. I saw then, a narrow path which was white as snow. I told these people to follow me and be sure to walk directly in this path. It was so narrow, we had to walk single file in this path. I told them to keep their eyes on the path. I felt they would be lost forever if they got on the outer edge of the path. I went on but had to bow down in order to be able to see the path. Suddenly there came a roaring, rolling sound and it was water. It rolled right over me. I knelt down to try to pray that those people would not be lost and would stay in the path. I was begging the Lord to lead me into the path that I would be saved and return to my people safely. I crawled on hands and knees until I got across and reached dry land and there I found the ground was covered with pretty green grass. I walked on to Mother thinking they were following me when Mother said: "Where are the people?" I looked but none of them were there. I said, "I guess they were lost and went with the water." During my effort, I prayed until I got back to Mother and when I realized they were not with me, I cried. I had begged them so hard to stay right in

the white path but they apparently had gotten swept down with the water. I awoke, still praying. The commotion I made in my dream, apparently awoke my husband. He wanted to know what was wrong and I told him I had been dreaming.

I had another impressive dream. This dream goes back where it seemed I was in school and was walking home as we usually did — two miles there and two miles back home. I was less than a mile from the schoolbuilding when, for some reason, I stopped along the side of the road. While standing there alone a car came by and stopped. A woman asked me where they could find drinking water, saying they were thirsty. I told them there was plenty in the ditch. They said that water was not fit to drink, but I told them it was good, for I had tasted it many times. They took a bottle, filled it and drank and suddenly, I looked up toward the eastern sky and it looked so pretty to me! Then appeared a picture of a man with a crown on his head. There soon appeared a woman, also with a crown on her head. Then I began to think and suddenly there appeared a wreath-like frame around these pictures as I looked at them. Soon they began to complain that they were burning up, however, I was very comfortable. I was still looking at the picture in the sky. The wreath was beautiful, it had stems of stars and olive leaves at each side of the star's stem. It was oval shaped. I said, "Lord, what does that mean?" Then the word "Welcome" appeared beneath the wreath.

Soon I felt heat on the left side of my body and I looked toward the north and saw red flames. I cast my eyes and head downward to the

earth and cried, "Oh, Lord, have mercy on me, a sinner." I cannot find words to express my feelings, but I looked to the east and said, "That must be the King and Queen." I believe it was Jesus and Mary, His mother. I looked at the people and they were still talking of the burning heat. It was as though one opened a very hot oven and the heat flashed out in one's face.

I tried to pray. I said, over and over that I did not know what would become of me. Then a voice spoke and said, "Come unto me all ye that labor and are heavy laden and I will give you rest." (Matt. 11:28). Suddenly I felt myself go upward as a feather. I felt beyond words. I went rejoicing into the air. When I awoke I had to get up. I turned the light on and looked in the mirror. I saw I was still the sinner that I was the day before. If I could be a good person, I surely would, but I cannot. This thought my mind while I was up, from my bed. I dreamed these dreams within a period of three years — 1936, 37, and 38.

The Third Dream

One night I dreamed my mother, one of my sisters and I were together. We were about one mile from our home. We were walking in a wooded area when I looked up and saw something like a very large building. It was snowwhite and seemed to be trimmed in gold. There was a humming sound. At the front of this mansion, as I called it, were two men. (I thought them to be men for one had beautiful white, long beard). This man with the beard had something like unto a long white rod in his hand.

I asked my mother what it could mean? She looked and said that she did not know, but she said to us:

"Children, let us pray." We knelt down near the ground and we prayed. The mansion seemed to stop near us. When we arose to our feet we were singing and rejoicing, but I felt that it was the end of time. Behind this mansion was left a trail which looked to be more than a hundred feet wide and it was as clean as could be. It seemed that all the bushes and trees had just disappeared. I heard a voice speak: "Come, get on board the ship." My mother told us to listen and then she said to the voice: "Do you mean us?" The voice spoke: "Hurry, come on board, you are welcome."

I do not remember how we got there, but we were at the ship's side and the voice spoke again, saying, "You cannot bring anything with you." We were pulling brushes or small limbs for toothbrushes but we threw them down and boarded this ship. We looked around after getting on board the ship and found the ship had many beautiful rooms. As we began to move I awoke and we were all singing and praising God.

Elva R. Bates
1318 West Davidson Ave.
Gastonia, N. C. 28052

AN OPEN LETTER

Dear Elder and Wife,

I truly hope you are as well as usual. I often think of you and think about writing some of my joys and sorrows but I am too tossed about. I really do not know how to express myself. I love the thought of the scripture that says, "The poor have the gospel preached to them." I feel to be poor and poor indeed, yet sometimes I feel rich in the many blessings that have come my way and that I have enjoyed and been

blessed to rejoice in.

I truly love to read the Landmark.

In sweet fellowship,
Ida or Mrs. R. E. Bryant
R. F. D. No. 2
Carthage, N. C. 28327

We would be glad to have you write when you have a mind to do so. If you enjoy the experiences of others, why not share yours with them?—
Ed.

IN MEMORY OF SABRA KING

Out of the depths of my heart arises a desire to pen down a brief account of the deceased, Sister Sabra King, who was a precious and most loyal member of Cypress Creek Church.

Sister King had been a member there for many precious years and was loved, cherished and highly esteemed by that church, as well as all who knew her. I do not know exactly how old she was but I am sure she was over eighty years of age. She was faithful to the last. In times of trouble in our church, she had great concern, both for its prosperity and welfare. She came to each meeting unless she was providentially hindered. All her days in the church and all the years that this writer had known her, she was blind. All the members loved and were very attentive to her and if one was not near to lead and assist her, another was. All seemed happy to be of assistance to this dear meek, gentle lady and sister.

She is now gone to the blessed rest which, though she often sought, was not to be found this side of Paradise. So it is with some sadness that we attempt to write this memorial, but the sadness flees when chased away by the heavenly Comforter who whispers, "Rest, sweet, sweet rest in Paradise; never again in this earthly land to mourn or pine, complain or be harassed nor disturbed."

She leaves one son, Drifers King, whom she adored, loved and cherished more than her own life. We, the church at Cypress, do bow to the will of God, our King, and feel to say, "Thy will be done."

Elder Horace Bryan, Moderator
Minnie Jones, Clerk

Zion's Landmark

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

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VOL. CIV

NO. 13

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N. C. 27893

May 15, 1971

TIME DISCLOSES ALL

Dear Elder Adams,

As I am sending you my change of address, I feel to do as much as say hello to you and your wife with deep trust that both of you are enjoying good health. I often think of you and do enjoy reading the Landmark. Its contents are so much in harmony with my experience that it is much comfort to me, that is, when I am made comforted, for the glory of man has to first be stripped before he can enjoy the comforts of God. When it is well with you I would like to have your views on I Timothy 2:1-6.

G. E. Wilson
2203 Monterey
Bakersfield, Cal. 93305

According to the request of our Brother, I submit the following:

"I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks be made for all men: For Kings, and

for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved and to come unto the knowledge of the truth. 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."

Paul said: "For as the body is one and hath many members and all the members of that one body, being many, are one body; so also is Christ." I Cor. 12:12. It is recorded 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.

Perhaps our brother is more interested in the fourth verse, which reads: "Who will have all men to be saved and come unto the knowledge of the truth," also the sixth verse which says, "Who gave himself a ransom for all, to be testified in due time," and Paul said, "For the body is one and hath many members, and all the members of that one body, being many, are one body: so also is Christ." I Cor. 12:12.

The "all men" under consideration does not embrace the whole creation of Adam. It includes all that the Father gave to His Son. Jesus said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Jno. 6:37. Jesus came down from heaven not to do His own will, but the will of Him that sent Him. We read: "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. 6:39.

The above is sufficient proof that all that are embraced in the covenant, all who were "chosen in Him before the foundation of the world," which was ordered in all things and sure, were saved in the mind and purpose of God before the world began. They were elected to eternal life which includes both the elect among the Jews and the elect among the Gentiles. They are the seed of Abraham; not after the flesh but after the Spirit. God made a covenant with him, "And I will make my covenant between me and thee, 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." Gen. 17:23, 24.

Those who embraced in this covenant are the spiritual seed of Christ, and not all the natural seed of Abraham. Paul said, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. Again he said: "For the promise, that he should be the heir of the world," (meaning the spiritual world—the chosen ones in Christ.) "For if they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace." See Rom. 4:14-16. John said: "And we know that we are of God, and the whole world lieth in wickedness." I John 5:19: This was not to Abraham or to

his seed through the law, but through the righteousness of faith. See Rom. 4:13. Paul said, "Not as though the word of God hath taken none effect. 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 they 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. 9:6-8. These are the ones which Paul exhorts, that first of all supplication, prayers, and intercessions and giving of thanks be made for all men; for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. Those whom the apostle has under consideration are the saints of God, who are made kings and priests unto God. See Rev. 5:10.

Jesus did not pray for the world. He prayed for them that the Father gave Him. He said, "I pray for them, which thou hast given me; for they are thine and all mine are thine and thine are mine; and I am glorified in them." Jno. 17:9,10.

T. F. Adams

IN MEMORY OF A DEAR SISTER

To me, Paulene has been a very dear person. Our children grew up together. We each had one daughter. They were playmates and girl-friends together. We had much in common, we even raised our children together. I always felt so much safer about a decision in regard to the children if Paulene felt the same way about it. When I heard of Paulene's illness I was so grieved! I felt great sympathy for the family, church and many friends as I felt to be one of them. I was truly hurt. I had a great dread of seeing her in such a condition, but after I had visited her I felt so different. I felt I would be so selfish to even want to change anything the good Lord has so reconciled one of His children to. I visited her

several times during her sickness and had several wonderful telephone conversations with her during the time that she was able to talk. I could never find words to express or describe the way the Lord took care of her all the way. I have never witnessed any such faith and trust on this earth. I would listen to her sweet testimonies and look at the sweet smile on her face and I would be so comforted, my hope of a hope so strengthened, I would just most forget she was sick. I would sit and listen, enjoying every word she said, all the time realizing this surely leaves me out of the arrangements. Here I am, going to church, working every day, all of which Paulene enjoyed, but I still complain!

One night her conversation was just outstanding to me. As I listened to her, I felt this must be like it was when Christ was on earth performing miracles. I have never seen the manifestation of such faith. I said, "Paulene, I want to ask you a question: How do you feel about being so reconciled?" She looked at me and smiled. She said: "Sister Hill, it is not me." That was all she said. That satisfied me. We sat and cried together and I hope rejoiced together. I hoped so much that she never would have to suffer; that this reconciliation would last to the end. The Lord was so good to her. No one could have been cared for better by a family. Everything that could be done for her comfort, was done. She went to sleep one night and the family found her the next morning asleep in Jesus. I fully believe she is resting with her Saviour.

He made her reconciled to His will to the end, still abiding in that faith that assured her, caused her to believe He would take care of her. I know her family, husband and children have missed her most of all. She is greatly missed, and especially is she missed at church by us all.

Written by,
Ada Hill

**OBITUARY OF
CHARLES LEMON JANNEY**

We, the Primitive Baptist Church of Glenwood, West Virginia, bow in humble submission to the will of the Good Lord, in removing from our midst, Charles Lemon Janney. He was born June 2, 1906, the second son of the late Neal and Sarah Willis Janney, Franklin County, Va. Also preceding him in death was a brother, Albert. Surviving are his brother and wife, Homer and Hazel Janney, the three having made their home together following the deaths of the parents. His death, November 2, 1970, was the result of an

unexpected heart attack.

Funeral services were held at Pigg River Primitive Baptist Church, Franklin County, Va., with Elder Julius Bocoock and Elder William Holland officiating. Burial was in the Willis Family Cemetery nearby.

Dear Charlie was a model man. He walked circumspectly before his fellowman. Although he never united with the church, he manifested a sweet hope of life eternal after his pilgrimage here in this time world. He contributed to the welfare of the church. He loved the doctrine of salvation by Grace, and He was ever ready to lend a helping hand to those in need. We can only say sleep on dear Charlie, sleep on. He is greatly missed by his brother and sister-in-law, (Brother Homer and Hazel); also a host of friends who loved him.

There is a clam for those who weep,
A rest for the weary Pilgrim found;
They softly tie and sweetly sleep
Low in the ground.

Be it resolved that a copy of the obituary be sent to Zion's Landmark for publication, a copy sent to the family and a copy placed on the Church Book.

Done by order of the Church in conference,
December 5, 1970.

Elder W. E. Branch, Moderator
Sister Marilyn Shaw, Clerk
Written by Sisters Maggie Priddy
and
Marilyn Shaw

ANGIER UNION MEETING

The Angier Union will meet with the Church at Bethel, the Lord willing, the fifth Saturday and Sunday in May, 1971. Bethel Church is located about five or six miles Southeast of Angier on the old Angier-Benson Road. Elder Jack Hawkins is appointed to preach the introductory sermon, Elder T.F. Adams, his alternate.

We invite all lovers of the truth to meet with us with a special invitation given to brethren in the ministry.

E.T. Jones, Union Clerk
RFD 3
Fuquay-Varina, N.C.

MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held, if the Lord will, with Pee Dee Church, Horry County, S.C., the fifth Saturday and Sunday in May, 1971. Services to commence at 11:00 A.M. on Saturday and

10:30 A.M. on Sunday.

Directions are as follows: Leave Conway, S.C., on Georgetown Hwy. (904) and go about two miles; turn right on hardsurfaced road. Go about six miles to hardsurfaced road on left. Continue on this road to union.

We invite the ministering brethren along with all other brethren, sisters and friends to visit and worship with us.

L.M. Vaught,
Union Clerk

SALEM ASSOCIATION

The 62nd Session of the Salem Association will convene with the Church at Bunker Hill, the Lord willing, on the third Saturday, Sunday and Monday in June, 1971. The meeting place is located on Hwy. 66 between High Point and Kernersville, N.C., approximately two miles from Kernersville in the direction of High Point, N.C.

We invite all, who feel to visit us, to come to our association. We shall be glad to have you. For further information contact or call Elder C.S. Farmer, RFD 4, Kernersville, N.C., or telephone 993-4967.

A.B. Barham, Association Clerk

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Upper Black Creek, Wilson County, N.C., the fifth Saturday and Sunday in May, 1971. The location of church is on the South side of U.S. 301 in Hwy., about 1½ miles South from Lucama, N.C. Services are to commence on Saturday 11:00 A.M. Elder J. B. Williams was appointed to preach the introductory sermon, Elder Paul Lamm, his alternate.

We invite our brethren, sisters and friends with a special invitation given to our ministering brethren.

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

BLACK RIVER UNION

The Black River Union is appointed to be held with the church at Hickory Grove, the Lord willing, the fifth Saturday and Sunday in May, 1971. The church is located about seven miles South of Benson, N.C. on Highway 50.

Elder J. W. Hawkins was chosen to preach the introductory sermon. An invitation is extended to brethren and sisters and, especially, our ministering brethren.

Alonzo Barefoot, Clerk

ANNUAL MEETING AT OAK GROVE CHURCH

The Oak Grove Primitive Baptist Church expects to hold its annual communion meeting the fifth Sunday in May, 1971. We invite our brethren, sisters and friends to visit us in this meeting.

Elder C. S. Mills, Moderator
Sylvia Snider, Clerk

WHITE OAK UNION

The White Oak Union is appointed to be held with the Church at Wilmington, the Lord willing, the fifth Sunday and Saturday before, in May, 1971. Elder Horace Bryan was chosen to preach the introductory sermon. All lovers of the truth are invited to meet with us, especially our ministering brethren.

H.A. Young, Union Clerk

ANNUAL MEETING AT NEWPORT NEWS, VA.

Please announce in the Landmark that our communion time at Newport News Primitive Baptist Church is fourth Sunday in May, 1971. Services to begin at 7:30 on Saturday night, and at 10:00 A.M. on Sunday.

We hope the ministering brethren along with all our brethren, sisters and friends will remember us there.

Go No. 58 East to Franklin, Va.; then follow 258 across James River Bridge. Turn left on No. 60; go two miles to Harpersville Road. Turn right on 306 for about ¼ mile to Gatwood Road and turn left. The church is behind the Warwick School.

Mattie Via, Church Clerk

LOWER COUNTRY LINE ASSOCIATION

The 65th Annual Session of the Lower Country Line Primitive Baptist Association will be held, the Lord willing, at the permanent meeting site on July 3, 4, and 5, 1971. The permanent meeting grounds are located about five miles East of Roxboro, just off Hwy. 158, near Surl Church. Elder L.P. Martin was appointed at the past session to preach the introductory sermon, 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. We especially invite and desire the presence of our ministering brethren.

Reuben Bowes
Association Clerk

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JUNE 1, 1972

NO. 14

ISAIAH CHAPTER 44

He burneth part thereof in the fire: with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire:

And the residue thereof he maketh a god, even his graven image: he falleth down under it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.

They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.

And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it; and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me.

EDITOR

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

ASSOCIATE EDITOR

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

\$4.00 PER YEAR — 2 YEARS \$7.00
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POSTMASTER: Please forward change of address orders on form 3579 to Elder T. F. Adams, Willow Springs, N. C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

FIRST CORRESPONDENCE

Dear Brother Adams:

I am enclosing an article which I have just finished writing. If you see fit, you may publish it in Zion's Landmark for the saints to read and judge for themselves. If it be of any comfort or consolation to them, it is because the Lord directed my pen.

Most of the Elders who formerly visited and preached for us at Nazareth Church have passed from this life. A few still visit with us. There are three, if I be one, Elders who are members; one lives a distance from us. He is, as myself, very much in age. Our members are few, mostly middle aged and elderly people. We have one member who is 17 years of age. He and his mother were baptized last summer. The young man studies the scripture. He writes on them, or talks concerning them at every opportunity he has. Few, if any whom I have witnessed, appear so interested in the scriptures and divine things of the Lord. We know not the Lord's will toward him, but he is a mystery to us, at such a tender age. He is Brother Gregory Duren of Buhl, Alabama.

I have present with me a short letter written by him. This is some of his first writing, to my knowledge. I have his consent to send it for publication, and I am enclosing same.

Your very poor and unworthy brother, I hope, in Christ,
John L. Sanders
44 Durrett Grove
Tuscaloosa, Ala. 35401
Jan. 20, 1972

GOD SPEAKS BY THE PROPHETS

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hat 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.

These scriptures teach that God Himself spake by the prophets and the prophets often said, "The word of the Lord came unto me — saying —" Which is in direct accord with the text — that God in sundry times and in divers manners spake in times past to the fathers by the prophets." It does not matter whether we say, God spake by the mouth of the prophets or that He spake by the prophets, each expression has the same meaning, but saying, it was God that spake to the fathers is the thought the writer meant to convey. It was God that spake by them. This then is what the Apostle said and is in line with the former: "Knowing this first, that no prophecy of the scriptures is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. II Peter 1:20, 21. This

also proves that God and the Holy Ghost are one and the same. Also "God, who in former times spake unto the fathers by the prophets, hath in these last days spoken unto us by His Son," which proves that it is still God that speaketh; whether it be by the prophets, by the Holy Ghost or by His Son. It is God and God only that so speaketh. The apostle further tells us that the Lord Jesus Christ — received from God the Father honor and glory, when there came such a voice to Him from the excellent glory: "This is My beloved Son, in Whom I am well pleased." This voice which came from heaven, we heard when we were with Him in the Holy Mount. While we think God so spake on this occasion with an audible voice, but whether it be audible to the ear or a still small voice to the heart and mind, it was God that spake. Likewise, both when Jesus was baptized of John and with the three of His disciples in the Holy Mount, the same voice came from heaven — the excellent glory, saying, "This is My beloved Son in whom I am well pleased; hear ye Him." The likeness of Jesus' sayings come under the same head as "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 (nor anything else) pluck them out of my hand." His hand surely means all of the divine favors of God, the Father, given to them in Christ Jesus, the only true and eternal Son and they most surely both hear His sweet voice and are partakers of His divine, exceeding great and precious favors, freely given unto them of His own pleasure, but a stranger will they not follow, for they know not the

voice of strangers. Surely all those that hear His word or words by His precious voice, have said in their hearts and minds, "Never a man spake like this man, whose words are fitly spoken and like apples of gold in pictures of silver." The sum and substance is: that it is God that speaketh. Paul said, "Eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit, for the Spirit of God searcheth all things, yea, the deep things of God — which things we speak, not in words which man's wisdom teaches, but which the Holy Ghost teaches (comparing spiritual things with spiritual). Paul, himself, first heard that voice of the Just One and heard the words He spake to him when on his way to Damascus with the intention of persecuting the saints. He witnessed that the Word of God is quick and powerful and sharper than any two edged sword; as Jesus had said, "The words that I speak, they are Spirit and they are life." Again, "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

It seems that some are inclined to think and teach that God is withholding the power and Spirit of the Holy Ghost because of man's failures. But if such were true now, it would have always been true; for man is now and always has been a complete failure and all nations in God's estimation are as a drop of the bucket and very insignificant. It is now and always has been impossible for man to either help or hinder God's before ordained purposes, for the scripture tells us, "He declared

the end from the beginning and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure." So what can puny man do? How helpless he is! but so few realize it. Isaiah said: "All nations before Him are as nothing: and they are counted to Him less than nothing and vanity." To whom then will ye liken God? or what likeness will ye compare unto him?" It is now and always has been impossible for man to either help or hinder God from doing according to His own will and purpose. He is the same, yesterday, today and forever; with whom there is no variableness, neither a shadow of turn. Furthermore, His kingdom is not of this world, neither can man take anything into his kingdom. God has already prepared His Kingdom and every provision that pleased him and is necessary for Himself and everyone of his dear and precious chosen people for whom he died are saved in His mind and purpose, and will be saved eternally, for He declared the end from the beginning, saying, "My counsel shall stand and I will do all My pleasure." His people are of His kingdom, heirs of it and joint heirs of it with Christ.

His Name shall be called Wonderful, Counselor, the mighty God the everlasting Father, the prince of peace. Jesus said, "Fear not little Flock, it is the Father's good pleasure to give you the kingdom." He also said by the Prophets to the fathers, "My doctrine shall drop as the rain and my speech shall distil as the dew, as the small rain upon the tender herbs and as the showers upon the grass for as the rain cometh down and 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 shall accomplish that which I please and prosper in the thing where unto I sent it. For ye shall go out with joy and be led forth with peace."

What part did man play in the above? The most and only part any can have is in the beneficial part freely given of God to him. But man in his Adamic nature rather be wise in his own conceit than to be a fool in the all merciful and gracious hand of God and that is because they know nothing of God nor of His Godly attributes. Christ said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." One can neither hinder nor cause His word to go forth for it is God who loosens and directs the tongue or silences it. The wind bloweth where it listeth and man cannot hinder it nor cause it to blow. They can neither hinder nor cause His word to go forth. God is the first cause of all causes and nothing can be the cause of that which is the cause of all causes.

All scripture is understood by revelation from God. We read from God's written word, "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." None can help nor hinder God from inspiring His own precious children by whatever means he may please to teach them, it always has been and

always will be by God the Father, God the Son and God the Holy Ghost. The Prophet said, in himself — "I will not make mention of Him, nor speak any more in His Name, but His word was in mine heart as a bruning fire shut up in my bones and I was weary with forbearing and could not stay." This is proof that "No prophecy of scripture is of any private interpretation, for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." So we repeat — "The word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a descerner of the thoughts and intents of the heart." Jesus said, the word or words I speak, they are spirit and they are life. He kills and He makes alive, He wounds and He heals; and its "I, the Lord, doeth all these things." Not you and I or you and me; but I and I alone doeth it. So whether it by by the Prophets or Apostles, it is God that speaketh, who hath, as the texts says, in these last days, spoken unto us by his own Son. While men resisted the outward words, both, which God spake by the Prophets and of Christ, His Son, as Steven told them that stoned him to death. But the Living Word of God, which was in the beginning with God and was God, by which God hath spoken unto us by His own Son, is not and cannot be resisted, for His word unto us is Spirit and is Life; and the dead hear His word, His voice, and they that hear shall live.

Henceforth all these things are also taught of the Lord and great shall be their peace for He is their

peace and all their efficiency; loved of Him with an everlasting love, and drawn to Him with loving kindness. It is not the goats that hear His living Word, but the sheep, and it is the sheep, God hath spoken unto in these last days by His own Son. It was the elect, that heard the word preached unto them on the day of pentecost and as many as received the word gladly were baptized — both men and women according to the Apostle's exhortation. These were first, when they heard the Apostle's preaching, pricked in the heart and said: "Men and brethren, what shall we do? Then Peter said unto them, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." It was only by the blood of Jesus Christ they had remission of sins, who had loved them and washed them from their sins in His own blood; and here they were experimentally witnessing it, which their willingness to be baptized with water evidenced and which had already been done and experimentally wrought in their hearts and minds. But the Apostle's preaching disturbed them who were not of the redeemed ones and that only made them mad. There is no difference in men by nature and God only makes the difference and that is according to His own eternal will and purpose and those that are His, He will never leave nor forsake, neither in the sixth nor the seventh trouble. Trials and tribulations, of which Jesus said: "Ye shall have in this world; but in Me peace."

It may be alright for men to deal with themselves on their own conditions, but let them not think they can deal with the eternal God on

their conditions, lest they be a curse. Those who remind us of the scripture, think God is dependent on their acts, it is no wonder they think they must do in order to get God to do, which is a flat denial of God, the Father, the Son and the Holy Ghost. Jesus said, "Whosoever shall deny me before men, him will I also deny before my Father which is in Heaven." That is just what they are doing, which is evidenced by their own testimony. II Jno. 1:9. Who said, Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath bot the Father and the Son." There is no condition in either case — one abideth not and the other abideth in Christ, and in the doctrine. The reason the first does not abide in the doctrine is because they have not God and the reason the second abideth in the doctrine is because they have both the Father and the Son. This is absolutely without condition on either ones part for it is according to the sovereign of God or else it is not the sovereign will og God. It is of God that His people are in Christ Jesus and it is of God that the unregenerate are not in Christ Jesus; likewise, it is of God that some harh and it is of God that the others hath not God. In order for it to be changed in the least degree, which is impossible, God would have to change, with whom there is no variableness nor shadow of turn.

So it is fixed and performed by God Himself, therefore it cannot be changed in the least degree; "For God works and none can hinder, He hinders and none can work." He opens and none can shut, He shuts and none can open. Christ, "Who being the brightness of glory, and

the express image of His person, and upholding all things by the words 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. 1:3, 4. He atoned for and made perfect satisfaction to His Father for all the sins of all His chosen people and blotted out as a thick cloud their transgression, removed their sins as far as the east is from the west, bore them into the land of forgetfulness to remember them against His people no more. Therefore they are freely justified by His blood and by His grace, through the redemption that is in Christ Jesus and making peace with God for them and giving peace to them. Thus the warfare is accomplished, their iniquities are pardoned and they receive double for all their sins, the oil of joy for mourning, the Spirit of praise for the spirit of heaviness that they may be called trees of righteousness, "the planting of the Lord," that He might be glorified. This is the Lord's doings and it is marvelous in our eye. What a mystery of mysteries, a wonder of wonders; but still wonderful to the Redeemed of the Lord.

Thou art all fair my love, said Christ to the Church, His bride — there isno spot in Thee. She is loved and washed from her sins in and by His own blood and is clean, every whit; Holy for He is holy. He did not tell them to get holy, but be ye holy for I am holy. They are holy because he is holy — their Father — their All. Their holiness comes by inheritance. If ye are children of God then ye are holy as God is holy. What a var-

velous mystery and heavenly blessing to the children of God.

John L. Sanders.

But if we walk in the light as He is in the light, we have fellowship one with another and the blood of Jesus Christ, His Son cleanseth us from all sin." (I John 1:7)

If the Lord provides grace and wisdom this portion of the scriptures shall be rightly.

First of all, let us consider our text which says: "But if we walk in the light, as He is in the light." One may say: "Well there is a condition in this so let us do and then the results shall be good." Nevertheless Christ says: "I can of myself do nothing;" and again, "My Father worketh hitherto and I work." To prove that it is not left up to man in his puny power to "walk in the light," refer to 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." Furthermore, the Scriptures teach that the steps of the righteous are ordered of the Lord. So then the Lord God Almighty leads us in the paths of righteousness and we do the walking which is contrary to our nature.

Now if God will, let the portion "Walk in the light" be considered and reasoned with. In the first chapter of St. John, we read that Christ is the true Light that lighteth every man that cometh into the world. The Apostle Paul taught that Christ was a quickening Spirit. (I Cor. 15:45-47) Not also I John 1:5. Our subject text must also relate to Col. 2:6. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." The evidence

provided proves that the light under consideration is none other than Christ Jesus, who walk not after the flesh, but after the Spirit." Here again, the Spirit and Christ Jesus are tied together. If you are in Christ then you walk after the Spirit of God. The word "after" signifies that the Spirit is doing the leading just as a horse walks after the man who is leading him.

In conclusion, consider "And the blood of Jesus Christ, the Son of God, cleanseth us from all sin." In the eighth chapter of Romans we read that as many as are led by the Spirit of God, they are the sons of God. This furthermore explains that those who walk in the light (or Spirit) as our text says, are the sons of God who Christ came to save. As it is written: "And she shall bring forth a son and thou shalt call His name Jesus: for He shall save His people from their sins." The adjective His, modifying "people" in the preceding quoted sentence proves that Christ came to save those that already belonged to Him by the gift of the Father.

We do not walk in the light in order to become the sons of God, but because we are the Sons of God. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. See Galatians 4:6.

Gregory Duren

R.F.D. 1, Bos 30-A

Buhl, Alabama 35446

AN EXPERIENCE

Dear Elder and Sister Adams,

How are you dear people down that way? I believe I am feeling some better than I have and I hope I am thankful to God for that.

Elder Adams, I have this letter

my mother wrote to Elder Gardner back in the 1930's or the 1940's. It is pretty reading, I think, so if you care to print it in the Landmark, you have my consent. If you see fit not to print it, that is all right too.

Love,
Mrs. Rex Voss,
Bassett, Va.

Dear Brother Gardner,

I have been wanting to write and thank you for the Old Faith Contender, which I do love to read. I have been made to love the doctrine it sets forth, for my experience reaches back to the time when I was a child nine years old when I was taught to fear the devil. One night I dreamed I saw the devil and he was a great black thing, crawling on his belly. I was scared most to death. Then I looked on my right and God was standing there. He walked between me and the devil and said: "Fear God." He told the devil to get behind Him and I have felt to know ever since then, there was a true God and a lying devil, then I looked and it was Jesus. I said, "Oh, Lord, how can I lie?" He said, "Follow Me."

My husband and I both walked on the water and when we came near the bank on the other side, there was a crowd singing: "When I Can Read My Title Clear." I saw several that were members of the church where my name now is and an Elder I had never seen before came to us and I said: "Why can't you baptize us for here is water and I know this is the church for us?" He then led both of us down and baptized us. That was two years before we offered to the church. I did not tell my husband of this dream.

I went to church every Saturday for over two years, thinking I would offer to the church, but I could not. I would go home crying and promising the Lord if He would let me live until another meeting day, I would. I felt that I had such a little to tell, I could not attempt to tell it before a large crowd, but to my surprise, on the third Sunday in August, 1913, there was the largest crowd at church that I had ever seen there and the preacher I saw baptize me in the dream, got up to preach. The next thing I knew, I was talking to the church and I did not know how long I had been there. On the third Saturday in September following, my husband came before the church and we were batized together the following Sunday morning, which was the next day. I believe that was the happiest day I have ever spent. However, later I found that my troubles had just begun for I felt I had deceived God's people and I have been going on that way more or less from then until now.

Sometimes I can rejoice in a Savior's love. I feel I have a rough road to go, but I feel to know God knew from the beginning every step I would make; that He wrote and determined it in His will.

I had a stroke five years ago this November and I could not speak nor move my left side for a long time and dear Brother, I feel that I remembered the Lord. You know, in our afflictions we do remember Him. I heard lots of good preaching and saw Mayodan Church and heard Elder George Doss. I knew I would go to hear him again and see that church for I felt God had already shown it to me. I was carried into the church and while Elder Doss was preaching I could not hold my

tongue or keep silent for I was full and had to lay my case before the church.

Written by an unworthy sister saved by grace, if saved at all.

Mrs. U. C. Young,
Bassett, Va.

BRINGS INTO VIEW

Dear Brother Adams,

I know I am late sending my renewal to Zion's Landmark, but I have had added responsibilities. You perhaps know I lost my brother. He was the last one I had. I am the only one of my parents' descendants who survives. I do not have any next of kin except the six Wray brothers, my nephews. My brother was O. Judson Wray, Sr.

Enclosed is five dollars for the renewal of Zion's Landmark. Do what you please to do with the extra dollar. I am also sending you a letter that Brother Burch Wray wrote to me while he was in England as a participant in World War II.

I hope you are all well. Please give Sister Adams my love.

Myrtle W. Hall
806 Watson St.
Reidsville, N.C. 27320
February 23, 1972

THE LETTER

Dear Aunt Myrtle,

Just a few lines tonight. I hope this finds you enjoying good health. I am feeling very well for which I hope I am thankful.

Aunt Myrtle, I do not know what or how to write. I enjoyed your last letter very much. I think of you often and would write more often if I could. I am a poor helpless hell-deserving sinner and of myself can do nothing. I hope too and sometimes feel that I have been made to love

you Old Baptists. I am satisfied that you people are the Saints of God, yet, most of my time I am very doubtful of myself. I hope I am not deceived in what I feel has been wrought in this sinner by the power of Almighty God.

I cannot feel that we will be here much longer, although we do not know. We are having plenty of snow here now, but not any large amounts at a time. It has been snowing here all day today, but it has now discontinued. I hope you will have a joyful and peaceful Christmas—a joy and a peace that this world cannot give. I also hope all of us who have been made to fear and love this great and merciful God, will be blessed to feel and realize that is in God that we live, move and have our being.

I do not feel worthy to write you, but I hope that I am thankful if not mistaken, that we both have been made to believe the same doctrine, the doctrine that is in accord with the experience of every child of God—everyone the Lord has seen fit to reveal Himself to as the only Savior of sinners and sinners are the only ones who feel to need Him and penitent sinners only. I am sending the only picture that I have now. If I get any more I will remember to send you some.

Write often. I am always glad to hear from you.

Unworthy,
Burch
(Elder Burch Wray,
R.F.D. 2,
Cedar Grove, N. C.)

HAS FAITH IN HIS WILL

Dear Brother Adams and loved Ones in Christ:

Again, dear people, I beg God to

enable this unworthy one who is burdened to write a few words through the Landmark, if I can be allowed space. Now, then, I hope I can be blessed to see to write what will be pleasing to God who knows best and has never made a mistake, whether it is pleasing to us, at all times or not, His work cannot be hindered.

Good people, you all mean so much to me! I do not have words to tell you how much I do enjoy our spiritual relationship and I have no other place to go. Now, what I wish to say is, that if I do not shake your hand when we are blessed to meet, it will be caused by me not being able to see you. I am at the feet of all.

I was carried to Winston-Salem to an eye specialist two weeks ago, but there is nothing that can be done. My left eye is completely out and my right eye only has 20-50 vision, but that is God's work. We have nothing to do with it.

So good people, I love you all, I hope for Christ's sake and as I am blessed to go on, I hope not to hurt you people in any way. The doctor says I may see enough to wait upon myself for several years or my sight could leave me all at once. He did not encourage my family at all. It is just as it is and I hope to be submissive to His will and not worry anyone, for God has all power in Heaven and in earth and none can stay His hand. I desire to be submissive to His will, regardless of what it proves to be. He says He does His will in heaven and on earth and none can stay His hand.

My husband has trouble with his heart. My desire is that the Lord may remember him and enable him to look to Him for strength and spare us together until it is His will to take

us unto Him where we will have no more pain or troubles. I hope that I thank the Good Lord for His many blessings of the past, as well as the present.

Come to see us in our little home and at Pleasant Grove. They are precious people. Pray for us when you can. Remember us all.

Mrs. Marvin Bullins
R.F.D. 1, Box 102
Lawsonville, N.C. 27022

REJOICES AMONG FELLOW SAINTS

Dearly Beloved Prisoners of the Lord,

Good morning to you and yours and ministers, brethren and sisters. This leaves the wife and me feeling very well and thankful to be up and going, also thankful to know you and yours are up and so wonderfully blessed to be with the precious flock who, through God's purpose, do believe the truth.

What a powerful Father-God we have who so inspires your mind to go so deep in the scriptures to feed a feeble one like me, that while here in this tabernacle of clay I am made to rejoice and dwell here a few years with His trembling saints. I am yet blessed to go and enjoy good meetings with our beloved churches and I feel to say you and Elder Mewborn are welcome to come and be in our midst. Your ministry brings good news from a far country.

I arose this morning with two verses of scripture in my mind and it seems I am so blank on both. They are: Luke 11:6, 7 and I Cor. 14:32. Should it please the Father who is able, to give wisdom to those that lacketh and upbraideth not.

Thanks for the booklet — "What We Believe and Why." I am enjoying the good and truthful news inside.

The very best to all of you each day and come to see us.

A little brother in hope,
(Elder) Thomas L. Huff,
Lawrenceville, Ga. 30245
March 15, 1972

**ANXIOUS FOR WELFARE
OF OTHERS**

Dear Brother Adams,

I am so terribly sorry I am so late sending the money for my Landmark, and I want to thank you so very much for continuing to send it. I love my Landmark so very much and I just can't tell anyone how much they do help me! The March 15th issue seemed to be written just for me. It has some of the most wonderful reading in it I have ever read.

At the time my payment was due we were all sick with Hong Kong flu, and my husband was not able to work for some time, but the good Lord was with us and we are all about as well as usual now. Hope this finds you all well. I am sending \$5.00. Please use the extra dollar as you see fit. Wish I could send more. The Lord has been so good to me and I hope I am thankful.

May God bless and keep you and yours is my prayer.

A sister in hope,
(Mrs. R. S.) Ida Sykes
Fremont, N. C.
April 2, 1972

**RELIEF FOR A
DISTRESSED MIND**

Dear Brother Adams,

I am sending in my renewal subscription for Zion's Landmark for one year. Enclosed is ten dollars.

I would like to have the booklet, "What We Believe and Why." I do not know of anyone for whom I could subscribe, so please use the remainder of the money as you see fit.

I love to read the Zion's Landmark. Others tell my feelings better than I can tell them. I feel to be down in the valley so much of the time. My husband passed away the tenth day of August. I miss him so much. He was eighty-three years of age. I will be seventy-nine the third of April. My eyes are failing and I cannot read very long at a time. The paper is such a comfort to me. I do not want to be without it. I believe all for which it stands. Pray for me when you are given a mind.

Unworthily yours,

Mrs. Carl (Lillie) Fridell
506 North 7th Street,
Hiawatha, Kansas 66434
February 7, 1972

Our hearts go out to you, Dear Sister and all others who have lost a dear companion. None can replace a good companion and only One can reconcile us to such a loss. Our hearts go out to you in your sorrow and may that One and only God, the Father of every Good and Perfect Gift extend mercy and reconciliation to you for He said, "A good companion is of the Lord," where we hope he is resting today.

We hope to use the liberal contribution to send the Landmark to others who are unable to pay. Thank you and may the Good Lord be a Companion to you in your loneliness.

T.F.A. and P.W.A.

Zion's Landmark

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

Editor

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

Associate Editor

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

VOL. CV

NO. 14

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893

JUNE 1, 1972

THE REIGN OF SOLOMON

Christ and His kingdom set forth under the reign of Solomon a type of Christ.

When Solomon was set upon the throne of his father there seems to have come into the heart of David to offer up a prayer for him. In the first verse of the 72nd chapter of Psalms, he says, "Give the king thy judgments, O God, and thy righteousness unto the king's son." This prescribes the work of Solomon, the effect of his administration, the duration of his dominion, his mercy, which is everlasting to the poor, and the perpetuity of the praise of the people and kings of the earth.

"And thy righteousness to the king's son." Meaning, I think, let him not only rule according to the letter of the law, but let thy justice be mollified with mercy. He is called the king's son to show his legal right to the throne on which he sat. It is natural that Davis would want, not

only that Solomon receive the law, but that he be given wisdom to execute that law.

In the 4th verse we read, in righteousness, "He shall judge the poor of the people: he shall save the children of the needy, and shall break in pieces the oppressor." This work of Solomon depicts Jesus Christ, His protection and service to the children of the poor and needy. This was the mission of Christ, and just what the prophet said He would do. He said, by the mouth of the prophet, Isaiah, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isa. 61:1-3.

The fifth verse of Psa., 72nd chapter also refers to Christ, for he says, "They shall fear thee as long as the sun and moon endure, throughout all generations." Christ, and not Solomon, shall endure as long as the sun and moon, for He is from everlasting to everlasting. And Daniel says, "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which

shall not be destroyed." Yes, the children of the poor and needy shall serve Him and fear Him, not with a slavish fear, but with a Godly fear. He is the Prince of Peace who shall be revered by His people as long as the sun and moon endure.

"The kings of Tarshish and the isles shall bring presents, the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him." Psa. 72:10, 11. If we take these expressions to mean literally all the nations of the earth, then they cannot refer to Solomon; for Solomon did not have dominion over all the nations of the world. But if they refer to Jesus Christ, to whom I believe they do refer, then they are not only literally true, but spiritually true, for His dominion is from sea to sea.

It was custom in those days to present gifts to men of great renown. "When the Queen of Sheba heard of all the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king, which he told her not. And she gave the king an hundred and twenty talents of gold and of spices very great store, and precious stones: there came no more such abundance of spices as these which the Queen of Sheba gave to King Solomon." I Kings 10:1-10. After seeing for herself she said, "The half was not told me: thy wisdom and prosperity exceedeth

the fame which I heard." Verse 7. All the gospel ministers of the world will never be able to tell of half the riches and wisdom of the King of Kings that an individual sees for himself when he comes to know Him, Whom to know is life eternal.

The kings who brought presents, the gold, silver and spices, are all types of something under the gospel dispensation. In Revelations 5:10 we read, "And hath made us unto our God kings and priest: and we shall reign on the earth." And God's promise is: "I will also clothe her priests with salvation: and her sains shall shout aloud for joy." Psalms 132:16. All God's people are kings and priest, and will be clothed with salvation. Redemption from all sin through the blood of the Lamb will be their song throughout all ages. It is wonderful to be king and priest of God. It is much better than being the greatest potentate on earth.

Gold, I think, represents the faith of God's elect, but much more precious is the faith. Peter tells us, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto priase and honour and glory at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory receiving the end of your faith, even the salvation of your souls." I Peter 1:7-9. Any gift or offering that we make that is not of faith is unacceptable to God. It is by faith that we are justified: without faith it is impossible to please God. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was

righteous, God testifying of his gifts: and by it he being dead yet speaketh." Heb. 11:4. Gold, I suppose, after it has been refined is as good a metal as could be obtained to represent faith for its durability. But nothing is adequate to represent its accomplishments. It stopped the mouths of lions; it quenched the violence of fire; it makes the weak strong and puts to flight the armies of the aliens.

Silver represents our hope, one of the three great attributes to which Paul referred when he said, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." These three, Paul says, "abideth." We cannot base our hope in our works or self-righteousness for Jeremiah says, "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Chapter 17:5. But, in the 7th verse, he said, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." What is our hope worth if it is not in the Lord Jesus Christ, and His finished work? Gold and silver is a medium of exchange, and Christ is God's gift to us, and if we offer anything to God that we have not received of God, it is not acceptable to Him. We have no merits and righteousness of our own that we can offer to God. We can only offer the merits and righteousness of the Lord Jesus Christ.

Spices represent our love, affections, and praise of God for the gift of His Son. In the Song of Solomon we read, "Awake O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out." The cold north wind causes the sap in the

trees to go down, but the gentle warm south wind causes the sap to rise. The north wind which represents troubles, trials, and tribulations causes a shaking of our faith and hope, but when the storm is over, we find our hope and faith springs back into position again; and is as strong as ever.

The south wind represents the Spirit, which comes down from above, "Like rain upon the mown grass: and as the showers that water the earth," causes the grass to spring up; so when the Spirit, like the dew from heaven descends upon the plants in the garden of the Lord; it causes all our love, honour, admiration, and praise to ascend up to Him who sent the refreshing shower.

The custom of giving gifts to men of great esteem continued up to the birth of Jesus. When the wise men "were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts:" according to their custom. They presented such things as they had in their purses, or bags, but all of them within themselves were perishable. The children of God are not to offer to God that which they carry in their purses, but that which is treasured up in their hearts; "Where moth nor rust doth corrupt, and where thieves do not break through nor steal."

The word treasure signifies any thing collected together: silver, gold, precious stones, jewelry, or any thing of value. Many of the children of God have but little of these material things, but they have something far more valuable. They have faith which is the gift of God; they have fear which is the begin-

ning of wisdom, they have hope; "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." These precious and indispensable things are deposited where moth nor rust doth corrupt, and where thieves do not break through nor steal. This depository (the heart) where the secrets of God are hidden is not made of steel or brass, but there is no weapon of the wicked one that enter therein and rob the individual of his possession. And from this depository goes forth praise, honour and glory to Him "Who hath redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priest." "To God the only wise, Our Savior and our King, Let all the saints below the skies Their humble praises bring."

H. O. Nash

KEEPS HOPE IN BETTER HOME

Dear Elder Adams,

I am sorry I have been so long sending anything to help pay for the Landmark being sent to those unable to pay. This is a very small mite, but I am still poor in this world's goods. I am still clinging to my precious hope, that someday by the grace of God and grace along, I may be able to reach for a better country not made by hands. May we be blessed to look to one who is able to execute His will in this world and the world to come, for if we are what we so desire and hope to be, our time may be short here.

Christ told those who were desirous to know what the signs would be prior to the end: "And when these things begin to come to

pass, then look up and lift up your heads; for your redemption draweth nigh." See Luke 21:28.

Well, I feel that we are seeing them now.

Yours in hope of a better country,

Mrs. Pearl Martin
Crab Orchard, W. Va.

A NEW SUBSCRIBER

Dear Elder Adams,

Enclosed you will find \$4.00 for a new subscription to Zion's Landmark for: Wm. H. Riggs, 3712 Manchester, Colorado Spgs., Colorado 80907.

We would each like a copy of "What We Believe and Why." The new subscriber is my brother, and on April 27th he celebrates his 86th birthday. He has been a member of the Old Baptist for many years and I am sure he will appreciate the soundness of the Landmark and its many good writers.

Kindest regards to you and all lovers of the truth.

Yours in christian love,
O. M. Riggs
Vallejo, Calif. 94590
March 27, 1972

AVIS LAWRENCE

Sister Avis Lawrence was born July 28, 1898, and was called from this life August 26, 1969. Her funeral was conducted at the Church in Otway by her pastor, Elder Eddie Humphrey, and her body was laid to rest in the community Cemetery. She left, to mourn her departure, three children: Mrs. Ethel Lewis, New Bern, N.C., Garman Lawrence, Orangeburg, S.C., and Gordon Lawrence, New Orleans, La.; eleven grandchildren and seven great grandchildren; two brothers, Lundy Gillikin, Beaufort, N.C., and Sturling Gillikin, Baynelling, Ala.; two sisters: Mrs. Mary Styron, Kinston, N.C., and Fannie Davis, Williston, N.C.

Sister Avis was received into the fellowship of North River Church October 1,

1952. We mourn the loss of a dear sister and faithful member.

Be it resolved, that a copy of these resolutions be placed in our church book, and a copy be sent to Zion's Landmark for publication.

Written by request of the North River Church.

Elder Eddie Humphrey, Moderator
Clara Harris, Clerk

OBITUARY

On January 17, 1972, God reached down in our midst and took from us a dear and beloved sister, Mary Della Tew, who was 85 years, 2 months, and 15 days old.

Sister Tew united with the Primitive Baptist Church at Bethsaida in Harnett County on Saturday before the first Sunday in July, 1932. She remained a true and devoted

member, attending church regularly as long as her health permitted. She was held in high esteem by the church and all who knew her.

She leaves behind to mourn her death: six loving children, a sister, a half sister, sixteen grandchildren, fourteen great grandchildren and a host of many friends and relatives.

First, be it resolved that the church at Bethsaida bow in humble submission to the will of God. Second, that a copy of this resolution of respects be sent to the bereaved family, and third, that a copy be sent to Zion's Landmark for publication and a copy be spread on our church book.

Done by the order of the church in conference on Saturday, Feb. 5, 1972, and approved in conference on March 4, 1972.

Brother T. B. Barefoot
Elder W. C. Noles
Sister Cleo Noles
Committee

**ANNOUNCING THE PUBLICATION OF
AUTOBIOGRAPHY OF ELDER T. F. ADAMS**

In response to the request of many friends, your Editor has published his life's story covering a span of 80 years and 45 years of experience in the ministry of the Primitive Baptist Church. It is a beautiful volume, cloth bound for permanent keeping. In addition to personal history and experiences, it contains a brief experience of his beloved wife and helpmate, selected editorials and letters, and meditations on favorite passages of scripture for which he is well known. The book is introduced by a full page photograph of Elder Adams and his wife.

Those who believe in the doctrine of predestination and salvation by grace will welcome this book as a permanent part of their libraries.

CLIP ALONG THIS LINE

ZION'S LANDMARK, WILLOW SPRINGS, N. C.

Please send to me _____ copies of the Autobiography of Elder T. F. Adams

Enclosed is my check or money order in the sum of \$_____ (\$5.00 for each copy).

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AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

University N. C. Library
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VOL. CV

JUNE 15, 1972

NO. 15

ISAIAH CHAPTER 44

I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein; for the LORD hath redeemed Jacob, and glorified himself in Israel.

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 knowledge foolish;

That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye, shall be built, and I will raise up the decayed places thereof:

That saith to the deep, Be dry, and I will dry up thy rivers;

That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

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

GOD'S PURPOSE IS SURE

Dear Elder Adams,

I am enclosing a letter from a dear Elder, Brother Bud Smith. I enjoyed it very much and if you feel it would be good reading for others, you may publish it in the Landmark.

Unworthily,

L. W. Langwell

12812 South Williams

Compton, California 90221

My dearly beloved Brother Langwell,

I received your most welcome letter today, and I can say that I thoroughly enjoy hearing from you. Your Lord and Master has blessed you too far beyond my ability. I feel that the Lord has abundantly blessed you with keen discernment of the fundamental doctrine of truth as it is in Christ Jesus.

I, also, received a note from Mother and Joey today which I enjoyed. Joey has done quite well in the Air Force. The Lord has blessed us with His favor from before the world was.

I recently received the Landmark with the article written by Elder Simpson, which I read twice, and again this eve after receiving your letter. I am not so satisfied with the language usage of the necessity, or the whys, or wherefores, but I cannot deny that the purpose of God standeth sure and steadfast. Each gift is given according to the measure of His grace. Interpretation of scripture is not given to me, therefore, my hope is my

only substance, and it is but a glimmer. "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are His."

You are enabled to directly get to the point of my hope and belief which strengthens my hope. In this I agree with the brethren that they (the creature) came by hope, not by wisdom of men, nor of men's teaching, but by reason of Him who hath subjected the same in hope. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Romans 9:16. Our claim to a lovely brotherhood is by reason of our hope, yea, even a hope that fadeth not away. When we have come to the end of all our reasoning, hope remaineth. How could it be, then, that we could put away, or lay aside, a thing which we obtained not of ourselves? Had we the ability to hope or to believe we also would have the ability to not believe or not hope. Somewhere I read that the child of grace obtained mercy through unbelief. Can that which is dead obtain life by believing? Absurd? Yes! For where life is, it always was, even as the scriptures stated in concurrence with our hope and belief (II Cor. 4:6) — "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." Whereby we may acknowledge that then being enabled to see we have received this ministry, as we have received

mercy we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. Yea, and yea, we have no choice but are commanded by the will, power, and purpose of God to His own glory to cry out against false doctrine and would be do-gooders for the sake of being men-pleasers.

Of ourselves we are no different than any other natural brute creature, if a difference has been made it was decreed, determined, ordained, predestinated before the world was, or time began.

Surely, I have been accused of being hard in predestination of all things, whatsoever, good or evil, supposing to add discredit on my account against the perfection of God. I delight in the doctrine and hope, even the ones that accuse me will admit that God is all-powerful and predestinated all things; then they will add, but we should or should not do this or that. I have no excuse to offer for my actions or transgressions. I am guilty far above all others, nevertheless, my cry must be that God hath determined all things from before the world was, to fulfill His purpose and pleasure. Let the world cry what they may. I'm not proud of Bud Smith, but I say that "All things work together for good to them that love God, to them who are the called according to His purpose." Would Peter have denied his Master if he had a choice? Could Stephen preach Jesus Christ, begging for mercy to them that slew him, by choice? Why, I just as soon be a dyed-in-the-wool

Armenian as to tell you that on iota could have been changed, or even a thought for that matter. I have no fear for the cause, nor of the lot delivered the church. The church is secure and there is but one cause of truth. There is the truth, and any or every other thing is a lie. The lie may be told in divers manners; one truth remains steadfast.

Who is a man's foes but they of his own household? There is but one church, one body, comprised of many members yet they are of the same body. If an arm is cut off is it not of the same body? Your enemies are not the worldlings, or Armenians, but the very brethren whom you love and would lay down your life for, the Lord will.

The worldly enemies of Christ (Armenians, or false teachers) did not slay Him, but those of His very own were the ones who slew Him. This is a hard saying and you may well not agree with me, yet I find no fault with those who disagree. For whom did Christ die? Yea, rather for whom has He arisen from the dead? I should think it is and was for those whom He prayed for forgiveness. The innocent were not guilty of sin and had no need of the remission of sin, but rather the forgiveness was to them that were and are guilty. The sins of His people slew Him? Yes. Why? Because it was His will to have mercy upon whom He will. Not in the sense of something that is yet to be done, but in that which is done already.

This doctrine — hope, faith, and belief is a personal thing between your God and you. For you neither learned it of men, nor were you taught it but it came by revelation. I hope I love the scriptures, but what I have not witnessed by experience I

have no light on, and it may well be that I have no light at all, the Lord knoweth.

My heart's desire is not to fault my brethren, nor judge them. Even so, I cannot feel to be a party to many things I see, hear and read. To have all knowledge and to have not the love of God I am nothing and less than nothing. The wisdom of this world is foolishness unto God, and the foolishness of God is greater than the wisdom of men. This truth is the truth whether we can see it or not. Understanding is of the Creator and not of the creature.

My love to all, the Lord will. I am so lowly and unworthy that I fear that I am wrong, nevertheless all things are of God, whether or not the flesh can receive such doctrine is the Lord's will. The flesh cannot receive spiritual understanding nor will it ever. There is a natural body, and there is a spiritual body. "For since by man came death, by man came also the resurrection of the dead." I Cor. 15:21. "For as in Adam all die, even so in Christ shall all be made alive." I Cor. 15:22.

Whatever else I may be, or have done, ignorantly or otherwise, my desire is to be your humble servant for Christ's sake, according to my hope.

Love, you most unworthy little brother in Christ, if one at all,
Bud Smith

234-48-6011

S4, MAINT BN, 2d Log Comd
APO San Francisco, Calif. 96248
January 24, 1972

KEEPS OTHERS IN MIND

Dear Brother Adams,

Thank you for the gentle reminder about my subscription renewal. I was aware my sub-

scription had expired, but was neglecting to renew promptly. I guess I must count procrastination among my many sins.

I am enclosing ten dollars. Please send me the Landmark for two years. The remainder may be used to help defray expenses, or any way you think best.

I am also enclosing a poem for your consideration. You may publish it, if you see fit.

Yours truly,

Hester K. Bryant

Cumberland, Va.

February 14, 1972

TRUST IN JESUS

How sweet the name of Jesus sounds!

His virtues who can tell?

He left his Father's home on high
To conquer death and hell.

He took upon himself our sins;
His righteousness was given,
That all who would believe on Him
Might have a home in heaven.

He was the lone "begotten one",
The Father's only Son.
No one could keep God's holy law
Save Jesus Christ alone.

He bore our sins upon the tree;
He bore them to the grave,
Victorious over death and hell,
He rose, His saints to save.

His saints are those who look to Him
For pardon, pity, peace —
That from the burden of their sins
Their souls might find release.

His promises so steadfast are
Not one of them can fail!
To all who e'er believe on Him
There's life beyond the vale.

Beyond this gloomy vale of tears;
 Beyond our latest breath,
 He watches o'er our sleeping dust
 Araises us from death.

To reign victorious with Him,
 Joint heirs, with Him, of heaven,
 Joint heirs with Christ, God's Holy
 Son!
 Such promises are given!

Come then with all your cares and
 woe,
 And make this firm resolve:
 "I'll look to Christ, the only one
 Round whom my hopes revolve."

He knows the burden of a sigh,
 The language of a groan.
 He even hears an inward cry
 And listens to His own.

They lift their eyes in trust and faith,
 He answers to their cry!
 Though it be with your dying breath
 He'll raise your soul on high.

He'll take you to His courts above
 Where loved ones now are gone,
 With them to dwell and ever sing
 His praise around the throne.

PRECEPT UPON PRECEPT

If only I could weep and cry!
 But nay, I can only give a sigh;
 What a burning, what a flame,
 So undone and so ashamed!

Could it be I could express my love?
 Nay, it's not accepted thus to prove,
 That I'm sincere and feel to be
 In hope of etrnal life in Thee,

Who only knows a man within
 Then too, if he's not born again
 His way of worldly life can't prove
 He is cleansed or is a child of God.

Yet when He's made weak and poor
 Not even strength in self to endure,
 Then a voice speaks sweet and plain,
 "Fear not, for you are born again."

Then gates, stocks and bars of
 prison
 Seem as loosened and walls are
 risen,
 All about that we should escape,
 Yet, should we flee by the open gate?

All that we are is heaven given
 Our rise, our fall, or if in prison,
 And when the bars and open gates
 Stand wide open for our escape.

'Tis only by our Father's merit
 We shall receive or thus inherit,
 Only by our Savior's love,
 Our precious Redeemer there
 above.

Who ever lowly and so contrite,
 The Morning Star, a Beacon Light,
 Came here in flesh to save His own,
 So look to Him and Him alone

To lead our way and guide our step,
 Fulfill this day, precept upon
 precept;
 To the will and pleasure of our God,
 All sanctified in glorious love.

Then should the tears flow as a
 river,
 Penitent, acknowledged through the
 Giver.

When the light begins to shine,
 Oh, God, all glory is surely Thine.

If here alone a beggar I be,
 Can I say I am prison free?
 Nay, only when love comes from
 Thee
 Is the sinner given to see.

Then to call upon His name,

Amazed is he, but more ashamed
For naked thus we stand condemned
Before our Maker unto the end.

Oh, Brother, while at the throne of
grace,
Kindly remember this solemn case,
And help in begging for me here
That in love's spirit I am drawn
near.

Marion Mulholland
Lambertville, N.J.

SO LITTLE IN MYSELF

Dear Elder Adams,

If it is not asking too much, I would like for you to publish this letter in Zion's Landmark that Elder Doss wrote us. I think he has had a wonderful experience.

H. Grady Cox

R. F. D. 2

Loris, S.C. 29569

Dear Brother and Sister Cox,

For sometime I have had a desire to write you, but I am afraid that there is so much I do not know and so little I do know that I feel I should be silent and listen to others. I am afraid I am deceived in what I hope is true regarding my hope in grace. For more than forty years it has been a little here and a little there. It seems to me I can see so much more evidence in your people and so little in myself! It makes me feel the need of you more each day I grow older. When I sit and listen to you blessed God-called ministers with such wonderful gifts, it makes me feel so little!

You will never know how much I have enjoyed being in your home and being with your people. I do not feel to be worthy of the love and kindness you people have shown my

family and me. It can only be by the grace of God, for there is no good in me. If God would only bless me to speak the truth and bless me to tell you a little of what I hope I believe, it would be a great relief to me. God's little ones, whom He has loved with an everlasting love, have been given something He has not given the world. He has made them to be different from the world, this comes by the spiritual birth. Before we are born again, we know nothing of heavenly things, this is true until we are born into them—just as we were as infants—we knew nothing of this natural world until we were born into the world and grew out of infancy.

I believe God puts a new spirit into those whom He has loved with an everlasting love. This is something He has not given the world. Before we are born again we know nothing of Heavenly things, this is true until we are born into them. I believe God puts a new spirit into the hearts of the convicted sinners and causes them to know the true and living God. This revelation causes them to love one another and hate the things of the world. This enables them to see their sinful way and makes them to feel the need of God's guiding hand. So often they are made to go down on their knees and beg for the mercies of God and sometimes while lying on our bed at night, and sometimes while about our daily work, we go moaning and groaning, begging God to be merciful to us and lead us in the right way. I believe His children are made to want to do what is good and what is right in the sight of God. They are made to know that they are not able, within themselves, to do anything good.

I am a sinner, by nature and by practice, and without the quickening hand of God, sinful things are all I can do. I hope I have been made to hate sin and love righteousness. I do not believe I had anything to do with what I love or what I hate. I believe God has a purpose in all things and He works all things after the counsel of His blessed will. There is so much of it I do not understand. So often I say, "Oh, if I were what I hope to be it would be different." I am so much afraid that it makes me go begging that He be merciful to me and lead me in the right way that I may be enabled, by God's love, and His guiding hand, to live in such a way that I may have a home with you blessed saints, live with you, and always love you and feel the need of you. This has been, for many years, my mind and I hope I have been made, by the grace of God, to beg Him to keep me humble and down at your feet that I may always look up to you. So many times I feel I have seen the guiding spirit of God leading you in the right way that I hope I am made to love. I hope I love this way, but I am not able to walk alone. I hope, by the grace of God, I have an experience of grace. If the life I now live is the same as it was before I was made to believe what I hope that I do believe, then I have had no experience of grace. This birth or change does not keep you from being a sinner, but it makes you to know you are a sinner, makes you hate sin, makes you want to do what is good and you are made to know you cannot do this except God keeps you by His spirit and leads you by His grace and power.

I believe you are made a cripple; not able to keep yourself; not able to order your course or choose your

changes. You are cut down and made to be a little one. You are killed to the sinful things of the world, yet you will still find yourself in them from time to time because you are still a natural human being. There are many things I once did that I do no more. There are many things I once said that I say no more. There are things I once believed that I believe no more. There are things I hope I believe today that I once did not believe. Then I hope I can say, by the grace of God, that I am not the man I was before I loved the saints of God and believed this precious doctrine. There is a difference in them and the people of the world but God made this difference. I believe you can feel it, you can see it, and you can hear it. There is a great love in them and they are in a great love and that, I believe, makes a different person of them when they have that love. This is the work of God; not the work of man. It is because God has loved us and made us to love one another. I believe there is a difference because God, for Christ's sake, has made the difference.

There is a candle that is lighted and set on a hill and it cannot be hid, but I believe it is seen by the saints of God. If it is there it will be seen but if it is not lighted there is no light and there is nothing to see. This is the work of God and when we can see it we are made to glorify His blessed name and praise Him and thank Him when it pleases Him to bless us. This is the only time we can glorify His precious name.

Brother Cox, please, if you can, read between the lines, for I do not know how to say what I mean and I cannot spell words correctly. May God bless you to look over this poor

unworthy sinner. May God, for Christ's sake, bless you and your loved ones and supply all your needs. Please write again and come to see us.

Albert Doss
RFD 1, Box 182
Evington, Va.

BETTER FELT THAN TOLD

Dear Brother and Sister Adams,

There is so much I would love to tell you! I do not really know where to begin. I wish I could sit down with you and tell you how very good God has been to me and how He has directed my life. I am so grateful when I am made to remember. Sometimes I feel so lonesome for God's people that I want to cry. I want to go to them and talk to them about what He has done for me and I want to hear their experiences. I wish that I could be with the brethren and sisters more. How can I explain this? At times I am away from the church (in the flesh). It seems this is true more and more all the time, but then I am brought back to remember who made me, who takes care of me, who my very existence depends upon and then, oh, if I could be with the brethren and sisters and talk with them! How thankful I am for the blessings that He gives me! How He causes me to go back and remember that I am helpless and oh, how good it is to know this and at the same time, know that He is looking after my every need.

Brother Adams, I had never heard of a Primitive Baptist Church until a few years ago, about six — when I heard of it from a neighbor. At that time I did not think I would ever want to attend one. The description given to me was by one

who gave his version of the church as he saw it, which was so different from the true church. He did not know, nor could he see the glories that lay waiting for me at Middle Creek and with the other Primitive Baptist Churches which I visit. He saw the church as the world sees it. Her beauty was hidden from him. Oh, I am so grateful to my Saviour that my eyes were opened that I could see.

I once dreamed of going to a church and going into a secret room. The beauty therein was so great that I cannot recall what I saw, but one day, standing in the aisle at Middle Creek Church, I suddenly saw the most beautiful sight I had ever seen! The church was so beautiful, I cannot describe it! It was just as it always is, but never before or since has it been so beautiful to me.

In another dream I was in a high place; up many high steps. I could see the city, it was New York — away down. There was a rail of some sort, but jagged rocks were all along the way and I thought that one would certainly get hurt if he or she tried to go down. There was a room or a house there and I was in it with some relatives. Then I went into a room alone and in the room was food. It was a miracle food. It would never go bad and in effect it was instant. I ate of it and the room was full of this miracle food. I believe when I go to church (in my heart) that I both go into this beautiful room and the room with the miracle food and I believe that this dream of the room full of food tells me that this food (spiritual food) will be there always and instantly effective whenever it is the good pleasure of my Saviour.

The night before I asked for a home in the church at Middle Creek

— the people whom I love most dearly, I dreamed that someone was dead and I did not know who it was. Someone asked me who was dead and I answered: "I do not know." Then I saw someone with a long dress on like she was going to a happy affair. It was a friend of mine. When I awoke the next morning, I wondered if it could be I that was dead. Dead to the world. I had been in great distress for sometime — in need of the church. I went to church hoping, but daring to think that it could mean that I would offer myself for membership. I was terribly afraid to do that because my husband was against it and I worked at that time for the First Baptist Church in Garner, N.C. and I thought they would surely fire me. All through the church service I fought with this thought or possibility. I wanted membership with them so badly! I loved those people so very much. I felt if I did ask for a home and if they did not accept me, I would not be able to live or to ever go back to that church again, for if I went back I might offer to the church again and I would surely lose my job and my husband might leave me for he was so very much against the whole thing. This was my greatest fear — that my husband would be so angry and displeased with me that he would leave me. (Sometime before, he had given me permission to join the church, but had shown much displeasure.) When Brother Sauls asked if there were any who wanted a home with the church, it so affected me that I, with great fear, went forward and made known my desire to live with the church. I told them that I loved them, which I did very dearly and they accepted me.

Oh! my heart was filled with joy and love, I could not believe it was true. I was so happy! but still quite frightened. I did not know how I would tell my husband, but to be with the brethren and sisters of Middle Creek Church was so good and so wonderful, it was just beyond any words to describe how wonderful it was to be with the brethren and sisters of the Primitive Baptist faith. I felt a great relief and a great bond of love for the brethren and sisters. Oh, how wonderful to be with the brethren and sisters of like precious faith. Oh, how wonderful it was to receive the right-hand of fellowship. I will never be able to describe this great joy as long as I live on this earth, but it is, as the brethren say, "Better felt than told."

Brother Adams, God has worked everything out so beautifully! I did not lose my husband, I did not lose my job and I have the love and fellowship of the church. Isn't this wonderful? Now God has seen fit for me to leave that job — I did not like writing their bulletins and especially, their newsettes, as they were not what I believed — and to go to work with little children — they are so sweet — but God and God alone, knows what tomorrow holds. I am so glad that God who has all wisdom, is steering the wheel of my life. He and He alone, knows what is good for us. I am glad and I am thankful that for some reason, unknown to me, He chose me (if I am not deceived) to sit with the brethren and sisters in that wonderful room that is so beautiful! To describe it is beyond words and where there is food that will never become stale and will always be ready and always be there when it is

His good pleasure to give us crumbs from His table.

Oh, nothing, nothing in this world can be compared to this great salvation! I thank God, Oh! Oh! Oh! I thank God for His wonderful favor that He has seen fit to bless one so unworthy as I with the light that shinest from above and gives wisdom to one that is in such need; to one that slumbereth so often and without this light that is given from above, it would wither and die.

May God bless you both and keep you and continue to bless you to serve Him in the wonderful way that you are serving Him now. If it is the Lord's will I hope to see you today at Willow Springs Church. With much love to the Household of faith.

An unworthy sister in
Christ Jesus, if one at all,
Joan Crenshaw,
611 St. Mary's Street
Garner, N.C. 27529

P.S. Brother Adams, I have wanted to write to you a long time and tell you some of my experience. I hope it is God's will and I trust that if it is not His will that this letter will never get to you. It is our hope that we are safe in the arms of Jesus, our Lord, for even when we would do wrong He is able to restrain us and set us again in the right direction.

I will seal this letter and not reopen it. I do not know whether or not I will mail it, for I cannot go now and mail it, while I feel led to do so, for it is now two o'clock a.m. I do not know why I am writing except that I was led to do so, neither do I know the will of the Lord, but He is able to make it known to us all.

Thank you for reading my letter. Pray for me and God bless you both,
Joan C.

WINGS OF HIS LOVE

Dear Brother Adams,

I hope that you and Sister Adams are enjoying good health. It seems such a long time since I have seen you although it actually has been less than two months. I hope you will be favored to come to Burlingtlington with Elder Wallace for his appointment on May fourth. Also, I am enclosing our association notice. I shall appreciate it if you will have it published in th Landmark.

I feel so lost and dry most of my time, especially since the deaths of Elder Hill, Elder Barham, and more recently, my father, H. E. Lee. But, I believe, they fulfilled their time here and are now with Jesus. I miss them, but I would not call them back if I could. Instead, I find a hope, a desire, a longing in my breast that someday I will be carried where they are.

The poet wrote:

"O beautiful hills of Galilee.
Amid whose scenes the Savior
dwells,
Your flowers that bloom so
beautifully,
Of heaven's lasting beauties tell.
We're traveling home, we're
traveling home;
One by one we're traveling home.
Across death's river our friends are
gone,
And we are following, one by one."

What a holy thought when we are blessed to consider that which is to come!

Brother Adams, I don't know if I am a child of God. I don't know if I am called to preach, but I find a desire in my heart to tell a poor, troubled, dying generation that

there is a Holy God Almighty sitting upon His throne. All powers that exist are of Him or are ordained by Him. King Jesus is yet alive. Your salvation is an accomplished fact. Jesus is your intercession with God, the Father. You are a blessed and holy generation, the generation of Jesus Christ. But, dear Brother Adams, the most wonderful thought is that this same Christ is coming again. He shall call forth the sleeping dust of the Bride. The same body that was buried mortal and corrupt shall be brought forth immortal and holy. The saints that are then living shall be changed. The elect shall be carried on the wings of His love to that new Jerusalem, the upper and better Kingdom, whose builder and maker is God. There they shall worship the eternal God in person, forever and forever.

Brother Adams, I have been made to see that I am a totally depraved sinner. I have, as you have also, seen my flesh fall from my bones. I saw my skin worms, which I believe is my sin, eating my flesh. There is nothing I can do to better, or help, my condition. I have been made to beg unto God for mercy. I thank God that, though I am a corrupt, vile and undone sinner, I have been given a wonderful hope in Christ Jesus. My hope is that Jesus loved me and died for my sins. If He did not I am gone, worlds without end. Because of this hope I am made to long for a better life to come. I can witness with the poet of old when he wrote:

“Jerusalem, my happy home,
O how I long for thee.
When will my sorrows have an end?
Thy joys when shall I see?”

In closing, I desire to quote the words of Brother Job. I believe this dear servant of God was moved by the Holy Ghost when he wrote these words: “Oh that my words were now written. Oh that they were printed in a book. That they were graven with an iron pen and lead in the rock for ever. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.”

Dear Brother Adams, there is a feeling within me that I desire to express to you and all of God's elect, but I find it impossible. We can only hint at the goodness and mercy of God, and we can only do that when God blesses us to that end. I hope to see you soon.

I love you, for Christ's sake,
I hope,

(Elder) John T. Lee,
310 Meadowbrook Drive
Burlington, N.C. 27215
April 22, 1972

LOWER MAYO ASSOCIATION

The Lower Mayo Association will convene, the Lord will, on Friday, September 29, 1972 at Draper Church. The church is located in the Draper section of Eden, N.C. and is on Philip Street. On Saturday and Sunday, September 30th and October 1st, it will be held at the elementary school in Ridgeway, Va. This is the same place it was held in 1970.

We will be looking forward to seeing and meeting our dear brethren, sisters and friends at the association.

Your unworthy brother in hope,
Grady Clark
RFD 2, Box 76
Eden, N.C. 27288

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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VOL. CV

NO. 15

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 JUNE 15, 1972

**STANDING AND SITTING DOWN
ROMANS 10:11, 12**

The Apostle shows in this chapter the insufficiency of the legal sacrifices made by many to take away sin, and the sufficiency of the one made by "This man" Christ Jesus.

"The law having a shadow of good things to come." A shadow literally signifies a spot not exposed to sunlight; being intercepted by the imperviousness of the object or body through which it cannot pass. It is a reflected image in a mirror, but would not be the real substance which made the image.

The Apostle contrasted all former sacrifices which were typical to the one great sacrifice of Jesus. He calls attention to the differences between the former sacrifices and the one made by "This man", Jesus. One of the differences is that then there was a repetition, but now there is but one. Another difference is that those sacrifices did not take away

sin, but the sacrifice of Jesus Christ removes it forever. Another difference is that those sacrifices did not mitigate the burden of sin nor purge the conscience from dead works, but by the sacrifice of Jesus God said, "He would remember their sins and iniquities no more."

In the 11th verse we read, "And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins." Their standing and ministering daily shows their work was never finished. The law of the offering as given by the Lord to Moses was, "Ye shall offer unto the Lord two lambs of the first year without spot day by day, for a continual burnt offering." Numbers 28:3. There was no rest period, no point of time, marking an end of those sacrifices.

There were many priests standing and ministering daily the sacrifices prescribed by the law; but all the many did did not procure what "This man" did by His one sacrifice. It is interesting to compare what the many did, but could not accomplish, with what "This man" did and did accomplish. The sum of them is that there could be no purging of the conscience from the dead works to serve God by the former sacrifices, but that the blood of Christ does purge the conscience, thereby opening the way for the true service of God by all who are purged. The former sacrifices only reminded the individual that he was still a sinner, and that tomorrow there would have to be another sacrifice made.

"But this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting

till His enemies be made His footstool." By His death, shedding of His blood and His resurrection sin was atoned for and the sinner justified. Wonderful, indeed it is, to have this redemption revealed and to feel that peace with God thereby has been made. Here is set forth the finished work of Christ, and a perfect atonement. So Jesus cried upon the cross, "It is finished." And in His prayer to His Father He said, "I have finished the work which Thou gavest me to do." And in the days of His flesh His Father testified that He was well pleased with Him as His Son, and Jesus said by the mouth of the prophet, "I delight to do Thy will, O my God." This was His meat and drink.

We understand the work that Jesus has finished is, that by the shedding of His blood, complete pardon was obtained; by His resurrection the prison was opened to them that were found; the blind receive sight, the deaf hear, and all that had been said of Him by the prophets fulfilled. And another work that He was to do was, "That through death he might destroy him that had the power of death, that is, the devil; and deliver them through fear of death were all their lifetime subject to bondage."

But there is a work that His Spirit is to do that is not yet finished, and will not be until the last one given to Him to know "Him whom to know, is life eternal."

And there is another work that is to be done by the second person of the Trinity that is not yet finished, and that is returning to earth, calling up the dead and delivering up the Kingdom to God, even the Father; when he shall have put down all rule and all authority and

power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." When He returns to earth, awakes and raises the daad, and delivers them up to His Father without a spot or wrinkle; then He will lay down all rule and all authority and power. And no doubt but that He will hear His Father say, "Well done, My Son." Then "This man" will sit down in perfect complacency.

The continued offerings of the former sacrifices showed the imperfections of the sacrifices. The Apostle tells us in chapter 13, verse 10: "We have an altar, whereof they have no right to eat which serve tabernacles." This altar is the Christian altar, which is Jesus Christ, with all the benefits of His passion and death. To these privileges they had no right who continued to offer the Levitical sacrifices and to trust in them for remission of their sins.

In chapter 13, verse 11 we read, "For the bodies of those beast, whose blood is brought into the sanctuary by the high priest for sin are burned without the camp." In some victims, offered according to the law, the flesh of the sacrifice was eaten by the offerers; but the flesh of the sin offering no man was to eat; when the blood was sprinkled before the holy place, to make an atonement for their sins, their flesh and skins were carried without the camp and consumed by fire. This consumption was intended to show that sin was not pardoned by their offerings and that they must look to Jesus Christ by whose sacrifice they might receive real pardon for their sin which His blood alone could effect.

In the 32nd verse of the 29th chapter of Exodus we read, "Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation." The flesh of the ram which was eaten by Aaron and his sons evidently is a type, or emblem, suggesting something yet to appear, which was the incarnation, or the appearing of Christ in the flesh. Of His flesh all his sons and daughters are to eat. Jesus said, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." John 6:53. In verse 51 Jesus said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world." (Both Jew and Gentile.)

The word "eat" literally means to chew and swallow food. Jesus says, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." John 6:56, 57. He also said, "My meat is to do the will of him that sent me." So, when His children are contending for the doctrine and ordinances of His house, believing in Him as the only Saviour of sinners, doing all that has been enjoined upon them, then they are doing His will, and in which they take as much pleasure as they do in eating food that satisfies the hunger and sustains the body. The children of God liveth not by natural bread alone, "But by every word that proceedeth out of the mouth of the Lord doth man live." The Lord has promised to satisfy His poor with bread, but this bread is the Lord

Jesus Christ, which is the bread of life.

Eating together suggests friendship, and Jesus says, "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." And as His sheep know and hear His voice, they open to Him when He knocks, just as you do when you hear the knock and voice of a friend at your door. When Jesus knocks at the door of our hearts the door opens of its own accord, just as the iron gate that leadeth unto the city opened of His own accord, releasing Peter from the walls of the prison.

The work of those who are under the law is never finished, but there is a rest to those who are dead to the law by the body of Christ. May I say to you, as the Apostle did to the Galatians, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Galatians 5:1. "A little leaven leaveneth the whole lump." 5:9.

"Come, sinners, view the Lamb of God,
Wounded, and dead, and bathed in blood;
Behold his side, and venture near
The well of endless life is here.

Here I forget my cares and pains,
I drink, yet still my thirst remains;
Only the Fountain Head above
Can satisfy the thirst of love.

O that I could thus always feel!
Lord, more and more thy love
reveal;
Then shall my tongue aloud
proclaim
The grace and glory of thy name."

H. O. Nash

JASPER E. PEACOCK

Brother Jasper E. Peacock was born in Johnston County, N. C., April 8, 1886, the son of George O. and Esther Adaline Tart Peacock. He died April 24, 1972, having lived on earth 86 years and 16 days. Brother Peacock moved to Sampson County in the year of 1910. On January 1, 1911 he married Sarah Leener Giles, who died in 1954. To this union was born eight children, seven of which survive: Jasper E., Jr. of Fayetteville, Turlington and Burlington Peacock of Route 1, Godwin; four daughters: Mrs. Lemon Strickland of York County, Va., Mrs. Ethel Lee of Route 5, Dunn, Mrs. Olive Taylor of Route 1, Salemburg, and Mrs. Jasper Jackson of Route 1, Autryville; twenty grandchildren and nineteen great grandchildren also survive.

Brother Peacock was received into the fellowship of Harnett Church the first Sunday in August, 1937, and baptized, along with his companion, by Elder M. F. Westbrook. He loved his church and was faithful to attend the meetings as long as his health permitted. So many times when he did not seem to be able to walk, his love for the church enabled him to fill his seat. The church has lost one of its most faithful members, but we desire to bow in humble submission to the will of Him that doeth all things well. He was a devout lover of the doctrine of salvation by the grace of God.

His funeral was conducted by Elders J. M. Mewborn and T. Floyd Adams at Harnett Church. His body laid to rest in the church cemetery by the side of his wife, there to await the coming of our Lord when He will call His people from the dead to receive the crown that He has in store for them that love Him.

Done by order of Harnett Church in conference, Saturday before the first Sunday in May, 1972.

Elder J.M. Mewborn, Moderator
 Graham Jackson, Clerk
 Joseph A. McLamb
 Committee
 Fuller Jackson

**IN MEMORY OF SISTER
 SARAH EVELINE HODGE**

Sister Hodge was born, 1879, in Johnson County and died November 26, 1971, making her stay on earth 92 years. Her funeral was conducted by her pastor, Elder W. T. Barham and Elder J. B. Williams.

Sister Hodge, having been a precious member at Creech's Church, offered to the

church Saturday, May 6, 1950, and was baptized May 7, 1950 by her pastor, Elder E. C. Jones. She was a faithful member and was a very humble person and loved by us. We miss her very much.

Sister Hodge spent her last years in a nursing home and was never able to come back to church as her physical health would not permit, yet she had a wonderful hope in the Lord and Saviour.

With much feeling of sadness to us, God saw fit to take her home. With no feeling of doubt, she has come in possession of that promised inheritance where every jewel of God's mercy will be able to enjoy in its fullness in that land where there will be no more sickness, death, sorrow, or crying, forever.

This being our feeling in expressing our love for the deceased Sister, we resolve: that three copies be made, one for the family and one to be placed in our church record and one sent to "Zion's Landmark" for publication.

Done by order of Creeche's Church in conference the first Saturday, May 6, 1972.

Elder W. T. Barham, Moderator
 Brother C. A. Creech, Clerk
 Elder W. T. Barham,
 Mae C. Barham, Committee

SEVEN MILE ASSOCIATION

The ninety-second annual session of the Seven Mile Association will convene, the Lord willing, at Reedy Prong Church at eleven o'clock on Friday before the third Sunday in September, 1972, and continue through Sunday.

Those traveling east on Hwy. N. 50 go 10 miles east of Benson, N. C., turn right on S. R. No. 1124, 2 miles. Those traveling west on Hwy. No. 50 go 3 miles west of Newton Grove, N. C., turn left on S. R. 1124, 2 miles. Those traveling east on Hwy. No. 55, go 12 miles east of Dunn, N. C., turn left on S.R. 1124. Those traveling west on Hwy. No. 55, go 3 miles west of Newton Grove, N. C., turn right on S. R. 1124, 2 miles, watch for pointers.

We wish to invite our brethren, sisters and friends, along with our ministering brethren to meet with us.

Carol W. Wood, Association Clerk
 Route 1, Box 425
 Spring Lake, N. C. 28390

LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Wheelers Church

beginning Saturday before the fifth Sunday in July, 1972. Elder L. P. Martin was chosen to preach the introductory sermon, Elder Burch Wray, alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

ABBOTS CREEK ASSOCIATION

The Abbotts Creek Association will be entertained by Pierce's Chapel Church at Tom's Creek Church beginning Friday before the fourth Sunday in August, 1972.

Tom's Creek Church is located near and Northeast of Denton, N.C., just off Highway 109. Those coming from the east will come on Hwy. 64 and turn left on 109 toward Denton. 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 866
Sanford, N.C. 27330

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the church at Yopps, N.C. Lord willing, the fifth Saturday and Sunday in July, 1972.

Those coming from the north follow U. S. 117 south from Jacksonville to Dixon School, turn left. Those coming from the south on U. S. 117, turn right at Dixon School.

Elder Horace Bryan was chosen to preach the introductory sermon, Elder J. B. Pollard his alternate. All lovers of the truth are invited to meet with us, especially our ministering brethren.

H. A. Young, Union Clerk

ANNOUNCING THE PUBLICATION OF AUTOBIOGRAPHY OF ELDER T. F. ADAMS

In response to the request of many friends, your Editor has published his life's story covering a span of 80 years and 45 years of experience in the ministry of the Primitive Baptist Church. It is a beautiful volume, cloth bound for permanent keeping. In addition to personal history and experiences, it contains a brief experience of his beloved wife and helpmate, selected editorials and letters, and meditations on favorite passages of scripture for which he is well known. The book is introduced by a full page photograph of Elder Adams and his wife.

Those who believe in the doctrine of predestination and salvation by grace will welcome this book as a permanent part of their libraries.

CLIP ALONG THIS LINE

ZION'S LANDMARK, WILLOW SPRINGS, N. C.

Please send to me _____ copies of the *Autobiography of Elder T. F. Adams*

Enclosed is my check or money order in the sum of \$_____ (\$5.00 for each copy).

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JULY 1, 1972

NO. 16

ISAIAH CHAPTER 45

Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel.

For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee though thou hast not known me.

I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

That they may know from the rising of the sun, and from the west, that there is none beside me: I am the LORD, and there is none else.

I form the light, and create darkness; I make peace, and create evil. I the LORD do all these things.

EDITOR

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

ASSOCIATE EDITOR

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

\$4.00 PER YEAR — 2 YEARS \$7.00

TO ELDERS \$3.00 PER YEAR — 2 YEARS \$5.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder T. F. Adams, Willow Springs, N. C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

RESURRECTION OF THE BODY
Dear Brother and Sister Adams,

From time to time I have been requested to give my views concerning the resurrection of the dead. I believe in the resurrection of the body, because the scriptures support this according to my understanding. I am enclosing an article which I wrote in December 1968 in response to a similar request. I have been requested to send it for publication but have hesitated doing so due to its length. I shall leave it to your judgment — if you think it is in accord with what the Holy Scriptures set forth, you have my permission to publish it. If not, cast it aside.

I hope this finds all well with you.

John F. Simpson
901 Ave. "O" N.E.
Winter Haven, Fla. 33880

It is my hope that there is God-given faith within me and that it has caused me to believe what I feel Jesus Christ and the Apostles set forth concerning the resurrection of the body. My belief is that Jesus Christ was God manifest in the flesh. He was justified in the Spirit; He was seen of angels and He was preached unto the Gentiles. He was and is still believed on in the world and according to evidence contained in the Holy Scriptures, He was received up into glory. It was Jesus Christ that was born of a woman, born under the law and I feel it to be the same law that you and I were and are born under. Christ took upon

Himself the likeness of sinful man with sin excepted.

I feel to believe that Jesus Christ was God manifested in the flesh while upon this earth. He did not come to do His own will but the will of the Father which sent Him. I equally believe that He had the power to lay down His life and He had the power to take it up again. That, I believe, He did and He is now sitting on the right hand of God the Father in immortal glory and that with the same body that saw no corruption and that rose and ascended into heaven. He saw no sin in the flesh, but He was a sin bearer; that is, He took all the sins of all whom the Father gave Him in the covenant of redemption and that before the world began. I firmly believe that Christ, the Son of God, paid in full for their sins and was crucified, went down in death because of their sins and arose triumphantly over sin, death and the grave and He is alive forever more. I equally believe that He will come again to this earth and claim His own. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord, wherefore comfort one another with these words." I Thes. 4:16-18.

The Scriptures tell us that our Lord and Savior, Jesus Christ will

change our vile bodies and "Fashion it like unto His glorious body." I firmly believe that Christ's body, now glorified, is now as always passive in immortality. He has equally promised to all whom He has redeemed by the shedding of His own blood the same immortality. There is no doubt in my mind but that all whom Christ died for shall be raised and fashioned like unto His glorious body. My worry and fear is: Am I one of the chosen in Christ! Yet, with all this fear, my humble hope, my belief and I feel to be like yourself, the Reader, is to look forward to at God's own appointed time and in His own particular way, the glorious and wonderful manifestation of that hope which is in Jesus Christ our Lord and Redeemer.

"Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba Father." Gal. 4:3-6. We read further Gal. 3:13, 14: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, "Cursed is every one that hangeth on a tree: that the blessing of Abrahm might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

From this we readily see that the Son of God was born under the same law that we are born under, but we are not born under its curse, because Christ became a curse for us. Oh!

what a great message! He has borne our sins! He suffered in His holy humanity all the penalty of all the laws transgressed by His chosen and particular people. It was Christ, the Son of God who endured the wrath of the Father which was due the transgressor. It was the Son of God that fulfilled the law in every jot and tittle while here in His flesh and His death on the cross. He hath forever redeemed all whom the Father giveth Him. Yes, Jesus Christ bore all the sins of all whom the Father giveth Him. Jesus Christ bore all the sins of all whom the Father giveth Him as though He had committed each one. Yet, He was holy and without sin, but the sins of all whom He redeemed, were imputed to Him. We know in the world things in nature are judged by what they are worth; by what is required to redeem it. So valuable was the church, the body of Christ, that He laid down his life. He shed His blood that He might redeem His chosen vessels of mercy that they might be where He is and that they shall be like Him and see Him as He is and then we shall be satisfied. This is my humble hope that my name is among those whom Christ, the Son of God, has redeemed.

The Apostle Peter tells us: "Holy men of God spake as they were moved by the Holy Ghost". Not only the Apostle Peter, but all through the scriptures of Holy Writ, whether in the Old or the New Testament, we find God-fearing men through all ages firm in contending that there is a continued existence beyond this life. The word "ressurrection" is not found in the Old Testament, but the subject is clearly referred to. Neither is salvation by grace known under the law. In both the Old and in

the New Testaments, I feel that Holy men of God have declared in the strongest terms their firm convictions that their bodies would be raised from the dead, the grave. Job said: "And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and my eyes shall behold, and not another; though my reins be consumed within me." Job 19:26, 27.

As I am given to see, from Job's writings, he had a firmly set faith and believed in the resurrection of the body. Another prophet — David — in the Psalms tells us, "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness. Psa. 17:15. Not only Job and David, but others have firmly declared the resurrection of the body. Jesus Christ, the Son of God, Himself: "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Jno. 5:25. This verse, I feel, is referring to the spiritual birth into the kingdom of God. This pertaining to only the vessels of mercy in whom God the Father, having written their names in the Lamb's Book of Life and that before the foundation of the world, and hath given them to His Son, Jesus Christ. They are made alive in Christ by birth. Then let us go a little further: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Jno. 5:28, 29. Notice, one is unto life, to life to me means to live. This life is

not to be considered as life on earth with sin and sorrow. To be like Christ is to be perfect, without sin, sorrow, sickness, death, etc. Yes, I feel that we shall be like Him; that is, having eternal life in immortal glory and we shall see Christ as He is and be like Him and be satisfied. What a blessed belief and hope and it is all what God the Father, God the Son, Jesus Christ the Son, and God the Holy Ghost have done in our behalf. It is not what the creature has done in any way.

It cannot be denied that the Holy Scriptures clearly sets forth that our Lord and Savior Jesus Christ was seen after His resurrection and before His ascension into the eternal heaven. We have records that He was seen by about five hundred brethren and He tells us that the greater part remained but some are fallen asleep. The Apostle Paul here sets forth the resurrection of the dead and the changing of those who are alive when that great and noble day shall come. "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." Here the Holy Scriptures tell that we shall be changed and the scriptures equally tell us how that change is made and brought about. "For this corruptible must put on incorruption, (notch the same THIS) and this mortal must put on immortality.

Here rests our every hope. Again, as written: "Death is swallowed up in victory." The victory is in Christ and what He has done in us and in our behalf. He is our assurance; it was Christ that gave His life for the remission of our sins. It was Christ

who rose again conqueror over death and the grave. It is only in and through Him that the grave and death have not the victory, (that is, for a short time only). Again, we are told, "O grave, I will be thy destruction."

Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Just who is this victory for? It is for the vessels of mercy, which God hath afore prepared unto glory. In the wonderful prayer that Christ prayed: "They are not of the world, even as I am not of the world." See John 17. In another place we are told, "I have chosen you out of the world." Thus, it is those whom Christ hath redeemed that are not their own keeper. They are dead to the curse of the law. The law cannot condemn them as they are not under it, or under its curse, but they are under grace. They are dead to the law and they are made alive to the truth as it is in Christ our Lord and Redeemer.

Going a little further, let us notice the word "It" in the 15th chapter of I Cor. "It is sown in corruption." What is sown in corruption? Could it be the Adamic man that broke God's Holy and righteous law that sinned and became corrupt? I feel man is the corrupt one, man is the one that by sin has brought forth death and is buried. If it is not the buried man that is resurrected, I fail to understand. The Apostle Paul tells us that if the dead rise not, then is our preaching in vain, and your hope is vain and we are yet in our sins. Ist Cor. 15:20. "But now is Christ risen from the dead and become the first fruits of them that slept." I do not feel that we can deny that the body of Christ which was buried, rose and if He is the first fruits of them that

slept, it equally applies to all whom He died for. They shall come forth after they are buried and the coming forth will be the resurrection of the body.

In the 37th chapter of Ezekiel we are told that the dead shall hear; that is, the whole house of Israel. They may be buried and by human reasoning they cannot live, but by a God given faith, that is By faith, they will be raised and be fashioned in the likeness of Christ the Son of God. Eze. 37:1-3, "The hand of the Lord was upon me and carried me out in the Spirit of the Lord and set me down in the midst of the valley which was full of bones and caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry. And he said unto me "Son of Man, can these bones live? I answered, "O Lord God, Thou knowest." Here the prophet could not answer. He did recognize God's sovereign power over the dry bones, which is the whole house of Israel. The Prophet Ezekiel acknowledged the Lord God as knowing, but his knowledge was limited as is yours and mine, which is very limited unless God gives us wisdom and understanding that is not of this world.

Going back to I Cor. 15:51: "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed." And in the 52nd verse He tells us how the change takes place: "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." It is noted that the Apostle Paul puts himself in that wonderful number, for he said "WE". Then he tells us what is to be

changed: "For this corruptible must put on incorruption and this mortal must put on immortality." In another place the scriptures tell us that flesh and blood cannot inherit the Kingdom of God. Here I feel that scripture is referring to the corrupt man, which dies and the body which is buried. This body at God's command and His sovereign power is changed and will come forth incorrupt. It tells us that this mortal which is subject to death will put on immortality. We may ask when this immortality is put on? It is put on when it is raised in the likeness of Christ, the Lord and our Redeemer, We HOPE.

As stated above and found in I Cor. 15:42 "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption." I cannot bring myself in anyway to view the Apostle Paul's words as referring to anything else other than the resurrection of the body. Neither can I bring myself to believe the resurrection to be already past or currently being raised at the time of death. To me there is a future resurrection and that resurrection is to be the body. The Apostle Paul tells us that He delivered nothing but that He had received. From whom did he receive it? None other than by revelation from the Lord God which he so firmly declares when He said: Christ died for our sins and that He was buried and rose again the third day and I feel that the scriptures are written testimony of the word of God. They are a living testimony to this wonderful truth. The scriptures tell us that after Christ was crucified, He was buried. The body that our Lord took upon Himself was likened to own bodies in that He

suffered death for our sins, for He had no sin and in so doing, He did for us what we could not do. This death was for our sins, according to the scriptures. The sins of all whom He came to redeem were imputed to Him and He has paid in full for them and the righteousness of Christ is imputed to the believer which is in Christ Jesus our Lord.

Shall the dead rise? "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, 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." 1st. Cor. 15:51, 52. There is a change from mortal to immortality. I do not feel that this change takes place in this life; in this flesh. The body is changed, not exchanged. Not this body laid aside and a new body of incorruption given. The Scriptures tell us: "It is sown in dishonor; it is raised in glory." The same IT. "It is sown in weakness; it is raised in power," still the same IT. "It is sown a natural body, it is raised a spiritual body." My hope, if I but know what I believe, is to be one of those that are referred to as being in this glorious change.

Again, let us look at I Cor. 15:42, "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption." In this we find that "It is sown in corruption." In turning to Acts 13:36: "For David, after he served his own generation by the will of God, fell on sleep, and was laid unto his fathers and saw corruption." From this and many other scriptures we see it is the body that is referred to and set forth in Holy Writ that saw

corruption. "It is sown in corruption and the same "IT" is raised in incorruption and again turning to the Apostle Paul's testimony, when called before King Agrippa, In Acts 26:8: "Why should it be thought a thing incredible with you, that God should raise the dead?" The whole tenor of the Apostle Paul's remarks was his belief in the future resurrection of the body. Paul sets forth Jesus which was dead whom Paul affirmed to be alive and that there should be a resurrection of the dead, both of the just and of the unjust. The Apostle Paul, I feel, sets forth this body that is sown in corruption to be the same body that is to be raised in incorruption. It is my humble belief and desire to be given the blessed hope of eternal life by God's free grace and to be raised and fashioned in Christ's likeness and it is this sinful body, this person, that is spoken of as "It is sown in corruption," and the same identical body, "it is raised in incorruption."

The next verse, I Cor. 15:43. "It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power." Again, we encounter the same "IT" that is sown in dishonor is raised in glory. The same "IT" that is sown in weakness is the same "IT" that is raised in power.

Going further, I Cor. 15:44, "It is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body." Now let us turn to Romans 8:9,10: "But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." (Notice the 10th verse.) "And if Christ be in you, the body is dead because of sin; but the

the Spirit is life because of righteousness." We know that the natural man wants ability to do something, he equally wants evidence to the satisfaction of the flesh to please his disposition. The God-fearing man in the flesh is no different in himself and he must be killed to the love of the world and be made to say, "Thy will be done in earth as it is in heaven." Notice, it is in earth that the Lord's will is being done. The Lord's will is being done in earth, in the creature, the Adamic man and man having dominion over the beasts of the field, fowls of the air and fishes of the sea, therefore God's will is supreme.

The natural man wants ability to do something, and he wants evidence of the accomplishment of the flesh to suit his disposition. Not so with the God-fearing, born-again believer who is killed to the love of the world and made to be absolutely dependent upon Christ, the Son of God, for He is his all in all and that by free grace and free grace alone.

In turning to II Tim. 4:6-8: "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." Here again, the Apostle Paul tells us that the resurrection is in the future, for he says, "Which the Lord the righteous Judge, shall give me at that day." Does this sound as if the resurrection is taking place presently as one is deceased? If so, I fail to understand the scriptures to set that forth. For the trumpet shall sound

and I firmly believe when it sounds it shall be heard. It shall be heard from pole to pole, it shall penetrate, land and sea and the deepest recess of the tomb wherever it may be and the body shall come forth. Whether on land or sea it remains, their dust shall come forth. It makes no difference how scattered, God's word is supreme, therefore the body will come forth, some to everlasting life in Christ and others to everlasting shame and contempt.

The Lord Jesus Christ, in answer to the disciples said, as it is recorded in Matt. 24: "What shall be the sign of the coming?" In this particular instance, I feel this refers to Christ's gospel kingdom wherein all that God and the Father gave His Son shall be killed to the love of the world and made alive to the truth. Natural life is birth of the Adamic man and can only be accomplished by a natural birth into this world and into the world and that under the law. The New Birth, born of God, is as essential and as important and is as impossible as was the first birth so far as the one born having anything to do with it. We must be born as was Christ, born without a natural father. Jno. 1:11-13 says: "He came to His own and His own received Him not, but as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." We must be born of the Father, before we can truthfully pray: "Our Father which art in heaven."

The scripture tells us that "Blessed and holy are they who have part in the first resurrection. Upon such the second death hath no

power." The scriptures set forth a first and a second death. The first death was in Adam and the first resurrection is the raising up in the spiritual sense, and being made alive in Jesus Christ and given a new heart, a new understanding, a new hope and praise unto our blessed Lord and Redeemer, Jesus Christ the Son of God and our eternal Saviour, God the Holy Ghost.

In the first resurrection the second death hath no power. Jesus Christ, indeed, is the resurrection and the life. He has equally said that He is "Alpha and Omega," the first and the last. The first resurrection is experienced in this life; from nature's darkness into God's marvelous light. Christ is the first and He is also the last resurrection. The last resurrection, I feel, has not taken place and will not until Christ returns. As the Psalmist tells us: "When I awake in His likeness then I shall be satisfied." Why? Because we shall see Him as He is and be like Him if we are blessed to be among those for whom Christ shed His blood.

Some seem to think that the body will have no part in the resurrection, but that it is a spiritual resurrection. Some feel that the last day is the day of one's death. This I cannot see set forth in the scriptures. Christ's coming is spoken of as His second coming. We have the evidence that Christ, the Son of God, came down and was born under the law, though He, Himslef had no sin. Yet, He was a sin bearer. He bore all the sins of His elect people. All those whom the Father giveth Him, are they who are His and He alone is responsible for them. Their sins were and are imputed to Christ and he has paid for

them as the scriptures plainly set forth.

It is noted that in the New Testament after the resurrection of our Lord and Saviour, Jesus Christ, the Son of God, the dead is not referred to as dying, but they are referred to as falling asleep and if they fall asleep they shall awake in His likeness. My humble hope is, unworthy though I be, that by God's free grace I may be among those whose lot it is to fall asleep in Christ and awake in His likeness. If so I feel that it will be for nothing that I have done, nor any other person, but it will be because of the great mercy bestowed upon an unworthy recipient, by Christ, the Savior of sinners. Being so, let praise be where praise is due. Let honor be where honor is due, all to the glory and praise of Jesus Christ the Son of God, our Lord and Redeemer.

For some unknown reason, known only to our Creator, our Redeemer and our Saviour, full of mercy and compassion, I am given to believe in the resurrection of the body. This has been my hope and as I grow older, it tends to get sweeter and sweeter as the years go by. To have that blessed believe that the same "IT" referred to, is the same "IT" that shall rise, and to have that blessed hope that this mortal shall put on immortality and that we shall see our Lord Jesus Christ as He is and be like Him and be satisfied.

This truly is my sincere hope in Christ,

(Elder) John F. Simpson

A STRANGER TO MYSELF

Dear Elder T. F. and Sister Pauline Adams,

It is with a sad heart that I try to write you. I have wanted to for so

long, but I can not find words with which to express my feelings to you, because of the loss I feel in the passing of my dear husband, July 22, 1971. He suffered a heart attack July 22, 1971. The reason I do like to write to you and the Household of Faith everywhere is because you can understand and many of you dear readers, have had the same experience and can sympathize with me in my sorrows, for you know what it is to loose a dear companion. You know the loneliness that I feel. If the Lord sees fit to give me the message I do like to convey it, but if He does not, I cannot express the things I feel and want to say in expressing what I feel. I have never been able to put in words what I can seem to feel and see in a spiritual vision, if not deceived.

For some reason best known to God, I have burdened you two dear people with so much of my writing which you have seen fit to publish, when I feel to be burdened, yet unworthy of space, I have tried in my weak way to write and send what I have written to you — why, I do not know, but I was so impressed. I have been a subscriber to the Signs of the Times many years longer than to the Landmark, yet I have never written to its editors, It is not that I do not love all of God's people everywhere, if not deceived, yet I have never had a desire to write, neither have I felt impressed to do so, for it is hard for me to express my feelings. I am not a gifted writer, but I hope I love the church of God as I love nothing else in this world, if not deceived. All else has been taken away from me while under conviction by the hand of God, if not deceived in this poor heart of mine, for my good and God's glory. Now my dear husband is gone, my

heart is sad and I feel like a stranger to myself and I fear to the Household of Faith, but I hope not as brother Layton Wingfield labeled his book, "To The Strangers Scattered Abroad."

I have enjoyed Elder Wingfield's book so much. I have read and reread it and have sung those good old hymns and Brother and Sister Adams, I am anxious to read yours. I am herewith enclosing five dollars for one. I have no children and I am left all alone except for God's nearness, I hope I feel His presence with me and if not deceived, I do feel His presence with me at times.

I hope to be able to attend church more often in the future, the Lord willing. For many years I was unable to attend church more than three or four times each year at the most. The church papers were all the preaching I was able to hear and I cherish them so much. My husband was given a wonderful experience of grace and I hope to write it for publication later, if the Lord willing for me to do so. I feel that he is resting in glory. I believe he is resting in peace, but as for me, it seems all I have or cared for is gone from this life, except the people of God whom I believe I love as I ought. It is only when I am blessed to hear good singing and the joyful sound of preaching that I have much rest.

I am enclosing five dollars for your autobiography if you will kindly mail one to me promptly. Please remember me to God in prayer. I do desire the prayers of God's people everywhere. I know prayers are heard, but God alone can send or give us acceptable prayers — the prayers He answers. May He bless you to pray for me — your unworthy Sister I hope who

feels the need of prayer. I feel to be as the Apostle Paul described himself — the chief of sinners, the least of all if a child of God.

Brother Adams, I have read and reread an editorial by Elder E. J. Lambert which was printed in the October 1967 Signs of the Times. This describes my experience, as well as myself, better than I can describe them. If you have this copy of the Signs, will you please have it reprinted in the Landmark? I believe all readers would love to read it. It is headed "The Voice of My Beloved."

Thank you and may God richly bless both of you. This is my petition in prayer I hope.

Saved by grace if saved at all,
Mae Bowman
RFD No. 2, Box 65
Ararat, Va. 24053.

HISTORICAL ELDER JOHN TANNER

A certain woman by the name of Dawson, in the town of Windsor, N. C., had reason to hope her soul was converted, saw baptism to be a duty for a believer to comply with, and expressed a great desire to join the church at Cashie, under the care of Elder Dargan. Her husband, who was violently opposed to it, and a great persecutor, had threatened that, if any man baptized his wife, he would shoot him; accordingly, baptism was deferred for some considerable time. At length, Elder Tanner was present at Elder Dargan's meeting, and Mrs. Dawson applied to the church for baptism, expressing her desire to comply with her duty. She related her experience, and was received; and, as Elder Dargan was an infirm man, he generally, when other ministers

were present, would apply to them to administer the ordinance in his stead. He, therefore, requested Elder Tanner to perform the duty of baptism at this time. Whether Elder Tanner was apprised of Dawson's threatening or not; or whether he thought it was his duty to obey God rather than man, we are not able to say; but so it was, he baptized Sister Dawson. And, in June following, which was in the year 1777, Elder Tanner was expected to preach at Sandy Run meeting house, and Dawson, hearing of the appointment, came up from Windsor to Norfleet's Ferry, on Roanoke, and lay in wait near the banks of the river, and when Elder Tanner (who was in company with Elder Dargan) ascended the bank from the ferry landing, Dawson, being a few yards from him, shot him with a large horseman's pistol, and seventeen shot went into his thigh, one of which was a large buckshot, that went through his thigh and lodged between his breeches and thigh on the other side. Elder Burkitt was present when the doctor (who was immediately sent for) took part of the shot out of his thigh. In this wounded condition Elder Tanner was carried to the house of Mr. Elisha Williams, in Scotland Neck, N.C., where he lay some weeks, and his life was despaired of; but, through the goodness of God, he recovered again. Dawson seemed somewhat frightened, fearing he would die, and sent a doctor up to attend him. And, after Elder Tanner recovered, he never attempted to seek for any recompense, but submitted to it patiently as persecution for Christ's sake. (From Burkett & Read's History of the Kehukee Association, page 58.)

We often feel that the era or period of time in which we now live is perilous or critical. Yet, when we read history, we find that there have been critical or perilous times in earlier years of the history of our country.

Psalms 76:10 reads, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." In the above instance, it was not the Will of God to restrain the wrath of man. If the Lord wills, we hope to publish another instance of similar circumstance where the Lord restrained the wrath of man. This instance, the Lord will, shall appear in a future issue of the Landmark.

Editor

A COMFORT TO MY SOUL

Dear Brother Adams,

Enclosed please find my check for \$8.00, for two years' renewal of Zion's Landmark. I appreciate your sending it on after the date was up and I am sorry I am late in sending the check. I have been in the hospital four times since last December. The one dollar extra is for a copy of "What We Believe and Why". If this does not take care of it let me know and I will send it. I think I know what I believe and why I believe it, if I am not deceived. I have often read parts of my experiences in the Landmark.

Many thanks to you for sending the Landmark on to me. They have been much comfort to me in my illness.

Sincerely a brother, I hope,
Theodore Ottaway
Box 242
Holly Ridge, N.C. 28445
May 22, 1972

Zion's Landmark

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

Editor

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

Associate Editor

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

VOL. CV

NO. 16

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893

July 1, 1972

**"FEAR OF GOD IS THE
BEGINNING OF WISDOM"**

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Ecclesiastes 12:13.

"God appeared unto Solomon, and said unto him, Ask what I shall give thee. And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead. Now, O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?" "II Chronicles 1:8-10.

This request seemed to have pleased the Lord. "And God said to Solomon, Because this was in thine heart, and thou hast not asked

riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like." Chronicles 1:11-13.

And Solomon said, "Whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on all the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." Ecclesiastes 2:10,11.

Seated upon the throne of his father David, enjoying every pleasure that wealth could supply, out learning that there was nothing worth having save the fear of the Lord in the heart. So he summed it all up, and said, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

There are two kinds of fear, slavish and filial. Slavish fear means that we are labouring under the influence of an individual or satanic power. The great mass of mankind fear the devil, because they have been taught from infancy that if they do bad the bad man will get them; if they do good God will love them. No wonder Paul said, "Let God be true, but every man a liar." Satan is the god and father of

lies, God is the God and Father of truth. God doesn't teach His children lies to get them to fear Him, but He teaches them truth that they might reverence Him, and obey Him.

Experience is our best teacher. Seated upon the throne of his father David, enjoying every pleasure which his great possessions could minister, then forced in his declining years to say, "Vanity and vexation of spirit" upon them all! This lesson could not have been learned by Solomon, nor can it be learned by anyone else except through the diversified experience through which the preacher passed. He said, "I was great and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on all the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." Ecclesiastes 2:9-11.

Summing it all up, the preacher concluded the most important and the most worthwhile was the fear of the Lord in the heart, and the approbation of God to the soul.

It is said in the Scriptures that the "Fear of God is the beginning of wisdom." What slavish fear may work in the natural mind, there is no godly fear in the heart and soul except that which is implanted by the Holy Spirit. And God says, "I will put my fear in their heart, that they shall not depart from me." Jer. 32:40. The fear of God in a tender conscience is a fruit of the Spirit,

and is found in every living child of God, and God says, "They shall not depart from me." This fear Solomon valued more than all the wealth and wisdom of the world. David says, "The fear of the Lord is clean, enduring forever:" that is, it is freed from ceremonial defilement; doctrine and commandments of men.

"The commandment of the Lord is pure enlightening the eyes." Psalms 19:8. That is, without stain or taint; faultless, complete without anything being added to, or taken from. The eyes of our understanding being opened that we might see our lost condition, and not trust in the Mosaic Law, or doctrine and commandments of men for salvation. The commandments of the Lord are like the many and "Exceeding great and precious promises:" they need to be applied to the individual. For instance, "Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending the nets; and called them. And they immediately left the ship and their father, and followed him." Matthews 4:18-22.

Here we see the command to follow Him was to James and John, and not to Zebedee. If this had been a general command, then Zebedee would have been included. The command, like 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. To command means to give orders, to require certain things of others, to exercise authority. One would be in a precarious position if he depended altogether on the volition and pleasure of others to execute his orders. He must have the authority and power to enforce obedience to his orders. And just such power the Lord of life and glory has, for He said, "Thou hast given him power over all flesh." Jno. 17:2.

To keep the commandments of God means to render obedience to the whole of His word, whether it be under the legal or gospel dispensation. But the Gospel of Jesus Christ must be understood to comprehend the full force of this saying. Under the gospel every man's gift and calling is not the same. What might have been impressed upon Paul to do might not be impressed upon James. I think we have this illustrated in the 14th chapter of St. Luke, where we read that the Lord "Sent his servant 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 need go and see it: I pray thee have me excused. And the other said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." The message of the servant seemed to make no impression upon any of them. They seemed to think that their possessions imposed on them a duty which they could not neglect to attend a supper. The servant made his report to the Lord, "And the Lord

said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." The difference between the first and the last unto whom the servant was sent: The first was wealthy, full of self righteousness; therefore, was not inspired with the message. But the others were poor, maimed, halt, and blind, all hedged in. These were compelled to come because the gospel had a drawing influence.

This "Highway" is the same as the one Isaiah spoke of when he said, "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." Those that were self-righteous and had plenty of this world's goods, were not in this "Highway", neither were they hedged in. They felt that it was their duty to look after their own possessions.

Duty is that which is required by reason of one's occupation or calling, and their obedience to that requirement is the performing of that which is required. Paul told Timothy to "Neglect not the gift that is in thee, which was given thee by prophecy, with laying on of the hands of the presbytery." That is, suffer it not to lie dormant, but preach the gospel to the edification and enjoyment of others. This, Paul would say, is your duty. He also says for us "Not forsake the assembling of ourselves together, as the manner of some is." I've known some to even forget their meeting day. Meeting together to worship is keeping the commandment, and is certainly the duty of each member at every opportunity. Let us sum up the whole matter with the admonition of the

Mother of Jesus, who said to the servants, "Whatsoever he saith unto you, do it." St. John 2:5.

H. O. Nash

NOT FORGOTTEN

Dear Brother and Sister Adams,

I am sorry I am a little late renewing my subscription but I just neglected it. I do enjoy my Landmark. I read it over and over. I do enjoy the sweet experiences of my brethren and sisters for they are like my own.

I am enclosing a check for five dollars and you can use the extra dollar any way you desire.

Wishing you and Sister Adams health and happiness, I am an unworthy sister, if one at all.

Murtie A. Tart
 Newton Grove, N. C.
 June 3, 1972

MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held, if the Lord will, with Tabor City Church, the fifth Saturday and Sunday in July, 1972. Services to commence at 11:00 a.m. on Saturday and 10:30 a.m. on Sunday.

Tabor City Church is on Highway 701 in Tabor City, North Carolina.

We invite the ministering brethren along with all other brethren and sisters to vist and worship with us.

L. M. Vaught, Union Clerk
 Loris, South Carolina

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with the church at Bethsaidia, the Lord willing, the fifth Saturday and Sunday in July, 1972. The church is located about two miles from Benson, N. C. Take No. 27 west from Benson, go about one mile to first paved road. Turn left and go about one mile to union.

Elder Casper Noles was appointed to preach the introductory sermon, Elder B. L.

Godwin, his alternate. We invite our brethren, sisters and friends and especially our ministering brethren to visit us.

Alonzo Barefoot, Clerk
 RFD 1
 Newton Grove, N. C.

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Mrs. Raymond Comer, Carthage, N.C.	5.00	Mrs. R. V. Johnson, Fuquay-Varina, N.C.	1.00
		Arthur Dean, Garner, N.C.	3.00

**ANNOUNCING THE PUBLICATION OF
AUTOBIOGRAPHY OF ELDER T. F. ADAMS**

In response to the request of many friends, your Editor has published his life's story covering a span of 80 years and 45 years of experience in the ministry of the Primitive Baptist Church. It is a beautiful volume, cloth bound for permanent keeping. In addition to personal history and experiences, it contains a brief experience of his beloved wife and helpmate, selected editorials and letters, and meditations on favorite passages of scripture for which he is well known. The book is introduced by a full page photograph of Elder Adams and his wife.

Those who believe in the doctrine of predestination and salvation by grace will welcome this book as a permanent part of their libraries.



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VOL. CV

JULY 15, 1972

NO. 17

ISAIAH CHAPTER 45

Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together. I the LORD have created it.

Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?

Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.

I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

EDITOR

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

ASSOCIATE EDITOR

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

\$4.00 PER YEAR — 2 YEARS \$7.00
TO ELDERS \$3.00 PER YEAR — 2 YEARS \$5.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder T. F. Adams, Willow Springs, N. C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

MAKE ME SUBMISSIVE TO THY WILL

Dear Brother Adams,

I have had a desire for some time to write a portion of my experience of my past life. I feel so unworthy, however, to make the attempt to try to write on the subject of how I have been lead by the saving grace and loving mercy and power of my dear Redeemer. If I am saved at all it is by the shedding of the purifying blood of our dear Saviour, Jesus Christ.

I cannot praise His great name as highly as I desire. But, at this moment, I do feel that He took my feet out of the miry clay and placed them on a solid rock. When I am made to realize the endless extent of goodness and tender mercy that He has so graciously poured down upon me and my deaf family I can hardly help shouting praises to His great and Holy name. But it is not at all times, dear Brother Adams, that I feel this way. Sometimes I am carried up on the mountain top and I can sing, "What Wondrous love is this, oh my soul! that caused the Lord of Bliss to bear the dreadful curse for my soul!", and "On the wings of His love I was carried above." This sensation does not last long when I find myself sinking down with woe and I am made to feel I am a poor sinner in the sight of God. I wonder if there is anyone that ever feels as low down in the valley of woe as I do? I fear I have deceived the dear Saints of God. I view their faces and they look so good to me!

Sometimes I feel I will ask the church to erase my name from the church records and then my next thought is: They can live without me, but oh! I cannot live without them! I united with the church at Ararat, N. C., in August, 1914. I had felt for a long time that I wanted to be with the dear Old Baptist, but I felt too little and unworthy to offer to the church. I would go to church and I would enjoy the good preaching so much that I could hardly help from shouting, but I would quench the spirit to keep anyone from knowing anything about how I felt. On the fourth Sunday in August, 1914, if I am not mistaken of the date, there were fifteen baptized in the creek below Cousin Jim Jones', as we always called him. I thought they were the happiest looking people I had ever seen. I was made to think, "Oh, if I were as good as they are!" That was the communion and annual foot washing time at Old Union Church. After the baptizing was over and all were gathered at the church just mentioned, they had services at the stand in the grove. I do not remember, at this time, how many ministers were present, but there must have been as many as eight or ten. I remember so well as they were washing feet, I thought: "How I would love to get down to everyone of them and wash their feet." I felt too little and unworthy even to do that! Everyone of them looked so good to me, and I will never forget until I have forgotten everything of how beautiful the dismissing hymn sounded ot me. My dear old uncle,

Dock Key, sang tenor and I felt like those words were meant for me. The hymn was "Poor and afflicted, Lord are thine, among the great unfit to shine," etc. I did feel so poor and afflicted. I felt like I would give anything to shake hands with those dear people, and I felt I could hardly stay away, but I did not offer at that time.

On the fifth Sunday night in August there were some visiting ministers who came through our area of that section and there was preaching at Ararat. My husband and I went. We were both hungry and could not stay away from those meetings when they were near enough for us to attend. On that night when they started singing I felt like I could not go home without offering myself to the church. My brother and several others joined, and the thought came to me, "Now, if I go, folks will say, 'Yes, she went just because he did!'" I thought, "I'll not go tonight. Maybe I can live until another time." But the first thing I knew, I was being received for baptism. I felt so happy! I felt like I would not ever have anymore trouble. One of the candidates was to be baptized in the creek at Ararat the next morning. He was going to his job on Monday and he desired to be baptized before he left, so I spent the night in that area. The two children stayed with me. My husband went home and came back for me and to be at the baptizing. It was a pretty baptizing.

The time was set for the rest of the candidates to be baptized on Thursday before the fourth Sunday in September. There were services at Old Union. All went prepared to be baptized and many more united with the church. The baptism was

postponed until Sunday. There were fifteen in that number including my dear husband. After I offered he said he was not going to join because people would say he went because I did. We do as the scripture reads: "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." Romans 7:15.

The day that we all met at the water (a small stream in old Uncle King Keys pasture) seemed to me the brightest day I had ever seen. The little hole of water was so beautiful I could hardly keep from shouting! I can just see it now! I have not seen that place since that time, in a natural sense, although I have viewed it so many times since in my reflection of memory. But, as I have said, I do not always stay upon the mountain top.

I know I started on my travels after several years had passed, but in some way my mind was led that way. It was only at the beginning of my writing that I loved to sit and listen to the preaching. I walked many times with my dear old mother to church on Saturdays. I loved to walk with her, but when I would get there I would dread to go in and sit down. I knew there was not any use to say so. I got along very well until old Uncle Green Harbor would get up, and I would get so tired of hearing him I could hardly endure it, yet I knew I would have to endure it; but the time came when I loved to hear him and enjoyed his visits in my daddy's home. I know I did not bring that change about.

When I was eight years and one day old I believe I was shown I was a sinner in the sight of God. That was when I began begging for mercy and pleading with my dear Lord, promising if He would do I would do.

I would find myself doing things that I knew were not right, and I would suffer because of it. I would ask my dear Lord again and again for mercy. I would have bad dreams. I would be in such dangerous places and no way to escape, it appeared to me, but somehow I would come through unharmed. I begged the Lord when I would go to bed at night to give me good dreams. I desired at least one to give me some satisfaction of the welfare of my soul. One night I dreamed of being at one end of a long rock wall, or dam, and it was just wide enough on which to barely walk. On the left there was old sloppy black appearing mud. Almost to the top of the wall and on the right was the prettiest clear water I though I ever saw. At the end of this wall was a rail fence and above the fence were two men sitting on a little round knoll which I thought represented Christ and the Devil. Christ was on the right of the devil and Christ came to me when I reached the fence and took me by the hand and helped me over the fence. He led me down to this water and a big crowd was gathered. In the midst of this crowd Brother James Creed was standing, and Christ led me down to him and delivered me up to him to baptize me. He led me into the water and baptized me and they sang, "Oh, How happy are they who their Saviour obey and whose treasures are laid up above." I felt, when I awoke, I never would suffer again. I was so happy! But it did not last long. I found myself down in the valley again, wondering if there were anything in this dream. I was begging for more evidence of a hope in Christ. I would steal away to secret places and go down on my knees and beg the

Lord's mercy on my soul, but I would rise more condemned than before and I would return to the house so deeply disturbed; I could hardly carry on my work.

Finally, one night after traveling along for several years, begging for mercy, Christ appeared to me again in a dream, and said, "Go and be baptized for the remission of your sins." The first thing I knew I was standing in a river of clear water and my dear old uncle, Dock Key, was by me. He baptized me and I thought when I awoke that surely, surely, I have been shown plain enough this time, to the extent that I shall never doubt again! But I found myself full of doubts and fears from day to day, wondering "Oh, Lord, have I deceived the dear saints? Am I just a hypocrite full of deceit? All of these years of my life are so unfit!" The poet said, "Oh, is there anyone like me?"

My dear companion and I have been married forty-four years the second day of October of this year, and I am not going to say we have lived a perfect life all these short years. But I do believe we have lived as much for each other's pleasure as any two who have been blessed to be together these number of years. We have worked together and we have suffered together. We have prayed and shared together our live, our mishaps, and our blessings, and we have raised a family of six children. All have married and have families of their own and I am, I hope, thankful by the help of my dear Lord and Master for each of them. They all have a good name so far as I know. Not by my good works, but all by the grace of God. I have lived as I have lived and by the grace of God I am what I

am. I shall count myself an unprofitable servant of the Lord for I do know in my flesh dwelleth no good thing.

Now, by the help of my dear Lord, if He will bless me and enable me to do so, I would like to tell a few things about my dear husband's sickness in the spring of 1949. He was taken very ill on the third day of March and my oldest son rushed him to the doctor. The doctor told my son to carry him on to the hospital. They x-rayed him several times and they could not locate his trouble. The next day his doctor told me he would have to operate to find what was causing the trouble. This he did and they found him in a serious condition. I was tremendously worried about him. I couldn't be satisfied anywhere except by him. I stayed with him in the day and at night until visiting hours were over, and some nights longer, until he turned for the better. Then, every day or night I was with him.

I was so worried about him I often knelt by his bed when I thought he was asleep. I tried to pray for his recovery and, somehow, I couldn't get a bit of relief. One morning I told my son I wanted to go down to my home before we went to the hospital. He said, "I have already done the morning's work down there." But I told him I had to go to a secret place where I could pour out my poor helpless feelings to my dear Lord whom I knew had all power in heaven and earth. I went into my closet, closed the door, fell on my knees, put my face in my hands on the floor — I felt like I wanted to bury my face up out of the sight of men, and I begged and begged the Lord of Mercy if it could be His will to restore my dear companion

to health again. I was willing to do anything that He would have me to do, but I could not get any relief. It seemed my knees were glued to the floor and I said, "Oh, Lord, make me submissive to Thy will, whatever it may be." Then I received relief. I got up and I felt like my husband would get My brother and wife, my sister and her husband came down to see him. I told them about my feelings and how I was led to offer a word of prayer, and my brother said, "He will come out of it." Thank the good Lord he did! He is with me now.

I know by experience that everything is in the hands of our all-wise God, our Lord. He is all and in all things. When we are left in the old sinful flesh we cannot feel this way, but when we are led by His guiding hand we can feel His power and are made to know He is God and all good and perfect gifts come from Him and without Him there is none else.

I realize it is good for us to be carried down into the valley. If we stayed on the mountain top all the time we would never know the need of prayer. We have to be brought down, feel the need of that redeeming love from God Almighty who gave His only begotten Son to come upon the earth to suffer, bleed, and die to save His people from everlasting punishment. Oh, how wonderful it is to know that we have one that is able and has conquered death, hell, and the grave! "Oh, death where is thy sting? Oh, grave where is thy victory?" Praise God's Holy Name, the devil cannot go beyond his bounds. When he is told to "Get thee behind me, Satan," he will obey and I do believe that there will not be one thing done that He did not purpose

nor left undone that our God purposed and saw would be and declared before the world was; or take place from the beginning. All our sufferings, trials, and tribulations are for a witness with our dear Lord, Jesus Christ. We must be crucified to witness with Him in His sufferings and how glad I am sometimes to feel that I have been brought to know the crucifixion was caused by my load of sin. Oh, how I hope some sweet day to see my dear Saviour face to face and be like Him and be satisfied and live with Him forever more. I'll never, in this life, be able to praise His great and Holy name as I would if I could.

To my dear brethren, sisters, friends, and my dear husband and family, when I pass on beyond this vale of sorrow and tears I will give you the privilege to send this writing to the Zion's Landmark for publication, if you have that desire. I ask that you have a copy printed for the family and, just remember, if I am one of God's little ones, I am one who feels to be the least and have fallen short in so many things in this life. I hope my dear Lord has made an atonement for me.

May God bless each and every one to enter in that great beyond where all will be love and peace with God, the Father, Christ, the Son, and the Holy Spirit is my prayer to all. I have only hinted at a little of what the good Lord has done for me.

A poor needy sister,
Josey Stanley

The above experience of my mother was written in 1954. My daddy passed away first on July 24, 1966; Mother, June 30, 1971.

Mrs. Harvey B. Marsh
Carthage, N.C. 28327

This dear sister was one of the last surviving charter members of Lamm's Grove Church which was organized in 1917. She was killed in an automobile wreck which occurred in front of her home on June 30, 1971, near Carthage, N. C. We feel grateful for the privilege of publication.

Editor

MY CUP RUNNETH OVER

Dear Brother Adams,

This is a sweet letter that I received from Brother Daniel Adcock. If you wish you may print it.

In love and fellowship, I hope,
Mrs. James Long
RFD 4

Roxboro, N. C.

April 22, 1972

Dear Sister Long,

I wish that I had words to tell you what your letters mean to me and my family. I read your piece in the Landmark over several times and then, the next day, I received your letter. You can imagine, after such a long dry season, what this light from heaven meant to me. I wanted to get where the Lord's humble poor were and talk about this great love. As you have experienced, like the wind you cannot tell whence it cometh or whither it goeth.

Sister Long, after reading your piece in the Landmark, I got the Bible and turned to Christ's Sermon on the Mount where it says, "Blessed are they that mourn for they shall be comforted. Blessed are they that hunger after righteousness", and so on. I feel that you are blessed with all these expressions. Poor in spirit, I feel that our hope is based on these things; not feeling worthy of the glorious blessings of our God, but you would

not want it any other way. You may get tired of my writing so often, but how can I help it when your writings are on my mind day and night. You tell my feelings better than I can tell them. Each time I see Brother Adams he says that he wants to meet you. You are so humble and spiritually minded it is inspiring to hear you talk or read your writings, and others say so, too.

I wish I had words to tell you how glad we would be for you to visit us in our home and our church. I know you said that we say too many good things about you, but how can we help it when we see the image of Christ in you and we are enriched in soul and mind. We know that no good things dwell in the flesh, but this great love which I feel at times is so sweet it is indescribable. If it is not a burden to you please write as soon as you can.

With love and fellowship,
Daniel (D. T. Adcock)
RFD 3
Lillington, N.C. 27546

GOD IS LOVE

Dear Brother Martin,

I use the expression "Brother" in addressing you, I trust, because of hope and love — not a natural hope or love — but, I trust, a Godly hope and love. Realizing I know not what to write or how to write that, which I would desire, but if not deceived, hoping and trusting it will be given by One who is able, having all power in heaven, in earth, in hell and in all places, over all things, seen and unseen, in time and eternity and who does all things well and after the counsel of His own will and purpose in glory and according to His holy and righteous will.

Brother Martin, I hope all is well

with you and all your loved ones. Oh, how I still miss your dear and beloved companion — your wife of whom I feel and believe was your dear sister in Christ Jesus and I hope mine, even though this seems too much for such a sinner as I to claim. I realize, Brother Martin, that no one misses Sister Martin as you do, but I hope from time to time and place to place this sinner will be given or favored to remember her in sweet and precious memories that linger in my poor heart and mind and not only of her, but of you and other dear ones in the Lord. What a blessing to be given a feeling of love one for another and from God, the Son and ever blessed Spirit. Surely, this witness, if I know of what I speak or write, even in part, I feel a small part of it all, is better felt than told.

What a love this is! just unspeakable, I feel. Dear Brother Martin, sometimes I believe I long to be carried where I feel and trust that Dear Sister Martin now is; for I believe she is now resting in the heavenly paradise of God's love, where all is well now and forever more. Where there is no death, sorrow, trials, troubles, or tribulations, but instead there will be peace, joy and love unspeakable. That will surely be heaven! Oh, what a promise and what a hope! Oh, what faith and oh, what love divine! When hope and faith momentarily become a reality! Surely there could not be anything so great as this God and His love for His people — heirs and joint-heirs with Christ Jesus, His Son, in that world that shall know no end, which seems to be too much for me.

Then, Brother Martin, there are other times when I trust because of

love, I desire to see and be with you dear people once again as just yesterday. I feel to thank God for the visit with you and brother Garrard; surely it seemed more than I deserve — the fellowship was so sweet. Oh, I would thank God for the precious gift it has pleased Him to bestow upon you; rich and sweet and wonderful it is! I surely feel and believe that if Sister Martin and Sister Mooney could have heard that which you were blessed to preach and set forth yesterday, they would have cried, "Amen" for I believe it was sanctioned in heaven. If not deceived, the poor benighted soul of this afflicted sinner did rejoice again. Thanks be unto His righteous, holy and Reverential Name.

Brother Martin, what a merciful God I feel and believe you are blessed to have! and I hope, unworthy as I feel to be that your God is also my God and my Heavenly Father, in whom there is no variableness nor shadow of turn. Not just my God in that of creation, but I hope and trust, by His divine grace which was stored in Christ Jesus, His Son of Glory, before the foundation of the world, that we would have hope of eternal life and also by this, His amazing grace, be remembered in that heavenly and precious love whereby we are caused to love one another in Christ Jesus, the Lord of Lords and the King of Kings, the Lord of Glory.

Surely, surely, great is the mystery of Godliness which I do not claim to understand, but, I hope and trust by faith, which is a gift of God, a marvelous work — all His ways and works are marvelous — to this undeserving sinner which I realize when enabled to behold and hope I have been favored and enabled to

believe, love and trust. Surely there is no God like unto this mighty God, Lord Almighty. If this is the love of God shed abroad in our hearts, it is everlasting — for God is everlasting. God is love and great and holy is His name!

My Dear Brother in Christ, please remember us, if you can, in tender love and come to see us when and wherever you can: church, home, or wherever, is our desire, we thirst. Our all-day meeting is appointed to be held at Eno Church the fourth Sunday in April. We hope all who have a mind to do so will be present with us for this occasion.

Surely, if one among you, the very least of all, I feel. For the love and cause of Jesus Christ, I trust, Our Lord and Master, I hope,

Hubert Browning,
2419 Sparger Rd.,
Drham, N.C. 27705

SHOWERS OF BLESSINGS

Dear Brother and Sister Adams,

I want to let you know I think of you and hope you are enjoying good health. I surely cannot complain for the Good Lord showers His blessings on this unworthy sinner, which I feel to be and particularly so, at times.

Brother Adams, there are times I feel in my heart a great desire to talk to someone if I could feel that I would not bore them with my conversation. I am not much of a conversationalist, but I do love to hear the brethren and sisters tell of the blessings and love of God. I feel that I could tell a few people and they would understand.

I love all of our sisters and brethren, I hope for Christ's sake and I would be with them more if I could, but I have to go when it suits others or when it is according to

their convenience to take me. Not that I feel that they miss me for I am a poor sinner of this world.

I love to read the Landmark and all the good letters. I could tell what this poor sinner feels that God had done for me, for He has really been good to me; so much better than I deserve. I am enclosing four dollars for a year's renewal to the dear old Zion's Landmark. Please note that my address has been changed.

Mrs. Charlie Allen,
722 Burlington Rd.
Roxboro, N.C. 27573

trouble I have cried and prayed for relief of mind and the Lord said: "I will be with you in your troubles and trials." Of course this brought great relief of soul and mind. Again He said: "I will bear you up to endless blessings on high." Later the words came to me: My never failing treasury filled, with boundless stores of grace, for in Heaven God does reign and we behold his face."

A Sister in hope
Mollie Salmons
Box 47
Woolwine, Va. 24185

PEOPLE UNDER BONDAGE

When the children of Israel were told to make brick or straw and they had no straw they were beaten. They cried and prayed. The Lord heard their prayers and plagued Egypt with many serious plagues and delivered His people out of Egyptian bondage. See Exodus 5.

We read in one of the five books of Moses that if his children shall cry at all unto Him, God will surely hear their prayers and deliver them as He did the children of Israel.

My Great, Great Grandfather, Elder Jessie Jones, said a heavy cloud is hanging over this nation and I am afraid it will burst. I dreamed two black heavy clouds from east and west met in great darkness, deep trouble and death and there was a great battle and I felt safe behind a big tree. It was the tree — Christ — that protected me.

Again, I dreamed I was on a high wall and I had to leap in the open air to the ground. I thought: If my faith is God-given faith I will safely reach the ground and if I do not come down in the strength of faith, I will be dead when I hit the ground. I made the leap and came down safely! In deep

BLESSED TO HEAR THE GOSPEL

Dear Brother and Sister Adams,

I think of you both often, as well as many others I used to see at the churches down your way. I wonder how all of you are? I long to see everyone again and if I could be blessed to hear the good preaching I believe I have heard in the past, it would be such a blessing to me. I believe I have learned from experience, that the believers in Christ have to be blessed to hear the gospel as well as the ministers have to be blessed to preach it, for the gospel is the power of God unto salvation unto all that are blessed or hear it.

I enjoy the Landmark and hope to be able to read it as long as I live. May the Good Lord bless you and Sister Adams and all the household of faith to continue bearing the glad tidings of Jesus and Him crucified for a lost and dying world, for He came not to save the righteous but sinners — the lost sheep of the house of Israel.

My health is poor now and I am not physically able to do as much as I would like to see the dear ones who mean so much to me. Yet I know I have so much for which to be thank-

ful! My daughter here is very good to me, also my other relatives here are good to me. They take me to my church when I am able to go and they can have the time to do so.

We have lost two of the members of State Road Church this year: our deacon, Brother E. R. Sneed and Sister Mary Cheek. She was about eighty years of age. I feel that our loss is their gain. When I think of so many of our ministers who, I believe have fought a good fight and have kept the faith and that was once delivered to the saints, it makes me feel so sad that I will never be blessed to hear them again, but I know we are all born to die and they have paid that debt. We will all have to pay the same debt when our time comes.

Say hello to Sister Nora and all the other loved ones in Christ, for me.

I love all of you,
Esther Parsons,
R.F.D. No. 1,
Boomer, N. C. 28606

ENJOYS READING LANDMARK

Dear Sir:

Enclosed you will find a money order for four dollars which I am sending to renew my subscription to Zion's Landmark for another year. I really do enjoy reading the good writings and experiences of all the brethren and sisters.

May the good Lord continue to bless you and keep you so that you can keep it going.

Yours in hope,

Miss Treacy L. Broom
107 Sumner St.
Ft. Mill, S. C. 29715
June 2, 1972

OBITUARY

It is with a feeling of sadness that we try to write a few words in memory of Brother Heber N. Williams, who was a resident of Onslow Co. all of his life. He joined the Primitive Baptist Church at South West many years ago, we do not know the exact date, where he was a faithful member and a firm believer in salvation by Grace and Grace alone. He was blessed to always fill his seat unless providentially hindered.

He was born March 6, 1896, and passed away March 27, 1971, making his stay on earth 75 years and 20 days. He leaves to mourn their loss his devoted wife and five children. He was married October 24, 1915, to Miss Daisy Lue Waller, who survives him. One son preceded him to the grave. Those who survive are: Ernie, Charlie N., and Dennis Ray Williams, Mrs. Ola Dean Brown, and Mrs. Daisy Gertrude Waller, all of Jacksonville, N. C. We miss Brother Williams very much, but we feel that our loss is his eternal gain. May the good Lord comfort his family and his many friends by His Spirit, and cause them to feel as Jesus prayed, "not my will but thine be done."

His funeral was held at the family cemetery by Elder Horace Bryan and Elder E. D. Humphrey. His body was laid to rest until the morning of the resurrection when Jesus shall come to gather His children home to that Eternal City, there to praise Father, Son, and Holy Ghost in a world that shall never end.

Therefore, be it resolved, that a copy of these resolutions be recorded on our church record, a copy sent to Zion's Landmark for publication, and a copy sent to the family. Done by order of the church in conference Saturday, June 10, 1972.

Elder Horace Bryan,
Moderator
J. B. Pollard, Clerk

ANGIER UNION

The next session of the Angier Union is appointed to be held with Raleigh Church, if the Lord's will, the fifth Sunday and Saturday before in July, 1972. The meeting house is located at 1101 New Bern Avenue, Raleigh, N. C.

Elder T. F. Adams was appointed at the last session to preach the introductory sermon. All lovers of the truth, especially ministering brethren are invited to come and be with us.

E. T. Jones, Union Clerk

Zion's Landmark

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

Editor

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

Associate Editor

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

VOL. CV

NO. 17

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893

July 15, 1972

ALL SCRIPTURE IS A MYSTERY

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I Timothy 3:16.

All Scripture is a mystery until it is revealed. It is something that cannot be explained, something beyond human comprehension. And Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Matt. 11:25, 26. Godliness is a great mystery; and no man can successfully, or ought to dispute it; even though he cannot explain it.

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth that Jesus Christ is come

in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already it is in the world." I John 4:2, 3. The birth of Jesus in the flesh does not militate nor hinder His being God, as well as man. The word which was made flesh had an existence before He was incarnated, but He was invisible to the eyes of the world. His birth by the virgin, the union of the two natures, human and divine, is a great mystery, it is to be believed but not understood by human reasoning.

"God manifest in the flesh" is a great mystery. How the Eternal Son of God could lie in the womb of the virgin for a period of time, "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." Philippians 2:6-8. And of this Great Being Paul says in verse 11 of this chapter, "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."

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." I John 5:7. We have some vague understanding of the three that bear record in heaven, the Father, the Son, and Spirit; and of their respective offices. But how can

Three be One, or One Three? We cannot comprehend.

God exercised His authority in making choice of a part of the human family, "Having predestinated us unto 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." Ephesians 1:5, 6.

The Son "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." Hebrews 2:16, 17.

The Spirit which Jesus says, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him for he dwelleth with you, and shall be in you." John 14:16, 17. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

But what is the purpose of the Word being made flesh? The answer is simple. That He might have a life and body to lay down as a sacrifice, and blood to shed for the remission of sins. God is a Spirit, and as a Spirit hath not flesh and blood; "Wherefore it is of necessity that this man have somewhat also to offer." Hebrews 8:3. He could not have given up His divine life, because the "Three that bear record in heaven are one," and if divinity had died as did humanity,

this world would have crumbled in a twinkling of an eye, because there would have been nothing to support it.

Divinity does not possess blood; therefore, it was necessary that He incarnate Himself in flesh that He might have blood to shed and by which sin could be atoned for and washed away. "And the blood of Jesus Christ, His Son cleanseth us from all sin." And "Being now justified by his blood, we shall be saved from wrath through him." Sin exists in man after two forms: first, in guilt, which requires forgiveness, and second, in pollution, which requires cleansing. By the sacrifice of Christ, sins are forgiven, and by His shed blood, they are washed away.

"Justified in the Spirit." God the Father testified on several occasions that 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." John 1:32. Jesus said unto His disciples, "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." John 15: 26, 27. Jesus is "declared to be the Son of God, according to the spirit of holiness, by the resurrection from the dead."

To justify means to prove, or show, to be just, to vindicate, pronounce free from guilt. God showed His approval of His Son at the transfiguration, and said to the disciples "Hear ye him." Christ was justified from all the accusations of

the Jews who crucified Him as an imposter. The many miracles which He wrought was full proof that He was the Son of God with power. Had He not been who He said He was, God would not have borne testimony of Him as "His beloved Son with whom He was well pleased."

"Seen of angels." Patriarchs and Prophets saw Him in promises and in types. Peter said "The prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." I Peter 1:10, 11. The prophets, by the Spirit that was in them, understood that a great event was to take place, but the time and manner, they knew not.

The apostles were more favorably blessed. They saw Him face to face, walked with Him, talked with Him, and ate with Him, Peter said, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." Jesus said unto His disciples, "That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Paul said, "That he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of

all he was seen of me also, as of one born out of due time." I Cor. 15:5-7.

We are not as well favored as the apostles were. We do not see Him with our natural eye, but by faith which He gives us, we see Him as our Redeemer, we see Him as our Elder Brother, as our hope, and seated at the right hand of His Father, making intercessions for us.

"Preached unto the Gentiles."

This is part of the great mystery of godliness which had been hidden in God, that the Gentiles should be fellow heirs with the Jews, breaking down the middle wall of partition between them; and bringing them into the knowledge and kingdom of God. After Peter's vision, he said unto Cornelious, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean."

Peter's preaching was affective, for "The Holy Ghost fell on all them which heard." Then Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" The gospel was withheld from the Gentiles until the time appointed of God. When the time arrived God sent men out to preach to them, but they were threatened and commanded not to preach or teach at all in the name of Jesus. "But Peter and John answered and said unto them, Whether it be right in the sight of God to harken unto you more than God, judge ye." God has called and given gifts to men to preach the gospel for the comfort of His people, and it will be preached throughout all ages, regardless of how repugnant it is to be wise and prudent.

“Relieved on in the world.” There were men then and there are men now that believe that the Man that walked this earth, opened the eyes of the blind, unstopped the deaf ear, healed the sick and raised the dead was the Messiah which was to come. To believe in Jesus is not a voluntary thing as some think. Some say, believe in the Lord Jesus Christ, and He will save you. They fail to understand that life must precede belief. The Samaritans didn't believe just because of the saying of the woman; they believed because of their personal contact with Him.

When Philip preached to the Ethiopian, and explained the Scripture which he was reading, but did not understand; “Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.” Philip rode with him in the chariot, and somewhere in their journey they came to water and the eunuch said, see, here is water; what doth hinder me to be baptized? And Philip said, “If thou believeth with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.” There is virtue in the gospel of Christ when applied by the Spirit. Its power is adequate to the production of a given effect. And in the case of the eunuch, we see the effect of the preaching of Philip. It not only enabled him to believe that Jesus Christ was the Son of God; but a desire to follow Him in baptism. It is the work of God, that we believe on Him whom He hath sent.

“Received up into glory.” This means that He was received up into Celestial bliss, renown and praise that He so much deserved because of the work He had done while here on earth, and with whom God said, “I

am well pleased.” That human nature which He received from the Virgin Mary, not only rose from the grave, but was taken up into glory; and to this event, there were eye witnesses. This is one of the great mysteries of godliness. His reception “into glory” in His human nature is of great consequence to the household of faith. It shows that they, as the heirs of God and joint heirs with Christ, will, after their resurrection from the grave, be received into that blissful place to be with Him for ever.

Paul says He was “Received up into glory.” But let us consult Stephen, that “In the mouth of two or three witnesses shall every word by established.” When Stephen was making his defense before the high priest, and they heard what he had to say, “They were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God.” Acts 7:54-56. The Son of Man means that He was both human and divine. He stands today before God as our Sacrifice and Mediator.

Others saw Him as He was taken up, “And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Acts 1:10, 11. The purpose of His second coming is to raise His children from the grave, and gather

them unto Himself, that where He is there they may be also. This is His will, and those who look for Him to come the second time unto salvation, will not be disappointed.

H. O. Nash

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

**MEMORIAL AND EXPERIENCE
OF MY DEAR HUSBAND
BRYAN BOWMAN**

He was born January 16, 1898, and departed this life July 22, 1971, his age being 73 years, six months and 6 days.

The month of my birth, oh, a month to be long remembered! He told me at the breakfast table, three days before he passed away, "I dreamed last night I was with my Father and Mother and was praying and they were crying and laughing." Both of them have been dead for several years.

In the first dream that he told me he said Jesus was reading the Bible to him by the lightning, and from this time he began to be more serious for several years. Then a few years later he told me of a dream in which he was in an old city that sounded like Jerusalem from his description. Of those whom he saw there, one was Jesus, who was the only one he knew. He also dreamed of being in a mountain where a congregation was gathered and seeing them being fitted to preach the gospel and he seemed so happy! In two other dreams the Lord told him to read the Book of Ezekiel and he began reading it early in the mornings

after he arose from bed. Then, later, he said the Lord told him in a dream to read the 23rd chapter of Matthew and he began reading it shortly after he ate breakfast. He was baptized in a dream by Elder Lefferts (deceased) and twice dreamed of Elder R. T. Monday baptizing him and said he wanted more evidence before he would be baptized but he never did join the church.

He said he saw in a dream the glory of the Lord cover the whole earth below the cemetery where he was laid to rest. I wish he could have told this himself with the sweetness of the spirit he manifested.

My husband told me several years ago he dreamed he had to cross a swift and muddy stream and I was on the bank with him but would not cross with him. He made it across in his dream and I feel like I am not far behind. Physically, I am not sick. Yet, I seem to feel that death is near. I am not writing this for any pity but just to express my feelings.

Yours, in a blessed hope
we will meet above,
Mae Bowman
RFD 2, Box 65
Ararat, Va. 24053

ADDIE BELLE MOONEY

By request of the deceased and Surl Church, with a feeling of unworthiness, I will attempt to record the death of our beloved Sister Addie Belle Mooney.

She was born in Person County, Aug. 26, 1894, the daughter of John W. and Lula Gray Chandler, who were faithful members of Surl Church for many years. She was married to Hubert Mooney Nov. 16, 1913, who preceded her in death several years ago. To that union she leaves nine girls and three boys to mourn her passing.

Sister Mooney joined Surl Church the second Sunday in July, 1957 and was baptized the following second Sunday morning, August 11. She was suddenly taken away from us April 10, 1972. If there ever was a person faithful to the church, she was one. With her, nothing came before going to church except sickness. There will always be a vacancy at Surl to those who knew her. She was a firm believer in the election and predestination of God.

Her funeral was held at Surl Church by her pastor Eld. L. P. Martin. She was laid to rest in the church cemetery by her husband in the presence of a host of friends and relatives. She will be missed but not forgotten.

We wish to extend our heartfelt sympathy

to the family. We feel their loss is her eternal gain. Therefore, be it resolved that three copies of this resolution be made, one to the family, one to Surl Church, and one sent to Zion's Landmark.

Done by order of the church in conference May 13, 1972.

Elder L. P. Martin, Moderator
Charlie Blalock, Clerk
Committee, Clyde T. Satterfield

NEW RIVER ASSOCIATION

The one hundred seventy-eight annual session of the New River Association will convene, the Lord willing, with Wilson's Grove Church, at eleven o'clock on Friday before the second Sunday in September, 1972, and continue through Sunday, the dates being September 8, 9 and 10.

Wilson's Grove Church is located in

Pulaski County, Virginia. Those coming on 52 take 221 out of Hillsville, Va. to 100. Follow 100 to 81 east to exit 34, take 605 left on 664, turn left at water pond, on to 613 cross bridge on to 693, turn right cross bridge to Snowville, Va., take 665 left. Association pointer. Two miles to Association. Those coming in on Route 8, between Riner and Christiansburg, Va., take 693 at Stones Drive Inn, on to Snowville, Va. Take 665 left Association Pointer, two miles.

We desire to invite all our corresponding brethren, sisters, and friends to come and be with us in the New River Association. We hope we love our brethren in our sister associations. Come and be with us. We desire your presence and sweet fellowship.

Gervase E. Duncan,
Association Clerk
Route 1, Box 346
Radford, Va. 24141

ANNOUNCING THE PUBLICATION OF AUTOBIOGRAPHY OF ELDER T. F. ADAMS

In response to the request of many friends, your Editor has published his life's story covering a span of 80 years and 45 years of experience in the ministry of the Primitive Baptist Church. It is a beautiful volume, cloth bound for permanent keeping. In addition to personal history and experiences, it contains a brief experience of his beloved wife and helpmate, selected editorials and letters, and meditations on favorite passages of scripture for which he is well known. The book is introduced by a full page photograph of Elder Adams and his wife.

Those who believe in the doctrine of predestination and salvation by grace will welcome this book as a permanent part of their libraries.

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Please send to me _____ copies of the **Autobiography of Elder T. F. Adams**

Enclosed is my check or money order in the sum of \$_____ (\$5.00 for each copy).

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AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CV

AUGUST 1, 1972

NO. 18

ISAIAH CHAPTER 45

Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thing: they shall come after thee, in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else; there is no God.

Verily, thou art a God that hidest thyself, O God of Israel, the Saviour.

They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols.

But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else.

I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain. I the LORD speak righteousness, I declare things that are right.

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

EXPERIENCE

Dear Brother and Sister Adams,

For quite a period of years I have enjoyed the rich experiences of the children of the household of faith through the Landmark and now, God willing, I would like to share what, I hope, is an experience of grace with me.

I was born in Henry County, Va., of parents of The Primitive Baptist faith. When I was a small child I believe the effectual working of the Holy Spirit arrested my soul, because one day while out playing something spoke within my very being and said, "Don't put your trust in things that have no power, but trust Him that has all power and can do all things." This seemed to sink very deeply within me. I went on for some time and did not think of this very often, but one day while sitting by the bedside of my little sister, who was sick, she called Mother and said: "Come here, Mama, I see Jesus," and reached her arms up as if for Him to take her. This, to my knowledge, was the first time I had ever heard the word, Jesus, so it made a lasting impression on me.

In a few days she passed away. I loved her dearly and in some way I thought she had gone to be with Jesus. Oh! How I longed that I might go where I thought she had gone. From time to time I tried, in my childish way, to beg God to direct my steps and enable me to meet her and Jesus someday.

When I was about twelve years old I awoke one morning in a world

of great darkness, it seemed. Even though the sun was shining it seemed that dark clouds of sin were hanging over my head. Oh! What an awful condition I was in; such a dark wilderness of sin. I did not know what in the world was wrong. I felt lost and without God and hope in the world. I continued in this condition for a period of about three years, begging God in the humblest way I knew to save my poor soul from torment, for I felt I had sinned enough to send the whole world to hell. Many times, with my head in the dirt and leaves, I saw the little insects crawling and I desired that I might have been one of them that had no soul to be lost.

I finally got to the point that I could neither sleep or eat much, for I had no appetite. I went to Mother and said, "Mama, I do believe I am going crazy." To my surprise she only laughed and went on her way but I just felt to be a lost sinner without God, or hope, in the world. Yet I still believed God was able to give me a blessed hope if it were His will, so I continued to beg Him in the humblest way that I knew.

At the end of about three years since I had felt to be a lost sinner, one afternoon when the sun was getting low, I fell down in a little washed out place under a bank where I would not be easily seen, to call upon a merciful God for what I thought was the last time to give me a hope in heaven and immortal glory. I remembered saying at the close of what I had hoped was a

prayer, "Lord, if my soul goes down it is just and right." I went to bed that night thinking I would never see the sun rise again. As I lay there meditating over my past life God gave me a wonderful vision, for surely I was not asleep. It was so magnificent and so beautiful as my eyes looked into heaven as though there was nothing between here and there. I saw the moon, the sky, and the stars divide, or take shape. I believe I looked into God's lofty habitation when I heard a voice say, "See! the love of God descendeth like a dove." I saw Jesus and on His shoulder stood a dove; its feathers were silver, edged with gold and between us was a clear stream of never ending crystal water. When I heard these words as they were spoken, this dove took its flight towards me and when it had reached me it was the sweetest little babe you could ever hope to see. I did not see the dove anymore but I believe this Babe was the hope of glory born in me. I believe the water I saw is the fountain flowing from the throne of God. It never runs dry. If you drink of it you shall never thirst.

Beloved in the Lord, am I claiming too much? I fell asleep and awoke the next morning in a brand new world. All my troubles were gone. Oh! how I loved everybody, especially the household of faith. I was so rich! I had something the world did not have. God had heard and answered my prayers. All I wanted to do was to clap my hands and praise God and be glad all the day long. It was so sweet to obey my parents; everything seemed to be in praise to God.

It was heaven here on earth for about three months, then Satan

began to talk to me. He said I was deceived and that what I had seen was just imagination. Oh, how doubtful I became! I still had a hope but the joy was gone. After much begging unto God for His mercy and with the petition in mind, if He had ever had mercy on this sinner to let me see His smiling face, to my surprise, one night when I was asleep, I heard a voice call me three times. It was powerful and quickening. It seemed it could have awakened the dead, yet no one in the room heard it but me. When He spoke my name I beheld His smiling face. The light around His head and face lighted up my room again. This lifted me high on the mountain top again. God had heard my humble prayer. I wanted to sing a hymn but something spoke in me and said, "You cannot sing yet." Such a beautiful picture I had never beheld before! Such a sweet smile was on His face! How could I ever doubt any more. I felt then I could not.

Sometime after this I had a great desire to unite with the church. I felt like I just could not stay away. So, at the next conference day, my mother and I went. When we arrived no pastor nor any deacons came. We did not have any service. On the way home I said very little, but I decided it was the wrong thing for me to do. I made up my mind for good, I thought, never to try to unite with any church. That was settled for good and always, as I thought. The following morning my daddy carried us all to church. There was a large crowd there that day but I was not going to offer, I thought. I had settled that for once and always. When the pastor had finished speaking, he had preached so wonderfully, and it

seemed that every word was spoken to me and for my comfort! I thought that surely, if these are the children of God, I must be one of them. I was so happy! It did not seem that there was anything between me and heaven. I seemed to be drawn from my seat to the pulpit by the cords of God's eternal love. Oh! it was like walking on air, I thought, and it pleased God to let me relate my experience to my hearts' desire. I remember one dear old deacon — bless his heart — asked me if I viewed the Old Baptist Church to be the true Church of God. I told him I had asked God to show me just that, and He showed me a band of Old Baptist eating pure bread. It was the whitest of all bread and all the same size. A voice said to me, "These people are good enough for you if you just knew you were one of them." Brethren and Sisters, this is still true to this day. They are good enough for me if I only knew I was one of them.

When I had finished, the precious old pastor, to wit: Elder Lee Wingfield, said to my father, "Who is this young lady?" He replied, "It is my daughter." Brother Wingfield said, "Your grandfather, who once pastored this church said, 'The promise is to you and to your children and to them that are afar off; even as many as the Lord our God shall call.' So these blessed people gave me a home with them. I was baptized the next meeting. Oh, how happy I still was! I was on the mountain top. I felt so rich. Yes, I had something the world did not have and what I had desired so much — a precious hope in Jesus! I felt to possess this, but after a period of about three years Satan began to work me over. I must be sifted out.

I had thought I would never be cast down anymore, but Stan began to tell me I had deceived those good people. I could not live like they were living and that I must get my name off that church book. Oh, how he did harrass me and toss me in the storm! I had felt to be a great sinner but it was a period of about ten years before I knew what I must learn and must die, too, before God really showed me what a great sinner I really am. Yes, He cast me into the lowest hell and talked person to person to me. I saw the mountains of sin shut me in with no way to escape. I felt bound hand and foot with no means of escape. I said, "Lord, drowning men catch at straws but I have nothing to catch at." Then God said, "What have you to recommend you in the sight of a just God." I said, "Nothing, Lord, nothing." Then and there I said, "I will pay that I'll vow, salvation is of the Lord." There I died to all works of self-righteousness of my own. I became a poor, begging sinner having no confidence whatever in this flesh, but ever looking to God for all my strength, my life, and my salvation.

To this day, I have never been carried on the mountain so high anymore. I desire to always be kept as one of His little people, at the feet of the household of faith, ever looking to Jesus who is the Author and Finisher of the christian's faith.

Beloved in the Lord, these are some of the reasons for my hope in the Lord Jesus Christ. I only hope it is an experience of grace. Surely, it has been a wonderful experience but I often wonder if it is the right kind or have I been deceived in it all!

Your little sister, I hope,
in Christ,

Mrs. Hilda C. Mosely
 RFD 6, Box 233
 Martinsville, Va. 24116

P.S. Brother Adams, please do with this as seems well in your judgment.

HCM

We often hear the expression, "I have to hope for a hope," or "my hope is gone." We feel that this sister was enabled to properly express this feeling or sentiment in the eighth paragraph of her experience when she said, "I still had a hope but the joy was gone." David had this experience as he expressed it in the 51st Psalm, 12th verse. He said, "Restore unto me the joy of thy salvation." The blessed hope bestowed by the "law of the Spirit of life in Christ Jesus" can never be destroyed. It will stand, even as the Word of God, forever. We would be glad if more of our brethren would have a leading of mind to pen their experience.

T.F.A.

GOD'S DETERMINATION

(The Determinate Counsel and Foreknowledge of God. Acts. 2:23).

I have been requested to do something here that I first said is impossible namely: to set down remarks made in speaking to God's people at Mebane Church, May 2, 1972. However impossible this seems to me and however unqualified I feel myself to be to set forth anything of any benefit to God's dear little ones, I somehow am made to believe from time to time that God Almighty is fully able to subdue my sins and to so completely overshadow all of my vileness, unwillingness, infidelity and unbelief that the sheep and lambs of His fold are fed.

His eternal determination shall be fully carried out to a jot and a title. The understanding and reception of spiritual things is completely beyond and apart from the kind of nature. In order to receive or perform anything spiritual, there has to be crated in one a new creature in Christ Jesus. I believe that this creature or creation is entirely spiritual and is spoken into existence by none other than the supernatural and mysterious voice and word of God Himself; this being in accord with what He said to some of His disciples that "the letter killeth, but the Spirit giveth life" and, "The words that I speak unto you, they are spirit, and they are life." I believe that He somehow speaks right into the very being of His elect family this new life and creates a creature that is capable, when He exercises it, of believing, repenting, and performing every good and perfect work that He is pleased and has purposed to perform in it. Furhermore, this performance is restricted to the times, places, and degrees that He has before ordained. Every contributing factor, every surrounding circumstance has been so unalterably fixed and purposed by His eternal decrees that there is absolutely no deviation, no missing, nor going beyond that fixed measure that He has set for each individual. I believe that this efficient and effectual working out of His purposes extends into and throughout all things, the reprobate as well as the elect being included therein. In other words, His control and power are so great and so complete that every detail imaginable or unimaginable is embraced within the scope of this great, eternal whole of His infinite

plans and purposes. He has not just set things in motion to work according to some kind of evolutionary theory or other vain imagination of man in his depraved and fallen condition, but is now working and will continue to work "All things after the counsel of His own will," unchecked and unhindered by any other power or authority. All powers and authorities that be are decreed, set in their bounds, and delegated to perform and fulfill all of His pleasure and eternal purposes. None of them fail to fulfill His marvelous design for them. They come into existence in due time and likewise cease to exist. When their power, energy, and authority are used up, they cease to be. They have fulfilled God's purpose in existence and have no power in themselves to continue to be. These precepts apply to all happenings whether good or evil painful or pleasant, bitter or sweet. The only infinite, fixed, and eternal power and authority lie in God Himself.

This all brings us back to the spiritual works that God has foreordained for His people to walk in and perform. I believe there is no such thing as cooperating with the grace of God in any manner or degree. Christ Jesus their Lord, King and Husband is the very responsibility of His people as well as being responsible for them. When on the cross He uttered, "It is finished," He meant just that. All things pertaining to the salvation of His people were accomplished then and there. Nothing can be added to nor subtracted therefrom. All phases of salvation — past, present and future — have already been accomplished by Him. The good works that God has foreordained for

His people to walk in have already been accomplished, in a sense, by Christ Himself, and their doing of them is merely the unfolding and manifesting that which already is and has been. He is His people's wisdom, righteousness, sanctification and redemption, their all in all — He having already done everything for them that needs to be done. The performance of these good works is, of course, and must be, performed by the immediate, effectual, on-the-spot working of God the Holy Spirit. This is the exercise of that perfect creature that cannot sin, that is made to love God and His people. Inasmuch as this Spirit exercises, God's people are caused not only to love each other but to be able to look over one another for good and not evil. I believe that all this is at least part of what is meant by "holding the doctrines of truth in love."

I believe God works differently in carrying out His decrees in regard to sin and holiness. We do not need any help in sinning, for even "every imagination of man's heart is only evil continually." However, we must be kept by the power of God and, if I am included, are so kept by this unfathomable power according to His eternal determination (determinate counsel) which He has purposed in Himself. His children are kept, in the inner man, without sin unto salvation, ready to be revealed in the last time. We will continue to mourn and groan and bemoan our sinful condition as long as we are in this life — with no improvement of carnality.

This is at least some of the substance of what I said, with a few additional thoughts.

(Elder) J. R. Gatewood
Winston-Salem, N. C. 27107

HOW GREAT THOU ART

Dear Sister Adams,

I thank you very kindly for again reminding me that you have previously invited me to contribute to the pages of Zion's Landmark and though, I am aware that without guidance from the Giver of all good and perfect gifts, my poor efforts to contribute to the pages of Zion's Landmark will be worthless.

There is really no reason for my not having written something during the past months of late, other than neglect; however I do most of my time, yes, all the time, feel very keenly my unworthiness, together with my inability, that is, of myself and my nothingness. Since my efforts never satisfy my own egotism, I had, therefore, left off writing for publication, at least for the present time. To be sure I would write something outstanding that I could be proud of, but since the Giver of all gifts, and all things has withheld from me the ability to even satisfy my own desires as to quality of producton, I had concluded that it could not possibly be interesting to others and perhaps not even agreeable to their way of thinking. Therefore, I have questioned whether or not I should attempt to write, but since having heard from you in this regard, I am encouraged to make an effort to comply, even though I realize my own limitations and hope that I truly invoke the blessings and guidance from the only source that can supply my great need.

Recently, I have been given to think much on the wonderful unlimited power of God; and how adverse sometimes His dispensations seem to our mortal way of reckoning through our limited

senses. Truly, "How Great Thou Art!" How great too, are the limitations of Satan! He, like we, can only have such power as The God of the universe has dealt out to him. That Great God who holds all power in His Own Hands.

"Ye are of God, little children, and have overcome them: because greater is He that is in you; than he that is in the world. I John 4:4. "The righteous and their works are in the hand of God; all things come alike to all; there is one event to the wise and to the wicked." Eccl. 9:1, 2. "God's people are created in Christ, unto good works; and it is ordained that they shall walk in them." Eph. 2:11. Jesus, Himself, said: "Which of you by taking thought, can add one cubit to this stature? and if ye be not able to do that which is least; why take ye thought for the rest?" Luke 12:26. If God so clothes the grass of the field which today is and tomorrow is cast into the oven; shall He not much more clothe you? O ye, of little faith. Math. 6:30.

In all the above quotations we are taught that to the most superlative degree, we are utterly dependent on Him for all things, yet in the manner in which we are led and the way in which He provides for us, it is hard for us in our nature to realize that we truly have no part in it, except to receive from His bountiful hand, all things throughout all our unprofitable lives. The things we accomplish (or we think we accomplish) come often with so little effort on our part, that it is often taken for granted that the work is of ourselves and of our own thinking. Rarely do most of us realize that without Him we can do nothing; which to me means just that. Not one atom can we move without Him; not

even can we think anything without His guiding hand. II Cor. 3:5. Ah! He even creates the fruit of the lips. See Isa. 57:19. "Aye we are nothing, less than nothing; even all nations are nothing before Him who is all and in all. "All nations are vanity (worthless) in His sight." Isa. 40:17. "Behold they are all vanity; their works are nothing." Isa. 41:29.

Oh! how little is "less than nothing?" I am unable to comprehend such language, but as to having power of ourselves to do anything, I accept it for we are indeed less than nothing; and still there are those, even among our own people that expect and look forward to reward, for doing the things they are led to do. My only hope is free grace; matchless free grace and I do mean FREE. There is nothing this sinful man can do to earn this grace. Is it FREE, UNMERITED! How sweet to my unholy ears!

Oh! how little I feel as I pen these words! I, who have had so much of the pride and foolishness of this world to give up! There was so much to learn! (Still how little I know!) But it took an average lifetime to teach my arrogance the way and even yet, how imperfectly, I seem to know anything. There is so much to regret. The years of folly! Had all those years been spent with an eye single to the glory of God, instead of clinging to so much worldliness; so much of its foolish allurements; with so little thought given to His blessed counsel; then how can I expect reward with no merit of my own to plead; but with an unholy walk to buffet me?

It was not His blessed will that I should have wherein to glory; but I must finally be made to know that all

righteousness is in and of Him, who rules in the hearts of men. Often am I reminded of the blessed saints that lost their earthly lives during the dark ages; by being burned at the stake; for no other thing than steadfastly contending for their belief and faith in the Lord Jesus Christ and the many thousands, whose lives were snuffed out in other ways; together with the thousands, so severely punished. All these precious saints, staunch in their convictions chose to suffer thus, at the hands of the laws, rather than to deny their Lord. How very little I feel when I am given to meditate on their terrible suffering; then to think of the luxury we enjoy —" freedom to worship God!"

Could God not have prevented their terrible suffering, had it been His will to have done so? He had the power to prevent and He also had a purpose worthy of Himself, when He did not prevent it. Were these humble poor people suffering for their sins? Nay, O Man, but alone for His name sake. Little earthly bliss is promised the elect while they inhabit this tabernacle of clay; but they do have the word of God while they inhabit this tabernacle of clay; and they do have the word of truth testifying, that the promise is to them; therefore they can look forward to an eternity with their adorable Redeemer, the Savior of sinners.

Other than Jesus, Himself, whom could we think of that was more obedient and did more for the world than John, the Baptist, and the eleven apostles and Paul. If they had reward in this life surely it could have come in no other way than a spiritual satisfaction and the con-

solation that a good hope in Christ affords for their poor bodies were torn and stoned and beaten according to the best available evidence; all died violent deaths at the hands of wicked men. The only reward that I am able to see for them in this life, was knowing that they pleased God and that beyond the river, eternal bliss awaited them when the severe trials of this life were over for them.

The scriptures tell us how that John the Baptist was beheaded. Matt. 14:10; and that James was killed by the sword. Acts 12:2. Here we have positive proof of how two of them died or met death.

How very little of the scripture is understood! There are those who expect reward for their obedience, which seem to think they so deserve. What gross and carnal conceptions are sometimes set forth as gospel interpretations of scripture! It causes me to fear and tremble, and when all this is brought to mind, it seems almost incredible that we who have wandered so far from the path that leads heavenward, could even hope for eternal bliss; and how can any expect reward or presume to have earned it? Shocking!!

David said, "No good thing will God withhold, from them that walk uprightly." Psa. 84:11. Do you suppose that these things that David called good are the same that we as human call good? I am inclined to believe they are not. Jesus, Himself said, "None born of woman was greater than John the Baptist. Matt. 11:11. Read what we call the gospels, and see what happened to John. Were the things that Paul suffered for the name of Christ, good? If so, why did Paul call it persecution and relate his trials and disappointments

and his sorrows? If it were not good to the natural man why did Paul call it good, when he was lashed and left for dead? Instead he calls it perils, weariness, painfulness, watchings, hunger, thirst, etc. As natural beings and from a human standpoint these things do not seem good to us; but they do work for us a far more exceeding weight of glory; but this too is not a wordly glory; nor is much of it experienced here in time. The truth must be rightly divided. David, who said that God would not withhold good things from His children, was himself a great complainer because of afflictions and, therefore, could not have meant for us to take the statement literally. We look not on things seen, for things seen are temporal. God's ways are not man's ways.

Since suffering has come to people in a greater or less degree in all ages of the world, it is near impossible for us, in our carnality, to see how "That no good thing is withheld from us, since no chastening for the present seemeth joyous." Heb. 12:37. "And saints have been destitute, afflicted, tormented;" said Paul, that much taught apostle. Heb. 11:37.

They that can weigh the Lord in a balance or try Him by the laws that apply to men are advanced far beyond my poor powers to discern. My cry, when led to meditate on things spiritual, must therefore be, "Great and marvellous are Thy works, Thou King of Kings and Lord of Lords;" and I must humbly acknowledge His ways are right; because He says they are; and that my ways are human and mortal.

O, how little I really know of God or of good! Perhaps a little and that may even be considered carnal

reasoning. It may be in order and might even be profitable right here. God created a man capable of sinning; could He not just as easily (had it pleased Him to do so,) created a man, that could not have sinned; not have been contaminated by sin, thereby eliminating the entrance of sin into the world? But my understanding is that sin entered to make God's power known. Rom. 9-22. All men and the host of heaven must and shall know God's power. The entrance of sin into the world will abundantly accomplish that purpose, and make manifest the great wisdom of the creator, however, repulsive it may seem to us.

There was no power higher than God, that caused Him to form the crooked serpent. (Job 26-12) nor to create "The waster to destroy." Isa. 54-16. It was for God's purpose and pleasure that the serpent exists and all things created by Him and for his pleasure, they were created.

I do not believe the theory that advocates that satan is self-existent, which I understand was the first two-seed doctrine ever advocated — A doctrine of the pharisees who were fire-worshippers. Satan is a thing. He exists. It is for God's purpose he exists. Therefore Job was right, when he said, "God formed the devil."

It was not God's pleasure or purpose to create a man incapable of sin nor to confirm man in the state of innocence, in which He created him. All these things seemed good in God's sight; but not all things seem good to mortals and their carnality.

Eve did not create her temptation. It was brought forth and put before her. She merely partook of a delicacy that had been prepared by

God's own hand and set before her with the injunction, "Thou shalt not eat of it." But this certain food looked good and was palatable. (The knowledge of good and evil) It was good to make one wise so Satan informed her. The command to leave it alone, together with Satan's information about its merits, was enough to arouse Eve's curiosity and she did eat; and by so doing she sinned.

Sin itself is an act of the creature, not a creation by the creator. It was man that acted, therefore it was the actor that did the sinning. He is the sinner. It was according to God's will to make a man that was frail enough to be overcome by temptation. Also God had the right to put the temptation before the man whom He had created and also to allow Satan to enter the garden, where these beauties abounded. Since it was God's way to make a man and to surround him with environment that appealed to the nature of man, no wrong can be ascribed to God, for to Him all things belong and are accounted to His purpose, yet we do not understand the greatness of God. Disobedience or non-compliance with the command or law from God's mouth is sin. God made no law by which He, Himself must be governed and no one else has the power to do it; for to Him all things belong. Rom. 11:33, 34.

The potter designs and makes a vessel to suit his particular idea. He consults neither the clay nor the vessel — anything — about how he should be made nor any bystander. The idea is the potter's, the clay is the potter's (and our Potter even made His own clay) and no right has the vessel to say to its potter — "why

hast Thou made me thus?"

If I make a beautiful object and place it before a child, where he can take it without effort then say to him: "Do not meddle with this thing;" still I leave it there, knowing full well the child's disposition; one comes along and insists the object is very desirable and that it will be beneficial to the child. The child takes the object. Am I to blame for placing the object there, where the child has access to it? No, in no wise. It was mine, the place was mine, I had every right to put it there and even though I set it in a conspicuous place and called special attention to it when I said, Do not meddle; still the offense is not mine. It was the child that disobeyed, the offense is his and I have a legal right to punish him for the offense and it is not only my right to punish for the offense, but it is my duty to do so. I did not force him to take the object; even though when I put it there, I was as sure as mortal can be sure that he would take it. Had I put the object there in order that the child could take it (and for no other reason) still the offense would not be mine; the child meddled where he was told to abstain from meddling. Likewise God commanded no offense, when He placed a certain tree in Adam's reach and told him not to touch it.

Since everything belongs to the Potter by right of creation and all power is His. If God lacked one minute atom of having all power, He would be deficient to that extent and lack just that much of having all power and would not be a complete Sovereign. We must concede that all things are controlled by Him and by Him all things consist. Yet it is all so perfectly arranged; all our acts and thoughts are so natural to us and

come into our consciousness, so unobtrusively, that until we are taught of the Lord, we imagine it is our own prerogative; even though we are taught as in II Cor. 3:5 that we are not of ourselves sufficient, not even to think.

If even our thoughts are not the product of over-ruling providence, how would He be working in us both to will and to do of His good pleasure as is stated in Phil. 2:13? Do you, Dear Reader, think that you search out the things of Him of your own volition, or do your thoughts come unheralded? Can you successfully control your thoughts or did you ever decide to ferret out the meaning of some scripture or even a worldly subject, and before you were aware, your mind has transferred to a subject foreign to the one you had been interested in? Perhaps some very diverse subject has taken your closely guarded thoughts astray. Such is my experience. Concentration at times is impossible for me to accomplish, that too must be supplied by the All-powerful Giver of every good and perfect gift. How wonderful that there is a Being with capacity and power sufficient to lead millions of minds at the same instant and in addition to that, direct an entire universe, regardless of how colossal. Direct all things constantly and seemingly inadvertently — it is beyond the comprehension of the human mind.

If I am blessed to worship God, He is a God of just that magnitude and ability. Even though I do believe in His enormous greatness, I still cannot fathom such omnipotence, but I do know one thing that without this vast power and wisdom, He would not be a God of all power, wisdom and knowledge, He would

not be God in the true sense of what the word God means to me. Without this power, He would not be supreme nor sovereign. John, in Revelation said: "God hath put it into their hearts to fulfill His will and to agree to give their Kingdom to the beast, until the words of God shall be fulfilled." Yea, God put this into the hearts of wicked men. Read it also in II Thes. 2:11, "And if a prophet be deceived, when he hath spoken a thing, I, the Lord, have deceived that prophet— Eze. 14:9: "Come behold the work of the Lord, what desolation He hath wrought in the earth." Psa. 46:8.

All that object to this doctrine, leave it for me. It is what I believe. He is God, I hope that I adore Him in all His majesty and in all that He is. Before this God, I shall rise or fall. I trust alone in His mercy.

I alone am responsible to Him for what I believe. He is my ALL. Having reached three score years and ten, plus three, things of this world have mostly lost their charm for me and for a few past years, I have been blessed to live much in glorious anticipation and hope that in that great mysterious beyond—the land from which there is no return—all will be well with the soul that has found its long sought rest and will behold the effulgence of the risen Redeemer.

Very unworthily but in a sweet hope of that blessed immortality,

I am,

Mrs. Nancy Johnston Mc-

Daniel

Box 37

Vanelervoort, Ark. 71972

ALMOST HOME

Dear Brother Floyd,

"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." Psalm 23:1, 2.

Three weeks ago I became ill, but I felt an inner comfort for sometime. May 16th my breath left as a new lease on life was awakening. I felt so happy when there appeared a new heaven and a new earth. Two beautiful mountains stood in blue haze. Between them ran a crystal river. The water was so blue and looked to be so pure to my eye. It ran down the valley from above, full and free. It seemed to fill my bosom with content untold. I was, seemingly, in the river of life which was clear and beautiful. A foretaste, I believe. I remember saying, "He is coming to carry me home." I was washed and ready to leave, clean. "He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." Psalm 23:3-6.

This Psalm speaks that which I feel, in these words, better than I can express it. God is the Author.

You and Sister Pauline are well, I, hope. It would be so good to see all I used to be with. God be with you always. Remember one who is the chief of sinners when God sees fit to bless you.

Miriam M. Lee
608 Barbee Dr.
High Point, N.C.

Zion's Landmark

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

Editor

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

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

VOL. CV

NO. 18

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 August 1, 1972

**CLEANSE WITH THE
HOLY SPIRIT**

"Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy and for Thy Truth's sake." Psa. 115:1.

David is an example of those who are taught by the unerring Spirit of God. Those in whom the light of God's Spirit is evidenced in their hearts. Those who see the corruption that dwells within will no longer take honor to themselves. When God comes to their rescue and takes them up out of an horrible pit of sin—as David experienced—and puts a new song in their mouths, it will be a song of praise to the Lord. Their spirits will bear witness with the words of David: "Not unto us, O Lord, not unto us, but unto Thy Name give glory for Thy truth's sake."

The souls of those who bear witness with the spirit which prompted David to ascribe greatness unto God, give evidence that

they too are the redeemed of the Lord. Paul said, "The spirit itself beareth witness with our spirit that we are the children of God." Rom. 8:16. The holy scriptures are a source of great comfort to the chosen vessels of God's mercy when they are applied to their hearts by the Holy Ghost which is given unto them. The souls that were once dead in trespasses and in sin, but now are quickened by the Spirit of God and made alive to righteousness will seek those things which are above. They hunger and they thirst for the evidence portrayed by the Apostles and Prophets.

Regardless of the state or condition they find themselves to be in, whether lifted up or cast down, David is a ready companion. His experience, as well as that of many others, was recorded in holy writ for the comfort of those who hunger and thirst for the good word of God. To feel dejected, cast down, cold and desolate, is a miserable state for those who have once tasted that the Lord is gracious. A silent prayer will go up in supplication to God, when in this dejected condition. Their petitions to God may not be the exact words of David, but the substance will be the same—"Purge me with hyssop." (See Ex. 12:22 and Lev. 14:4, 7) and I shall be clean: wash me and I shall be whiter than snow. Make me to hear joy and gladness: that the bones which thou hast broken may rejoice. Hide Thy face from my sins and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation and uphold me with Thy free Spirit."

Psa. 51:7-12.

David compared his thirst for spiritual drink to the thirsty hart that panteth for water: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." Psa. 42:1.

To make sure that there be no misunderstanding by the most critical eye of those who desire to take honor to themselves in the matter of salvation and saving of souls, he repeats "Not unto us, O Lord, not unto us, but unto Thy name give glory for thy truth's sake." These words portray a meek and humble condition proving His humble desire was to bestow honor to whom honor is due. To-wit, Jesus Himself. What a contrast there is between flesh and Spirit! The flesh seeks praise and honor. This was portrayed by the scribes and pharisees. They were not content with anything less than the uppermost room at the feast and the chief seats in the synagogues. Above all they wanted the applause of men and to be called Rabbi. They thought themselves to be of importance, but the truth is they were nothing in the sight of God. They were deceived. Paul said: "For if a man think himself to be something, when he is nothing, he deceiveth himself." Gal. 6:3.

The Lord spake by the mouth of His Prophet saying, "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches, but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercisest loving-kindness, judgment and righteousness in the earth, for in these things I delight, saith the

Lord." Jer. 9:23, 24. The word let is not a conditional word; as here used, for it is spoken by God and conveys force and power. For example, we read: In the beginning God said, "Let there be light and there was light." Again Jesus said to His distressed disciples, "Let not your heart be troubled," When Jesus imparts this consoling expression to one in trouble, the trouble vanishes and peace is immediately restore to this one. The work of God in quickening dead sinners and imparting spiritual life is beyond the comprehension of mortal man. The work of Christ Jesus in redeeming His people from under the law, while pardoning their sins and transgressions, enables them to have a peace of mind which passeth understanding for it is hid from the wise and prudent. Jesus said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and revealed them unto babes. Matt. 11:25.

Babes and helpless, they are dependent and to grow and thrive they must have the loving care of others. The babes in Christ are weak and dependent. They have no power nor strength to care for themselves, therefore they are dependent, helpless creatures and have to look to Another for food and strength.

David knew he was weak, he knew he was spiritually helpless. He was powerless to overcome his enemies, but he called upon the one who was mighty to deliver. The Prophet Isaiah said, "He giveth power to the faint and to them that have no might, He increaseth strength." Isa. 40:29. David said, "In my distress I called upon the Lord and cried unto my God: He

heard my voice out of His temple and my cry came before Him, even into His ears. Ps. 18:6.

Those who have seen and felt the delivering hand of God will embrace these words of David: "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy and for Thy truth's sake."

T. F. Adams

OBITUARY

Sister Vada Clifton was born in Patrick County, Va., October 12, 1920, the daughter of Mr. and Mrs. Grant Handy. She died April 26, 1971. On September 16, 1938, she was married to Arzie Clifton who survives. Other survivors are two daughters, Mrs. Shelby Jean Cockram, Newport News, Va., Mrs. Londa Gail Hayden, Stoneville, North Carolina, and one son, Mr. David M. Clifton, Stoneville, N.C. and four grandchildren.

Sister Clifton and her husband united with Dan River Primitive Baptist Church, Patrick County, Virginia, on Saturday before the fourth Sunday in July, 1950. The writer well remembers that day. Sister Vada so wonderfully told of the dealings of the Lord with her in the pardoning of her sins and asked for a home in the church. She was warmly received as was Bro. Arzie who also related a wonderful experience. They were baptized the next morning by Elder N. B. Gilbert.

Sister Vada was a sincere and humble member, filling her seat in the church faithfully as long as her health permitted. As the wife of a deacon, it fell to her lot to bake the bread for communion service and to assist her husband in the preparation of the communion table, which she did in a saintly manner. I often heard her express her unworthiness for this office, but I feel the church was richly blessed by her presence as well as her service.

Sister Vada was afflicted with the dread disease, Multiple sclerosis and was an invalid for many years. She was so patient and humble, never wanting to be a burden to others and never complaining. She talked of how good the Lord was to her and how much she had to be thankful for. I feel the Lord indeed was with her and made her submissive to His will. She enjoyed it so much when the Old Baptist visited her to sing hymns and sometimes have services at her bedside. She often requested the hymn, "What Wonderful

Love is This."

Her body was laid to rest in the family cemetery, high up on top of the beautiful Blue Ridge Mountains to await the second coming of our Lord and Saviour, Jesus Christ. When He shall appear, so shall we also appear with Him in Glory and ever be with the Lord.

Bennie Clifton, Moderator
 L. L. Cassell, Moderator Protem
 Eva Cruise)
 Edrie Clifton) Committee

LITTLE RIVER ASSOCIATION

If it be the Lord's will, the next session of the Little River Primitive Baptist Association will convene with the church at Old Union in Johnston County, N. C., beginning on Friday, September 22nd, and continuing through Sunday, September 24, 1972. Elder T. F. Adams was appointed at our last session to preach the introductory sermon and Elder S. J. Sauls was appointed alternate.

Those coming by way of Smithfield should take U. S. No. 70 east for about six miles; then turn right on State Road No. 2310 and go four miles to Brogden School Road; then turn left and go about one-half mile to the church.

Those coming from the east on U. S. Highway No. 70 by way of Princeton, continue westerly direction until you come to state road No. 2310, turn left on this road and follow same about four miles to Brogden School. There will be pointers at U. S. No. 70 and Road 2310 to the Old Union Church where the Association is appointed to be held.

T. R. Whitley, Assn. Clerk
 909 Wade Avenue
 Garner, N. C. 27529

WHITE OAK ASSOCIATION

The White Oak Association is appointed to be held, the Lord willing, at the Church at Maple Hill, Pender County, N.C., beginning at 11:00 a.m. on Saturday before the third Sunday in October, and will continue through Monday, October 23rd. The association is being entertained by Cypress Creek Church, but is being held on the grounds of Maple Hill Church for convenience.

Those coming from the North will follow Hwy. 53 to Maple Hill, turn left on Hwy. 50, three-tenths mile to association. Those coming from the South on Hwy. 53 turn right on Hwy. 50, three-tenths mile to association. Those coming from western points, use Hwy. 50 by way of Warsaw, Kenansville and Chinquapin, N.C.

We extend a cordial invitation to all lovers

of the truth to come and worship with us in our association.

M. M. Gray, Clerk

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the Church at Lower Black Creek, Wilson County, N. C., the fifth Saturday and Sunday in July, 1972. J. B. Williams was appointed to preach the introductory sermon, Elder Bennie Owens, his alternate.

Lower Black Creek Church is located on No. 117 Hwy., about three miles south from Wilson, N. C., and at Black Creek, N. C. We wish to invite our brethren, sisters and friends with a special invitation extended to our ministering brethren.

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

YELLOW RIVER ASSOCIATION

The Yellow River Association is appointed to be held with Harris Spring Church, Newton County, Ga., on the fourth Sunday, Friday and Saturday before in September, 1972.

Harris Spring Church is located on State Hwy. No. 11, three miles South of Social Circle, Ga., and one mile North of Hub Junction just North of new limited access Hwy. Int. 20. A sign is at the entrance to meeting house from Highway No. 11.

Those coming early may contact Sister Carolyn P. Alston, 891-C-5 White Pine Drive, Decatur, Ga. 30032, Telephone 288-2870. She is Harris Spring Church Clerk.

We invite our ministering brethren, brethren and sisters of like faith and order and friends to meet with us.

W. L. Mobley, Assn. Clerk
Rt. 1, Box 602,
Buford, Ga. 30518

ANNOUNCING THE PUBLICATION OF AUTOBIOGRAPHY OF ELDER T. F. ADAMS

In response to the request of many friends, your Editor has published his life's story covering a span of 80 years and 45 years of experience in the ministry of the Primitive Baptist Church. It is a beautiful volume, cloth bound for permanent keeping. In addition to personal history and experiences, it contains a brief experience of his beloved wife and helpmate, selected editorials and letters, and meditations on favorite passages of scripture for which he is well known. The book is introduced by a full page photograph of Elder Adams and his wife.

Those who believe in the doctrine of predestination and salvation by grace will welcome this book as a permanent part of their libraries.

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VOL. CV

AUGUST 15, 1972

NO 19

ISAIAH
CHAPTER 45

Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.

Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.

I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear.

Surely, shall one say in the LORD have I righteousness and strength: even to him shall men come: and all that art incensed against him shall be ashamed.

In the LORD shall all the seed of Israel be justified, and shall glory.

EDITOR

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\$4.00 PER YEAR — 2 YEARS \$7.00
TO ELDERS \$3.00 PER YEAR — 2 YEARS \$5.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder T. F. Adams, Willow Springs, N. C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

MESSAGES OF HOPE

Dear Elder Lake,

I felt so lifted up after hearing your good messages of hope that I sat down and wrote what came to my mind. I hope I do not seem boastful by sending you a copy of my feeble attempts. For sure this unworthy writer has nothing of which to boast. If I could, I would think good thoughts and do good deeds but I give up on me. I surely believe that I read when the scripture applies to this unworthy sinner—"It is not within man that walketh to direct his steps."

Please do not wait another whole year before you and Mrs. Lake come to North Carolina again. We wish you lived next door to one of the churches and you preached there every Sunday. I heard Elder James Gardner last Sunday and he told nothing but the truth as he always does.

My regards to Mrs. Lake and I wish you both much happiness in the coming year.

A true believer in the Primitive Baptist doctrine, I trust,

Elizabeth C. Edwards
417 South Boylan Ave.
Raleigh, N.C. 27603

No doubt, most Primitive Baptist would like for their children to believe the doctrine they, themselves, believe and love so strongly, but all of them know it is not within their power to show, or transmit, it to them. We read in the scriptures, "It is not within man that walketh to direct his steps," and, we might add,

or the steps of others. It is as Elder James Gardner told me on one occasion, "The same power that revealed it to you will have to show it to them." And we know for sure that God, who revealed it to us, certainly can show it to them if it is His will to do so. "With God ALL things are possible."

We read in the 35th verse and the 4th chapter of Daniel, "And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and NONE CAN STAY HIS HAND, or say unto Him, What doest thou?" We may not live to see the day, but our children could be so exercised in mind and spirit that they will be compelled to search the scripture for comfort and relief and, in finding it, will come to the realization that their "strength cometh from the Lord." And, if they are His, they will see the folly and uselessness of their previous efforts. In Psalms 46:10 we read, "Be still and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." And, in John 5:41: "I receive not honour from men."

There is surety and steadfastness about anything pertaining to the will of God and if it is predestined that our children see the true church and the strength of the rock on which it is built, it will surely, "come to pass." We, who believe this doctrine, will have to be satisfied that the destiny and future estate of our children, and ALL of God's children every-

where, is in the Hand of the true and living God who settled their fate long before they were born. What better hand could it be in? Poor sinners cannot change anything for with men it is impossible, and God does not change. He says, "I am in one mind and I CHANGE NOT." It is useless for us to even entertain the thought that we, on our own, can do anything about it. However, we know "God is a merciful God" and, regardless of what His and, or, our children are doing at this time, He knows them and "He calls them by name and they follow Him." And we know, from reading the scripture, if they are not already His they never will be for He chose His children before the foundation of the world. We read in Ephesians 1:4, 5: "According as He hath chosen us in HIM BEFORE THE FOUNDATION OF THE WORLD, that we should be holy and without blame in Him in love: Having PREDESTINED us unto the adoption of children by Jesus Christ to Himself, according to the GOOD PLEASURE OF HIS WILL." What more evidence could we possible want that God chose His children BEFORE the foundation of the world than the words of the Holy Bible? As the late Elder Charlie Thomas used to say, "It is all fixed." How right he was!

God is not choosing His children now but it is never too late for Him to show them the truth and the light. Remember the thief on the cross! "This day," God said, "shall ye be with Me in Paradise." And who did the judging and deciding the fate of that poor sinner? Only He who is qualified! And we know from reading the scriptures the thief felt himself to be a poor, guilty sinner and acknowledged the fact he was

getting the due reward for his evil deeds. And when the thief said unto Jesus, "Lord remember me when thou comest into Thy Kingdom." And Jesus said unto him, "Verily I say unto thee, Today shalt thou be with me in Paradise." Luke 23:41-43. When God's children have faith and "Ask in His name," we know from the "thief on the cross" that Jesus hears them. The time is never too late and the request never too insignificant! All of this contains promises and assurances for God's CHOSEN children. Oh, to be one of those!

There are many denominations of faith in this world but most of them believe, in essence, the same thing; that, they, in some way, can help God with His "finished" work by various good deeds of their own; and, by their efforts, merit eternal life. My late father used to say, "We only have two doctrines; the Primitive Baptist and all the rest." He said, "The Primitive Baptist believe in grace all the way and put forth no effort to help with the work of God." "All the rest," he said, "try to help." Dear Reader, do you not believe if we, ourselves, had not tried and failed, we might still be trying to help, too?

Scripture proves there is only ONE church, one denomination — "and upon this rock I will build My church and the gates of hell shall not prevail against it." Matt. 16:18. It does not say, "Upon these rocks I will build My churches." Only ONE rock and ONE church, Christ. And, "One Lord, ONE Faith, ONE baptism." Ephesians 4:5.

Most Primitive Baptists have heard all through life that our doctrine is "dying out." We are not worried in the least. We know it is

not true. A scripture says, The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the FEWEST of all people." Deut. 7:7, 8. And we read, "He made His church NOT to grow." In David's last Psalm, he said, "Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things, and sure, for this is all my salvation, and all my desire, although He made it NOT to grow." II Sam. 23:5.

We of the Primitive Baptist faith do not believe our doctrine will ever "die out." As long as one of God's children is here on earth, the earth will be here. Remember, Sodom was held intact until only one of His children, Lot, was left, and God sent him out of the wicked city and then destroyed it. And, besides, scripture says, "Nevertheless He left NOT Himself without witness, etc." Acts 14:17.

The Primitive Baptist never have been concerned with large numbers. They are more concerned that the few of them are strong in the faith of the doctrine of God our Saviour and the accepted ordinances of the true church. The members and believers have strong feelings and ties for each other. One old believer said he rather shake hands with another Primitive Baptist than anyone of his several children who are affiliated with the worldly churches. One is a spiritual relationship and the other carnal, or fleshly. The spiritual tie, toward one of his faith, being stronger than those of natural ties. The sight of a Primitive Baptist in a congregation or assembly of non-believers is like a light in the dark. God's last commandment was,

"That ye love one another," and He must have been talking to the Old Baptist for they surely do love one another. They long ago learned they cannot keep the Ten Commandments but they have not found it hard to keep the only commandment God purposed for them to keep. Elder Floyd Adams said the Ten Commandments were given to show poor sinners how weak and powerless they are. No one on this earth can keep them; read and decide for yourself. Man can perform in his own strength only as far as God allows him to perform. But, by our own weakness, we learn of His unlimited strength. When the Israelites complained to Moses that it was better that they serve the Egyptians than die in the wilderness, he said to them, "Fear ye not, stand still, and see the salvation of the Lord, etc." Our carnal mind forgets what God can do. He said, "The Lord shall fight for you and ye shall hold your peace." Exodus 14:13, 14.

Our limited wisdom and knowledge cannot compete with God's. There is no searching of His knowledge; it is perfect and nothing can be added to it. "For truly My words shall not be false; He that is perfect in knowledge is with thee." Job 36:4. God's wisdom is unsearchable; there is no tracing it; it has a depth which is unfathomable. Rom. 21:23 and Job 11:6-9. It is our weakness and lack of faith that causes us poor sinners, with limited power, to even question the All-Powerful God above. When we find ourselves sinking down in the miry clay, or the bottomless pit and our own strength completely gone, we call upon the only One who has the power to help. And, for sure, we do

not question His power under those circumstances. Paul said, "How that by REVELATION He made known unto me the mystery, as I wrote afore in few words; whereby when ye read, ye may understand my knowledge in the mystery of Christ." Eph. 3:3, 4. And we read on, "Whereof I was made a minister, according to the GIFT of the GRACE of God GIVEN unto me by the effectual wording of His power."

God's children, whether they be our children or those belonging to someone else, will know the truth as the Primitive Baptist believe it if they, like all "poor and afflicted" children, are brought to the end of their own strength and find themselves questioning the truth of what they have been taught by proclaimers of worldly religions who believe in their own self-righteousness. When they see themselves vile, lost, and without hope in the world they will find comfort and peace in reading the scripture for the first time. (The truth becomes alive when God shows it to us.) By that time, they have changed teachers and they now have the Supreme Teacher whose wisdom is unsearchable, strength unfathomable and power unlimited. He is ALL THERE IS!

If one is a child of God and God has begun a good work in him, He never will leave or forsake him, although he will probably feel deserted and without hope much of his time. He will not wonder any longer what he can do for the Lord but will be found begging the ALL-POWERFUL God to have mercy on his sin-sick soul. Then it will be that God will reveal the meaning of His Holy word to the poor sinner who now knows he is one — a poor sinner.

We feel sad when we see our children experience trouble on this earth but the scripture teaches us that it is through trials and tribulations we must enter into eternal life. "We must through much tribulation enter into the Kingdom of God." Acts 14:22. "The way is strait (meaning difficult)." In Romans 5:3, we read, "And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience experience; and experience, hope." And hope is all we have left when we learn for a surety that our own strength toward salvation has come to an end. We then begin to fear the Lord and we read with conviction that "The fear of the Lord is the beginning of wisdom" — and we believe it. We read on, "And unto man He said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28. When all these truths are revealed to the poor sinner begging for mercy and searching the scripture for relief, he will begin to ask, "Will God hear my cry now that trouble is upon me?"

It strengthens our hope when we read the blessed truths of His Holy word that, "God came to save sinners — (this gives us hope because we know we are one). Paul said, "We are ALL sinners." He also said, "We must through much tribulation enter the kingdom of God." (This gives us hope because we experience trials and troubles). He says, "His children are a poor and afflicted people," (We feel to be both.). He says, "The way is difficult," and we know it is true. And further, "Ye are saved by hope." Poor sinners have nothing else to live by. So, by the revealed Word of God, attended by Faith do we find the only answers to

our problems, if they are to be found. The Word of God is the only Way for He says, "I receive not honour from men." John 5:41. When we realize for a truth that WITH GOD ALL THINGS ARE POSSIBLE" and "with man it is impossible," we will read the scriptures with understanding, comfort and hope — and find it.

The very least, if one at all,
Elizabeth C. Edwards
February 10, 1972

GOD HAS BLESSED

Mrs. Elizabeth Edwards:

Dear Sister in Christ, I hope,

It's not my desire to overtax you with letters, more especially realizing you to be one of my many correspondents. I'll be, if I live until the 3rd day of May (1972) 87 years old and, as I am here alone — all of my loved ones have been taken by death — no one to talk with, and for having lost my wife the 7th of last December, likely you can understand my feeling as I do.

We have a little church here in the city — I think there are 4 or 5 members. It was once a very lively church but it is not so much alive now; but, since God has blessed them with another very able preacher, Elder U. V. Wallace, we are in good hope that the rain again will fall from heaven upon the tender herbs and will cause them to bud and bring forth bread to the eater and seed to the sower and again be made to rejoice in the rock of this salvation.

Elder C. U. Landers of Coleman City, 100 miles from Ft. Worth, is the pastor of this church. His health is not good at this time, neither has it been too good for several years, therefore, under this condition, he

cannot care for the church as he would very much like to do, so Brother U. V. Wallace is serving in his stead right now. Brother Wallace has a good delivery, is strong in the faith, and deep in the doctrine. He is expected to be in your city sometime in May, I think, to visit among Elder Adams' churches. Perhaps you will get to see him. I met Brother Adams and his wife in California, heard him preach and also heard her sing. I have had a great desire to visit among the churches in the East but I am too little. I cannot measure up to what might be expected. I have never called myself a preacher and have never yet said that I preached. Such a claim is by far too high for me. I do not know what I have done in all my little efforts in this respect. I know that I have sat down many times, wishing that I had not gone into the stand, with the fear that I had said the wrong words; that I had cast His name to open shame and had brought a reproach upon the doctrine. It is said by one of old that it is a fearful thing to fall into the hands of the living God. See Heb. 10:31. We read in no place of it being a fearful thing to fall into the hands of the devil. No child of grace is ever out of the hands of the devil, for the Lord God made His devils in the flesh, that everyone of them is plagued with almost constantly, to remind them of the fact that when they would do good evil is present with them which keeps them blind to the way, as to how to perform that which is good they find not, for can a clean thing come out of that which is unclean? "Not one," Paul says, "for the will is present with me but how to perform that which is good I find not." Why? Because he is unclean.

Job says, "Such can't be as unclean producing that which is clean." Unto God all things are complete in His sight, for He made all things pure; so, meaning that He made all things holy. He made nothing holy, in the sense of righteousness, for this world is not the place for righteousness, but to the children of God, whoever they may be, love is the hope of the fulfillment of His promise, and they do look for a new heaven and a new earth wherein dwelleth righteousness; for, "If, in this life only we have hope in Christ, we are of all men most miserable." So, I hope I am living in the hope of that eternal life that God, who cannot lie, promised before the world began. This promise was of our ever blessed Redeemer that was to be sent down from heaven, the second person in the God-head, born of a woman, born under the law to redeem His people from their sins. "Not made possible" but rather made certain by His death on the cross, who gave Himself for us that we might (shall) live. For He said, "I am He that was dead and behold I am alive forevermore and as I live ye shall live also." He came as a certainty unto, and for, all things relative to the welfare of Zion, and to save His people from their sins. Not to make them His people, for they were already His people by gift of the Father — "Thine they were and Thou gavest them me." In as much as His people were a gift of the Father unto Him (Christ), He, in like manner, was set as a gift unto them (His people). All things that are a benefit to the church are a gift of God and are made manifest in full by the Father through the obedience of our Saviour. Blessed be the God

and Father of our Lord Jesus Christ, who hath blessed us with ALL spiritual blessings in Christ Jesus. It did not say, blessed be our Lord and Saviour, nor does it indicate that the children of God have received in person all these spiritual blessings in this time world, but rather all these blessings are treasured up in Christ who makes manifest unto His people as seemeth good in His sight. If it were so, never more, never again would you have a desire to feast upon the sincere milk of the word and drink of that fountain that never runs dry; never again would you long to converse with the brethren and sisters and greet them with the holy kiss of peace, love, and fellowship; never again would there be any occasion, so guilty of your sins, shortcomings, and misgivings, as to cause you to fall with your face to the ground, your head covered in dust and ashes, in grief and sorrow over your out-of-the-way doings, and beg the Lord in His goodness and mercy to forgive you of your many wrongs; for you would already have received all those blessings. Such cannot be in this time world for when once you are made to feel that the Lord, in the riches of His grace, has given you an answer, it causes you to rejoice in the rock of your salvation, who hath saved you and called you with an holy calling; not according to your works. That is, not according to your obedience or your disobedience, but according to His own purpose and grace which was before hand given you in (not out) Christ Jesus before the world began.

Those said to be in Christ Jesus are those of the Father's workmanship, created in Christ Jesus unto good works (unto obedience). Not your obedience but unto the

obedience of our ever blessed Redeemer as rendered unto the Father for the salvation of His people and the nature of this obedience was death on the cross. It is alleged by some that He was sent to pay the debt we owed. Such conclusion is without Bible evidence. His death on the cross was only in payment of the debt He owed the Father for His people. Yes, they were bought with a price but Jesus paid the price in death. The chosen in Christ were never required to die for their sins. They had by no means any obligations whatever to expect that they would thereby obtain salvation. We preach Jesus did it all, then let's let it rest there. We never did obey the Lord in anything. We never did do anything for the Lord and never will but our little hope is that He did it all for us, in the sense in which we write. Jesus bought His people and paid the price for them in death, for what purpose? Only to give unto His people eternal life. In short, He came as eternal life unto and for His people. He came down from heaven to give eternal life unto as many as the Father gave Him. He could not give eternal life to anymore than the Father gave Him. In this He saved all the Father gave Him and He has not saved another one since, for there are no more to save. We preach that we believe in a finished salvation, but if He is out hunting them up to save, it is not a finished salvation. All things as pertains to life and salvation are complete. 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? Mark you, it is not how shall He give us freely all things but it is — how shall He not with Him, freely give us all things. Is

there a way under heaven that He shall not freely give us all things? I could keep on —(Please do.—Ed.) but I must close for I feel to know I am just a worn out old sinner. Should you ever have a mind I would like to hear from you.

Yours in bonds,
W. A. Little
3926 Carnation St.
Ft. Worth, Texas

LIFTED UP

Mr. and Mrs. S. N. Helms,
Raleigh, N.C.

Dear Nora and Sam,

I felt lifted up after hearing that good preaching by Elder Lake, so I penned some thoughts while they were on my mind. While writing, I thought about the fact that it was because of you two dear people that I even got to hear any of it. I hope I do not seem boastful by sending you a copy of what I wrote.

I heard two good sermons last Sunday at Sardis. Elder Gardner seemed as well as ever, for which all of us are thankful. I know you heard good preaching, too, if you went to Willow Springs. We always hear the gospel truth at that place.

We had an enjoyable Christmas and we hope you did. Wishing both of you the best of everything in the coming year.

Love,
Elizabeth C. Edwards
R.F.D. 1, Box 44
Siler City, N.C. 27344

In the 23rd Psalm we read, in part; "Thou preparest a table before me in the presence of mine enemies." Indeed He does. Many of us have been blessed to partake of the food on that table. But, do you not believe, dear Reader, He also

preparent a table before us in the presence of our allies, our brethern and sisters in the spirit? Oh, how I believe it! Yes, for the past three days this unworthy writer has been wonderfully blessed to partake of the spiritual food on that bountiful table and because of it, from my heart, I can truthfully say, "My cup runneth over."

This food from Above was prepared by our dear Saviour and set on that table for the poor, the sick and afflicted, the old and the weary, and all of God's children who hunger and thirst after the Holy Word. The messenger who delivered this food — the word of God — was one of His servants, Elder Woodrow Lake from the State of West Virginia, who brought us a message from "a far country." With these blessed truths, through the Giver of all good and perfect gifts, Elder Lake led us, or the Lord through him, "Beside the still waters," and we were lifted out of the woes of this troubled world which enabled us "to lie down in green pastures." I felt for that short span of time, "The Lord is my Shepherd, I shall not want." What more could we poor sinners possibly want than to hear the Holy truth until, "My cup runneth over?" Well, except to have our cup refilled over and over again.

"Thou anointest my head with oil." The oil sent by our Lord Jesus Christ was the message of hope spoken to us by Elder Lake.

The Christmas Season is approaching; a time when all mankind supposedly celebrates the birth of Christ in that lowly manger in Bethlehem of Judea. What better way could we conceivably celebrate that great event than by being reminded of what the birth of the

Saviour of the world meant to us poor creatures struggling here on this sinful earth hoping to meet Him in the eternal Heaven prepared for His people before the foundation of the world? What mars the celebration for this poor sinner is my lack of evidence that I am one of those fortunate people chosen to enter in at the strait gate. I have nothing of my own to bring and, regretfully, I see no fruits of the spirit in me.

God came to redeem His chosen children from their sins at the appointed time set by Him before the creation of the world. Do you often feel left out of it all, lonely and forsaken? Remember Jesus. He, like His chosen generation, "Was a man of sorrow and acquainted with grief?" He loved His children with an everlasting love, so much so that He gave His life for them. O, what the birth of this Holy Man of God has meant to poor sinners walking the strait and narrow way through a world of trials and tribulations is beyond the comprehension of mankind. And, how shamefully we celebrate His birth! How many of us think through the entire period of celebration what a sacred event took place? Do we give praise to His Holy name? Do we stop to think who provides the gifts we give and receive? "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." And we read, "Ye that fear the Lord, praise Him." Yes, if we could dwell more on His goodness and mercy and realize our dependence on Him, we would praise Him continually. Surely we would, if we could no more of it than we do. "He restoreth my soul;" (and, how often it needs it). "He leadeth me in the paths of

righteousness for His name sake." (How we falter when He is not the Leader). "Yea, though I walk through the valley of the shadow of death, I will fear no evil (Only He can dispel that fear) for Thou art with me (O, how we need His presence); Thy rod and Thy staff they comfort me." Yes, and the rod comes first. After the rod (chastisement), the consoling staff. When our poor soul has been comforted, we can say with conviction at that time, "Surely, goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

Dear Lord, let me always remember that it is only of Thee and through Thy abundant mercy that "My cup runneth over."

Elizabeth Edwards

SOMETHING I CANNOT EXPLAIN

Dear Brother and Sister Adams,

I have been reading the May 15th issue of Zion's Landmark and notice two of the writers spoke of themselves as strangers and I am reminded of those who spoke at our last meeting in Bakersfield referring to the "strangers" in I Peter 1:1. There is comfort in this for it strengthens my hope that maybe I am included as I feel to be a stranger so much of the time. I cannot explain even to my own relatives who are not Old Baptists how I feel and what I believe, so I can witness with the poet who wrote, "I am a stranger here below."

I love to hear the Old Baptist sing "Amazing Grace (one of your favorites, I believe) but so often it does not especially say what I feel, as it is on the positive side and I am

so often in doubt. But there have been a few times, and I know you can say the same, that I could say with Job, "I know my Redeemer liveth," and I was lost but now I am found." How sweet those seasons are, just a little foretaste of heaven. At those times we are made to take our eyes off ourselves and look and adore our Saviour and His amazing grace.

Most of the time when I call for a hymn, it is "Poor and Afflicted Lord Are Thine," "I Would But Cannot Sing," "Hungry and faint and poor," and "O For a Closer Walk With God." Nevertheless, I hope the Old Baptists never quit singing "Amazing Grace" for I feel that they know what it is to be lost and that if saved at all, it is by God's amazing grace. I also want to hear it preached about until my dying day. I do not want any leaven (man's works; put into it, for I want it pure and undefiled — just the opposite of what I, myself, am.

Brother Adams, we are very glad you have had your autobiography printed in book form and enclosed herewith is our check to cover a copy of same to be mailed to us.

We hope this finds you both as well as usual. Give our love to Brother J. M. Mewborn, Susan and family. We would love to see all of you again.

Yours in hope and sweet fellowship,

Elder T. R. and Grace Jefferson
Box 44

Lake Isabella, Cal. 93240

Zion's Landmark

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

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VOL. CV

NO. 19

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 August 15, 1972

THE FOUR BEASTS

Sister S. J. Priddy of Princeton, West Virginia, requests my views on the 5th Chapter of Revelation, especially the Four beasts and the Four and Twenty Elders.

Not having any new light on the subject, I will republish what I have previously written. Our Sister asked my views on the four beasts and the four and twenty elders. By this, I presume, she desires to know who they are or who they represent. The Holy Scriptures sometime describe the character of a person or persons when their names are not mentioned. For instance, David, in his prophecy described the characteristics of a man so minutely that the reader is convinced he has reference to Judas Iscariot, (the one who betrayed the Lord of glory). He said, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." — Psalms 41:9.

The Psalmist also said, "The

kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us." — Psalm 2:2,3. Their names are not mentioned by the Psalmist, yet the description given can be none other than King Herod, Pontius Pilate, the Gentiles and the people of Israel which will be observed by reading Acts 4:26-28. Jesus is wonderfully portrayed in the 53rd chapter of the prophecy of Isaiah, yet His name is not mentioned.

A certain number of people are sometimes recorded in Holy Writ to represent uncertain numbers. For instance, Jesus said, "Then shall the Kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise and five were foolish." — Matt. 25:1,2. The wise had oil (grace). They went in with Him (Jesus) to the marriage. See Matt. 25:10. Who could the five wise represent but those who have become dead to the law by the body of Christ? Paul said, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him that is raised from the dead, that we sould bring forth fruit unto God." — Romans 7:4.

The names of the four beasts are not mentioned, yet there is a description of them given by the prophets and apostle, both as to their feature, form or likeness, as well as their office work. Isaiah said, "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and this train filled the temple. Above it stood the

Seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, Holy, Holy, is the Lord of hosts: the whole earth is full of His glory.

Ezekiel, (according to his prophecy) after beholding a whirlwind, a great cloud and fire said, "Also out of the midst thereof came the likeness of four creatures. And this was their appearance: they had the likeness of a man, and every one had four faces and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: (divided hoof) and they sparkled like the colour of burnished brass. And they had the hands of man under their wings on their four sides; and the four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces; and their wings were stretched upward; two wings of every one were joined on to another, and two covered their bodies. And they went every one straight forward: whither the Spirit was to go they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of lightning." — Ezek.

1:5-14.

The description which John gave of the four beasts are in substance the same given by Isaiah, and Ezekiel, as will be observed by reading Chapter 4 of Revelation. "And before the throne there was a sea of glass like unto crystal: and in the midst of the throne and round about the throne were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, Holy, Lord God Almighty, which was, and is, and is to come." — Rev. 4:6-8.

The four beasts cannot be created angels, for it is said, "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou was slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people and nation. And hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5:9, 10.

Is not the above description given of the four beasts by Isaiah, Ezekiel and John a striking description of the Apostles? Every one had four faces, the face of a lion which denotes strength and fearlessness. Solomon said, "A lion which is strongest among beasts, and turneth not away for any." Prov. 30:30. The apostles were strong in the faith and fearless in declaring the whole counsel of God. The ox is a burden bearer, and he treads out the corn. The gospel is food for the hungry and drink for the

thirsty. The faces of these apostles and prophets bear evidence of wisdom and prudence, not the natural wisdom of man, but the wisdom of God, which they possess by reason of what God has made His Son to them. Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us, wisdom and righteousness, and sanctification, and redemption." I Cor. 1:30. The four beasts also had the face of an eagle. The eagle soars high and has a far seeing eye, and is swift in action. How swift were the apostles in dispatching the word of God! Their commission was given by Jesus Christ, to go into all the world and preach the gospel to every creature. See Mark 16:15. They had eyes within with which they could look into the Holy Scriptures and bring out of their treasure, things both new and old. The four beasts may also have reference to the chosen and qualified servants of God in succeeding generations.

It appears the four and twenty elders are the baptized believers of the gospel churches, who represent the redeemed of the Lord, both Jews and Gentiles. They are those who have been pardoned for their sins and are established in the truth, who are no longer under the law, nor tutors, nor governors, nor schoolmasters. Paul wrote to the Galatians who were a gospel Church. He set forth their state or condition, before and after they had received faith. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have

been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:24-29. All the natural descendents of Abraham were not the children of God. The promise embraces those who are born through the righteousness of faith. Paul said, "For the promise, that he should be the heir of the world was not to Abraham, nor his seed through the law, but through the righteousness of faith." Rom. 4:13.

The promise takes in, or includes, both Jews and Gentiles who are braced in the covenant, and compose Spiritual Israel, which was ordered in all things and sure. Peter said (to those who were pricked in their hearts), "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Act. 2:39.

The four and twenty elders are described as those who fell down before the lamb. They sung the song of redemption. They had harps and golden vials full of odours, which is said to be the prayers of the saints. "And when He (Jesus) has taken the book the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of adours, which are the prayers of the saints. And they sung a new song, (the song of redemption) saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, (both

the spiritual seed among the Jews and Gentiles) and tongue, and people, and nation: And hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5:8-10.

The sixteen son of E-le-a-zar and the eight son of Ith'a-mar, added together, make four and twenty chief men (Priests). They were divided by lot, as will be observed 1st Chron. 24:5 — "Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of E-le-a-zar, and of the sons of Ith'a-mar." The office which they were assigned, (governors) is evidence they were the representative head of national Israel. The clothes as well as the position which the four and twenty elders occupied are different from the four beasts. The four and twenty elders were sitting on seats; the four beasts were in the midst and round about the throne. John said, "And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders, sitting, clothed in white raiment; and they had on their heads crowns of gold." Rev. 4:4.

Since the twenty-four priests were the representative heads of national Israel, would it be safe to say that the twenty-four elders are the baptized believers in the apostolic faith (churches) and are the representative heads of all the redeemed family of God, both Jews and Gentiles? The son which the twenty-four elders sang expresses joy, adoration and praise to God for having redeemed them unto God by his blood. This is representative of the experience of all the redeemed family of God "out of every kindred,

and tongue, and people and nation." See Rev. 5-9.

They are not elders, in the sense of which the ministers of the gospel are called. They are called elders by reason of age in divine truths with a greater knowledge of spiritual understanding.

T. F. Adams

OBITUARY

In loving memory of our Brother, John Gordon Cruise, who was born December 8, 1898, and departed this life January 15, 1972. He was the son of Frank and Rosina Rakes Cruise.

On March 31st, 1934, he married Eva Cassell, who survives, two sons, Melvin Cruise of Ridgeway, Virginia, and Jerry Cruise of Stoneville, N. C. and two grandchildren.

Brother Cruise offered and was received into the fellowship of the Bluefield Primitive Baptist Church on the third Sunday in July, 1945. He was received at the water and was baptized with his wife who was received earlier. They were baptized by Elder N. B. Gilbert.

Brother Cruise, together with his wife, Sister Cruise, was received into Dan River Primitive Baptist Church, by letter on the fourth Saturday in April, 1948. He was faithful to attend as long as his health permitted, always giving his full attention to the delivery of the sermon, often with tears flowing down his cheeks. He loved the doctrine of Salvation by the Grace of God as was manifested in his countenance, his conversion, and his daily walk in this life. Matt. 7:20 says, "Wherefore by their fruits ye shall know them." And Luke 6:44 says: "For every tree is known by his own fruit." We feel that brother Cruise, being dead to sin, could no longer walk therein. See Rom. 6:2-4, but his walk was in the newness of life..

The last several years of Brother Cruise's life were spent in a wheel chair, he, therefore was unable to attend church. For his benefit, Sister Cruise often recorded the service on tape and he did enjoy the singing and preaching so much at home in his lonely hours. He bore his long affliction with much patience, never complaining at being left alone, for he wanted Sister Eva to go to church. It seemed that his afflictions

strengthened his faith and belief in the doctrine of election and predestination and made him see more plainly that he was only following in the path that God determined before the world was, having declared the end from the beginning and having known aforetime the things Brother Cruise should suffer. Brother Cruise seemingly was sweetly reconciled to the Lord's will.

We, the church of his membership, feel we have lost a precious member and friend. He will be greatly missed by all who knew him, but we feel our loss is his eternal gain. Brother Cruise's body was laid to rest in the Dan River Primitive Baptist Church Cemetery, to await the great resurrection day when his body shall come forth from the grave, not with one amputated as in nature, but the whole body shall have put on incorruption and be carried to that Heavenly Land, there to sing God's praise forever and ever in a world that shall never end.

Done by order of the church
in conference.

Bennie Clifton, Moderator
L. L. Cassell, Moderator Pro Tem
Ethel Belcher
Edrie Clifton
Committee

WANTS AUTOBIOGRAPHY

Dear Elder and Sister Adams,

I sure do hope you two are feeling well and enjoying the spring days. I feel very well now. I was not well the week before Easter and the week after. I had to go to the emergency room in the hospital on Easter Sunday morning. I was suffering so badly in my chest with this hernia in my esophagus which is from my throat to my stomach. I have meant to order one of your books — your auto-biography — but there have been so many incidentals that I have just gotten around to it — medicine and doctor's bills among other things and including other things — a trip to the hospital, medicine, etc., so last night I told Rex that I wanted him to make me a gift of something, when he inquired what I had reference to. I told him I was

referring to one of your books, so I am herewith ordering it with the compliments of my dear companion.

Elder Adams, I did so much enjoy visiting Willow Springs Church. I had always wanted to go to church there; although the snow was bad, I enjoyed it just the same. I love the way you folks carry out your conference meetings. Everyone's views are heard and all seem to stand together on matters taken up in your conferences.

I was told you inquired of a dear sister about my welfare at the association on Friday. Sister Kermit Via gave me this information — I love them very much. I wondered, however, how one as I feel you to be could even think of one such as I, but I feel I had a love for you a long time before I ever met you and I feel too that there are no big ones in the sight of God — all are little ones to Him and I hope He will ever keep me little and humble and a beggar.

We had a good meeting at Good Will Sunday. I went Saturday, but I received nothing from it, for I was as dead to the service as I could be toward receiving comfort from the service.

I am enclosing five dollars for one of your books and I know I will treasure and enjoy it. You asked for the other writings of my Mother and Father, to print in the Landmark. I hope one day, I will feel to sit down and get them out of my papers and send them to you.

I am in a poor mood for writing and when that is true I cannot write anything others will enjoy. God has to direct my thoughts as well as my pen.

May God bless you and yours and ever keep you in His tender care. If a

sister at all I am one of the least.

Lovingly,
 Norine Voss
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ISAIAH CHAPTER 46

Bel boweth down, Nebo stoopeth; their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden; they are a burden to the weary beast.

They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.

Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb:

And even to your old age I am he: and even to hoar hairs will I carry you: I have made, and I will bear; and even I will carry, and will deliver you.

To whom will ye liken me, and make me equal, and compare me, that we may be like?

They lavis gold out of the bag, and weigh silver in the balance, and hire a goldsmith: and he maketh it a god: they fall down; yea, they worship.

They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble.

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THE LETTER I PROMISED

Dear Brother and Sister Adams,

I hope this finds you both in good health and doing well. Our family is all well as far as I know. I am enclosing the letter I promised to mail. Sister Nancy Martz has already written Layton's obituary. You will receive it soon, the Lord will. You and Sister Adams please visit us when you can. Our home is so lonely now. Take care of yourselves. I hope to see you all before too long. We appreciated your coming to be with us so much in our time of sorrow.

Your unworthy sister, I hope,
Dora Wingfield,
RFD 1, Box 45
Ridgeway, Va. 24148

LETTER WRITTEN TWELVE YEARS AGO

Dear Brother Adams,

I am enclosing a letter written by me to Sister Turner, deceased, about twelve years ago. I was in this Sister's funeral, she died from cancer. She was a precious Sister and her memory is still precious to us.

If you will, please publish this letter as it states exactly what I believe today, not only I but a number of others among us.

Layton Wingfield

MY PRAYER FOR YOU THE LETTER

Dear Sister Turner:

We hope you are holding your own and still improving. In my prayer at my daughter's (Marie's)

home, I remember asking God, even in case you did have cancer, that He bless the doctor's efforts to the extent that you would be healed and spared to your family and church, yet a few more years. I hope and trust I was blessed to pray. As I have heard Elder Ben Martin say: "I do not know that I have ever prayed, but I do know that I have done a lot of begging in my life."

I am at home with a cold, at present. I took it on the third weekend. I am better, but not well yet. James has sprained his shoulder, which he hurt at school and Carolyn has a cold. Except for the three of us, all are well and I hope you all are.

There is a scripture that I would like to mention and explain, if it please God to thus bless me. St. John 14:1-3. "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also."

May it please God to bless my pitiful efforts at explaining. If He does not, I cannot explain.

We know when God says "let," it is done. He has often spoken peace unto our souls. The scriptures say, (St. John 6:28, 29) "Then said they unto Him, What shall we do, that we might work the works of God?" Jesus answered and said unto them:

“This is the work of God, that ye believe on Him whom He has sent.”

Jesus said: “In My Father’s house are many mansions. If it were not so I would have told you. I go to prepare a place for you.” St. John 14:2. Some preach that each time Jesus appears in our feelings, it is a mansion of love. When we have this experience we feel satisfied, rejoicing, rich in hope and in need of nothing. That is alright for it is our experience. Others preach that the meeting houses are the mansions. But to me, it means one house and one church in a triumphant sense. One church—but many members, each member a mansion—a dwelling place for the Spirit—Christ formed in you, the hope of glory. “In My Father’s house—the church—are many mansions (members).” One church, but many members. That is the way that I see it.

Now, to get to the heart of the portion mainly on my mind, I quote: “I go to prepare a place for you.” He did not mean heaven, for that was prepared as a home for God’s people in the future after this life, from the foundation of the world, according to Jesus’ own words: He said He would separate His people from the wicked, as a shepherd separates the sheep from the goats. I have heard it preached that He meant He would go and prepare the gave as a sweet resting place for the dust, the bodies of His people, to rest, until He shall call them forth, on the resurrection morning. It covers that, it embraces that, but the subject goes still deeper than that.

At the time Jesus spake these words, remember, He was under the Law, going about daily fulfilling the Law Covenant for His people; and the Law Covenant did not end and

the Gospel Covenant did not begin until He died on the cross and arose from the dead a victorious Conquerer over death, hell and the grave. At the time of His words, already quoted, remember the Spiritual Kingdom of God had not yet been set up in the hearts of His little children, in the gospel dispensation or covenant; for the gospel day in which we now live had not yet been ushered in. This is what He meant: After death and My resurrection, I go to set up My kingdom in the hearts of My people, establish My church on earth in the days of the gospel dispensation.

This setting up of the church in this day is beautifully foretold by the Prophet, Isaiah in the thirty-fifth chapter. Listen! Here it is in part: “Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart (young deer) and the tongue of the dumb sing, for in the wilderness shall waters (of salvation) break out and streams in the desert.”

See our very experience here portrayed, dear Sister? Is not this language a word-picture of what we have experienced? Listen still further: “And an highway shall be there and a way.” What does this signify? The two phases or parts of your experience—a word-description of your travel and travail of soul, down in the valley of sorrows, distress, doubts, fears and tribulations where we stay most of the time; this is when we are taveling the Way and when lifted upon the mountain-top, rejoicing in hope, peace, the love of God, we are traveling the highway, See? Yet, it all combines into one way—Jesus.

So, this “setting-up” of the

church in God's people's hearts, "I go to prepare a place for you," is here clearly and undeniably foretold. Isaiah foretold it, the Apostles were told to pray for it when they asked Jesus to "Teach us to pray," and He told them, (St. Luke 11:1, 2), "And it came to pass that as He was praying in a certain place, when He ceased, one of His disciples said unto Him, "Lord, teach us to pray as John taught his disciples; and He said unto them, "When ye pray, say: "Our Father which art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done, as in heaven, so on earth—etc."

"Thy kingdom come", see, they were told to pray for the Kingdom of God to be set up in the hearts of God's children in a future day, yet to come. When the Apostle John came preaching in the wilderness of Judea, he preached "Repent ye, for the kingdom of heaven is at hand." Yes, for many years, God's people have worshipped under the law in types and shadows, sacrificing sheep, lambs, doves, etc. Many beautiful emblems and symbols pointing to a better time, a better day; pointing to the time when the blessed Messiah would come and shed His blood for His people, fulfilling the Law Covenant with all its modes and forms of worship, its types and shadows. Behold, He stood on this earth, but few knew Him as the Son of the Living God. He has made intercession for His people. Behold, the law shall all be fulfilled by Him. He has died and arisen again, ascended the skies unto His Father from whence He came. He has made intercession for His people and set up His kingdom in the hearts of His little ones. This shall shortly

be brought to pass, for, Lo! Repent ye, for the Kingdom of Heaven is at hand! Then, no more shall the thundering of the Law sound forth from Sinai's mount, but the sweet, small, still and powerful voice of Jesus will be heard; yea, as Isaiah again declared in Isa. 66:12, "For thus saith the Lord, 'Behold, I will extend peace to her like a river and the glory of the Gentiles like a flowing stream,'" etc.

Behold the Lamb of God, that taketh away the sin of the world! So it was foretold by Isaiah, declared by John, prayed for by the Apostles, stated by Jesus and Oh! most joyful thought, experienced by us! I go to prepare a place for you."

When a man goes forth to sow grain, he first prepares the soil by breaking it up in small bits. This is done by preparation before the seed is sown. What does the Lord do to a poor sinner's heart before that Good Seed of Hope is sown therein? Why, He breaks it up in tiny pieces by the revelation that we are poor, lost, hell-bound, unworthy sinners, without God, without hope in the world, being aliens from the commonwealth of Israel, strangers to the covenants of promise, the most miserable, wretched, lost, undone sinners the world has ever seen! This knowledge, this revelation, makes us poor in spirit. It takes away our trust in self. We are brought down in dust and ashes, sore boils of sin from head to foot and we cry as despairing children far from home; the cry of the poor Publican echoing down the corridor of time, down through the ages: "God, be merciful to me, a sinner!"

I feel that this is sweet music to the ears of God, for He decreed this from eternity, yea, Eph. 1:4:

“According as He hath chosen us in Him, before the foundation of the world.” He decreed, before time, to have mercy upon us. “Before they call, I will answer; and while they yet speak, I will hear them.” See? So, He hears, He delivers, He sets up Christ in us, the hope of glory eternal. He is now become our King; we are His subjects. This is the fulfilling of the promise of Jesus, “I go to prepare a place for you.”

Being that God is God, unchangeable in all His ways, He teaches His little children alike, the same way, the same truth, (although He teaches some deeper than others). So, like experience begets love and fellowship and manifests brotherhood in Christ to such an extent that we can meet one of these little ones whom we have never met before, even hundreds of miles from home, and we, or they, begin to tell of the wonderful works of God, and lo! in a few moments we are acquainted. We feel that we have known each other all the days of our lives. The door of each ones' heart is flung open and each receives the other therein in sweet love and fellowship!

Why wonder? Each one has the keys to the Kingdom of God; three keys, representing Father, Son, and Holy Ghost. The keys being named: Faith, Hope, and Charity. When we have that blessed Jesus in our hearts we have all three keys! Yea, we also have the two wings given that beautiful woman spoken of in the twelfth chapter of Revelations: That “Woman clothed with the sun, the moon under her feet,” The wings, beautifully described by David, in Psa. 23:4. “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.” Oh, My soul! See these beautiful wings so faithfully described, the rod of affliction and the staff of faith, which is our hope in Christ. We read of one of the patriarchs, Jacob, while he was dying, leaning on the top of his staff worshipping God and praising Him with his last breath. Yes, Jacob was the man, the top of the staff, meaning the highest part of it, which to me means the full assurance in his dying hour that heaven was his home! Oh! may that be our happy lot when life's weary journey is done and our eyes that have so often been flooded in tears shall sweetly be closed for awhile or until sweet Jesus shall fulfill the rest of His promise: “And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also.” Jno. 14:3. “And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight. And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” Acts 1:9-11. And first Thessalonians 4-15-17 says, “For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep; for the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God: and the dead in Christ shall

rise first; Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Amen.

Again in the beautiful language of Jacob, when lifted up and Faith lays her loving hand upon our poor defenseless heads and we can lay hold upon that hope, feeling the sweet promise of God applies to us in our very experience, and we are embraced therein. Then we can say as Jacob did when he saw the wagons coming: "It is enough!" Again in the beautiful poetic language of God, I now say as did Judge 1:24, 25: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Humbly, your brother
in hope of mercy,
(Elder) Layton Wingfield
Ridgway, Va.

CIRCUMCISION

Yes, circumcision is wounding to the flesh. I recall that we used to have trees growing in or near the fields and to prevent them from sapping the moisture and plant food out of the adjoining land and away from the crops, the men would cut the bark all around the trunk of the tree for about five or six inches. This would keep the tree from sapping the land so much and also it would cause the tree to gradually die. It meant that the bark that transmitted the sap up in the spring of the year and down in the winter, was

cut and that the flow of sap was stopped. The sap is the life blood of the tree by which the tree is fed. If we stop the circulation of the blood through a limb of the body, that limb will die and so it is with a tree. You, Carolyn, recall seeing the pine trees in south Georgia, where the bark was cut and a tin cup was placed there to catch the resin or sap that flowed from the wound. That sap was used in making turpentine. But the bark was never cut all the way around the tree; only one third of the way. If the tree was drained too long even then, it would die. They drain the trees one year or so, and leave them for another year or two. These trees were scarred and ugly in appearance and imperfect forever more in their appearance. Even if the wound were allowed to heal over, it was still an ugly scar; and was never perfect in form any more to the eye of the world.

Can't you see the spiritual meaning of all this? Is the child of grace ever pretty again or whole again in the eyes of the world? Can he ever again feel proud of his appearance or sure of his stand? Is his strength and self-reliance ever again the same? Is he not cut over and over until he feels that his very life is at an end? But the Master knows his strength and his self-reliance better than he and when the cutting becomes too heavy, he is left for a while and his wound allowed to heal over to an extent. But if he is left what happens? does not a new bark tend to form? not bark as before, not thick and rugged, but at least a skin bark which carries sap again, up the tree that it may be nourished. So again we have to be circumcized. Remember the sap is that which supports this life, natural

life in the world. How quickly do we grow back to the things of this life if left to ourselves! Constantly, we have to be trimmed and cut and pruned and circumcized, that the flesh shall not have dominion over us and that the body, in the end, be made a living sacrifice and be conquered by the Spirit, the Stronger Man. And is that not what we pray for when we plead for our very life, when we rejoice in the things of the Spirit? What! do we pray that we be circumcised and brought into troubles in this life? Yes, My Dear, that is what we pray for when we say, Thy kingdom come, Thy will be done, for that reason and knowing that our God is a prayer answering God, sure and quick, I have come many times to the place that I tremble to speak the words, Thy kingdom come! Weakness, yes, weakness of this mortal flesh! This very flesh that must be crucified and be made a living sacrifice and go down in death, even be changed and raised an immortal body, before this spirit of mine can triumph fully over the old man.

Sometimes I think of my and yours also — troubles here and that we are ever crying and hoping for an early deliverance from them; why should we expect such deliverance? Are the waters not to become any deeper? Are we expecting to be led into waters not to become any deeper? Are we expecting to be led into waters that are any shallower than these? Yes, we are; we always hope for relief, but also we look about and know that things could be worse in our way of thinking of it. If we are relieved from this for a season, we may expect other things, even deeper and deeper trials, for

our good spiritually. O these things are easy to say, but who of us can comprehend them spiritually? Who can face them without flinching and drawing back and pulling back against the reins? or rebelling and being stubborn and waiting to be forced forward? Yes, I suppose that we may be relieved at His proper time, from this immediate trial, but soon to meet others and more difficult ones, each time from a new angle, each time cutting differently — but with measured strokes. What a blessing to feel that they are definitely measured and applied with wisdom. Correct me, O Lord, but in Thy judgment; not in thy wrath, lest I be consumed and brought to nought! Yet, we must cry for relief from our present afflictions! They shall call upon my name or “He shall call upon me, and I will answer him. (I will do abundantly more) I will be with him in trouble; I will deliver him and honor him with long life will I satisfy him and shew my salvation.” Psa. 91:15. In the first place he shall call upon “My name.” We are brought into deeper and deeper troubles and distresses until we are forced to call upon Him. It is “From the ends of the earth.” that we call upon His name; we have to, we are forced to and compelled to, for our very life we cry!

Just as surely as we have to call upon His name, just that sure will He answer and honor and recognize that call for He indited it. He says: “I will bless abundantly; He not only answers, but He walks with His, He delivers them, He honors them, He satisfies them and He shews them His salvation. Has He not been with us in our afflictions? If He were not in the furnace with us, we would be

consumed in a moment!' If He were not with me, I would have many times turned my face against God and man and given up all; But we cannot turn loose, we cannot turn completely away, He will not let us else we would have long since. He is with us in our troubles, from one after another; He remembers and recognizes our cry and gives us hope. He gives us long life in this world or maybe not, but the life that He gives is long indeed and He knows not the trials of this life, but eternal happiness in that world that has no end; in all eternity! He will satisfy, He has promised that. In resurrection, we know not in what form or the exact conditions in which we shall come forth, but He says we shall be like Him and be satisfied. He shows us His salvation to bring us out of this horrible condition and — yes, through much circumcising — to be satisfied in a life eternal.

More and more could be said, but I am not answering your letter, as I wanted to. I am glad you could keep the promises, but it was a lot of driving and not in all respects, most pleasant — still there are many things in life that we must do which are not altogether pleasant or are not free from pangs or hurt. Yes, I know that the garbage is a big problem: I worry about it all the time; it is serious.

Oh! I started back on your letter and now I know what I was trying to get to in the Scripture. I just wandered completely off my subject. Typical of me! In Hosea 6:2, the scripture you mentioned says, "After two days He will revive us; in the third day He will raise us up; and we shall live in His sight." That Scripture has three statements. The

first two express the same thing, but in different words. The third day is "after two days;" revive means to raise up and to put new life into. The last statement says that we shall live in His sight; that is when we see His salvation and are satisfied with long life in His kingdom; when we are made joint-heirs with Christ. Now consider the three chambers that I wrote you about a few days ago. Were there not two winding stairs? Were there not two days in which "He hath torn and he will heal us; He hath smitten and he will bind us up?"

During these two days and as we are brought along upwards on these winding stairs, over the deep and the dark and the secret places of the stairs, is there any resting? Is there any permanent reviving? Do we ever get a full view of Him? Is it not always just a glimpse as through the lattice or a peep in at the window and He is gone again. Did He not knock at the door, stick in His hand by the hole of the door and when we (the spouse) arose to open to Him and embrace Him fully, He was not there, He had gone and we were compelled to go in search of Him? No, there is no resting during these two days, but when we finally reach the third chamber or the third day, then, there is a reviving, there is a new life, and eternal life, there is a Sabbathday and a day of eternal rest. We have the earnest while we yet climb the winding stairs during these two days, but the full possession comes after we reach the third chamber or the third day and we are borne home and revived in that new life, where we can praise Him eternally and in perfection.

I read the other Scripture, but it doesn't open up to me as it did to

Uncle Horace and I will not mention it — probably already said too much. Don't you get tired of reading four pages of closely written typing? (Please do not say yes!) On Tuesday night, I think May 31st. I wrote you about "Cutting." What circumcisions I did feel! I thought surely, I was cut into many, many pieces and it seemed that my very life was cut away and would be taken: yet the subject cannot turn loose. The Lord does not purpose it that way; it is only to bring one "to the end, not beyond the end!" It is only to circumcise, not to cut off entirely; only to cut away some of this life, not spiritual life; only to purify and to burn away the things of this world; not the life that is to come. But the word "cut" seemed to mean so much to me that night and many others. Circumcising is a cutting away and a cutting around and a hedging about; it also exposes the things of the flesh and brings them in their ugliness to view. These things that are being cut away are not acceptable in the kingdom of heaven; they shall not enter the kingdom — if we ever enter, we shall enter without them, enter after they have been cut away and torn off! Shall we rebel then against these purifications? Wherefore if thy hand or thy foot offend thee, cut them off and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." (Matt. 18-8). Yes, it hurts (living sacrifice) to cut them off, but it is the preparing for something better; it is the crucifying of the flesh that the spirit may conquer and be brought to its own.

Douglas Alston

Written while in service.

GOD HAS CONTROL

To The Readers of Zion's Landmark:

God reigns in heaven and on earth and holds the nations back and the Lord gives the enemy to take over for the man's transgressions and sin. A ruler that will not protect his nation can be classed with the men of Siloam or those eighteen upon the tower in Siloam which fell and slew them. Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things? I tell you nay, but except ye repent, ye shall all likewise perish." See St. Luke 13th chapter. They would not protect their city, as long as a thing is allowed it will go on unless the Lord stops it. The unbelievers are offenders and Christ said, "It was far better for him that a millstone were hanged about his neck and he cast into the sea, than that he should offend one of these little ones." Luke 17:2.

Unbelievers are transgressors. Their wicked acts will be turned upon them in a double plague. After the resurrection the wicked are punished in both soul and body with blue sulphurous blazes of fire and brimstone. In their dying hour they are afraid there is a burning hell so they die a frightful death. The punishment is as awful as it can be and the joy of heaven is as great as it can be. We could not behold the power of that light with our eyes.

While we so journ here, there all races of all colors will be one pure white race. There we will fly and breathe the heavenly air. There we will eat heavenly food and drink the water of eternal life. There the love of God fills heaven with all the flowing blessings of the spirit. There

will be no oldness of nature and no fading of beauty. There we will know as the apostles knew Elias and Moses on the mount with Christ. There Jesus was transfigured before them and His face did shine as the sun and His raiment was white as the light. See Matt. chapter seventeen. All will be in a joyful state — no sadness there.

Mollie Salmons
Woolwine, Va.

GOD'S WILL BE DONE

Dear Brother and Sister Adams,

I am deeply impressed as I think of you when the few of us were gathered together. I hunger daily for another glimpse to appear but God's will be done in all things. His word was in mine heart, shut up in my bones and I was weary with forbearing and I could not stay. As Jeremiah said, "as a burning fire shut up in my bones, seeking relief, and I was weary with forbearing and could not stay, for I heard the defaming of many and fear on every side. Behold, how good and how pleasant it is for brethren to dwell together in unity." Ps. 133:1.

A tune marches daily in spirit and truth. The rush of modern quarters bring a tremble. No longer can I partake of the bitter crumbs the society here and there would press down my throat. Strong is the opposition I must contend with and by God's grace live in the midst of until His purpose in this frail body of dust is accomplished. I have need that my guide, our Heavenly Father, direct each step. Set a watch at the door of my mouth, keep the seal of my lips lest I sin against Thee. God gave me life with a gift to use for His glory, not to hide or bury as a slothful servant that I make His gift of

none effect. I want to be where I hear the same language. I want to feel free to praise God and speak of His magnificance above all.

I don't get to read the dear experiences of those who speak the language I wish to hear and, most of all, feel welcome in their midst. Sacred manna is scattered that I am able to press forward. There comes one whose shoe I am unworthy to unlatch. Jesus Christ, my love, husband, and a friend in time of need. Love fulfills that I esteem others better than myself. Their experience I love to read. I want to be patient in all things until we all sit together, never more to part. The root grounds my soul, shaking loose doubt and fear of feeble arm below. My guest seemingly bids welcome; I know your need. Press on, give as given, for My (Jesus) sake; as I gave that you may forget your own and follow Me. No limit of age, just one happy family to sing praises forevermore.

Pray for me, the sick and needy. The only hope is peace within that we understand and love as Thou hast loved us. In need and

In bonds of love,
Miriam M. Lee,
608 Barbee Dr.,
High Point, N.C. 27260

BLACK CREEK ASSOCIATION

The Black Creek Association will convene, the Lord willing, the second Sunday in October, Friday and Saturday before. The association is appointed to be held with Sandy Grove Church. The Church is located on N.C. Hwy. No. 97 about twelve miles East of Zebulon, N.C., and twenty miles west of Rocky Mount, N.C. Take nearest route to Zebulon or Rocky Mount and follow N.C. 97 to the association.

Paul H. Carraway, Assn. Clerk
Route 2, Box 2
Fuquay-Varina, N.C. 552-2693

Zion's Landmark

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

Editor

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

Associate Editor

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

VOL. CV

NO. 20

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 September 1, 1972

HISTORICAL

In the July 1, 1972, issue of Zion's Landmark, an account was given of the attempt on the life of Elder John Tanner by a man named Dawson of Windsor, N.C. Dawson had previously threatened the life of any minister who baptized his wife. This attempt was made in the year 1777 after Elder Tanner had administered the ordinance of baptism to Sister Dawson. Elder Tanner was seriously wounded. Through the mercy of God, he recovered from gunshot wounds after a period of several week's confinement.

In that article, a portion of the Editor's footnote reads as follows, "Psalms 76:10 reads, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." In the above instance, it was not the Will of God to restrain the wrath of man. If the Lord wills, we hope to publish another instance of similar circumstance where the Lord restrained the wrath of man.

This instance, the Lord will, shall appear in a future issue of the Landmark." The latter instance occurred during the lifetime and ministry of Elder Wilson Thompson. It is taken from pages 189-196 of his autobiography as follows:

A small Bible, Rippon's Hymn-Book, and Bunyan's Pilgrim's Progress constituted my library, and, up to the time I was thirty years old, I had never read any other books, notes, or comments on the Scripture. My reading was always very slow. I had to stop frequently, and read it over and over again, so as to be sure I understood the writer's meaning; and then I would carefully pursue his arguments and illustrations, always trying to study but one subject at a time. This has always been my way of reading. Whenever asked for my opinion on any text, and could not at the time call up the connection where it stood, I have always refused to give an explanation, at least any further than a probable meaning. But when I had the whole connection and thread of the subject on my mind, I would give my explanations with confidence. On the general doctrines, professed and advocated by the Baptists, I have no doubts of their correctness and truth; nor have I doubted for over half a century. If I was as sure that I was savingly embraced in that system of grace, as I am that it is the only system in which any sinner of Adam's fallen race can ever be saved, then I should never doubt at all.

The good work, before spoken of, continued about eighteen months. I can only give some special sketches that occurred while I remained in that territory. During the revival I

baptized four or five hundred subjects, some old and some young, and some white and some black; but all professed to be sinners, and to trust in Christ as their Saviour. They renounced all hope and confidence in any work of their own, or ability to fulfill any conditions by which they could ever be saved. Their trust was placed in Christ, male and female, black and white, and all were joined together and animated by one spirit, having been called in "one hope of their calling," and having "one Lord, one faith, and one baptism."

The country was new and but thinly settled, but the congregations were immense — day and night. I will here relate one event: Judge Green, a wealthy man, had a number of negroes as his servants, and who was a very respectable citizen, but an avowed infidel who kept race-horses and was a great sportsman, had one servant whose name was Dick. Dick's business was to attend to the stock and racehorses, and especially to wait upon his young mistresses when they rode out. The Judge's daughters had attended my singing school, and appeared to be inclined in my favor, and would frequently attend my meeting. Dick was always with them, and was so attentive and polite they thought very much of him. At one of our Church meetings Dick came forward, and related an experience that no one could dispute, and he was received for baptism. The church proposed to send a committee to ask the Judge's consent for Dick to be baptized. I told them I should not oppose the Church, but it was a course of conferring with flesh and blood that I could not find in my book; and I did not believe it was proper for us to

ask an unbeliever, whether a believer might serve and obey his Lord or not. If Judge Green or any other master, father, guardian, or husband came forward and offered an objection, the Church ought then to consider it, and act as duty should dictate under the circumstances; but for a Church to go hunting for objections in the world, it would be rather strange if they did not find them. I, for one, did not feel willing to have anything to do in any such course. If objections were made I was then willing to give them all the consideration they merited, and would labor to remove them. However, a committee was appointed, and they went to see the Judge. They reported, on their return, that he said Dick was his property, and he made them his witnesses to tell me that if I laid my hands on his property to throw it into the water, he would push the law upon me to its utmost extent. When the report was made I observed to the Church: "So much for consulting the world and hunting for their objections. I should not have feared the laws of this free government, even here in a territory, where ten years ago the liberty of conscience was not allowed. But, now, the Judge has full testimony that I was forbid to lay hands on his property, or put it in the water. Now if I should trespass I will be liable to the law."

The next Sunday, when the others were baptized, poor Dick was not allowed to attend the meeting, nor for two or three months afterward. One Sunday, when I was about to dismiss the meeting, I heard a call behind me. Looking out at the window, back of the pulpit, I saw Dick holding up a bundle of clothes in his hand. Said he: "I want to be

baptized." I told him to walk around and come in at the door. He did so, and I met him before the pulpit. Said I: "Dick, what do you want?" Said he: "I want to be baptized, sir." "Has your master given you liberty?" "No, sir." "Do you wish to disobey your master? The good book says: 'Servants, obey your masters.'" "I got two masters, sir; one is greater than the other. My great Master says to me, 'be baptized;' but my other master (Green) says, 'you shall not be baptized.' Now, sir, I can not obey both; and I wish to obey my greatest Master, and also to obey master Green in all things — when his commands do not forbid the commands of my greater Master." "Dick, do you not expect that your Master Green will whip you if you are baptized?" "Yes, sir, but my great Master says, 'Fear not him that can kill the body, but fear him that can destroy both soul and body in hell.'" "Have you concluded, Dick, to lay your back bare to your master's lash, rather than disobey your Master in heaven?" "Yes, sir; Master Green will not even kill the body; and I love my Master in heaven, and I want to obey him." "Well, Dick, the Church has received you for baptism; so, if you are not afraid of your Master Green's whip, I am not afraid of his law, and I will baptize you." All this was said aloud, so as to be distinctly heard by all that were in the house. Though the house was crowded, all were as still as death. Dick's two mistresses were present, and heard it all. I turned round and said: "Can any one forbid water, that this man shall not be baptized?" Some of the brethren said, very low to me: "We fear you are running a great risk." I

replied: "I am not afraid, for I believe the Lord has ordered this matter, and I have nothing to fear. 'The wrath of man shall praise Him, and the remainder of wrath He will restrain.'" I took up my hymn-book and said: "We will not repair to the water for baptism." The water was near the house; and I took Dick by the hand and started the song: "Am I a soldier of the cross?" All the congregation followed, and many voices joined in the song; and then, with the usual ceremonies, I baptized him. As we came up out of the water, I gave him the right hand of fellowship, in behalf of the Church, as a full member; and the brethren and sisters crowded in, and gave him their hands as a brother. His young mistresses went to the water and saw it all. The scene was solemn and deeply affecting. The young Misses Green waited for Dick to change his clothes, and to get their horses. On their way home they began to conjecture, as I afterward heard, how and what they should do in this matter. Said they: "We respect Mr. Thompson, and do not want father to trouble him; and Dick is so ready at all times to serve us, we do not want him whipped." They, finally, concluded not to say anything about it, and thought, perhaps, no one else would, and so their father would not know of it, at least for sometime. All passed off quietly for several weeks, when one evening the Judge came home, apparently in a fine humor. He began speaking in very high terms of Dick, as a servant, saying "Dick has always been one of my best servants, but for some weeks past he has been better than usual. The horses shine from his rubbing and attending them, late and early, and

he keeps things in the very best of order. The girls concluded that this was the time to tell him about Dick. One of them said: "Father, we can tell you what has made Dick so much better of late." "What has done it?" said he. "Why, Father, a few weeks ago, we were at Bethel, at meeting, and Mr. Thompson baptized Dick; and they all had such a nice time, and Dick seemed so very happy when they all gave him their hand, and called him brother." "Did you see Mr. Thompson baptize him?" "Yes, sir, we saw it all." "Well," said the Judge, "I wish to God he would baptize all my negroes, if it would make them all as good as Dick." Here ended the law-suit, the whipping, and all complaints about the dipping. Dick was again allowed to go to meeting whenever he pleased. His master provided him with good clothes, and all that was necessary for his comfort; also, a horse to ride, and allowed him to go and come when he chose, and to work when he pleased. When Dick's master was about to die, he put him under the guardianship of his son, who was to amply provide for all his needs. Dick remained the same obedient servant, but never failed to attend meeting. I saw him many years afterward, when on a visit in Missouri. He was then getting old, was well dressed, had his horse to ride to meetings and seemed to enjoy himself well, even better than if he had been set free — for he had all the liberties of a free man.

Dick lived long a beloved brother in the Church, and an honored servant in his master's house, and respected by all who knew him. Obedience is the path for the Christian, who should leave all

consequences with God, for then he will have nothing to fear. "To obey is better than sacrifice;" but to take counsel of any enemy brings a snare." Truly, a rich experience!

Editor.

NOTICE

The Lloyd's Hymn Book is now being published again. For information concerning price, address all inquiries to:

The Primitive Hymns, Inc.
P. O. Box 92
Rocky Mount, N.C. 27801

IN MEMORY OF J. LESTER ADAMS

It is with a sad heart that we attempt to write the obituary of our beloved brother and son-in-law, Lester Adams. He was born to the late Edd and Cora Adams on December 10, 1910, and departed this life in Stuart Hospital on August 31, 1971, at the age of 60 years. He was married to Ellen Martin on December 17, 1932, and to this union five sons were born, namely: David, Lenwood and Troy Adams, all of Bassett, Va., Roger and Lonnie Adams of Elizabeth City, N. C. He leaves his wife, five sons, five grandchildren, six brothers and three sisters to mourn their loss, together with his church and many friends.

He and his wife united with Liberty Primitive Baptist Church on the first Saturday in July, 1967, and were baptized next day by their pastor, Elder Bennie Clifton and Ben Martin. Liberty Church saw fit to call him for deacon and he was ordained first Saturday in September, 1967. He remained faithful until the end, always ready and willing to do anything he could for his church. I believe he viewed the beautiful home he was going to a few days before he passed away, and just before he died he said he wanted to go home where he could sleep and sleep and he closed his eyes and passed away.

His funeral was held at Liberty Church by Elders Bennie Clifton, Frank Pegram, and Calvert Fulcher. He was laid to rest at Old Center Church Cemetery to await the Resurrection Morn. The many beautiful flowers and the large congregation present were a manifestation of the love and high

esteem in which he was held.

His dear wife, children, grandchildren, church, and many friends all miss him so much, but may we be given to say "Thy will be done" for we believe our loss is his eternal gain.

Written by the request of Liberty Church.
Elder B. H. Martin
Dovie Martin

OBITUARY OF

ELDER LAYTON WINGFIELD

Elder Layton Wingfield was born to Elder Robert Robert Lee Wingfield and Susie G. Wingfield on September 16, 1911. It pleased our heavenly Father to take him from our midst here at Elamsville Primitive Baptist Church on January 9, 1972, making his stay on earth sixty years, three months and twenty-three days. He suffered from one of several heart attacks, which he had over a period of years. He spent thirty days in Morehead Memorial Hospital where he passed away. Although he will be greatly missed at this little church, as well as abroad, we desire to bow in humble submission to our God who never makes a mistake.

Brother Wingfield was first married to Ella Gilbert Wingfield, December, 1931. She passed away leaving him with five little children. He later married Dora Rorrer, June 10, 1944. To this union were born four children. Surviving are: nine children, 24 grandchildren, as well as a host of relatives and friends who mourn his passing. His funeral was conducted at Collinsville Primitive Baptist Church by Elder H. D. Prillaman, Elder F. T. Adams, Elder Sebron Sechriest, Elder N. J. Hutchens, Elder Rufus Brown and others. His body was laid to rest, to await the coming of our dear Lord and Saviour, at Elamsville Primitive Baptist Church by his request.

He united with the Primitive Baptist Church at North Fork on Saturday, in October, 1939. He was ordained to the ministry on July 2, 1944. He traveled far and near through the storms, heat, and cold to obey the command of God.

He was also blessed to write a book entitled "To The Strangers Scattered Abroad" which was published in 1968. He wrote many of his experiences and travels throughout his life. We feel this book will truly be a blessing to those who have been taught of the Lord to believe this wonderful doctrine.

He was also blessed to preach and stand

firm in the doctrine of "Salvation is of the Lord." He believed in the all powerful God who rules Heaven and earth, the doctrine of the predestination of all things, and the total depravity of man.

His memory will always be dear to the members and friends here at Elamsville Church. He labored hard and traveled so many miles in the last year of his life to help establish this little church. His prayers, his humble face, and the beautiful sermons given him from the most high God will long be remembered in our home and by all who loved him.

Be it resolved—that a copy of this obituary be placed on the church records, a copy given to Zion's Landmark and a copy given to the family.

Done by order of the church in conference July 15, 1972.

Written by Nancy Martz, Clerk.

Elder H. D. Prillaman, Moderator

OBITUARY OF SISTER BESSIE PEEDIN

We, the members of Bethany Church at Pine Level, N.C., trust to bow in humble submission to the will of God who, in His infinite wisdom and tender mercy, saw fit to remove from our midst our dearly beloved Sister in Christ, Bessie Peedin. Sister Bessie was born August 12, 1895, and departed from this life on January 10, 1972, making her stay here 76 years and 5 months.

Sister Bessie united with the church July 23, 1942. She was always a true, faithful member and was loved by all who knew her. Her funeral was conducted at Bethany Church by Elder T. Floyd Adams. Burial was in Sunset Memorial Cemetery, Smithfield, N.C.

She is survived by her husband, Brother Daniel F. Peedin; one daughter, Mrs. Lola Harris; four sons, Albert, Noble, Clyde, and Kenneth Peedin; nineteen grandchildren, and many friends.

We extend our sympathy to the family and may they ever be blest to look to the Lord for comfort and guidance. Therefore, be it resolved that a copy be placed on church records, a copy sent to the family, and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference April 22, 1972

Elder S. J. Sauls, Moderator

Brother Troy Thompson, Clerk

Brother Troy Thompson,

Sister Inez Thompson, - Committee

Sister Daisy Peedin.

BEAR CREEK ASSOCIATION

The Fall Session of the Bear Creek Association will convene, the Lord willing, with Lawyer Spring Church, Anson County, N.C. on Friday before the first Sunday in October, 1972, and continue through Sunday.

The Association on Friday only will be at Lawyer Springs. On Saturday and Sunday it will be held at Jerusalem Church, Anson County, N.C.

Lawyer Springs Church is located at the southern edge of the town of Peachland, N.C. on Highway No. 74. To Jerusalem Church, those coming by Oakboro, follow 742 for about 6 miles until you come to the Anson County line. A short distance beyond the line turn right on paved road for three miles to the church. Those who come by Wadesboro follow Hwy. 742 about 12 or 14 miles to Thomas

Superette, turn left around the store on paved road No. 1457. Go about 2½ miles to crossroad, turn right on paved road one mile, turn left to church.

Those who come from the south or west follow Hwy. 218 to Olive Branch, N. C., turn left on County Road 1713 by grain elevator, about 2½ miles to the church.

Brethren, sisters and friends are invited to attend and we especially invite the ministering brethren. For further information write or call the undersigned.

Elder C. S. Mills, Moderator
911 Marie Ave.
Kannapolis, N.C. 932-7481
W. C. Edwards, Clerk
300 Peggy Lane
Matthews, N.C. 545-6108

**ANNOUNCING THE PUBLICATION OF
AUTOBIOGRAPHY OF ELDER T. F. ADAMS**

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SEPTEMBER 15, 1972

NO. 21

ISAIAH CHAPTER 46

Remember this, and shew yourselves men: bring it again to mind, O ye transgressors.

Remember the former things of old: for I am God, and there is none else: I am God, and there is none like me.

Declare 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.

Hearken unto me, ye stouthearted, that are far from righteousness:

I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory.

ISAIAH 47

Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

EDITOR

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\$4.00 PER YEAR — 2 YEARS \$7.00

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

OUR HOPE OF SALVATION

On the Missouri-Pacific Railroad
3rd December 1949

My dear One:

I wonder really if I can write—maybe if I go slow. It is a beautiful, bright sunshiny morning and I am sitting in a chair in the rear coach of the train—first class accommodation. I can turn around to face any direction. The country is pretty, rather flat of course. We are going westward along the banks of the Missouri River.

Really writing this way is slow and my mind doesn't work well and too I am accustomed to the typewriter now. We do become so accustomed to certain ways of doing things that it makes it rather hard to do otherwise. I have just read the first ten verses of the fourth chapter of second Corinthians. I was reading an article on the seventh, eighth and ninth verses of this chapter. There is so much wrapped up in these scriptures. They are so deep. Then we have the hymn, "Cast Down But Not Destroyed. On the one hand you see trouble on every side: but not distressed; persecuted, but not forsaken; cast down, but not destroyed; perplexed, but not in despair; dying of the Lord Jesus, life also of Jesus; death and crucifixion; sufferings and weakness; resurrection and ascension to the Father; power and glory. I cannot write about it now and under present conditions, but that is the way the contrasting factors line up before me. As we are troubled, perplexed,

cast down, persecuted, show forth weakness—so do we show forth the sufferings and death and crucifixion of our Lord Jesus Christ. Thus are we brought into fellowship with Him in weakness and obedience and submission to the will of God in salvation by grace.

Again as we are not distressed (left without a door of hope to a way of escape; nor forsaken, not in despair, nor destroyed—so we do in this body show forth the resurrection and power and life of Jesus Christ, the fruits of the spirit—and make manifest His Glory. Paul said we have this treasure in an earthen vessel. There are again two things—they should be added to the contrasting lists on the reverse side. We have weakness in the earthen vessel—strength and everlasting life (Him and His Life) in the treasure! We must, in our daily walk in this life, manifest both these principles—(1) weakness, both naturally and spiritually and (2) strength. The Christian wonders, even naturally as to his livelihood. He cannot give first thought to worldly gains, he must give up worldly pursuits for his conscience demands he walk more circumspectly than he once did—the world curs him off. Spiritually, he learns his weakness and dependence and nothingness and cries because of it in Godly sorrow. Yet again he has given strength and he must manifest it. He manifests given strength to "come out" and "be ye separate" and stand and dwell "without the camp"—he is enabled

to bear the persecution for Christ's sake. If all the world, even this life is taken away, he shows he has something more—something that no one can ever take away and on that does he rely and stand firm in.

It was in a body of weakness that our Savior came to redeem us—it had to be that way—for we are even in weakness here and He must come to us to redeem us—for should He say come without the “bringing power” we could never move and would finally go down in the pit of destruction. Through His “coming in weakness” and “rising from it in strength” have we our hope of salvation. So we must also in this life and body manifest that same weakness and strength (imputed) and be brought into fellowship with Him.

In his right mind, who would complain at persecutions? Who Could? for then and only then, is he brought into fellowship with His Christ. Think of that! In proportion to our sufferings for His sake, we are given knowledge and wisdom, communion and fellowship with our High Priest, Saviour, Redeemer, Mediator! Let us take courage, as Paul says—rather glory in our infirmities that we may learn more of our Lord and Saviour—be brought more into fellowship with Him, that we may more truly walk in His steps and learn of Him, take on His yoke—for He is our yoke-fellow and maketh the burden easy.

So much could be said—but writing is a strain and then hardly legible. But what a comfort, what a reward, what a treasure for the burden! What a treasure we do carry about in this earthen vessel!

(We are in some little city—still on the Missouri River.) Oh my Dear,

my prayer is that He may please to give both of us this understanding—this knowledge and thus make us obedient and submissive to all these trials and burdens we meet with. Oh! may we have His strength to walk with and His “peace be still” spoken into our hearts. May He give us sweet meditations and feedings to keep alive our souls and cause us to bless His Holy Name. What more can we desire or ask for! We are promised tribulations and death in this body, but also assurance of life—His Life—in eternity to come. Let us know that and walk the path set before us in humility and prayer and submission and thanksgiving.

This is a sweet morsel of food, but the flesh is too weak to retain it, it must come and go and I must bear about, in this body, the death (which was in weakness) of my Lord and Savior, Jesus Christ.

My love be with you,
Douglas (Alston)

HE KNOWETH THE MIND AND HEART

Elder and Mrs. J. B. Pollard
Jacksonville, N.C.

Dearest Brother and Sister Pollard,

I do hope, by God's sweet amazing grace, to write you a few lines which will meet your feelings in that of Jesus' sweet love. I have thought much about you in your troubles, not only of late but ever since we (Cypress Creek) have been received back into the old White Oak Association. Sister Pollard was feeble, as I recall, and I had not known of her illness until I began to mix and mingle with you all.

Truly, if there is an unworthy mortal among you, I am that one, but all my efforts to set that forth as I feel it are indeed impossible. In

this instance, as well as in all other cases, I know I cannot fool the Lord. For He knoweth what is in the mind and heart. The preparation of the heart in man is of the Lord. Why should I try to deceive human beings? They are not to be feared for they can only hurt the body of flesh. I hope to tremble and fear God who is able to destroy both soul and body in hell. Even as a leaf, or trembling and hanging branch, I do so hang loosely and helplessly weighted in the balances and found wanting.

I have no righteousness whereby I may claim any good at the Lord's hand. Oh! How great has His unbounded mercy and love been lossed out to this poor vile sinner. There are no words to describe His almighty power and because of this stream of love and mercy I was made to sit beneath His feet and look up to Him who trod the winepress of the fierceness of the wrath of God and laud Him King of Kings and Lord of Lords.

Many times I say things and they sound so differently from what I intended them to mean. This has caused me grief, but, mostly, I find that I am not able to give others a reason for my actions. I know not why except that it is to show me again and again my helplessness and insignificance. Should there be anything of actions, or in words, wherein I have, in the least, offended you dearly beloved saints of God, I pray He may erase it by His love, grace, and forbearance, even as far as the east is from the west, from your dear minds. He knows how frail and imperfect I am. I have none other except Him to plead my poor case in this matter as in all things whereof I am involved.

Perhaps it may appear that I am

unmindful and uncaring, but God is witness enough. I love you much more than words or actions could, or ever will, convey. I, as much as in me is, lay all my feeble, weak ways and goings before Him in my efforts to approach unto such a God of might and strength. Yet, I am brought to remember that even infants' tongues are fit to praise and pray though it be sent from heaven's glory. This weapon is mighty, through God, to the pulling down of strongholds.

This is the God, dearly beloved children of God, who has taken care of me when I did not care anything about Him and His mighty works. Even when through fiery trials my pathway shall lie, He is there keeping the secure watch upon us until we pass through, bringing us (though weaker) to His praise, honor and glory. Yes, we are made stronger to render all things to Him — honor, glory, praise and thanksgiving.

“Nothing in my hand I bring,
Simply (an infant) to Thy
cross I cling.

Naked, come to Thee for dress,
Helpless, look to Thee for grace.
Vile, I to the fountain fly,
Wash me, Saviour, or I die.”

I might add this much more to say, I hope He will supply all our need. Beloved firends in Christ, I know He will, and while we may doubt and wonder and question in our minds, I know that is needful, too, and all of it will work together for our good to His perfect love for He knoweth our dust and is acquainted with our frail being. He made it weak and frail to His glory and praise. We, in ourselves, would be strong and mighty but thanks be

unto God He did not make us to grow except in a different direction wherein we grow in grace and in the knowledge of the Lord. We would not travel in this direction if we could prevent it for this involves trials, suffering, and tribulation. He promised us these.

I must bring this to a close by saying that if I do not love you dear ones, I am the most deceived mortal. Yet, I cannot reach your case nor the request as of yet, but the Lord holds the future and who can tell. I have tried to commit it to Him. I believe you have, also. Is there anyone greater which it can be committed? I do not know of any.

I trust that it may be possible to visit you sometime soon, but if that is possible, may it be known to you that I am the most lame, poorest, feeblest, of the flock, which should enter your kind door. If He should call me away from this cold, bleak world before I should see your dear faces again, I trust your thoughts can be heavenly ones, concerning the precious things of Christ's Kingdom. In Him, through Him, and by Him we have being as well as all things.

Yours, I trust, in the strong, firm faith of Abraham, Isaac, and Jacob. All honor, praise, and glory forever be given to Him who called us by His grace, we hope,

This sinner, in need of His precious mercy,

I love you,

Minnie Jones

RFD no. 1

Richlands, N.C. 28574

CROSSES THE RIVER JORDAN

Dear Brother Adams,

I feel like writing a few words of my experience which I will never be able to tell in its fullness. God called me at the age of eleven and I am now seventy-six. I went down under a hill beside a tree and tried to pray. I was so miserable. All I could do was pray, asking God to have mercy on me. It seemed when it was night, I wished it was day and when it was day I wished it was night. The first sermon I took note of or that impressed me, was when I went to the church and the preacher's text was about the three Hebrews who were cast into the fiery furnace and there was not a hair singed on their heads. I sat and cried, and I wondered if I could ever have that much faith. Later on in years, I began to feel so unworthy it seemed to me every breath I drew was saying Lord, have mercy on me and one day, I was coming from work and a voice spoke so plainly to me, I stopped and looked, for I just knew it was the voice of my God. It said: "Your soul is free at last." Oh! How I did rejoice! I went on rejoicing for sometime but I finally got back into doubts and I had a vision. In this vision I was carried down to a great river. When I got down there, I stepped into the water and it got so deep my feet did not touch the bottom, although I kept going and finally the water came up to my chest. By that time, I was midway the stream. Here I was commanded to stop and a voice spoke and said: "This is the River Jordan." He showed me how I could cross it and I trusted Him.

Later I had another vision. It seemed to be judgment day and it

seemed that God was in the midst of every nation. He was tall and dressed in a white robe. People were coming from every direction and down in a big hollow I heard the devil howl and I saw God when He quieted him down until he got his number. I was in the midst, trembling with fear.

I knew God had dealt with me, but I was not sure until He struck the dividing line, then I had no more fear for it seemed that we were marching on to Glory. I looked back and saw a long row of cars waving back to us saying, "Farewell." I had never seen a car nor heard of one until the year 1900.

Later on I was received into the Missionary Baptist Church, but I could not be satisfied. After I had been a member thirty-five years, I began to worry. I asked the Lord to show me the way He would have me to go. He did that and it was to the Primitive Baptist Church. I found out that I had to be baptized again. I said that will not happen. I was ironing one day when it seemed that something spoke to me and said "You must go at my command or else depart to hell." I tried to get rid of this, get it off of my mind and I began to think I was alright, when again I heard a voice saying: "If thy soul is sent to hell, His righteous law approves it will." I could not stay away. I went to the church the next Sunday after that and when I walked in the door, the preacher was repeating those words: "If my soul is sent to hell His righteous law approves it well." I was received into the church that Sunday and baptized in February.

Oh! what a glorious time that was with me! I will never be able to tell anyone how wonderful it was! Only

those who have experienced this can know.

If you can see cause to print these few lines, you have my permission to do so. Dear Readers, I hope I am your sister in the Lord,

Sister Zena Cummings

(Mrs. James Cummings)

1230 Rhode Island Ave. N.E.

Washington 16, D.C.

HE DOETH ALL THINGS WELL

Dear Brother and Sister Adams,

I hope this note finds you all well as usual. I think of you both and all of our brethren in Christ so often. I do not feel worthy to call them my brethren.

Yesterday, all of yesterday, these lines were with me: "Thus far the Lord has led me on; thus far His power prolongs my days." Those thoughts were strongly upon my mind. The good Lord was letting me know where all our blessings come from. There are days when we are lifted up high and the next day we are down in the valley. I am sure this is good for us. We go to church and enjoy the singing, praying, and preaching. Then, again, we go and there is not a crumb, it seems, for us. That is good for us, too, and He shows us from whence it all comes. His love for us is so great. I wish I could express my feelings as I feel them at times. It is like Sister Jo Ann Crenshaw said, "better felt than told."

Brother Adams, I go much, so much, of my time begging for mercy. I feel that surely there is no one like me. If we could be one of His children then why are we in doubts and fears? I am sure all of this is good for us. When I was received in Middle Creek Church, people told me it was because my husband was

a member. I have no people (blood kin) who were at anytime a member of our faith, to my knowledge. I have been shown that it is all of Him and not of the creature. As Brother J. M.'s father (Elder J. E. Mewborn) used to say, "And I am thankful, I hope, for my hope." When we are blest with the spirit He makes us to say, "Thy will be done. He doeth all things well."

I do believe, if we be one of His, when we pass from this veil of tears, He will carry us across that river to that home not made with hands. Brother Floyd, this is our hope. Sometimes we have to hope for a hope. That little hope we have at times is not for sale. I do believe that all things are coming to pass as God purposed before the world was. If not deceived we love you and Sister Pauline. The good Lord has blessed you all to His dear people. Please excuse these many mistakes as I am full of them. Take care of yourselves and come to see us. We always look for you at Middle Creek. You do not take anyone's time. It is all of the good Lord and all is His time.

Brother Everette Jones asked me on one occasion, "When do you expect to join the church?" I told him if I always felt like I did then I would never join! I asked for a home with these dear people about two months from that time. Little did I know what the good Lord had in store for me. How wonderful it is to be with so great a people. My husband and I sit and talk of how good the Lord has been to us. What a wonderful blessing. I am most unfit and most unworthy of all people. If we were on our knees trying to thank Him for our many blessings until we pass on, we would never begin to thank Him enough. May it be His

will to take us home where there is no sickness, sadness, or death is my prayer, I hope, for His sake. I must close. There is no end of trying to tell of the love and praise I have for my Savior God, and what He has done for me.

(Mrs. S. J. Sauls)
603 Aversboro Road
Garner, N.C.

THE WEDDING RING

The wedding ring is a symbol of love which unites, and binds man and woman as one, as long as they both shall live, in holy matrimony.

The ring, a band of gold, is the most precious of all metal, and symbolizes the beauty and purity of the most sacred institution on earth; that of marriage between man and woman, whose vows before God and man join them in body and soul to love, honor, and cherish each other in sickness and in health, in poverty or in wealth, to walk together in the path of true love, compassion and companionship, with thankfulness to God for His countless blessings.

The ring is round, having no beginning or no ending, signifying the endless love of God for His people, and His tender mercy toward them forever.

The gold of the ring is a symbol of His purity and almighty strength which endures forever.

The ring symbolizes the great circle of the love of God who gave His Beloved Son, Jesus Christ, to be the Husband of the Bride, His Church, binding them together through the ties of His everlasting love and mercy, ever flowing from the throne of God.

Mrs. Paul Rohrbaugh
87 S. Colony Road
Newport News, Va. 23602

**CORRESPONDENCE OF THE
LATE ELDER F.W. RHODES, SR.**

Sister G. C. Bates of Gastonia, N. C., sister of the late Elder F. W. Rhodes, Sr., of Durham, N. C., has graciously consented for us to publish a series of letters written by Elder Rhodes to her from the years 1930 through 1959. Elder Rhodes passed away not too long afterwards. These letters are rich in spiritual content. Beginning with this issue of the Landmark, we hope, if the Lord wills, to publish some of this correspondence of the later Elder F. W. Rhodes, Sr.

Editor

1512 Morning Glory Avenue
Durham, North Carolina
May 1, 1930

Mrs. G. C. Bates
311 Liberty Street
Gastonia, North Carolina
Dear Sister:

I will try to write you a few lines tonight as I am doing nothing else, and all are gone except myself.

I guess you will be surprised to learn that we have moved. We are now living next door to Sister Tilly. We are liking it very well over here. It seems that I am feeling much better, physically, than I did when we lived in Edgemont but I am feeling awfully blue. I am all down and out in spirit, but I hope that the good Lord will revive me again when it pleases Him. My mind was somewhat exercised upon the scriptures this evening and things appeared a little brighter. I have been blue since Sunday. They called on me to speak at Eno Church Sunday and I tried in my weak way but it seemed to me that I made the

greatest failure that I ever did. I feel ashamed of myself. I feel that I had better have been at home. I believe that I would have been much better off anyway. The people tried to encourage me by saying they enjoyed what I had to say, but that did not revive me much. I told Maie after we got back home that I would have to stop, for to be sure the Lord has never called me to speak of His goodness and mercy or I would not feel so badly when I make an effort, yet I remember the evil one is always ready to deceive me and, not only, that, but he does a pretty good job at it, this way and that way. He lies both back and forth to me. I have felt since Sunday that I was confident that I had deceived others and that I was deceived in myself. Well, I can't tell what kind of a condition I have been in and I am not out of it yet. I thought that I would completely stop going to meetings and not read that good book that I hope I love so well, anymore. Then, I think to myself, how can I help it? I am so miserable! Maie gets worried at me. I just cannot stay at home now, it seems to me. I find more rest when I am with my brethren, and I go sometimes when she is not with me and stay longer than I should. Poor Maie, I am sorry for her or any other woman who has a husband impressed as I feel to be. I do look upon such with a sympathizing eye. I do hope the Lord will take care of us, and keep me in the High Way of righteousness for His name's sake. The Lord is all that I have to look to, and I cannot look to Him in the right way unless He directs my poor feeble mind. The other night I felt that I wanted to pray, but I could not for I realized that I was not in the spirit. I felt like I wanted to just

break out and cry, but I could not even do that! So I can say with Paul, "When I would do good evil is present with me." I feel that I am one alone, and to be sure there is no one like me. I do hate to be in the dark, as I am, but on the other hand, it apparently is necessary for one to be in the dark, but it takes God and God alone to lift His children out of the dark, and when it pleases Him to do so they then can, and do appreciate the Light, for He is Light and in Him is no darkness, and when blessed in the Light they praise God from whom all blessings flow.

God has promised to be with His people, world without end, but they cannot always feel that He is with them. We remember Jacob said, "Behold the Lord was in the place and I knew it not." I feel that I can say this of a truth. Therefore, "All things work together for good to them that love God; to them who are the called according to His purpose." I feel that there will never be more laid upon His people than He will make them able to bear, and I feel that all their trials and troubles here in this world will more securely establish them in the truth as it is in Christ Jesus for they only serve to refine and purify them for that happy home that He has prepared for those that love Him; and when the refining work is done it will bring forth death of the love for natural things. Then they will rest from all their toils and conflicts and their spirits will go to God who gave them and the body back to the mother dust and on the resurrection morning He will come and call His that sleep from the tombs and I feel that there will be a reuniting of both, soul and body, and the body will be changed in a moment — in the twinkling of

they eye — and will be fashioned like unto the glorious body of Christ, and all sin will be left in the grave. Then He will take His children home, that where He is there they will be also. Dear Sister, this is a glorious thing to think about: What wonderful grace it is that He has bestowed upon me; having given me the Hope of Eternal Glory that some sweet day I will see Him and be like Him and be satisfied. I say it is enough for anyone, and more than I deserve.

Well, I had not planned to write in the manner that I have, but I am going to let it go, and I hope that what I have written will find witness among God's people and that God's name may be honored and glorified because all glory is due His most high and exalted name.

I must close. I would write you more often but I just do not have the mind, but I hope you do not think it is because I do not love you, for I love you as a sister in the flesh, and hope that I love you as a sister in Christ. **THE LORD IS ABLE TO DO ALL THINGS, AND MAY WE EVER TRUST HIM FOR HIS GRACE AND PRAISE HIM FOR HIS MERCY THAT HE HAS BESTOWED UPON US ALL THE DAYS OF OUR LIVES.** Write me sometimes, and pardon me for not writing you as I should have. Come to see us again. I am sorry that you and Grover could not stay at our home more than you did. I was sorry that it was so that we could not take care of you all at night. I hope you understood how it was with us. All join me in love to you and family.

Your unworthy brother,

F. W. Rhodes, Sr.

Durham, N. C.

IS THERE NOT A CAUSE

1506 Morning Glory Avenue,
Durham, N.C.

Mrs. G. C. Bates, Gastonia, N.C.

Dear Sister:

Perhaps you think it strange for me to make this effort and perhaps it has been my duty to write you before now, but if it has been my duty, I have not been weighted with it. You see you have been hearing from us and we have been hearing from you and since there is so much upon my mind I did not think it necessary for me to write you when I was hearing from you all along. Because I have not been writing does not mean that I never think of you and your family. No, I often think of you and wish that we could be together more. Things are not just like they used to be. I mean by that that one time we were all together and now we are scattered here and there. But I am glad that God is everywhere present and nowhere absent. I am made to rejoice sometimes that God is able to take care of you and yours, even if we are separated by many, many miles. If we were all together, we still could not give life, neither could we stay life, but, "it is in God that we live, move and have our being."

I trust I was about my Father's business when I made a visit last Saturday night to the home of a dear Old Sister up in Person County, who lost by death, her dear husband last March and while I slept in her home, I dreamed of you. When I awoke from sleep, I felt impressed to write to you. My heart was sorrowful and in my dream, I thought that I would never see you alive again for you were dead. I just imagined you lying in your casket.

This has not troubled me in the sense that it might indicate that you

have died—not a natural death, but a spiritual death. The Apostle Paul said, "For I was alive once without the law, but when the commandment came; sin revived and I died." We understand that he died but not a natural death. He died to the love and delight of persecuting the saints. He was an enemy to Christ. This was because he was dead in sin, yet naturally alive, but "When the commandment came, sin revived and I died." When he died, then it was that he was made alive and a new creature in Christ. He then was a dead man to the love of sin and he hated his former ways and then he was made to love the ways of righteousness which he formerly persecuted.

Oh, how I do rejoice to see poor sinners die this death. It means that they are lead by the spirit of God. It is written, "For as many as are lead by the spirit of God they are the sons of God." If a poor sinner has ever felt to be poor indeed and has seen himself or herself a vile sinner before God, the evidence is, that his or her eyes are opened. The just law of God which thunders down from Sinai condemns a poor sinner. This law is the commandment. When one's eyes are opened, he plainly sees that he is a transgressor. The law never did make one transgress, but serves as a mirror and by it, we see ourselves just what we are and by being able to see ourselves in this deplorable condition, we begin to try to do better, but the more we try, it seems that the worse our condition becomes. The reason of this is because we continue to try to satisfy the law, which we cannot do and it condemns us in that we feel to be so guilty before the Good Lord. So we are brought down at the feet of the

Saviour a beggar—a beggar for mercy—a beggar for pardon and forgiveness of sin. We learn as did The Apostle 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. The law does not afflict, but it does show that we are afflicted. That is, that we are transgressors. Now when one comes to the end of his strength, that is, when he sees that the law will do him no good, because he cannot keep it and he is made to say: "My case seems to be an outside one—there is no one so vile as I." It is then he pours out mournful cries to Christ, saying, "Lord, have mercy upon me, a poor sinner." When one gets to this place, he is at the end of the law and Christ says, "I am the end of the law for righteousness." Then this one can see that all righteousness is in and of Christ. So, then it is that he seeks Christ and prays for His righteousness and mercy and just as sure as one comes to this place the Lord will take up His abode with him or really He already has, but has now just made it known to this poor sinner. It is then that this poor sinner is made to rejoice in Christ and have confidence in the righteousness of man. "For by grace are ye saved through faith and that not of yourselves; it is the gift of God." Eph. 2:8.

"IS THERE NOT A CAUSE?"

I hope the cause of my writing this letter is that of Christ, and I do hope that you will be able by the grace of God to understand what I have written and that you may cry out with David, saying, "The Lord is my shepherd and I shall not want." Psa. 23:1.

I trust that I may be favored with a letter from you stating that you

have had your fill of sin. I mean in reality. I do hope that you have felt the presence of Jesus as being your salvation, whereby you have said, "Great and marvelous are Thy works, Lord God Almighty!"

I hope you and family are well. We are up. If your mind so leads you to reply, I will be glad to hear from you. Give my regards to Grover and tell Edna Earl, "Howdy." I would be so glad to see you all, but should we never meet here on earth again, I trust that we be blessed to meet on the sunny banks of sweet deliverance, where parting will never be known, but sing praises to Him who has loved and has given Himself for us.

Farewell, your loving brother in hope of the resurrection of the saints,

F. W. Rhodes Sr.
Durham, N.C.

A RENEWAL

Dear Brother Adams,

Enclosed is a money order for four dollars to renew my subscription to Zion's Landmark. My health has failed so that I am not able to go to church often and it is so much comfort to read. I am 74 years old and enjoy reading it so very much. I hope when this life is over that I can go to be with the good Lord.

Please, when you pray, remember me in your prayer.

A sister,

Ida Fish

RFD 1, Box 198

Bunnlevel, N.C. 28323

August 16, 1972

Zion's Landmark

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

Editor

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

Associate Editor

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

VOL. CV

NO. 21

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 September 15, 1972

THE WORD OF GOD

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." Isaiah 55:10, 11.

If the Lord is willing, I will offer a few thoughts upon the above scripture; being also conscious of the fact that unless I am guided by that unerring Spirit, it will be of little or no profit to the household of faith, for we are taught by divine inspiration 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.

The natural things that are seen are often set forth as types of heavenly things. The All Wise God has so arranged in His All Wise purpose to give water and food to sustain the natural man and all living creatures by sending the rain and snow from heaven. It is recorded in Gen. 2:6: "But there went up a mist from the earth and watered the whole face of the ground." Minerals that are in the earth become soluble when they come in contact with moisture and are taken up through the feed roots of the vegetable kingdom. Then, in turn, the vegetable kingdom is eaten by the fleshly kingdom. Through this process the lower order of life is moving up into the higher order of life. The Prophet said, "For as the rain cometh down and the snow from heaven." The object of which is to give seed to the sower and bread to the eater, without which all living creatures would soon perish from the face of the earth. How anxiously do we look for rain when we sow our seed! We are conscious of the fact that unless the God of Heaven sends the rain that our crop will become withered and the harvest will be little or nothing.

I am reminded here of a special favor that the good Lord bestowed upon an old Elder who has now passed away. The remarkable incident as he told it to me was about as follows: "The ground was very dry, so much so that my corn did not get out of the twist all night, and the day that I hilled or plowed it out for the last time, there was little or no sign of rain. I felt a desire to pray, so I dropped down between my plow handles and asked God to send a shower of rain upon my corn, and

when I raised up, immediately the rain began to fall, and there fell a good rain but a person would not have gotten wet ten steps from the border of my field." To some people this would seem like a fairy tale, but I believe what the old Elder said. In fact, it is no more miraculous than what came to pass in Elijah's day, as recorded in I Kings, 18th chapter, 45th verse.

Inasmuch as the rain is good and the snow is also very profitable. When it falls upon the small grain in the winter it seeps into the earth and pulverizes the soil. It dissolves the plant food in the soil and is absorbed by the plant. This promotes growth of the plants. When the plant has grown to maturity there is still a great deal to be done before it is bread to the eater. The stalk is severed from the stubble and then brought through the threshing machine in order to separate the straw and chaff from the grain. It is then winnowed as a further process of cleansing, after which the grain must be brought through the upper and nether mill stone, and another sifting is necessary before the flour is kneaded together. The last and final process is to put it into a hot oven and bake well done, all of which is needful and necessary before it brings "bread to the eater." What a long drawn out process of changes this seed has to undergo from the time of the planting until it comes out a finished product "as bread to the eater."

Speaking of rain, it performs two great and important functions, first, it is the medium through which the living plants secure food, and second, it aids in decaying and rotting all dead matter so that it is brought into a solution and taken up

through the feed roots to support and promote the growth of the living plants. This process suggests the following scripture to our minds: "Gather up the fragments that remain, that nothing be lost." Jno. 6:12. When the seed is sown into the earth the first appearance of life is manifested by the appearing of the blades, as recorded in Mark 4:28, 29: "For the earth bringeth forth fruit of herself: first the blades, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." What a long and stormy life this seed has to pass through. It is exposed to cold wind and storms before it is severed from the stubble. If the seed could speak no doubt but that it would say, "I have passed through a long and stormy voyage," but the worst is yet to come. The seed now must pass on through the threshing machine to separate the straw and chaff from the grain and, as before stated, it is now brought through the upper and nether mill stones and ground into fine flour, then exposed to an intense heat before it is palatable or made into "bread to the eater."

Inasmuch as the rain and snow is necessary for the maturing of the natural seed, so it is recorded, "Give ear, O ye Heavens, and I will speak; and hear, O earth, the words of my mouth, my doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Deut. 32:1, 2.

"So shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please and it

shall prosper in the thing whereto I send it." Now, let us follow the same line of reasoning in the maturing of the seed that it may bring bread to the eater. We humbly hope that we may be able to present some of the things that are needful and necessary to be done to a poor sinner in order that his word may be palatable as "bread" for the household of faith.

We are told, "For the word of God is quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 3:12. What a wonderful work the "Word" performed in the heart of Peter the night the Saviour was crucified. Peter said, "Lord, I am ready to go with thee, both into prison and to death." And He said, "I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me." Luke 22:23, 34. Now, inasmuch as it is necessary for the seed to go through the thrashing machine in order to separate the straw and chaff from the grain, it was also necessary for Peter to be put into the sieve for the purpose of separating self works, self righteousness, and self confidence from faith, hope and charity. Through this process "the precious (or good grains) is taken from the vile." Jesus said to him, "When thou art converted (or convinced) strengthen thy brethren." Is it possible that Peter could have ever fed the sheep and lambs of God's choosing if he had never been brought through the sieve and had self confidence shaken out of him? Indeed, this was a painful operation, but the Lord had

said to him that "The cock shall not crow this day before that thou shalt thrice deny that thou knowest me," and as we read the Holy Scriptures, we can see the fulfillment of His word the night the Saviour was crucified. "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 prosper in the thing whereto, I send it."

After the crucifixion and resurrection of Jesus Christ, Peter is now prepared through his past experience to preach the doctrine of God, our Saviour, which shall drop as the rain and distill as the dew. For he said, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth; whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved." Acts 4:10-12.

As before stated, the final process of the grain must be brought through the upper and nether mill stone, and then as a finishing touch it must pass through the fire for the purpose of bringing "bread to the eater." How needful it was for our Lord and Master to come through the fire of (tumult of affliction) in order to bring seed to the sower and bread to the eater, for He said that My flesh is meat indeed, and my blood is drink indeed, but before we are partakers of His flesh and bread, we, too, must be crushed between the law and the gospel or crucified

with Christ. Paul said, "I am crucified with Christ." What can this mean but being brought through the fire? It seems to be necessary for Jonah to be swallowed by the whale in order to declare that salvation was of the Lord.

When the children of God have been brought through the furnace of affliction they are then put upon a solid foundation which is Christ Jesus, the Lord, and if any person profess to be upon this foundation the test will be sure to come and be proven, whether their statement is true or false. For the Apostle Paul said, "For other foundation can no man lay than that is laid which is Jesus Christ. Now if any man build upon this foundation gold, silver precious stones, wood, hay stubble; every man's work shall be made manifest: for the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." I Cor. 3:11-15.

God is a type of God's word. It is pure, whereas wood, hay, and stubble answers to self righteousness which will surely be burned when brought through the fire. Job said, "But he knoweth the way that I take: when He hath tried me, I shall come forth as gold." Job 23:10, which is true with all the redeemed family of God. This work is not tainted with creature's work or self righteousness, but they ascribe greatness unto God, and they will declare that all of their righteousness are as filthy rags, and that the righteousness of God is

imputed to the children of God by Jesus Christ as Paul said, "Who of God is made unto us wisdom, righteousness, sanctification, and redemption." Not only this, but they will say as Peter said, "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." I Peter 1:5.

In conclusion may I ask is not this the doctrine that drops as the rain and distills as the dew as it falls upon the tender herbs which makes them grow up "trees of righteousness which are the plantings of the Lord." And as they take root downward, or as Paul said, rooted and grounded in the truth; then it is they bring forth fruit upward to the praise and honor of God.

T. F. Adams

OBITUARY

It has pleased the Lord to remove from our midst a very dear sister, Lillie Langdon. Sister Langdon was born August 25, 1884, and departed this life April 7, 1972. She was coming from a visit to the doctor, with her son, when she met her death in an automobile accident. It was quick. We feel that she did not suffer any pain.

She united with the church in 1907 and she was faithful as long as her health permitted.

Her funeral was conducted at Overby Funeral Home in Benson, her home town, by Elder W. D. Barbour, her pastor. She is survived by two daughters and two sons who will miss her very much.

Sister Langdon lost her eyesight in 1956 and had lived in total darkness since that time. This did not cause her faith to cease or diminish in the least. We could see in her countenance a mark indicative of a bright and shining light that kept her going. She did all her cooking and raised chickens in her backyard. She even had a small garden. The noise of the chickens helped her to find her way back to the house from the garden. She could pull weeds from her vegetables and could discern the plants from the weeds. She was an inspiration for all who knew her. She is greatly missed by all and especially her family and church.

Done by order of Mt. Zion Church in conference. Written by,
Tunie Ellen Whittington, Clerk

MEETING TIME AT

MT. ZION CHURCH, BENSON, N.C.

Dear Brother Adams,

Please announce in the Landmark that Mt. Zion Church meets on Saturday (Quarterly only) morning before the 4th Sunday in January, April, July and October, and on every (monthly) 4th Sunday.

Thank you,

Tunie Ellen Whittington, Clerk

RFD No. 1

Benson, N.C.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union was appointed to be held with Mount Lebanon Church beginning on

Saturday before the fifth Sunday in October, 1972. Elder Jack Hawkins was appointed to preach the introductory sermon, Elder L. P. Martin, alternate. All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

ANGIER UNION

The Angier Union will meet, if the Lord wills, at Bethany Church, Pine Level, N.C., on the fifth Sunday and Saturday before in October, 1972. Elder S. J. Sauls was appointed to preach the introductory sermon, Elder T. F. Adams, alternate.

We invite all lovers of the truth to come and visit us. We extend an invitation to our corresponding brethren in the ministry to visit us.

E. T. Jones,

Union Clerk

**ANNOUNCING THE PUBLICATION OF
AUTOBIOGRAPHY OF ELDER T. F. ADAMS**

In response to the request of many friends, your Editor has published his life's story covering a span of 80 years and 45 years of experience in the ministry of the Primitive Baptist Church. It is a beautiful volume, cloth bound for permanent keeping. In addition to personal history and experiences, it contains a brief experience of his beloved wife and helpmate, selected editorials and letters, and meditations on favorite passages of scripture for which he is well known. The book is introduced by a full page photograph of Elder Adams and his wife.

Those who believe in the doctrine of predestination and salvation by grace will welcome this book as a permanent part of their libraries.

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VOL. CV

OCTOBER 1, 1972

NO. 22

ISAIAH CHAPTER 47

Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.

As for our redeemer, the Lord of hosts is his name, the Holy One of Israel.

Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

I was wroth with my people; I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid they yoke.

And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

Therefore hear now this, thou that art given to pleasures, that dwellest carelessly: that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:

But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.

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

WRITING OF ELDER G. W. HILL

Several months ago, Sister R. C. Smith of Kernersville, N.C., gave us a copy of Zion's Landmark under date of December 1st, 1934. This issue contained a corresponding letter written by Elder G. W. Hill, as well as for those who were comforted by the gift of the ministry manifested through him. We feel that Elder Hill departed this life thirty-six years afterwards (1970) defending the same glorious doctrine that he was blest to set forth in this article.

Editor

GREETINGS

Elder G. W. Hill sends greetings to the brethren and sisters of Salem Association and to all their correspondents, to all of the Household of Faith.

Through the abounding goodness and mercy of God we, of the Salem Association, have again been permitted to meet in an associational capacity, and feel that we have truly been made to sit together in an heavenly place, with one great Moderator and Head of the Church, in our midst, to own and bless us with all spiritual blessings.

Our visiting ministers have come proclaiming, in no uncertain sound, that the Lord God Omnipotent reigneth, and rules supremely in the army of heaven and among the inhabitants of the earth. They have in their hands the one great chain which John saw in the hand of the angel, the scriptures of eternal truth, not one link of which can ever

be broken; and by it man has been thoroughly abased, and God exalted and crowned Lord of all. Mutual fervent love in one delightful stream has manifestly pervaded every heart, all speaking the same things, not a jar nor a discordant note has been heard.

"There is but one God, the Father of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." "Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him?" "Who hath known the mind of the Lord, or who hath been his counsellor? For of Him and through Him and to Him, are all things. To everything there is a season, and a time to every purpose under the heaven; if it were not for these things, — for God's unchangeable will and purpose, how could we feel assured of anything?"

Therefore He says, "I am the Lord, I change not, therefore, ye sons of Jacob are not consumed." Jesus said, "Fear not little flock for it is your Father's good pleasure to give you the Kingdom." "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, and neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand. I and my Father are one." "And I will bring the blind by a way they know not, I will lead them in paths that they have not known; I will make darkness light before them,

and crooked things straight. These things will I do unto them and not forsake them." Therefore He said, "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."

Old Baptists believe in a Sovereign God; one that has all power, works and none can hinder; hinders, and none can work. He does what He pleases and saves whom He will and whom He will He hardens.

We have had no desire to try to regulate the manner in which our brethren speak, or put words in their mouth; for we believe the gospel is preached today as it was on the day of Pentecost and they preached then as the Spirit gave them utterance.

By referring to the New Testament you will find that Paul wrote on God's predestination and purposes; John's theme was on Love; Peter wrote more on election; James admonished to good works. Were these Apostles "hobby riders" or did they preach a complete gospel by Jesus Christ? Jesus said unto them, "You have not chosen me, but I have chosen you." His chosen ones being sinners, children of wrath even as others, lost and helpless. Yet, they were the Father's by choice. Jesus said "Thine they were, and Thou gavest them to Me." God the Father gave His chosen ones to Jesus that He should die for them, to redeem them from hell, redeem them from death, redeem them from all sin; and by His atonement satisfied divine justice, fulfilled the law; and, He is the end of the law for righteousness to every one that believeth.

Yes, they are all redeemed to

God by the blood of Christ out of every kindred, tongue, people, and nation under heaven; and through the atonement of Christ and by His grace we are saved in eternity, saved in time, saved in heaven at God's right hand; there to praise Him forever. The Lord's chosen people are called with an holy calling to the knowledge of this salvation, not according to their works, but according to His own purpose and grace which was given us in Christ Jesus before the world began. They are called out of darkness into His marvelous light. They are born of God, born of the Spirit, and thus they see and enter into the Kingdom of God. Christ, the King of Kings and Lord of Lords, rules in and over them; working in them both to will and to do according to His good pleasure.

There are three abiding elements in the Christian's life: faith, hope and charity. Although charity is conceded to be the greatest of these virtues, yet in the absence of either faith or hope, the life and walk of the Lord's people would be incomplete. For we cannot conceive of a Christian without faith nor one without hope, nor one that is void of charity. Faith is indeed a heavenly virtue and is the gift of God. We find that the whole structure of our faith is based on the Sovereign and He counsels no one as to where or upon whom He will bestow His gift. When we look for a manifestation of this gift we need not turn to men of high degree, but the meek and lowly are the happy recipients of this heavenly favor. "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish

things of the world to confound the things which are mighty, and base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are, that no flesh should glory in His presence."

It is a well defined fact that this faith cannot be picked up nor laid down at the instance of mankind, for it is not of ourselves it is the gift of God.

God Himself is the dispenser of this. He is the Author and Finisher of our faith. In this as in all things, He is our Alpha and Omega, the beginning and the end.

What is faith? It is not a mere whim or fancy; it is not a mere notion upon which one may predicate his desires or ambitions. "Faith is the substance of things not seen." Time and space would fail us to try to tell all that has been accomplished by faith. But so closely interwoven are faith and hope that it is evident that the one does not exist where the other is not seen or felt. For the substance as well as the evidence is Christ the Lord. One Lord, one Faith, one Baptism. We might add there is one hope for lost sinners and that is Jesus, who is made unto us Wisdom, Righteousness, Santification and Redemption.

We can never doubt nor dispute the full accomplishment of that which was written of Him beforehand. He shall save His people from their sins. This is the end of our faith, and this is the blessed hope by which we live. It was a matter of true love for His bride that led Him to suffer, to bleed, to die. He did it that she might live, and it behooved Him to suffer these things and enter into His glory. She had nothing with

which to buy His favors, but she was ten thousand talents in debt and not a farthing to pay. Indeed, our God has no favors to sell, but He freely gives us all things. "I give unto them eternal life, and they shall never perish." Yea, He hath said, "All things are yours, and ye are Christ's."

As touching brotherly love they need not that any man teach them, for they are taught of God to love one another, that love being shed abroad in their hearts by the Holy Ghost. The prophets have said they shall all be taught of God. If they are not all taught of God, will not prophecy fail? John said, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The manner of His love is such that it cannot be swayed even by the manner of our lives; but on the contrary our lives are influenced by the measure of the gift of His love to us.

Brethren, Jesus is your whole salvation, your all in all. You have not, you never will have anything to glory in but the Lord. Whatever good you receive comes from His grace, what evil you escape is from His blessings. Your bodies, also, are dependent on Him, as well as your souls. Thus, He teaches believers, He humbles them that they may exalt their Saviour. He makes them poor in spirit, that they may live upon His riches. He keeps them sensible of their emptiness that they will trust in His fullness and live in an absolute dependence upon Him for everything.

These are the humbling lessons which the Holy Spirit teaches. He convinces the sinner that there is neither help nor hope in himself, and so leaves him nothing to trust in but

salvation provided in Jesus Christ by covenant love, and freely by grace. And the manner of receiving this salvation cuts off all occasion of boasting, for Faith is the only means appointed of God, and faith is God's gift; not bestowed alone upon the worthy; but upon the unworthy, not for any merit in them or for any terms or conditions which they have performed or ever will perform. But by an act of Sovereignty of will and love for His children, and to the praise and glory of His grace.

Yet in the midst of all this heavenly keeping and mercy, Jesus said, "In the world ye shall have tribulations." Paul says, "The time will come when they will not endure sound doctrine." Jude says, "Certain men will creep in unawares, who were before ordained of God to this condemnation; ungodly men, turning the grace of God into lasciviousness, and denying the only God and Lord Jesus Christ." Why God has purposed this, I do not know, but I do know men cannot hinder it from coming to pass. God said, "As I have thought so shall it come to pass, as I have purposed, so shall it stand."

I am sure the men Jude spoke of have crept in our midst and are leading disciples after them, (and it is with unspeakable solemnity I speak of these things). I do not feel that we have any middle ground on which to meet error for a compromise. All the divisions in the Church have been caused by something new being introduced. If the doctrines and commandments of men had never been introduced there would not have been but one Church, and in reality there is but one; she is the only daughter of her mother. Those who have departed

from the doctrine and practice of the Church, as given by the Saviour, are styled harlots because they have departed from the laws of their Husband and are thus walking disorderly. And His people are commanded to withdraw from those who walk disorderly.

Some seem to take great pleasure in boasting of their numbers, and admit they are seeking more territory, and are still to further divide our people. When they are questioned as to why we will not fellowship them they claim they do not know; yet they are the ones who have raised the bars of non-fellowship, and have tried to put words in our mouth when they find we desire not to remove the landmarks of our fathers. They advise some of our churches to withdraw from us and go with them, crying peace and declaring war, at the same time. How long the Lord will suffer these things is unknown to us. We feel to advise our people to stand still and wait upon the Lord. He alone can right our wrongs and fight our battles. "Vengeance is Mine, sayeth the Lord, and I will repay." The race is not to the swift, nor the battle to the strong, but of God, and we feel sure God cannot fail since all power in heaven and in earth is given into His hand; and one day He will lead us out more than conquerors. Then we can say with Paul, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." And His name shall receive all the honor and the glory, now and forever.

Yours in tribulations,

G. W. Hill,

Greensboro, N.C.

A HOPE OF ETERNAL LIFE

Dear Sister in Hope of Eternal Life,

God, who cannot lie, promised eternal life to those who were chosen in Him before the world began and in His goodness and mercy, for some cause, has seen fit to withhold any light or understanding from me for sometime, if indeed He has ever blessed me with any. It seems that my mind refuses to travel, but I do enjoy reading your letters. You have very clear understanding of the scriptures. I feel that God has wonderfully blessed you in the dividing of the Word of truth. These little things that some people call preachers are like French harps — the tune is not in the harp; it never plays a tune within itself. It is only a proposed instrument for the man to blow the tune through. Jesus is the only one who is the author of the tune when it is suddenly given to the little child of grace in praise to Him, just as He is the author of the songs in Zion given to His servants of the Most High God when He is pleased to enable them to feed the little lambs and sheep of His flock, and when He fails to come, there is no singing in Zion. In other words, there is no preaching.

We have several places in Texas where they supposedly make preachers, that is, if they can afford the expense, but being a poor man, I never did have the necessary money, therefore I am no preacher. I rather think it is my kind that brings about so much trouble among the brethren. I feel like they should put me in the balance again and see if my adventure be of man or of the Spirit and satisfy themselves as to whether or not the Lord has truly called me or that I, in my self-righteousness, have assumed that

He has called me to preach the gospel. I have been told there are some like that. This is where my doubts and fears arise and are manifest in such a manner that I find myself very fearful that I have run before I was sent, sometimes I fear that I have deceived the dear Brethren and Sisters for I fear I am not in reality what I have assumed myself to be — a preacher of the unsearchable riches of our Lord and Saviour.

I often think of a certain person I once read an account of, I believe his name was Ahimaaz. He begged to run and bear the "tidings," (news) as the world views it, to King David, meaning by this to inform the King of Absalon's death. So he went or ran, but had no tidings. He was not tuned in; he had no message. Read II Samuel, chapter 18. Do you wonder how I know? Many times I have left the stand, begging God if He, in His goodness and mercy, would forgive me, I would never make a mock of His glorious Name anymore; but do you know what? I did not tell the truth, I told a lie.

From all accounts there are a lot of Old Baptists in North Carolina. I feel to believe you people are enjoying good meetings and, no doubt you can attend church somewhere every Sunday — a wonderful blessing indeed! I do enjoy going to meetings not for my worth to them — I am not worth anything to them — but that is not the point, it is what they are to me. We, at one time, enjoyed some wonderful meetings in this part of the country. The brethren would come from miles away to our Association and our Association — The Old Union — was much stronger at that time than it is now. Many have died; many have

moved away. Of course, there are not so many of them as there were, but I must say, though there be few (weak in number), they are just as strong in the faith and as sound in the doctrine as they ever were. To me they are my meat and drink, not only they, but all that bear the cross of Christ. Elder Adams and his wife paid us a visit last year and attended church on their fifth Sunday meeting at Old Pilgrim Church, the first Primitive Baptist Church in Texas. I did not get to see them for at that time my wife was in the hospital afflicted with cancer. I could not leave her. She died the sixth day of December following. She and I fully intended to be in the meeting but God called it otherwise. We cannot do as we would like, but only do as we are ordered and in the manner and way that it pleases Him.

Job says, "He performeth all things that are appointed unto me and many such things as with Him." God made us all for a purpose and He works all things to the fulfilling of the purpose for which He made them, regardless of what it is or the nature of same, good or bad, it is all His property. Yea, even the wicked for the day of evil; He has blazed the trail for every piece of His handiwork and He places us all in our respective trails, saying, "This is the way, walk ye in it." He does not only direct our steps therein, but also counts them. By Him all things are as they are, nothing can move except by the command of God. A leaf cannot flutter, the waves of the mighty deep cannot rise and burst except as ordered in all things and sure and by the power of God. There can be no sweetness in heaven until He mellows it with His loving kindness, nor can hell burn until He

kindles the fire.

Then, what can our God be like unto, seeing He hath no equal, none other can be astonished over the work of God but His people. The world knows nothing about God. They cannot comprehend Him except as only a man in the flesh such as they. When you once present Him to the world, as the lightning is but the flash of His eye; the thunder but the roar of His voice; the rain but the spittle of His mouth; the clouds, except by the dust of His feet. No wonder we hear the Old Prophet saying, "This rock (God) is not as our rock, even our enemies themselves being the judges." He is not only the controller of the universe and all things therein, but He also controls hell, death, and destruction. No one can go to hell except by the power of God for there is no power but of God. The devil possesses no more power than that which God grants him and that is just enough to enable him to fulfill the purposes for which God made him.

What was God's purpose for him? The answer, He is the source of all wickedness in this time world. Hell is naked before him and He is the path and gateway unto it. No man can go to hell upon his own volition. He must be sent or carried and there is no power but of God to do this. The devil is not an independent government of his own. He has no more self-control over hell than you or I have. He is under a law of restriction just as any other piece or object of God's handiwork — Thus far shalt thou come and no farther and here shalt thy proud waves be stayed. This does not only apply to the devil, but it applies to every piece of His handiwork that fits into this stupendous machine.

I hope to hear from you again.
 Yours in bonds of Christian love,
 I hope,
 W. A. Little
 3926 Carnation St.
 Ft. Worth, Texas

THE BEAUTY OF GOD'S LOVE

Dear Brother Floyd and Sister Pauline,

I feel that it is expedient that I be drawn away from earthly things in an effort to expound God's dealings with me and I feel that His hand is upon me, unless I am deceived, to deal as dealt with. Woe is me, my knee is bent in prayer, my only relief, with tears of comfort and joy. "And the sun was darkened and the vail of the temple was rent in the midst." St. Luke 23:45. This was my experience while having breakfast. I was given the beauty of God's love which was more to be desired. I ate but little food. "My cup runneth over." "Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever." So said David. Often days are coupled with fear and spoken to me when I realize how vile I am. If others could see me as I see myself, I feel they would flee from me. But we are told or commanded to "Cast not your pearls before swine, lest they trample them under their feet and turn again and rend you."

David said: "God be merciful unto us, and bless us; and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations. Let the people praise Thee, O God, let all the people praise Thee." Psa. 67:1, 2, 3.

We detest the fruit of the flesh. One ceases to care for natural things

when a power beyond control rends that once loved from us and we are blessed to love and esteem our God. I often feel as Job expressed: "And though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:26. When given a heart of understanding, we detest what we previously believed for we learn we were altogether deceived and could do nothing that pleased God in our nature, neither could we do anything toward saving or bringing salvation to ourselves. I am somewhat touched to see the fruit of God marred (?). One ceases to care for natural possessions when a power beyond control rends that we once loved from us. When given a heart of flesh we detest self being blessed with esteem and love of God. When we are brought to love each other and are given prayer for each other we are enabled to eat and drink in like manner and with God's blessing and His will there is a growth in grace. As I sat one night, unaware of the author, I was brought to ask God what He would have me do. The Psalms tuned my tongue in praise to God, tears came forth from my eyes and deeper love for all was given and I was brought to say, Take thine Lord, tune my tongue in praise to God. Tears flowed freely and deeper love for all was given. I was brought to say: "Take Thine Lord, give to more worthy recipients if it be I am too highly exalted — Thy will be done." "For we know that the whole creation groaneth and travaileth in pain together until now." Rom. 8:22. I feel its crush upon me — help is my plea. I am hid from disturbance for a short while. God reigns immortal. "I will not destroy nor kill in all my holy mountain." "They that dwell in mine house and my maids, count me

for a stranger: I am an alien in their sight." Job 19:15. "And though after my skin, worms destroy this body, yet in my flesh shall I see God." Job 19:26. My hope is in God who is able to deliver from the furnace that which man believes he is able to destroy.

An upward glance brought view of Jesus Christ and His twelve disciples partaking of the last supper. I burst into tears for I felt to be guilty in the betrayal. Pressure reaches depth in comfort, wonder working power! When unable to attend a meeting, I have a feast at home. Despised by the worldly wise as was Jesus, my cup is slowly leaking. Lord, keep me from a fall. Thou art my school-master who determined that I be of a "strange and a separate people." I pray God continue His declaration toward you and all in like manner, whose pleasure it is to give you the kingdom.

In bonds of love,
Miriam Lee
High Point, N.C.

A DESIRE TO BE BAPTIZED

Dear Brother Adams,

I am enclosing a check from Mrs. Lena Haynes, a new subscriber, for Zion's Landmark. She is a shut-in at this time with a broken hip. We took her some old copies and she has enjoyed reading them so much. She said she could hardly wait for her subscription to begin. She had not seen one in years. When she was a small girl she said she would read her grandmother's Landmark and enjoyed the sweet experiences which so many would write in those days.

She fell and broke her hip in June. I visited her in the hospital a few

days afterwards. As I was leaving her room she called me to her bedside and asked me when I saw Brother Alex Langston to ask him to please pray for her. I called him as soon as I arrived home. In a few days he visited her in the hospital, too. The next time I went to see her, I knew by the time I saw her face that Brother Langston's prayer had been heard.

On the third Sunday in July Brother Mann, Brother Langston, and others visited her in her home. On that day she asked for a home at Contentnea Church. How sweet it is to see a little one come home! She has not been baptized but hope she will be able for baptism soon.

Brother Adams, I am sending my check for \$5.00 to renew my subscription for another year. Also, one dollar to be used for the indigent fund.

I do hope you and Sister Adams are well, and may His blessing be with you always. I love you both, I hope, for His sake. Give Brother Mewborn my love. All of you come to see us.

A sister, I hope,
Mrs. Annie R. Williamson
RFD 2, Box 404
Wilson, N.C. 27893
August 21, 1972

WAITING ON THE LORD

Dear Elder Adams,

I am sorry I neglected to send in my renewal subscription. I just forgot it. Thank you for reminding me of it. I am so forgetful. I guess it is my age, but one thing is reasonably sure, I do not forget my God. My health is not good at all. Sometimes I wish my God would call me home. A few more toils, a few more tears, and then I am going

home to rest. I am just waiting on the Lord's call. I will be 89 on my next birthday. I thank God for my time. I hope He is keeping me here for a good purpose. Sometimes I long to go home. I thank God that He has given me strength to wait on myself.

I went to all the Union Meetings and Associations until I became disabled. I would still go but I have heart trouble and cannot stand crowds. I usually go once or twice a year. I do not worry because I am not able to go. I went when I was able to go so I am satisfied. Pray for me and may God bless you and Sister Adams.

Your sister in hope of
eternal life,
Mrs. James Cummings
418 17th Street, SE
Washington, D.C. 20003

A REFLECTION OF DOUGLAS ALSTON

My Dear Rose and Ben Aston:

Your letter of October 31st was received last week and Carolyn has forwarded it to me here in Atlanta, where I am at the present time. Also she is reading them first, since I have so much work before me just at this time. We do appreciate them and thank you so much for sending them. I have Mr. Paul's History of the Gospel Standard Baptist and I understand that these too are church histories. You recall that you gave me a little book once, titled "On Pilgrimage" by Mr. Edward Carr. Really I have enjoyed that little book, it is so full of gems; I read it while in France and have re-read it several times. It is on my desk now and so often makes me think of you dear people.

I just answered a letter to Elder

Ruston a few nights ago. He wrote us such a sweet and comforting one. He was down with us at our Association meeting in October and we were so very glad to have him and more especially since Elder Lefferts had passed. I feel that we were blessed to have a very good meeting and sixteen ministers from Georgia to New York and Canada. In a way it was a very fearful meeting to me, since they asked me to act as moderator of the meeting, a place and a duty that our pastor has held for so many years. It was a fearful task indeed, although with God's directing Hand, we were brought through it all and felt to praise Him unto-us. Sister Ruston was not quite able to come with Elder Ruston; but we would have been so glad if she could have come.

Last Sunday afternoon I was visiting an elderly Sister Hardy and she let me have several good letters to read. Among them was one written by your sister Grace, I believe in 1934. It was based on a sermon that Elder Lefferts had preached and she had written it to Sister Hardy. Carolyn knew Grace very well and it was because of her that Carolyn attended the Grove Chapel in 1930 and saw Mr. and Mrs. Aston and Eunice at that time. This world is not so large after all. I was so glad to hear from Mr. Carr through you also. I had a letter from him about a month or six weeks ago. Yes, he is indeed a very dear person and I hold a tender spot indeed for him and his family.

I am sorry to hear that Sarah has passed on, yet I guess it is better for she was so afflicted and a great care to them who are not able. I wonder if they still have the woman — Eddie

— with them? Also I was glad to hear of Mr. Oxlade and Mr. Marriott and Mr. Wallis and Mr. Simm. Carolyn hears once in a while from Mrs. Wallis and Kathleen Wood. (I forget her married name.) Surely I feel to love you people at Gower Memorial and I found a bit of peace and comfort while there among you during the few meetings I was permitted to attend. I would send Christian love to all of you there and trust that the Lord may keep alive your souls.

I could not but notice that you said the lines "On Christ the solid Rock I stand," came to you when your time was fully occupied with your work. Is it not true that we are given our sweetest visitations of the Spirit when we least expect them? and when we are amidst many daily duties and problems of this life? Often lately, I have cried unto the Lord because my time for reading and writing and meditating on these things has been taken and filled with daily duties of this life and work. I have cried as did the children of Israel when they requested of Pharoah that they be allowed to go out of the land of Egypt in accordance to the command of God. Did not God command them to go out? Then why, they asked, was Pharoah allowed to refuse them the request and to make their burden doubly hard instead? Doth not their God control all the world? Was not Pharoah also in His hands?

Two or three years ago, on a Christmas evening and amidst a lot of confusion and playing of children, I turned and noticed a hymn book. I picked it up. It was a Gadsby Hymnal which I had sent to my brother when I was in England. Without any thought I opened the

book and began reading a hymn:

I asked the Lord that I might grow
In faith and love and every grace;
Might more of His salvation know
And seek more earnestly His face."

It was so very beautiful to me and it contains a christian experience. I read it through and then again. Later I talked about it. Many times I have felt that He has crossed all my fair designs, blasted my goals and laid me low!

Many times I have felt to cry: "Lord why is this? I, trembling cried: "Wilt Thou pursue thy worm to death?" "This is this way," the Lord replied,

"I answer prayer for grace and peace;
These inward trials I employ
From self and pride to set thee free;
And break thy schemes of earthly joy,
That thou mayst seek thy all in me."

Thus it is that we learn faithfulness and to know the Lord; know His omnipotence; know Him as our own Savior; know His faithfulness in His promises to us. Oh that we might be lifted up, raised and enabled to stand and to be sustained continually upon that solid Rock of Christ!

Thank you so much for the books, they will be treasured with the others that I have. Not all of them have been read, but I have read many of them and I treasure them and hope to get to them all sometime.

May you people enjoy the blessings of good health and be made to walk in obedience and submission to His Will and to feel the

presence of His Spirit within your breasts.

Yours in Christian love, we hope,
Douglas and Carolyn Alston

**GOD PURPOSED
EVERYTHING TO BE**

Dear Elder Adams,

Enclosed you will find a check for ten dollars. Please credit me with two years subscription to the Landmark. The rest of the money is for anything you see fit to use it for.

You know, some people would say I was late with my payment, but I believe it is right on time. I don't believe anything is ever early or late. I believe God purposed everything to be, and He purposed a time for it. I believe, in His pre-determinate counsel, He did purpose and predestinate that everything that now is, ever was, or ever will be, will have a time and place, and I believe He dotted every I, and crossed every T before He breathed the breath of life in man, and nothing has, will or now is going contrary to His will and purpose.

I don't believe this world is in such bad shape as some people contend. I believe everything that is taking place, and everything that is being done is good for that which it was purposed. I believe He is pleased, for He made heaven and the earth and everything therein. He is the power and beside Him there is none other. Who, then, can stay His hand or question if anything is good or bad? For He is God; first, last, and always.

I love these thoughts, Elder Adams, and I am not ashamed of them. I am ashamed of myself and

my deeds, but I am not ashamed of what I hope my God has given me.

Come to see us at Burlington Church and visit with my family and me at our home. We would be glad to have you and yours, anytime.

Yours in hope of salvation by grace,

Richard B. Barham
Rt. 4 Box 345
Burlington, N.C. 27215
August 9, 1972

**OBITUARY OF BROTHER
MAJOR BUTLER SMITH**

It is with much love and memories of sweet fellowship that we attempt to write the obituary of our dear Brother. Brother Smith was born October 18, 1885, the son of Turner and Belle Pennington Smith. On Dec. 17, 1917, he was married to Pet Lancaster and to this union three sons were born: Major Minton, deceased, Kenneth Reuben and Oliver Wendell, both of Goldsboro. Brother and Sister Smith were blessed with three grandchildren and two great-grandchildren.

Brother and Sister Smith attended Goldsboro Church many years before they were blessed to come home to their friends telling what great things the Lord had done for them. Sister Smith was blessed to come to the church July, 1964. Believing what the Lord had done for this man we watched and waited with much love and anticipation for him to come home to the church. At our October Meeting, 1969, the good Lord brought this Brother before the church. He was received with much love and rejoicing. Brother Major was a much loved and respected member and was faithful to the church of the Living God in mind until his death and in action as long as health permitted. He left this life on May 17, 1972, in Wayne Memorial Hospital, near Goldsboro. All who knew him were saddened, but those of us who loved him rejoiced in our belief that he is basking in the sunlight of his everlasting Father.

A little Brother and
Sister, we hope,
Paul and Waldine
Carraway

Zion's Landmark

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

Editor

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

Associate Editor

ELDER J. M. MEWBORN
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VOL. CV

NO. 22

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 October 1, 1972

**"ASK AND IT SHALL
BE GIVEN YOU"**

"Ask, and it shall be given: seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth: and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. 7:7, 8.

This scripture is like all other scriptures of which it is said, "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction which is in righteousness, that the man of God may be perfect furnished completely unto all good works." II Tim. 3:16, 17. Now, inasmuch as the above words were spoken by Him who "spake as never man spake", it is with a most sacred feeling that we endeavor to search the scriptures for proof that our application of His sacred word does not conflict with any other portion of God's divine testimony.

We can see that the above text

does not apply to the unbeliever; because Jesus tells us, "No man can come to me, except the Father which has sent me draw him; and I will raise him up the last day." John 6:44. He further says, "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Jer. 31:3. When the text was spoken Jesus was continuing His sermon on the mount with His disciples after He had withdrawn Himself from the multitude. Therefore He said to His disciples, "Ask and it shall be given you." There is only one answer so far as I am able to understand the Holy Scriptures. They are the ones that possess faith. For the Apostle Paul, who was inspired to write by divine inspiration, said, "But without faith, it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6. Acts 4:16 says, "Yea, the faith which is by Him hath given him this perfect soundness in the presence of you all."

The Apostle further tells us that "For all men have not faith." II Thess. 3:2. Again we find recorded, "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, that heard it." Heb. 4:2. The Apostle tells us what faith is, "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

It is not evident that the above scriptures are sufficient proof that one must be in possession of faith before they can ask in faith? and that faith is a gift of God? For most assuredly this cannot apply to the natural man, for we are told, "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. And inasmuch as faith is a fruit of the spirit, it can only apply to those who are born of the spirit of God, for Jesus said unto Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Again He said to him, "Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God." John 3:3, 5.

May it be remembered that those that are born of the spirit of God bear the fruit of the spirit, which Paul said, "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22, 23. It is evident that those disciples that Jesus was teaching were born of the spirit of God, and He leaves a promise unto them, "Ask and it shall be given you." Ask how? By faith, fully believing that He is able to supply their need, "According to His riches in glory by Christ Jesus." "Seek, and ye shall find; knock and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." I insist that all of this seeking, asking, and knocking must be by faith.

We read in Matt. 8:2, 3, "And, behold, there came a leper and worshipped Him, saying, 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." Is it not clear to see that this leper possessed faith, for he said, "Lord, if thou wilt thou canst

make me clean." We find recorded in Luke, 8th chapter, beginning with the 43rd verse, "And a woman having an issue of blood twelve years, which had spent all her living on physicians, neither could be healed of any, came behind Him and touched the border of His garment; and immediately her issue of blood stanch'd." Jesus said unto her, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace." Again, we find recorded that a woman came to Jesus and said, "Have mercy on me, my daughter is grievously vexed with a devil." Matt. 15:22. "Then Jesus answered and said unto her. O woman, great is thy faith: be it unto thee even as thou wilt, and her daughter was made whole from that very hour." Matt. 15:28.

From the above scriptures is it not evident that one must be in possession of faith before they can "seek", "ask", and "knock"? For Paul said, "For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." The question may be asked, What is faith? Paul said, "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. Now, when a child is born into this natural world it will cry, hunger, and thirst for the natural things of this life. The same is true when one is born of the spirit of God. They hunger and thirst after righteousness or the things of the spiritual kingdom. Then, it follows that they are enabled by the spirit of God to approach Him at a throne of grace and ask for help in time of need, and the promise is that He (Jesus) will supply our need according to the riches of His grace

in glory by Christ Jesus. Therefore, when He said, "Seek and ye shall find; ask and ye shall receive, knock, and it shall be opened unto you," the message is directed to those that are born of the spirit of God and are given faith to believe that He will supply them with everything they need.

Humbly submitted,
T. F. Adams

ELDA PIERCE GURGANUS

It is with a sad, heavy heart that we try to write of the passing of our dear beloved mother, Elda Pierce Gurganus. She was born April 15, 1892, and passed from this life November 1, 1971. She was the widow of the late L. T. Gurganus who preceded her in death on October 11, 1936. Their marriage was blessed with eleven children, four boys and seven girls. The youngest son passed away in infancy. The surviving three sons, seven girls, fourteen grandchildren and eight great-grandchildren all miss her very much for she was a wonderful wife and mother to her family. She was surely loved by all who knew her. It is our humble hope and belief that she is resting in that precious sleep prepared for all the chosen ones of our Lord.

Our mother was received by the Primitive Baptist Church at Cypress Creek about three years after the death of our father. She was a faithful believer in the doctrine of Salvation by Grace and she attended her meetings regularly as long as her health permitted.

Her funeral was conducted by Elder Horace Bryant and Elder Bennie Pollard in the Chapel of Andrews Mortuary at 1:00 p.m. Wednesday, November 3, 1971. Her body was laid to rest beneath a beautiful mound of flowers beside her beloved husband in the Gurganus Family Cemetery in Onslow Co., N. C., there to await the coming of our Lord.

Written by:
Emma Swinson,
Elma Wilson, Daughters

Read and approved at Cypress Creek
Conference August 26, 1972

Elder Horace Bryan,
Moderator
Minnie Jones, Clerk

OPHELIA HODGES STEVENS

On June 27, 1972, our Heavenly Father reached down and took from our midst a dear, beloved sister in Christ, Ophelia Stevens. Sister Stevens was eighty-two years of age. She united with the Primitive Baptist Church at Bethsaida in Harnett County on Saturday before the first Sunday in August, 1924. She remained a true, devoted member, always attending regularly as long as her health permitted. She was held in high esteem by the church and all who knew her.

She leaves behind to mourn her death: one daughter, two sons, one brother, eleven grandchildren and a host of relatives and friends.

First, be it resolved, that the church at Bethsaida bows in humble submission to the will of God. Second, that a copy of this letter be sent to the bereaved family, and thid, that a copy be spread on our church book. Also, that a copy be sent to Zion's Landmark for publicaton.

Done by the order of the church in conference on July 1, 1972, and read and approved on Saturday, August 5, 1972.

T. B. Barefoot
W. C. Noles, Committee
Cleo Noles

OBITUARY

On August 13, 1884, Ellie Forbes was born to Mr. and Mrs. Romulus Forbes in Wilson County, N.C. One June 5, 1906, she was married to Bolden Seth Webb and to this union were born eleven children, eight of which survive. She was a faithful wife to her husband and a good mother to her children, who stood by her so patiently and willing to do anything for her comfort until the last.

She joined Otters Creek Church on January 6, 1929, and was baptized the same day by Elder Amos Crisp. She was a firm believer and has said, many times, "You are saved by Grace through Faith and not of yourself, it is a gift of God." She was a faithful member as long as she was able to attend. After she was taken to the nursing home, even though her mind was impaired, she could be heard singing the old familiar hymn "Cast Down But Not Destroyed." As long as her health permitted she enjoyed having her pastor and members visit in her home.

On April 2, 1972, God called her to her

reward. Funeral services were held the following day at her home by Elders Joe Sawyer and A. P. Mewborn. She was laid to rest in the family cemetery near the home under a beautiful mound of flowers. She will be missed by all who knew her, especially her family. May the good Lord reconcile them to His Divine Will.

Written by request in conference of Otters Creek Church, with one copy for the church record, one copy for the family, and one copy for publication in Zion's Landmark.

Elder Joe Sawyer, Pastor
 J. B. Coker, Clerk
 Lina Gardner,
 Alice Mae Abrams, Committee

MILL BRANCH ASSOCIATION

The next session of the Mill Branch Association is appointed to be held with the Church at Mill Branch, Columbus County,

North Carolina, beginning Friday before the first Sunday in November, 1972.

Those coming by way of Whiteville, N.C., follow Highway 701 to the El Rancho Motel, turn left on paved road about three (3) miles to church. Those coming by way of Tabor City will follow Highway 701 to El Rancho Motel, and turn right on paved road about three (3) miles to church.

M. B. Paul, Clerk

WHITE OAK UNION

The White Oak Union is appointed to be held with the Church at Ruhama, Morehead City, N. C., on the fifth Saturday and Sunday in October, 1972. We extend an invitation to our brethren, sisters and friends to come and be with us. We especially invite ministering brethren to visit us.

H. A. Young,
 Union Clerk

ANNOUNCING THE PUBLICATION OF AUTOBIOGRAPHY OF ELDER T. F. ADAMS

In response to the request of many friends, your Editor has published his life's story covering a span of 80 years and 45 years of experience in the ministry of the Primitive Baptist Church. It is a beautiful volume, cloth bound for permanent keeping. In addition to personal history and experiences, it contains a brief experience of his beloved wife and helpmate, selected editorials and letters, and meditations on favorite passages of scripture for which he is well known. The book is introduced by a full page photograph of Elder Adams and his wife.

Those who believe in the doctrine of predestination and salvation by grace will welcome this book as a permanent part of their libraries.

CLIP ALONG THIS LINE

ZION'S LANDMARK, WILLOW SPRINGS, N. C.

Please send to me _____ copies of the Autobiography of Elder T. F. Adams

Enclosed is my check or money order in the sum of \$_____ (\$5.00 for each copy).

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VOL. CV

OCTOBER 15, 1972

NOV. 23

ISAIAH CHAPTER 47

For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge it hath perverted thee: and thou hast said in thine heart, I am, and none else beside me.

Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come unto thee suddenly, which thou shalt not know.

Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee.

Behold, they shall be as stubble: the fire shall burn them: they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.

Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

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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SPECIAL NOTICE TO ALL SUBSCRIBERS

We, the editors and publisher of Zion's Landmark, have endeavored to avoid increasing the subscription price of this publication and, until now, have succeeded in doing so. With substantial increases in cost we now have no choice in the matter. We cannot operate for an income below cost of production. Zion's Landmark carries no paid advertisements, nor do we have any endowment fund to off-set any of our cost; therefore, we are dependent solely upon subscriptions to meet our expenses.

With this situation facing us we regretfully announce that on January 1, 1973, the subscription price will be \$5.00 for a one year subscription; \$9.00 for a two year subscription. For ministers a one year subscription will be \$4.00, and a two year subscription will be \$7.00. Each subscriber will continue to receive twenty-four copies of the Landmark per year.

Those who desire to do so have the privilege of subscribing, or renewing, their present subscriptions at the present price until the said date — January 1, 1973. Furthermore, we are taking this opportunity to express our

sincere thanks and appreciation to each of you who have made contributions to the welfare and support of Zion's Landmark and to the Indigent Fund which has, and does, add to the comfort and spiritual pleasure of many shut-ins.

T. F. Adams, Editor

MY OWN TRUE FEELINGS

Dear Elder and Sister Adams,

I guess you think strange of me for not writing a note to you when I ordered the book — your autobiography — Brother Adams, but if you will read the article that Elder T. R. and Sister Grace Jefferson wrote that came out in the August 15th issue of the Landmark, you will know a lot of my own true feelings. They spoke my feelings better than I can ever express them myself about strangers here below. They did so sincerely express my feelings in what they said about the hymn — "Amazing Grace" — also. I love that hymn and I even love the tune, but it does not fully say what I feel at all times. As they expressed: my feelings are just something I cannot explain. The three hymns they spoke of — one spoke of being hungry, faint and poor; two others said: "I would, but cannot sing" and "O For a Closer Walk With God." Another was an inquiry: "Why Is My Heart So Far From Thee, my God, my Chief Delight?" "Why are my thoughts no more by day with Thee, No More by Night?" and on and on.

I cannot write, Elder Adams. I am so nervous and I feel so much of the time that I am just not included in the mind and purpose of God and I have been mistaken in it all. I see so

much of my nothingness and my natural health is not much good any more, either.

Oh! I could write on and on, if I could hold out to do so, yet, I could not express my feelings in full as I would like to do. "I am so vile, so prone to sin, I fear that I am not born again."

I hope you both are well. My husband is doing fine so far. I read the experiences of God's people and they are so pretty! They meet my eyes, but do not fully reach my case! It takes the still small voice of God to cheer me up. I am so low in my feelings. Well, it is something I cannot explain, so I will close. Write to me, dear Elder and Sister Adams. I love you and want to hear from you. Pray for me, for I am the least one if one at all of God's little ones. Oh, I would love to hear from any of the readers who have a mind to write!

Mrs. Richard Smith,
1104 Franklin St.
Durham, N.C. 27701

MY YEARNING HEART

Dear Elder and Sister Adams,

I received the book you sent me Monday of your autobiography. I have read about sixty-four pages of it and I read your experience too, Sister Adams — and I have enjoyed all I have read so far. It so far exceeds anything that I have ever had until it makes me feel left out of it all. Elder and Sister Adams, I get so low in my feelings until I seem to lose all contact with the Spirit of the Good Lord and feel like what I thought to be the Lord's work with me was just an imagination, and I stay like that so long.

The songs I love in the hymn book and experiences I read in the

Landmark and the scriptures of the Apostles recorded in the Bible tell some of my feelings, but I feel their deliverances are so much richer and better than anything I have had. It makes it seem that theirs are real and mine is unreal. I see so much more as I grow older of my own sinfulness and short-comings, until I get down so low in doubts and fears and stay that way so long that I think to myself: "Surely, if I were a child of God I would not be that way." If I had a real experience such as you both have had, I would feel much better than I do, it seems to me. Well, write to me and pray for me., for I love both of you.

The least one if one at all,
Mrs. Richard Smith,
1104 Franklin Street,
Durham, N.C. 27701

Dear Sister, your writings carry the joyful sound. If you were not a child of grace, these matters would not concern you and you would not have an inquiring mind nor a yearning heart, neither would you have a love for spiritual matters or a desire to hear the truth. "Blessed is the people that know the joyful sound: they shall walk, Oh Lord, in the light of Thy countenance." Psa. 89:15.
Editor.

**HIS TOUCH IS LIKE
A GENTLE BREEZE**

Dear Mr. Adams,

I have been in the habit for nearly the last three years of waiting until you send me a notice to send in my renewal. I shouldn't be that neglectful regardless of the cause of my neglect. One reason I neglect is that I debate with myself whether I have any reason at all to be reading the Zion's Landmark. Zion's Land-

mark is the soundest Baptist publication that I know of, and I have read several different ones. I was raised in a Primitive Baptist home and in a Primitive Baptist environment so, logically speaking, I am a Primitive Baptist in heart and mind. But I know that does not make me a believer in spirit. I am not a member of any church. I profess no religion. I do not know if I truly know Christ. I sometimes doubt if I truly love the brethren. I doubt my hope at times. I feel I have no witness within. I am deaf, blind, dumb and mute. These I know by reason and, I fear, not by the sense of His touch.

There is one thing in a religious manner that brings me joy, happiness, and peace within unless I am deceived. This takes place with me at certain times when something comes to me like unto a gentle breeze, causing me to feel that I am nothing, that I am in His hands (Creator), that I belong to Him and I am His material, and whatever He does with me is just and right because He is the only true Judge with supreme knowledge. Then I am happy. Also, this knowledge is given to me at the same time mentioned above. It was given to me altogether in a free sense and not for any good thing that I had done or yet expect to do. It is because it was good and well-pleasing in the sight of my Lord and Master, my Creator. I deserve it less than anyone on earth, and as unworthy as I feel to be of any favor or to be at His disposal or in His hand, I cannot make any apology. What my Lord does is just and right for He owns the whole world and all creation. When I am blessed to feel in the way I have already described, there is something within me that

reaches out and receives this news from afar off. It is like a starving man when he receives bread and drink. He rejoices, is happy and at perfect rest.

If I could feel like that all the time I would be happy to the fullest and truest extent. The knowledge and taste of it is only a partial description. This is one reason that causes me to know that there is more to being a Christian than has ever entered my mind. I believe that by this method is the only way a person can even be given an understanding that there is a true and false religion.

I desire to be honest. Sometimes there are a few statements in Zion's Landmark that I dearly love, especially when they are in line with what I have mentioned. I love the experiences of grace and the felt humbleness of His little ones. I find no fault whatsoever with Zion's Landmark. My lack of more appreciation is my fault and not yours, Mr. Adams. When the witnesses are blest to make it plain that it is all of grace and nothing else, I am made to rejoice in spirit and truth. Please forgive me for not renewing earlier. Please find enclosed check for renewal to March 1, 1973, and also for your autobiography, if you have any left. If you might feel to do so, I would appreciate a letter, though brief, from you, thinking, perhaps, it might cheer me up.

Sincerely yours,
Byron Queen
Hitchins, Ky. 41146
August 19, 1972

Our friend in the latter part of the third paragraph makes mention of the Lord's people as called "Christian." The question has recently been asked, "Is the word or

name "Christian" a doctrinal word as relates to the scripture and truth?" After checking references, we find that the word "Christian" appears three times in the Bible. In Acts 11:26, reads, "And the disciples were called Christians first in Antioch." This scripture has been construed by some as indicating a former use for the name "Disciple." King Agrippa told Paul, when Paul was brought before him at Caesarea, "Almost thou persuadest me to be a Christian." Acts 26:28. In this instance, we find no record of the conversion of Agrippa. However, Ist Peter 4:16 reads, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." The latter scripture clearly indicates that the word "Christian" fits into the doctrine of God our Saviour. Definitely, this would not be in the sense which the world uses it. Let us remember that Baptists have ever desired a "Thus saith the Lord" for all that is said and practiced pertaining to this blessed truth and doctrine.

Editor

**STATEMENT OF OWNERSHIP,
MANAGEMENT AND CIRCULATION**

Date of Filing: October 1, 1972, Title of Publication: Zions Landmark. Frequency of Issue: Semi monthly. Location of known office of Publication: 117 N. Goldsboro St., Wilson, N. C. Location of the headquarters or general business offices of the publishers: Willow Springs, N. C.

Publisher: Elder T. F. Adams. Editor: Elder T. F. Adams. Managing Editor: Elder T. F. Adams. Owner: Elder T. F. Adams, Willow Springs, N. C. 27592

A. Total no. Copies Printed	1900
B. Paid Circulation	
1. To Term Subscribers by mail, carrier delivery or by other means	1800
2. Sales through agents, news dealers, or otherwise.	None
C. Free Distribution	100
D. Total no. of Copies Distributed	1900
	Elder T. F. Adams

Zion's Landmark

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

Editor

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

Associate Editor

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

VOL. CV

NO. 23

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 **October 15, 1972**

**LOOK UNTO ME
AND BE YE SAVED**

"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.

To begin with, it will be well for us to get a well defined definition as to who the "ends of the earth" are. Webster gives many definitions for the word, "end," but the ones which are best suited as used by the prophet are these, "Point beyond which no progression can be made," "ultimate state or condition."

While the prophet, Isaiah, spoke the above words, yet, let it be remembered that they are the words of God spoken through him, for it is recorded in Holy Writ that "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets." Heb. 1:1. "Look unto me and be ye saved all the ends of the earth." This is a wonderful message to all of those who feel to be mean, vile, sinful, and

corrupt creatures who have striven, labored, and are burdened down with a load of guilt and condemnation by reason of their sins and transgressions which have piled up before them like mountains and cut them off from every avenue through which they had hope of meeting God in peace. They are made to feel and say like Joseph's brother, Judah, who was spokesman for his brothers, "And Judah said, what shall we say unto my Lord? What shall we speak? Or how shall we clear ourselves? God hath found out the iniquity of thy servants." Gen. 44:16. What a dreadful experience it is to face a man who is clothed in royal apparel, sitting upon the throne of his majesty, with all power and authority, of either acquit, or execute judgment. And the poor condemned and guilty sinner does not know whether the righteous Judge will say, "Come in ye blessed of my father" or whether He will say, "Depart from me all ye workers of iniquity." He feels the justice of God in condemning him from his sins and often feels like the poet, who said, "If thou send my soul to hell, thy righteous law approves it well." What a longing and begging there is in the soul like that of the poor publican, who said, "God, be merciful to me a sinner." I hope that I have not covered too much territory when I say that every sinner that is brought before the judgment bar of God will make a true and honest confession of his guilt for transgressing His just and Holy Law before he ever receives pardon and peace.

When David used deceitful and unlawful means to have Uriah put to death, and the Lord spake to him by the mouth of the prophet as a

reminder that he was taking notice of this wicked and sinful deed; David made a true and honest confession and said, "I have sinned against the Lord;" and Nathan, the prophet, said unto David, "The Lord also hath put away thy sin; thou shalt not die." II Samuel 12:13. Thus we see that pardon and peace come at the end of confession. We have another case before us in the person of the thief, who was hanged on the cross with the Saviour, who said, "And we indeed justly, for we receive the due reward of our deed, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou cometh into thy kingdom." Here we have before us a full and complete confession. The publican used a synonymous term. He said, "God, be merciful to me a sinner." Paul said, "For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Rom. 10:10. And when this confession is made, pardon and peace is always sure to flow, for Jesus said, "Today shalt thou be with me in paradise." Confession in part, and holding a part back, is not acceptable with God which is clearly seen in the case of Ananias and Sapphira, his wife, who sold a possession and kept back a part of the price; then lied about it and tried to make it appear that they had brought the full amount and laid it at the Apostles' feet as the others had done. What an awful punishment that God inflicted upon them (death) for such deception.

We may lie to each other, but we will never escape the judgment bar of God. "For the word of God is quick and powerful and sharper than any two edged sword, piercing even

to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12. "Thou understandest my thought afar off." "For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." Psalms 139:2, 4. I feel confident that no man can of himself appease the wrath of God and repent of his sins, for godly sorrow must first begin in our hearts, which work repentance, and all of this work of godly sorrow is the work of God, which in the goodness of God leadeth to repentance. See Rom. 2:4 and II Cor. 7:10. To believe in the Lord Jesus Christ is also the work of God and not the work of the creature. Certain ones asked Jesus the question, "What shall we do that we might work the works of God?" Jesus answered and said unto them, this is the work of God that ye believe on Him, whom He hath sent." John 6:28, 29.

The question may be asked, "Can I follow the precepts of the Law and appease the wrath of God and thereby reach heaven?" The answer is, "No." Paul said, "If there had been a law given that could have given life, then verily righteousness should have been by the law. Then the question may be asked, "What is the Law for?" Paul answers this by saying, "By the Law is the knowledge of sin." Paul means by this that the Law serves as a straight edge. It only shows us how crooked we are. For instance, if you put a blacking line on a log, the line has nothing to do with straightening the log out; but, it only shows how crooked the log is, and inasmuch as it takes the hewing axe to straighten out the log by taking off the knots and high

places in order that it may fit into the building, even so, the word of God, which is quick and powerful and sharper than a two edged sword trims the sinners down; that is, it hews off self works, self righteousness, and self confidence in order that they might be suitable material for the building of God. For Peter addresses such as have been hewn down and says, "Ye are as lively stones, are built up a spiritual house, to offer up spiritual sacrifices, Holy and acceptable unto God." Is it not an outstanding fact that any effort that we may make by offering our self righteousness is not acceptable by God, for "God is a spirit, and they that worship Him must worship Him in spirit and in truth." Jno. 4:24.

In conclusion may I add that if you, as a trembling sinner, have been cut down, and all of your earthly substance has ceased to flow, and every avenue by which you expected to reach heaven was closed, and you have been dressed down to the little end of nothing, you are now in the category of "Look unto me and be ye saved all the ends of the earth."

A synonymous expression was used by the Saviour, in these words, "Come to 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." Matt. 11:28-30.

When a person is carrying a heavy load upon his shoulder he can hardly realize how heavy his burden is until he is suddenly relieved of it. This also true in our experience. When we were weighted down under

the wrath of God's law, with a heavy load of sin and could not fully realize the great load that we were carrying until deliverance came, and God, through His Son, spoke peace to our souls; then we felt, at least for a little while, that we could almost float and fly.

I do not believe that all of God's children have a sudden deliverance, and for this reason they then feel cast down because they cannot remember any special time or place when their burden left them since their burden subsided in a gradual way and, lest some of them should feel that they are not embraced in this deliverance, I will illustrate what I mean in the following way: Suppose you were carrying a heavy bag of sand and someone would puncture a hole the size of a pencil in the bottom of the bag; the sand would gradually ooze out and you would hardly know when the bag was emptied, but the effect is the same. The sand is all oozed out and the burden is gone although it streamed out in a gradual way.

The evidence of eternal life is manifested more in the fruit we bear than in a multitude of words that we may express. In Matt. 7:16 we read, "Ye shall know them by their fruits." Paul said, "But the peace, long suffering, gentleness, goodness, faith, temperance, against such there is no law." Gal. 5:22, 23. No person can bring a charge against you for loving them or being kind and gentle to them. God is love, and he that loveth is born of God. John said that "we know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." I John 3:14.

As before stated, I humbly hope

that you will not become discouraged because your experience, in your estimation, does not favorably compare with that of others. I heard one Elder express it like this: "You may stand on the street corner and see all classes of people passing, some white, others black, some high, some low, some are poorly dressed and thinly clad, while others are robed in gay apparel; some are weak, others strong, some are blind, while others can see, but there is enough resemblance in back of them to know they all be long to the human family." So it is in the heavenly family. Some are down in the valley while others are on the mountain tops. Some are shut up behind the prison bars while others are traveling the king's highway; some are eating at the king's table while others feel to be cast away. Some have the dreadful disease of leprosy while others have been made clean. Some have an issue of blood; others have been healed. Some are in bed with fever while others have been raised up. Some are deaf, dumb, and blind while others can hear, speak, and see. Some are even dead while others have been raised up. Some are in great doubts and fears while others have a renewed hope. Some are poor, halt and maimed while others walk and have been made whole. Some can sing:

Amazing grace, how sweet the sound,
That saved a wretch like me.
I once was lost but now am found,
Was blind but now I see.
While others sing:
I am a stranger here below,
And what I am tis hard to know.
I am so vile, so prone to sin,

I fear that I'm not born again.
Some can sing:
Twas grace that taught my heart to fear
And grace my fears relieved.
How precious did that grace appear,
The hour I first believed.
And others:
When I experience call to mind,
My understanding is so blind—
All feeling sense seems to be gone,
Which makes me think that I am wrong.
Some can sing:
He saw me ruined in the fall,
Yet loved me not withstanding all,
He saved me from my lost estate,
His loving kindness, how great.
And others sing:
'Tis a point I long to know,
Oft it cause anxious thoughts.
Do I love the Lord or no?
Am I His or am I not?

What a great variety of experiences in the life of the children of God, but there is enough resemblance in each of them to know that all of them belong to the heavenly family of God.

Humbly submitted,
T. F. Adams

**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 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. Everyone who would like to have this little book of thirty-two pages can have one for themselves by obtaining a new subscriber to Zion's Landmark and we will also send one of these little books to the new subscriber.

Also, if anyone who is not a subscriber to Zion's Landmark and desires to send his, or her, own subscription, we will be glad to respond by adding the subscription to our list and sending the little book to the new subscriber.

Thank you,
The Editors

SEEKING A BLESSING

Dear Brother and Sister Adams,
As I sit here thinking of you, and if God will bless me, I do want to write you. I feel too unworthy to make the attempt. I hope you both are feeling well. As for us, we are able to be up. We desire to thank the good Lord that it is thus with us. We haven't been able to go to the church for quite a while. I feel like, if I could

hear one of you Old Baptist preach and pray one more time, I could shout to the top of my voice. I feel it would do my soul more good than any thing. How little and unworthy I do feel!

Brother and Sister Adams, I cannot say whether I was asleep or awake; it seemed like Dad was down here close to the house. I tried my best to see him but I could not. It seemed I could hear his voice. I do have the hope that some day I will meet you Old Baptist where all our troubles and trials will be over. It seems that there is nothing but trouble here, but the good Lord does not put any more upon us than He makes us able to bear. All we can do is hope for a better home hereafter. We cannot say that we could not stand this or that because it is good we do not know what is going to take place tomorrow.

Another one of my brothers, in the flesh, passed away in April. It is hard to give them up. We miss them awfully bad. All of these things must come.

Brother and Sister Adams, I will close for this time, and if I said anything with which you don't agree with, please forbear with me. I do hope you can remember us in your prayers.

The least of all,
Lillie Tickle Spencer
1011 Bonner St.
Mount Airy, N. C. 27030

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Mrs. C.E. Chandler, Ga.	1.00		
O.L. Surratt, Va.	1.00		
Walter Surratt, Va.	1.00		
U.G. Turpin, Va.	1.00		
Elder J.D. Wade, Va.	2.00		
C.L. McBride, N.C.	1.00		
E.T. Jones, N.C.	2.00		
J.K. Naylor, N.C.	1.00		
Mrs. W.R. Wall, N.C.	1.00		
Mrs. Belva Walker, W. Va.	1.00		
James D. Lowry, N.C.	3.00		
I.K. Newnam, N.C.	1.00		
Elder Troy Hill, Va.	1.00		
Mrs. Isaac Jones, N.C.	1.00		
N.G. Hardee, S.C.	1.00		
W.E. Skittleharpe, N.C.	2.00		
Mrs. W.C. Whittington, N.C.	2.00		
Lola W. Ward, N.C.	3.00		

BEULAH OWENS EVERETTE

Sister Beulah Owens Everette was born March 15, 1853. She died May 18, 1972. She was married to Tommy Everette. She had three step-daughters, three brothers, and five sisters surviving at the time of her departure from this life. Her funeral was conducted at Farmville Funeral Home, Farmville, N. C., by Elder Joe Sawyer. She was laid to rest in Queen Anne Cemetery in Fountain, N. C.

She was loved by everyone and was glad to see anyone who went to see her. She loved her church and attended her meetings as long as she was able. She was a member of Autrey's Creek Church, Edgecombe County, N. C., for 47 years. She was one who felt to be poor in spirit. "Blessed are the poor in spirit, for theirs is the kingdom of Heaven." Matt. 5:3.

Resolved by the church that three copies be made: one for the church records, one copy to be sent to Zion's Landmark, and one to the family.

Written by request of Autrey's Creek Church.

Sister Ethelene Brown,
Sister Rebecca Briley,
Committee

**OBITUARY OF
SISTER ORA SMITH**

Sister Ora Hamilton Smith was born Oct. 16, 1879, and passed from this life June 3, 1972, making her stay on earth 92 years, 8 months, and 17 days. She was married to Walter G. Smith January 16, 1907. To this union was born one daughter, Mildred Oaks, who survives to mourn her loss; also, one grandson and two great-grandchildren.

Sister Smith united with the Raleigh Primitive Baptist Church in May, 1920. She

was a devoted wife, mother, and grandmother, and a devoted member of the church. The memory of her will linger long in the hearts and minds of the members, and friends of the Raleigh Primitive Church and many members of corresponding churches which she often visited.

We extend our love and sympathy to the bereaved family and ask that a copy of this obituary be recorded on our church book, one sent to the family and one sent to Zion's Landmark for publication.

Done by order of the church in conference August meeting, 1972.

Alene W. Perry,
Gilphia F. Goodwin,
Committee

JASPER KOGER

God, in His great love and mercy, saw fit to remove from our midst our beloved brother and uncle, Jasper Koger, June 17, 1972, in Danville Hospital. He was born February 24, 1896, making his stay on earth 76 years.

He was married to Berta Hutchinson, May 8, 1921, who preceded him in death. To this union eleven children were born, nine of whom survive. They are: Christine Davis, Danville, Va., Maxine Joyce, Collinsville, Va., Doris Wood, Bassett, Va., Helen Knight, Ridgeway, Va., Inez Draper, Fieldale, Va., Kenneth and Maynard Koger, Martinsville, Va., Wendell Koger, Fieldale, Va., and Mr. Eugene Kober, Vinton, Va.

Brother Jasper united with Liberty Primitive Baptist Church the first Saturday in July, 1971, and was baptized the following Sunday morning by Elder Bennie Clifton. He had a great love for the churches and attended every Sundry as long as his health permitted. His heart was with them to the end, always asking about the meetings soon as we entered his room. His vocal cords were partially paralyzed and he could not speak much above a whisper. He said that he wished he could tell the Brothers and Sisters how much he loved them. He told me some of the most beautiful dreams! We feel our loss is his eternal gain, and that he is resting from his labors. In his suffering we could not wish him back. He went to sleep to be with Jesus and to enter into that heavenly home which God prepared for His children.

His funeral was held at Center Church by his pastor, Elder Bennie Clifton. His body was laid to rest in the church cemetery beside his wife under a beautiful mound of flowers to await the Resurrection Morning.

Done by order of Liberty Church in conference Sept. 2, 1972.

Elder Bennie Clifton,
Moderator
Frank Hall, Estelle Hall,
Committee

IN REMEMBRANCE OF AARON CLAYTON BOND

It has pleased our Heavenly Father to call from our midst a precious brother in Christ, A. C. Bond. We hope the Lord will give us grace to make us willing to His divine will. Indian Creek Church feels that it has lost a faithful member and a servant who always contended for the doctrine of election and salvation by the grace of God. We hope to bow humbly in submission to our Heavenly Father's call and to extend to this precious family our love and sympathy.

He carried a good name among the friends, neighbors and the churches. A good name is rather to be chosen than great riches, and loving favor rather than silver and gold. See Prov. 22:1. 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. See Rev. 14:13.

Brother Bond was born September 10, 1896, and departed this life April 8, 1971. He was married to Mary Alice Quesenberry August 27, 1919. Brother Bond united with Indian Creek Church March 28, 1923. He was liberated to speak in public March 24, 1956. He was licensed to preach and make his own appointments wheresoever that God, in His providence, cast his lot May 22, 1965.

Surviving are his wife, four sons, two daughters, two brothers, seventeen grandchildren and five great grandchildren. His funeral was conducted at Indian Creek Church April 11, 1971. Burial was in the church cemetery.

Done by order of the church.
Sebron Sechriest, Moderator
Norman Quesenberry, Clerk

IN MEMORY OF BROTHER CARL LAMM

At the request of Brother Carl Lamm's precious wife and dear children I am attempting, with a sad heart, to write his obituary. Carl was born on May 9, 1913, near Luca ma, N.C., and died on July 17, 1972, at his home in Winston-Salem, N.C. His funeral was held in Upper Black Creek Church on July 19,

1972. It was conducted by Elders J. B. Williams and Sam Gilbert.

He was the son of Andrew Lamm and Nina Price Lamm. His mother was my husband's sister but he seemed as a precious son to me. His mother died while he was a small child and I, in my weak way, tried to make up to him in part for this loss. Through the years we were very close to each other. Carl was married to Irma Radford on Dec. 7, 1935. One could tell this was a marriage that was performed in Heaven. They loved each other very dearly. They were blessed to have three lovely children: one daughter, Angeline, who is now Mrs. E. G. Croom of Roanoke Rapids; two sons, Larry, of Winston-Salem, and Tony of Sharpsburg, N.C.

On the fourth Sunday in April, 1947, Carl united with the church at Upper Black Creek and was baptized on Sunday afternoon by Elder J. D. Fly, the pastor of the church at that time. He remained a very beloved member until the time of his death. Although he never attempted to stand and speak in public, he was blest with a very deep understanding of the scriptures and went about preaching in his daily conversation.

After the death of his first wife he was blessed with another sweet and lovable companion. He was married to Mildred Carraway on Oct. 5, 1969. They were blessed to live together for almost three short years, but they were very happy years. I am sure his beloved wife and his precious children look back to this short interval of time with thankfulness in their hearts.

He is survived by his wife, Mildred Carraway Lamm; three children and five grandchildren.

May we all be able to bow in humble submission to the will of God who never makes a mistake and is too good to be unkind.

One who loved him very
dearly,
Smithie Price
Lucama, N.C.

BROTHER FLOYD THOMAS

God in His great love and mercy has seen fit to remove from our midst, Brother Floyd Thomas. He came to the church in a wheelchair asking for a home on April 9, 1972, and was gladly received. He was not able to be baptized at that time. It seemed his condition did not get any better so he requested to be baptized on August 13, 1972, if he had to go in an ambulance to the pool. He passed away

on August 11, 1972, and was buried on the day his baptism was to take place.

Brother Thomas was born October 10, 1897, making his stay in this world a little more than 74 years. He was married to Ethel Dehart and to this union were born three daughter and one son, who were left to mourn his passing as were his brothers and sisters in the church and many friends. He had manifested a great love for Ross Church for as long as we have known him and, he will be greatly missed by this church. We know the Lord knows best, and we feel he is resting in yonder Heaven where we hope to meet him some day.

His funeral was held on August 13, 1972, at Hudson Funeral Chapel by Elders H.F. Dagenhart and E.H. Birchett. Burial was in Oak Grove Memorial Gardens beneath an array of flowers.

Be it resolved that a copy of this Obituary be sent to the family, one to Zion's Landmark for publication, and one be put on the church records. Written by order of the church in conference, September 10, 1972.

Elder E.H. Birchett, Moderator
George Blalock,
Assistant Clerk

OBITUARY

Our dear sister, Mattie G. Adams, was born in Johnston County, N.C., August 28, 1899, the daughter of the late J.W. and Ida Dupree Young. On April 10, 1972, the God of all grace, in His infinite wisdom, saw fit to call her home to be with Him where all is peace and love and where there will be no more sad farewells; Her stay on earth was 72 years, 7 months and 13 days.

On June 10, 1917, she was married to the late J.J. Adams and to this union were born nine sons and four daughters all of whom survive except one daughter who died in infancy. She is also survived by one sister and two brothers.

On Saturday afternoon August 20, 1949, She came before the church at Sandy Grove seeking a home and was received into the full fellowship of the church. Her baptism on the next morning (Sunday) by the pastor, Elder L.W. Turner, was a very pretty one. As Sister Adams came out of the water, she cried: "This is the happiest moment of my life. "We feel that she beheld something in that moment that was very dear and beautiful to her.

Sister Mattie endured many trials and tribulations, but the God of all Grace was with

her and she was kept in the faith all through her life. Her hope was from an all powerful source. She knew where her strength came from and she also knew that one day her natural strength would cease, but her faith and hope made her willing and anxious to meet her saviour. On occasions when the writer was privileged to visit with her in the rest home, we talked of these things and I feel that she was visited by her Saviour on different occasions.

Sister Mattie lived with and cared for her Mother several years prior to September 10, 1968, when due to ill health she was forced to break up and move to a Rest Home, where she remained until her death. During her stay in the rest home she was seldom able to attend church, but she did not forget the church nor those whom she felt to be the saints of God. She was always faithful to fill her seat as long as she was able.

The visits by the brethren and sisters meant so much to her as well as the visits by friends and neighbors. On August 14, 1971, the church at Sandy Grove agreed to add some improvements to our church building. On the following afternoon we went to visit her and during our conversation we mentioned our plans, at which time her countenance became radiant and she went over to her trunk, came back and began to count twenty dollar bills into our hands. Then she said, "I have no income except my Social Security, which is practically all consumed in my room and board. This I earned by making pillow tops with my fingers and maybe I will have more before the work is completed." To us it seems sad that she passed from this life without seeing the fruits of her contribution, however this is not to be compared with the joy of entering into life everlasting where there will be no more sorrow, pain nor sadness, but everlasting rest and happiness with her Savior. Who are we to question the gracious will of an ever-powerful, all-wise God that doeth His will in the army of heaven and among the inhabitants of the earth!

Done by the order of the church in conference,

Elder C.T. Harward, Moderator
 Brother Layton Dupree, Church Clerk
 Sister Edna Dupree) Committee
 Sister Eurice Ogburn)

OBITUARY

Brother Otha Snipes was born to his parents, Mr. and Mrs. Jay Snipes, July 12, 1897. He was married to Miss Lula Onell

Davis, Dec. 29, 1920. Brother Snipes was received into the fellowship of Willow Springs Primitive Baptist Church on confession of faith the fourth Sunday in April, 1967, and was baptized by the pastor of the church, Elder T. F. Adams, the fourth Sunday in May following.

Brother Snipes was a faithful member and manifested his devotion to the cause by his regular attendance and intense interest in hearing the proclaiming of the doctrine of salvation by grace and in all matters concerning the welfare of the church as well as the well-being of each member concerned thereby.

On May 1, 1972, the Lord saw fit to call Brother Snipes home to his eternal rest, leaving his kindred in the flesh and his kindred in Christ with sad hearts. He is survived by his faithful companion, Mrs. O'neil Davis Snipes; two sons, Chester and Gaither, both of RFD 1, Fuquay-Varina, N.C.; one half brother, Calvin, RFD 2, Fuquay-Varina, N. C.; one half brother, Baxter Duncan, Oxford, N. C. and one half sister, Mrs. Madelene Lunsford, Timberlake, N. C. and four grandchildren.

His funeral was conducted by his pastor, Elder T. F. Adams and Mr. Robert L. Clark in Willow Springs Primitive Baptist Church and his body was laid to rest in Greenlawn Memorial Gardens, Fuquay-Varina, N. C., there to await the coming of the resurrection when God will come to claim His own. Our hearts are made sad because of the loss of this loved one, but we believe our loss is his eternal gain.

Done by order of the church of Willow Springs in conference the fourth Saturday in July, 1972.

Elder T.F. Adams, Moderator
 Brother E. T. Jones, Assistant
 Church Clerk
 Sister Eva Pearce,
 Sister Pauline Adams, Committee
 Brother John Green

OBITUARY

Brother Earlie Richard Sneed was born May 6, 1890, the son of the late Sam and Mary Louise Chipman Sneed. He passed from this life March 9, 1972, at the age of eighty-one years. He leaves to mourn his passing, his wife, Sister Pearl Sneed of State Road, N.C., two brothers, Rueil Sneed of Winston Salem, N. C.; Claude Sneed of State Road, N. C. and three sisters: Mrs. X. J. Moore and Miss Lottie Sneed both of Richmond, Va.; Mrs.

Rose Emma Simmons, Miami, Fla., and many relatives and friends.

Brother Sneed and his wife were members of the Old Broadstreet Primitive Baptist Church in Winston Salem, N. C. They moved their membership to Old State Road Primitive Baptist Church in May 1940. He was ordained a deacon of that body in October, 1943, and he faithfully served in this capacity until his death.

Brother Sneed was well known by our people from the mountains to the seacoast. He was loved and respected by all who knew him, relatives, neighbors and friends. He was wonderfully blessed in understanding of the great mystery of Godliness.

During the last days of his life on earth, he was greatly afflicted, yet his faith did not weaken, but it rather grew stronger in the fixed, predestinted purposes of his sovereign Creator. Aslo he was blessed with wisdom and understanding of the order of the church, yet he was not presumptious nor self-assuming, but simply by the mercy and grace given him in the Son, Christ Jesus the Saviour of sinners. He was truly a firm believer in the predestination of all things and died an absolute predestinarian. He did love this heavenly truth. He will be missed by all that knew him and especially missed at Old State Road Church. We desire to be reconciled to the Heavenly Father's Holy Will, for we believe that our loss is his eternal gain.

Our heartfelt sympathy goes out to Sister Pearl, his sad and lonely widow, who is left behind. May the spirit of our Father fill the vacancy in her lonely hours. We hereby extend our humble sympathy to the near relatives that are left behind to mourn his passing.

Funeral services were held March 11, 1972, at Old State Road Primitive Baptist Church by Elders H. A. Young, Troy Hill, Roy Flippin and the unworthy writer. He was laid to rest in the church cemetery, there to await the coming of our Lord, when he shall return to gather His beloved and take them home to glory.

Done by order of the church in conference, March 12, 1972.

Harvey Cheek,
Robert Cheek,
Dessie Cheek, Committee

Written by Elder Sam L. Gilbert

IN MEMORY OF MAGGIE HILL

Miss Maggie Rose Hill was born April 7, 1908, and died January 26, 1970, making her stay on earth 61 years, 9 months, and 19 days.

She was born and reared in Person County, N. C., the daughter of Lee Hill and Minnie Day Hill. Surviving are two sisters, Mrs. Annie Hunt and Mrs. Allie Copley; two brothers, Jasper H. Hill and Elvin Hill. Her funeral was held at the Church at Rougemont at 2:00 P.M. on April 9, 1970. It was conducted by Elder L. P. Martin, assisted by Elder A. B. Barham. They were wonderfully blessed to set forth the doctrine which she so earnestly believed. She was buried in the Flat River Primitive Baptist Church Cemetery in Person County.

Maggie Hill never united with the church here on earth, but I feel she loved the dear people of God, as well as Rougemont Church, even as much as any member. She always attended church as long as she was able. I am glad that I believe that you do not have to have your name on the church book to be a child of God, for He has a people in every nation, kindred, and tongue. She bore her afflictions and pain with a smile. We are comforted with the knowledge that those who suffer with Christ shall also reign with Him.

Let me, thou Sovereign Lord of all,

Bow at the footstool, humbly fall;

And while I feel affliction's rod,

Be still and know that Thou art God.

All who knew her, far and near, loved her and will miss her so much, but we feel that our loss is her eternal gain. We have hope and believe that her soul is resting in Paradise where there will be no more pain, sickness, sorrow, nor heartaches. Neither will there be any more doubts and fears, but eternal bliss shall reign forever with everlasting love from God the Father, God the Son, and God the Holy Ghost. May we be blest to meet one day in that world that has no end. There will be nothing but love forever.

Written by one who loved her.

The least of the least if one at all,

Blanch H. Garrett

Rougemont, N. C.

OBITUARY

Sister Martha T. Leneave was born in the Surl Community of Person County, N.C., on December 24, 1874. She departed this life Dec. 24, 1971, on her 97th date of birth. The names of her mother and father were Emily Hicks Tingen and William Ervin Tingen, also of Person County. I once heard her say that her mother was a member of Flat River Church where she (her mother) rode a horse to church as a means of conveyance. These things took place many years ago. She was married to the late Brother William A.

Leneave on Dec. 23, 1891. To them were born six children, two of whom survive, namely: Mrs. Ruth Harrison, LaGrange, N.C., and Mr. William T. Leneave of Mays Landing, N.J. She and her late husband reared one foster child, a nephew, Mr. William Preston Leneave, of Houston, Texas. She also left 27 grandchildren, 64 great-grandchildren and 22 great-great-grandchildren.

She and Brother Leneave left Person County in 1895 and moved to Lenoir County where they resided in and near LaGrange, N.C., the remainder of their lives. She joined the Church at Old Nahunta, Wayne County, about the year 1912, and for convenience moved her membership by letter to Mewborn's Church in Sept., 1950, where she remained an active and faithful member for twenty-one years. The writer remembers this couple from early childhood. We can truthfully say that no Old Baptists were more faithful to attend associations, union meetings and monthly church meetings than this couple. She was unusually active and was always present with us at Mewborn's Church until about one year prior to her death. Her last confinement was caused by a broken hip which stemmed from a fall. Her daughter and son-in-law, Mr. and Mrs. Titus Harrison, along with faithful grandchildren, assisted by the sons, did everything possible for her comfort the last months which she lived. Her suffering was not intense as she gradually weakened away.

In the absence of her pastor, Elder J. E. Mewborn, the unworthy writer was called to conduct her funeral, assisted by Mr. Leonard Woodall of the Free Will Baptist Church, on December 26, 1972. The services were conducted in Rouse Funeral Chapel, LaGrange, N.C. This funeral establishment has been in continuous service for nearly a century and officials of this firm informed the family that her funeral service was the first one in their knowledge where great grandsons served as active pallbearers. This surely was a most unusual and honorable circumstance. Burial followed in Fairview Cemetery.

She was truly one of Zion's members. Her hope was in God our Saviour and her life was one of steadfastness in truth. We believe she will be included in that number that shall hear the Royal voice of King Jesus when He comes the second time, saying "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." May it be the Will of our Heavenly Father that we be among this happy throng.

Written at the request of the church and approved in conference September 9th, 1972.

J. M. Mewborn, Committee

Eld. J. E. Mewborn, Mod.

J. M. Mewborn, Clerk

OBITUARY OF SISTER LECTOR W. PARRISH

God, in His infinite wisdom, has called our dearly beloved, Sister Lector Wrenn Parrish, from us on June 1, 1972. She was born February 26, 1892, making her stay on earth eighty years and four months. She married Reddick M. Parrish on December 24, 1910, and four children were born to this union, two boys and two girls, three of whom preceded her in death, as well as Brother Parrish, by several years. Surviving are one daughter, Mrs. Mandy Lee Ferrell Burnette, six grandsons and one granddaughter, five great-grandchildren, one sister, Mrs. Layton Messer of Raleigh.

She joined Middle Creek Church on the second Saturday in May, 1916, and was baptized the following Sunday morning. She was a faithful member and always attended church regularly while her health permitted. Her health was not good for several years, but she was patient and kind through all her suffering. She was lovingly cared for by her daughter and grandchildren until the call came for her to go home to meet her Saviour in a world of perfect bliss where suffering and sorrow will be no more. She was loved by all who knew her. To know her was to love her. We, the church, her neighbors and friends will greatly miss her for she was a faithful member, a good wife, neighbor, as well as a wonderful mother and grandmother.

Her funeral was held at Middle Creek Church by her pastor, Elder S. J. Sauls, assisted by Elder T. Floyd Adams. Her body was laid to rest beside that of her husband in the church cemetery beneath a beautiful mound of flowers.

We, the Church at Middle Creek, extend our deepest sympathy to her family. Be it resolved that a copy of this obituary be sent to the family, a copy to the Landmark for publication and a copy placed on our church records.

Done by order of Middle Creek Church in conference on July 8, 1972.

Elder S. J. Sauls, Moderator

Thomas R. Whitley, church Clerk

Sister Minnie Stephenson,

Sister Alice Perry,

Thomas R. Whitley, Committee

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WILSON, NORTH CAROLINA 27893

VOL. CV

NOVEMBER 1, 1972

NO. 24

ISAIAH Chapter 48

Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness.

For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts is his name.

I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass.

Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass;

I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldst say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them.

Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldst say, Behold, I knew them.

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

PART I

EXPERIENCE OF GRACE

Is there not a cause?

I have, for a long time, felt led to relate some of the reasons, I trust, for being one in the midst of the Old Baptist Faith. As I have just come out of the hospital and am at home waiting to return for an operation, I have the mind to undertake it.

First, my life has been a long way from being good for I was one who really enjoyed the things of the world. God created it all as it is and made me, in nature, as I once was — dead in sin. I can truthfully say it was the first heaven to me.

I was married in January, 1938. My wife and I were living in my father's home and I was employed on the farm. The first Saturday in April of that year I came in from work with a severe pain in my chest. There were two Old Baptist preachers visiting in our home at that time. During the night following I had a dream, or a vision, when I saw a few people on a chariot come into the room. A light that was brighter than the noon-day sun shone on them causing them all to look alike. I thought that I looked and there were no wheels on the chariot nor was there any engine to it. A voice spoke to me and said, "This is the family to whom you shall be joined. They are carried and kept by the power and love of God." I awoke and my wife wanted the ministers to pray for me. I said, "No, I am going to live and we are going to have a family." This was the hope I had of this dream in this

life.

From this time forward I traveled this world over. I went into the Armed Service in World War II. I lived a life that was not good for anyone but I finally settled where I now live. I started going to a church of another faith. I had a feeling that by going to church, helping with the expenses of their programs and works, that I could bring God in favor with me. But I found this was of no avail, so I began drinking and became an alcoholic. My family and everyone tried to help me, but there was no help for me. By this time we had six children and, by nature, that was all the family we ever had. I was in this world without any hope.

On the first weekend in April, 1957, after having been an alcoholic for five years, I left my home and went into the river swamps which are about one mile from my home. I remained there until Thursday morning following at about ten o'clock. I had left home and done things before when my family did not know where I was or what I was doing. During these three days I begged God to take these things from me. On Thursday morning, with my face buried in the dirt, a light shone round about me. A voice said, "Go, tell your loved ones what I have done for you." I came home to my wife and children. Little did I know that, before long, I would have to stand in the Old Baptist pulpit and relate these things, telling of His wonderful goodness and mercy to me. But from here I went to places where there were temptations;

however, there was nothing that could cause me to return to my former way of life.

I started attending the Old Baptist Church. I could hear with my natural ears and felt that I knew it was the only way for a man in my condition. On the second Saturday in September, 1958, I was at Simpson Creek Church. Elder Grady Cox told my life better than I can ever tell it. After service I went to him and asked him how he knew my life and what I was going through? The next day after service the door of the church was opened and my brother, in the flesh, offered to the church. The next thing that I knew I was also at the stand relating some of my experience and giving a reason for a hope. We were both received into the fellowship of the church.

Here is the dream my father had the week before he had a heart attack and passed away. He saw two of his sons go to the church and he saw one in the stand preaching. This I knew nothing about until after hands were laid upon me. We went to the river close to my home and were baptized by Elder H. G. Cox. Elder Cox baptized my brother first and then he baptized me. As I came up out of the water a light shone from heaven in the shape of a dove on those people who were gathered there. They all looked alike to me. I had a witness of this light. Elder Eddie Humphry was there, and he said, "Lord, what a light shining from heaven!"

The above is a portion of the reason for my being where I hope I am. I am not ashamed of the doctrine of predestination of all things, but the anxious thought in my poor breast is: Am I hope of those to whom these things have worked for

the good of or have they been for someone else's good other than myself? My hope is that the family of God was chosen in Christ Jesus before the foundation of the world. Paul said, "Brethren, there is nothing stronger than a lively hope because it is Christ born in you, the hope of glory." See Eph. 1:3-6. All power is of God and the powers that be are ordained of Him.

Finally, brethren and sisters in Christ, God made us according to His own will and in His own image. He gave us the law which we are unable to keep. When I say "us" I mean the church and not all of mankind. We are transgressors who are in need of the remedy and eternal cure which is Christ our Saviour. Not if we will let Him, but because He was our redemption before we ever sinned. What a blessed hope when we can feel that God remembered us in the covenant of grace, eternal and everlasting.

Your brother in Christ, I hope,
(Elder) McLane Horne
September 5, 1972

PART II

CALL TO THE MINISTRY

Is there not a cause?

Here is a portion of the cause in which I am given hope as a reason for my call to the ministry. After my baptism on the second Sunday in October, 1958, during the next week for three nights there was some scripture and revelation given me. The following weekend in the White Oak Association the first three preachers used the scripture I had dreamed about. From there the voice was for me to go before the church and tell them about God and His great mercy.

During the next six months I lost

seventy pounds. There was never a night of rest. I took enough sleeping pills to kill anyone, but they could not put me to sleep. I would stay up at night and write things that had been given to me. On one particular night, without ever having heard or read the scripture concerning the reed, I dreamed there was a rod like unto a reed given me and I was told to measure the temple of God and the altar and them that worship therein, but to leave the court out. I did as I was told but when I had finished I could not understand what I had done. I had Elder Cox to come where I was at work. I told him I was in so much trouble! but he said that it sounded good to him, so I received no help from him.

In these times I would occasionally dream or visualize I was in meetings with the Old Baptist and would be called on and would arise and look down to find that I did not have any shoes on. I have looked, at such times, for a pair to fit me but never was I able to find them. As I was carried through this I was in so much trouble that on two occasions I tried to take my life. There was a time in my vision that we were in a place where everyone was dressed in white except one and he was in black. My wife and I were seated side by side. There was a table prepared and Elder Oscar Broom asked me who was the one that sat at the head of the table. My answer was, "Christ, the Son of God."

This was the laying of hands on me in a vision but I did not know what it meant until the day it was done. My wife sat beside me; one walked out on my ordination. Elder Broom asked the question of me which was the same that he asked that night in my vision. These are

just a few of the things that were given to me which caused me so much trouble.

The time came that the church asked me to relieve my mind. Here is where I started running. Church time would come on and I would go somewhere and hide. My wife and children would hunt for me. They feared I would commit suicide. I tried three times to read some scripture and make a few comments on it, but I got no relief, so I contrived in my mind a way to get out of it. I wrote a letter to the church asking them to take my name off the book. I started to mail it but the mailman passed and I did not mail it.

That night I believe God showed me where I had been. If it had not been for grace, where would I have been? Here is what He gave me: I was in a dark swamp. There was a river running through it. I looked and saw a little church building. There was a light shining over it. There came a desire to leave darkness and go to that light. I began pacing that stream looking for a way to cross it. Finally, there was a bridge let down and I crossed over. As I looked toward that light it was too much for me so I attempted going around another way. As I started my way the earth gave way. I found myself in a hole about ten feet deep. I began to beg for help. There were elders, friends, Mother and Father. They tried to reach me but failed. As the dirt closed around me, under my arms, I looked to heaven and said, "Lord, have mercy on me." There was an arm which reached down and took me up and placed me in the arms of Christ. He took me to the church and laid me in front of the book board. I was a little

child. As I lay there, in my feelings, I came back to man. I was naked, covered in mud from the head to feet except for a portion of an old white shirt. Two Elders took me under my arms and placed me on my feet. My thought was "if I can get behind the book board they could not see my nakedness." As I stood behind that stand I faced the greatest crowd of people I have ever seen. They were all dressed in white robes. What a sight it was when God blessed me to see them! As I stood there a voice spoke and said, "My arm has brought salvation through my beloved Son in whom I am well pleased." The mud and dirt fell from me. I was dressed as they were, and if I have ever preached I did at that time. When it was all over I got up and turned the light on. I awoke my wife. I could wring water from my pillowcase because of the tears I had shed.

Even after this I still refused in my feelings. I wanted more evidence. I begged God to give me a sign, so He did. For three nights I went to church and was given, by three Elders, a watch that had a closed case. On the third night one handed me the watch and said, "Here is the time." The other one gave me the paper, saying, "This is what to take before the church." I could not tell the time, neither was there anything on the paper. I was satisfied for I knew that I would never see them at church. At the same time, on the next Saturday, I tried to explain some scripture. I came home in trouble. I went to bed. A voice said, "You have failed to bring that which I have given you." I walked in the sleet and rain all night, trying to take a cold. I did take a cold. The next morning I started to

the packhouse to pray but I was stopped. I was made to turn to the chicken house. There God gave me to know that what I knew was what He had done for me.

I hid again at church time. I saw my wife come out. God led her to where I was. She knelt down by me. She placed her hand on my head and said, "God give him strength that he may go and do that which Thou hast placed upon him." I arose and we made it to the church and when we got there the three Elders in the dream, were there. When I left from that meeting I had the first relief in six months.

Brethren and Sisters, this is a part, or portion, of the cause of my calling, I hope, to the ministry — for feeling sure that the Old Baptist is the true church of God is that of my experience and with the scripture I was shown that man was not called to build the church or to prepare one. God gave them to His Son before man was ever created. As God prepares one to preach the Gospel, He also prepares the one to hear it. This has been my cry to the household of Israel for the past fourteen years; that God brought salvation to an elect people in Christ, His Son, who completed the work His Father gave Him. When I am blessed to set forth the doctrine of predestination of all things, it is sweet to me for it is all to the church.

Therefore, the things that have come about in your life and mine, the deeds which we have done, if they were not to be, may I ask: why would we have had the need of redemption? Without this deliverance man will claim a part. The false doctrine of conditional salvation would give man a part of the praise, but all honor, praise and glory are God's. I hope, just a few

times here, that I have been made to feel that all things work together for good to them that love God.

A brother who still stands in need of your prayers and God's mercy,

(Elder) McLane Horne
RFD 4
Loris, S.C.

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With this situation facing us we regretfully announce that on January 1, 1973, the subscription price will be \$5.00 for a one year subscription; \$9.00 for a two year subscription. For ministers a one year subscription will be \$4.00, and a two year subscription will be \$7.00. Each subscriber will continue to receive twenty-four copies of the Landmark per year.

Those who desire to do so have the privilege of subscribing, or renewing, their present subscriptions at the present price until the said date — January 1, 1973. Furthermore, we are taking this opportunity to express our sincere thanks and appreciation to each of you who have made contributions to the welfare and support of Zion's Landmark and to the Indigent Fund which has, and

does, add to the comfort and spiritual pleasure of many shut-ins.

T. F. Adams, Editor

My FEELING OF
UNWORTHINESS

Mrs. Elizabeth Edwards, Raleigh,
N.C.

Dear Sister in Christ,

Your letter was received and read with much pleasure. After reading your letter a shadow came over me that I cannot describe, however it caused me to think that likely I am one of those that I have read after who were charged with having a zeal of Godliness, but not according to knowlege and others — so to speak — came saying but not knowing who of them was offensive. I look back at times where I have been in many meetings, which made glad my heart to be among the Brethren and Sisters and on thinking how good they were to me, it caused me to wonder and say to myself, They do not know one thing about me, and that I know nothing of God and His goodness and mercy, His saving grace and I fear all I ever said, both in the stand and out of the stand has been self-made and all in vain. I feel all my efforts have been in effect rather empty. Many times I am caused to feel that I have taken advantage of the brethren and forced myself upon them — still they are good to me. They do not need me, but I need them. Where else would I go! There is no comfort, consolation or satisfaction in any place, but with them — however, they have gotten along without me all these many years before I ever came in among them — I stay at home most of the time, but I cannot stay away all the time. I have to go

once in awhile. I become so hungry and thirsty, I want to hear something — I want to see them and hear them talk of the goodness of God — tell what they hope the Lord in His goodness and mercy has done for them — there are but few of them in this country as compared with yours, but they preach the truth as I see it — salvation by grace — the doctrine of unconditional election, the absolute predestination of all things, regardless of what it be. The nature when not controlled by the Spirit of God is the same in human beings, essentially. Solomon said: "The Lord hath made all things for Himself: yea, even the wicked for the day of evil." They preach the resurrection of the dead of both the just and the unjust — in short, they preach the doctrine of God our Saviour.

As you say, I too believe in a finished hope — Salvation." When He said "It is finished," salvation was a finished blessing for everyone the Father gave Him. He has never saved another since. Why? For there are no more to save and "she shall bring forth a Son and Thou shalt call His name Jesus for He shall save His people from their sins." He did not save them to make them His people or that they become His people for they were already His people. He came in possession of those people as a gift and He in like manner was sent down from heaven as a gift unto them. My worry is in wonder as to whether I am one in the Gift to Him or not. I may not have worked out my salvation yet, as the way some preach, it would seem there is much more work to be done. It is preached here that we never get done working for the Lord. I did not know that He was that far behind with His work as

I doubt ever getting finished. I never did like to work, but they keep telling me I would have to go to work for the Lord or He would not save me; so I went to work. I did not belong to any church, I just worked as an individual. I came to discover that the more work I did the more there was to be done, so I decided something must be wrong. I wondered if there were anything in the Bible that would help me out — I was doing too much work and as yet I had not realized any good in it or out of it — I was worrying so I opened the Bible to the fourth chapter of Romans and read down to the 4th and 5th verses.

The 4th verse said: "Now to him that worketh is reward not reckoned of grace, but of debt." I thought "My! the Lord is in debt to me and after all this hard work, He hasn't paid me yet — but the fifth verse tore me up, for it reads: "But to him that worketh not but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. This, I thought, satisfied me, for I thought it required a Godly man to work for the Lord. So I thought I am lost for I can't work for the Lord and there is no chance for me, for I cannot work and my salvation depends on that.

This evidence did not fully satisfy me. I wanted something a little more explicit. So I continued to look. In looking I came to the book of Lamentations and in the third chapter, 26 verse, I found the key that unlocked the cabinet of all good works as being vain and fruitless and it so read, "It is good that a man should both hope and quietly wait for the salvation of the Lord." This did away with all my good works, for it left me nothing to work with, so I thought it best to wait upon the Lord

for His mercy endureth forever. Again if I were to wait for the salvation of the Lord, though evidence appeared to me, He would perform the work and to my surprise I chanced to read: "As He hath begun a good work in you, He will perform it until the day of Jesus Christ. So this put the finishing touch to all my efforts in working out my salvation, to be worthless, nil and void. I was further impressed that He had made all the necessary arrangement for my salvation, provided I was one chosen in the covenant, for which I hope sincerely that it may so be but the way at times becomes so very dark, gloomy, crooked and rough, I literally gave hope of faith for all hope is vanished for seasons — no staff to lean upon — what will I do? Lord save or I perish. Did you ever find it so? Surely, I am not alone to be found in this awful condition—not all of it is vision, but numbers of times it is with about every little child of grace. They are not left without a little staff to lean upon, a little hope they can trust in, though weak, may be the staff at times and faint may be at times, this little hope, but such is the experience of the little children of God.

You may go to meeting every meeting day, but sometimes the day will, in so far as you are concerned, mean nothing to you, the words spoken by the minister meet no ready response, the light goes out for the time being even though all others present, you can see, are feasting on the message brought by the minister, it means nothing to you, it is an empty occasion so far as you are concerned and you feel empty, void, down-cast, forgotten and forsaken. You feel to say: "Return O

Holy Dove, return" and you are enabled to sing with the poet, "Will God forever cast us off, His wrath forever soar, against the people of His love — His little chosen flock?" "Return, O holy Dove, return, Sweet messenger of rest! I hate the sins that made Thee mourn, And drove thee from My breast."

It is my purpose to visit the church of my wife's and my membership in east Texas a three days meeting — next Friday, Saturday and Sunday. I have not been there since she died December 6, 1971.

This is no answer to yr good letter — I hope to do better. Yours in bonds of

Spiritual love, I hope,
(Elder) W. A. Little
3926 Carnation St.
Ft. Worth, Texas 76111

WASHING OF REGENERATION

The Zion's Landmark of Sept. 1, 1972, came yesterday and I have read it through twice. Needless to say, I enjoyed all of it, but the letter by the late Elder Layton Wingfield impressed me most of all. That is what I believe. Brother Wingfield explained the scripture (John 14:1-3) to my satisfaction and did so a lot better than I could have done. Nevertheless, I would like to add a thought, if it be the will of our God. I do not feel that I can improve on what has been said, but I hope to mention a thought in connection with what has been said.

"In regeneration when the Son of Man shall sit upon the throne of His glory ye shall sit upon twelve thrones judging the twelve tribes of Israel." Jesus spoke this to His twelve Apostles while here on earth. Jesus said, "in the regeneration." I

most certainly believe today — now — is when the Lord's people are "regenerated" and are "born again" and Christ said this would be "when the Son of Man shall sit upon the throne of His glory." Christ did finish the work "the Father gave Him to do." He said, "I have finished the work Thou gavest me to do." "It is finished." When He ascended to the Father they (His children) were no more under the law. He had put away the sacrifice of bulls and goats, etc. by the sacrifice of Himself. This was acceptable unto the Father. They were no more under the law, but under "Grace".

But, being "by nature" the children of wrath, even as others I believe each and everyone of His children do worship something other than God "in spirit and in truth" before they are born again. In other words, they are law worshipers. They are "without God and without hope" in this world. As Brother Wingfield said they have to be shown how vile, how helpless, and how great sinners they are in the sight of God, and be made to beg for mercy. They are made to say with the Apostle, "not by works of righteousness which we have done but by the washing of regeneration and renewing of the Holy Ghost which He shed on us abundantly through Jesus Christ our Lord." This "washing of regeneration" and being "born again" of an "incorruptable seed" cannot be separated. When this is done for anyone I believe he has come to the end of road, so to speak, as far as his works are concerned, that he might obtain heaven and immortal glory. By the Grace and Mercy of God he is given to beg, "God be merciful to me a sinner." Then I believe that "Christ, the

Prince of Peace" comes and whispers in that "still small voice, peace be still." I believe that child is given "faith, hope, and charity", Christ in you, the hope of glory." Christ is the end of the law for righteousness. Thus, that kingdom that John said is at hand and that Christ said, "cometh not by observation" is set up in the heart of this child. Christ said, "Behold the kingdom of God is within you." They are not under the law any longer.

But if the blood of bulls and goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the Living God. This, the kingdom of God is set up in the hearts and minds of His "heaven born" children.

Each child is a mansion and there are many mansions in the Father's House. Although my house be not so with God, yet He hath made with me (Christ) an everlasting covenant ordered in all things and sure, although He maketh it not to grow. Isn't this "House" the "Church" of which Christ said "upon this 'Rock' I will build my church?" even though His church was in the wilderness and drank of that spiritual rock and that Rock is Christ. When Christ said "upon this Rock I will build" is the same as saying, "I go to prepare a place." "Where two or three are gathered together in my name there am I." But this is only in earnest, a strong consolation, a strengthening of our hope of something better beyond this world of sin, sorrow, trials and tribulations.

"I will come again and receive you unto myself that where I am there ye may be also." Isn't that what we look forward to? As David said, "I'll be satisfied when I awake with Thy likeness." Do we not hope to be numbered among the ones in that "House" made "not to grow." But in this life it is a comfort to me to read: "Blessed and holy is he that hath part in the first resurrection for over these the second death hath no power, but they shall be kings and priests unto God and shall reign with Him a thousand years." If it had read throughout eternity, would there be the resurrection of the saints or either the resurrection of the wicked? It does not read that way. To my understanding, there is something better beyond this vale of tears for His children. It is all by grace, a gift of God.

God chose His people in Christ before the world began. Christ came down from heaven and immortal glory, not to offer salvation to anyone, but to do the "Father's will" and that was to "save His people from their sins." Christ said, "I came not to do my will but the will of Him that sent me I should lose nothing but raise him up again at the last day." To my understanding Christ is first in everything. He is the firstborn of every creature, "the first begotten from the dead that He might have the pre-eminence in all things." He said of Himself, "I am the resurrection." Then, may I ask, isn't He Himself the first resurrection? I believe He is the first resurrection. He came to do for His people that which they could not do for themselves. If we are numbered in the number He came to save, may I ask, would we not surely have a part (a given part by grace) in the

first surrection? I hope I did.

He is now reigning in their hearts and minds and they are His priests and kings. Each heaven born child is a priest in His own right. He is carried to God in prayer while begging for mercy.

But what about the kings? Let me tell you how a dear brother (now deceased) deacon explained this. He said that the pastor of each little flock is a king. That is, if he is a true pastor. We have examples when Israel was under kings. Some of them were good and some were bad. We have the example in homes. We have the example by the Eternal King of Kings. The true king (pastor) doesn't rule for filthy lucre nor does he rule by force or threat, but by "love". He is a king by example. It is no wonder that Paul told Timothy, "Take heed unto thyself and unto the doctrine for in so doing thou shalt both save thyself and they that hear thee."

Lord, if it be Thy will, be with us, have mercy on us, and especially those who are to bear an example to Thy flock.

In hope of life with Him,
C. U. Landers
801 E. 9th St.
Coleman, Texas 76834
August 30, 1972

MERCY AND PEACE

Dear Brother and Sister Long:

Possibly Carolyn has written you that we will not be able to attend the Association this year. We regret that we must miss it and are so sorry not to see once again the dear brethren there, but it seems almost impossible for us at the present time. Our prayer is that the Lord may look upon you with mercy and peace and send His Holy Spirit to dwell among

you as you meet and commune together that you may have a true spiritual association in brotherly love.

It is our plan, if God pleases to favor us, to leave Georgia Thursday, July 6, 1950 and go by your home on our way up, that is if we may impose upon you once more! We hope to get to your place in the afternoon and spend the night with you and leave Friday morning early. I hope to go by Hopewell and on home Friday and be at our meeting at Frying Pan.

I am glad that Brother Nash, Brother Beauford and Brother William Adams are planning to be with you. Surely they are sufficient representatives from Georgia! I attended Mt. Zion Church last Sunday and heard Bro. Beauford preach. He was at that time anticipating a trip to Palestine, but was a little hesitant. He said that he wants some assurance from above before he attempts to make the trip for he has not enough faith to feel assured of a successful trip, though the men of old were shown many signs, they still could not always feel assured and go in faith. The children of Israel had seen hundreds of signs and wonders done by their Lord in bringing them out of Egypt and within a very few days journey of the border of the promised land.

Then Moses was commanded to appoint twelve men, each a ruler of his tribe, to go as spies to see out the land and to report back all things concerning the land. This was near the close of the second year that they had been in the wilderness. Think of that — in the second year of the forty years they wandered in the wilderness, they were at the very

border of the promised land, just ready to enter, and had sent out spies to search out the land, the people that dwelt there, the fertility of the land and the number of the people, whether they be few or many etc. All preparatory to entering into the land which the Lord had promised Palastine. Twelve men, each a ruler of one of the twelve tribes, went up into the land and after forty days returned with their report. Two of the twelve gave a favorable report, ten of them doubted and gave an ill report. Only Caleb and Joshua advised that they go up and possess the land that the Lord had given them. Ten said the men were many and of great statue and that the Israelites were as grasshoppers in their sight and said that they themselves would only be slain by the sword. Ten of the twelve doubted-they were faithless-they all then complained unto the Lord. They cried out in bitterness: "Why has the Lord brought us out here to be slain by the sword? Why could we not have stayed in Egypt? Even to have perished in this wilderness would have been better! Now our wives and children are only to be slain by the sword of our enemies (instead of the enemies of the Lord, whom the Lord will fight and eliminate). The Lord said: How long will you be faithless? How long will you deny me? I will turn you again into the wilderness for thirty-eight years more! Even shall you wander in the wilderness a year for each day that you went to spy out the land and every man that is over twenty years shall wear himself out and die in the wilderness: but the children of whom you complain should have to die at the sword of this enemy, even they, shall go in

and inherit the land that you despised. There shall be two exceptions, Caleb and Joshua whom you would have stoned for their testimonies, they shall inherit the very city and the land that you spied out. (Read Num. Ch. 13 and 14.)

Oh what wanderings and what trials because we doubt, and because we deny! We go not in our own strength, but this battle is His, He shall do the fighting; we shall stand by and see the salvation of the Lord; we shall not fight in this battle. (See 11 Ch. 20:17.)

Douglas and Carolyn Alston

July 28, 1950

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VOL. CV

NO. 24

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 November 1, 1972

THE RIGHT WAY

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

This is a proverb written by Solomon, and a proverb is a true saying. It pleased the Lord to give Solomon more wisdom than He did any other man, as it is recorded, "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. The queen of Sheba observed this when she visited his kingdom, "And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. How be it I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." I Kings 10:6, 7.

This man which the Queen of Sheba gave such an account of is the

same man who said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The question may be asked, "What is the way that seemeth right unto man?" Answer: It is the way that seemeth right in his own eyes which is recorded in Judges 17:6: "In those days there was no king in Israel, but every man did that which was right in his own eyes." They took silver and gave it to the founder and made graven images and molten images. They put them into their houses; they called them goods; they worshipped them, all of which was contrary to the word of God in His law that He gave to Moses, and which was read to the children of Israel, saying, "I am the Lord thy God." "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." Exodus 20:1-3.

Joshua evidently was perplexed with the people serving and worshipping false gods in his day, and many in this day think that he told them to make a choice between the false gods and the true and living God, but the scriptural record is this: "And if it seems evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." Joshua 24:15. Is it not clear that the choice was not to be made between the false gods and the living God? but between the false gods, which means simply this, if we do not believe in salvation by grace, then it does not matter what order we

follow, who sets up a work system by which they think they can obtain eternal life, for all of these ways are false.

Notwithstanding the fact that the scriptures teach that, "By grace ye are saved through faith, and that not of yourselves, it is the gift of God." The carnal mind cannot comprehend this for we are told, "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. Again the Apostle 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. 8:7 Paul was well qualified to testify to this "way which seemeth right unto men" because of his own experience and travel in this "Way", he was indeed zealous of the traditions of the fathers. He went unto the high priest and desired letters to Damascus to the synagogues, that if he found any of this way whether they were men or women he might bring them bound into Jerusalem. All of this seemed right to "Saul of Tarsus." He describes himself as being, "Who was before a blasphemer, and a persecutor, and injurious." He held the clothes of those who stoned Stephen and consented to his death; all of which seemed right unto him, but he said, "I obtained mercy because I did it ignorantly in unbelief." I Tim. 1:13.

How true it is today as it has always been that every man without the leading of the Holy Spirit of God will do that which is right in his own eyes, such as trying to build a tower that will reach heaven, as we find recorded in Gen. 11:4. When we

build upon self works and self righteousness and feel ourselves to be secure in a nest of carnal security we only learned by sad experience that the day came when the storm raged, the floods came, the wind blew; then it is that all of our works crumbled to nothing, and we awake to the fact that all of righteousnesses are as filthy rags. What a pitiful and painful experience to be brought to the knowledge of the fact that all of our righteousness has failed. We are left in a deplorable condition without God and without hope in the world. The teachings which we are taught by the Holy Spirit of God are quite different from that of book learning. In this school of experience we learn obedience by the things we suffer, which is by "terrible things in righteousness." Psalms 65:5. If you have tried out your own strength or the "way which seemeth right unto man", and have been brought under God's just and Holy law, sin revived, you were arrested, tried, and the sentence of death passed upon you; then most assuredly you will have some knowledge of what the wise man, Solomon, said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Having the knowledge by our own experience of "A way which seemeth right unto a man," it is indeed encouraging and comforting to read the experience of others and especially those who wrote by divine inspiration as recorded by the Apostle Paul to the Ephesian brethren, in which he said, "Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedi-

ence: Among whom also we all had our conversation in times past in the lust of our flesh, and of the mind; and were by nature the children of wrath, even as others." Eph. 2:2, 3. All of the above ways are "The ways of death." This we find recorded by the same Apostle in which he gives further account of his experience, "For I was alive without the law once: but when the commandment came, sin received 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." Rom. 7:9-11.

Now the anxious inquirer who has passed through this dreadful experience as described by the wise man, Solomon, will most assuredly be interested in the way of life. The Apostle Paul, in giving his testimony, says: "But now being made free from sin, and become servants to God, ye have your fruits unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ, our Lord." Rom. 6:22, 23.

Is it not clear to see that the only avenue, or way, by which a poor sinner can have life is by this "gift of God?" Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption, and made to be sin for us, who knew no sin that we might be made the righteousness of God in Him. Paul said, "He was delivered for our offenses and raised for our justification." He is the mediator between God and man. "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. A

mediator is one who goes between and makes reconciliation between the offender and the offended, and this being the condition of every convicted sinner who transgresses the commandments of God and becomes an offender and stands justly condemned by God's Holy and Righteous Law as expressed by the thief on the cross, who said, "For we indeed justly, for we receive the due reward for our deeds." This is the experience of all who are enabled to see the justice of God's just condemnation against them. Now, the only way by which this "thief" could be justified before God was by this Mediator (Christ Jesus) who took upon Himself a body of flesh, made like unto His brethren that He might be touched by the feelings of our infirmities. He fulfilled the Law to a jot and tittle and bowed in humble submission to the will of God and forever put away sin for the chosen family of God by the sacrifice of Himself. Isaiah said, "All we like sheep have gone astray: we have turned every man his own way: and the Lord hath laid on Him the iniquity of us all." Is. 53:6, and brought in everlasting righteousness and peace for He said, "My peace I give unto you, my peace I leave with you." By the shedding of His own blood upon the cross of Calvary He made reconciliation between man, who was the offender, and God, the offended.

We hear much said among professors about people obeying the Law of God, and repenting in order that they might receive forgiveness for their sins. What an effort the condemned sinner has put forth to do this; but all in vain. And when the truth is opened up to His understanding he sees that "repen-

tance", as well as the "forgiveness of sins", must and does come alone through the mercy and grace of our Lord and Saviour, Jesus Christ, which is confirmed by the words of Peter, who said, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a prince, and Saviour, for to give repentance to Israel, and the forgiveness of sins." Acts 5:30, 31.

We have further proof of Peter's testimony as recorded by Paul, "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. 1:7, and, also, we find the same meaning and almost the same words recorded in the Apostle's writings in another epistel, "In whom we have redemption through His blood, even the forgiveness of sins." Col. 1:14.

What a wonderful satisfaction and consolation it is to the soul that is hungering and thirsting after righteousness to read the writings of the Apostles and Prophets and have some evidence that your experience is in keeping with the written word as well as the revealed word of God, and to understand that we must first see and acknowledge the justice of God, in condemning us for our sins, by His just and Holy Law, before that repentance is granted unto us and the forgiveness of sins.

Humbly submitted,
T. F. Adams.

HENRY EDWARD LEE

Precious in the sight of the Lord is the death of His saints. Psal. 116:15.

Henry Edgar Lee, my father in the flesh and brother in hope, was called from this life on February 13, 1972. I believe he was called home at the appointed time of God. His stay on earth was seventy-eight years, seven

months and twenty-three days. He is survived by his widow, Laura Sherrill Lee, six sons and daughters and sixteen grandchildren and eleven great-grandchildren.

Papa was a man who loved life. He felt a deep devotion to his family and loved them dearly, but there was a greater love manifest in him. His church, his brethren and sisters were his utmost concern.

I believe he is a child of God. I believe God loved him before the world was formed. It was with this same love that my father loved his brethren and sisters. I believe the Spirit of God, the Christ Child, was born in his very being and I believe Papa's death was precious in the sight of the Lord. Papa loved life, but he loved Jesus more and lived in hope of a life of Holiness with his Saviour.

Children, it is with joy that I am given to write of his death, because I believe his spirit and soul are alive and with Jesus and his body is at rest. His sin which he hated is no more. Jesus shall come again. Papa's spirit and soul will be re-united with His body (spiritual). It shall be brought forth from the grave along with all of God's saints. Papa, with all the saints, shall be carried home on the wings of the love of Jesus. There to be with Christ, be like Him and be satisfied in that new Jerusalem, in everlasting and eternal praise of God the Father, God the Son and God the Holy Ghost.

A brother in hope,

John T. Lee _____

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with the Church at Rougemont, Rougemont, N.C., the fifth Sunday and Saturday before in December 1972. Elder Burch Wray 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

ANGIER UNION

The Angier Union will convene with the Church at Little Creek, the Lord willing, the fifth Sunday and Saturday before in December, 1972. Elder T. F. Adams was appointed to preach the introductory sermon, Elder R. L. Fish, his alternate.

We invite all lovers of the truth to visit with us with a special invitation extended to the ministering brethren of like faith and order.

E. T. Jones,
Union Clerk

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ISAIAH CHAPTER 48

Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb.

For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

Behold, I have refined thee but not with silver; I have chosen thee in the furnace of affliction.

For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.

Hearken unto me, O Jacob and Israel, my called: I am he: I am the first, I also am the last.

Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heaven: when I call unto them, they stand up together.

All ye, assemble yourselves, and hear; which among them hath declared these things? The LORD hath loved him; he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.

I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

CHOSEN AND FAITHFUL

Dear Brother Adams,

In hope of the glory that shall be revealed in an endless life, if not too much to claim, I will try to write just a brief summary of what I believe to be the work of God in His people, in regard to all the holy brethren that now are and are to come, which is the bride to be adorned for her husband, the Lord of lords and King of kings. They that are with Him are called, chosen and faithful. I trust and hope this belief is more than a natural understanding, although I sometimes fear that is not the case, yet I see it, believe it and feel it to be the truth and the true work of the all-wise God in saving and keeping His people which He loved and saved with an everlasting salvation. David said in Psa. 105:8-12, "He hath remembered His covenant for ever, the word which He commanded to a thousand generations. Which covenant He made with Abraham and His oath unto Isaac; and confirmed the same unto Jacob for a law and to Israel for an everlasting covenant: saying unto thee will I give the land of Canaan, the lot of your inheritance: when they were but a few men in number; yea, very few and strangers in it." Psa. 89:34. "My covenant will I not break, nor alter the thing that is gone out of my lips." Gal. 4:28 says, "Now we, Brethren, as Isaac was, are the children of promise."

Now, let us look at Acts 13:26: "Men and Brethren, children of the stock of Abraham, and whosoever among you feareth God." Related by

faith which makes us brethren, children that fear God, the stock of Abraham, these are the sheep of the fold of God, as the apostle was told to feed, and of course it is by the holy unction, it being the power of God unto salvation. Blessed is the people that know the joyful sound. They shall walk, O Lord, in the light of thy countenance. Let me say they are not walking as men, but in humble submission, desiring to be as clay in the hand of the potter and a vessel unto honor that we may be blessed in and among the little cast down and trembling saints of God, to act in a way that is a comfort to the Saints and honor to the King of Saints.

Well, I have enjoyed being with the brethren so very much. I enjoy the fellowship of the children of God, the brotherly kindness and it is a joy to be revived with the comfort of the gospel of peace, which I believe to be living bread that the chosen of God are blessed to eat and never die. I believe that the Church of the living God which is composed of all that God loved, called, fed and saved and kept has and will follow Him in the very path that He has designed for them as every individual lot and portion is unchangeable.

I have experienced being brought by a way which I knew not, and in paths that I had not trod, in that the Lord worked a work which I did not believe some years ago, but I do believe now, though it was declared unto me. Well, I started at the first, of desiring to write a little of what I believe to be the work of God. Although it may be a bit lengthy, it is

only a little of what I hope has been shown to me. It humbles me and makes me feel unworthy, realizing my weakness and His power and how I feel to want to talk and write about it! If I am really and truly in this arrangement, it is not to talk about only one verse at the time, but try to refer to both the Old and New Testament as the purpose of God and the sacrifice of His Son in the saving and keeping of His people, which are made special and holy in the purpose of God. I would like to refer to Deut. 7:6: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth" for this people is as you know the children of Israel which later is described as the fewest of all people and were brought out of bondage with a mighty hand and that mighty hand is in Exodus 14:8 "And the children of Israel went out with an high hand." Ex 11:7 "But against any of the children of Israel shall not a dog move his tongue." These children of Israel felt as the true Israel of God often feel in this day: that things were working against them for they reminded Moses to leave them alone, that it would be better to serve the Egyptians than that they should die in the wilderness. But before we have Moses' answer, let us remember Heb. 1:1-2, "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—."

As God spoke through the prophet, Ex. 14:13, 14 "And Moses said unto the people, Fear ye not, stand still and see the salvation of

the Lord, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you and ye shall hold your peace." He does not only fight the battle but the battle is the Lord's. His mighty and high hand was with David when faced with the Philistine giant; with Daniel in the den of lions; with the Hebrew children in the fiery furnace; with Jonah in the belly of the fish and with Paul and Silas in the Roman jail. I believe that restraining grace moves special and holy people to the purpose of His will. They are made holy and without blame before Him in love and made acceptable in the Beloved, this being the imputed righteousness of Christ. Let me further say that a few people, special and holy, due to a few experiences, by a special and holy work of the one who holds the mighty and high hand over the chosen elect family all the days of their lives. May I say also, that in view of the fact that God rules in the army of heaven and among the inhabitants of the earth, I do not believe there will ever be as much as the moving of a dog's tongue against any of this special people for the duration of their lives beyond the predestinated purpose of God. When He separated the sons of Adam, He set the bounds of the people. Acts 15:18, "Known unto God are all His works from the beginning of the world." This mighty hand was with the prophet Elijah. God told him, "I have commanded the ravens to feed thee and the ravens brought him bread and flesh in the morning and bread and flesh in the evening.

Later, "I have commanded a widow woman there to sustain you, the prophet. I Kings 17:14. "For thus

saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." Oh, how wonderful this is, and Brethren, let us think of the perfect watch care that was with Moses when in the little ark of bulrushes, alone and under the death threat by the king. But the heart of the king was in the high hand as was Moses and all of His chosen ones.

You will not that I have made some reference to types under the dispensation of the law, as the prophets were moved and they saw some of what we now see. They saw it afar off. Jesus did not come to destroy the law but to fulfill it, to free His people from the curse of the law for the law made nothing perfect, but the bringing in of a better hope did. The priest offered sacrifice once a year for himself and for the people, but Jesus offered Himself to God without spot and that one offering atoned for all the generation of Jesus Christ both the former and the latter house which is the house of Israel. The prophet was told to write the vision and make it plain. I would do that if I could, but my ability is limited, so is my time and I am afraid you would not be willing to read it if I should write all I would like to write.

Well, with all of our fears that we will not do this or that, which we should, or we will do this or that, which we should not. II Cor. 13:8 Paul said: "We can do nothing against the truth, but for the truth." The leopard can not change his spots nor the Ethiopian his skin. Well, He set the members in the body as it has pleased Him. "I will make my people a willing people in the day of

my power." They are willing to endure all things for the elect's sake, and willing to spend and be spent for His honor and comfort of the household of faith. I would like to refer once again to Paul. Phil. 1:29 "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." If I could, I would thank God for the most bitter experiences that I have ever had and I believe we do at times when we are made willing in the day of His power.

Brethren, with all the scripture I have named, listen to Job 26:14, "Lo, these are some of His ways: but how little a portion is heard of Him! But the thunder of His power who can understand?" Gal. 3:2 "By hearing of faith," it is a little portion that we hear even from the pulpit or else where, but, O! how great is the little portion! The Lord gives His people understanding. Dan. 10:21 says "I will show thee that which is noted in the scripture of truth," and Jeremiah 9:24 says, "But let him that glorieth, glory in this that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment and righteousness in the earth: for these things I delight, saith the Lord, and in Matthew 13:16 we read: "But blessed are your eyes, for they see and your ears, for they hear and Jeremiah further says, "I will make thee unto this people a fence brassen wall: and they shall fight against thee, but they shall not prevail against thee, for I am with thee and to deliver thee, saith the Lord, and I will deliver thee out of the hand of the wicked and I will redeem thee out of the hand of the terrible. Jer. 15:21.

Brother Adams, I would like to

quote again a little scripture just here from the book of Job 28:12: "But where shall wisdom be found and where is the place of understanding." Job: 28:12. "When He made a decree for the rain and a way for the lightning of the thunder, then did He see it and declare it. He prepared it yea and searched it out and unto man he said, "Behold the fear of the Lord, that is wisdom and to depart from evil that is understanding."

"The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding." Prov. 9:10. I think of the beginning of wisdom as the early experience as the work of divine life in one's breast and of the repentance that John preached at the beginning of the gospel age to those which I believe the Lord had worked repentance in. The apostles were sent whither He, Himself would come. There were some which came to the baptizing of John and He asked them "Who hath warned you to flee the wrath to come?" One does have to have a broken and contrite spirit by the quickening power of the Holy Spirit and drawn unto Him. Let me bring in Jacob here. Jer. 30:21, "And I will cause him to draw near and he shall approach unto me, for who is this that engaged his heart to approach unto me, saith the Lord".

Where is wisdom found and where is the place of understanding? May I say that it is where ever that the Lord has purposed to draw one of His people near. The thief on the cross was blessed to find this nearness and approach unto Jesus in a given wisdom. Zacchaeus found it in a tree, the man of Ethiopia found it in the Chariot, the Prodigal son apparently found it while feeding

swine, the woman of Samaria found this wisdom at the well when she came to draw water, Paul found it on the Damascus commission which changed and was rerouted to the street that is called strait, the apostle Peter found it when Jesus looked at him after the crowing of the cock, the keeper of the prison found wisdom, it seems, at the midnight hour, the man Balaam found this when God opened his eyes, the king found it when he looked into the den of lions at Daniel. Another king found it at seeing the hand writing on the wall.

May I say that all of our experiences are by an unhindered appointment of the Lord. He made a decree for the rain and a way for the lightning of the thunder. Then did he see it and declare it. He prepared it.

The Apostle was referring to Jesus when he said: "Through this man is preached unto the forgiveness of sins and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." God hath determined the times before appointed and the bounds of their habitation. He leads all of His little Jacobs about in this day and there is surely no strange gods before them as they are drawn near in the closet or some place and they engage their hearts to approach unto Him and they say with Paul of old, "It is by grace that I am what I am," and being drawn away from things of the world and their conscience purged from dead works to serve the living God, that life I now live is by faith of the Son of God. I Timothy 5:6; "But she that liveth in pleasure is dead while she liveth." I do not know if I am of the chosen or not, but something has taken place with the

pleasure that I once had. But with all of the fear and doubt which I did not have when I had pleasure I also have a few seasons of joy, now that I once did not have. So I hope that the matter with me is as the apostle wrote and said: "You may bear well with him that has received another Spirit." If that is really true, it will be a feast of fat things and our cup will run over as we are made to sit together in heavenly places in Christ. Eze. 34:26 says: "There shall be showers of blessings." I believe I have experienced some of these showers.

We may, at times, feel to say Amen! to sanction the firmness of the truth, but the spirit in which the truth is presented and received is very essential for it serves to revive us when it abases man and enables us to see the greatness of God and the Church of God that was chosen in His Son before the world began. Then we are blessed to behold the saints, bearing the image of the heavenly as they are blessed by the leading of the Lord to walk in 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 as we have and it gives us to believe that we were the sinners that Jesus came to save and not by anything that we have done, but by what has been done for us which is manifested here in time and purposed before time to last in eternity. Just as we read from the book of Ecclesiastes 9:14, "The race is not to the swift nor the battle to the strong" and from Romans 9:16, "It is not of him that willeth,

nor of him that runneth, but of God that sheweth mercy". One's starting or continuing on in this matter is of the Lord.

I would like to be kept from selfishness and seeking the praise of man or giving praise to man, but desiring to praise the all-wise, all-powerful covenant keeping God, the Father, Son and Holy Ghost with the praise that I trust is given me to praise Him with. He has made everything for a purpose and has a purpose for everything. In Phil. 3:7-10, "and be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith that I may know Him and the power of His resurrection and the fellowship of His sufferings being made comfortable unto His death." Oh! I so want more evidence! We even desire such standing ability as some of the prophets and apostles. Abraham did not have faith all the time, but when he did, it was a blessing from the mighty hand, so was the patience of Job, the wisdom of Solomon, the bravery of David, the endurance of Daniel, the love of Ruth, the humbleness of Lazarus, the repentance of the prodigal son, the liberalness of the poor widow with her mite. I believe, if we did need anything it surely would come from a heavenly source as every good and perfect gift comes down from above.

I do not want to write a letter about all of these, but may I say a few words about Abraham once again? Galatians 3:16 reads thus: "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." God made this promise to

Abraham. He and Sarah, his wife, both laughed at this as he was a hundred years old and Sarah was ninety. We find in Heb. 10:23, "He is faithful that promised." The promise in particular that I would like to call your attention to is in regard to the church. The church is the Lord's people and the Lord's people are the church. From this point, may I refer to them as the church? In so doing I would like to notice what is said about the seed in Gen. 17:19: "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant and with his seed after him." A son indeed was promised and his name was Isaac.

This promise to such an aged man together with other unusual phases make it clearly seen that Isaac was a type of Christ. I can readily see wherein Isaac was a true symbol of Christ, particularly in the instance of Abraham's attempt to offer him as a sacrifice on the altar on the mountain when he was about to be slain. Gen. 22:10 "Abraham stretched forth his hand and took the knife to slay his son." From there, Isaac to me represents the church in that God spared him and he went free unharmed from the altar by reason of God providing a ram to take his place. In as much as the ram was offered in Isaac's stead, I believe that Christ bore the weight of the sin of the church while in the garden and the suffering and shame on the cross for an offering to God without spot, that the church—His people—would be free from the guilt of sin and the penalty of it in eternity. I believe that God looks at the church through the sacrifice of His

Son as being without spot or wrinkle or any such thing. I cannot help believing that as far as being eternally condemned, the church has been made every whit whole by the offering of Jesus Christ.

Getting back to the promise of Abraham and his seed, I think of this as a two-fold promise. Isaac was a fulfillment of the first part and what God would do concerning His seed as the second part. We may consider those going to bring Rebecca for a wife for Isaac were made to know that she was the one for she quoted words that were the same as the meditation of the servant in reference to a sign desired by the servant which was unknown by Rebecca. When she was leaving her household to become the wife of Isaac, it was said by some of her kinsmen according to Gen. 24:60, "Be thou the mother of thousands of millions."

Now it surely must have been the spirit of prophecy directing the one that gave the parting words to Rebecca as she was leaving home to become the wife of Isaac. I believe that God made the choice for Rebecca, who was a virgin, to be the wife of Isaac.

God must have had a purpose in the parting words. It seems as if this had some connection with Solomon 6:9, "My Dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her." I believe that this one Dove here is the Lord's people which takes my mind back to the one seed that I mentioned earlier. The mother spoken of here, I believe has reference to Rebecca, the wife of Isaac, the mother of thousands of millions. I know not how many but I would say all that are within the

chosen realm. Gen. 25:23 says, "And the Lord said unto her: "Two nations are in thy womb and two manner of people shall be separated from thy bowles and the one people shall be stronger than the other people and the elder shall serve the younger." Rom. 9:8-11. The children of the promise are counted for the seed. For this is the word of promise. At this time will I come and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our Father Isaac; For the children being not yet born neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth." There is a holy nation, a peculiar people. There is also a wicked nation. There is one true doctrine. There is one pure and undefiled religion that fades not away. There is one true church.

Let us now notice a very interesting bit of prophecy concerning the fountain for the cleansing of the church. Zech. 13:1. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." Surely this fountain was opened at Golgotha for the house of David and the inhabitants of Jerusalem for sin and uncleanness. This fountain was the only sufficient cleansing that has ever been offered for sin and uncleanness. This prophecy was penned down long before the fountain was opened, even back in the days when many sacrifices were offered which could not take away sin and when the Lord's people were often times referred to as Zion.

Let us notice Isa. 4:4: "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." Notice the words: "When the Lord shall have washed away the filth of Zion." This, I take means a positive event for a future day. Some more of Isaiah's prophecy which is very closely connected with the verse above concerning Zion and the foundation of the church is Isa. 28:16: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation he that believeth shall not make haste." I would say that this prophecy is pointing directly to Jesus Christ in the New Testament age concerning the foundation of the church. "For other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. 3:11. Christ also said: "Greater love hath no man than this that a man lay down his life for his friends." Yes, Jesus was obedient unto death. His suffering was great enough, His blood was precious enough and powerful enough, and God loved His people well enough to give Him—Jesus—as a complete offering for the sins of the people who make up the church.

May I go back just once again to the old scripture as I love to think about prophecy of the old and it being confirmed in the new. Psa. 127:1 says "Except the Lord build the house they labor in vain that build it." For vain is the help of man. I trust you will notice that I have intended in this letter to write in regard to the spiritual house rather than the meeting house we use to worship in. We have to be made fully conscious of the fact that only the

Lord builds the house and there is nothing a man can do about it. I hear quite a bit said about duty and I highly agree as far as it is in harmony with the scripture. For an example, notice Heb. 11:7, "By faith Noah, being warned of God of things not seen as yet, moved with fear and if I may make it more precise, I would say there is power in the command and I believe where ever the grace has shined into the hearts of God's chosen people as the light of men it will have an effect. But any act on the part of a man for the peace and comfort of God's people is worthless. I often think of the scripture which says that some would have a zeal of God, but not according to knowledge. Men often get an idea that it is their duty to do a certain thing and not be divinely guided. I am afraid it may be the case in writing this article for print.

A man may sometimes think he is to some degree lifted up and it will be only misleading thoughts from his fleshly mind. I think Peter, when he wanted to build three tabernacles, became aware that it was not the leading of the Spirit. But, may I leave the improper statement of Peter and take note of a positive and correct one as He answered Christ in Math. 16:16-18: Thou art the Christ, the Son of the living God. Jesus answered and said unto Him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church:" This scripture speaks of a spiritual rock which was Christ. In I Cor. 12:3 we read: "No man can say that Jesus is the Lord but by the Holy Ghost." It appears that the readiness of Peter

to give a correct and positive answer without any hesitation "Thou art the Christ," surely was by a divine revealed knowledge of the Holy Ghost from the Father, revealed in Peter, not because of who he was, but rather for what He was. It was the work of God in Peter that Christ was speaking of when He said, "Upon this rock I will build my church." Matt. 16:8. "And are built upon the foundation of the apostles and prophets, Jesus Christ Himself, being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the spirit." Eph. 2:20, 22.

Here when Paul was writing to the Ephesian brethren, He did not limit this matter to Peter only when He was referring to the church being built on the foundation of the apostles and prophets. I think Paul was meaning the same thing that Christ did when talking to Peter about building His church. This, to me, means the very principle of Christ that was in these men. The same thing that caused them to be apostles and prophets also was that which Peter was blessed with when he and John found the lame man at the gate and Peter said, "In the name of Jesus rise up and walk." He was healed and leaped for joy.

It is the work of God through His Son Jesus Christ that Christ is referring to when speaking of building His church. The scriptures tell us that Christ is the foundation of the church, the head of the church, the chief corner stone and the door. So He is the author and the finisher

of the Christian's faith. I Peter 2:5 says, "Ye also as lively stones are built up a spiritual house." I believe a lively hope is a lively stone in a spiritual house and in some wonderful way they are builded together for a habitation for the Lord through the Spirit and being one as a body in Christ. Many are one body in Christ and everyone members one of another.

I have stated before, I Cor. 12:18, "God set the members everyone of them in the body as it has pleased Him."

I have stated before, I Cor. 12:18, "God set the members everyone of them in the body as it has pleased Him." This was when God chose a bride for His Son before the days of Abraham, Isaac and Jacob. Christ said before Abraham was I Am. In as much as God was well pleased in His Son, I believe He is also pleased with the bride He chose for His Son when he placed the members in the body as it pleased Him. "It pleased the Father that in Him should all fullness dwell." These members are those that God chose and predestinated to be conformed to the image of His Son. They also are bought with a price. Jesus purchased them with His blood. They are the church and it shines forth as acceptable in the beloved, through the perfection of the offering of Himself for it that He might sanctify and cleanse it with the washing of the water by the word that He might present it to Himself a glorious church, not having spot or wrinkle nor any such thing, but that it should be holy and without blemish. This, of course, is when He comes for His bride. I believe Jesus set in order His church in its militant state when he went upon a mountain and called

unto Him whom He would and ordained twelve and sent them out to preach. If I am correct, there was mount Hatan in Palestine and He often went to the mountains. I have felt to go to the mountains many times myself in the past several years where I feel I have received a source of comfort at least, some of the time.

May sustaining grace keep us now and henceforth for the duration of time allotted to us whis is darkened due to the effects of sin and looking forward to that blessed hope when a brither day will begin.

If I have written any thing that seems not to be in harmony with the faith that was once delivered to the Saints, please tell me first. Or if I have written anything that is worth the time and space in Zion's Landmark, give all the praise and honor to the Almighty Sovereign God of all grace and His dear Son, the Saviour of sinners. I trust He has appeared to me in a spirit of just condemnation and also in a spirit of merciful justification through the sacrifice of Himself for such an undeserving one as I.

(Elder) Thomas T. Brammer
P. O. Box 665
Collivsville, Va. 24078

CHRIST'S WORK

Such amazing work that Christ has done!

In building His church He built but one.

All Scriptural names refer to that church of His

For that he said He would built, is all there is.

His church is on a sure foundation, not as sinking sand,

But it is complete in Him without the
vain efforts of man.

His church is unknown by the carnal
mind,
For that He doeth is surely divine.

By an eye of faith He enables one to
see
That he fulfilled the law that His
church go free.

In obedience to His Father and love
for His Bride,
Redeeming blood flowed from His
side.

He laid down His life for those of His
fold,
And He is the Shepherd and Bishop
of every soul.

With such great price He has none to
lose,
But has done all things for those
His Father was pleased to choose.

Of His Church there is none to fall,
For the power of His keeping grace
is sufficient for all.

There are no merits by any within
the chosen realm
But their inheritance is all because
of Him.

If I be a part of this church there is
one thing I know,
It's by nothing I've done that has
made it so.

Well is the care and keeping of His
church as will ever remain,
Until the time when He shall come
again.

By Elder Thomas T. Brammer

**HAS PROMISED TO SUPPLY
OUR NEEDS**

Mr. and Mrs. G. C. Bates and
Family
Gastonia, N. C.
Dear Folks:

Your letter, Elva, was received
back in October and I thought that I
would have replied it right away, but
Maie was not at home at the time it
came. It has been from one thing to
another and I have not written you
all. However, I was glad to hear
from you if I did not prove it by
answering before now. Hannah
received a letter from you and we
noticed it brought such news as to
make us think you all are having
your troubles as well as us and so
many other people. We are very
sorry, indeed, to hear that Edna's
health is so poor and that you fear
what the outcome may be. I hope
that it is not as bad as you all
suspect. And, too, we regret to hear
that Grover is not getting along so
well. It looks like that you all are
going to get, if not already, in a very
poor state of health. Some people
seem to think that money is all that
counts, but what does it mean to
those who have it and do not have
good health to enjoy the blessing?

So, as I say, we all have our
troubles. My health in some respects
continues to get worse and so does
Maie's. We are growing older
everyday, and I often wonder what
will become of us. However, the
Lord has promised to ever be with
His people and He has promised to
supply their needs, and none of us
know what we need. I think that I
have learned that I need plenty of
trouble. It takes that which we do not
want to keep us on the right footing.

David said, before he was afflicted he went astray, and further said that afflictions were good for him. It is in the time of adversity that we remember that we are dependent upon the Lord and to feel such causes His people to trust in Him and to be thankful that it is as well with them as it is.

I am often made to wonder if I have ever known the Lord in a special sense, that is, in the sense that He has spoken peace to my poor troubled soul and given me a hope of Heaven and Immortal Glory. I am brought down awfully low, but then again I feel to be lifted up and am caused to rejoice in the fact, as I hope it is, that when death shall prey upon this body of mine, then I will be at rest from the turmoils of life. Ten thousands worlds like this would not buy this little hope which is an anchor to the soul both sure and steadfast.

I do hope that the Lord will sanctify your troubles to His name's honor and glory and for the good of each and everyone of you. I sympathize with you all; not that I have had a like experience and neither do I want it, but as you know I have had my troubles and much of the time they have been severe. So much that at times I felt that I could not stand up under the trial. Nevertheless, the Lord has brought me safe thus far and it is my humble hope that He will continue to grant strength sufficient to endure to the end.

I know that I cannot comfort you, but I know that the Lord is able and I trust that He will cause all of you to look unto Him who raised Jesus from the dead and cause you to trust in His power and saving grace.

You cannot realize my feelings. I

am, so much of the time, cast down. I cannot read, and so far as writing is concerned, it seems that it is completely gone from me. There was a time when I enjoyed writing and felt to have light and liberty in my efforts, but for the last few years it has gotten away from me. It is most of the time just more than I can do. It is written, "there is a time for all things," and it appears to me that my writing time is far in the past

I want to ask you all to please bear with me if you can. I appreciate your thought and kind considerations and when you have a mind I will be glad to hear from you all again. I trust that the Lord will smile upon all of you in mercy and bless you with better health and that it will improve until all of you are well. If such is not His will, I hope that He will breathe within you the spirit of reconciliation, and enable you to say, "Thy will O God be done!"

All join me in love to you, one and all, and with best wishes to each of you. I beg to remain,

Your little unworthy
feeling brother,
F. W. Rhodes, Sr.
1506 Morning Glory Ave.
Durham, N.C.
January 16, 1952

BLACK RIVER UNION

The Black River Union Meeting will be held, the Lord willing, with the Church at Reedy Prong the Fifth Sunday and Saturday before in December, 1972.

The church is located about ten miles from Benson, N. C. Take No. 50 Highway South and turn on Paved Road No. 1124 to church.

We extend an invitation to our brethren, sisters and friends. We especially invite our ministering brethren to come.

Alonzo Barefoot, Clerk

Zion's Landmark

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

Editor

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

Associate Editor

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

VOL. CVI

NO. 1

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N. C. 27893 November 15, 1972

TO SEEK AND TO SAVE

"And we indeed justly, for we receive the due reward of our deeds: but this man hath done nothing amiss." Luke 23:41

The above words were spoken by one of the malefactors who was crucified with Jesus. It is recorded in the above chapter that there were two "malefactors led with Him to be put to death", and according to the scriptures there is no evidence to show that either of them knew Jesus Christ, as being the Son of God, who possessed all power in heaven and earth, for we find recorded in Matt. 27, beginning with the 39th verse, "And they that passed by reviled him wagging their heads, and saying, Thou that destroyest the temple and buildest it in three days, save thyself. If thou be the Son of God come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; himself he cannot save." "The thieves also, which

were crucified with him, cast the same in his teeth."

Occasionally, I am asked, "Do you believe in deathbed repentance?" by which I understand them to mean that if a person lives here all of his natural life and never repented of his sins, is there any hope for him if he calls upon God to remember him in his dying hour. In reply I have referred them to one of the thieves on the cross. As there is no evidence that either of the thieves knew him at the time they were hanged on the cross, or (it is said), "One on the right hand and the other on the left." For, it is recorded, the thieves also, which were crucified with Him, cast the same in His teeth." Matt. 27:44. Sometime during this crucial hour while they were suffering this death sentence, it is recorded, "And one of the malefactors which were hanged railed on Him, saying, if thou be Christ, save thyself and us. But the other answering, rebuked him, saying, dost 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."

By the above expression we see that this thief acknowledged the justice of the Law in condemning him. And remember that this acknowledgement was made while He was hanging on the cross. And the one to whom repentance was granted said, "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, "Verily I say unto thee, Today shalt thou be with me in paradise." Luke 24:42, 43. Is it not clear to see that the thief was saved in his dying hour? Evidently he was a true Israelite, therefore,

there is not the slightest possibility of him being left out of the covenant of God, and it was made manifest to him while he was yet living: although, it being the last moments of his earthly existence.

The grand and glorious purpose of Jesus coming into the world was to seek and to save that which was lost, "For the Son of Man is come to save that which is lost." Matt. 18:11. Now, when a sinner comes to the end of his own strength and is given eyes to look within and see that all his righteousnesses is as filthy rags, then he acknowledges the justice of God's law in condemning him for his sins, like the thief who said, "And we indeed justly; for we receive the due reward of our deeds." Then it can be properly said that such sinners in their feelings are lost, with no power or strength of their own to repent of their sins. Repentance and salvation must and does come alone through the Lord, our Saviour, Jesus Christ. For Peter said, "The God of our fathers raised up Jesus whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a prince and a Saviour for to give repentance to Israel, and the forgiveness of sins." Acts 5:30, 31. What consoling words to a dying thief from the lips of Him who "spake as never man spake", "Today shalt thou be with me in paradise." Dear Readers, have you ever felt to be a thief? Jesus said, "All that ever came before me are thieves and robbers." John 10:8. It is one thing to read it in the scriptures and another to feel and know it by the revealed word of God.

Humbly submitted,

T. F. Adams

A CHRISTMAS GIFT

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**SPECIAL NOTICE TO ALL
SUBSCRIBERS**

We, the editors and publisher of Zion's Landmark, have endeavored to avoid

increasing the subscription price of this publication and, until now, have succeeded in doing so. With substantial increases in cost we now have no choice in the matter. We cannot operate for an income below cost of production. Zion's Landmark carries no paid advertisements, nor do we have any endowment fund to off-set any of our cost; therefore, we are dependent solely upon subscriptions to meet our expenses.

With this situation facing us we regretfully announce that on January 1, 1973, the subscription price will be \$5.00 for a one year subscription; \$9.00 for a two year subscription. For ministers a one year subscription will be \$4.00, and a two year subscription will be \$7.00. Each subscriber will continue to receive twenty-four copies of the Landmark per year.

Those who desire to do so have the privilege of subscribing, or renewing, their present subscriptions at the present price until the said date — January 1, 1973. Furthermore, we are taking this opportunity to express our sincere thanks and appreciation to each of you who have made contributions to the welfare and support of Zion's Landmark and to the Indigent Fund which has, and does, add to the comfort and spiritual pleasure of many shut-ins.

T. F. Adams, Editor

A DREAM

Dear Sister Simpkins,

This dream is one that I had after your husband, Brother J.A. Simpkins, passed away. It bears upon my mind so much that I desire to write it for you. I hope that the good Lord will bless me to write it just as I dreamed it.

I thought my husband and I were walking through a pretty pasture, or field, and we came upon your husband. He was sitting on the bank in this pretty green pasture. He was so clean. There was not a wrinkle in his clothes. He said to my husband, "Will you sit down beside me." He wanted to talk with him. There was something so beautiful beside him, and I asked him what this was. He said that is the place where he and his family were going, and he said he wanted me to go in there. I said, "No, Brother Simpkins, I cannot go in." He said, "Yes, you can, too." So, I did go in and Sister Simpkins was in this place. It was the most beautiful place I had ever seen. There was leaves hanging everywhere. They looked like gold. The most beautiful lights were shining everywhere I looked. There was a pretty stream of clear water running through this beautiful place.

I walked and walked, thinking I would come upon you, Sister Simpkins, but you have not passed on to this beautiful home yet. I feel to say your loved one is resting in peace. I feel like he is over all of his troubles and is resting in peace. We know he is over all his pain and sorrow.

May the good Lord bless and comfort you and keep you in His tender care.

Your sister in hope,
the very least, if one at all,
Snowie Bolt

ELLA ROGERSON PEELE

It is with a sad heart that I attempt to write the obituary of our beloved sister, a mother in Israel, who departed this life on February 18, 1972.

Ella Rogerson Peele was born December 21, 1891, in Martin County, N. C., Bear Grass Township, the daughter of the late Eason and Bell Harrison Rogerson. She was married to William Stanley Peele in 1917. He died in 1943.

Sister Peele was baptized into the fellowship of Bear Grass Primitive Baptist Church the third Sunday in September, 1914, by Elder B. S. Cowin. She had been a loyal and faithful member, lo, these many years. Our dear sister's love and devotion to her family, friends, and her brethren and sisters were truly manifest in her meek and humble life of services to them.

Surviving are two sons: William Stanley Peele Jr., and John Eason Peele; one stepson; Elmer B. Peele, and one stepdaughter; Mrs. Charlie Rawls.

Funeral services were held by her pastor, Elder E. C. Harrison. Burial was in Jones Family Cemetery near her home.

Done by order of conference, Saturday before the third Sunday, in March, 1972.

Elder E.C. Harrison, Moderator
Elmer B. Peele, Clerk
Theresa R. Ayers, Committee

ELMER B. PEELE

It is with sadness of heart that I attempt to write this obituary of our beloved deacon, Elmer Burl Peele, who departed this life May 5, 1972.

Brother Peele was born May 25, 1909, in Martin County, Williamston Township, N.C., the son of the late William Stanley and Lula Jones Peele. He was married to Blanch Peele in 1932, who survives. He was baptized into fellowship of Bear Grass Primitive Baptist Church the third Sunday in June, 1958, by Elder A.B. Ayers. He was chosen as deacon in 1959, and chosen clerk in 1962. He was chosen clerk of the Skewarkee Union in 1962, and served until his death. He, also, served on several committees of the Kehukee Association.

Brother Peele was a farmer and was devoted to his family, including his stepmother, Sister Ella R. Peele, who passed away February 18, 1972. He was always ready to serve his brethren and neighbors. His

deliberations and conversation were with much patience and humbleness of spirit. We, the church, feel a great loss and extend our heart-felt sympathy to the family.

Surviving, besides his wife, are three daughters: Mrs. Jean Holliday, Williamston, N.C., Mrs. Doris Twine, Wilmington, N.C., and Mrs. Kennedy Ward, New Bern, N.C.; one sister, Mrs. Eula Mae Rawls, Williamston, N.C., and two half brothers: William Stanley Peele and John E. Peele, Williamston, N.C.

Funeral services were held at the Biggs Funeral Chapel by Elders E.C. Harrison and M.E. Garner. Mr. Biggs, owner of the funeral establishment, stated that the crowd was the largest ever to be assembled at his chapel. Burial was in Martin Memorial Gardens.

Done by order of Conference, Saturday before the third Sunday, in May, 1972.

Elder E.C. Harrison
Theresa R. Ayers, Clerk
E. C. Harrison, Committee

SISTER KATIE RADFORD

We, the members of Bethany Church, hope to bow in humble submission to the Will of God, who in His infinite wisdom and tender mercy, saw fit to remove from our midst our dearly beloved Sister in Christ, Katie Radford. Sister Katie was born April 1, 1891, and departed from this life on May 10, 1972, making her stay on earth 81 years. Sister Katie united with the church July 23, 1950. She attended the church regularly as long as her health permitted. Her funeral was conducted by Elder S. J. Sauls at Parrish Funeral Chapel. Burial was in Woodard Cemetery near Princeton.

She is survived by two daughters: Mrs. Gladys R. Little, Chapel Hill, and Mrs. Ila Mae Price, Garner; a son: John L. Radford, Selma; two sisters: Mrs. Betty Parrish, Hillsborough, and Mrs. Roxie Worley, Smithfield; three grandchildren, and four great-grandchildren.

We extend our sympathy to the family. May they ever look to the Lord for comfort and guidance. Therefore, be it resolved that a copy be placed on the church records, a copy sent to the family, and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference on July 23, 1972.

Elder S. J. Sauls, Moderator
Brother Troy Thompson, Clerk
Brother Verlon Brady,
Sister Beatrice Brady, Committee

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

117 NORTH GOLD STREET

WILSON, NORTH CAROLINA 27893

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VOL. CVI

DECEMBER 1, 1972

NO. 2

ISAIAH CHAPTER 48

Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD and his Spirit hath sent me.

Thus saith the LORD, they Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

O that thou hadst hearkened to my commandments! then had they peace been as a river, and thy righteousness as the waves of the sea;

Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them; he clave the rock also, and the waters gushed out.

There is no peace, saith the LORD, unto the wicked.

EDITOR

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

ASSOCIATE EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE TWO KINDS OF LEARNING

The first kind of learning is that of natural, or fleshly, learning of the world. The comparisons for that are good, better, and best. That is the kind I have been exposed to for the last fifty-six years in the school room; either going to school for eleven years through high school, five years in college to obtain a Masters Degree, and thirty-nine years teaching. Now may I pause to give myself none of the credit for any of this for it was the Lord who give me the will and the do to accomplish this. He gave the health, the desire, the ambition, and the means to accomplish it all the way through. May I give the Lord all the credit. I have tried to help students with far more ability than I had, but they did not have the ambition and the teacher could not help them. Now that I am blessed to reflect back on this in my retirement I can see how thankful I would like to be if the Lord bless me to that end.

Now natural learning, as I have already stated, or graded, in terms of good, better, and best is the way the world still wants to rate it, but I hope the Lord arrested me and taught me, or began to teach me, back when I was about twelve years old that His way of teaching is best compared with little, less, and least. I hope He began to show me while I was in the seventh grade that I must learn of Him. I remember that year that the teacher gave me a New Testament and the Lord gave a desire to read it through many times

with tear dimmed eyes and love it very much. I would slip away from the rest of the family and go upstairs so I could be alone in order that others in the family would not think I was queer, or unnatural, but I could not keep them from finding out. They avoided me which cast me down and still does in the flesh, but I hope the Lord has taught me that when He puts His mark on you and begins to manifest to you a hope that you are one of His little ones, it separates you from the world and you can not help it no matter how hard you try.

In 1948 I was blessed to be baptized into the full fellowship of the Old Baptist at Bunker Hill Church. I felt that I loved them before I joined, but I have found it to be like courtship with a girl. Before you marry her you think you love her, but after marriage you feel certain you do. But, as more troubles go along with marriage so do they go along with membership in the church. Here, though, is where the spiritual growth begins in earnest. It is through much suffering and affliction that our hope is strengthened that we may feel that we are indeed one of His little ones. That is as far down the ladder in spiritual learning as I ever hope to feel. Now, you will recall that I said in spiritual learning the comparisons are little, less, least. It takes a great deal of suffering, afflictions, and revelations to be in the class of the ones who are less than the little ones. Few are ever blessed to reach this classification. Now the

Apostle Paul could truly say he was less than the least because of his enormous tribulations and revelations. In order to be less than the least he had to go through more suffering than the other apostles. You must remember that to be less than the least is to be the greatest of the greatest. I would agree that Paul was that among the apostles.

The second type of learning is spiritual. No wonder it is that those of the world know nothing of it, for it is hidden from them. All the Lord's people are little ones, but some are blessed to be even smaller than the little ones. They are truly doubly blessed, but they have come through much suffering and revelations. They, however, are not given more knowledge but only their hope is stronger or strengthened more. Knowledge puffeth up and the Lord is too wise to give His people knowledge. Knowledge is of the flesh. It comes with the first learning I have described above. It has no part in the second. The minister quickly loses the attention of his hearers, or congregation, the minute he begins to tell what he knows.

Hebrews 2:10 reads, "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." So, how can His people learn except through suffering? The more they suffer the smaller they become. Their hope becomes stronger, but their knowledge becomes less. Christ told Peter that when Thou art converted to strengthen thy brethren. But, Peter had to wait until his hope was strengthened before he could share the experience with the brethren. Now when Christ is made

perfect through suffering, how else can His people be strengthened except through suffering? The more you suffer the smaller you become. This is the only growth that I know of where the more one grows the smaller he becomes, but the closer to Christ He is. This growth is in Grace.

Now Christ must be smaller still. Indeed, He is because He is the seed from which all His people must grow, and the seed is of necessity smaller than the plant or plants which grow from it. The Scripture says that except a grain of wheat die it abideth alone. That seed that is planted in that grain of wheat does not die for that seed is Christ. The grain or portion round that seed does die and go back to the earth from which it came, but the seed produces a far greater substance than the original grain. So, I believe, the seed in this instance represents Christ which took up its abode here in the little one's heart. It will remain after the grain of wheat has perished and will come forth in the resurrection by far a much greater body in the resurrection even as the stalk of wheat is greater than the grain from which it came.

The writer now hopes that the reader will see more clearly the difference between fleshly learning which puffeth up and makes proud through knowledge, and spiritual learning which comes only through suffering, and makes the little one less and less until he finally becomes less than the little ones. He may become less than the least as did the Apostle Paul but only through enormous suffering and revelations as was the case with the Apostle Paul.

Now may I ask is it not in order to

call attention to all with whom we are in fellowship, or hope to be in the future, that when trouble comes that the Scripture tells us to let the one who is least esteemed among us settle it. Of course, that is Christ who is the least one. So when we think we know, we know nothing, as we ought, according to the scriptures. Knowledge has no part in spiritual learning for spiritual learning makes us know less but desire to know more. It does, however, certainly strengthen one's hope, and then he can share that experience with others. He certainly cannot take that spiritual learning and teach his brother for all shall be taught of the Lord.

Hoping that I have become smaller, I am, I hope, your brother in Christ,

George A. Fulk

RFD No. 1

Pilot Mountain, N. C. 27041

October 10, 1972

ALL-WISE GOD

Dear Brother and Sister Adams,

I have thought of you both so many times since we last talked over the telephone. Each day I would plan to write you before retiring at night. It seemed, however, that I was hindered. Tonight I feel so blank that what I write will probably be worth less than the postage it takes to carry it, or the paper on which it is written. I am one who believes that if God does not take the lead of thought and give one something to write the effort is in vain. It seems that He has been so far away from me here of late that if I did not know that He is an All-Wise God I would surely feel that He doesn't know that I even exist.

More than once you have asked for my experience. Sometimes I fear that I have never had an experience of Grace. I feel that it may be only wishful thinking. If, however, I do have an experience, a portion of it dates back to the time when I was a very small child, possibly when I was seven or eight years of age.

I was the eldest girl who lived in my family. (An older sister died possibly five years before I was born.) My mother was a lover of outdoor life and when busy crop season came she liked to help do the farm work. She left me at the house to care for the younger brothers and sister. I loved that, and I loved them; but it gave me too much time to think. I don't really know how I knew that there were such things as angels. I do not remember that such was ever discussed around the fireside. In my little second grade book, though, there was a beautiful picture of a child. It had wings but there was no story about it. It was an Art-Literature book containing the best works of artists and some of the best stories of that date. When the little brothers and sister went to sleep in the afternoon I had nothing to do but look, wish and think. I would get the book and look — and how I did wish that someday I would be one of God's angels. But I felt that I would never, n-e-v-e-r be an angel. I would cry and cry — sometimes the whole evening long. Sometimes by, or before, bedtime I felt better. Sometimes I cried on into the night. I didn't want any of my family to see me cry. I feared that they would worry about my lost condition and that it might bring total unhappiness to them because I felt that they would not want their child to be utterly lost — never to be

an angel.

When I was about ten years old I dreamed I saw a list of God's chosen people. It was on a long scroll of paper; not a book like we hear it mentioned — The Lamb's Book of Life. Our names being Barnes, and His people being arranged alphabetically, my family's name was near the top of the place where I was looking. (The top end of the scroll was rolled under; the bottom end was rolled forward).

I looked diligently for my name, but I did not find it. I found the names of my mother, father, and the brothers and sisters that I then had. I thought, "Well, that is good enough for me since they are all there." I continued looking and in my family name I saw others whose name was Barnes, also. By this time a little schoolmate of mine appeared and began to help me search. As she and I looked, I remarked, "Here are all of my folks and here are some more of them, but I do not know them." At that early date I did not know them; others were born after that.

I still did not seem to be too disappointed that my name was not on the list since all of my family could be there. This little schoolmate of mine could not give up the search. It seemed that she looked among the alphabetical arrangement of F through H on the scroll. I was so sure that my name was not on the list that I had contentedly quit looking. She kept looking, and suddenly she said, "Here it is. I FOUND IT. I found it way down here at the bottom, but it isn't spelled like you spell it!" I still did not see it. I thought that if it were not spelled like I spelled it, then it isn't my name.

When I was born I was named after a neice of my father's who was very fond of me. Her name was Alza; so was mine. When I entered school and told my teacher my name she spelled it Alsy. My mother thought the name Alsy sounded less harsh than Alza, so I became Alsy and remained so until I registered in college. At college, when they asked me my name, I said, "Alsy Barnes" but they spelled it Alsie. I thought that my name looked better with that spelling than any of the other spellings; so I, and all of the family adopted that as the correct spelling.

Most of my early courtship days I courted boys whose last names began with F, G., OR AN H; then later and while in college I courted two boys whose surnames began with a P, but I married a most upright and honorable man named Smith. Could that be why she found my name near the bottom of the list? I wish that I could feel that my name is on His huge scroll and near the bottom of His list. As I said, I did not see my name and sometimes am so full of doubts and fears that I almost climb the walls to try to escape the low, low valley into which I seem to stay. If I ever get on top of the mountain, the stay is so brief that I hardly know that I got there before I hit a landslide and fall into what seems a bottomless pit again.

Today has been one of those days that I have been at the bottom of the pit.

If I have an experience of Grace this perhaps is a portion of my earliest. I fear that all of the other is only wishful thinking.

Our parents carried us to church about 35 miles from our home in a wagon with a mule team as far back as I can remember. I don't suppose I

had any idea what the preachers were talking about, but what I was hearing sounded good to me, and I stayed in the house for the full time. Back in those days if we had five preachers present, all five preached before lunch was spread on the grounds. Sometimes it was 2:30, or later, before lunch. I can't remember that I got hungry, perhaps I just accepted the late dinner for the good of being in the midst of an adorable crowd of people.

By the time I was twelve years old I became a little shy. If I had not shaken hands with all of the elderly people when I first went into the church house, I would ask my father to go with me after lunch and let me shake hands with the preachers. After I reached the age of fifteen or sixteen every time the privilege of church was extended I could not choke back the tears, but I did not join until the late 1950's.

I feel that I have taken too much of your time. Please let me sign,

A little sister, if indeed one at all, I must be the least of them all.

Yours with sisterly love,

Alsie Smith

RFD 5 Box 320

Lufkin, Texas 75901

October 15, 1972

WICKED CREATED FOR THE DAY OF EVIL

Dear Brother and Sister Adams,

I certainly have enjoyed reading your book. Your treatise on the Book of Ruth was wonderful. I cannot recall that I ever met you, but I have heard you preach several times at Associations. My youngest brother, Marvin Clay, roomed with your son, Roderick, one year while they were students at North Carolina State

University.

I enjoy your editorials in the Landmark. I have been a subscriber for nearly forty years and my father was a subscriber before I was born, I guess. It was the first periodical I ever read published by the Primitive Baptist. I hope the Lord will bless you to continue its publication for many years.

If you ever have an impression to do so, I would like for you to write an editorial on Ahab. What does he represent? It seems to me that even the historical portion of the Bible has a meaning relevant to the militant church or, perhaps I should say, the church. It is all types and shadows.

(I am so blind and weak that I tremble and fear because of my weakness.) The meaning of Ahab and the other wicked rulers seem to be blank to me. Were they merely a means God used to inflict punishment on Israel? I believe that the wicked were created for the day of evil, and that it will come, but the God we hope to serve does not cause the wickedness. Our own lusts entice us. God was not the cause of Ahab's wickedness, but there must have been a purpose in it for Ahab was not restrained.

I do hope the Lord will bless you to explain this. I have thought much about it.

Yours in great weakness,
Mrs. Maude C. Sutherland
R.F.D. No. 1, Box 170
Sutherland, Va. 23885

At the request of the above inquirer, I will submit the following:

ANSWER

Dear Sister, you stated: "The meaning of Ahab and the other wicked rulers seem to be blank to

me. Were they merely a means God had of inflicting punishment on Israel?" My answer is Yes. Pharaoh was a wicked king in Egypt. He inflicted punishment upon the children of Israel by having them make brick. He bound heavy burdens upon them which were grievous to be borne. When Moses came down and said unto Pharaoh, "Let the children of Israel go and sacrifice unto the Lord," Pharaoh said, "The children of Israel be idle." Until this time he furnished them straw to make brick (straw made the bricks porous). Instead of supplying them with the necessary straw to make brick, Pharaoh had them to get their own straw and make as many bricks each day as they had before. "Let them deliver the tales of the brick."

Pharaoh appointed taskmasters over them to see that his orders were carried out. These orders were more than they could do. The taskmasters beat them. "And they met Moses and Aaron, who stood in the way as they came forth from Pharaoh: and they said unto them, "The Lord look upon you and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh and in the eyes of his servants to put a sword in their hand to slay us." Moses returned unto the Lord and said, "Lord, wherefore hast Thou so evil entreated this people? Why is it that Thou hast sent me? For since I came to Pharaoh to speak in Thy name, he hath done evil to this people: neither hast Thou delivered Thy people at all." Exodus 5:20-23; Exo. 9:16-Rom. 9:17.

The Lord had a purpose in the wicked acts of Pharaoh as well as He had a purpose in the righteous acts of Moses. It is recorded: "And in every deed for this cause have I

raised thee up, for to shew in thee my power and that my name may be declared throughout all the earth." Rom. 9:16.

If God had a purpose in the wicked acts of Pharaoh, it is certain that He had a purpose in the wicked acts of Ahab. "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." Daniel 12:10. In all the wicked acts and crimes that Ahab committed he did not have any knowledge that he was carrying out the purpose of God when he had Naboth put to death. Naboth had a vineyard. One which Ahab coveted. He offered him money or he would exchange or give him a better vineyard. Naboth could not exchange or sell his vineyard. To do so would be to violate the law of Moses. The inheritance was to remain in the family or to the nearest kin. The wife of Ahab did not have any regards for law and order. She devised a scheme to get the vineyard for her husband. "She wrote letters in Ahab's name and sealed them with his seal and sent the letters unto the Elders and to the Nobles that were in his city dwelling with Naboth. She wrote in the letters saying, "Proclaim a fast and set Naboth on high among the people: then set two men, sons of Beliah, before him to bear witness against him saying, 'Thou didst blaspheme God and the King. Then carry him out and stone him that he may die.'" I Kings 21:8-10. This they did and took Naboth's vineyard.

In many respects Naboth is a type of Jesus Christ. He suffered death at the hand of Ahab and his wife. There was no fault in him. Jesus suffered death at the hand of

his enemies. "God is the creator of the wicked but not of their wickedness. He is the author of their being, but not the infuser of their sin." Jerome.

T.F. Adams

A DREAM

Dear Brother and Sister Adams,

I hope that the Lord will bless me to write a few lines in memory of my dear husband who passed away January 5, 1970.

He was sick in the hospital fifty-four days. His voice was taken from him before he passed away. He would try so hard to tell me something, but I could not understand him.

I was in so much trouble after he was taken from me until I had this dream about him. I was made more satisfied about him after the dream. I will tell you about the dream.

I was in a large building. It seemed I was hunting for him and in so much trouble. I heard my daughter, Mrs. Hazel Wade, call me. She said, "Come, Mama, down here. Papa has come." I was then carried to the lower floor of the building. I saw my dear husband sitting at the far end from me. I started to go to him and got near enough to take him in my arms. He vanished from my sight.

Oh, the trouble I was in! I was saying, "Oh, Lord, where did he go?" I was then carried to a field while still beggin the Lord to know where he was. I looked down at my feet. I saw the most beautiful stream of clear water. It was clear as crystal. It was the most beautiful stream of water I had ever seen. A voice spoke and said to me, "He is over there." I looked across this stream and saw a throng of people

dressed in robes. The voice said, "He is with the good preacher that has gone on before."

I then awoke. This dream has given me some comfort. I still miss him, but would not call him back to this sinful world, for I believe he is at rest.

A dear sister has written me about the beautiful dream she had concerning my dear husband. I am sending it, also, Brother Adams. I hope you will publish these for me.

A poor, lonely sinner, saved by the grace and mercy of our Lord, if saved at all.

Vera M. Simpkins

Rt. 1 Box 256

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FATALISM

What do we mean when we use the word FATALISM? The dictionary says fatalism means that all events are determined by fate and are, therefore, inevitable. Inevitable means unavoidable—certain to happen. If I want to know what the news happenings are around the world, I check the newspapers or listen to the radio; if I want to check on the happenings of the past, I refer to books of history, so it stands to reason that if I want to know the meaning of a word, I use the dictionary, which is just another book that was made by man and for man's use, to teach him natural wisdom. God is wisdom, knowledge and truth and if man is endowed with either or both, it is a gift of God.

In Acts 13:41, We find Him saying: "Behold ye despisers! and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you," and II Thess. 2:11, 12 says "For this cause

God shall send them strong delusion that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." God hath blinded their eyes and hardened their hearts that they should not see with eyes, nor understand with their hearts and be converted and I should heal them." All of these scriptures and many more point to the fact that God hides these things and no man can find them out and he reveals them and no one can resist them.

I speak these things because I have been criticized for referring to the dictionary for the definition of words in a scriptural discussion and I am going to do so again. This word — fatalism — is my subject in this writing. It is not a common word with me and as I in the beginning know not properly how to define it, so I looked it up.

Now first let us explain the reason for all the interest in this word. We have been told that to set up the doctrine as I see it, is advocating the doctrine of Fatalism. So I was not able to successfully contradict that statement without first knowing what the word fatalism meant. In Ephesians 3:9-11, Paul speaks of the fellowship of the ministry which from the beginning of the world has been hidden. God created all things by Jesus Christ. The theory or belief that climaxed a purposed event or what man might call a happening, that was predetermined before time and nothing can alter or change it and there is nothing man can do to keep it from coming to pass. This is the definition given in the dictionary. So, says our advisors or opponents, if, indeed, we will call this a debate,

"Do not use the dictionary, use your Bible."

First, we will take a look at Paul's letters to the Ephesians: In the first chapter about the third verse, we read: "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ." Now we want to take a look at man's view for just a moment. This is according to something. Our limited Brother wrote an article in the Signs of The Times on Fatalism sometime ago saying: "It is according to how man works it out." The Scriptures say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings," — not just a portion of them and left it up to man to get the rest of it by going to church, which is sometimes a heavenly place in Christ, depending on whether or not the Lord tunes us in and enables us to rejoice in the truth. But verse four of this same passage of scripture says: "According as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love." That is what it was according to, not according to what any man or group of men had done or is doing now or ever will do. Now let us examine the fifth verse: "Having predestinated us unto Himself according to the good pleasure of His will." We find that this was done according to something. It was not according to the will of man, but according to the good pleasure of His will. Man says: God's will does not mean anything. Man can do his will regardless of God's will. But Isaiah says: "He doeth according to His will in the armies of heaven and among the

inhabitants of the earth and none can stay His hand or say unto Him, "What doest thou?" Now we see one of those things that was predestinated to come to pass before the world was. And the purpose in that was that we should stand holy and without blame before Him in love.

The question now is: Does He have power and wisdom to do all of this? or can man overdo Him and keep it from coming to pass? If we believe no man can keep His prefixed decrees that He determined before the world was from coming to pass, then that runs into what some who do not understand the truth, call fatalism. If not, then we do not believe what the scriptures teach, which goes right back to what we quoted from Ephesians of the ministry that was hid in God before the foundation of the world. As I said before, "He hides these things from the wise and prudent and reveals them unto babes. Let us face it as it really is. We believe or we do not believe the truth as it is in Christ Jesus.

He declared the end from the beginning or He had nothing to do with the beginning or the end. Either He is God and there is none like Him or He is a farce of a vain imagination and there is nothing to the scriptures. If we believe the truth it is because we receive light from the Father of light, but if we do not believe the truth then it is because the truth has not been revealed to us, and God has sent us a strong delusion that we should believe a lie. While we are on this subject, let us look at another verse or two of Ephesians, Chapter 1:6 "—to the praise of the glory of His grace, wherein He hath made us accepted

in the Beloved." Man says in his nature: "All you have to do is to accept Him, but Paul says: "He has made us accepted in the Beloved." Is man right and scriptures wrong? Time and space would not permit us to use all the scripture, we can only touch on it. But let us examine a few more verses of scripture found in Romans 8:29. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Sons, that he might be the firstborn among many brethren." I would like for us to remember this image as we may refer back to it again later. But just now let us notice that we again run across this most dreaded word and most despised word in the Bible—predestinate. Oh! that is a stumbling block to them that would like to mock the word of God, to the non-elect. While we are mentioning the word of God, let me make one thing clear. Many people call this book with the golden colored letters forming the words "Holy Bible", but I personally do not consider it anything Holy, however, it is a record of the Holy one God, and all His work is Holy, but this book of itself, is made by natural man out of natural paper and ink. The original was written by "Holy men of old as they were moved by the Holy Spirit" and it was reproof for doctrine and for edification, that the man of God may be truly and thoroughly furnished unto all good works, so says the scriptures. Christ was the Holy One. So how did man get holy? Simply by being "chosen in Christ before the world was that they might be Holy and without blame before Him in love." Since he was chosen in Christ, he is in Christ now and forever more. We find God saying by the prophet, "I am God and change

not, therefore ye sons of Jacob are not consumed." Where the head is there the body will be also.

Christ was in the beginning with God, so if the head was in the beginning, so was the body for it was chosen in Him before the foundation of the world. Christ said: "You in me, I in you and I in the Father." So if this head were in the beginning with God, then so was the body. I feel that we have sufficiently proven that this body which we understand to be the church, the bride of the lamb, which He must present before His Father without spot or wrinkle, a royal priesthood, an holy nation shall stand before God without blame in love, which is Christ. If they stood that way in the beginning according as He has chosen us in Christ before the word was, then it was fixed. Twas done in the covenant by the three in one, says the poet. If it were unfixed, God has changed and the sons of Jacob might be lost as hard as God has tried to save them. But first let us go back and finish the statement I was about to make: Many people call the Bible the word of God. I deny that or the truth of it. I meet with a lot of opposition on that statement, but Jesus was that word, Himself. He said: "Search the scriptures for in them ye think ye have eternal life, but they are they that testify of me." He is the Word, the Light, the Way. He was a gift from God to the people who were called according to His purpose.

Jesus said: "Thine they were and Thou gavest them me." But back to the original subject; The fact that man has come up with the idea of fatalism is one more attempt to try to show that the things that he has

from the beginning foreknown and determined to come to pass, can be altered or changed or hindered or kept from coming to pass, at the will of the man. However, the scriptures do not read that way; to the contrary, it is the reverse of that which is quite natural with man in nature to say right to the opposite of what God has said. The scriptures say: "man deviseth but the whole disposing thereof is of the Lord." So we believe that God did foreknow, predetermine, prefix, predestinate all of what-so-ever comes to pass, without having any concern as to whether man is going to let Him—God—bring it to pass—for the scriptures teach us that God is all-powerful, "declared the end from the beginning and from ancient times, the things that are not yet done, saying My counsel shall stand and I will do all my pleasure." If we believe this then man says that we believe in fatalism. So we must believe in an All-wise and an All-powerful God and the total depravity of man or all powerful man and a weak, ignorant God that cannot deliver them from their troubles, (one or the other) and by believing in that kind of a god they are excused from being accused of believing in fatalism, or of believing in God and hearing them hollow fatalism. Our watered down hard-shell who wrote this article brought up as proof a theory that if God had predestinated that man would make a good crop in a certain given year he could go fishing all the year and let his crop grow up in weeds choking his crop out. No need to work at all according to this doctrine. He would make a bountiful crop any way just because God had intended that he was to have it any

way and nothing man could do to prevent it. There is a little oversight in such argument. They fail to understand that this doctrine of election and predestination covers all things, not just one thing and it would cover a man's work in all things that he does, whether it be keeping the weeds out of his crop or any other thing he may do, even to going fishing. He sent Peter fishing on one occasion. As far as his crop is concerned, He (God) promised Pharaoh seven years of plenty and there were bumper crops for the whole seven years just as God had promised. I wonder if we are foolish enough to say he did not predestinate the seven lean years to follow the plenteous years and are foolish enough to imagine that there was something that man could have done to prevent the seven years of plenty. If so, God would have had to have said: "I will try to bring seven years of plenty and I think I can make it if man will help me by doing his part. But of course, if man is not going to work his crop, there is nothing I can do about that or on the other hand prevent the seven years of famine or did this just happen? If so, God did some good guessing for fourteen years, but to say the least, it did come to pass just as it was foretold. That was foreknowledge of fourteen years in advance. God determined it and did it. I fail to understand how you will be able to desparate God's wisdom and foreknowledge from His determinate council and predestination. If He managed for those fourteen years, How do we know that it is not true that 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 of my pleasure." I say we think we have successfully proven beyond any question of doubt or beyond any successful consideration that if God should have our Limited Friend have a good crop for one year as he spoke of, surely He could have brought that to pass as much so as the seven years of plenty first, then seven of famine spoken of by Jeremiah 10:23, when he said, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct this steps." So God directs man's steps. He can direct them to the field to work his crops as well as to go fishing. "God works and who can let it?" So Isaiah says. Again He worketh all things after the counsel of His own will and none can stay His hand or say unto Him, what doeth thou?" Isaiah. It looks like to us that there has been much in these imperfect lines or scattered thoughts that tend to show there is nothing a man can do to prevent it from coming to pass. Let it be called Fatalism or Absoluteism, whether it would term God the author of sin or any of the ikes or isms that the devil has come up with to try to darken council or vainly attempt to turn the truth into a lie. There are many cunning devises that are after the working of Satan that has deceived many and if it were possible they would decieve the very elect themselves.

The Lord said: "I have planted, Appolos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." I Cor. 3:6, 7. Of course, we understand that he was speaking of the church, but the same would apply to giving the increase for all things as for that matter.

The so called Christian or modern religion of today believes that they have more power than their God and they have, they are right to that extent. They say their God is dead and that is also true. One of the great doctors of Divinity was on a T.V. program to answer any question people wanted to ask about the Bible as he had great wisdom and, here, he is right again. He has great wisdom of the world which is foolishness with God, who is wisdom; for the scriptures say "God is Wisdom." The Doctor of Divinity has great wisdom for he has gone to school to learn these things. One of the things they learn at their religious colleges is how to dodge the hard pointed doctrine by jumping from one place to another, so an inquirer cannot pin him down on any point that he cannot give an answer to. Also they are taught to avoid any who are known as Hardshells and to get away from such as soon as possible, because they say: "You cannot do anything with them or their doctrine." Any who hear me make this remark may wonder how I know this to be true, but I have experienced this, particularly on one occasion. I went with my late wife once to visit one of her neighbor women and this person had a son who was going to college to educate himself for a preacher and she gave me one of his text books which he was studying in school. From this I was informed what they teach them. I especially remember a question someone asked the Dr. Divinity, his instructor. It was concerning Romans 8:29, here the predestinated purposes were so plain that none could deny it. This great and wise Dr. of Divinity said: "There is no

way of denying that God did from the beginning, predestinate and prefix all things to come to pass. But since that has failed, there are no alternatives but for man to work out something to take its place." Can you imagine anything that weak coming from one of such great wisdom? No wonder the Bible says: "The great wisdom of the world is foolishness with God. No wonder God winked at such foolishness, no wonder the Bible says darkness shall cover the earth and gross darkness the people. The devil is the prince of darkness, it is the same old story. God said: "Thou shalt surely die and the devil said: "Thou shalt not surely die, now if God is truth, the devil has lied, and that we do not question. We should not be surprised at that since he was a liar from the beginning and the father of it. Christ said "You are of your father the devil" etc.

(Continued In Next Issue)

RESOLUTION OF RESPECT

On July 9, 1972, our Heavenly Father reached down and took from our midst a dear and beloved brother, Brother Lloyd Parnell. Brother Parnell was born December 20, 1910, and died July 9, 1972, making his stay here on earth 62 years, 6 months and 18 days. He united with the Primitive Baptist Church at Bethsaida, while in the Betsy Johnson Hospital, Dunn, N. C., on Saturday, July 8, 1972.

He leaves behind to mourn his death, two daughters, four brothers, two sisters, one grandchild and a host of relatives and friends.

First, be it resolved that the church at Bethsaida bow in humble submission to the Will of God. Second, that a copy be spread on our Church Book, and a copy be sent to the bereaved family. And third, a copy be sent to Zion's Landmark for publication.

Done by order of the church in conference on August 5, 1972.

T. B. Barefoot,
Elder W. C. Noles,-Committee
Cleo Noles,

Zion's Landmark

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

Editor

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

Associate Editor

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

VOL. CVI

NO. 2

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 December 1, 1972

"COME UNTO ME ALL YE THAT LABOUR AND ARE HEAVY LADEN"

"Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30.

When I attempt to write upon any portion of God's sacred word it is attended with more or less fear for I am aware of the fact that all scripture is given by the inspiration of God, and that Holy men of God spake as they were moved by the Holy Ghost and the words at the head of this article were spoken by Jesus Himself while He dwelt here upon earth in a body of flesh; and it was said of Him, "Never man spake like this man." My humble desire is that I may not put a stumbling block in the path of those precious ones who are taught by the Holy Spirit of

our God.

Jesus said in the preceding verse that "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 he, to whomsoever the Son will reveal him." Now, inasmuch as all things are delivered to the Son of His Father, He is invested with the authority to say, "Come unto me, all ye that labour and are heavy laden" which are the gracious words of Jesus to all of those poor, hungry, weary, and helpless sinners who have come to the end of their wits; to all of those who have come to the end of their own strength, who labour and are heavy laden. They have no power to move, or to excavate, themselves from the horrible condition in which they have found themselves, like David, who said, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Is it not clear to see that David did not do any of the "coming", any lifting, or any of the going by his own strength? for he said that the Lord brought him up out of an horrible pit and also the miry clay and set his feet upon a rock. This is what the Lord did for David. Is this what the Lord did for you? I have compared the precious words of Jesus in which He said, "Come unto me all ye that labour and are heavy laden, and I will give you rest", to that of a good mother who hears the cry of her little child and hurriedly comes to her child and takes it into her arms and draws it near to her bosom and says, "Come to your mother." Now, it will be observed, that the child did not come to its mother of its own accord while

undoubtedly it was anxious to do so but the mother did all the coming, all the lifting, and all the bringing. So it is with Jesus, who promised to be a very present help in time of need. He comes to His little, helpless children and sweetly communes with them while He draws them near to His bosom, saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

We find recorded by the Prophet Isaiah words which compare favorably to those which were spoken by our Lord and Master, "Look unto me and be ye saved, all the ends of the earth." Isaiah 45:22. Webster gives one definition for the word "end"; "a point beyond which no progression can be made." How true this was in the experience of the Apostle Paul who profited in the Jew's religion, but after he was converted said, "But what things were counted gain to me, those I counted loss for Christ." Phil. 3:7. He has now reached the "point" in which he cannot make any further progress but is dependent upon an independent God who leads His people in the paths of righteousness. David said, "He leadeth me in the paths of righteousness for His name sake." Paul said, "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14.

What a wonderful blessing it is to learn the weakness of our own selves, and brought to the end of our wits, to receive the embrace of Jesus, who said, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

Humbly submitted,

T. F. Adams

A CHRISTMAS GIFT

For

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BROTHER, SISTER,
CHILDREN OR YOUR
FRIENDS WHO LOVE THE
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In response to the request of many friends, your Editor has published his life's story covering a span of 80 years and 45 years of experience in the ministry of the Primitive Baptist Church. It is a beautiful volume, cloth bound for permanent keeping. In addition to personal history and experiences, it contains a brief experience of his beloved wife and helpmate, selected editorials and letters, and meditations on favorite passages of scripture for which he is well known. The book is introduced by a full page photograph of Elder Adams and his wife.

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SUBSCRIBERS**

We, the editors and publisher of Zion's Landmark, have endeavored to avoid

increasing the subscription price of this publication and, until now, have succeeded in doing so. With substantial increases in cost we now have no choice in the matter. We cannot operate for an income below cost of production. Zion's Landmark carries no paid advertisements, nor do we have any endowment fund to off-set any of our cost; therefore, we are dependent solely upon subscriptions to meet our expenses.

With this situation facing us we regretfully announce that on January 1, 1973, the subscription price will be \$5.00 for a one year subscription; \$9.00 for a two year subscription. For ministers a one year subscription will be \$4.00, and a two year subscription will be \$7.00. Each subscriber will continue to receive twenty-four copies of the Landmark per year.

Those who desire to do so have the privilege of subscribing, or renewing, their present subscriptions at the present price until the said date — January 1, 1973. Furthermore, we are taking this opportunity to express our sincere thanks and appreciation to each of you who have made contributions to the welfare and support of Zion's Landmark and to the Indigent Fund which has, and does, add to the comfort and spiritual pleasure of many shut-ins.

T. F. Adams, Editor

EULA MAE DAVIS

This obituary is written in memory of my dear, loving wife, Eula Mae Davis, who passed from this life March 18, 1971. She was the daughter of William F. and Lucy K. Eubanks of Trenton, N. C. She was born May 30, 1904, making her stay on earth 66 years, 9 months, and 18 days. She and I were married Feb. 1st, 1922, and to us were born eight children, three of which died in infancy. The other five children, three boys and two girls, with 25 grandchildren and 13 great grandchildren, a heartbroken husband, and four brothers are left to mourn our loss, but we feel to have good evidence in believing that our loss is her eternal gain. Eula was a dear, loving wife and helpmate to me. She was a loving mother and was devoted to all.

Eula joined the Primitive Baptist Church at Old Sandy Bottom, near Kinston, N. C., and she and I were baptized together on Saturday before the fourth Sunday in Feb., 1929, by Elder W. B. Kearney. As time passed, all the membership at Sandy Bottom died and she and I were the only two surviving members. We had moved to Onslow County and we offered to Cypress Creek Church on confession of faith. We held membership there until the division of the Whie Oak Association in 1965. Then we moved our membership with the Maple Hill Church. When the church at Davis Memorial was organized she became one of the charter members of that church where she remained a strong, faithful member until her health failed. We took her to her home church as long as she could be carried. Also, we carried her to several corresponding associatons and churches even though she could not talk. She did make manifest that she loved to be with the brethren and sisters even though she had to be carried in a wheel chair.

From the evidence I could see, Eula was loved by Old Baptist and friends everywhere. She was known far and near. I feel certain that, by the way they expressed themselves, they felt it a great privilege to see and be with her, for it seemed she was always thinking of others rather than herself. We feel that she lived a life that gives us hope that her spirit is resting in peace with the Lord.

Written by a lonely and heartbroken husband, Ernest J. Davis, and members and friends of Davis Memorial Church.

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BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CVI

DECEMBER 15, 1972

No. 3

ISAIAH CHAPTER 49

LISTEN, O isles, unto me; and hearken, ye people, from far: The LORD hath called me from the womb: from the bowels of my mother hath he made mention of my name.

And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft: in his quiver hath he hid me;

And said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the LORD, and my work with my God.

And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob, again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

EDITOR

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

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

FREE GRACE

Mrs. Oker McGee
RFD No. 1
Willow Spring, N. C.

Dear Sister McGee,

It was so good to see you and the other brethren and sisters at the baptism. I had not been to a baptism since last November, when I, myself was baptized. It was a sweet sight to see another soul going into the water and being satisfied. Sister Becky Coleman and I had gone thinking we could only go to the baptism and that we would have to go home as soon as it was over. Sister Nora Helms asked us to go to church. We thought about it and decided that we could go and stay for the singing before service and still go home early as we had promised my husband we would do, so that we could go on a summer outing with him and the children.

We sang several hymns and they were so uplifting — The Saints' Home (Home Sweet Home) had been in my mind all morning. It did me so much good to sing it. Those words are so sweet and oh! so true — 'Mid scenes of confusion and creature complaints, How sweet to my soul is communion with saints.' "To find at the banquet of mercy there's room and feel in the presence of Jesus at home." Oh, what a blessing that there's room for me. I'm so full of creature complaints and my life is so filled with confusion. Oh, if it were not for "Free Grace", I know for a certainty that I would be left out. As it is I have a good hope, but Oh! how in need of

your prayers I am!

"Indulge me with patience to wait at Thy throne, And find even now a foretaste of my home." Oh, I find in these lovely verses a witness to my feelings. Every word seems to apply. Oh; how little patience I have! Sometimes I think that I cannot endure a moment more of this life, and then, by a power greater than mine, I am lifted out of despair and into a pure light where I can see this hope where I can sing praises. And, Oh! how much I love the brethren and sisters when I am carried up to the mountain top. There are times when I am so troubled that I almost lose sight of my hope, but it returns in full and my joy is restored.

Dear Sister, you said your experience is much like mine. I hope you will soon be able to write again. I would love to hear from you and hear your experience or a part of it. If you are anything like me, for it seems that all my life I have been learning — learning through life or experience (you can only learn that which is taught by God). From the time I can remember life has been hard for me. When I was in school I could not talk plain and Oh! how I tried! but could not overcome this impediment. I thought of everyone being better than I. When I was seventeen and in love with my husband, I finally overcame this fault, or I thought I did, but now I know that the time had come when God performed a miracle in my case.

After I was married and had two

children, I became very poor in health. My nerves were bad. My doctor would say, "What is worrying you?" and I would say, "I do not know." I would pray and ask God to make me well and help me find a church from which I could receive comfort. I could never be satisfied or comforted with the preaching services where I went to church and I did not feel well enough to go regularly, but I did love to sing "I Love Him." I truly thought and I believe now that I did love Him. When we moved to Garner I thought my prayers had been answered. I had joined the Missionary Baptist Church and was going about teaching mission classes to small children and attending Training Unions, even going out with the pastor's wife to invite people to church. I thought, 'Now, I am doing something for my Lord.' I truly believe I loved Him even then, but I soon found that I was not satisfied with this and that I could not attend regularly enough. My conscience worried me. I was trying to "Work my way to heaven" and I was always feeling guilty. I could never do enough.

Finally, I began to get out of these organizations of this church. I found that I could not do what was expected of me or all that I felt I should do if I continued where I was. They used the new version of the Bible and it did not seem true to my feelings. At that time Sister Becky Coleman, a dear friend of mine, was attending church at Middle Creek Primitive Baptist Church and I also had a close friend with whom I was working — Sister Nora Helms — who was a member of Willow Springs Primitive Baptist Church and I sort of wished she would invite me to go

with her to church, but she apparently was very hesitant to invite me, but finally she did ask me if I would like to go and I accepted the invitation. God is truly a great God. He is great and powerful for He had led me home — home sweet home — what a blessing it truly is and has been to have this home. I did not think there was a place on earth where the truth so freely abounds, where love is everywhere. Oh! it is a beautiful sight to see the brethren and sisters gathering together and to sit with them and to sing and feel so at home for truly I have found my people! Sometimes I just feel like flying, I am so happy. I love to sing with these precious saints of God. But sometimes when I go, I cannot sing, but that is, no doubt, to teach me that I cannot open that door—the door to my heart for I cannot eat of this spiritual food unless God opens the door and lets me in and feeds me. I am thankful it is in His hands and not mine, for I am much too confused to know even what to pray for. I am so selfish most of the time, I find I can witness with Paul who said: "For the good that I would I do not: but the evil which I would not, that I do. Rom. 7:19. and Paul again said: "Not that we are sufficient of our selves to think anything as of ourselves; but our sufficiency is of God." II Cor. 3:5, and Paul continued by saying, "Who also hath made us able ministers of the new testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life."

It is late and I must go to bed. Remember me in your prayers. I am so deep in the valley most of the time these days.

Please write me if you are able and tell me of your experience. I

love you, I hope, in Christ.

Your sister in Christ, I sincerely hope,

Jo Ann Crenshaw

611 St. Mary's St.

Garner, N. C. 27529

FATALISM

(Continued From Last Issue)

God said by the Prophet, "I am God and change not." Yet the devil says by his sons, "Oh yes, He does change. God says He needs no help from man, but man says he is powerless without his help, yet the devil says: "God did lie to Adam in the garden," Not only that, but he said: "God doth know better than that." God said by the prophet: "God is not man that he should lie, neither the Son of man that he should repent." "Oh yes," says the devil by the mouth of his prophet, "God did repent." See Gen. 6:6.

All the way down from Adam to the present the Bible says one thing, the devil's angels say not so. They deny the Bible from lid to lid, from Genesis to Revelations. Let us examine Gen. 6:6. We have had that thrown up to us in another vain attempt to try to prove that God made a failure. First, let us notice the creation: God said let those things be and it was so. By this same way were all things created. In the case of man, God said: "Let us make man in our image and after our likeness: and let them have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth and every creeping thing that creepeth upon the earth. Now was God's work

perfect? or was it imperfect? Did He try or did He fail? One Dr. of Divinity said, He did fail, or is it as the Bible says? "He is perfect in all His ways." He not only saw the end from the beginning, but He declared it. "No," says man, "he did not make the devil," yet the Bible says He has made all things for Himself, yea, the wicked for the day of evil.

He said to Pharoah, "For this purpose have I raised thee up, to shew forth my power in thee." The least we can say is that Pharoah did exactly as God had raised him up to do and that God was not disappointed in him. God did not make a failure. He doeth according to His will and none can stay His hand or say unto Him what doeth Thou? Now foreseeing or having foreknowledge of all things that come to pass whether it be good or evil, He also declared it 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." I say then seeing all things from the beginning, this condition is spoken of in Gen. 6:6, yet He looked on all His work and pronounced it good. He was pleased, no doubt, since He doeth according to His work and said it was good, foreseeing or in His foreknowledge knowing that He was going to sorely regret a part of the things that should come to pass over in the sixth chapter of Genesis. He could not have possibly spoken the truth when He said it was good. When it was to get Him so disturbed or confused to the extent that He would repent or be grieved because He had made man. If this were so with God then all these other things which we previously referred to are not so. It is all the truth or all false— one or

the other, for there is no half-way ground. It just has to be one way or the other. I cannot say that God lied, that would be much too big a mouth full for me, even though the devil and all his hosts do say so, including the great wise doctor who says so. God's predetermined purposes which God has spoken by the prophets of old can not fail, yet man has said they have failed. Now both statements cannot be true, so someone has erred. So we check a little farther and we find a scripture reading like this. Yea, let God be true and every man a liar. Rom. 3:4. We also find "God is not man that He should lie, neither the Son of Man that He should repent. Num. 23:19. Paul said—Heb. 6:18 "That by two immutable things in which it was impossible for God to lie, also Titus 1:2, said, "In hope of eternal life which God that cannot lie promised before the world began." It seems to me that we have definite proof that it is man that has lied, and not God. As I said before, it is beyond me to call God a liar, but the anti-Christ or unbeliever does not hesitate to do so. Let us bring one more proof test for this statement. We note in I Jno. 5:10, "He that believeth on the Son of God hath the witness in himself, He that believeth not God hath made Him a liar, because he believeth not the record God gave of His Son." Now first of all, let us get one thing straight to begin with. Even though it seems we have a straight contradiction here, one thing Genesis says: "It repented the Lord that He had made man". In Numbers we read, "He is not the Son that He should repent." In the first place since repent means to turn from or change courses, it would be as impossible for God to change as it

would for Him to lie, for God has said by the prophet Isaiah: "I am God and change not, therefore ye sons of Jacob are not consumed." We wish to state plainly and as a matter-of-fact: All the scriptures in the old Testament or in the New Testament are in perfect harmony, one with the other and there is no contradiction in any place. If it seems not to be in harmony, that is because of our lack of understanding or our inability to harmonize the scriptures.

No man or group of men can understand or harmonize the scriptures by carnal reasoning. "For the carnal mind of man is enmity to God and it is not subject to the law of God, neither indeed can be." So then they that are in the flesh cannot please God for He is spiritually discerned, not only that but "No man can say that Jesus is the Christ except by the Holy Spirit, "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. No man can say that Jesus is the Christ except by the Holy Spirit. These words were spoken by the Apostle Paul who preceded with these words: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba Father" meaning My Father. It also said, "These things were written for our learning that the man of God might be perfect, throughly furnished unto all good works, which He hath before ordained that we should walk in them.

So let us begin to try to put part of the pieces together and see what we can come up with. Let us repeat "No man can see or understand any part of this unless understanding is given." I am a man. I can only hope

to have a little light on these things and if not, I will be in the dark. For darkness shall cover the face of the earth and gross darkness the people. Isa. 60:2. We have already found that the great Creator—God— could not have been the one who became upset and wished He had never made man, so we must look farther for an answer. We do find that Christ was given to sorrows and was acquainted with grief. We find Him spoken of in prophecy all through the Old Testament. "Jerusalem, how oft would I have gathered thee together as a hen doth gather her chicks and thou would not." The shortest verse in the Bible is, "Jesus Wept." We also see that He was made to repent. He was made to cry out as he sweated as if it were great drops of blood saying, "O Father, if it could be possible let this cup pass." "—A body hast thou prepared me. In burnt offering and sacrifices for sin thou had no pleasure." Heb. 10:5. In all other places He addresses God as Father, but on the cross He cried out, "My God, My God, Why hast Thou forsaken me?" We find that He was an incarnate being, being both man and God. He was born of a woman and the part she contributed was flesh, but the conception was of God, not of man. A natural, carnal birth is of the seed of man which makes the child a part of both the father and mother. So it was with Christ. He was verily God and verily man (of the woman He was verily man). But of the Spirit, He was verily God. So is everyone that is born of the Spirit. That which is born of the flesh is flesh and that which is born of the Spirit is Spirit.

Paul said: "In me, that is in my flesh, dwelleth no good thing." But the Spirit was of God and God is

good. Christ said: "Why calleth me good?" There is none good save the Father and He is in heaven. Christ also said: "Without me ye can do nothing. St. Jno. 15:5. He said again: "Of myself I can do nothing. The Father works and hitherto I work!" He made these testimonies because in His flesh He was weak as we are in our fleshly body. As we have quoted from Heb. "A body hath thou prepared me." This is the image and likeness after which man was made. Jesus said: "For this purpose came I into the world." Also "I came down from heaven not to do mine own will (which is the will of the flesh if you please) but the will of Him that sent me.

Again, The flesh is flesh and the spirit is spirit. The spiritual part of man is of God, the fleshly part of man. The scriptures teach that the flesh has no power, no wisdom, no resistance to temptations of the devil. As we know Christ was tempted of the Devil. The Bible does not say the Devil tried to tempt Him and could not because God had Him hedged in as in case of Job. But God had prepared Him the same body. Man was made in the image and likeness of or had we better try to prove some of these statements. The world who knoweth not God has said, "Man was made in the likeness of God, but God is a spirit." Man says he was made equal with God. This then would mean that the great Creator, God, intended to make man like Himself and as is common with the carnal mind which is to God, not subject to the laws of God neither indeed can be. The natural mind receiveth not these things, neither can he know them for they are spiritually discerned or understood. It is the natural minded man that

has said this. But come let us reason together. If He (God) tried or intended to make man a spirit like Himself, having power both in heaven, on earth, then the world is right, He is a failure and has been from the beginning, for we have evidence that the man turned out to be a body of flesh and as you have seen Christ has.

In the first place, why did He prepare a body of flesh for Christ before the world was, when He intended for man to be a spirit and not have flesh and bone as Christ did! What purpose was there in Christ standing a lamb slain from the foundation of the world? All of this was done that we might stand holy and without blame before Him in love, having predestinated us to the adoption of children and conforming us to the image of His son, that we might be the first born among many brethren. If He intended that we should be His equal, He had no way of knowing that we would ever have a law to break, much less that we would need a saviour. We could make this rather lengthy if we used all the scripture that comes to our minds as proof. But we feel sure that we have proven our point without a question of a doubt, that is to the point that no one can successfully contradict us or prove their point by the Bible. So here are a few proven facts. It was not the Creator—God—that man was made in the likeness of, neither did He repent which means to turn from. He was the God of whom there was no variableness neither a shadow of turn. Neither could He have been made of flesh. "A spirit hath not flesh and bones as you see me have." Luke 24:39. He could not get very badly disturbed or worried without thinking about it,

for had He thought of being grieved because He had made man, it would at once have come to pass and there would be no man, because "The Lord of host had sworn, saying, "Surely as I have thought, so shall it come to pass. Isa. 14:24. Alright says the unbeliever, What are you going to do with this scripture? "It repented the Lord that He had made man on the earth and grieved Him at His heart." I am going to accept it as it reads. Will you, my Readers, do this? They say, God does not repent. No, you will not receive those things, neither can you know them and neither can you believe them: For He shall work a work among you which you will not believe, even though a man declare it unto you. The wages of sin is death, but the gift of God is eternal life through Christ our Lord. Therefore, death has reigned from Adam to Moses. For all have sinned and come short of the glory of God. So this flesh had no avenue of escape. It must suffer, bleed and die. So for this purpose a body was prepared as we have already quoted from Hebrews. The purpose of this body was to be offered up as a living sacrifice to die on the cross, that man might live. Now we are agreed that this is so. But where we disagree is in our conclusion as to who was included in that redemption. Was it the whole Adamic race or was it as the Bible says, only a remnant. God prepared this body in his divine arrangement before time. So Christ stood a lamb slain from the foundation of the world that we might stand before God in love or in Christ. In the same divine purpose, He predestinated us unto the adoption of children, not only that, but He chose them in Christ before the world was and

those who were chosen are as safe and sure as God is on His throne. If God should change, repent, or turn from the things which He has chosen, predestinated, prefixed or determined then they would not be any longer secure. But He has said by the prophet Isaiah, "I am God and change not, therefore ye sons of Jacob are not consumed. Now after we have examined all these scriptures that show so plainly that the wisdom, the power to resist the devil and to speak the truth or anything else that is good, was of the Spirit of God and not of the natural flesh that Jesus was a part of which had no power. He plainly said so Himself: "Of myself I can do thing." That was the flesh part that was weak and had no power or wisdom. Everywhere that He manifested power and wisdom evidenced the great power of God and not the power of the natural flesh. God cannot be tempted, neither tempteth He any man. In order for Christ to be our mediator or go between to represent us and to answer for our sins He must suffer every heartache, every pain, every temptation that was here on the earth, even death and flesh the same as ours. He had the dread of the sting of death and had cause to mourn and weep and sweat as it were, great drops of blood and cry out "Father if it be possible let this cup pass." But then the spiritual part came in which said, "Nevertheless, not my will, but thine be done."

These things do not come by the will of the flesh, but by the will of God. All of this great wisdom was the Godly attribute which was verily God that enabled Him to foretell His disciples of all the things that were to come. Declaring to them what

was to come. Declaring to them that this temple would be torn down. They thought He was talking about Solomon's temple which it had taken man forty years to build, but that was not the temple He was talking about, for it was His body—the body of Christ himself—the dwelling place of the Spirit of God—it would be torn down and not one stone left on top of the other and in three days He would raise it up. He foreknew what this cup was when He said: "If it be possible, let it pass." He was given to know all things. We will try in our weak and imperfect way to prove that this wisdom was the Godly wisdom in Him. He even foresaw the weakness of Peter, not only that, He foreknew that the cock would sleep until Peter had denied Him the three times. Nothing could have awoken this bird any earlier than the appointed time, neither could he have slept any longer than he did. God did not have to keep things quiet, so this cock could sleep or go down to awake him at the right time. All of that would run into work. God has ceased from all His work, and He is resting from all of His work, which He did in the beginning, since He spoke this world into existence and all that in it is. He has not worked any more. His work is finished. Therefore, nothing could be more true than the Scripture that says: "He spoke and it was done, He commanded and it stood fast." Now man likes to quote this scripture wrong, or shall we say misquote it? They like to imagine it reads: He speaks (which would indicate that He is still speaking and not that He spoke) which was in the beginning and He commands now and it stands fast. But He did all the speaking and commanding in the beginning and

nothing can alter or change it. There is nothing that any man or group of men can do to keep it from coming to pass or standing fast.

Now we have definitely proven that it could not have been the Creator of all things that was grieved, repented and so on. We produced plenty of proof that Jesus did all of these. The scripture that says: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son etc." proves the fact that it was He that we were made in the image of and likeness of. It also showed that the fleshly nature had good reason to dread the ordeal that it was to go through.

Now to prove the weakness of His flesh without the Godly instinct, let us check a little farther in the direction we had started, speaking of His wisdom and knowledge, as we said, He foreknew Peter would deny Him three times and after that the cock was to crow. No one but God who fixed all things and declared them from the beginning to the end would have known such things. Peter did not know that he would deny Christ or anything about the cock that was destined to crow. But Jesus had to know these things by the Spirit and not of the flesh. Let us take a look at the great wisdom He had which was manifested when He was on the cross. It was all over except bowing His head and dying after His Spirit departed from His body. His dying words were "My God! My God! Why hast Thou forsaken me:" Knowing all things as He did, being both God and man, it must have been the natural attribute and not the Godly attribute that made the appeal, "My God! My God! Why hast Thou forsaken me?"

Knowing all things as He did, if it had been the flesh that had great wisdom, He would not have asked why God had forsaken Him. He would have known that God must forsake Him or He could not possibly die, for God never died. But none of the scriptures were recorded in the Bible to fill space, for it was all put there for a purpose and it has a meaning whether we are blessed to see it or not. Paul said: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16, 17.

In my opinion Jesus did not know the answer to that question. I know I will meet with plenty of opposition on this issue because man wants to imagine that in His flesh dwells some good thing, even though Paul said: "In me, that is in my flesh, dwells no good thing." In the face of all the scriptures that condemn the good do's of the flesh, man is still not willing to give it up. He still believes he can do something of himself, that is why he wants to imagine that all power and wisdom and all of these things were to be credited to the fleshly part of Jesus. It was without sin to be sure, for He was kept by the power of God and not by any power of the flesh. The Church is born of the incorruptible seed, (Christ) by the Word of God which liveth and abideth forever. See I Peter 1:24.

If He had had sins of His own, He could not have died for our sins. Gen. 6:6 says: It repented the Lord that He had made man on the earth and grieved Him at His heart, but we have used passage after passage of scripture that proves that the Lord

of Lords and the King of Kings and the God of Gods could not possibly be the one under consideration. So we must look further for the answer. We will take a look. Jno. 1:1 shows us that the Word was with God in the beginning and also was God manifested here among us in the flesh, full of grace and truth. So after all it was God that did all of these things. He could not lie, but He had a devil to do that. He could not repent, neither could He suffer or bleed and die. So His son took care of all of that with the body He had before prepared for Him for that purpose. We could go on and on but I do not think it is worth anything because the believing children do not need all this proof and the unbeliever will be unbelieving still. With eyes that see not and ears that hear not and hearts that cannot understand. They are helpless in themselves to do any other. So we bring this writing to a close, realizing that we have only touched on some of the things we had in mind.

May God bless the truth and pardon the error.

O. F. Wall

Dear Brother Adams,

The above article is by the late Brother O. F. Wall of Texas. He passed away several months ago or earlier this year, 1972. If you deem it worthy of publication, you may use it. This brother did not have much natural education, but he was blessed with an understanding of the scriptures and the doctrine of the Sovereignty of God. I have sat and talked with him for hours at a time and never tired. He was a sound Old Baptist in his understanding of the

scriptures.

Your brother in hope,
I hope,
U. V. Wallace,
Ft. Worth, Texas

SPECIAL NOTICE TO ALL SUBSCRIBERS

We, the editors and publisher of Zion's Landmark, have endeavored to avoid increasing the subscription price of this publication and, until now, have succeeded in doing so. With substantial increases in cost we now have no choice in the matter. We cannot operate for an income below cost of production. Zion's Landmark carries no paid advertisements, nor do we have any endowment fund to off-set any of our cost; therefore, we are dependent solely upon subscriptions to meet our expenses.

With this situation facing us we regretfully announce that on January 1, 1973, the subscription price will be \$5.00 for a one year subscription; \$9.00 for a two year subscription. For ministers a one year subscription will be \$4.00, and a two year subscription will be \$7.00. Each subscriber will continue to receive twenty-four copies of the Landmark per year.

Those who desire to do so have the privilege of subscribing, or renewing, their present subscriptions at the present price until the said date — January 1, 1973. Furthermore, we are taking this opportunity to express our

sincere thanks and appreciation to each of you who have made contributions to the welfare and support of Zion's Landmark and to the Indigent Fund which has, and does, add to the comfort and spiritual pleasure of many shut-ins.

T. F. Adams, Editor

REJOICING

Dear Brother and Sister Adams,

My! It seems so long since I have seen or heard from you. Even though it was in May-last-that I spent a couple of nights with you, it seems so long ago. I thoroughly enjoyed that trip and have rejoiced over it all this while.

Brother Adams, Have you thought of a convenient time to visit with us at Mt. Zion? We would be most happy to have you at anytime you see fit to come. We cherish the visits you have spent with us. Elder Doss and a Mr. Farris spent last Saturday night with us during our Association and we enjoyed them. Elder Doss preached a wonderful sermon on Saturday, just as he did at Sweetwater Union Meeting about two years ago. I believe you were there. The Mr. Farris is a traveling salesman from Louisiana who visits all our churches in whatever state or city he finds one in among the states in his territory. We enjoyed hearing him talk also. He seems to know right much about the scriptures and seems to have a very clear understanding of them in our way of seeing them.

We are still dry down here around Athens. We have had very little rain since June. Just enough to get by without the crops suffering very

seriously, etc. Stuart is doing very well. He has good days and then bad days. After a serious heart attack, I do not believe a person is ever at his best again.

Getting back to our Association, we really had a wonderful session. I do not know what we would do without these pastors from North Carolina and other states, for we only have two left here in Georgia and Elder Huff is getting so feeble! He is not able to go around much—just once in a while.

I feel that it would be imposing on you to ask for a big fat letter, but I want you to know I would thoroughly enjoy hearing from both of you for your words are always comforting to me. I trust that the precious Lord and Saviour is the one that is truly looking after you, for you are still very active according to your ages.

With much love and
sweet fellowship,
Belle Massey
Hull, Ga.

Since receiving the above letter from Sister Massey in October, we have learned of the passing of one of the two Elders to whom she mentioned. Elder M. K. Duren, Lithonia, Ga., Moderator of the Yellow River Association and pastor of three churches, (Bethel at East Point, Ga., Haynes Creek, Loganville, Ga., Sweetwater, Lawrenceville, Ga.) passed away in late October. Our sympathy goes out to Sister Duren, his family and the precious brethren in the churches where Brother Duren was blest to serve so faithfully in their great loss. May the dear Lord give us reconciling Grace to His will.

Editor

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS
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VOL. CVI

NO. 3

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 December 15, 1972

**ALL SCRIPTURES
IS A MYSTERY**

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I Timothy 3:16.

All Scripture is a mystery until it is revealed. It is something that cannot be explained; something beyond human comprehension. And Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Matt. 11:25, 26. Godliness is a great mystery; and no man can, successfully, or ought, to dispute it even though he cannot explain it.

Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that

confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already it is in the world." I John 4:2, 3. The birth of Jesus, in the flesh, does not militate nor hinder His being God, as well as man. The word which was made flesh had an existence before He was incarnated, but He was invisible to the eyes of the world. His birth by the Virgin, the union of the two natures, human and divine, is a great mystery. It is to be believed but not understood by human reasoning.

"God manifest in the flesh" is a great mystery. How the Eternal Son of God could lie in the womb of the Virgin for a period of time, "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 become obedient unto death, even the death of the cross." Phil. 2:6-8. And of this great Being Paul says in verse 11 of this chapter, "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."

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." I John 5:7. We have some vague understanding of the three that bear record in heaven, the Father, the Son, and Spirit; and of their respective offices. But how can Three be One, or One Three? we

cannot comprehend.

God exercised His authority in making choice of a part of the human family, "Having pre-destinated us unto 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." Ephesians 1:5, 6.

The Son "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." Heb. 2:16, 17.

The Spirit which Jesus says, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him for he dwelleth with you, and shall be in you." John 14:16, 17. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

But what is the purpose of the Word being made flesh? The answer is simple. That He might have a life and body to lay down as a sacrifice, and blood to shed for the remission of sins. God is a Spirit, and as a Spirit hath not flesh and blood; "Wherefore it is of necessity that this man have somewhat also to offer." Heb. 8:3. He could not have given up His divine life because the "Three that bear record in heaven are one", and if divinity had died as did humanity, this world would have crumbled in a twinkling of an eye,

because there would have been nothing to support it.

Divinity does not possess blood; therefore, it was necessary that He incarnate Himself in flesh that He might have blood to shed and by which sin could be atoned for and washed away. "And the blood of Jesus Christ, His Son cleanseth us from all sin." And "Being now justified by His blood, we shall be saved from wrath through him." Sin exists in man after two forms: first, in guilt, which requires forgiveness, and second, in pollution, which requires cleansing. By the sacrifice of Christ, sins are forgiven, and by His shed blood, they are washed away.

"Justified in the Spirit." God the Father testified on several occasions that Jesus was His Son, and with Whom He was well pleased. "And Jesus, when he was baptized, went up straightway out of the water: and, Lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and Lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3:16, 17. "And John bear record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him." John 1:32. Jesus said unto His disciples, "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." John 15:26, 27. Jesus is "declared to be the Son of God, according to the spirit of holiness, by the resurrection from the dead."

To justify means to prove or show to be just, to vindicate, pronounce

free from guilt. God showed His approval of His Son at the transfiguration, and said to the disciples, "Hear ye him." Christ was justified from all the accusations of the Jews, who crucified Him as an imposter. The many miracles which He wrought was full proof that He was the Son of God with power. Had He not been who He said He was, God would not have borne testimony of Him as "His beloved Son with whom He was well pleased."

"Seen of angels." Patriarchs and Prophets saw Him in promises and in types. Peter said, "The Prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." I Peter 1:10, 11. The prophets by the Spirit that was in them understood that a great event was to take place, but the time and manner, they knew not.

The apostles were more favorably blessed. They saw Him face to face, walked with Him, talked with Him, and ate with Him. Peter said, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." Jesus said unto His disciples, "That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Paul said, "That he was seen of Cephas, then of the twelve: after that, he was seen of above five

hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James) then of all the apostles. And last of all he was seen of me also, as of one born out of due time." I Cor. 15:5-7.

We are not as well favored as the apostles were. We do not see Him with our natural eye, but by faith which He gives us, we see Him as our redeemer, we see Him as our Elder Brother, as our hope, and seated at the right hand of His Father, making intercessions for us.

"Preached unto the Gentiles." This is part of the great mystery of godliness which had been hidden in God, that the Gentiles should be fellow heirs with the Jews, breaking down the middle wall of partition between them; and bringing them into the knowledge and kingdom of God. After Peter's vision he said unto Cornelius, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean." Peter's preaching was affective, for "The Holy Ghost fell on all them which heard." Then Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? The gospel was withheld from the Gentiles until the time appointed of God. When the time arrived God sent men out to preach to them, but they were threatned and commanded not to preach or teach at all in the name of Jesus. "But Peter and John answered and said unto them, Whether it be right in the sight of God, judge ye." God has called and given gifts to men to preach the gospel for the comfort of His people,

and it will be preached throughout all ages, regardless of how repugnant it is to the wise and prudent.

"Believed on in the world." There were men then and there are men now, that believe that the Man that walked this earth, opened the eyes of the blind, unstopped the deaf ear, healed the sick and raised the dead, was the Messiah which was to come. To believe in Jesus is not a voluntary thing as some think. Some say, believe in the Lord Jesus Christ, and He will save you. They fail to understand that life must precede belief. The Samaritans did not believe just because of the saying of the woman; they believed because of their personal contact with Him.

When Philip preached to the Ethiopian, and explained the Scripture which he was reading, but did not understand; Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." Philip rode with him in the chariot, and some where in their journey they came to water and the eunuch said, see, here is water; what doth hinder me to be baptized? And Philip said, "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." There is virtue in the gospel of Christ when applied by the Spirit. Its power is adequate to the production of a given effect. And, in the case of the eunuch, we see the effect of the preaching of Philip. It not only enabled him to believe that Jesus Christ was the Son of God; but a desire to follow Him in baptism. It is the work of God that we believe on Him whom He hath sent.

"Received up into glory." This means that He was received up into

celestial bliss, renown and praise that He so much deserved because of the work He had done while here on earth, and with Whom God said, "I am well pleased." That human nature which He received from the Virgin Mary not only rose from the grave but was taken up into glory; and to this event there were eye witnesses. This is one of the great mysteries of godliness. His reception "into glory" in His human nature is of great consequence to the household of faith. It shows that they, as the heirs of God and joint heirs with Christ, will, after their resurrection from the grave, be received into that blissful place to be with Him forever.

Paul says He was "Received up into glory," but let us consult Stephen, that "in the mouth of two or three witnesses shall every word be established." When Stephen was making his defense before the high priest, and they heard what he had to say, "They were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened and the Son of Man standing on the right hand of God." Acts 7:54-56. The Son of Man means that He was both human and divine. He stands today before God as our Sacrifice and Mediator.

Others saw Him as He was taken up, "and while they looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like man-

ner as ye have seen Him go into heaven." Acts 1:10, 11. The purpose of His second coming is to raise His children from the grave, and gather them unto Himself, that where He is there they may be also. This is His will, and those who look for Him to come the second time unto salvation, will not be disappointed.

H. O. Nash

ETHEL DUPREE ROBERTS

On September 6, 1972, it pleased God to remove by death, from our midst, a very dear Sister. Sister Ethel Dupree Roberts was born April 30, 1899, a daughter of the late Thomas and Beatrice Stephenson Dupree. She was the widow of the late Thomas H. Roberts. To this union were born four daughters and one son. The daughters are: Mrs. Elizabeth Wiatrak of Paramus, N. J., Mrs. Wylene Trifletti of Wayne, N. J., Mrs. Helen Coats of Route 3, Benson, N. C., and Mrs. Jean Stephenson of Route 1, Willow Spring, N. C. The son is Charles T. Roberts of Route 1, Willow Spring, N. C. Two sisters: Miss Beatrice Dupree and Mrs. Blake Penny of Route 1, Angier, N. C.; two brothers: Alfred Dupree of Route 1, Angier, and Edward Dupree of Raleigh, N. C., and 15 grandchildren.

Her funeral was held at Fellowship Primitive Baptist Church by her pastor, Elder W. D. Barbour and Elder T. F. Adams. Her body was laid to rest in Fellowship Community Cemetery beside the grave of her husband to await the glorious resurrection of the body. Sister Ethel united with the church at Fellowship October 1, 1961, and was baptized the following day by her pastor, Elder W. D. Barbour.

She was a very faithful member. She attended church on the first Saturday and Sunday and passed away the next Wednesday. While we feel so keenly our loss in her passing, we are made willing to say "Thy Will, not ours, be done." We feel that her memory will live on with us throughout our remaining days here. Our feeling is that she was given a precious hope in Jesus and that she possessed the imputed righteousness of Christ. We trust that her soul and spirit are now resting in the Paradise of God. Our sympathy goes out to her wonderful family and loved ones.

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 Fellowship Primitive Baptist Church in conference on September 30, 1972.

Brother E. H. Dupree, -Committee
Sister Clyda Parrish,
Elder W. D. Barbour, Moderator
Brother E. H. Dupree, Clerk

IN MEMORY OF SISTER AMBLER OAKLEY LONG

On September 28, 1972, our hearts were saddened by the death of our dear sister, in Person Memorial Hospital, Roxboro, N. C., after a brief illness. She was born on August 6, 1898, the daughter of the late Sam and Lula Oakley and lived in Person County practically all of her life. She was married on October 26, 1922, to Ollie Daniel Long, who passed away in January, 1970.

Surviving are one son, O. D. Long, Jr., one daughter, Mrs. Dorothy L. Clayton, one granddaughter, Rhonda Clayton, four brothers; Luther, Ira, Eugene, and Clinton, and one sister, Mrs. Ola Duke.

She was baptized into the fellowship of Wheelers Church at the August meeting, 1919 by Elder J. J. Hall. Her love for the church was so beautifully demonstrated in her daily walk among the ones she loved so dearly. Funeral services were conducted by her pastor, Elder Burch Wray, at Wheelers Church. He used the 23rd Psalm as his text. He was so ably blessed to set forth that which she believed and it was a great comfort to all as she displayed such calmness and great fortitude in the face of the great monster, death, knowing full well that she could not love. She knew there were no side tracks to derail any of her sufferings, yet she craved to be submissive to God's Holy Will and thanks be unto Him that she did not have to linger but a short while in that state of affliction. Words cannot describe our loss but we could not wish her back into this world of sin and sorrow. We feel that God was her unailing light and she is now basking in the sunlight of His great love. Her body was laid to rest in the church cemetery, beside her dear husband to await the second coming of her Lord.

Approved by the Church at Wheelers in conference on November 11, 1972.

Elder Burch Wray, Moderator
Brother F. L. Moore, Clerk
Brother Reuben Bowes, Ass't. Clerk

C286.7
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VOL. CVI

JANUARY 1, 1973

NO. 4

ISAIAH CHAPTER 49

Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people to establish the earth to cause to inherit the desolate heritages;

That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.

They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

And I will make all my mountains away, and my highways shall be exalted.

Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

EDITOR

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

ASSOCIATE EDITOR

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

\$5.00 PER YEAR — 2 YEARS \$9.00

TO ELDERS \$4.00 PER YEAR — 2 YEARS \$7.00

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SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

PROMISED LAND

(A Letter Written by a Young Sister in Christ to Sister Nora Helms)

Dear Sister Nora,

It was so sweet of you to call me tonight. (You took me right out of the world for now—I mean away from work, television and such as that.) I went back to watch the news with Lonnie. They were telling about the possibility of peace in Vietnam. I think it is wonderful, but I could not listen. I kept thinking of you and the church. I just cannot think of worldly things at this time.

Oh, Nora, I do love you, in the Lord—I believe I loved you way back when I worked in the tax office. You always seemed to know when something was wrong. When I think of you, I see the church. It is a clear connection. As I told you tonight on the phone, I am so glad that I did not lose you when I left the tax office. You were the one person I so much wanted to keep in touch with. I liked the other folks, but there was something deep in you that was not present, to my knowledge, in the others.

Nora, do you remember the day the Lawyer's secretary, who went to church so regularly and went to visit the prisoners each Christmas, said that she was happy "all the time?" I could tell by what you said and your expression that was not the way it was with you. I remember that I began to wonder and to be confused. I had never been "happy all the time;" in fact, I really have not been happy much of the time, but people

said that and I used to think you should be happy if you knew you were doing the will of the Lord. (Of, if we only could do His Will!) People at the churches I had attended had certain things we were supposed to do, such as, read the Bible daily, have daily readings, pray regularly and visit the Old Folk's Home or something of that sort. While this is not a bad habit, there is no religion or blessing in it unless directed by our Saviour. But you or we were supposed to be happy and Nora, it was not that way with me, for I was not happy. I tried all those things, but they did not work for me. I was always feeling guilty. I used to pray that God would lead me to a church that knew the truth for I would find myself reading things in the Bible that did not go along with the church I was attending or with my feelings.

Finally, we moved to Raleigh, but it was many years before I found "The Promised Land." Nora, it truly is the "Promised Land for me. It seemed that I was in a wilderness for years and years and that finally I was brought to the "promised land." I cannot tell you how much the church means to me. It is my life! It is more than my life. I see the Lord in my brethren and sisters in the church and my joy is great. There are other times when I am far away from all this in my feelings. You know about these times, Nora, for you worked with me. Remember when I used to get so upset? This was true with me so much of the time and so often. Nora, I still find

myself getting upset; so terribly afraid I cannot do my job. It seems endless—I wonder if I will ever improve!

It is only by the grace of God that I have a job. I have been made to realize that I am not an ideal secretary. I am full of faults. I try to improve, but it is very hard for me. Today was a good day, but about lunch time I was afraid I could not finish today. It looked impossible, but with the help of God I was enabled to finish all but one letter. A little while ago I almost quit my job. I wanted to stay home. I thought I could not compete in this terrible world—as I called it, but I am still there. We need the money and I suppose I need to get out, but I am so full of fault! I wonder sometimes why I have not been fired long ago. My handwriting is bad and I forget things, but I can type. I make mistakes, but I guess everyone does. Anyway, I am thankful that I am able to work. Sometimes I am happy at my work, but most of the time I am under so much pressure that I cannot enjoy it very much. So much for that!

Going back to the tax office: I was working there with you when I first found Middle Creek Church. I kept wondering where you went to church. I sensed that things were different with you. You were so kind and wise—wiser than anyone I had ever known. I knew Becky and she told me, from time to time, about the meetings at Middle Creek Church, but she never did invite me until, finally, I do not know if she invited me or I asked to go, but I went with her. After that day, I longed to go back. I kept hearing the Elders say things that were just like my life—

things I knew were the truth, because I had gone through experiences that were a testimony to what was said. I had not been taught these things by the tongue of man.

My dear Sister, it is a wonderful thing, after being starved for a little ray of light, to be caught up in such an experience as this; to suddenly be there at the right church. I had thought that there was not a church on earth that I could be happy in; truly happy, but here it was! I am not saying that I am happy all the time, for that is so far from the truth—I am happy so little of the time and there have been times that I have wanted so badly to go home, that is, if Heaven is my home! Oh Nora, Sweet Nora, that is my hope! Life has so little to offer. It seems that the church is all there is and most of the time I have to wade through the world, far away from the church. But then again I am made so happy! Sometimes I find this sweet joy when I am alone, but more often in church. Sometimes when driving to or from work, I am made happy in the Lord, but most of the time, as in the tax office, I go to work begging for a good day; begging for mercy, and Nora, “My God is great and His mercy is everlasting.” He has been merciful unto me, a poor sinner, for that I would do, I find hard to perform, and that, that I would not do, I do! But God has looked after me and I know He is still looking after me. It is with this hope that He will help me through each day that I go through life.

But Nora, I am living for the day when I can go home! I hope my hope is a good HOPE. I do love the brethren if I am not deceived and the Lord said: “Ye know ye have passed

from death unto life, because ye love the brethren." (I may not have remembered that scripture correctly.) Nora, I think I have a good hope. Oh! I do pray that is so. I want to stay on this earth as long as God has purposed for me to stay and I know that I cannot go home until everything that is to be with me is, but, nevertheless, I find myself longing to go home at times.

I think of Mama and that all her troubled days are over and if I am not deceived, she is in Paradise with her God. I think of how wonderful for her and when things are bad for me or seem bad, I wish I could go too! But God will take me home when it is His good pleasure and not one moment before. I only hope that heaven is my home. At times I think it is and at other times I lose all sight and just have to live in faith, little as it is, that the hope is still there.

Oh, Nora, I do rattle on, but I want you to know that I love you in the Lord, I hope and believe that I have loved you since I knew you. I dreamed one night that you were going to show me the secret of salvation. You showed me the Bible and a little portion about the size of a fifty cent piece. The truth was there, but hidden from the world. Mama was in the car with us but she did not say a word.

The world was coming to an end and you were going to show me the secret. Oh! Nora, you did not have to show it to Mama because she already knows the truth for she has gone on to her reward. It was a good dream and so true for I first saw the truth in you, Nora, in your ways—so true and wise! I remember, I wanted to go to church where you went and so I did, finally. It is always good to go to church at

Willow Springs. I love to hear Brother Adams speak and the other brethren who always preach the truth and it is good to hear them, too.

Oh, Nora, it is a great privilege and the greatest of blessings to be able to sit among the sweet and dear Primitive Baptist brethren and sisters.

Nora, I will send you this poor letter, hoping that you can read it. I cannot write neatly or well; I only can say what is in my heart. May God bless you and keep you always, is my prayer and I am assured that He will for I know you are one of His and He looks after His sheep. He is a gracious and merciful God to His own. How fortunate we are that he cares for us and looks after us.

Give Sam my love. I hope to see you both soon.

With much love, your little
sister in hope of eternal life,
Joan Crenshaw
611 St. Mary's Street,
Garner, N.C. 27529

THAT THEIR FAITH FAIL NOT
Mr. and Mrs. F. D. Long, Roxboro,
N.C.

Dear Brother and Sister Long:

My sincere greetings in the name of our Lord and Savior, to you this day. This is the season of wishing all a "Merry Christmas," but the worldly greeting is so shallow, I do somehow desire to reach deeper and to beg the Lord's blessings be upon you and all of Zion.

After hearing a Bible story on the radio, I came to my room and sat down to read the scripture concerned, but my Bible opened at Mark chapter six and I saw a mark beside verses 47 to 51, which reads: "And when even was come, the ship

was in the midst of the sea and He alone on the land. And He saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night, He cometh unto them, walking upon the sea and would have passed by them, but when they saw Him walking upon the sea, they supposed it had been a spirit and they cried out, for they all saw Him and were troubled. Immediately He talked with them and saith unto them, "Be of good cheer; it is I, be not afraid." He went up into them into the ship and the wind ceased and they were sore amazed in themselves beyond measure and wondered.

I think it was in the Roxboro church that I first was impressed by your singing the hymn, "It is I." My youngest daughter Saralyn has loved that song and I have loved it also, but she sort of claims it as hers.

"When the storm in its fury on Galilee fell, and lifted its waters on high

And the faithless disciples werebound in the spell,

Jesus whispered, 'Fear not, it is I'. Fear not, trembling one, it is I."

It was Jesus who had sent them away. Their going was not by accident as we term the word; but by Jesus and for a purpose well known to Him. Let us notice also, that He sent them away, upon the sea of Galilee, "He departed into a mountain to pray."

Dear Ones, what do you think may have been His prayer? Was it the same prayer that He prayed for Peter that his faith fail not? Jesus knew that the disciples were sent out upon the sea to be tried, that their faith must be proven, that they must

learn of His power and mercy and salvation even from the storms in their fury! Yes, I feel that Jesus' prayer must have been "That their faith fail not."

"And when even was come there was a parting, for Jesus sent them away. There was a going away from Jesus and it was when even was come that they set out upon the sea. It was at the close of the day and the beginning of darkness. This typifies their spiritual condition, the realization of the presence of the Spirit. The Spirit departed from them, the light of understanding was no longer with them and the evening or spiritual darkness was come. The ship was in the midst of the sea where it always is when the light of the knowledge and understanding of God is not present, when the foundation of His almighty power is no longer underneath.

In the midst of the sea, in the midst of the darkness, the "wind was contrary unto them." Now why was the wind contrary to them? Why was it so dark all around? Was it not because they were faithless, because they were trying to go in the wrong direction, because they were toiling in their own strength and not trusting faithfully in the salvation of the Lord? Ah, but when the Lord appeared, faith entered and there was no storm; it was a calm; also there was no darkness, for the morning appeared and there was no sea, for they were immediately "at the land whither they went." (John 6:21)

Now when they were faithless, in the midst of the storm, about the fourth watch of the night — the very darkest hour of the night — "He cameth unto them, walking upon the sea," and notice the effect that

His presence had upon them — “they were afraid.” Jesus had sent them away upon the sea; Jesus had prayed. The very prayer of Jesus for their faith was upon them now. Now, they were in all darkness, in the worst of the storm and they saw themselves without hope; all their strength was gone and they fell flat before His face and at His feet, begging for mercy!

While they were yet in the midst of the sea and in the darkest hour, “He saw them toiling and rowing.” Oh, what a sweet expression is that!

What a sweet thought to feel that it might be so with you and me! To feel that He not only knows of our trials and burdens, but that He is ever looking down upon us and seeing our trials and our afflictions and our tossings. In S. S. it is expressed, “O, my Dove! that are in the clefts of the rock —” I know thy troubles, thy doubts, thy fears; I know thy afflictions and the heaviness of thy load; I hear thy prayers and I make intercessions for thee to the Father; but all of these things are necessary for thy learning and thy understanding and thy knowledge of Me and My kingdom which I will give unto thee when thou art made fit to receive it! I know thy sufferings, I have walked the road that lies before thee; I seeth thee, I am looking down upon thee in pity and with compassion and love and mercy. Not one step canst thou take, not one pang or heart-throb canst thou feel, except I send it and know it altogether. Thy present discomfort is but for a moment; thou art mine and thou must at present be in the cleft of the rock for thy safety; in a little moment, I will raise thee to inherit the Kingdom prepared for thee.

Endure and persevere and prove to the world that thou art Mine! I know, O Lord, that Thy judgments are right and that Thou in faithfulness, hast afflicted me,” said David. Oh may we be enabled to understand and say much! Job said, “He knoweth the way that I take” and here we read that “He saw them toiling and rowing.” He knoweth and He seeth all things and there is nothing to face us or come in our path but that He seeth it altogether and that it has all seemed good in His sight. Oh! would He condescend to cast His eyes upon us, vile and undeserving?

Oh! but He not only knows and He not only sees, but He also speaks! When He came unto them walking upon the storm and with darkness under His feet and the contrary winds, in His hands and with them trembling before His face, He speaks: Oh, trembling sinner, listen to His voice: “It is I, be not afraid!” Consider carefully the pronoun “It”. Upon casually reading we consider “It” as referring to Jesus. Yes, it does refer to Jesus, but is Jesus only a person? Is He not a power? Is He not a Spirit? Is He not a will in all things? Is He not omnipotent and omnipresent? Yes, “It” refers to Jesus, but Jesus walked in the Sovereign Will of the God-Head. It refers to all creation, the sea of Galilee, the contrary winds, the little ship, the storm itself, the high waves, the very doubts and fears in the minds and souls of the disciples, to all the circumstances, conditions, times and places, causes and results. Yes, the storm with all its waves and tossings and threatenings of death! Now Jesus comes and appears in the midst of space. His very walking upon the storm, speaks

of His omnipotence. He has conquered it all, the storm is under His feet, the winds are in His hand.

To the human mind, walking upon a storm is utterly impossible; but nothing is impossible with God. In fact His work begins at that point. When we are at that point, at the very end of the earth-self-then we are prepared and made ready to receive Him and to acknowledge Him; we are never ready or prepared before we reach that point. When a little trembling sinner is just too low and too down cast to go to meeting; when he is ashamed to be seen in the midst of those whom he feels to be the saints of his Lord; then he is ready and prepared to receive the things of the Holy Spirit of God. When he is tossed and whipped and beaten in the storm and on the sea of trouble and affliction that he feels surely death will be his next breath, then the Lord and Savior appears. He appears right before his face, appears out of nowhere at all. From whence did He come! How did it all occur? I cannot tell, but this I do know, He was there, even before my weeping eyes and this He said to me: "Be of good cheer: It is I, be not afraid." All of the storm, all of the tossings upon the sea; all of the doubings in my mind; all of my troubles, trials and fears; all were of Him. "It is I." He controls the storm; He sets the winds in motion; he sets the bounds of the sea; He told me that all my toiling was in vain that I was toiling in the wrong direction that I must be still and know that He is God and there is none beside Him! "He maketh the storm a calm, so that the waves thereof are still." He did not remove the storm, indeed He had a purpose in the storm — it must needs

be — but He made it a calm. The calm was in the heart and souls of His disciples. He spoke into their hearts a "Peace be still," and a "Trust in Me, for I am your strength, I am your Savior." All of the troubles, toilings, fears, doubts, tremblings, then became a calm. There was an understanding in the soul, there was a patience and submission and an enduring and a persevering that was faith and trust in an All Wise and Sovereign Savior!

"Immediately, the ship was at the land whither they went." Oh, tell me if you can, How did the ship get to land, immediately? How was that the midnight darkness was gone and the storm was a calm and the ship was anchored in the harbor of peace and safety and immediately? Oh! but such Infinity, such Eternity, such High and Holy, such attributes of God cannot be put into poor finite words of man! Suffice it to say, to believe and to know that it was so. It is I, It is the great I AM! This is The Eternal God! From beginning to end, from eternity to eternity and all that could be between: "It is I, Be of Good cheer, It is I, be not afraid."

Standing on His promise — "It is I, be not afraid," we are standing on a firm foundation and in the light of understanding, the Light that giveth life. May He appear before our faces, be our comfort and direct our every step — that which He has set before us. May He bless every trial and affliction as spiritual instruction in our souls) may His Spirit lead us to acknowledge Him in all of our ways, for He will direct all of your path! May all these things be said in the Name of our Lord and Savior Jesus Christ, with all honor and

glory and praise unto Him forever.

Brotherly love to you dear ones,
A. D. Alston

SPECIAL SERVICE

Elder T. F. Adams,
My Dearly Beloved Prisoner in the
Lord:

I am hungry to meet with you at least one more time here below and not knowing when I may be so blessed I somehow feel deep within to say, Good morning to you and your good wife. These short lines leave the good wife and myself feeling very well — (not very stout however) at this time. If I may, I desire to say a word in regard to:

MISSIONS

trusting it is from the Spirit of God to direct the mind and pen in hand of a ready writer. I feel that mission is the act of sending, or state of being sent, with certain (no guessing) powers to do some special service; a calling, elected to do that particular thing or service (without failure). II Peter 1:10 reads: "Wherefore, Brethren, give diligence to make your (not someone else's) calling and election sure: for if you do these things, ye shall never fall." We find now that there are many kinds of missions here in this time world and each one has its purpose or different work; in many cases, to finish the service that the desired effect might be accomplished. There were some missions, when I was a soldier in World War I, where our captain (boss) called five of the soldiers to his office (headquarters), saying, "Men, your mission is to go to a certain bridge (not any old bridge) and blow it up, or tear it down."

Then he (the Captain) gave orders to furnish us five men with the

proper equipment to do this very thing. We were furnished dynamite, caps and fuses. The mission having been accomplished, we returned and were made worldly heroes. "A job well done, men." The earthly man was well pleased. Also, we had airplanes to bomb certain objects here and there and each plane was well furnished from headquarters.

In my boyhood days, my father (while in charge of his palace-home) gave to us boys a certain service to do and when he saw that we went. The errand was completed. Why did we go? Father sent us.

If find, Dear Elder Adams, in all the millions of missions here in time that they were all made manifest by things, namely: materials and labor, machines and by the outward man while here in the flesh. May I say, Dear Brother, that there is a special mission performed by One whom the Great Eternal Father sent. This mission is performed inside of our (the church) hearts where no captain, nor all the headquarters on earth, could assist, or help, neither hinder. This is a most supreme mission, all Glory to His Name.

Our Dear Redeemer, Jesus Christ, was of God chosen by a power (but the power of God and the powers that be are ordained of God), that was in charge of His castle (throne). He was also called and elected to fill this mission to a precise time, on time and in time. So it was needful for the Father to be in possession of spiritual things to give His Beloved Son (embodied inside His Bosom, or Soul) that He would not fail in fulfilling His mission. Our God furnished our Lord with power that we should be born again. He

called us with a Holy calling, furnished power to justify, sanctify, redeem by His blood; and gave Grace to save, having this sure power, given of God. He (Jesus) was certain to do this special service for the people who were created in Christ by His workmanship, ordained beforehand to walk in every good work (obedience).

Mary began to walk in good works when the angel told her of her election and calling ("Be it unto thy handmaid according to Thy will"). He, Jesus, could not do His own will, but the will of God that did not beg, but sent Him. Acts 2:23 reads, "He, being delivered by the determinate counsel and foreknowledge of God, (no help from men) ye have taken and by wicked hands have crucified and slain." Now we find that the true and living God did declare the end from the beginning and from ancient times (back in the Godhead) the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure.

Dear Reader, pause now and read Proverbs 16:4, "Nothing made but by Him." So it took this very event to complete this wonderful mission. The Captain of our Salvation now says: "Mission completed by His death and resurrection." We, the church, were saved from our sins and are known as "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." Oh! how I love His unfailing mission!

Come to see us in Georgia, if it is ever so you can.

A sinner saved by grace, if saved at all,

(Elder) Thomas L. Huff

523 Rebecca Street

Lawrenceville, Ga.

TO THE READERS OF ZION'S LANDMARK:

In Matthew 11:15, we read, "He that hath ears to hear, let him hear." Hear what, dear Reader? The REVEALED word of the Holy scripture. It takes special ears to hear what God had in mind, and if a poor sinner has those special ears he was born with them and at God's appointed time He opens them to hear the truth. All mankind have natural ears, but only God's children "hath ears to hear" the gospel of Jesus Christ. They, like all blessings from Above, are a gift from God to those on whom He has mercy. "And He said, I will make all my goodness pass before thee; and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy." Ex. 33:19. So He does; and He has mercy on those He chose for Himself BEFORE the foundation of the world. Oh, dear Reader, how this sinner longs for some evidence I was included among those He gave the "special ears," — those tuned to hear a special message.

All people on earth have ears and most of us can hear an ordinary conversation. And, we who hear, literally, can hear people speak foreign languages, like French or Greek, but unless we have been taught these languages we do not know the meaning. However, most

all people can be taught to speak these languages and learn the meaning. The difference in hearing the gospel of Jesus Christ and knowing the meaning of French or other foreign languages is: we have had different teachers. God does His own teaching. He has no assistants or substitutes. He is the whole school. His method of teaching is different, too. We might learn the foreign languages sitting in a comfortable seat in an air-conditioned building. Our teacher will be another sinner such as we with a carnal mind such as our own. But, oh, dear child of God, you know God's method of teaching is not so easy and the classroom not so comfortable. How did you learn your lesson? Jonah learned his in the belly of the whale; the Apostle Paul learned his on the way to Damascus to punish the saints; Job learned his by being stripped of his worldly possessions; God's children learn theirs by many and various ways. Some sinners learn their lesson while sinking down in the miry clay; some in the waste howling wilderness and others on the bed of affliction. Whatever the way; it is not easy. "It is through much tribulation we must enter the Kingdom." We read; "This is the way, walk ye in it." Dear child of God, can we walk any other way. We read, "the way is strait," and we know it is true. If we poor sinners had more evidence we were walking the strait way perhaps we could "stand still and see the salvation of the Lord." But, we know our unworthy selves and we get discouraged and our hope grows dim. We fear the sweet promises to God's children do not apply to us (In my case, it would be too good to be true). But regardless of how dif-

ficult the journey onward we must "walk ye in it" and trust in the Lord for His mercies and our salvation. We have no other choice. If so, what is it? We would ask as did Peter, "Canst Thou tell us to whom we are to go?" We cannot depend on the world and its snares. We have had enough of that. We already know where that leads us.

The school of experience is a great and effective teacher. The Lord teaches His children by this method. And, when His messengers, the Elders, tell us their experience in life and it coincides with ours, we humbly believe, or hope, God has blessed us with "ears to hear" and a heart to understand. When these blessings are functioning properly, the "crooked path" seems straighter and we say with conviction, "If God be for us who can be against us?" And, for that moment, at least, we can "Glory in tribulation" realizing it leads us onward in the straight way we are told we must travel.

God teaches His children in the furnace of affliction but the promises are as sweet as the experiences are bitter. It takes both. One blessed promise is; "He shall call upon Me, and I will answer him; I will be with him in trouble, I will deliver him and honour him; with long life I will satisfy him and show him my salvation; Psalm 91: 15:17. And we read on: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Ps. 91:1 All of God's children dwell in such a place. He says, "Thou art mine." Oh, if there were some evidence He included this unworthy writer with those He calls "mine," I could let the sinful world go by and read with joy; "If God be

for me who can be against me.”

Elizabeth C. Edwards

Raleigh, N. C.

September 5, 1972

HOUSEHOLD OF FAITH

Dear Kindred in Christ,

After having had a mind to write for sometime, I will make the attempt, if it is in the providence of Almighty God. Since I have been requested several times to write again, along with this heavy burden, I hope to pen down a few thoughts, concerning the following verse of scripture: “And if Christ be not raised, your faith is vain; ye are yet in your sins.” I Cor. 15:17.

The above verse of God's Holy Word is like all other scriptures—they are addressed only to the household of faith such as: “The book of the generation of Jesus Christ, the son of David, the son of Abraham.” St. Matt. 1:1. All scriptures were written for a wonderful purpose, being inspired by God. The Apostle Paul confirms this truth by saying, “All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” Timothy 3:16, 17. The scriptures were written for our benefit, for our comfort. Those who have been called out of nature's darkness unto His marvellous light are the ones who receive comfort, joy, and peace from the scriptures. They contain milk for the babes and meat for the sheep. We find certain experiences and travels that satisfy the babes as well as those who are enabled to discern the difference between the law and the gospel. “But strong meat belongeth to them that

are of full age, even those who by reason of use have their senses exercised to discern both good and evil.” Hebrews 5:14.

When we find an experience in God's Holy Word that fits our case, we have a witness. Consequently, we are comforted by this certain travel. This strengthens our lively hope that we have been quickened from our former condition of being dead in trespasses and sins. Paul said to the Church of Ephesus and to all the faithful in Christ Jesus: “You hath He quickened, who were dead in trespasses and sins.” Eph. 2:1.

Writing is similar to speaking. We cannot write unless we are attended with the Spirit of the Heavenly Deity. There have been a few times with me when there was no difficulty in writing. About a year ago, I wrote a letter to an elderly Sister, who is a “member of Angier Church and resides in Burlington, N.C. It required very little effort to write the letter, because the words were flowing into my mind from God's bountiful throne of mercy. It enabled me to understand the truth that Jesus set forth when He said: “But when they deliver you up, take no thought how or what he shall speak: for it shall be given you in that same hour what ye shall speak, for it is not ye that speak, but the Spirit of your Father which speaketh in you.” St. Matt. 10:19, 20.

Paul was comforting the brethren concerning the resurrection of the dead. Some had been contending that there would be no resurrection of the body—“It is sown a natural body, it is raised a spiritual body,” so says the scriptures—the apostle was teaching that the doctrine of the non-resurrectionist is not true and that it

is not in conformity to the teachings of Jesus Christ. To prove the absurdity of the doctrine of the non-resurrectionists, He said: "If Christ be not raised, your faith is vain; ye are yet in your sins" and then we would have no hope of eternal life. We would be like those who were left out of the covenant, being born through the righteousness of the law and not of faith. Our faith would be in vain and our sins not forgiven. Consequently, we could not enjoy that sweet love in that everlasting Home above.

The Apostle, as well as all who are taught of God, believed that Jesus made this glorious sacrifice in order that our vile bodies would be changed one sweet day in a moment and in a twinkling of an eye. Here I would like to add that these bodies that are sown in corruption will be changed to incorruption before they are raised. Paul said, "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption." I Cor. 15:42.

These changes are performed by the all-powerful hand of Him who "liveth and abideth forever", before the body is raised. Is it not wonderful that we are enabled to believe in a God who is a never failing God and will perform this at His appointed time? If we be numbered among the chosen few, we will reign with Him in glory, where there will be no more sad farewells. Sin will no longer beset us and cause us to mourn and groan. All will be peace and love in an endless eternity when we sit around that great and marvellous throne with Abraham, Isaac and Jacob, ascribing all honor, praise and glory to the Trinity.

If we believe with the Apostle that there will be a resurrection of

the dead, then it is evident that we have been drawn of God's everlasting love and one momentous day will dwell with Jesus there.

In hope of eternal life,
R. L. Fish
Fuquay Springs, N.C.

SOVEREIGN GOD

Dear Brother and Sister Adams,

I hope I can call you Brother and Sister, but I feel to be so weak and unworthy! I am sorry I have not written you sooner, but I have not been able to write, recently. The will was present with me but how to perform, I could not. I believe you know what I mean. My wife and I love you both very much and I hope we worship the same God that you do.

I have finished reading your Autobiography and I really enjoyed it. I hope all of the brethren who contend for the doctrine once delivered to the saints enjoy a copy; however, it is only good to those who believe in the Sovereign God, Who is Omnipotent and Omnipresent. I know the brethren will appreciate its value and enjoy it. I especially enjoyed your mediations on Joseph. I never had been given as good understanding on it.

Elder T. R. Jefferson and Brother Walter Wilson visited in my home one night and went with me to our association meeting held at Zions Rest Church near Tomball, Texas, the second Sunday weekend in this month. Elders Jefferson and Wilson were both wonderfully blessed to speak. I believe we were given a little foretaste of Life beyond the grave for God's people. We had a large crowd for this area. I wish you could have been there. We lost a precious one from among us—Elder

P. E. Weisinger—who passed away on the second Sunday of our meeting. He was a wonderfully blessed servant of God if I am not deceived. We surely will miss him, but God doeth all things well and His work is perfect. Elder Linwood Jacobs and I conducted the funeral service. We were both very close to him and it was hard for us both. Elder Weisinger had been moderator of the Union Association for many years. I believe there were over five hundred people at his funeral. He had many relatives, brethren and friends. Bro. Adams I believe he had a good report without and within the church. Elder Weisinger was ninety years, two months and ten days old.

My wife and I have been blessed to attend some wonderful meetings this year. Our God has been merciful to us, as unworthy as we feel to be. I often think of the wonderful meetings we had there in North Carolina and of the many wonderful brethren and sisters there. If it be the Lord's will, we plan to be in Bakersfield, California, the first weekend in November, for the three days meeting there.

Brother Adams, please give all the brethren there our regards and tell them we love them very much. I plan to send you some of the writings of Brother O. F. Wall. He passed away several months ago. If you deem it worthy of printing, you may use it. This Brother did not have much education, but he was blessed with an understanding of the scriptures and the Sovereignty of God. I have sat and talked with him for hours at a time and never tired. He was a sound Old Baptist in his understanding of the scriptures.

May God who is Great in Mercy

and Loving kindness, bless you all if it be His will.

Your brother and sister
in hope, I hope,
U. V. and Opal Wallace
3514 Oscar Ave.
Ft. Worth,
Texas 76106

THE LORD HAS BLESSED

Dear Elder Adams,

Please find enclosed two dollars to help in sending the dear Zion's Landmark to someone unable to pay. I regret that I have been so long in doing this, but I am getting older and I do not seem to get things done as I once did. I hope to be thankful that things are as well with me as they are. The Lord has blessed me with every need, I am so thankful to be able to say this and I hope I am thankful that things are as well with me as they are. The Lord has blessed me with every need, which is so much more than I feel that I am worthy to receive, for in my flesh "dwells no good thing." Christ is our worthiness and righteousness. In fact, He is our all and all here in this evil world and He is our blessed Hope for the world to come.

I know that according to my age, I will soon be going the way of all the earth. I love this hymn:

"I am glad that I am born to die,
From grief and woe my soul shall fly."

I received your autobiography and I have enjoyed reading it so very much. The Lord certainly blessed you to write some wonderful experiences.

Pearl Martin
P. O. Box 217
Crab Orchard, West Virginia

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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VOL. CVI

NO. 4

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N. C. 27893 January 1, 1973

MUST BE TAUGHT OF GOD

“Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.” Phil. 1:6.

I once heard a very able minister of the gospel say that when he took a text to preach, and seeing the text to be so great or (large) and could view himself so small for such an undertaking, that he likened himself to a little mouse trying to eat a large apple, and each time that he would attempt to bite the apple it would roll off. But the mouse knew that there was something good on the inside because it would get a little juice on its tooth. Again, I heard another precious servant of God make a forceful and impressive expression. He said, when he took his text concerning the “Garden of Eden”, “Brethren, I shall not be able to work out this “garden” but I hope, if it can be the will of God, to hoe a

little around the edge.” This is as much as I can hope for, and I realize that I am dependent upon an independent God to even do this.

Paul began this 6th verse by saying, “Being confident of this very thing.” Before anyone can have confidence in God they must be taught of God, by His Holy Spirit, to understand that He made heaven and earth, and created and formed every living creature that dwells upon the face of the earth, and furthermore He made all things for His own glory, “Declaring the end from the beginning, and from ancient times, the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure.” Isaiah 46:10. The Apostle Paul, having been so wonderfully taught of God and rooted and grounded in the precious truth of God, which was wrought out by his own personal experience through much fear, trembling, and long suffering, being crucified with Christ, and raised up into newness of life, and enabled by the Spirit of God to live by faith. All of the above experience so established him in the faith of God that he was able to say, or write, to the Philipian brethren, “Being confident of this very thing that He hath begun a good work in you, will perform it until the day of Jesus Christ.”

The good work which the Apostle has under consideration is not an external work that is performed by the children of God; although they perform many good works outwardly by reason of the fact that God works in them “both to will and to do of His good pleasure”, but to my mind he had under consideration the work of God in quickening dead

sinners into life, "You hath He quickened, who were dead in trespasses and sins." Eph. 2:1. And when this quickening begins in the heart or soul of the dead sinner, it is accompanied with fear and is the beginning of wisdom, which is confirmed by the wise man, Solomon, who said, "The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding." Prov. 9:10. David, the father of Solomon, recorded the same words; see Psalms 111:10. Solomon further expresses the effect of the fear of the Lord in the heart of a poor sinner by saying, "The fear of the Lord is to hate evil." Prov. 8:13.

When God puts this fear into the sinner he hates evil in himself. He flees to the law for refuge and seeks justification by making any vows and promises to God and offers his own work or righteousness with the hope of appeasing the wrath of God. But as God's work continues on, He brings such poor sinners to the knowledge that all of their works of "righteousnesses are as filthy rags"; thus, these sinners stand condemned by the work of God when they see that they are not able to keep a single commandment that is recorded in God's just and Holy Law, and are made to cry out as Judah did when Joseph's silver cup was found in Benjamin's sack, "What shall we say unto my Lord? What shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants." Gen. 44:16. And as this work of God is carried on through the administration of His Law, we learn another lesson as we get a glimpse of the truth of what the Apostle Paul said, "By the deeds of the law shall

no flesh be justified." We learn, too, that "by the law is the knowledge of sin." And as we stand condemned before God and see the justice of His just condemnation in condemning us for our sins, which is the work of God, we are now made willing and ready to make a full and complete acknowledgement for our sins and transgressions like the thief on the cross, who said, "And we indeed justly, for we receive the due reward of our deeds."

Having mentioned a portion of God's work in creation, conviction, and condemnation or imparting life which is the work of the Father, both naturally and spiritually, we now pass on to the second part of His work which was performed by His Son in redeeming His people from under the law. "But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5. This work of the Son was to satisfy the demands of the law by fulfilling it to a jot and tittle and making full satisfaction and reconciliation between God, the offended, and man, the offender, and for this reason the Son is called the Mediator between God and man. Through His sufferings, death, and resurrection He brought in everlasting righteousness to the chosen family of God, and having finished the work which His Father gave Him to do, He now gives repentance and forgiveness of sin. For Peter said, "The God of our Father raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince, and a Saviour, for to give repentance to Israel and forgiveness of sins." Acts

5:30, 31.

Through this good work which has been performed by the Son, the chosen of God are granted a pardon for all their sins and transgressions, then they are given a peace which He leaves with them. As it is recorded, "Peace I leave with you, my peace I give unto you." Jno. 14:27. Inasmuch as this peace is now given to the children of God, they are now made to believe in God, which is the work of God, for Jesus said, "This is the work of God that ye believe on Him whom He hath sent." Jno. 6:29. Before the crucifixion of Jesus. He continues the good work by further instructing His disciples and foretelling them of His death and resurrection, which filled their hearts with sorrow. Jesus said, "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy." Jno. 16:20. He also foretells them of the comforter, which the Father would send after His crucifixion and ascension, "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.

After the death and burial of Jesus we now begin to see the fulfilling of His word to them. He arose from the grave and His disciples were unable to find His body; they were indeed sorrowful. Their hopes were blighted as will be seen by the two that went to a village called Emmous, and as they talked together of all these things which had happened, Jesus drew near and went with them, "But their eyes were holden that they should not

know Him." Luke 24:16. And among the many things which they said unto Him, "But we trusted that it had been He, which should have redeemed Israel." Indeed, the hearts of His disciples were made sorrowful. But Jesus had said to them that your sorrow shall be turned into joy, which was fulfilled when He made Himself known to them after His resurrection. After remaining with them for forty days, He now ascends to the Father, and fulfills His promise to them by sending the Holy Spirit, or Comforter, which was fulfilled on the day of Pentecost.

(This Editorial to be continued in next issue of Zion's Landmark)

RESOLUTION OF RESPECT

On August 10, 1972, God reached down in our midst and took from us a dear and beloved sister, Sister Emma Johnson. Sister Johnson was born October 8, 1890, and died August 10, 1972, making her stay here on earth eighty-one years, ten months, and two days.

She united with the Primitive Baptist Church at Bethsaida, Harnett County, N. C., the first weekend in June, 1940. She remained a true, devoted member, attending church regularly as long as her health permitted. She was held in high esteem by the church and all who knew her.

She leaves behind to mourn her death five sons, two daughters, five brothers, one sister, twenty-four grandchildren, eight great-grandchildren, and a host of relatives and friends.

First, resolved that the Church at Bethsaida bow in humble submission to the Will of God. Second, that a copy of tis resolution of respect be sent to the bereaved family, and third, that a copy be sent to Zion's Landmark for publication and a copy be spread on our church book.

Done by the order of the church in conference on Saturday, September 2, 1972.

T. B. Barefoot,
Cleo Noles, -Committee
Elder W. C. Noles,

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VOL. CVI

JANUARY 15, 1973

NO. 5

ISAIAH CHAPTER 49

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 upon his afflicted.

But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

Behold, I have graven thee upon the palm of my hands; thy walls are continually before me.

Thy children shall make haste; thy destroyers and they that made thee waste, shall go forth of thee.

Lift up thine eyes round about, and behold; all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothes thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

For thy waste and thy desolate places, and the land of thy destruction shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

EDITOR

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

ASSOCIATE EDITOR

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

\$5.00 PER YEAR — 2 YEARS \$9.00
TO ELDERS \$4.00 PER YEAR — 2 YEARS \$7.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder T. F. Adams, Willow Springs, N. C. 27592.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE FIFTEENTH ANNUAL
MEETING
OF THE
PREDESTINARIAN OLD SCHOOL
BAPTIST CHURCHES OF
CALIFORNIA
IN
BAKERSFIELD, CALIFORNIA
NOVEMBER 3, 4, 5, 1972

Friday

We met in Sister Bertha Wright's home and after singing hymns, Elder T. R. Jefferson preached the introductory sermon.

Brother Walter Wilson was chosen moderator and Brother Troy Smith was chosen clerk. Preaching committee: Brethren Langwell, T. C. Simpson and Troy Smith. Finance Committee: All deacons present.

In the afternoon Brother Walter Wilson was asked to fill the stand. He was followed by Brother Austin Tipton. Brother Wilson closed with prayer and more hymns.

Saturday

Brother Wilson opened services and offered prayer, followed by Elder U. V. Wallace of the Union Primitive Baptist Association of Texas. After lunch, Brother Tipton was called on to speak, followed by Elder Jefferson.

It was agreed that the annual meeting would be held at the same time next year. It was also agreed to contact Elder Linwood Jacobs and Elder DuBose of Texas to see when they could come to a special meeting in the summer of 1973 in California.

Night services were held again in Sister Wright's home. Brother Wilson opened with a few remarks and Elder Wallace was called on to fill the stand. After singing several hymns, Sister Nancy Clay offered for membership and was received by Seclusia Church, amid much rejoicing.

Sunday

Brother Wilson opened with remarks and prayer, followed by Elder Wallace, Bro. Tipton and Elder Jefferson.

After lunch the congregation gathered at the water's edge, where Sister Clay was baptized by Elder Jefferson. The right hand of fellowship was extended to Sister Clay.

Brother Walter Wilson,
Moderator

Brother Troy Smith, Clerk

HE SHALL BE LIKE A TREE

Dear Readers, Brethren and Sisters,

I have had a mind for sometime to write you a line, but have failed to do so. I have thought of you many times since I last saw you on the Eastern Shore. Our people still remember the good talk you made for them there.

I trust that you have been blessed to have the visitations of Him whose power knows no bounds. Many things speak of Him, all in a language of their own. The sun, moon and stars, birds, flowers and forests; there is no language where their voices are not heard. Just as natural creation speaks a language

of Him, so likewise the spiritual creation, speaks a language all their own and as the spiritual seasons speak of Him, so the natural seasons do likewise. There are various seasons spiritually. Springtime when the blossom swells with joy and praise; when the singing of the dove of peace is heard; when the Lord comes into his garden and the fragrance of Him fills the place. The time of dormancy is past and the life that has abided there through the winter begins to be manifested. The buds spring forth again and this is only evidence that the tree still lives.

Usually before the sap begins to flow there are the March winds; the tree is shaken to its roots, and all for its good. This seems to be quite necessary for the tree to take a new hold round about and press upward.

These heavenly plants, though living and shaken, are in need. The roots must have water and this must be received from the pure river of water of life. "And he shall be like a tree planted by the rivers of water that bringeth forth His fruit in its season; his leaf shall not wither and whatsoever he doeth shall prosper. Yes, if indeed we be in Him as the tree of life, as long as he lives we shall live and the evidence is that the root reaches out for water and food. The more severe the drought the more the roots grasp for the water and the deeper they go to get it.

Often as the eye looks at a plant, it appears to have no growth, but if alive it is growing downward and this rooting downward helps to support the plant later during the storms, with both food and strength. The plant that has no deep rooting is soon up rooted and carried away by the winds.

The sturdy oak is years reaching

maturity and withstands the storms through years and years, while the swift growing pine which has not the substantial root system, is soon gone. Trials make the promise sweet, Trials give new life to prayer; Trials bring us to His feet; lay us low and keep us there.

A.D. Alston

OVERFLOWING WITH TRUTH AND LOVE

Dear Brother and Sister Adams,

First, let me say I do not know why I am writing this, but I just cannot put it off any longer, so please forgive anything I say amiss, for it is God who is the victor. Kindly change my address as follows: R.F.D. 3, 355 Neel, Silsbee, Texas, 77656 and thank you. The reason for not putting box in front of the 355 is that there is a similar address on this route so they gave me my street address to keep them straight. I will sincerely appreciate your observing this change. It will help the mail carrier also.

Really the reason I am writing this is to tell you how much Brother U. V. Wallace enjoyed visiting your area while he was visiting you. I wanted to go with them, but it just was not for me to go. Maybe some day, it will be God's will for me to have the privilege of making that trip and enjoy the fellowship and love that I am given to believe accompanies such a trip. I was with Brother Wallace the weekend after he came back and he was just running over with joy and still is. We did have a good visit after they came back and I enjoyed listening to him tell about his trip. Brother Adams, if I know anything about love and truth, Brother U. V. Wallace is overflowing with both. I consider it a

blessing just to know him and I hope to be his brother. He surely has been a blessing to this part of the country and I believe the Brethren and Sisters, and friends as well, know it.

I do enjoy reading the Landmark, although it usually takes awhile for me to read one, as I read it about the way I read the Bible—a verse today, one tomorrow, but I sure enjoy it—my trouble is that I am so preoccupied and my time is so taken with my work.

We were all sorry you could not come to our meetings again this year, but maybe you can come next year. I want to tell you I sure enjoyed the visit with you people at Old Pilgrim Church and am looking forward to the next one. I do love to listen to those who are gifted in the scriptures.

Dear Brother, please forgive me for taking your time, but I did want you to get my address corrected as I do not want to miss any copies of Zion's Landmark. May it be the Good Lord's will to bless and keep you both is my humble prayer in hope.

A brother in the bonds of
Christian love, I hope,
Carl D. DuBose,
Silsbee, Texas

THE HAND OF GOD

Dear Elder Adams,

I am sorry that I have neglected to send in my subscription to Zion's Landmark before now. Enclosed you will find a check for fifteen dollars for one year's subscription to Zion's Landmark and also send me two copies of the autobiography of Elder T. F. Adams. I would like to present one to Lamm's Grove Primitive Baptist Church in memory of my

mother, Mrs. J. C. Stanley Sr., or Mrs. Josey Stanley as she was known.

This book is given by a neice and two brothers in the place of flowers at her funeral. I would like to have a copy for myself. I have enjoyed the good letters and experiences of the dear Saints of God. I am made to rejoice from the depth of my very soul when I read them. They often tell my own experience in so many ways. Oh! how my heart was warmed when I read Brother Alston's writings; "You are the Garden", "That is your Text," "Looking Through the Lattice," "The Hills that Shall be Digged," and many, many more. Oh, how I could see the Hand of God working in my life and it seems to me that there have been so many roots, rocks and turfs to be digged in my life to turn up to God and not man that I wonder how I ever lived through them. Had it not been for a merciful God, I could not have faced it. Oh, how we must suffer because of our sins and short comings in this sinful world. Thanks be to a just and Holy God who has made a way for us; a straight and narrow way. He said that "No man can come to the Father except by me. It must be the blood bought way. No other way can suffice. I am so thankful when I can be made to feel that He counted me worthy when I was so unworthy. Oh! the suffering He went through for my poor, sinsick soul. I am made to feel so little at times. I know I am not what I desire to be. I cannot live as I would like. But I desire to bow my unworthy head and thank Him for what He has done for me.

I have the feeling to say, "Thank you, Dear Lord, for giving me such living parents who loved me in spite

of my unworthy, sinful life." A mother and father who forgave me and instructed me in life the best they knew. I feel at times I was blessed with the privilege of doing just a little for them. I shall never be able to repay them for that which they did for me. Mother used to say that there were times when she loved everybody. "I just want to embrace the whole world and lift them up to God in love and ask His blessings on everyone." "Then there are times," she said, "when my vision does not reach out so far."

Oh, that I could feel this way and feel His love flowing through me to others. If you feel led I would appreciate an interest in your prayers. I am suffering with inner ear infection and I get so dizzy it makes me nauseated. I desire that God's will be done in me and to be made to suffer what is necessary. My doctor says there is no cure. God can work miracles when man cannot hinder and God can hinder and none can work. Nothing is impossible with God.

May God bless you in the coming year. Thank you, dear people of God, for this wonderful Zion's Landmark.

Mrs. Harvey B. Marsh
R.F.D. No. 2, Box 202,
Carthage, N. C. 28327

OF MYSELF I CAN DO NOTHING

Dear Brother Adams,

My Sept. 15th Zion's Landmark came yesterday and I am reminded that my subscription has expired. I am sending this amount so that I will not miss any copies. As always, I enjoyed this last one and your editorial was good. Often I am made to fear and tremble in attempting to write as well as in speaking. But, at this time, if it be the will of our Lord,

I would like to pen a few thoughts. I believe that I have learned that of myself I can do nothing.

Lately, I have been reading back numbers of Zion's Landmark. And I have read your editorial in Aug. 15th issue on the four beasts several times. The more I read it the more it seems to connect with all the scriptures. The Apostle says, "We are by nature the children of wrath even as others." But I believe God can and does cause the Heaven born creature to act contrary to his nature.

The 11th chapter of Isaiah speaks of the coming of Christ. It says, "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." To me, the 6th verse is telling what Christ will do. "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 child (Christ) 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 an ox."

The 10th verse reads, "And in that day, there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." This is one of God's shall, or wills, and it is not man's choice.

I believe that every heaven-born, or born again, child knows something about the "lion eating straw like an ox." This is contrary to nature. But man, also, when born again acts contrary to nature. He hates the things he once loved and loves the things he once hated. He sees the folly of his own works and is made to trust in the living God with the hope that he is among those

chosen in Christ before the world began. At Mt. Sinai one must first be killed to his own self-righteousness and works. "When the commandment came sin revived and I died." And "the commandment that was ordained unto life I found to be unto death. In other words, when life came he died to his own works and self-righteousness. And, as the apostle said, because ye are sons God sends forth His spirit unto your hearts, crying "Abba, Father". When Christ (the Holy Spirit) takes up His abode in one's heart, that one is born of the Spirit. He is turned completely around. The lion eats straw like an ox. This was true in the experience of the apostles, Paul and Peter, as well as everyone of the heaven born children of God.

As I understand from you about the four beasts the Apostles were given special gifts. And I believe they were even given to judge. Peter told one man, I do not recall his name, "I perceive thou art in the gall of bitterness and bonds of iniquity." The Apostle Paul told one man, "Oh, full of all subtilty and all mischief, thou child of the devil, when wilt thou cease to pervert the right ways of the Lord." In Matt. 19:28, Christ told His Apostles, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." I believe the only begotten Son of God came to do the will of His Father and that was to save His people from their sins. He offered Himself without spot to God which was a sacrifice acceptable to the Father. He fulfilled the law to a jot and tittle which was, and is, im-

possible for man to do. The law demands perfection or death. Christ was God manifest in the flesh and could, and did, fulfill the law. "How much more shall the blood of Christ who through the eternal spirit offer Himself without spot to God, purge your conscience from dead works to serve the living God." "With men this is impossible, but with God all things are possible." When this is done for the child of Grace I believe he has first been killed at Mt. Sinai, and has fled to that One in whom the Gentiles shall trust. All the Father giveth me shall come unto me and he that cometh unto me I will in no wise cast out but raise him up again at the last day. Now you have not come to that mountain that burned with fire, nor unto blackness and darkness and tempest. "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the firstborn, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." I believe that Mt. Sion is His church now, here on this earth. I believe John was shown the same thing, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." "Then all praise be unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to whom be glory and dominion forever and ever, Amen."

Each heaven-born child of God is a priest in his own right. He has done

and he will (and can't help it) go to his God in prayer while begging for mercy.

But, what about the kings? Are they kings of God's children to drive them or to beat them over the head and whip them into line? Are they to tell them what they must do to stay in fellowship with the crowd? No, ten thousand times no! Such is altogether contrary to the scripture. At this point I would like to relate part of a conversation between Deacon Willie DuBose and myself several years ago. All were in bed except he and I and it seemed we could not find a place to stop talking — as we were talking on this subject. I asked Bro. Willie to tell me who are the kings. He, being a modest man, did not include deacons. He says that they are the Elders, who rule by love and by example. Each pastor is a king to his flock and to the brethren in general. I believe it includes the deacons for they, too, are examples unto the flock. No man can be an example within and of himself, or of his own choosing. If putting that title (handles) as I call it, on a man's name goes to his head, it will show up sooner or later down the road. May the good Lord bless us, or cause us, to examine ourselves and to remember what the Apostle Paul told Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: For in doing this thou shalt both save thyself, and them that hear thee." For God hath not given us the spirit of fear, (fear of man) but of power and of love and of a sound mind." 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." Peter says,

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being examples to the flock." This is something man cannot do and will not do within and of himself or of his choosing. "But all things are possible with God." God can make "the lion eat straw like an ox." God can, and does, make His own examples. If that be so with any brother he doesn't have one thing with which to boast, but I do believe he will walk humbly before God and his brethren. He will be found begging God for mercy yet at the same time thanking God for His mercy that has followed, upheld, and kept this example all the days of his life in hope of that life to come where he will see his Saviour and be like Him and be satisfied.

Bro. Adams, if this is not worth anything discard it in the wastebasket. We hope you and Sister Adams are well and able to go to church. Give. Bro. Mewborn and family our regards.

Desiring to be an unworthy servant of the servants of our Lord and Saviour Jesus Christ, I am one in hope of eternal life with Him.

C. U. and Lucille Landers
801 East 9th Street
Coleman, Texas
October 26, 1972

REMEMBERED BY THOSE

I LOVE

Dear Elder and Sister Adams,

Since I wrote to you last, I have received two letters from two sisters. I was glad to hear from them. One is from Fort Lauderdale, Fla., Sister J. N. Cobb: and the other

from Sister Charles B. Gordy of Ann Arbor, Michigan. They were a lot of comfort to me. I am sending them to you. How sweet it is to be remembered by those whom I esteem to be the Lord's people as well as those whom I love. It makes me feel that if they have the same feelings as I, maybe I am one of God's little ones, too, even if I do not feel so at all times.

Love to you both. Remember me.
Mrs. Richard Smith
1104 Franklin St.
Durham, N.C. 27701

Mrs. Richard Smith
My dear Sister:

The Zion's Landmark came today and I sat down and read it all through; then I went back and read your letters over again twice. They were such a comfort to me for they expressed my own feelings so well.

I was baptized when I was about eighteen, and it seems as if, after all these years, I should have grown in grace and been more settled in the faith. But, although I am over 80 years old, I still do not feel that I can read by title clear. So much of the time I feel so cold and lifeless, and feel as you say. I have so many doubts and fears that I think surely if I were a child of God I would not be this way. I have never had the assurance that I crave.

And then I wonder how I could love to read the experiences of the dear ones who write if I had not part, or lot, in Havenly things. I love to sit down at the piano and try to sing the hymns. I love the hymn "Amazing Grace", too. But then I say, can I truly say, "I once was lost but now am found?" I love those hymns Elder Adams mentioned "All feeling

sense seems to be gone." And then again I can truly say, "'Tis a point I long to know, oft it causes anxious thought. Do I love the Lord or not, am I His or am I not?"

It made me feel so close to you to see my own feelings expressed in your letter that I felt I must write and tell you so. You spoke of feeling you had been mistaken in it all; and that is how I feel so often. It seems I have caught the shadow and missed the substance. And it really was a comfort to me to read your letter. So much of the time I say over to myself that verse,

"Like one alone I seem to be,
Oh, is there any one like me?"

Thank you for that letter. It was a great comfort to me.

I used to go to Durham sometimes with my father. I remember the Farthings, and many years later I was there when my granddaughter was a student at Duke.

From one who, if a sister
in the church,
is the very least one,
Mildred Durand Gordy
1929 Lorraine Place
Ann Arbor, Michigan 48104

Dear Mrs. Smith,

In the mail a few moments ago, I read your letter to Elder Adams. It occurred to me that one doesn't necessarily have to have met to hear the cry of God's little ones. His sheep are in His pastures and the lamb's are with them. Your voice was loud, whether I be one of the children of God or not, I heard the cry.

How sweet is the sound of His voice. We hear His name and praise God for a hearing ear. We see His people and praise God for eyes that

can see. We feel His love in our hearts and we praise God for His touch.

My mother's membership is at Upper Town Creek Church, near Elm City, Wilson County, North Carolina. My daddy was a deacon there for many, many years. His name was Rossie Williams. I united with that church when I was twenty years of age. I am forty-five now. I enjoyed the love and the fellowship of the Primitive Baptists for many years. For a reason known only to the Lord, I experienced a falling away. It came as a sickness; one that I can describe only as a sin-sickness. Now, to me, that is the worst kind of sickness there is. For me it was far worse than cancer could ever be. I even had a dream once and I saw my corruptness. My heart was made as hard as stone. When it pleased God to command the evil spirits to leave me, I knew I had been delivered from the wickedness of the devil, at least for awhile. My heart was dealt with in a manner I can't describe. My salvation was in the Lord and I praised Him that He loved me and kept me.

Over twenty-five years ago I saw, in a dream, what has occurred to me, but I have gone all these years and did not know what it all (the dream) meant. Now, that I can look back, I can see that I was given the dream to strengthen me when I was sick and weak. My heart goes out to anyone who must suffer as I did. I hope it will teach me forever to be patient with those who fall by the wayside.

Please be assured that the Lord knows where all His people are and when you need Him. He will be there to help you. When you are lonely, He

knows. He will hear every sound you murmur. May God's grace keep you. May it be His will to give you sufficient faith to meet every need.

I would enjoy reading more of your letters in the Landmark, or to me personally, if you feel so inclined. Pray for me, for I am fearful of the Lord and His wrath when I am not blessed to be obedient to His will. I am made to beg Him that He ever keep me here in this world.

Love, (in gospel bonds, I
hope, though unworthy)
Ann Cobb (Mrs. J. N.)
1648 N.E. 47th Street
Fort Lauderdale, Fla. 33308

A WONDERFUL MESSAGE

Dear Brother Adams,

I am sending a check for five dollars for renewal of the Landmark. You may use the other dollar for the Indigent Fund.

I awoke this morning with these words on my mind, "Come unto me all ye that labour and are heavy laden and I will give you rest." I was reading my Landmark last night, and the article you wrote, "Look unto me and be ye saved". That was a wonderful message to me. I do feel to be a vile sinner, and the least to be called sister. I love the brethren. I love to read their experiences, but I cannot express mine. As two of the dear sisters have stated, "it is better felt than told."

I dreamed last night of going to an association. It was not like our association. There were just a few people there, and I did not know any of them. They were preaching in the house and at the stand. I went inside. At first I just could not enjoy any of it. Then, I went to stand and they were singing Rock of Ages, and that was joy to me. I awoke then with this

scripture which I mentioned earlier.

Brother Adams, I have heard you say that you do not worry over the things that are going on in the world during these perilous days and times, for it is in the purpose of God. I have been made to be reconciled to all of these things in the past year. It is God's will or people would not be in the exact spot or place when these sad things take place.

Brother Adams, come to see us at Middle Creek often, for we love you and Sister Adams.

A little sister, if one at all,
Mrs. Bernice Sauls
Rt. 3
Raleigh, N. C. 27603
Nov. 17, 1972

INDIGENT FUND

Arvie C. Slaughter, N.C.	1.00	Mrs. J. A. Smith, N.C.	1.00
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		Mildred Lamm, N.C.	2.00

Zion's Landmark

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

Editor

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

Associate Editor

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

VOL. CVI

NO. 5

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 January 15, 1973

MUST BE TAUGHT OF GOD

(Continued from last
Issue of Zion's Landmark)

Before proceeding any farther upon this "good work", let's reflect and review some of this good work. First, God, the Father, quickens the dead sinners, convicts and condemns them through the administration of His law, and causes them to realize they are without hope in the world; then the work of the Son is made manifest by redeeming them from under the law and giving repentance and forgiveness of sins. The Comforter now comes which is the Holy Ghost and is the revealer of God's word. Now the "sealing" work is to be done by the Holy Spirit. Paul said, "In whom ye also trusted, after ye heard the word of truth, the gospel of your salvation: In whom also after that ye believed, ye sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the

redemption of the purchased possession unto the praise of His glory." Eph. 1:13, 14.

The sealing work is indeed a wonderful work; it enables the children of God to take hold of the promises and live by faith rather than feelings (or touches) which they previously had. Many years ago I heard our aged pastor (now deceased) say, "When I was much younger I lived on frames and feelings, but now I am living upon the promises." At that time I could not witness with him, for I was living upon the "frames and feelings." It may be that many of you have wondered many times why it is that you do not have those sweet "touches" from the Master like you once had. The reason is this: Jesus has risen from the tomb and ascended to the Father. His disciples often had the pleasure of touching Him before His crucifixion, but after He arose from the tomb, He said to Mary, "Touch me not, for I am not yet ascended to My Father." Jno. 20:17.

"Being confident of this very thing, that He which hath begun a good work in you, will perform it unto the day of Jesus Christ." As a continuation of our thoughts upon the sealing work by the Holy Spirit of promise.

Paul said that "After ye believed, ye were sealed with the Holy Spirit of promise." Eph. 1:13. The Apostle does not leave anything to be guessed at, but tells us that, "Ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance." The word "earnest" as defined, means "an earnest", gives assurance or establishes a strong probability of something

more to come, usually of the same kind; a pledge. For example, suppose you promise to give a friend one hundred dollars at some stipulated time in the future, and you give him one dollar now as a pledge that he will get the ninety-nine at a certain time, this one dollar would be the "earnest" of the pledge.

Having read in Gill's Commentaries, the sealing work by the Holy Spirit of promise, which is so well expressed, I am here quoting a part of his explanation upon this wonderful work which is performed by the Holy Spirit.

"Ye were sealed by the Holy Spirit of promise". "This cannot have respect to the Father's sealing his people in election, with the seal of his foreknowledge, 2 Tim. 2:19; for that is before faith, and is within himself, and not on them, and is distinct from the Spirit's work; and for the same reasons it cannot design the Son's affection to them, setting them as a seal on his arm and heart, Cant. 8:6; or his asserting his property in them, and the security and protection of them, Cant. 4:12, Rev. 7:3; nor the Spirit's finishing and completing his own work of grace upon the soul, in which sense the word is used, Rom. 15:28; for this as yet was not done upon these believing Ephesians; nor the confirming the Gospel, and the saints in it, by the extraordinary effusion of the Spirit on the day of Pentecost, or by his extraordinary works which attended the ministry of the word to the establishing of it, and the faith of men in it; since these were not common to believers, nor did they continue; whereas the believing Ephesians, in common, were sealed; and the Spirit of God continues still as a Sealer of his people,

and as an earnest and pledge of their inheritance until the day of redemption; but it is to be understood of the confirming, certifying, and assuring the saints, as to their interest in the favour of God, and in the blessings of grace, of every kind, and their right and title to the Heavenly glory; see the note on 2 Cor. 1:22; and the seal of these things are not circumcision nor baptism nor the Lord's supper, nor even the graces of the Spirit; but the Spirit himself, who witnesses to the spirits of believers the truth of these things, and that as a 'Spirit of promise'; so called, both because He is the Spirit promised, as the Syriac and Ethiopic versions render it, whom the Father and Christ had promised, and who was sent by them; and because He usually seals, or certifies believers of the truth of the above things, by opening and applying a word of promise to them: and which He does also, as the 'Holy Spirit'; for this sealing work of His leaves a greater impress of holiness upon the soul, and engages more to acts of holiness; wherefore the doctrine of assurance is no licentious doctrine; no persons are so holy as those who are truly possessed of that grace; and as for such who pretend unto it, and live in sin, it is a certain thing that they in reality know nothing of it."

Ver. 14: "Which is the earnest of our inheritance, etc. "The incorruptible and never-fading one in Heaven, or the Heavenly kingdom; this is the Father's gift, His bequest, and belongs only to children; it comes to them through the death of the Testator, Christ, and is forever; and of this the Spirit of God is the pledge and earnest; an earnest, is what confirms an agreement, and

assures the right to the thing agreed to, and is a part of it, and lesser than it, and is never returned, so the Spirit of God certifies the right to the Heavenly inheritance, as well as gives a meetness for it; he is the first-fruits of eternal glory and happiness, and of the same kind with it; and as he is enjoyed in measure by the saints now, is lesser than the communion which they shall have with Him, and with the Father, and the Son, hereafter, for the best things are reserved till last; and being once given into the heart as an earnest, he always continues, he never removes more, or is ever taken away until the redemption of the purchased possession, or 'of the peculiar people'; see I Peter 11:9; for this is not to be understood of heaven, which is never said to be purchased, nor can it with any propriety be said to be redeemed; but of saints, of the church of God, who are bought with a price, and are purchased with His blood; and who, as they were purchased, so will be redeemed again in the resurrection morn, which is called the day of redemption, ch. 4:30; see Luke 21:28, and which will be a redemption of them from the weakness, corruption, and mortality of the body; from their present state of absence and pilgrimage; from the body of sin and death; from all sorrows and affliction, both inward and outward; from the reproaches and persecutions of men; from a tempting devil, and an unbelieving heart; from all doubts and fears; and from death and the grave; and so the Syriac version very justly renders it, 'until the redemption of them that are saved'. Now till such time the Spirit of God abides as an earnest, even until the whole facility

is enjoyed both in soul and in body; and this shows the perpetuity of the Spirit's inhabitation and grace, the final perseverance of the saints, and the security of the inheritance to them. 'Unto the praise of His glory'; as to the glory of the Father, by whom the saints are chosen and predestinated, ver. 6; and to the glory of the Son, by whom they are redeemed, in whom they obtain the inheritance, and in whom they trust, ver. 12: so to the glory of the Holy Spirit, by whom they are sealed, and who is their earnest; for he must have his share of glory in the salvation of the elect as well as the other two Persons."

Having briefly touched upon this good work of God, the Father, in quickening dead sinners into life, convicting and condemning, the Son redeeming, the Holy Ghost revealing, and the work of the Spirit in sealing the children of God by the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, we will now pass on to the changing of these vile bodies. Paul said, "For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned, like unto His glorious body, according to the working whereby He is able even to subdue all things unto Him self." Phi. 3:20, 21. It will be observed that the Apostle did not say that these bodies would be exchanged, but "changed" that it may be fashioned like unto His glorious body, which will be the crowning work of this work, which the Apostle 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." Then it remains to be seen, according to the teaching of the Holy Scriptures that this vile body which will be changed and fashioned like unto His glorious body will be adopted into the Heavenly kingdom. This is what we are waiting for. Paul said, "Waiting for the adoption, to wit, the redemption of our body." Rom. 8:23. 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." Thess. 5:23.

Humbly submitted,
T. F. Adams
(Republished By Request)

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Mrs. Minnie Jones, N.C.	\$1.00
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OBITUARY

Parthenia C. Lyon was born in Wilkes County, N.C., April 3, 1890, and departed this life September 23, 1972, making her stay on this earth 82 years, 5 months, and 16 days. She was the daughter of John and Ellen Wood Cheek. She was married to Toliver Lyon on March 7, 1915. He departed this life October 23, 1959.

To this union were born seven children: Lester Lyon, Traphill, N.C., Chester Lyon, Thurmond, N.C., Lawrence Lyon, Traphill, N.C., Mamie Sexton, Traphill, N.C., Maude Hinchler, Elkin, N.C. Ada Durham and Flora Lyon are deceased. Thirty-four grandchildren and eighteen great-grandchildren survive. Three sisters: Cora Shores, Fannie Higgins and Flora Lyon also survive.

She was a member of State Road Primitive Baptist Church about thirty-two years. She was a faithful member as long as her health permitted.

She leaves a host of relatives and friends, but our loss is her eternal gain.

Written by her daughter-in-law,
Sister Juanita Lyons

IN MEMORY OF CARL BLACKBURN

Carl Blackburn was born on August 30, 1913, to York and Lenda Collins Blackburn. He departed this life on earth September 9, 1972, making his stay 59 years and 10 days. He entered the U.S. Army in 1942 and served three years of active duty. In 1944, he was married to Etta Lou McCain. To this union was born one daughter.

Survivors include his widow; a daughter, Mrs. Brenda Blackburn Walker of Raleigh, N.C.; one sister, Mrs. Ela Wood of Thurmond, N.C.; three brothers, Dewey Blackburn of Hampton, Va., Spencer Blackburn of Thomasville, N.C.; Earl Blackburn of Elkin, N.C.; three half sisters, Miss Doris Blackburn of Elkin, N.C., Mrs. Bernice Jarvis of Thomasville, N.C., and Mrs. Ina Seigal of Chesapeake, Va.; two half brothers, Sam Blackburn of Thurmond, N.C., Dee Blackburn of Elkin, N.C.; and his stepmother, Mrs. Pearl Blackburn of Elkin, N.C.

Carl remained a devoted husband and

loving father throughout his life. He was a good neighbor and loving relative who was always ready to lend a helping hand to the sick and lonely. Carl leaves behind a host of relatives and friends who mourn his departure from this life.

By a loving niece,
Mrs. Lou Wood Goodwin

OBITUARY

Mr. James Jethro Martin was born June 16, 1885. He died September 13, 1971. Mr. Martin never joined any militant church in this life. He was married to Miss Rosa Woodall in the year 1913. To this union were born four children: Bro. Jimmy D. Martin, Rt. 3, Stoneville, N. C., Sister Annie Oakley, Rt. 3, Stoneville, N. C., Mrs. Linda Williams, Reidsville, N. C., and Mrs. James Wood, Eden, N. C.

Mr. Martin was a firm believer in the Doctrine of Salvation by Grace and Grace alone. He attended Matrimony Church regularly for forty years and was always ready to support the church when natural help was needed. This unworthy writer was privileged to know him for many years. I was blessed to visit him and Sister Martin in their home on many occasions. I knew him to be a loving husband, father, and friend to all. We often talked of the Doctrine of Salvation by Grace and the resurrection of the body. This writer found him to be sound in faith and I felt him to be a brother in Christ even though he did not unite with the visible, or militant church.

Written by an unworthy one if one at all at the request of members of his family.

Elder Tony E. Stowe
RFD 3 Box 242
Stoneville, N. C.

IN MEMORY OF MOTHER

Our dear mother, Ruth Phillips, was born September 8, 1884. It was her Heavenly Father's appointed time to call her home on February 12, 1972, having blessed us to keep her with us over 87 years. She was the daughter of the late Tobias and Elizabeth Quesenberry Phillips, and was the last surviving member of that family. She was married to Elkana Phillips January 3, 1903. To this union were born five daughters whom survive: Mrs. Elmer Quesenberry, Indian Valley, Va., Mrs. Burman Hollandsworth, Willis, Va., Mrs. Ceveria Hollandsworth, Leesburg, Va., Mrs. Jett Phillips, and Mrs.

Truman Spence, both of Indian Valley, Va.; fifteen grandchildren, twenty-four great grandchildren, and two great, great grandchildren. She reared a nephew, Willard Phillips, taking him at the age of four years when his father and mother both died. Our father passed away April 16, 1914, leaving Mother with five small children to care for.

She was a member of Indian Creek Primitive Baptist Church. She joined along with an uncle and two sisters, and all were baptized on the same day, September 4, 1908. Mother had a sweet experience in grace. She lived an humble life and was loved by all who knew her, both young and old. She did so much for the fatherless and motherless, and had a willing, ready hand in time of need in her community.

Our home is broken now in that she has gone from us. Yet, we feel she is at rest with her Saviour. We should not wish her back to suffer as she did for so long. We thank our Heavenly Father for the many years in which we were blessed to have had her with us.

Her funeral was conducted from Indian Creek Primitive Baptist Church February 14, 1972, by her pastor, Elder Sechriest, assisted by Elder Prillaman. Her body was laid to rest in the Quesenberry Cemetery. Mother, we loved you dearly.

Daughter,
Hattie
(Mrs. C.R. Hollandsworth)
135 Edwards Ferry Rd.
Leesburg, Va. 22075

OBITUARY OF OUR BROTHER

W. H. TINGEN

We, at Ross Church, have to bow in humble submission to the will of God who saw fit, in His great love, to take our beloved brother away in what is called death by man. We believe it is just a sweet sleep for our brother. We believe he is resting and awaiting that call, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Brother Tingen was received into the fellowship of Ross Church on January 8, 1922. He was appointed church clerk on Jan. 13, 1924, and served in this capacity for 25 years. The church set him apart as deacon in June, 1929, and he was a true and faithful servant to his church as long as his health permitted. In later years he was not able to attend church, but when we visited in his home he manifested love for his church, brethren, and

sisters. His conversation bore testimony of the goodness of God to him and how he desired to come to church and be with the brethren and sisters.

Brother Tingen passed away on November 8, 1972, leaving his wife, two daughters, and seven sons to mourn his passing. We, at Ross Church, miss him so much. His memory will live on in our hearts, as we live in sweet hope that we, too, will meet him in that eternal city some sweet day.

Brother Tingen's funeral was conducted by his pastor, Elder E. H. Birchett, on Nov. 10, 1972, and his body was laid to rest in the Woodlawn Memorial Park beneath an array of flowers to wait the coming of the Lord.

Therefore, be it resolved, that one copy be sent to Zion's Landmark, one to the family and one be put on the church records.

Done by order of the church November 12, 1972.

Elder E. H. Birchett, Moderator
George Blalock, Assistant Clerk

ARTHUR (ART) C. SWEENEY

By request of the Glenwood Park Church and with a feeling of unworthiness and inability I shall endeavor, if the Lord will, to write an obituary of Mr. Sweeney.

He was born March 1, 1887, at Pizzaro, Floyd County, Va., and passed from this life July 28, 1972. He was the son of the late Edward and Adaline Sweeney, and was married to Ocie (Smith) Sweeney by the late Elder H. V. Cole who performed the marriage ceremony. Sister Ocie survives him.

He was a dear friend to the church in every way, always helping in every way possible. He was very prompt in filling his seat in church services. Although not being baptized with water, we, at Glenwood Park, felt the same love for him even as those of our membership. He loved the doctrine of salvation by the Grace of God, and rejoiced in the gospel of the Son of God. We enjoyed many sweet seasons and enjoyable visits with him in his humble home. He was kind to all, and now we must feel submissive to the Will of our God who has called him away from trials and troubles to await the second coming of Jesus without sin unto salvation, when He will raise the bodies of His saints and present them before His Father without the loss of any of those who were embraced in that everlasting covenant made by the Father with the Son and the Holy Ghost before the foundation of the world.

His funeral was conducted by Elders Melvin Shelton and Ernest Branch. His body was laid to rest in Wilson Cemetery under a beautiful mound of flowers.

Therefore, be it resolved that three copies of this resolution be made; one to the family and one to the church, and one to Zion's Landmark.

Done by order of the church in conference October 7, 1972.

Ernest Branch, Moderator
Marilynn Shaw, Clerk

BROTHER HASSELL E. MARTIN

He was born in Pike County, Kentucky, on April 12, 1896, to the late Elder Meridith B. and Jane Sanders Martin and died May 26, 1972, making his stay here 76 years. His funeral was conducted at Little Creek Church by his pastor, Elder T. Floyd Adams, and his brother, Elder Letcher P. Martin. Burial followed in Sunset Memorial Park at Smithfield, N.C.

Surviving are his wife, Mrs. Ida Batten Martin, Smithfield; one brother, Adam Martin of Abbingdon, Va.; two half brothers, L. P. Martin of Roxboro, N.C. and W. T. Martin of Greensboro, N.C. and one half sister, Mrs. Naomi M. Foust of Snow Camp, N.C.

Brother Martin came to Johnston County in 1938 where he sought out his kindred in the Lord and joined Fellowship Primitive Baptist Church. He was baptized by the pastor, the late Elder Fred Rhodes. After his marriage he joined by letter at Little Creek Church, January 18, 1942. Brother Martin was ordained as a deacon on April 16, 1944. He served with humility, wisdom, and understanding; the welfare of the church was always uppermost in his mind. Blessed with a knowledge of the truth and a love for the brethren, his daily walk was good. We feel that he is in perfect peace in the Paradise of God. With an humble feeling of submissiveness to Almighty God's Holy Will, our sympathy goes out to his wife and family.

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

Done by order of the church in conference August 19, 1972.

Elder T. F. Adams, Moderator
Brother Richard F. Olive,
Sister Lassie Casey, Committee
Sister Nola Olive,

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ZION'S LANDMARK

PUBLISHED BI-MONTHLY

PRIMITIVE OR SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CVI

FEBRUARY 1, 1973

NO. 6

ISAIAH CHAPTER 49

The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me that I may dwell.

Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me.

Shall the prey be taken from the mighty, or the lawful captive delivered?

But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

EDITOR

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

ASSOCIATE EDITOR

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

\$5.00 PER YEAR — 2 YEARS \$9.00

TO ELDERS \$4.00 PER YEAR — 2 YEARS \$7.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder T. F. Adams, Willow Springs, N. C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

ELDER ADAMS IN HOSPITAL

For the benefit of those of our subscribers and readers who may not have heard of Elder T. Floyd Adams' current confinement in the North Carolina Memorial Hospital, Chapel Hill, N.C., as well as for those who continue to be desirous for his physical health and well-being, I wish to say that he is regaining his strength since undergoing major surgery on Wednesday, January 17th, 1973.

Sister Adams and his immediate family have asked me to say to each and everyone of you that they deeply appreciate your unfailing interest in him in recent days as has been made manifest in prayers for his recovery, telephone calls, letters, cards, flowers, visits, and a general heartfelt concern.

It is hoped that he will be at home, Route No. 1, Willow Spring, N.C., at least by the time that this issue of the Zion's Landmark goes to press.

J.M. Mewborn

CORRECTION

In the December 15, 1972, issue of the Zion's Landmark, page 41, column two, line 21 -counting from the top of the page reads "I know I will meet with plenty of opposition on this issue because man wants to imagine that in His flesh dwells some good thing, etc." The personal pronoun "His" should not be capitalized since the reference is to mankind and not to the Diety. The error or oversight is regretted.

Editor

FATALISM AND PREDESTINATION

Dear Brother Adams,

Maybe I should wait for the conclusion of the article on Fatalism which was begun in the December 1, 1972, issue of Zion's Landmark, but I have some thoughts on the subject which I want to write down while they are fresh on my mind, God willing. I trust these thoughts are in harmony with the complete article.

First, here are some definitions. Fatalism is the belief that man's destiny is determined by fate. Predestination is the belief that man's destiny was determined by God. Absolute predestination is the belief that man's destiny and all things, whether visible or invisible, were determined by God who worketh all things after the council of His own will.

The Doctrine of Absolute Predestination was given to the church by an absolute God. It was not given to the world. This doctrine is called Fatalism by a pseudo-religious world who knows not God, so they have substituted a vague term "fate" that is about as illusive as their begging, blind, and unsettled God. There are those who say God predestinated the good things, such as eternal life, but none of the bad. This last group is the most perplexing of all to me, and here is why. If a man believes in the absolute sovereignty of God I know where he stands. If a man believes in the doctrine of the free will of man I know where he stands. But when a man tries to mix the two, he is trying

to pawn off on me a half-sheep, half-goat, half-elect, half-non-elect, half-works, half-grace, part this, part that, mish-mash that which would confuse the devil, himself.

God is God, blessed forevermore. He only has the divine attributes of Himself. To me, this is what the Doctrine of Absolute Predestination tells the church. His attributes are unchangeable and scripture plus experience reveals some of them to the church—not the world. The world cannot receive the Spirit of Truth by whom God reveals Himself, neither His attributes which are revealed to each one of His beloved children.

I will not try to quote scripture verbatim to cover my thoughts on the attributes of God. If we are children of God, we have learned concerning His attributes by experience. The precious scriptures bear witness with our witness which is within. God has all power in heaven and in earth. He has power over all flesh. He is love, and gives this love to His people. He hates with a perfect hatred. He chooses and rejects; He works and none can stay His hand; His works are perfect.

God gives men to believe on Him through the workings of His mighty power. He has created all things for Himself — without Him was not anything made that was made. He is here and there, even where the morning stars sing together. He is omnipresent — everywhere present. He is able to do exceeding abundantly above all that we ask or think through His power that worketh in us. God is beloved and worthy to receive glory and honor and praise from His people. He is wonderful, councilor, and a father of His children. He is to the church

wisdom, righteousness, sanctification, and redemption. He is the Shepherd and Bishop of our souls, the Author and Finisher of our faith and salvation; yea, our all in all. Holy, just, and perfect in all His ways is our God. He is truth, the resurrection, our life and our way if so be that the Spirit of God dwell in us — if so be He has given us to drink of the river of the water of Life freely, to taste the Good Word of God and the power of the world to come.

He said that His thoughts are higher above our thoughts and His ways higher than our ways as the heavens are above the earth. God made two great lights, the greater light to shine by day and the lesser light to shine by night. He also made the stars. How infinite is our God! How incomprehensible is the Lord of this universe by feeble sense alone.

Above all else, the divine attribute of God which makes this sinner cry out in hope is that He is a God of mercy. Mercy, yea, Divine Mercies of God. How wonderful that He is a God of Mercy. Maybe, just maybe, my case is not hopeless. Oh God, be merciful to my unrighteousness and my sins and iniquities remember against me no more, forever.

Is it just possible that I can awake in His likeness and be satisfied? Will He bless me to praise Him with a perfect praise in that bright land that shall never end? Will He bless me to love Him to the very depths of my soul; to see Him as He is, and to behold His eternal glory when He comes again to receive you unto Himself that where He is there may you be also? I do not know the answer to these questions, but whether they be yes or no, God is God and perfect in all His

judgments.

In conclusion, Brother Adams, the Doctrine of Absolute Predestination needs no defending. The dead can't hear it and the living do believe it already. We can only hope that God will bless us to declare it to His people. This doctrine that is so strange to the natural man is the foundation of the truth, and the truth is as eternal, perfect, and unchangeable as Israel's God. I am not afraid to declare that God predestinated the entrance of sin into the world just because sin exists. If God had not had a holy and divine purpose in sin, He would have left out the devil, vanity, temptation, and the weakness which is ours in the flesh. But it pleased Him to create the bride of Christ, weak in the flesh, that she might receive strength, and all things, through her precious Husband, the Lamb of God, to whom be glory both now and forevermore.

We desire to see you and Sister Adams again so much because we believe that a wonderful God brought you to us in love here in Texas.

Lynwood Jacobs
Route 4, Box 258
Orange, Texas
December 22, 1972

NATURAL KNOWLEDGE VERSUS SPIRITUAL LEARNING

These two are in contrast with each other. The fleshly way of looking at religious matters is good, better, best or great, greater, greatest. One can gain knowledge in this way and retain it for use later in life. If he is intelligent enough he may even become better or even best in his field by gaining much knowledge and learning how to put it

to use in a very skillful way. This is the way some look upon spiritual things, but spiritual growth takes place in an entirely opposite way to that.

"He must increase, but I must decrease." St. John 3:30. In spiritual learning it is little, less, least. To increase in learning, we must decrease and become smaller. The Lord's people are little ones at first. As they increase in sorrow, tribulations, and afflictions they become less. Romans 5:3, "And not only so, but we glory in tribulations also: knowing that tribulations worketh patience; and patience experience, and experience hope." So we do not have this hope until we have first been blessed with the affliction to bring on the patience, and then the hope comes. The more the afflictions the stronger is the hope. We all want our hope strengthened, but we do not want to go through the trials it takes so the hope can be made stronger. Even our natural plants do their growing at night, we are told, but they have to go through the heat of the sun in the daytime first.

The Apostle Paul could speak of himself as being less than the least, because of the enormous afflictions and revelations he had been blessed with. Christ was certainly less than the very least. The least is the greatest. Luke 7:28: "For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." So he that is least is certainly the greatest in spiritual learning because he has had more preparation of the heart. The preparation of the heart as well as the answer of the tongue is of the

Lord. This preparation comes through suffering and tribulations. Now Christ is certainly smaller than His brethern because He is small enough to get into their hearts, and they have never been made that small. That is the reason one can not teach his brother to know the Lord, because he cannot get into his brother's heart. Psalms 126:6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." I Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

Christ is the spiritual seed of life that is born into the hearts of His people. That seed never dies. We carry it around in a leaky vessel here. Even John the Baptist had to be shown these things again because they had leaked out. Paul says ye are the temple of God. That is, your body is carrying this previous seed around in it all the time. At times it is not felt, but it is there.

Now that seed will be clothed in a perfect body in the resurrection as much greater in comparison as the stalk of wheat is greater than the seed from which it came. Ye shall awake in His likeness and be satisfied. May the Lord bless us all to long to become smaller as we grow older, and that our hope, too, may become stronger and stronger to the end, that we also may awake in His likeness and be satisfied.

Hoping to be made smaller and smaller, I am,

Your brother, I hope, in the Lord
Jesus Christ,

George A. Fulk

Route 1, Box 123

Pilot Mountain, N.C. 27041

**THE LORD GIVETH AND HE
TAKETH AWAY**

Dear Mr. Adams,

I am enclosing \$4.00 to renew my subscription to Zion's Landmark. I will be 89 years old if I live until this coming June, 1973. I live alone and am still able, with the help of the Lord and my two sons, to keep house for myself. I have had many trials, trouble and sorrows in this life. My husband and three of my sons were drowned in the 1933 coastal hurricane storm. This left me alone with three sons and one daughter. The youngest son was just a small boy when all of this took place. Since then I lost my home and everything I had by fire. My oldest son died four years ago. The Lord giveth, and He taketh away, and blessed be the name of the Lord.

I have never joined the church, but I believe in Salvation by the Grace of God. Of myself I can do nothing. In Him we live, move, and have our being. I believe that He saved all of His people before the foundation of the world and that they are already saved in Him.

The Landmark has been a pleasure to me in my lonely hours. I have enjoyed the good writing. May God continue to bless you in the great work of the Lord. May you and yours have many blessings in the New Year.

Mrs. Minnie Hamilton
Atlantic, N. C. c-o Earl
Hamilton
December 24, 1972

AT HIS FEET

Dear Brother Adams,

I do not feel worthy to call you brother, but if it were not for that little hope which I have, it seems at times I could see no peace at all. At

this time my hope seems so little I am made to wonder if I have one at all.

I hope this will find you and all your family well. I am sorry I am so late sending in my payment for Zion's Landmark. I have stayed in the hospital so much of my time, but thank the good Lord I am feeling some better today. I think of the scripture in the Bible that tells us that it is suffering that keeps us at His feet where I feel to be most of the time. I feel to be so little in the sight of the good Lord, I am made to wonder if I have ever been made to realize when it is good as we have to have these ups and downs. It seems that most of the time I am down in the valley; I feel, today, to be down. I feel to be one alone in this world. I realize the Lord tells us that He will never leave nor forsake one of His little ones. I am made to wonder if I am one of these. I can think back and see where the Lord has been with me and blessed me so much more than I deserve.

I do love to go to church and hear the good preaching. The older I become the more I believe in salvation by grace. I go when I can. If I am not at church it is because I am not able. I still go when I can. It seems that going to church, meeting the brethren and sisters and hearing the good news from afar is all I live for. As Paul says, "In my flesh dwelleth no good thing." I have reached the place that I am not able to visit the sick as I desire but I know the good Lord knows my heart.

Begging an interest in your prayers, I hope you can remember me, a poor sinner saved by grace if saved at all. I feel to be one of the least of all, if one at all. I hope you a Merry Christmas and a Happy New

Year.

A little sister, I trust,
Bessie M. Foy
Route 1, Box 183
Richlands, N.C. 28574
December 12, 1972

GOD IS WATCHING

Dear Brother Floyd and Sister Pauline,

Although unworthy, I feel to call you thus. You are on my mind this morning. I will try to pen you a few lines. I hope that you both are in good health and that the God of all Grace is watching over you. As for me, I am well enough for one so sinful as I feel to be. Yet my Lord and Master has taken care of me through these many years and I cannot thank Him enough. It is only when He gives me a thankful heart. Dear one, I had never known how dependent this poor creature is until I had been a shut-in for about four months, and about 3:00 a.m. I was awakened without any breath. I was given strength to raise my poor body by the head of the bed. My breath came to me and as I began to revive I was made to cry aloud and thank God for the air we breathe.

I have been disabled for more than eleven and one half years, but my God and, I hope, my Saviour has sustained me thus far, and I have an abiding hope that He will carry me on. Dear Brother and Sister, if it be we meet no more on this side, I pray we will meet on yonder shore. So, farewell, in the one and only faith. Remember this unworthy one when at the throne of grace.

(Elder) Tony E. Stowe
Rt. 3, Box 242
Stoneville, N.C. 27048
November 25, 1972

BOND OF LOVE

Dear Elder and Sister Adams,

I have been given a mind to write a few lines to you two dear ones and let you know how much I have enjoyed your "autobiography". It has been a great inspiration to me and has opened up and revealed to me the deep, great spiritual meaning of many of the verses of the scripture. I love God's little children, no matter where they are. If I have never seen them before, there is a bond of love that draws us together, if I be one. They are not strangers to each other I love the Old Baptist Doctrine, Salvation by Grace and Grace alone. God has all power in heaven and on earth. He watches over His little ones, leads them about and keeps them from dangers and harms, both seen and unseen. I have been made to know these things by experience.

I am sending the money to renew my subscription to Zion's Landmark for two more years. I love and enjoy it so very much. May God bless you.

A Sister in Christ, I hope,
 Pauline Gaskin
 Route 1, Box 239
 Tabor City, N.C. 28463
 December 5, 1972

A SWEET HOPE

Dear Elder Adams,

I have had a desire to write you for a long time to tell you how much I have enjoyed reading Zion's Landmark. My dear mother took it as long as she lived. My daughter takes it now so I get to read what the good Lord has done for His little ones.

I am not a member but I was brought up in the Old Baptist Church as my mother and father were members at Red Banks Church, Pitt County, N.C. Mr. and Mrs. Edward Stanley Hardee were their names.

They are both gone now. I have a sweet hope for them for they loved the church, the Old Baptist and that for which it stands.

If I have a hope at all, it is for the Old Baptist people. I feel to be so low. I pray to the Lord that He be my Shepherd for I know He is all there is. When I pass from this old world, I hope as I have walked through the valley and shadow of death, to fear no evil for He will be with me and have mercy on my soul. Please pray for me, a sinner.

Mrs. Alma Hardee Sutton
 4 Greve Rd.
 Pensacola, Fla. 32507
 November 19, 1972

**FAITH THAT MOVES
 MOUNTAINS**

Dear Brother Adams,

I am enclosing a little poem that came to mind on Hard-Shells that I read when a small boy. It was written by Elder A. B. Philpot of Virginia. It was entitled "Faith that Moves Mountains." The poem:

I rather be a Hardshell
 With the gospel fed,
 Than to be the King of England
 With a crown upon my head.

I rather be a Hardshell
 And hear the gospel sound,
 Than to be the greatest Statesman
 That walks upon the ground.

I rather be a Hardshell
 And suffer all reproach,
 Than to be a railroad president
 And riding in his coach.

I rather be a Hardshell
 And with but the little few,

Than to be a hightide Baptist
Hunting for something new.

I am a Hardshell
In truth as well as name,
I want to live a Hardshell
I want to die the same.
Elder A. B. Philpot
Philpot, Va.
Copied by N. B. Brown
Bishopville, S.C.

SWEET MESSAGES

Dear Brother Adams,

I hope that you and Sister Adams are in good health. May the good Lord bless you both to keep the Landmark going for I do get a lot of comfort from the sweet messages that it contains, especially the editorials which you have written. I thoroughly enjoyed the columns that Brother O. F. Wall was blest to write on "Fatalism." He told my feelings better than I could ever express them myself. I wholeheartedly agree with his views on this subject. I am very sorry to learn of his death.

My husband and I ask an interest in your prayers in our behalf when you are blest to pray.

Yours in hope of
eternal life,
Mrs. A. J. Best
Dewitt, Va.
January 15, 1973

HISTORICAL

Sometime during the latter part of June, 1971, my wife and I visited the brethren in the Union Association of Texas. This appointment included a meeting at Old Pilgrim Church, the mother church of this association. This association is the home membership of Elder U. V. Wallace and Sister Wallace who visited us in N. C. in May, 1972.

I learned during my visit to that part of the country that Pilgrim Church is said to be the first church organization of any faith that was established west of the Mississippi River in

the early frontier days of our country, other than Catholic. She was first constituted in Illinois by Elder Daniel Parker who had previously gone to Texas for the purpose of constituting the church there. The Mexican Government refused him, and he returned to Illinois where the church was organized. The church members and their families then moved by wagon train to Texas. At this time Texas was Mexican territory.

The late Elder B. B. Walston of Kinwood, Texas, whose writings often appeared in the Landmark in the fifties, prepared an interesting history of Old Pilgrim Church, together with a detailed account of the Fort Parker Massacre. So far as we know this information has never been published. For the benefit of those who have never read the detailed account of the awful suffering and misery of those saints who were captured by the Indians, we are herewith publishing abstracts, or portions, from this little booklet. Of the five people who were captured by the Indians, only Cynthia Ann Parker remained captive for life. Her brother, John Parker, because of being afflicted with smallpox, was abandoned by the Indians to die or recover on those vast desolate plains. It was God's will that he should recover; thus, we see that it was His providence to use a dreaded disease to accomplish his release from the savages. The only person to die while in captivity was the infant son of Mrs. Rachel Plummer. He was cruelly put to death, the manner and way is described by her in her diary after her ransom was made. Through tedious and difficult means the other prisoners were eventually freed through direct, or indirect, trading of traders with the Indians.

My wife and I greatly enjoyed our visit among these precious brethren. We were blessed to visit Elder P. E. Weisinger and Sister Weisinger. Elder Weisinger was modeator of the Union Association, pastor of Union Church, and was about 92 years of age. It is with much sorrow that we report his death which took place in October, 1972. He was an able gift and was loved very much among his people.

It is interesting to note that the first meeting house which was erected about 1839, or 1840, has been preserved over the many years. It remains intact and is preserved in its original state just as it was erected initially. The handhewn timbers, pulpit, and log benches remain as placed there many years ago. The present brick building is

located adjacent to the site of the older building.

As one reads the detailed account of the horrible massacre, the untold misery and suffering encountered by Mrs. Plummer while held captive by the Indians, one cannot help but remember Paul's words in Hebrews 11:36-40: "and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth, etc."

Below are given portions, or abstracts, from Elder Walston's booklet.

DEDICATION TO

The Pioneer Heroes who through many trials and hardships of a wilderness land, infested with wild beast and hostile Indians, planted the standard of truth and unfurled the Regular Predestinarian Baptist Banner of Texas, together with a brief sketch of History of the Regular Baptists of the United States, and especially old Pilgrim Church, this little volume is hereby dedicated.

It was of these Baptists that Old Pilgrim was constituted on July 26, 1833, in Crawford County, Ill., and landed in Texas January 28, 1834 in Austin Colony, the Republic of Mexico. Much has been the suffering from the days of John the Baptist, from that memorial sermon by our Saviour on the Mount, and His chosen Apostles in establishing the true church in the wilderness lands. It is in memory these who suffered these hard trials that I send this little volume forth. Amen.

(Elder) Ben B. Walston
Kinwood, Texas

**THE RELIGIOUS LIFE OF
ELDER DANIEL PARKER**

He was born in Culpepper County, Virginia, on the 9th day of April, 1781. His father, John Parker, moved from Virginia to Georgia when Daniel was a small child, where he was brought up in Ga. and acquired a limited education there. He professed a hope in Christ and was baptized by Elder Moses Sanders, into the fellowship of Nail Creek Baptist Church in Franklin County, Georgia, in the month of January, 1802, and was licensed to preach by this same church. In 1803, he moved to Dickerson County, Tennessee, and filed his membership with Trumbull Church. He continued to exercise

his gift. He was set apart to the full work of the gospel ministry by this church on the 20th day of May, 1806, by a Presbytery, to wit: Elders Garner, McCord, John Record, and John Turner. Very soon after his ordination he moved to Summer County, Tennessee, and filed his membership with Bledsoe Creek Church, July 25th, 1807, and began his pastoral work and soon began to be recognized as one of the leaders in the Concord Association. All things went well until 1814 when a Mission Society was organized in the Association. He was noncommittal at first on the matter but after one year's observation he decided against it. There were some of the leading ministers at that time in the Mission movement. The war began in earnest and continued until the Association A. D. 1816. They withdrew their Mission Correspondence on November 22nd, 1817. He resigned the pastoral care of Bledsoe Creek Church and moved to the State of Illinois. He filed his membership with LaMont Church, Crawford County. He remained in Illinois until A. D. 1833. During his stop in Illinois he published a religious paper called the Church Advocate. He also published a pamphlet called "The Two Great Mysteries, the Mystery of Godliness and the Mystery of Iniquity." He was a charter member of the organizing of Pilgrim Church on the 26th day of July, 1833. He was chosen Pastor of it on the 11th day of August, 1833, and he served them until his death in 1844. He assisted in organizing of the first three Regular Primitive Baptist Churches in Texas. He also assisted in organizing the Union Association in October, 1840 and he served as her moderator until his death. His remains were laid to rest in Pilgrim Cemetery.

**A BRIEF SKETCH OF THE LIFE
OF ELDER BEN PARKER**

He was a son of Elder Daniel Parker. He was born in Crawford County, Illinois, Feb. 10, 1819. He professed a hope in Christ and united with Pilgrim Church on December 23, 1863, and on the third Sunday in April, 1864, he was licensed to preach in the bounds of the Union Association. He soon was recognized as being among the able ministers of his day. He was ordained on the 9th day of Oct. A. D. 1864, by a presbytery, to-wit: James Magars, Thomas Briton, R. L. Gibbon, Samuel Clerk, J. W. Owins and L. Y. Ashby. He was called to the pastoral care of Pilgrim Church on the same day and served them until his death, December 28, 1896. He was clerk of the Union Association and was a strong believer in the

doctrine of Salvation by Grace and the doctrine of predestination of all things. He has one child living at this writing, Mrs. Ada Pipkin of Houston, Texas. His remains were laid to rest in Pilgrim Cemetery.

THE CONSTITUTION OF PILGRIM CHURCH

Crawford County, Illinois: On the 26th day of July A. D. 1833, the following names as charter members were constituted into a church, to wit: Elder Daniel Parker, Patsy Parker, John Parker, Julius Christ, Rachel Christ, Sallie Brown, and Pheby Parker. The following names were the Presbytery: Elder Richard N. Newport and Richard M. Highsmith of Glady Fork Church, Elder Thomas Young and William Griggs, deacon of Mt. Zion Church, Elder Joseph Neal and Jessie Page, deacon of Grand Prairie Church, Elder John Wood and Frank Marshall, deacon of LaMont Church.

After having organized, it was agreed that the church should be called Pilgrim of the Regular Predestinarian Faith and Order, and adopted the articles of faith of the Wabash District Association and agreed that their first meeting be held at the home of Elder Daniel Parker on the 11th day of August A.D. 1833.

Pilgrim Church in Crawford County, Illinois, at the home of Elder Daniel Parker on the 11th day of August A. D. 1833, met according to agreement and after preaching by Elder Daniel Parker, conference was called to order. The church chose Elder Daniel Parker as pastor and moderator, then extended an opportunity to those who wished to become members and received by letters the following members: Robert Davidson and wife, Annie Davidson, Brother Robert Davidson was clerk of the church. Adjourned in order.

Elder Daniel Parker, Moderator
Robert Davidson, Clerk

Elder Daniel Parker first came to Texas for the purpose of getting permission to establish a Primitive Baptist Church from the Mexican Government. Failing with the Mexican Government, he did get permission from Stephen F. Austin to return to Ill. and organize a church and bring it to Texas in a Body, and at the same time organize his colony. When he got his colony ready to start to Texas, it consisted of twenty-five wagons, mostly ox wagons. There were several families; their names consisting of Parkers, Browns, Kenedys, Jourdans, Layos, Greenwood, and Bennetts. They came into

Texas through Louisiana near the town of Logansport. They stopped and built their first Fort on San Pedro Creek, in Houston County. This first Fort was known as Browns Fort. Elder Daniel Parker and his sons all built their homes near the town of Elkhart in Anderson County. The first church house was made of logs. The second a box house. The third a frame house and the fourth a brick house which stands where the first log house stood.

On the 20th day of October A. D. 1833, in Claiborn Parish, State of Louisiana, Pilgrim Church in her travel and on the camp ground sat in conference and attended to business in order. First, call for the peace of the church. All was in peace. Second, extended an opportunity for members and received by letter the following members: Elder Garrison Greenwood, Richard Eaton and wife, Polly, Joseph Jordan, Nancy Faulkenberry, Rachel Eaton, Elizabeth Eaton. There being no other business, adjourned in order.

Elder Daniel Parker, Moderator
Robert Davison, Clerk

After which they continued their travel into Texas, and in many places had to cut their own road in a wilderness land and on the 28th day of January, A. D. 1834, in Austin Colony, the church met and in order proceeded to business in order. First call for the peace of the church; all in peace. Second, the clerk being absent, Elder Garrison Greenwood was chosen clerk protem. Third, extended an opportunity for members; received none. It was agreed that the next meeting be held at Elder Daniel Parker's home, adjourned in order.

Elder Daniel Parker, Moderator
Elder Garrison Greenwood, Clerk

Austin Colony, Republic of Mexico, State of Texas, the church met at Elder Daniel Parker's home on April 5th, A. D. 1834. After preaching by Elder Garrison Greenwood, sat in conference. Elder Greenwood chosen Moderator Protem, call for the peace of the church, all in peace. Second, extended an opportunity for members, received by letter Bro. Isaac Parker and wife, Lucy. Third, took up the matter of choosing a deacon and was informed that Brother Isaac Parker was an ordained deacon. The church chose him to serve them in the office of deacon. Adjourned in order.

Elder Garrison Greenwood,
Moderator Protem.
Robert Davison, Clerk.

At the home of Elder Daniel Parker on Saturday, October the 11th A. D. 1834, the church met in conference, proceeded to business, chose Elder Garrison Greenwood, moderator protem and Isaac Parker, clerk. First, called for peace of the church, all in peace. Second, extended an opportunity for members; received by letter Bro. Oliver Morris, Robert A. Lowe. The church agreed that inasmuch as the members were becoming scattered that where a majority of the members were settled they should meet and hold their conference meeting; adjourned in order.

Elder Garrison Greenwood,
Moderator Protem
Isaac Parker, Clerk

The next meeting in February the 6th A. D. 1836, the church sat in conference, call for the peace of the church, all in peace. Second, extended an opportunity for members; received by letter, John Grigsby and wife, Elizabeth, Stephen Bennett and wife, Harriet, and Permelia Bennett, Mary Bennett, and John Grayson, adjourned.

Elder Daniel Parker, Moderator
Isaac Parker, Clerk

On Saturday, March the 5th A.D. 1836, the church met in conference; call for the peace of the church. Brother Robert Davison informed the church he had dishonored the church and cause of Christ by getting drunk and that he ask forgiveness of the church. The church received his acknowledgement and forgave him. They agreed to meet at the next convenient time as the members were likely to become scattered on the account of the hostility of the Indians. Adjourned in order.

Elder Daniel Parker, Moderator
Isaac Parker, Clerk

We next give a record account of the Fort Parker massacre. We give a detailed account of this horrible massacre for two reasons. First, it demonstrates the unparalleled suffering and undying courage of the early Texas pioneers. Second, it demonstrated the inhuman brutality of the Indians and shows that, like the ancient Sodomites, their cup of iniquity was full and cried to a just and merciful God for their extermination from the face of the earth which is now well nigh accomplished. Parker Fort was built by a colony of the Parker Family and their relatives. The Parker Family was remarkable for honesty, courage and strong native talent. They were all Hard Shell, or Primitive Baptist. Elder Parker was widely known among the early settlers of Texas and

for being the first pastor of Pilgrim Church. The colony consisted of thirty-three persons. These all combined and built a fort of log houses. The cottages adjoined the wall of the fort and was conveniently arranged for the separate families. The fort stood on a beautiful hill near a clear, cool spring of water overlooking the fertile valley of the Navasota River. The old fort stood two and one half miles from the beautiful town of Groesbeck, which has now been rebuilt on the same plat of land and stands as a living monument to the early settlers of Texas.

On the 18th day of May, 1836, just twenty seven days after the battle of San Jacinto when Santo Anna and his invading army had been conquered and driven from Texas and all things promised peace and prosperity, the men, except a few, had gone to work in the field. The women were busy at their cairies, wheels and looms. The children were shouting in their sport, when suddenly as an outbursting volcano about five hundred Comanches and Kiowa Indians made their appearance on a hill three hundred yards from the fort. The frightened children flew to their mothers. The men on guard seized their guns, but the deceitful demons raised the white flag as a token of peace and friendship. Mr. Ben Parker went forth to see what the Indians wanted. They professed to be very friendly and asked him to show them a good camping place next to the spring. They ask him for a beef as they were very hungry. Mr. Parker, fearing to offend them, promised they should have what they wanted. Returning to the fort he told the trembling women what the Indians said, but added, "I fear they intend to fight by kindness I will try to dissuade them from fighting." His brother, Silas, and all the women begged him not to go out to them again, but he went and immediately the bloody monsters surrounded and murdered him and then with horrid yells and death dealing clubs, axes, and tomahawks they rushed upon the fort, and battered down the doors. Then began one of the bloodiest tragedies known even in Texas Indian Warfare. Mr. Silas Parker was murdered while trying to rescue his sister, Mrs. Plummer. She made a desperate effort to escape but was knocked down with a hoe and was captured. Sam Forst and son were killed while heroically defending the women and children inside the fort. Old Grandmother Parker was stabbed and left for dead. Elder John Parker, aged 79, and his wife and Mrs. Kellogg were making their escape, but when

about three quarters of a mile from the fort were overtaken, brutally murdered, scalped, and horribly mutilated. Thus is one short hour the happy, prosperous, colony was deluged in blood and filled with desolation and mourning. Elder John Parker and Silas M. Parker, John Parker, Samuel M. Frost and son, Robert, were killed. Mrs. John Parker and Grandma Parker and Mrs. Duty were dangerously wounded. Mrs. Rachel Plummer, daughter of Jas. Parker, and her son, James, 2 years old, Mrs. Elizabeth Kellogg, Cynthia Ann Parker, 8 yrs. old, were taken into captivity as prizes to be redeemed by loving and sorrowing friends at home. The friends, after murdering Silas Parker, overtook his wife fleeing with her four children from the fort, and compelled the terror stricken mother to lift her daughter, Cynthia Ann, and her son, John, upon horseback behind two mounted Indians and the Indians on foot were driving the mother and her two children back to the fort. But they were rescued by the men who came rushing from the fields as soon as they heard the screams of the women and children. The terror stricken men, women, and children, seeing their once happy home in the possession of the bloody Indian murderers, escaped to the dense timber of the Navasota bottoms. When night came, Abraham Angling, and Mrs. Faulkenberry, started back to see if they could give any succor to the wounded and determine the extent of the ruin. The only living being they could see was old Grandma Parker, whom the Indians had spared and stripped except her undergarments and left for dead on the ground. She had crawled to a deserted cabin and concealed herself. They took her some bed clothing and carried her to a place of concealment until they could return from the fort. On reaching the fort no living human sound could be heard. All was silent in death. But the dogs were barking furiously, the cattle were lowing, the horses were neighing, the hogs were squealing, making a hideous sound. The next morning Messers Bater, Anglin, and Faulkenberry went back to the fort to get, if possible, some provisions and horses on which to retreat and to look after the dead. On reaching the fort they found five or six horses, a few saddles, some venison, bacon and honey; but fearing another attack from the Indians who might still be lurking in the thickets, they left without burying the dead. They all concealed themselves in the thick timbers of Navasota bottom until they could set out for Fort Houston, ninety miles

always, near the present town of Palestine and on the present farm of Hon. John H. Reagan.

We give the description of the mournful journey in the language of Mr. James W. Parker, who says, "We were truly a forlorn set, many of us barefooted and bareheaded, a relentless foe on the one hand and on the other a trackless and uninhabited wilderness, infested with reptiles and wild beasts, entirely destitute of food and with no means of procuring it. Added to this the agonizing grief of the death and capture of our dear relatives and the expectation of meeting, at any moment, a like fate. Utter despair almost seized us. I took one of my children on my shoulders and led the other. The grown persons followed my example. Our mournful party consisting of eighteen persons left for Fort Houston. Our journey lay through thick, tangled briars and underbrush. My wife was in bad health. Mrs. Forst was in deep distress for the loss of her husband and son and all were bitterly mourning for the loss of loved ones, and being barefooted except my wife and Mrs. Forst, our progress was very slow. Many of the children had nothing on but their shirts and their suffering from the briars tearing their little legs and feet were almost beyond endurance. We traveled until about 3 o'clock in the morning when the women and children became worn out with hunger and fatigue. We lay down on the grass and slept 'til daylight. When we resumed our perilous journey the briars tore the legs and feet of the children until they could have been tracked by the blood that flowed from their wounds.

At dark of the second day after leaving the fort the children and especially the women who were nursing infants began to suffer intensely from hunger, but we had not a morsel of food. But providentially a polecat came near us. I, immediately, pursued him and caught him just as he jumped into the river. The only way I could kill it was by holding it under the water until it drowned. Fortunately, we had the means of striking a fire and we soon had it cooked and equally divided between the women and children, the share of each was small indeed. This was all we had to eat until the fourth day when we were lucky enough to catch another polecat and two small tarrapins, which we also cooked and divided, giving the women and children the largest share.

Of the fifth day I found that the women and

(Continued on Page 96 of this issue)

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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VOL. CVI

NO 6

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 February 1, 1973

FOR WHEN I AM WEAK THEN AM I STRONG

"For when I am weak, then am I strong." This is a part of the 10th verse, 12th chapter of II Cor. To the carnal mind, or natural man, this would be a foolish expression, a man is strong when he is weak. But we are told, "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. But when a person has been truly taught of God and led through some of the trials and tribulations that the Apostle Paul was made to pass through and then be favored with the Spirit and power of God in giving him grace to overcome his enemies that are without and those that are within, and I might say, mostly those that are within, and the buffeting of Satan, then it is easy to understand what the Apostle was talking about

when he said, "For when I am weak, then am I strong."

This weakness is not brought about by reason of some natural affliction, or fleshly wound, but it is an inward work of God in taking the sinner out of his nest of carnal security and stripping him of all his self-works and self-righteousness; by cutting off all of his former supplies, and making him conscious of the fact that he has to look to another source for weapons and supplies. In quoting the Saviour's words, He says, "But when a stronger than he shall come upon him and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Luke 11:22.

When one nation rises up against another nation in fierce combat with natural weapons, such as guns, swords, and cannons, and when the one nation has gained the victory over the other nation they take from them their armor and cut off their supplies which leaves them in a helpless and defenseless condition, so that they are forced to give up and make a complete surrender to their victors. Inasmuch as this is a natural illustration it will at least, in a faint way, portray how it is when the God of Heaven sets up His kingdom in the heart of a sinner. He takes his (the sinner's) righteousnesses from him, which leaves him in a weak and helpless condition. The question may be asked, "How is it that the Apostle is strong when he is weak?" Isaiah 49:5 says, "My God shall be my strength." In Exodus 15:2 we read, "The Lord is my strength and song, and He is become my salvation." He is now clothed with the righteousness of the Lord Christ of

whom he 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. I;30. I have mentioned some of the dealings of the Lord in bringing a sinner to the knowledge of his weakness, but the Apostle is speaking more directly of his daily experience after his conversion, which followed through his daily life. He particularly makes mention of being exalted above measure through the abundance of revelations, which has a tendency to exalt one unless it is counterbalanced by a thorn in the flesh, which he calls "The messenger of Satan." "And lest I should be exalted above measure through the abundance of revelation, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me." II Cor. 12:7.

The Lord has everything that is necessary to humble the pride of His chosen vessels and that which serves to keep them humble and at the feet of each other, which enables them to esteem others better than themselves; although the manner and way in which our pride is cut down is not pleasing to the flesh; it is grievous instead, but afterwards we are enabled to see that this works for our good, or as the Apostle says, "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11. It is even true in a literal way. How thankful you feel when you reflect over your past life, or even when you were a child,

and your parents used the rod of correction in an effort to bring you up in the way they would have you go, while others were allowed to tread in forbidden paths. You can now see the kind Hand of Providence in this, and you can adopt the language of the wise man, Solomon, who said, "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. May it be observed that Solomon did not say that you would not depart from your parents' training when you were young. But it is when you get old that you are made to really appreciate every word of rebuke as well as every stroke from the rod, as a means of correction. You are now enabled to see that which you could not see, at the time, that every stroke which they laid upon you as a means of correction was an evidence of their love for an interest in you.

This is the way the Lord deals with His children. When you need the chastisement from His hand, you get it. This is evidence of His love for you. Solomon said, "My son, despise not the chastening of the Lord, neither be weary of His correction: For whom the Lord loveth He correcteth; even as a father, the son in whom he delighteth." Prov. 3:11, 12. Paul reminds the Hebrew brethren of this true saying of Solomon, "And ye have forgotten the exhortation which speaketh unto you as unto children, my son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye

be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Heb. 12:5-8.

When a child of God is continually buffeted by Satan it brings him to know how weak he is, how utterly vile, wretched, and dependent he is. He can say with David of old, "Have mercy upon me, O Lord, for I am weak." Psalm 6:2. He is powerless and helpless to defend himself for all of his weapons have been taken from him; he is now forced to call upon the Lord in this time of trouble to undertake for him. The Apostle did this; he said, "For this thing I besought the Lord thrice, that it might depart from me." That is, "The thorn in the flesh, the messenger of Satan." May it be observed that the Lord did not say that He would remove the "thorn in the flesh". His thoughts and ways are above our ways, for He said, "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." Is. 55:8. Now the Lord's way of administering to the Apostle, to meet the requirements at this particular time, was in giving him a sufficiency of His grace to supply his need. "And He said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ sake: For when I am weak, then am I strong."

Humbly submitted,
T. F. Adams

BROTHER HARVEY EDWARDS

God called one of His little ones home October 23, 1972. Elders Henry Jones and Joe Sawyer officiated at his funeral. The funeral was held at Joyner's Funeral Home, Wilson, N.C. Burial was in Cedar Grove Cemetery at Elm City, N.C. He is survived by his wife, Mrs. Carolyn Baker Edwards; a daughter, Mrs. John Pitt of Pinetops; a son, Harvey Roy Edwards of Pinetops; and three brothers, Jimmy, George and Bernice Edwards. One grandchild also survives.

One of Brother Edwards' desires was to go to Otter's Creek and worship with the brethern. As I sat beside his bed and listened to him talk, I can tell all of you who did not know him that he did not unite with the church just to have his name placed on the book. He believed in God and he loved every one of you. John 15:17, "Christ said, These things I command you, that ye love one another." If we be what we hope to be, we have no choice. The choice is not ours. For it is written, "Thy will be done on earth as it is in heaven." "His will will be carried out.

Brother Edwards suffered much. He was a very sick man, yet I do not feel that I have ever seen anyone who wanted to be baptized anymore than he did. We thank God for giving him the strength to walk into and out of the water. I can see him as he came out of the water. He looked at the brethern and sisters who were singing as if to say, "Thank God." As I was helping him dress after the baptizing, he said, "That water brought relief." He knew he had something. Brethren, it was a hope. This is something that can only be given by God. It is something for which we would not exchange anything and those who do not have it would not give you anything for it. I believe with all my heart that Brother Edwards was a child of God and now awaits His call to enter into heaven. His suffering and sorrows are over. May his soul rest in peace.

Written by the request of Otter's Creek Primitive Baptist Church. Four copies are ordered to be made — one for the family, one for the church records, one for Signs Of The Times, and one for the Landmark.

Written by J.C. Edwards
Elder Joe Sawyer, Moderator
Joe B. Coker, Clerk

**IN MEMORY OF SISTER ADDIE MAE
CARVER**

It has pleased the Lord to remove from our midst a very dear sister, Addie Mae Carver. Sister Carver was born July 27, 1904, and

departed this life September 27, 1972, making her stay on earth 68 years. She leaves to mourn her passing, two daughters, Mrs. Betty Grinstead and Mrs. Whitt Walker; four sons, Dennis, Clarence, Dolian and Marshall, all of Roxboro, N.C.; also six sisters and three brothers.

Her funeral was held at Stories Creek Primitive Baptist Church on September 29, 1972, by Elders Hugh Wray, Jack Hawkins and L. P. Martin, with a large gathering of friends who attended. She was laid to rest in Burchwood Cemetery to await the calling of her Lord and Saviour.

Sister Carver joined Stories Creek Church on September 27, 1947, and was baptized the third Sunday in October by Elder N.D. Teasley who was pastor at that time. She loved the doctrine of salvation by Grace, and Grace alone. She attended church as often as she could and seemed to enjoy meeting the brethren and to hear the glorious truth as it is in Christ, our Lord. All who knew her loved her and will miss her very much, and we have a hope that she will rest in paradise where there will be no more trouble, trials, and tribulations, where she will ever be with the Lord and sing praises forevermore.

First, resolved that the church at Stories Creek bow in humble submission to the will of God.

Second, that a copy of this resolution of respect be sent to the bereaved family and,

Third, that a copy be sent to Zion's Landmark for publication and a copy placed in the church book.

Done by order of Stories Creek Primitive Baptist Church at the November, 1972 meeting.

By: Bro. Everett Oakley
Elder Hugh Wray, Moderator
Bro. Algie Oakley, Clerk

HISTORICAL

(Continued from Page 92)

children were so exhausted that it would be impossible for them to travel much farther. After holding a consultation it was agreed that I should hurry on to Fort Houston for aid, leaving Mr. DeWight in charge of the women and children. Early next morning I started for the fort, which I reached early in the afternoon. I have often looked back and wondered how I was able to accomplish this extraordinary feat. I had not eaten a mouthful for six days, having always given my share of the pole cats and tarripins to the women

and children, and yet I walked thirty-five miles in about eight hours. The thought of the suffering women and children I had left behind inspired me with strength and perseverance and above all God in His bountiful providence upheld me in that trying hour. The first person I met on reaching Fort Houston was the generous and brave Captain Carter. He soon had five horses saddled and other means of conveyance and he and Jeremiah Courtney went with me to meet our little band of starving, bleeding women and children. We met them just at dark and placing the women and children on the horses, we reached Captian Carter's hospitable home about midnight. Every preparation had been made to receive the mournful company of sufferers. The hungry women and children with their bleeding feet were tenderly cared for. The following day on the 25th of May, my son-in-law, Mr. Plummer, reached Fort Houston. He had given up all for lost. After so many years, I look back over that scene of unparalleled suffering with inexpressible horror, yet with devout thanksgiving and praises to God for His merciful support and protection.

Mrs. Elizabeth Kellogg, Mrs. Rachel Plummer and her son, James, 2 years old, Cynthia Ann Parker, 8 years old, and her brother, John, 6 years old, children of Silas Parker were carried into captivity to be slaves or to be redeemed by sorrowing relatives with large sums of money. The bloody Kowas and Comanches having heard, no doubt, of the utter defeat of their bloody ally, Santa Anna, at San Jacinto, beat a hasty retreat to their hiding place in the Wichita Mountains on North Red River. They traveled till midnight and camped near where the town of Waxahacie now stands to hold their bloody war dance to commemorate their horrible victory at Fort Parker. They staked out their horses and picket guards and brought their helpless prisoners together and tied their feet together so tight that the rawhide ropes cut the flesh and then threw the helpless captives on their faces. The savage demons with scalps dripping in blood tied to their Wampum belts began their usual war dance. The deomons screamed and yelled and danced around their helpless prisoners, beating them on their backs with their bows and stamping on them with their feet 'til their own blood came near strangling them.

(Continued next issue of Zion's Landmark)

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PUBLISHED SEMI-MONTHLY

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VOL. CVI

FEBRUARY 15, 1973

NO. 7

ISAIAH CHAPTER 50

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 sackcloth their covering.

The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.

I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

EDITOR

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

ASSOCIATE EDITOR

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

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Devoted To The Cause of Jesus Christ

EXPERIENCE

APRIL, 1971

My dear, darling children: Thomas, Peggy, Nancy and Charles,

By special request of Tommy and Peggy, I shall endeavor to pen down some of my travels in life. Even though some of my experiences have been bitter at the time of their happening, many have left memories that are very sweet, but I do not know if any can be construed to be an experience of grace or not. In the outset, I would say that they have taught me to believe, beyond any shadow of doubt, that there is an all-powerful and all-wise God. When I say all-powerful and all-wise I mean just that, having all power over all things and complete knowledge of all things that ever has been, is now, or ever will be.

Many people, when you say you believe in an all-wise God, will readily say, "me, too," yet, if you talk to them long they will deny it by referring to some so-called tragic event and say if God knew about this in advance and could have prevented it and didn't, it would make Him the author of sin. Nothing could be farther from the truth. In the first place, there is no such thing as a tragic event in the sight of God. Tragedy only occurs to humanity. The devil is loosed for a reason in order that God's powers may be fully demonstrated:

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

Paul said; Romans: 8:28, "All things work together for good to them that love God, to them who are called according to His purpose."

In my youth I used to wonder about two events that affected my young life tremendously. Since my parents had one daughter and four sons, I wondered why, if they had to give up one, why it was their only girl instead of one of the boys. Also, why would a loving mother and dutiful wife be taken away from a kind and gentle father and husband and four little boys ranging in age from fifteen days to eight years. As I grew older I believe I came to understand, at least, in part. Since mother had to be taken away, if she had left one little girl our daddy would have had a much harder time caring for her than he would have with all boys; and, if he had decided to let grandmother take the girl, and there was only one, there would have been room for much confusion over who would have custody of her. Also, if mother had been spared to live and keep her little family together, who would have assumed the responsibility of providing a home and the necessities of life for those two dear old grandmothers and those aunts who became the responsibilities of Clifton and me in later years? I believe that he and I were born to fulfill this mission. And if Aunt Ella and Aunt Florence had not been living with us, how would I ever have been able to take care of your mother and Tommy during her

illness?

Webster says, "to predestinate is to foreknow," and if there was one thing that God does not know He could not be an all-wise God. I once heard a man say that the destiny of man was predestinated by God. This I fully believe; but He said the deeds of man, neither good nor evil, were never predestinated, this, I do not believe. The very fact that he stood where he was standing when he said it, was ample proof to me that he did not believe it himself. Because he was standing in evidence that he verily believed that he was called by God to preach this gospel, this, I have no right to deny. I believe I have heard him preach, but if he was called to preach he was called by that same Holy Covenant in which God sent His only begotten Son to bleed and die for His chosen. If he was called in any other way, I would not give you a snap of a finger for his calling. Who can deny that the physical act of preaching is, indeed, a deed of man? Would this man have you believe that God would, Per Chance, come upon the scene of some so-called tragedy, and finding some of His little ones moaning in despair over the tragic death of some member of their family, He would say, "Oh, if only I had known about this a little sooner I would have prevented it from happening." No, my children, this is not the wise God that I hope I know. Even the modern song of the world declared that, "What will be will be," and I truly believe it.

It is said that two-thirds of the Bible is prophecy, and that the old prophets were inspired by God to write them for our learning. I would like to ask if God did not know the future deeds of man how could he

have inspired men to write about something of which he knew nothing. Christ told His disciples, "One among you is a devil," referring to the betrayal of Judas many days before the deed took place. And I am persuaded that Judas was chosen for that very purpose. In the 41st Psalm it predicts the betrayal so it was all part of God's purpose and will and the evil deed of Judas was just as much a part of it as anything else.

On several occasions in my life I have dreamed dreams about natural things of which I had never thought about before, then, later, I have seen them come to pass exactly, word for word, item by item, just as I dreamed them. Something had to put those thoughts in my sleeping mind, and I'll assure you that I have never known but two powers that could put a thought into a mind, God and the devil. If God didn't know these events were going to happen, as frivolous as they may have been, then the devil had to know and put the thoughts in my mind. This would make the devil more wise than God, because he would have known something that God did not know. I hope I never become weak enough to believe in a God this helpless.

Christ said, "Simon Barjona, flesh and blood hath not revealed it unto thee," and Paul said, "he that is taught let him be taught of the Lord." My grandmother was a wonderful person and a great teacher, but I hope some of the things that I have been taught, she could not teach me. It has been said that she ruled her household with an iron hand, but a kinder more loving heart never beat beneath mortal bosom than that which beat beneath hers. While you children have seen many of her characteristics in Aunt

Ella, I often wish you could have known Granny as I knew her.

For as long as I can remember Granny was not physically able to participate in much outside activities, but when she was able to be up around the house she would always help out by preparing meals, during the busy seasons. However, when she was not busy with kitchen chores you would usually find her reading the Bible or knitting. Even though she never united with any visible church, she loved the church dearly, and helped to support it in every way she could. She read the Bible extensively and was able to expound upon it in such a manner that I have often said that I believe if she had been a man she would have been a preacher.

One of my fondest childhood memories is cookie cooking days. Although they did not have a written recipe, Granny and Aunt Ella used to cook cookies (tea cakes) with that same flavorful goodness that you can remember Aunt Ella had. Flour, in those days, came in cloth sacks in three sizes. A full sack ($\frac{1}{2}$ barrell) weighed 96 pounds. When they would cook tea cakes, they always cooked a full sized flour sack full. Then we would have cookies for between meal snacks or for desert whenever we wanted them until the supply reached a certain depth in that sack, but when the supply reached that depth the sack was folded and placed in the corner of an old chest in Granny's bedroom. After they were stored, the only time you saw any cookies was on special occasions, usually when children came for an afternoon of play or when we went to church.

After my grandfather passed away, some five years before I was

born, Granny always dressed in black. She wore a black dress, with black flytale bonnet and a black silk apron with two big pockets. Until I became large enough to be ashamed to eat in church, she always carried cookies in that old apron pocket for me to eat when I grew weary in church. When we went to Sandy Grove, we always sat on the east side between the door and the women member section. While sitting there one day, at about four years of age, listening to your granddaddy preach, I had a strange feeling that somewhere high above the earth was a great power, and that power was feeding the words to his lips and he was passing them on to the congregation, and when he walked by where I stood and reached down to pat me on my head somehow I felt that I wanted to shy away. Not that I was a bashful child; I had no scruples against talking to people, but because I did not feel worthy to be touched by one who represented such a power as I felt that he represented. Thus, I hope, I had my first lesson taught by the Lord.

When I was seven I became ill with a sick headache at old High Tower School one day. Sister Fannie Adams (Miss Fannie) was my teacher. At noon she said she thought I should go home. When I reached home Granny gave me some medicine and put me to bed. Everybody was out in the fields that day except Granny and me. After she finished her chores in the kitchen she took whatever she was doing and came into the bedroom and sat by the bed all afternoon. Just about sunset she laid her work, or reading, I don't remember, down on the foot of the bed and said, "I'm

going out to feed my chickens." I don't know why, but at that moment I felt that I could not bear to be left alone. Though I did not utter a sound, I think she must have sensed how I felt, because just as she reached the door she turned back and said, "I'll only be a little while and you will be all right." I lay there a few moments and for some reason I slipped over to the edge of the bed, hung my head off in order to look out at the sunset. As I lay gazing at the sinking sun my attention was attracted by a small cloud drifting just above the sunset. There appeared in the upper corner of that little cloud a huge image of a man's head and shoulders. It was a broad face with heavy locks at the temples, high cheek bones and deepset eyes that appeared to be looking directly at me and smiling. Was this child's imagination, or an optical illusion? I'm sure I don't know, but it removed all of my dread of being alone.

One night when I was about ten, I dreamed that I was walking through the old family cemetery. I thought I walked to mama's tombstone and placing one foot on the base I rested my chin on my hands on top of the stone, and as I stood there looking down at the graves of mama and little sister the dirt began to burst and roll back and pile up in a neat pile, all the dirt from mama's grave on the south side and all from sister's on the north side. Then mama sat upon the edge with her back to the pile of dirt and likewise sister on the edge of her grave, facing each other. Even though I was only three months old and sister was two years when she died, it seemed that she was grown to a little girl of about twelve. I have been told

many times that my mother was a very beautiful, young woman, but if she was anything to compare with what I saw that night she, indeed, was beautiful beyond description. Their skin looked like it was velvet smooth, and the most beautiful rosy-pink I have ever seen. They were both dressed just alike in the most beautiful sky-blue ankle length robes imaginable. I don't believe sister and I spoke during their stay but mother talked at some length and seemed to know of my desire for her to stay with me. She said that, though she loved her boys, and would like to stay with us, that she was happy where she was and would have to return. Then she said for me to be a good boy and bade me goodby. As she started to re-enter the grave I woke up. I am so grateful that I did not have to see those beautiful ones recovered by that pile of clay.

When I came to Granny's to live Aunt Cora was about sixteen years old, being the youngest of the three aunts, she and I became very close buddies. One Easter Sunday morning, April 5, 1931, a few months before my sixteenth birthday, she passed away. Space will not permit me to retell the hours we spent together or all of the events of the weekend that he died. However, on Saturday night, realizing how desperately ill she was, Uncle Lester told me if I would go out to his house and stay with Aunt Pearl and the three little boys that he would stay at our house and help out with Aunt Cora. About three o'clock the next morning he came running and told me to get dressed and come home, that he believed Aunt Cora was dying. He left immediately and I followed as soon as I could dress. We

had a fenced garden on the west side of the road just across from the cemetery, and there was a foot path that came from the back door at Uncle Lester's house and along this west side of the garden then across the road to our house. It was a cold, dark, rainy night and as I walked along the old foot path at a point directly across from the cemetery there arose from under a crepemyrtle tree where she was burried the next day a glowing red ball apparently about the size of a golf ball. It rose straight up above the tree tops then as it continued to rise it traveled toward the west passing over my head and traveled out of sight into the west. I walked on to the house and when I arrived she had been dead just two or three minutes. I believe it might be well to digress here to mention something along this line about the night that Aunt Ella died. On Saturday night, July 13, 1963, she was fast weakening and all night long she rattled and gurgled in her throat and chest and seemed to have difficulty breathing. About four A.M. Sunday I walked into the den and sat down with my back to the kitchen door. The door between the den and Aunt Ella's room were both open the the lights were on in all three rooms. I had been sitting there just a few minutes when I saw a light flash over my head across the wall between the two doors and seemed to enter into Aunt Ella's room. It appeared to be about like a beam from a large flashlight. I thought at first it might be a car coming up the drive, but I went to the window and looked out There was no car in sight except those that had been in the yard all night. Within ten minutes all of Aunt Ella's rattling stopped and she

began breathing as peaceful as a sleeping babe, and she started talking for the first time in twenty-four hours. About eight o'clock that morning she quietly passed away, and I believe that that light carried her away to the glorious paradise of God. Soon after she passed away Sister Mattie Adams came out to our house and told me that she had an awful fright about four o'clock that morning. She said she awoke and looked out the window toward our house, and saw a large light on our house top and called out to her mother, "Lord, mama, Layton's house is on fire!" Then it passed away and she realized it was no fire.

On March 1, 1942, as a climax to our first year of happiness together, your mother and I became the proud parents of a ten pound son. It was generally recommended by physicians, in those days, that new mothers remain in bed for nine days. On the evening of the eighth day, Dr. J. M. Judd came to our house and fining that Edna was running a little fever advised that she remain in bed for two or three more days. Then on the evening of the eleventh he returned and left a dose of medicine and told her that she could get up on tomorrow. From then until bedtime she was overjoyed at the idea of being able to sit up and hold her baby on her lap. We were awake and fed the baby between two and three o'clock that night. Then at five A.M. I arose and built a fire in the fireplace and sat down to put my shoes on. While putting on my shoes I said, "Do you want me to give that medicine now or wait until after I have fed the stock?" There was no reply. I repeated the same question; this time I noticed that she was looking directly at me, but the only

reply was a yawn. Not realizing that she was unable to speak, I probably spoke to her in as nearly a cross tone as I ever had. When I said, "Honey, if you won't tell me what you want, how in the world do you expect me to wait on you?" Her reply was another yawn, and I began to realize there was something amiss. Going over to the bed I discovered that she could not speak. I ran through the house to the kitchen and told Aunt Ella to go stay with her while I went for Uncle Lester to go for the doctor. Doctor Judd came and said that she had some kind of nervous condition and that she could talk when she wanted to. Later that day I discovered that her right hand and foot were becoming paralyzed and that her face was beginning to twist. I went for Doctor Judd again and this time he said that in all of his experience, looking after more than four thousand mothers he had never seen anything like this. He said he would be back on tomorrow and bring Glenn, (his son, Doctor Glenn Judd), with him. They decided that it was a small blood clot that had traveled through the blood stream to her brain causing paralysis. For the next few days I feel that I could say with Jonah that I surely lived in the belly of Hell. I, along with many others, felt that we were going to lose her, and I felt that if I lost her there was no way I could escape the fact that I would be her murderer. I would stay around the bed and smile and try to be cheerful as long as I could bear it, then I would slip out a few minutes to cry and try to beg God for mercy. One day I came through the old lot gate, and feeling that I could go no farther I bowed my head on top of the fence. Aunt Florence saw me there and came to

me and put her arms around me and we had a long cry together. Another time I was down in the pasture, and my feet felt that they were so heavy that I could never put one foot before the other to reach the house. I bowed before an old pine tree and tried to beg God for mercy and that He would remove the suffering from her and let me bear it myself. Gradually, she began to show some signs of improvement. One Sunday after she was stricken, she developed gas, and her body became so bloated that it seemed that just a little more pressure and surely the very skin would burst. Then just one week later she developed kidney colic and, seemingly, the pain was almost unbearable. Actually, both of these symptoms were good signs, because the vital organs, (the digestive tract and kidneys) had been paralyzed and as they began to function again it caused this tremendous pain.

As time passed she gradually learned to grunt for yes or no and to make certain sounds and motions to express her desires. On Monday afternoon, the eighteenth day after she was stricken, Floda came to spend the afternoon with her. During the afternoon I came by the house and she seemed rather jolly that day and we began to press her to attempt to talk to no avail. Finally, I suggested that we make a bargain. "Thursday will be three weeks since you became ill, lets promise that you will talk Thursday." She agreed. However, Thursday passed with no talk. Then, on Friday A.M. I came to the house, and no one was with her at the time, so I sat down beside the bed and began to talk, and pretty soon I said, "Do you remember what you promised?" She turned her head

away. I said yesterday was three weeks and you promised that you would talk at the end of three weeks." And again she turned her head away. Then I put my hand beside her face and turned it back toward me and said "There is no one here but you and I and if you don't do very well, there is no one here to hear, and nothing to be ashamed of." Then, I said, "Look at me and try to do just as I do." Then I said, "I" and repeated, "I." So she decided to try, but the first attempt was hardly audible. However, after several tries she was able to say very clearly, "I." "Now, let's try another word, 'love,' then, 'you.' Each time it took several attempts but she was soon able to master one word at the time by repeating after me. Then we put them together; "I love you." Children, no music has ever sounded so sweet to me. After she learned that she could talk she became eager each time I came in for me to help her to learn more. It was long, and sometimes a discouraging struggle, but by the help of Almighty God she finally learned to walk and talk, and I thank Him for a very good life together.

In the late nineteen forties, one night I saw myself walking down the isle of old Sandy Grove Church. Elder Luther Turner was stepping down from the pulpit with his hymn book in his right hand and his left hand on the book board. There were four grayheaded fathers that were the male members there at that time, and they were all seated on the front bench. As I walked before them they all looked up, smiled and nodded their heads in one accord. Then, I awoke. I was concerned about this for sometime wondering what it meant, if anything. Finally, I

concluded that it meant I would have to be the next male to come before them. However, time passed and I waited for more evidence. All of those four fathers passed away. Elder Turner passed away. Several males came that way and all of them passed, except one, before I ever came before them. About two years later, one morning about eight o'clock, Dewey Painter and I were walking that old foot path from Aunt Pearl's, not many feet from the same spot that I stood when I saw Aunt Cora leave here in that little red ball, when, suddenly, I had an attack of what the doctor said was a cardiac nerve condition. Even though I had had several such attacks before, this was the most severe and the last one I have ever had. Dewey was two or three paces ahead of me. We were walking along talking when, suddenly, my heart seemed to skip a beat, then began to race at a tremendous rate of speed. My knees grew weak and my eyes began to dim and the thought ran through my mind "I wonder if this is the end?" In that same instant, in reply to my question, a little voice spoke within me saying, "No, I have more duties for you to perform," and I saw Sandy Grove Church. From that day forward there was no power on earth strong enough to make me believe that I would ever die a corporal death before I had to stand before those people and beg for a home. Yet, for almost twenty years I still wandered on, seeking and longing for a little more evidence, hoping that when I did have to come before them, He would provide me with an experience acceptable to these people and worthy to tell.

(To Be Continued)

HOPE OF SALVATION

Dear Brother in a sweet hope,

I am enclosing my check for \$10.00 — \$5.00 is for the book of your life and \$5.00 is for sending me the Zion's Landmark. I have found good reading in it and have enjoyed it. It shows our belief that God had a purpose in all He did and still does. He is ruling as He always will be. That doctrine is a comfort to me, and, also, to know that my life and hope of salvation does not depend on what I do or do not do. If I believed that my life and salvation depended on what I did, I would be of all men most miserable. If the salvation of others depended on my trying to teach or show them the right way, I am truly sorry for them. I cannot do right myself, so how could I help others? It is all free grace or we are lost in time as well as in eternity.

I have been blest to be a member of the Old School Baptist Church for forty-eight years since last June 1, 1972. May God bless you in all you do and in your endeavors in editing the Zion's Landmark.

From one in hope,

Blanche B. Brown

RFD 1

Dec. 22, 1972

Chattaroy, Wash.

GOD IS LOVE

Dear Brother Adams and Sister Adams,

I am late in sending my renewal. Please do not think hard of me because I am getting old. I am 87 years of age and I can't do as I once did. I am enclosing \$11.00 for two years. Use the extra as you wish. I

do get a lot of pleasure from reading it. God is love and we must love one another. I love all the brethren and sisters everywhere. When I go to Sardis and meet with them, it makes me feel so much better to see their bright smiles on their faces. Brother Gardner is such a wonderful pastor. I love him and his sweet wife very much. Sardis has been my home for 54 years. I dearly love that church.

I hope the good Lord will bless you both for being so kind to me. I love you both very much.

A sister in hope,

Nettie H. Wilson

RFD 2

Madison, N.C.

January, 1973

HISTORICAL

(Continued from last Issue of Zion's Landmark)

The helpless women and children remained in this position of torture, weeping and bleeding during the night. Oh! What prayers ascended to heaven for mercy on their bloody persecutors. Early next morning they hurried on their retreat fearing lest General Burleson with his brave minute men should fall on their rear and inflict bloody vengeance on them for their crime. They soon found an opportunity to sell Mrs. Kellogg to the Keachies and Delwares, who after six months sold her to General Sam Houston for \$150,000 and he conveyed her immediately to her sorrowing relatives.

Mrs. Plummer remained a captive about eighteen months and we find the following extract from her diary. In July and a portion of August we were among some very high mountains on which the snow remained for the greater part of the year, and I suffered more than ever in my life. It was very seldom I had any covering over my feet and but little clothing for my body. I had a certain number of buffalo skins to dress and the horses to mind at night. My feet would often be frost-bitten. In October I gave birth to my second son. It was a beautiful baby but it was impossible for me to secure suitable nourishment for myself and infant. I had been with

them six months and would often beseech my mistress to advise me what to do to save my child but she turned a deaf ear to my supplications. My child was six months old when my master, thinking that it interfered with my work determined to put it out of the way. One cold morning five or six Indians came to where I was suckling my baby. As soon as they came I felt sick at heart. My fears were aroused for the safety of my child. My whole frame convulsed with sudden dread. My fears were not ill-grounded. One of the Indians caught my child by the throat and strangled it until, from all appearance, it was dead. I exerted my feeble strength to save my child, but the other Indians held me fast. The Indian who had strangled my child then threw it up into the air repeatedly and let it fall to the frozen ground until life seemed to be extinct. They then gave it back to me. I had been weeping incessantly while they were murdering my child but now my grief was so great the fountain of my tears dried up as I gazed on the blue cheek of my darling. I discovered some symptoms of returning life. I hoped that if it could be resuscitated they would allow me to keep it. I washed the blood from its face and, after a time, it began to breathe, but a more heart-rending scene ensued. As soon as the Indians ascertained that the child was alive they tied a rope around its neck and threw it into a bunch of prickly pears and then pulled it backward and forward until its tender flesh was literally torn from its body. One of the Indians who was mounted on a horse then tied the end of the rope to his saddle and galloped around in a circle until my little innocent child was not only dead but torn to pieces. One of them untied the rope and threw the remains of my child in my lap. I took a butcher knife, dug a hole in the earth, and buried my child after performing the last sad rites for my dear baby. I sat down and gazed with a feeling of relief on the little grave I had made for it in the wilderness and could say with David "you cannot come to me but I can go to you." Then, and even now as I recall the dreadful scene, I rejoice that my baby passed from the sorrowing and suffering of this world. I shall hear its dying cries no more and, relying on the righteousness of Christ, I feel that my innocent child is with kinder spirits in the world of joy.

After the death of my child I was given to be the servant to a very cruel old squaw who treated me in a most brutal manner. My other son had been carried off by another party to

the far West. I supposed my husband and father were killed at the massacre of Fort Parker. Death seemed to me but a sweet relief. Life was a burden and driven to desperation I resolved no longer to endure the cruel treatment of the intolerable old squaw. One day she and I were some distance from — although still in sight of the camp. She attempted to beat me with a club. I wrenched the club from her hands and knocked her down. The Indians who had witnessed the proceeding from the camp came running up, shouting at the top of their voices. I expected to be killed immediately, but they patted me on the shoulders, crying "Bueno, bueno", or "Good, well done." I now fared much better and soon became a great favorite and was known as the Fighting Squaw.

Mrs. Plummer was afterwards ransomed through the assistance of some Mexican Santa Fe traders by a noble-hearted American, Mr. M. M. Donahue. She was then made a member of her benefactors family. She and Mrs. Donahue visited Independence, Missouri, where she met and embraced her brother-in-law, L.D. Nixon, and by him she was brought back to her people in Texas. On the 19th day of February, 1838, she reached her father's home, twenty one months from the horrid massacre of Fort Parker and her capture.

She died on the 19th day of February, 1839, just one year after reaching her home. Her son, James Pratt Plummer, after six long weary years of captivity was ransomed and taken to Fort Gibson late in 1842, and reached home in February, 1843, in charge of his grandfather.

Cynthia Ann Parker and her brother were held by separate bands. The brother and sister thus separated, gradually forgot the language, manners, and customs of their own people and became thorough Comanches. John grew up with the semi-nude Comanche boys of his own age and played at hunting and war.

When just arrived at manhood, John Parker accompanied a raiding party of Comanches down the Rio Grande into Mexico. Among the captives taken was a beautiful young maiden whom the young warrior felt his heart go out in tenderness to; the fair Dana Juanita, and the two were soon engaged to be married as soon as they arrived at the Comanche village. Each day, as the cavalcade moves steadily along, the young lovers could be seen riding and discussing the anticipated pleasure of conjugal life, when

suddenly John was prostrated with an attack of smallpox. The cavalcade could not tarry so it was decided the poor fellow should be left alone on the vast plains to die or recover, as fate decreed. But the beautiful Juanita refused to leave her lover and insisted on her captors allowing her to remain and care for him. With Dana Junaita to nurse and cheer him up John lingered, lived, and ultimately recovered, when the young people, with a little ceremony as was performed amid the bowers of Eden, became husband and wife. They settled on a stock farm in the far West where John Parker, with his beautiful Dana Juanita, became a great stock king.

But after the most diligent search of weeping and living relatives for Cynthia Ann Parker, nothing could be learned. Large sums of money were offered for the recovery of the lost children. In 1840 Col. Len Williams and Mr. Stout, and Indian trader, and a Delaware Indian guide made a trading tour on the Canadian River when they fell in with a Pohonkas band of Comanches and Cynthia Ann Parker was with this tribe. From the day of her captivity, five years before, she had never seen a white person. Co. Williams proposed to redeem her but the Comanches replied that all the good of the white man could not ransom her.

It became a hard struggle for the church in a wilderness land because of the massacre of Fort Parker. The following named members had returned to the County of Nacogdoches, Texas, as follows: Elder Daniel Parker and wife, Richard Eaton, Stephen Bennett, Parmelia Bennett, Polly Eaton, Elizabeth Eaton, Elder Garrison Greenwood, Thomas Davison and wife, Louis Grigsby, Sally Brown. These, being members of Pilgrim Church and in possession of the church book, they sat in conference, appointed John Grigsby, Clerk, called for the peace of the church, all in peace. They read the preceding minutes of the church. This meeting was on the 25th day of February, A. D. 1837. Adjourned in order.

Elder Daniel Parker, Moderator
John Grigsby, Clerk

From the reading of the following minutes of the church the members had returned home as they met at Elder Daniel Parker's home:

Pilgrim Church, on Saturday, April 1st A. D. 1837, met at the home of Elder Daniel Parker and sat in conference. Called for the peace of the church, all in peace. Second, offered an opportunity for members; received by letter Brother Thomas Lugo and

wife, Sally. Adjourned in order.

Elder Daniel Parker, Moderator
John Grigsby, Clerk

Pilgrim, in conference on the 30th day of September, A. D. 1837, called for peace of the church. All in peace. Second, extended an opportunity for members, received none. Elder Daniel Parker reported that he and Elder Garrison Greenwood, by the authority of the church, had organized a church near Nacogdoches, Texas, on the 17th day of September, A.D. 1836, called Hopewell, on the same Articles of Faith as that of Pilgrim, with eight members with W. M. Sharks, deacon. It is located in the Cook Settlement on the East side of Angelina River. Report received, adjourned.

Elder Greenwood, Moderator
John Grigsby, Clerk.

On Saturday, June 30th 1838, Pilgrim Church sat in conference. Called for the peace of the church. All in peace. It was agreed that on account of the scattered condition of the members of the church that we hold two stated conference meetings, one at our present place of worship and the other at our schoolhouse in the Thomas and Pearpoint settlement in Shelby County, Republic of Texas, on the second Lord day and Saturday preceding in each month and that the members of that place select a clerk to keep a record of each meeting and forward them to the main clerk of this place to be recorded in the church book. Done by order of the church.

Elder Daniel Parker, Moderator
John Grigsby, Clerk

Pilgrim Church, on the 13th day of April, A. D., 1839, met in conference. Call for the peace of the church. All in peace. Elder William Britton and Daniel Parker reported that they met at Dr. Thompson's home on Saturday, March 23, 1839, and received by experience and baptism, Brother Isaac Renfrow, Sister Sophia Thompson, and Mary Holoway. The church received report and agreed to continue meeting at that place. The church took under consideration the building of a church house and appointed E. Bowen, Daniel Parker, and J. White to select a place. Adjourned in order.

Daniel Parker, Moderator
John Grigsby, Clerk

Pilgrim Church, on the 25th day of May, 1839, met in conference. Called for the peace of the church. All in peace. Extended an opportunity for members; receiving by letter Sister Elizabeth Rigway, Brother William Harris and wife, Martha. The committee

reported that they had selected two places to build a meeting house, one on a ridge between Mrs. Morgans and Williamsons. The other on the North side of the bluff of the Harrison Fork of Bayou Blue, near Daniel Parker's house, and this place was selected and a building committee was appointed. Brother Richard Eton, W. M. Britten, and Daniel Parker were to superintend the building of the house and to secure the land. Adjourned in order.

Daniel Parker, Moderator
John Grigsby, Clerk

On Saturday, July 13th, 1839, the church met in conference. Called for the peace of the church; all in peace. The committee reported that they had secured a title for two and one half acres of land and titles was executed by John Haley to the Regular Predestinarian Baptist Church for a place of worship and a public burial ground. Report received and adjourned.

Elder Daniel Parker, Moderator
John Grigsby, Clerk

I have given the reader the above minutes of Pilgrim Church for two reasons. First, that to show how that they were the first religious body to come to Texas and record by what authority and order they were constituted and, secondly, that Elder Daniel Parker did not constitute the church as charged by some, but was only a charter member and was chosen their first pastor, before leaving Illinois, and served them until his death in 1844.

The Union Association was the first to be organized in Texas.

EDITOR

CONCLUSION — HISTORICAL — PILGRIM CHURCH AND THE FORT PARKER MASSACRE

In recent years, the Department of Archives and History of Texas through the legislature of the State of Texas has restored the fort as it was originally built in 1834. The surrounding area has been converted into a state park area and is known as "Fort Parker State Park."

Fort Parker State Park is located approximately one hundred miles south of Dallas, Texas, near the Navasota River.

Texas history reveals that it was twenty-four years after the Parker's Fort massacre that Texas Rangers while attacking a Comanche hunting camp saw a fleeing woman whom one of the rangers was about to

shoot. Suddenly, as the legend goes, he saw that she had blond hair. This was Cynthia Ann Parker who had been naturalized into the Comanche tribe and their way of life. She was returned to her family and former way of life, but died four years afterwards. It has been said by Indian word that she died of a broken heart.

According to Texas history, she became the wife of Chief Peta Nakona. One child was born who was called Quanah Parker. It is said that Cynthia Ann's son, Quanah, was one of the most ferocious Indians to be met in the early settlement of the west. Being the son of an Indian chief, he led many war parties of his tribe against the early influx of settlers. History says that the resistance of the Indians was rigid against the white man, but about the year 1875, Quanah with his remaining hostile, fighting tribesmen rode to Fort Sill, Oklahoma, and surrendered to the U. S. Infantry. It is said that the former war chief devoted just as much effort to facilitate the Indian people into the environment or way of life of the white man as he had previously fought for his hunting grounds and the invasion of same by the settlers. It is said that he remained loyal to the Comanche rituals and way of life, but he supported the rudimentary or basic ways of the white civilization. This included in that area education, building of homes according to the tradition of the white man and methods of farming as used during this period.

Cynthia Ann Parker was eight years of age at the time of her capture by the Indians at the massacre in 1836. She lived with the Indians for twenty-four years or until 1860. She died about 1864. This chapter of interesting history of the Old School or Primitive Baptist Church concludes with her going back to her adopted people as Quanah Parker, her son, had her grave moved to an Indian burial ground in 1910. In 1911, he was buried beside her.

(The latter portion inserted by J.M.M.)

For any who might be interested, an interesting article appears in the February 12, 1973, (No. 20) of the "National Geographic School Bulletin." A photograph of the fort appears together with a photograph of Quanah Parker. This bulletin can be obtained from the National Geographic Society, Department 163, 17th and M Streets, Washington, D.C. 20036, at approximately 50 cents per copy.

Zion's Landmark

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

Editor

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

Associate Editor

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

VOL. CVI

NO. 7

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 February 15, 1973

BUTLER AND THE BAKER

Dear Elder and Sister Adams,

I hope you are doing well. We keep up and about our daily activities, the Lord be praised.

Brother Adams, I am still looking forward to hearing from you concerning the "butler and the baker." I love you now and forever, in the faith of Jesus.

Minnie Jones

RFD 1 Box 302

Richlands, N. C. 28574

Mrs. Isaac Jones

Richlands, N. C.

Dear Sister Jones,

I remembered that you ask my views with reference to the chief butler and the chief baker. It is recorded in the 40th chapter of Genesis, "And it came to pass after these things that the butler of the King of Egypt and his baker had offended their lord, the King of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers and against

the chief of the bakers." Gen. 40:1, 2.

The King put them in ward, in the house of the captain of the guard where Joseph was bound. I, like you, had a great desire to know who the chief butler and the chief baker portrayed in type and shadows. Do you remember that Paul said, "And whatsoever things that were written afore time were written for our learning that we through patience and comfort of the scripture might have hope?" Rom. 15:4. In 1948 I had a vision or revelation of seeing and conversing with the Saviour. Among several questions that I desired to know was this one. I ask Him who did the chief butler and the chief baker portray in types and shadows? Jesus said, "The butler is a type of Jesus Christ in the person of the Holy Ghost, and the chief baker is a type of Jesus, in the person of the Son of man." The butler and the baker had a dream. Joseph saw that they were troubled. He ask them why there were so sad. They said, "We have dreamed a dream, and there is no interpreter of it. Joseph said, "Do not interpretations belong to God? Tell me them I pray you." Gen. 40:8.

In substance, the butler said in my dream, behold a vine was before me and in the vine were three branches. They budded and the clusters brought forth ripe grapes. He pressed the grapes into Pharaoh's cup and gave the cup into Pharaoh's hand. The third day he was restored to his former place. That is, he made wine as he did before.

The baker saw that the interpretation was good. He proceeded to tell his dream. He had three baskets upon his head, and in the uppermost basket were all manner

of baked meats for Pharoah. The birds did eat them out of the basket upon his head. Joseph said, "The three baskets are three days. Yet within three days shall Pharoah lift off thy head from thee and hang thee on a tree and the birds shall eat thy flesh from off thee."

Jesus, in the flesh, was crucified and the redeemed family of God eat His flesh and drink His blood. The Holy Ghost came down on the day of Pentecost. In a spiritual sense the Holy Ghost prepares the heart to receive the gospel which is meat to the hungry and drink to the thirsty.

T.F.A.

MUCH COMFORT

Dear Brother Adams,

I am enclosing a check for another year's subscription. I enjoy reading the Zion's Landmark so very much. I live alone and it is very much comfort to me.

Zettie Rivers
Lake City, Fla.

THANKFUL TO GOD

Dear Brother and Sister Adams,

Enclosed find seven dollars for my renewal to the Landmark, use the extra as you see fit. I enjoy your paper so much! and I get so much comfort from the writings in it, especially the one headed "Afflictions of the Soul." I cannot see very well now for my vision is so very poor, I am not supposed to read or sew-this is my doctor's orders. However, I pick up the Landmark to get some comfort and with the help of a magnifying glass, I can read a little at a time. Some of the letters I cannot see, but I continue to try and finally am able to recognize the works. My trouble is that both eyes have disintergrated and nothing can

be done of any permanent benefit; however, I am as thankful as I know how to be, to be able to walk and do some of the housework.

Many of the writers tell my feelings and I would like to see them and shake their hands. Oh! how I did dearly love to try to sing those beautiful old hymns! They have such fitting words, but all that I can do now is to just hum along for I can only see people who are close to me.

Brother Adams, I am glad the Lord saw fit to enable me to believe what I do. I once thought I had something to work with, but when I hope something took place to show me all my works are as filthy rags, I lost all confidence in my own works, I cannot live as I would like to live, for it seems all I do is more or less wrong, although this little hope I have seems so small, I would not exchange it for all that is in this old world.

Brother Adams, when at a throne of grace, remember me please and excuse my many mistakes, for mistakes are what I am full of. I hope this finds you both well. My eyesight is not good, but I hope it is the Lord's will that I will not go blind, but if I do, I hope to be reconciled to His will.

With love to you and Sister Adams,

Alyne Kingsbury
325 Church Street
Mount Airy, N.C. 27030

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with Mingo Church on the fifth Sunday and Saturday before in April, 1973. Mingo Church is located about three miles South of Dunn, N. C., about one half mile off No. 421 Hwy. Elder J. W. Hawkins was appointed to preach the introductory sermon.

We invite our brethren, sisters and friends to come, especially our ministering brethren to visit us.

Alonzo Barefoot, Clerk

OBITUARY

ELDER R. D. BELL AND

SISTER MARY E. BELL

It is with pen and ink that I attempt to write concerning a dear brother and sister in Christ, I hope. Sister Mary E. Bell was born May 3, 1882, in Wilkes County, N. C., the daughter of Sidney and Elizabeth Johnson. She was married to R. D. Bell in July, 1904. She joined Mayodan Church by letter in 1930, was called from this walk of life March 18, 1968, at the age of 84 years and 10 months. Her funeral was conducted at Mayodan Church by Elders G. W. Hill, H. P. Somers, and W. J. Puckett and her body was laid to rest in Mayodan Municipal Cemetery.

She was blessed to devote most of her life to the church, her brethren and sisters in Christ and her family. She spoke frequently about her hope and I believe it was to her a lively hope at times. We, along with her family, will always miss her. We shall remember her as a precious, sweet person. I believe that if a person was ever an inspiration to her visitors during such a long illness, this was the case with Sister Bell.

We look forward, if it is the Lord's will, to be together with not only her but the complete church which was given to Christ in the beginning on that glorious day when He shall come again.

ELDER R. D. BELL

Elder R. D. Bell was born August 8, 1878, in Wilkes County, N. C., the son of Noel and Amanda Bell. He was married to Mary E. Johnson in 1904. He joined Mayodan Primitive Baptist Church June 20, 1937. He was reinstated at that time. He was liberated to preach in 1938 and was ordained in June, 1939. He served as pastor for many years — Ridgeway Church, Maydon Church and Macedonia Church, and was four many years joint pastor of Wolf Island Church with the late Elder G. W. Hill. He possessed a wonderful gift to the Primitive Baptist and was firm in the doctrine until the end which came January 29, 1972, at the age of 93 years and 5 months.

The funeral was conducted at Mayodan Church by Elders W. J. Puckett, Tommie

Brammer and H. P. Somers. He was laid to rest in Mayodan Municipal Cemetery beside his sleeping companion.

I visited him regularly until the end. He prayed for the Lord to take him and said he desired to be free from this troublesome world. In the year 1970, he was carried in a wheelchair to Wolf Island Church on the Communion Day. This was the second Sunday in May. On the third Sundeay in May, 1970, he was present for communion, in a wheelchair, at Mayodan Church. On the first Sunday in June, 1970, he was present, in a wheelchair, on Communion Day at Ridgeway Church. Also, on the third Sunday in May, 1970, he was taken to Mayo Park to see Sister Marilyn Harris, his granddaughter, baptized into the same order and faith. When Elder Puckett and myself came out of the water, I walked up to the car where he sat and he cried and said, "Now, I am satisfied." At our October communion at Wolf Island Church in 1970, he was carried in the church on a folding bed. Then a dream I had many years before came true. I dreamed I saw him in the aisle in a chair telling the people of his sweet hope. I heard him do that on that day. I asked him if he remembered me telling him that dream and he looked at me and smiled.

Now, the poor, helpless being who writes this feels that he is not fit to walk on the church yard, much less occupy the pulpits that he did for so many years. Before he passed away, he said he had a dream and saw his companion in a beautiful cornfield and he walked in it and began to talk to her. He looked around and saw the reapers gathering the corn. I believe it was only to show him that he would be together not only with her, but all of the elect children of God, the Creator. This church is the Lamb's Bride. She shall be made in His likeness in the resurrection to ever be satisfied and happy forever and ever.

These precious people were blessed with nine children, eight of whom now survive; seven daughters and one son. I not only miss him, as we all do, but I hope we can be blessed to feel that our loss is the eternal gain of both of them. Elder W. J. Puckett and myself were appointed to write these obituaries, but it was Elder Puckett's request that I attempt to write them as he felt it could be better than his effort. As I have said, he has been on my mind just as if he (Bro. Puckett) were sitting beside me. He is a dear brother with whom I now serve with at Mayodan and whom I love very deeply.

By your humble Brother in Christ, I hope,
 (Elder) H. P. Somers
 146 Brooks Rd.
 Reidsville, N. C. 27320

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at South West, the Lord will, the fifth Sunday and Saturday before in April, 1973. We extend an invitation to our brethren and sisters to come and visit with us. We extend a special invitation to our ministering brethren to visit with us in this session of the White Oak Union.
 H.A. Young, Union Clerk

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Clement the fifth Sunday and Saturday before

in April, 1973. Elder Allen Johnson was chosen to preach the introductory sermon, Elder W. D. Barbour, alternate.

We invite all lovers of the truth to come and be with us with a special invitation extended to brethren who labor in the ministry.

E. T. Jones, Union Clerk
 RFD 3
 Fuquay-Varina, N.C.

LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Eno Church, beginning Saturday before the fifth Sunday in April, 1973. Elder L. P. Martin was chosen to preach the introductory sermon, Elder Burch Wray, alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.
 Clyde Satterfield,
 Union Clerk

**ANNOUNCING THE PUBLICATION OF
 AUTOBIOGRAPHY OF ELDER T. F. ADAMS**

In response to the request of many friends, your Editor has published his life's story covering a span of 80 years and 45 years of experience in the ministry of the Primitive Baptist Church. It is a beautiful volume, cloth bound for permanent keeping. In addition to personal history and experiences, it contains a brief experience of his beloved wife and helpmate, selected editorials and letters, and meditations on favorite passages of scripture for which he is well known. The book is introduced by a full page photograph of Elder Adams and his wife.

Those who believe in the doctrine of predestination and salvation by grace will welcome this book as a permanent part of their libraries.

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VOL. CVI

MARCH 1, 1973

NO. 8

ISAIAH CHAPTER 50

For the Lord GOD will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me.

Behold, the Lord GOD will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

ISAIAH CHAPTER 51

Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased 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

THE TWENTY-THIRD PSALM THE LORD IS MY SHEPHERD, I SHALL NOT WANT

In speaking of the Lord, we as His people, do in some measure understand what the Lord is: that is, if we have been born again, and are given by His Spirit to understand that God is love and that He is all-power in heaven and earth, for all powers that we are ordained of God, for John said that God made all things that were made and without Him there was not anything made that was made. The Lord God Almighty is the beginning and the end of all things except sin, because the word said that by one man sin entered into the world but I want to affirm to you that this God will be the end of sin, if I were to say that God is the beginning of all things then someone that did not understand might think that I was trying to say that God was the author of sin and God forbid that I should say that, for my experience teaches me that when I sin that it is I who has sinned, it is I who is tempted and drawn away by the lust of the flesh.

The word teaches that there is nothing that is, has or ever will be that can exist without this God. The sun, moon and stars were placed in their orbits by this God and have ever since performed their work on time just as God decreed that they should. Then we know from all this that little weak sinful creatures called men, must do what God has decreed that he should do. There is

no way for man to escape from this God. If we take the wings of the morning and fly to the uttermost parts of the earth, He is there; to the east or to the west, to the north or to the south, He is there, or if we make our bed in hell, He is there. The God of Abraham, Isaac and Jacob, the God of the living and the only way that man must know this God is for God to make him a living creature by being born again. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever: By God the Father, God the Son and God the Holy Ghost, the three are one and all are equal in power and glory. In this I have tried to tell what the Lord is to me, now we will pass on to the word shepherd:

The Lord is my Shepherd, the word shepherd is referred to as the keeper of sheep and Jesus said that He is the good shepherd that He gave His life for the sheep and Jesus referred to His people as sheep. He said, "My sheep hear my voice and they do follow me and I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand. They are delivered from condemnation for they have passed from death unto life. David must have been one of these sheep, for he said the Lord is my shepherd and at that time I believe that David knew what he was talking about for we read that the scriptures were written for our learning by Holy Men of old as they were moved by the Holy Ghost and in another place we read that "No

man can say that Jesus is the Christ except by the Holy Ghost. So David being a writer of the scriptures and having the Holy Ghost, he could well say that the Lord is my shepherd.

How can we as His people today, say, "The Lord is my Shepherd, I shall not want." It must be the same as David said: for it is by the revelation of Jesus Christ by the Holy Ghost after we have been born again that we can say as David said; "The Lord is my shepherd." At first we being dead in trespasses and sin, we do not know anything of God or spiritual things because Jesus said: "The dead know not anything." He shows us how great sinners we are. We can see our sins roll up before us as great mountains and we are so sick that is, we have a sin sick soul, we are sick even unto death as Hezekiah was, being ten thousand talents in debt and with nothing to pay, then we go to work to try to bring ourselves into favor with God and when we work out of all that we have to offer we find that our offering is nothing in His sight and that we have come to the end of our strength. Then we begin to beg: "Lord, be merciful to me a guilty sinner before Thee, this being our last recourse, but we find He is a merciful God for He visits us and forgives our sins and our hearts are filled with praise to our God—we cry, "Praise the Lord, Oh my soul!"

The shepherd tends and feeds the sheep and Christ tends and feeds His sheep and they are enabled to shout praises to His Holy Name. They can say with David of Old: "The Lord is my Shepherd, I shall not want, He maketh me to lie down in green pastures, He restoreth my soul, Yea, though I walk through the valley of the shadow of death, I will fear no

evil, for Thou art with me, Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." We know that in nature, that is, in this flesh, we are all the time in want. You never can talk to anyone very long before you find him or her saying that he or she wants this or that. So this must be different from what we would say in nature. I feel that David was speaking of natural things just as He said "I was once young, but now I am old, yet have I never seen the righteous forsaken nor His seed begging bread. Christ is the spiritual bread and the righteous feed on this spiritual bread. Jesus said: "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world." "I am the bread of life: He that cometh to me shall never hunger; and he that believeth on me shall never thirst." St. John. 6:35.

David said, "I shall not want." It would be quite hard for us to explain what he meant here unless we were guided by the Holy Ghost just as David was when he wrote this scripture, but in some way I believe that in these few words David was saying, Salvation is of the Lord; for in another place we read: "But my God shall supply all your need according to His riches in glory by Christ Jesus." We know that in nature that is, in this flesh, we are all the time in want. As I have just

said, you can seldom talk to anyone very long before you find him saying that he wants this or that. So this must be different from what we would say in nature. I feel that David was speaking of natural things just as He said, I once was young but now I am old yet have I never seen the righteous forsaken nor His seed begging bread. I believe this is true both spiritually and naturally. Jesus said "I am that bread that comes from heaven." So we, as His children, do not beg for this bread, not in a sense of bringing it about, for Jesus has already prepared it for His people. The scriptures tell us that "Ye WERE chosen in Him before the foundation of the world."

David said: "He maketh me to lie down in green pasture; He leadeth me beside the still waters." Green pasture represents food for sheep in a natural sense, but he, David, is referring to God's people as sheep and green pasture as food for His people. This green pasture is that spiritual food that is given to those that have been born again, those that have been brought to life by the Holy Spirit if you please, the ones that were given to Jesus before the foundation of the world, the ones He came to redeem from under the law. David said, "He maketh me to lie down in green pastures." Now He does not reach down and drag us into the church as some have said, but He makes us a willing people in the day of His power, for with loving kindness have I drawn thee. I feel like this complete verse goes together for green pasture and still waters in nature are found together. So in the Spirit as we are fed by the word of God, we are made to be still. "He leadeth me beside the still

waters." I believe this water is the word of God for Moses said to the children of Israel, "Stand still and see the salvation of the Lord." Jesus is our salvation and He is the word and when Jesus was crucified the soldier thrust the sword in His side and there came out blood and water and in another place we read, "Except a man be born of water and of the Spirit, He cannot enter into the kingdom of God." The still waters make us think of peace, quiet and rest. There remaineth 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. See Heb. 4:9, 10.

"He maketh me to lie down in green pasture, He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for His namesake, 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." Psa. 23: 3, 4.

He restoreth my soul: the word restoreth means given back-present perfect tense, in other words it means already given back, because in Adam we were lost; in Jesus Christ we are saved, this being in the mind and purpose of God before the foundation of the world, but being brought to pass in time in a manifest sense and in our experience we do know that we are lost sinners when the Lord shows us how sinful we are by His Holy Spirit and we know without a doubt that we are lost and without hope in the world unless The Saviour comes to our rescue. Some say we were saved before the foundation of the world and just leave it there, but we in our experience fear that we are lost. If we

were saved before the foundation of the world, then why did Jesus come to save that which was lost, if we have never been lost how could we be saved, for Jesus Christ came to save that which was lost, not going to be, but already lost, the only way we were saved before the foundation of the world was in the mind and purpose of God, because He declared the end from the beginning, but we also realize that all that God elected to eternal life must be saved, but in their experience they come to the place that they can say that they are lost and cry unto the Lord, "Lord, have mercy on me a lost sinner, save or I perish." If we were not made to see that we were lost, why would we cry to Him to save us? and then when Jesus comes as the sun of righteousness with healing in His wings (Mal. 4:2) and forgives us our sins and places our feet on that Great Rock, it is then that we can say as David did, He restoreth my soul, for we were His from before the foundation of the world in the covenant arrangement ordered in all things and sure, so in this when Jesus comes into us in the new birth, Jesus in us the hope of glory, blotting out our sins and bringing us into communion with God, we were restored to our God in a manifest sense and then along through our pilgrimage here from time to time he must restore unto us the joy of His salvation. As David said, "Restore unto me the joy of thy salvation." Psa. 51:12.

"He leadeth me in the paths of righteousness for His Name's sake" When David said He leadeth me I do not believe he was speaking of some preacher leading him, I believe it was Jesus that led David

just as He leads His people today, and he does not lead them into paths of sin but in paths of righteousness for His name sake, for all the good I have ever done was given to me of the Lord. I was led to do it. Any and all good deeds that are done here in the world, are done by the leading Spirit of God and the word paths is in the plural, meaning more than one, so Jesus leads us in all the good works that God before ordained that we should walk in them, (Eph. 2:10) and it is not of our works because our works are as filthy rags in His sight and the reason He leads us is for His Name's sake. When we pray, we close by saying, "This we ask in Jesus' name an for His sake. Sometimes I am made to wonder if we ask in His name or do we ask because we desire it of ourselves and for our own sake or for someone else's sake. I feel that I had rather say I hope that I have asked in Thy Name and for Thy sake for we cannot ask one thing in His name unless He gives us of His Spirit that we may ask in Spirit and in Truth.

Verse four says "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me: Thy rod and Thy staff they comfort me." I, at one time, supposed that this valley of the shadow of death that David spoke of to be when we came to die a corporal or natural death, but since then I feel the Lord has revealed some things to me more perfectly. I believe that this valley of the shadow of death is here in life, when we are shown how great sinners we are. I believe that we are then in this valley of the shadow of death, for we can see death as if it were staring us in the face, not only in our faces, but in our hearts as well and we are in that

Egyptian darkness, feeling lost and ruined without God, and many times after we have been forgiven of our sins, we are brought down into the valley and cannot find the Lord until it pleases Him to make Himself known to us or when He restoreth our souls.

Yes, we are brought down into the valley and cannot find the Lord. We are then in a dead state. That is when we are in the valley of the shadow of death, not in a dead state of sin as we were before our sins were forgiven, but when the Lord hides His face, leaving us in a dead state having no life for our lives are in the Lord Jesus Christ and Him whom to know is life eternal. We must be resurrected. We can say as David did, I will fear no evil and we must walk through the valley of the shadow of death. The Lord had given him the holy Spirit for him to be able to say I will fear no evil. This is when we are in this valley of the shadow of death and we can feel that the Lord has given us the holy spirit when we can say, "I will fear no evil." This is when we are in the valley of the shadow of death that we are made to fear. We know that from our experience, for when the Lord is not with us in a manifest sense, we are made to doubt and fear but when we pass through the valley of the shadow of death and the Lord reveals Himself to us and we feel his presence, it is then that we can say as David said, "I will fear no evil."

Some of my experiences are when I fear no evil and it has been several years since this has happened to me. Even before I was brought to the millitant church, I had a grindstone fixed to a gasoline motor and this stone bursted and broke my arm and six months later

my arm was not well. It had not grown back and it was just an arm with no use and the doctor told me that I would have to go to a hospital and have a bone romoved from my leg and grafted in my arm and as I had never been put to sleep, I could not make up my mind to go until the Lord, I feel, brought that about; and as they were giving me the anesthesia, the last thing I knew, I do not know whether or not I said it in an audible voice, but I said, "Lord Jesus, here I come, for I felt that I was leaving this world to awake in the glorious resurrection morn and then as I said, I was in the operating room two and a half hours and the first thing I knew was when I began to regain conscienciousness. I could see my wife and boys pass by me and they looked like men as trees walking and I was made to wonder if it were the resurrection. So I asked my wife what day it was and what year it was and she told me. It was then that I knew that I was awake and that I was still in this time world. I told them if I were at the Old Knob Church that I could praise the Lord then. But I feel that I had been praising Him during the two and one-half hours that I had been asleep and I knew it not.

I felt that I could say with David of old, I will fear no evil. David goes on to tell us why he fears no evil-for Thou art with me- Yes, the Lord is with His people, that is the reason they fear no evil. "Thy rod and Thy staff, they comfort me." Yes, He lays the rod on us and chastises and corrects us. Then He grants us repentence and gives us a staff to lean upon, a staff with which to walk. He gives the Holy Spirit to guide us in this world. It is a comfort to us when we are made to look and

see what great sinners we are, lost and ruined in the fall, such hell deserving sinners that we are when His loving kindness to usward doth look down and forgives us of our sins. He places our feet on a rock and gives us a foretaste of heaven and immortal glory. "They rod and thy staff they comfort me."

"Thou preparest a table before me in the presence of mine enemies." The Lord prepares this table. A table represents something from which we eat. He prepares the food also and prepares His people to receive this food. He also can cause us to be made still and receive this food in the presence of our enemies. Yes, the Lord causes us to rejoice in this great love while in the presence of the world. I believe, in some wonderful way, that the enemy or the world is given to know, at times, that there is something in the Lord's people which they cannot feel. I believe that God causes His ministers and His people to praise His name and to be lifted up above this world in their presence to such a place and extent that if the Lord did not restrain them from doing so, they would destroy us.

"Thou anointest my head with oil; my cup runneth over." The good Samaritan poured in oil and wine to the one who fell among thieves. This oil (Spirit or Grace of our God) is what causes us to have life and to rejoice in Him to the place, or extent, that our cup runneth over. We are made to cry out even with a vocal voice, in praise to Him in the presence of our enemies. Verse 6 read, "Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever." We find many places in the Holy Writ where

salvation is a sure, or fixed, thing. There is not anything that can cause God's children to be lost eternally. Romans 8:38, 39 reads, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor power, 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."

(Elder) Charles R. Ball, Sr.
1420 S. Askin St., Martinsville,
Va. 24112

IN REMEMBRANCE

It has pleased our Heavenly Father to call Brother A.C. Smith from the shores of time to a better home. Brother Smith was a very precious brother and attended his church meetings as long as his health permitted. He attended church regularly and was always kind and humble, manifesting his love for the church, family, and friends. Brother Smith was born September 9, 1896, and passed away December 28, 1971. Survivors include three sons, seven daughters, three step-daughters, one brother, thirty-eight grandchildren and fourteen great grandchildren.

Brother Smith united with Indian Creek Church May 29, 1965. He possessed a sweet hope of the resurrection. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." Thess. 4:14-16.

His funeral rites were held at Indian Creek Church December 30, 1971, by Elder J. S. Sechriest and Brother Dan Wade.

Be it resolved that a copy of this obituary be sent to the family, one be recorded on the Church record and one sent to Zion's Landmark for publication.

Done by order of Indian Creek Church in conference June 24, 1972.

Elder J. S. Sechriest, Moderator
Norman H. Quesenberry, Clerk
Victor C. Phillips, Assistant Clerk

ASSOCIATION NOTICE

The Twenty-First Session of the Blue Ridge Association, the Lord willing, will be held with the Church at Dan River, Patrick County, Virginia, beginning on Friday before the third Sunday in May, 1973, and is to continue through Sunday.

This church is located at Vesta, Va. Those coming from the south and east, come to Stuart, Va. Follow 58 Hwy. west to Vesta, Va. Turn right at marker on 636, two hundred yards to church. Those coming from the west will come on Route 58 also. Those traveling the Parkway, get off at Meadows of Dan on Route 58. Go East four miles to Vesta. Turn left at maker.

In case of inclement weather, the association will be held at the Meadows of Dan Elementary School on Saturday and Sunday which is three miles west of Vesta on Hwy. 58. We invite the Lord's people to come and be with us.

Noel Tilley,
RFD No. 1, Box 350
Fieldale, Va. 24089

EXPERIENCE APRIL, 1971

(Continued from last
Issue of Zion's Landmark)

On Thanksgiving morning, 1970, just about daybreak, I dreamed that I was approaching a corn field; most of the stalks of corn around me were pale green and looked to be undernourished. But there was one that was very unusual. While it was not very tall it was larger than any stalk I have ever seen, (probably four inches in diameter at the bottom). Every blade of fodder clear down to the short bottom blades were luciously green and tender and extremely wide. As you all know, the fodder on a stalk of corn usually grows one blade just below each joint, and the blade is attached to a sheath that incompasses the stalk down to the next joint below where it (the sheath) is attached to the stalk. All of the blades on this stalk grew in a normal manner with one ex-

ception. Just about three feet off the ground (about normal ear height) there were four great wide blades protruding from one joint, with the edge of each blade joining the edge of the next one, thus forming a complete ring around the stalk. Just above each blade, there was one of the largest ears of corn you ever saw. All of them were exactly the same size, length, and identical in shape. Each had a long snout at the end and each snout pointed up in the same manner. As I stood there amazed at this strange phenonemon I heard a voice say, "These four ears of corn represent the four Gospels." I awoke saying, "How in the world can four ears of corn represent the four Gospels of Christ? That afternoon, as I rode alone, I began to meditate about the four gospels of corn and the same question, "How could they possibly represent the four Gospels? When, suddenly, I began to see a beauty and an almost never ending comparison. First, there was the peculiarity of the size and growth, the most peculiar stalk I had ever seen. Likewise, the Four Gospels, all telling the same truth of the virgin birth, the death and the resurrection, is so peculiar to the carnal mind that they are completely unacceptable. Even some of the so-called teachers of theology, the men who are supposed to be teaching young men to go forth and carry the message of Christ to the world, tell them that the virgin birth is scientifically impossible and nothing more than myth. I believe the stalk itself was an emblem of Christ, because it was large and strong making it able to hold up those four huge ears, likewise, even though Christ may not have been so large in statue, He was large enough

and strong enough to bear the sins of all of His people. The four ears all grew from the same joint making them exactly the same distance from the ground. The Four Gospels tell the same truth; one is not ranked above the other. They were all the same size and shape, and while the wording varies from one book to the other, the fundamental message is identically the same. The four blades of fodder that encircled that stalk made a complete ring, and a ring is an endless thing, signifying the completeness and unending love of Christ. After thinking about this for sometime, I felt that there was something more that I hadn't been able to see. For about two months I felt like I was trying to look over a fence. It seemed that if I could just see over there there was something else that I could find. Finally, on the third Sunday in January, brother Harward and Lottie came to our home from Sandy Grove, and I told him about it and about how I had looked for something else. Immediately, he asked me if I had thought about the tenderness of those bottom blades of fodder that I had described. I said, "No, I hadn't." He said, "Don't you believe they represent the tenderness of His love?" "Yes," I replied, "that gives me a great deal of satisfaction, but I believe there is still more." After a moment or two of thought, he said, "How about those little ends of those ears all pointing up? Don't they point up to Him?" There still may be much more that I have not seen, but that seemed to completely satisfy me. I had been able to see over the fence.

This is about all that I purposed to write, but I will conclude by relating an experience I had on the

first Sunday in March (1971). I was sitting in Angier Church and had enjoyed service up until then but, suddenly, I seemed to lose interest in the preaching and my mind began to wander somewhat. Then, there seemed to appear a picture on the wall. There was a great, deep gulf with the Kingdom of God on one side and the kingdom of man on the other. There was no boat, no bridge, and no earthly way that man could cross over; and the thought came to me that Christ, and only Christ, was the bridge — the only hope for sinners to cross that gulf.

I am providing a copy of this for each of you. If you can get any comfort out of this, keep it, if not, throw it away.

Philosophers advise, "Don't ever look back." However, sometimes, I glance back over my life and it all seems so utterly void, useless and unprofitable. Then, I am reminded of what I told Doctor Ben Lawrence on the morning of August 26, 1962. I had not been out from under his surgeon's knife for more than two hours. He came into my room to check on me and all my little family was gathered around my bed. Dr. Lawrence complimented my family, and I said, "I feel that the greatest evidence that the Lord must love me just a little is that He had given to me a most dear, loving wife and four of the greatest children that the world has ever been able to afford." Since then, He has given me two of the finest and most loyal in-laws one could ask for and two wonderful grandchildren. What more could a poor sinner ask for?

Charles Layton DuPree
Route 1, Box 122
Angier, N. C. 27501

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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VOL. CVI

NO. 8

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 March 1, 1973

CALL UPON THE LORD

"I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live." Psalms 116:1, 2.

The word "love" is, perhaps, one of the strongest words in our language, if not the strongest. Paul, speaking of love, said, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39. In all of the writings of the Apostles and Prophets, it seems that they were unable to find words to express the fullness of this word, "Love". It has and will continue to be told in part, but I am persuaded that the fullness of this love of God is yet to come. Mary said, "My soul doth magnify

the Lord, and my spirit hath rejoiced in God my Saviour." But, according to the writings of Peter, this does not fully describe this "Love". He said, "Whom having not seen, ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." I Peter 1:8.

There is a sweet communion between God (through His Son, Jesus) and the chosen family of God and between each other "Because the love of God is shed abroad in our hearts." This love is not a voluntary act or something which can be worked out or performed by the creature. If love was a thing that had been left to our choice, we would have never loved God. Our affection would be still set on the things of this world. John tells us in one of his epistles how this love was first manifested to us. He said, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." I John 4:10, and in verse 19 he says, "We love Him because He first loved us."

As before stated we cannot describe the fullness of this love, and the reason for this is because God is love, and no man can describe the greatness of God. Paul said, "For we know in part, and we prophesy in part, But when that which is perfect is come, then that which is in part shall be done away." I Cor. 13:9, 10. Love is not something that is displayed by a multitude of words, but it is manifested more fully by our actions toward each other. Though we may make a great display of our zeal and affection toward God, and then manifest a coldness toward our brother, there is no evidence that we love God, for Jesus said, "By this shall all men

know that ye are my disciples, if ye have love one to another." John 13:35. Again He said, "This is my commandment, that ye love one another, as I have loved you." Jno. 15:12. John brings forward this testimony by saying, "if a man say, I love God, and hateth his brother, he is a liar: For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God, love his brother also." I John 1:20, 21. "Beloved, let us love one another: for God is love; and everyone that loveth is born of God, and knoweth God." I John 4:7.

As before stated, man may say that he loves God, and he may be ever so sincere, yet if he hates his brother, there is no evidence of the love of God in him, according to the testimony of John. Paul was a great law worshipper before he was converted, and was zealous of the tradition of the fathers. He said, "Touching the righteousness which is in the law blameless." He hailed men and women and brought them bound to Jerusalem and did many things contrary to the name of Jesus of Nazareth; but in all of his zeal in following the traditions of the fathers, there was no manifestation of the love of God in his heart until God manifested his love for him.

A great manifestation of God's love is that we share our worldly goods with our brother who is less fortunate and is in need, and if we fail to do this, there is no evidence of the love of God in us. For John said, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" I John 3:17. Now,

inasmuch as you share your worldly goods with your brother who is in need, there is good evidence that this is the love of God. A still greater manifestation, or a more positive evidence, of God's love is displayed in loving, praying, and doing good to your enemies, for Jesus said, "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." Matt. 5:44.

It is only those who are overshadowed by the great love of God who are enabled to "bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you." What a great manifestation of God's love is seen in the martyr, Stephen, when his enemies were stoning him to death, and he said, "Lord, lay not this sin to their charge." He evidently was overshadowed by the spirit of God because we recognize the image of his Lord and Master. When Jesus was crucified He prayed to the Father in behalf of those who crucified Him. He said, "Father, forgive them, for they know not what they do." What a contrast between the meek and lowly Lamb of God and those who are so zealous of the traditions of the fathers (or law worshippers). Jesus gives to the sinner everything he needs and exacts nothing. The law worshippers exacts and takes everything and gives the sinner nothing.

A person to whom God has never shown the wretchedness of his own life has little love and sympathy for those who are poor and needy, and what they do is more for an outside show and to be seen of men than from a feeling of love. This was

manifested in the action of Simon, who invited Jesus to dine with him. He thought he would be the receiver of whatsoever honor there was in having Jesus dine with him. He manifested an indignant spirit toward Jesus for being merciful to a poor woman who was a sinner. He had but little love for Jesus and apparently none for the woman. For "He spake within himself, saying, this man if he were a prophet, would have known who and what manner of woman this is that touched him: for she is a sinner." Luke 7:39. This woman washed His feet with her tears and wiped them with the hairs of her head. Jesus knew his wicked and evil heart and put this question to him. "There was a certain creditor which had two debtors: the one owed five hundred-pence, and the other fifty. And when they had nothing to pay, He frankly forgave them both, Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom He forgave most. And He said unto him, Thou hast rightly judged. And He turned to the woman, and said unto Simon, Seest thou, this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, her sins which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little, and He said unto her, Thy sins are forgiven." Luke 7:41-48. What a contrast between

Simon (who was indignant and showed no mercy) and Jesus who was kind, loving, extending mercy and forgave her of all her sins.

All of those that have eyes to see that they are great sinners and have seen the total depravity of their own life and have received pardon and peace through Jesus Christ; are the ones that can sing in the spirit with the poet:

"I love my Saviour God,
Because He first loved me,
Because He shed His precious blood
To set my spirit free.

With my whole heart I love,
The God that loved and bled,
Who lifted the shining realms above,
And suffered in my stead."

David said, "I love the Lord." He assigned his reason for this love, "Because He hath heard my voice, and my supplications." We love our friends and neighbors and especially those who lend a helping hand in time of need by administering to our necessities and making our burdens lighter. Inasmuch as this is true, then how much more do the afflicted and poor of God's kingdom love this covenant-keeping God, who said that He would be a present help in time of need? The One, who Paul said, "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

David learned by experience when he was in trouble that God came to his rescue, for he said, "He hath inclined His ear unto me; therefore will I call upon Him as long as I live."

There is one thing that I am persuaded to believe, which is this: to those who have a precious hope in Jesus, you are made to wonder

many times why God ever manifested His great love to you. As you look in the past you cannot see one thing good that you have ever done to merit His favor, because you are made to see that your whole life has been nothing but sin and a mass of corruption. The only answer to this question, so far as I have been able to find in Holy Writ, are the words of God concerning Jacob and Esau: ("For the children being not yet born, neither having done any good or evil, that the purpose of God according to the election might stand, not of works, but of Him that calleth:) It was said unto her, the elder shall serve the younger, as it is written, Jacob have I loved but Esau, have I hated." Rom. 9:11-13.

In Deut. we find these words recorded by divine inspiration, "The Lord did not set His love upon you, nor choose you, because you were more in number than any people; for ye were the fewest of all people. But because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt." Deut. 7:7, 8. We also find recorded by the Prophet Jeremiah, "The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jer. 31:3. Solomon, the son of David, is another witness of this love and favor of God, and he records the reason why, "He brought me to the banquetting house, and His banner over me was love." Solomon's Song 2:4.

I am here reminded of the words

of the poet:

"Love is the golden chain that binds,
The happy souls above,
And he's an heir of Heaven that finds,
His bosom glow with love."

While we sojourn here in this world, we will still feel the pangs of sin and will often be pricked by a thorn in the flesh, all of which is needful to keep us humble, that we may be at the feet of our brethren, but we have that precious hope that when we breathe our last breath (in what man call death) we will wake up in the Paradise of God, see Jesus as He is, be like Him and be satisfied, or as David said: "as for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness." Ps. 17:15. The word "satisfied" means to want nothing more.

T.F. Adams

LAUREL SPRINGS ASSOCIATION

The Laurel Springs Association, the Lord willing, will convene at State Road Church on Friday before the first Sunday in June, 1973, and will continue through Sunday following.

Those coming by Elkin, N.C., get Hwy, No. 21 North out of Elkin for about five miles to the church. It is located on the right hand side about three hundred yards from the highway. A marker will be placed here. Those coming by Dobson, N.C., Will take Rural Paved Road No. 1001 for about seven miles to Zephyr. Turn right on Road No. 1315 for about six miles through Mountain Park. Continue same road to the church.

All of our corresponding brethren, sisters, and friends are cordially invited to attend.

George A. Fulk, Clerk
Route No. 1, Box 123
Pilot Mountain, N.C. 27041

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the church at Sandy Grove. The church is located on highway No. 97 about twenty-three miles west of Rocky Mount, in the direction of Raleigh and Zebulon, N. C.

The Union will begin, the Lord willing, on

Saturday before the fifth Sunday in April, 1973. The introductory sermon is to be preached by Elder H. E. Mann; Elder W. T. Barham, his alternate. We wish to invite our brethren sisters and friends with a special invitation extended to our ministering brethren.

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

EASTER MONDAY MEETING

As some of you may realize, Eno Church of the Lower Country Line Association since 1965 has met on Friday night before Easter Sunday for a meeting that we might have Elders L. P. Martin, J. W. Hawkins, Calvin Harward, Burch Wray, and others with us. Since the Laurel Springs Association does not have an Easter Monday meeting as it formerly did, Elder Floyd Adams and Elder J. M. Mewborn, and many others, suggested that we change our Easter meeting from Friday night to an all-day meeting on Monday, beginning at 10:00 A.M., that others might be enabled to be with us. We, at Eno Church, do not feel that this is just a meeting for us, but we trust that the sister churches of the Lower Country Line Association will feel to participate as well as the correspondents and friends from far and near, from the mountains to the seacoast. May all of you feel to come that have been given to love the discipline, order, and truth of the doctrine of salvation by the grace of God, setting forth the greatness of God Almighty in all things as well as the depravity of all men in all things.

According to that which is left on record, Eno Church was organized 200 years ago (1773), that we all might be favored to commend God, that we all might be favored to commemorate at this occasion, we feel, a very small portion of the great and effectual work of a covenant-keeping God. Our desire is as we trust and hope that God, according to His holy and righteous will, will continue to keep us in hope, love, and peace for the namesake of Jesus Christ and to the honor, praise, and glory of a righteous and holy God. May we be caused to ever esteem our brethren better than self and be humbly kept by the great power of this Jehovah God at His throne of grace and render all honor, praise, and glory to the Father of the generation of Jesus Christ. Please come and meet with us on this occasion.

We would also like to state that Eno Church

has its all day meeting on the fourth Sunday in April, with communion and footwashing. Eno Church also entertains the Lower Country Line Union on the fifth Sunday and Saturday before in April. It will be greatly appreciated if those of you who read this in the Landmark will please announce these meetings at your churches and gatherings.

Those coming from the north by Int. 85 or 15, from the south by Int. 85, from the east or west by 70, or from the south by 501 or 15: turn north at Roxboro Road Exit off 85, 70, 15 Bypass (do not turn at exit that says 501 North or Roxboro), follow through Bragtown to the 5th traffic light at state road 1004 (A&P and CCB); turn right on 1004, go ¼ mile to the church on the left. Those coming by 55 from the east, follow the same directions. Those coming south from Roxboro on 501 to Durham, turn left at the 4th traffic light and state road 1004.

Again, please remember us at these meetings and come and be with us. Done by order of the church in conference on Saturday, February 24, 1973.

Elder Burch Wray, Moderator
Brother W. A. Wheeler, Clerk
Hubert F. Browning, Committee

BEAR CREEK ASSOCIATION

The Eighty-Seventh Spring Session of the Bear Creek Primitive Baptist Association will, if the Lord will, be held with Crooked Creek Church in Union County, N.C., commencing on Friday before the first Sunday in May, 1973.

Crooked Creek Church is located about one mile north of Route 218, and three miles East of junction of 601 and 218, on paved road No. 1608. Those coming by way of Charlotte will follow Route 218 two miles East of 601, turn left on paved road No. 1607, go one mile, turn right on paved road 1608 to church. Those coming by Concord follow Route 601 about five miles, turn left on Route 200 to Locust and Route 27. Turn right on No. 27, then about one mile, turn left on paved road, go about eight miles, cross Rocky River. After about one mile turn right on paved road No. 1607, go one mile, turn left on paved road No. 1608 to church. Those coming by way of Albemarle follow Route No. 27, and follow as stated above. By Wadesboro, follow Route 218 about four miles West of junction No. 200 and 218. Go one mile past B. H. Cant's store, turn right on unpaved road 1608, one mile to church.

We extend an invitation to all of our

brethren, sisters and friends to come and be with us.

Elder W. C. Edwards, Clerk
300 Peggy Lane
Matthews, N. C. 28105

SISTER CLIDA LANGDON

It has pleased the Lord to remove from our midst a very dear sister, Clida Langdon. Sister Langdon was born in July, 1882, and departed this life on January 16, 1973, making her stay on earth 90 years and 6 months.

Sister Langdon united with the church in 1910, and was a faithful member as long as her health permitted. She was a firm believer in the doctrine of predestination and salvation by the grace of God. She loved her church and all the old Baptist. She fell, a few years ago, and suffered a broken hip. She never completely recovered, but she attended church soon thereafter through the means of a walker.

The last few months of her life were spent in a nursing home where she was confined to bed due to cancer. She enjoyed visits from her many friends who were faithful to visit her.

Her funeral was conducted at Rose Funeral Home in Benson, her home town, by Elder W. D. Barbour, her pastor. She had no children and was a widow, but she is survived by nieces and nephews and a host of friends who loved her.

Done by order of Mt. Zion Church in conference.

Written by,
Turie Ellen Whittington, Clerk
Route 1,
Benson, N. C. 27504

BROTHER ASE B. BUCK

It is with a sad feeling that I try to write an obituary of my beloved brother-in-law and, I hope, a brother in Christ, Ase B. Buck, 82, of Ruhama Church, Morehead City, N. C. He departed this life Dec. 13, 1972, at the home of one of his daughters, Mrs. R. G. Willis, after having lain in bed, totally helpless for eleven months and four days. He had previously suffered a severe stroke. Bro. Buck was baptized into the fellowship of the church on a very cold day, Nov. 8, 1959, by Elder Horace Bryan. He was so anxious to be baptized. The waves in the river swept over him. This was a beautiful sight to behold. He was truly "buried beneath the waves."

He was not a talkative person, but was humble, given to hospitality. He had an outstanding personality, both natural and

spiritual, was faithful to his church meetings, and was generous in support of the church. It is written, "By their fruits ye shall know them." He was a good family man, loving them so much. He was more like a brother to me than a brother-in-law. He was a retired boat builder. As best as we could tell, he took his afflictions with much quietness and patience. We who stood by believed that he was ready to die in every respect.

I feel that I must say a few words about his daughters and son who ministered to him so kindly and patiently during his long illness. They never seemed to tire in trying to help him.

His funeral was conducted in the Chapel of the Bell-Munden Funeral Home by Elder Horace Bryan and Elder Arthur Young of Jacksonville, N. C. His body was laid to rest in Bayview Cemetery beside his wife, Sister Curlie Buck who was deceased on July 2, 1964. We have hope in believing that their bodies are awaiting the Resurrection when Jesus comes again to gather His jewels home in heaven.

He leaves two daughters, Mrs. Robert Bittner and Mrs. R. G. Willis, both of Morehead City, N. C., a son Ase B. Buck, Jr. of Beaufort, N. C., nine grandchildren and three great grandchildren, and many other relatives and friends.

Therefore, be it resolved that we bow in humble submission to God who doeth all things well. That we extend our sympathy to his children in the loss of their father. May they be given to ever look to the Lord for comfort and guidance. That the church has lost a dear member but we feel that our loss is this beloved brother's gain.

Resolved further, that we place a copy of these resolutions on the church book, give one copy to the family and send a copy to the Landmark for publication.

Done by request of Ruhama Church in conference Jan. 13, 1973.

Elder Horace Bryan, Moderator
Sister Annie Higgins, Clerk
and Writer

OBITUARY

God, according to His determinate counsel, removed from our midst Brother Paul C. Rohrbaugh. He was born on June 15, 1913, at Spring Grove, Pa., and departed this life on November 7, 1972. Survivors include his wife, Sister Meta Bell Rohrbaugh; one daughter, Mrs. J. V. O'Neal of Williamsburg, Va.; two brothers, Austin of York, Pa. and

Charles of Westbury, N.Y.; one sister, Mrs. John Gosnay of Towson, Md.; two grandchildren and two great-grandchildren.

Brother Rohrbaugh united with the church at Angier on June 6, 1954, and was baptized on July 4, 1954, by his pastor, Elder T. F. Adams. May we say that he was a faithful member until death, always contending for the faith that was once delivered unto the saints.

His funeral was conducted at Garrison Funeral Home in Williamsburg, Va., by his pastor, Elder T. F. Adams and also Elder J. M. Mewborn, after which his body was laid to rest in Williamsburg Memorial Park to await the sweet calling of Jesus when He shall return to change these our vile bodies and fashion them like unto His own glorious body. His burial was attended or accorded with military honors.

We, the Church of Angier, wish to extend

our deepest sympathy to his family as well as all who were near and dear to his heart, feeling that their loss is his eternal gain. We feel by an eye of faith that he was given a precious hope which is an anchor of the soul, both sure and steadfast. This evidence causes us to believe that his soul and spirit are now resting in the paradise of God.

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, January 6, 1973.

Elder T. Allen Johnson,
Moderator

Brother D. T. Adcock, Clerk
Sister Annie Bell Jones)
Sister Vada Cobb)-Committee
R. L. Fish)

ANNOUNCING THE PUBLICATION OF AUTOBIOGRAPHY OF ELDER T. F. ADAMS

In response to the request of many friends, your Editor has published his life's story covering a span of 80 years and 45 years of experience in the ministry of the Primitive Baptist Church. It is a beautiful volume, cloth bound for permanent keeping. In addition to personal history and experiences, it contains a brief experience of his beloved wife and helpmate, selected editorials and letters, and meditations on favorite passages of scripture for which he is well known. The book is introduced by a full page photograph of Elder Adams and his wife.

Those who believe in the doctrine of predestination and salvation by grace will welcome this book as a permanent part of their libraries.

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VOL. CVI

MARCH 15, 1973

NO. 9

ISAIAH CHAPTER 51

For 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.

Hearken 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.

Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

Hearken unto me, ye that know righteousness, the people in whose heart is my law: fear ye not the reproach of men, neither be ye afraid of their revilings.

For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

EDITOR

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

ASSOCIATE EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

GOD HAD A PURPOSE

Dear Elder Adams,

I just wanted to tell you some of my travels. I have been wanting to talk to you ever since my accident. If it be God's will, I can; if not His will, you can just put it in the trash can. Maybe I can get this off my mind. It was no surprise to me when this car ran into us. I feel like that I was warned of this every time we would go any place. I was expecting this to happen. I would try, in my weak way, to ask, "Oh, Lord, please go with us and take care of us." But, this time, it was not to be a safe trip. I knew it would take place but I could not do one thing about it. I am sure it is for a purpose. I do not know the purpose unless it was to show me how strong the power of God is and how weak this old sinner is. It was a rough road but I have so much for which to be thankful. I feel that I was made reconciled to it all. I lay in the hospital 70 days with a broken hip and could not turn or move my body. Part of the time, I could not even feed myself. At first I could see but little. Everything was in a daze.

One night, I don't know how long it had been, I woke up and there was the most beautiful light shining all around my bed. I shouted aloud and said, "Oh, Gladys, I can see!" She was staying with me that night. Oh! it was so beautiful; brighter than the sun could have shined. For sometime, this was a heavenly place to be. I feel that all this came to pass just as God had seen for it was to be. It was no accident with Him and

it was good in His sight. I wish I could tell you all of it but I cannot. I can just hint at part of it which I went through. There was much pain. A portion of it was with rejoicing. The night this happened I was carried to Alamance County Hospital. When they started with me to the operating room the doctor said, "We're going to take you now and set your hip." Just as they started down the hall with me, this is what happened. Elder Hugh Wray laid his hand on my shoulder and said, "Sister Hawkins, I hope God will go with you." I was lifted so high and was so happy I did not have any pain. As I passed my family I said, "Don't worry. I will be back for the good Lord is going with me." As long as I remembered anything, Elder Wray was beside me all the way. He was changed from the natural size man to a very small one. He was dressed in the most beautiful uniform I ever saw. In body he was in Greensboro, N. C. He had not arrived at the hospital yet, but I am sure he was begging for me and it made the pain easier. I passed out on the operating table. When they brought me back to my room the doctor was telling me what happened. He said he had never worked as hard to get anyone to breathe again as he did for me. I told him it was not my time to go. I said, "You did the work but God did the guiding and saving." So many times at night I would go to sleep not expecting to ever wake up anymore. I am blest with a wonderful family and a good

husband. The most of all, if I am worthy to say so, the most wonderful church. I thought I loved them all, but I did not know what they all meant to me until now. The most of my time I can say that I do not want to leave you all, but sometimes while I was in the hospital, I could feel that it would be all right if my time had come. I could say, "roll on, ye wheels of time and bring that happy day." Oh, I saw so many things and felt the sweet power of His love.

One day I opened my eyes and my room was filled with dear ones. There was not room for anyone else to stand. They were all standing around my bed. They were all dressed just alike in the most beautiful garments. They all shone, oh! so beautiful. I asked myself, "What does this mean?" A small sweet voice spoke and said, "These are God's little children and they are all praying for you." It made me rejoice to think that I had so many praying for me. I feel like this is what brought me through.

During one day, my leg and hip were hurting me and I thought, "Why should I complain with just one of my bones broken?" I glanced up at the wall and I saw our Lord as He was nailed up there. The sight was most pitiful. All the flesh was gone, and there was just a stack of bones up there. I tried so hard to not complain anymore. It was just like God had fixed it. I do believe our road is laid out for us and we will surely travel it. Let it be good or bad. We cannot go around it. Everyone was so good to me and they still are. I have to walk with a walker. The good Lord has blessed me to go to church every Sunday except two since I came home. My greatest desire was to be able to go

back to church. The first time I went was so happy. I felt like I was walking on air. Elder Hugh Wray met me down the aisle and I shouted out, "Oh, how wonderful it is to get back to see the most beautiful and the best people in all the world." Sometimes I feel like I will not make many more trips. The church has never looked so wonderful to me as it does now. When I go I look around and I just want to take them all in my arms and tell them how much I love them for Christ's sake. It looks like I can see something in them now that I never could see before. Oh! it is so wonderful to be with such precious people. They are the most precious people on earth to me. I wish I could tell it like I can feel it.

No poor sinner has anymore for which to be thankful than I have. My doctor said he had never had a case like mine. He said he did not think I would ever walk again. Something has happened beyond his knowledge. I told him he did all he could but my help came from God's little children praying for me. I told him I had a lot of friends. He said he knew I did, but the same thing had happened to his patients before but did not turn out like mine did. I told him I believed in the One who had all power and everything would go according to His will. Without this help we cannot do anything. It was all fixed and finished in His sight in the beginning of this old world. I had so much company they had to turn them back. One of the nurses told me one day that the most of their patients had at least one preacher, but they never saw anyone have so many. They came from far and near. Oh! it made me feel so unworthy to think that they would come to see this old sinner, as I feel to be. They did not

have to be there in the body to pray for me.

One day I heard someone praying the sweetest prayer. I almost felt like it had to be in the room. I looked around and could not see the body of any, but beside my bed was Elder Junior Wray. His voice was a plain as I had ever heard anyone. I cannot tell you how many times I saw and heard Elder Hugh Wray. He stayed around my bed most of the time. I could see him walking on the wall.

One night I was awakened by begging and saying out loud, "Brother Hugh, please pray for me." I am too weak, too unworthy and the good Lord can't hear me." He came to see me after a few nights. I told him what had happened and he said he was walking and begging for me. This is the God I believe in. It is all in His hands. I wish I could tell you all of this experience.

One Sunday morning Elder Somers was on my mind. I thought of how I missed him and would like to see him. He had the same mind. That evening he came and I don't think I ever heard anyone pray a sweeter prayer. I thank the good Lord for this prayer. I told him that I felt like he was sent to pray for me. So many people came to see me. I did enjoy hearing them talk so much. Elder Dagenhart and Brother Richard Barham came very often. They always had something wonderful to tell me. Elder Gardner also came. Oh! he looked so precious to me. He was standing by my bed. As he talked I saw the spirit as it made him shine in an heavenly image. I surely enjoyed talking to him. Elder Staley and Elder U. V. Wallace from Texas came. Oh! so many more came. This is what it takes to show

us puny, helpless sinners where all our strength must come. Sometimes I am made to worry about talking too much about these things. I thought, perhaps, if I could tell you about them I would get relief of mind. I do not want to worry my precious friends. The Lord only knows how much I do enjoy having the good old Baptist visit me and hear them talk. It is so wonderful to be blest to live with such wonderful people.

I do hope by the grace of God that I will be kept in a way that they can put up with me a few more times. Sometimes I feel that I am about to the end of my road. This does not worry me, for if I am what I hope to be, there is a better place for me. I can be made willing to bid my sweet little family farewell. When my seat is finally vacant at church, I hope it will be the good Lord's will that they can say, "She has gone from the evil to come." If I know my heart I do love the church. They have been so precious to me.

An unworthy sinner saved by grace, if saved at all.

Sallie E. Hawkins (Mrs. Robert)
1548 Albright Ave.

W. Burlington, N. C. 27215

December 11, 1972

DELIVERANCE

Dear Brother Adams,

As I have been led to attempt to write my experience tonight, I shall try to do so. I have wanted to do this for a long time, but for some reason, I have not been able to do it. This all happened to me in the year 1950.

I became so burdened I did not know what to do. All I could say was, "Lord, please help me!" In my mind, I thought if I cannot get deliverance I had rather die than to

live. I could not rest day nor night. I continued this way for almost two years, but as I recall, one Monday morning I decided to do my week's laundry; and I had a very large one to do. As I was doing my laundry I was saying over and over to myself, "God, please deliver me of this burden. Whatever Thou requireth of me, I am willing to do anything that I can that Thou would have me do, even if it takes dying; just so I was delivered before death."

All at once I felt so calm and, before I realized it, I was finished with my laundry and I looked at my clothes hanging on the line and I thought they were the whitest clothes I had ever seen. After lunch I took my small son and went to my father's home. He was Acriel Smith. As I went in, my mother and father were eating dinner. My dear old father asked me what was wrong with me? I could not say anything to him than, but after he finished his dinner he came over and sat down beside me. He said, "Honey, something is wrong with you. Please tell me; maybe I can help you in some way." I answered him, saying, "Papa, I only wish you could, but nobody can help me but the precious Saviour above." He said, "Honey, I understand now and at the appointed time of God's will, He will deliver you from that burden, and He will cast it as far from you as the East is from the West."

When he said that to me, I arose from my chair in which I was sitting. I was hugging his neck and praising God with all my heart. Then I went over to my dear old mother and began hugging her neck and telling her what God had done for me. Then I asked my father to take me over to my sister, Earnie Prince's home, for

I wanted to tell her what my precious Saviour had done for me. He carried me over there and when I told her, it was a happy time with us all. After that, I came home and I was still oh, so happy! and I stayed that way for three weeks.

I started going to a Holiness Church every night and each night I went I would get up and tell the congregation what God had done for me. I was so happy! I wanted to tell the whole world about it, but it was impossible to do so. When three weeks had passed I felt that I was dropped down in a deep valley and when I went back to the Holiness Church I had nothing to say. It seemed to me the more I went the worse I felt and, apparently, the better they felt. Something said to me, "This is the wrong church for you." So I stopped going there. I did not go to any church for a month, but one day at my home, I was feeling so low when something spoke to me and said, "Go to the Old Baptist Church and you will be comforted." So the preaching service was to be at Angier Church the following Saturday and Sunday.

I went to my father's home on Saturday afternoon and went with him and my mother down there. Brother Adams, you preached that afternoon, and it seemed to me that you preached directly to me. I was so rejoiced. I found out that day that was the place for me to go, so I continued to go. I wanted to join that church but I just could not. I felt so unworthy and unfit. I got to the place that I wished I could be a little worm and crawl in on the floor and hide so no one could see me, and I could hear the true gospel preached. But that could not be, so I went on to church and would sit as far back as I

could and would hear the good old gospel preached. During all this time I became very ill with my nerves. I almost had a breakdown. I went to doctor after doctor and they did not seem to help me any. As I recall, one day my husband went to Varina to get some beans to plant and I went with him. While I was waiting in the car a spell came on me and I felt like I was going to die. As my husband came and got in the car he saw there was something wrong with me. He wanted to carry me to a doctor, but I said, "No." Something spoke in me and said, "Go home, lie down on your bed." I told him I wanted to go home. I had two children at that time. One was two years old, one was seven years old. I hated to die and leave them so badly; also, my husband, but when I got home I went to my bed and lay down. When I did, I went out of this world so far as I know, and I was in heaven. I was with God and they all were singing, "When we all get to heaven, what a rejoicing time it will be." Oh, how happy I was. It was one of the most beautiful places I had ever seen. When I came back to this natural world my husband and two small sons were standig by my bed and they all were crying. When I realized I had come back in this troublesome world I began to beg God to take me home with Him forever. I did not even want to live in this life. I did not mind to die and leave my children because I knew God would take care of them.

A few nights later I dreamed that there was a very huge fig tree in my yard and, I thought, under each leaf there were all God's little childrens names written. I began to look under each leaf, hoping I would find my name and just before I got to the last

one I turned the leaf up and there was my name written just as plain, Bertha Rogers. Oh! how happy I was. The day I went before the church which was on the first Saturday evening in June, 1952, I tried to make every kind of excuse to keep from going to church that afternoon. Around 1:00 o'clock something spoke to me and said, "You get ready and go to church." I could not get dressed fast enough. Just as I drove up to my father's house he was getting into his car. He said, "Honey, I had given up hope. I thought that you were not coming." I told him that I had not planned to come, but God made me willing to go. So we went on to church. I sat about middle way the church building that day and Brother Adams, when you all started singing the first hymn, which was, "Is there here a weeping Mary", when I came to myself I was standing by your side with my hand in your hand. You gave me a chair and told me to go ahead and tell what I hope God had done for me. So I tried. What a wonderful day that was to me. When I finished telling you all, oh! what a great relief that was for me.

The next day I was to be baptized. I went home. That evening, after supper, something began to say to me, "You have deceived those good people. Don't you go tomorrow and be baptized." All those doubts and fears began to come back to me. In my poor, humble way I began begging God to bless me with evidence if I should go through with the baptism. That night I dreamed I was with a large group of people and we all were surrounded with trees. I was the smallest one of all. I looked up in the sky and I saw Christ coming. I thought that He was

telling all who are His. I began trying to pray as hard as I could that He would see me because everyone was larger than this sinner. When He came to me He dipped down to me and said, "Do not worry, you are one of my little ones." He arose and went on. I arose on Sunday morning and was baptized.

Brother Adams, I feel so unworthy of all God's great mercies and blessings. I feel that He has been too good to such a creature as I. I will close by saying that I hope that you will excuse all mistakes which I have made in this letter. If, in your judgment, you feel that it should be published in the Landmark, you may do so. If not, please cast it aside.

An unworthy Sister in Christ, I hope,

Bertha Rogers
301 W. Vance St.
Fuquay-Varina, N.C. 27526
January 8, 1973

LOVE MANIFESTED

Dear Brother Mewborn,

This is New Year's Eve, and something has made me want to write you a few words. I am not much of a writer and I know that, if God doesn't give me strength, I will not write much this time.

I thought we had a sweet Union at Reedy Prong yesterday, and I saw much love manifested unless I was deceived. I believe that I felt God in my heart there. I feel that He is with me every day but the light is so dim sometime. Then, it can shine so brightly. I am so nervous that I can hardly write. Maybe God will forgive me for my mistake. I know that I am nothing but a poor sinner, and a worm of the dust. I have been depressed of late but I do not know what has caused all of it. I do know

that it takes troubles to make us feel closer to God. It has hurt me because I have not attended church like I would like to. If we could live on what my husband gets per month I would not work, but his medicine bill is so high and I have a medicine bill, also. We could not make it, otherwise. If you work you have to be there when they need you, Sunday as well as weekdays. I have a very good supervisor but that has hurt me a lot by not being able to attend church. I know God has a purpose in every thing and I believe in Him with all my heart and soul. When I hear other people talk, where I work, I am made to believe in God, salvation by Grace and predestination stronger than ever. I know that there are many things that I would change if I could. I think you know what I am talking about, but I know God holds the whole world in His hands and what could be more of a blessing than to know that He made everything. We know that He is the One and only One to look to and that man is nothing but the worm of the dust.

I have enjoyed having you serve the few of us at Seven Mile Church. We all love you and your family. We all love the members from Harnett Church. They have been so good to us.

I have never gotten over losing Millard Westbrook, my brother, but God gave you to us, and to me you are a young "Millard." As I have said, I am still not well but I know God is ruling over my health and my husband's health. I have two girls that are so good to me, and their husbands are just as good to us. May God bless them in doing what they have for us.

I have thought of Brother Adams

today and I hope, if it is God's will, that he will get better. He was a man whom Millard loved as well as you. Tell him we are all thinking of him and give his wife our love. Tell Susie and the children hello and give my love to your mother and father. My husband's father will be ninety years old tomorrow. John is almost in poorer health than he.

I must close. If it were not for God's good grace, I would be lost. Please pray for us. I shall know that man cannot pray unless it be given to him through God, but maybe it will be God's will for your prayers to help us.

This is from a sister who loves the Old Baptist, I hope. The more Hardshell they are the better I love them. Brother Mewborn, if it is God's will for you to see fit to publish this in Zion's Landmark, you may do so, but if not you can toss it aside. May God bless you.

A poor sinner,
(Sister) Loistine Best
RFD 2
Newton Grove, N.C.
December 31, 1972

A TIME FOR ALL THINGS

Dear Brethren in the Lord,

I have had a feeling that I should have written before now, but I feel that my weakness and unworthiness have prevented me from making the attempt. Yet, I believe that there is a time for all things and whenever the time comes for whatever purpose it may be, it will surely come to pass. The Lord works and no man can hinder. He hinders and no man can work. Oh! how little, weak, and unworthy I feel to attempt to write in so great a name as the great God of heaven and earth.

One of the writers said, "Is there

not a cause?" Yes, I believe there is a cause, a great cause! When God speaks, it is done. He knows just what is required to cause one to say, "Lord, not my will but thy will be done." We may be stubborn within ourselves and say we will never do the things we feel led in doing. I believe it takes both our weakness and unworthiness to teach us that of ourselves we can do nothing, but that God can strengthen us to do all things.

Speaking of a cause, I feel that God is the Cause of all great causes. I do not know how to express my feelings in words. But, I do believe that this cause comes to us in some form, and it causes us to move at once. As I have said before in my letter, I had a feeling I should write, but when I would think that I would try, I felt so weak and unworthy that I just could not make the attempt. I believe that the cause for which I am writing tonight came this afternoon. I had been afraid it would come. The words, or command, were spoken by a Child. As those words were spoken to me I said, "Lord, I will write." So, after finishing the dishes, I picked up the Bible and opened it. My eyes fell on the ninth verse of the 12th chapter of II Corinthians. It reads like this, "And he said unto me, my grace is sufficient for thee, for my strength is made perfect in weakness." Paul said, also, "Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me." As you Bible readers already know, this was spoken to Paul by the Lord. We read in the 7th verse that there had been given Paul a "thorn in the flesh, the messengers of Satan, to buffet him lest he should be exalted above measure and for this thing he

besought the Lord thrice, that it might depart from him. But the Lord said unto Paul, My grace is sufficient for thee."

The messenger of Satan is a thorn in the flesh. That is as far as he can go in the flesh. They can never enter into the spirit of God who is within the heart of the child of God. All of Satan's kingdoms are in the flesh. The scriptures say that it is impossible to please God in the flesh. They who worship God must worship Him in spirit and in truth. For the Lord seeketh such to worship Him as do worship in spirit and in truth. God's kingdom is set up in the hearts of His people. Satan can set up no kingdom in, or among, God's people. God has cast him out and set his bounds saying, "So far shall thou go and there shall thy proud waves be stayed."

We notice that there was a cause for the thorn in the flesh, the messenger of Satan. Paul says it was given him lest he should be exalted above measure through the abundance of the revelations that were given him. Paul, as well as every child of God, would become exalted above measure in the flesh with the things of this old sinful world, with the abundance of revelations, were it not for this messenger.

The spirit does not always strive with man. Man who is here in this time world is in the flesh. The messenger of Satan is in his (man's) flesh. He is filled with sin and evil. When sin is finished it bringeth forth death. Oh! but what a promise, "My grace is sufficient for thee. For my strength is made perfect in weakness." Do you not see why Paul could say, "Most gladly therefore will I rather glory in my infirmities

that the power of Christ may rest upon me and take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ sake; for when I am weak then I am strong." Yes, weak within himself, but strong in the Lord. His strength had been made perfect in weakness. He had been caught up to the third heaven into paradise and heard unspeakable words which it is not lawful for a man to utter. Paul said, "Of such a one will I glory, yet of myself I will not glory but in my infirmities."

May God bless and draw His people together in His love. Dear Brethren, I have been having trouble with my eyes. I can hardly see how to write. "God moves in a mysterious way, His wonders to perform; He plants His footsteps in the sea and rides upon the storms."

Eva M. Hamilton

Atlantic, N.C.

TO THE READERS OF ZION'S LANDMARK

We yet have a limited supply of booklets "What We Believe and Why", which we are giving to anyone who will send us a new subscriber. The person sending in the new subscriber will receive the booklet as well as the new subscriber.

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T. F. A.

Zion's Landmark

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

Editor

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VOL. CVI

NO. 9

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 March 15, 1973

**RIGHTEOUSNESS OF GOD
WHICH IS BY FAITH**

"But what things were gain to me, those I counted loss for Christ." Phil. 3:7.

It is indeed a great comfort and very encouraging to the poor and afflicted, who have traveled the strait and narrow way, as we find recorded by the Apostles and Prophets in which it is said, "And are built upon the foundation of the Apostles and Prophets." Eph. 2:20, which according to my understanding means that if we have been truly taught of the Lord our experience will be in keeping with the doctrine which was taught by the Apostles and Prophets, who were redeemed from "The lowest hell," like David, who said, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings. And He hath put a new song in my mouth, even praises unto God." Ps. 40:2, 3.

The above words were written to the Philippian brethren by the Apostle Paul, and he begins this 7th verse by saying, "But what things were gain to me, those I counted loss for Christ." Among the many things that the Apostle counted gain to him was the fact that he was of the seed of Abraham, Isaac, Jacob, and of the stock of Benjamin. He was a Jew, born in Tarsus, a city Cilicia, and brought up at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God." Acts 22:3. And, according to the custom of the Jews, he was circumcised when he was eight days old, and having been well trained and taught in the Jewish religion, he became very zealous of the tradition of the elders. The Apostle Paul obtained letters from the high priest to go to Damascus to the synagogues for the purpose of binding the saints whether they were men or women that he might bring them bound unto Jerusalem. He consented to the death of Stephen and held the clothes of those that stoned him. He described himself as being a Pharisee of the strictest sect "and profited in the Jew's religion above many of my equals in mine own nation, being more exceedingly zealous of the tradition of my fathers." Gal. 1:14. He was engaged in what he thought was a great work that would ultimately end in giving him a passport to heaven.

The above are some of the things which the Apostle has in mind that were "gain" to him.

He was engaged in what he thought was a wonderful work and being possessed with his own righteousness, he persecuted the saints, until it pleased God to

separate him from his mother's womb and called him by his grace, and as we read the following verses, we see the beginning of the great change which took place: "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 persecutest thou me: And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man, And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did he eat nor drink." Acts 9:3-9.

The above miraculous experience which Saul of Tarsus went through as he journeyed to Damascus, which was an inward work of God in bringing him to the knowledge of the fact that he was the chief of sinners and stripping him of his self-works and self-righteousness, marks the turning point in bringing him out of his nest of carnal security and enabling him to trust in the true and living God. It was through and by this great and inward work of God that he was prompted to write those wonderful words, "But what things were gain to me, those I counted loss for Christ." His eyes are now opened to see the folly of the old way in

"supposing that gain is godliness." If the Apostle Paul could have retained the things which were "gain" to him in supposing that gain is godliness, then it remains to be seen that he would have been left out of the covenant of salvation by grace, since it is recorded in Holy Writ that all flesh is grass, as the Prophet said, "The voice said cry, And he said what shall I cry? All flesh is grass and all the godliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever." Isaiah 40:6-8. We have another witness in the person of Peter, whose testimony corroborates with that of the Prophet, Isaiah. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." I Peter 1:24, 25.

According to human reasoning, the Apostle Paul could have been justified by his own works of righteousness or "gain", and he would have been entitled to at least a part of the glory and praise, but we find in words of the prophecy of Isaiah, "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images." Is. 42:8. After the Apostle was converted and brought into the "True Light" and suffered the loss of all things which were once "gain" to him, he now sets forth the true doctrine which is the experience of all the redeemed family of God, "not by works of righteousness

which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:5. Again we find him giving further testimony by saying, "For by grace are ye saved through faith, and that not of yourselves: It is the gift of God." Eph. 2:8. It is like the old colored minister, that I once heard of, preaching to his congregation, who said, "Brethren, He is not a 'git" but a "gift". Paul said, "The gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

Now, inasmuch as Paul was so zealous of good works in keeping up his round of duties and touching the righteousness, which is in the law blameless; I will quote his own words, "Concerning zeal, persecuting the church; touching the righteousness which is in the law blameless." Phil. 3:6. He now sees that all of this amounts to nothing in justifying him before God, for he said, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. 3:20. He further says, "For if there had been a law given which could have given life, verily righteousness should have been by the law." Gal. 3:21. In all of the above the Apostle is setting forth the fact that it is not of works, nor by work, nor according to work. "Mercy" is all that will ever reach the sinner's case, who stands condemned before the judgment bar of God's just and Holy law. What a pleading, begging, and crying is going on in the heart of a condemned sinner saying, "God, be merciful to me a sinner", and, like the poet, who said, "Show pity, Lord, Oh Lord, forgive, And let a repenting

sinner live."

The 8th verse of this same chapter says, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them as dung, that I may win Christ." The word "dung" as used by the Apostle is taken from a Greek word "skwbalon" which means "That which is thrown out to dogs", i. e., "refuse", which seems to agree with the 2nd verse, "Beware of dogs by whom are meant those who teach for doctrine the commandments of men", or those who insisted that the Gentiles should be circumcised in the flesh and live as do the Jews. "Beware of evil workers, beware of the concision." That which was once good to the taste, such as self-work, self-confidence, and self-righteousness is no longer palatable to the poor, hungry, and thirsty soul. It has become "Dung" and only fit for dogs: Paul was a strong man in human knowledge and understanding before his conversion, while in the flesh, but now the "things" which were gain to him, he counts as loss for Christ. For the Saviour said, "When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." Luke 11:22.

Now, inasmuch as the Apostle's eyes have been open to see and understand that all of his righteousness is as filthy rags, he no longer desires to live after the flesh or insist upon circumcision in the flesh, and he said, "For we are the circumcision, which worship God in

the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. Neither does he desire to have any more of his own righteousness. "And be found in Him, not having mine own righteousness, which is by the law, but that which through the faith of Christ, the righteousness, which is of God by faith." Phil. 3:9.

T.F. Adams

IN REMEMBRANCE

Sister Ruth Jane Phillips was born September 8, 1884, and passed away February 12, 1972. She was eighty-seven years and five months of age. She is survived by five daughters, one foster son, fifteen grandchildren, twenty-four great grandchildren and two great great grandchildren. Sister Ruth united with Indian Creek Church September 4, 1908. Her funeral was conducted at Indian Creek Church February 14, 1972, by Elder J.S. Sechriest and Elder Harvey Prilliman.

We feel that it was in our Heavenly Father's good pleasure to call Sister Phillips out of her suffering to a beautiful shore where no storm clouds will ever rise, or gather, into that Heavenly peaceful home. Her presence at the church is missed, but we hope to be submissive to His divine will.

To this beloved family, we desire to give our deepest love and we share this loss with them. The church has lost a precious member and the children and grandchildren have lost a wonderful mother and grandmother.

Done by order of Indian Creek Church in conference June 24, 1972.

Elder J.S. Sechriest, Moderator
 Norman H. Quesenberry, Clerk
 Victor C. Phillips, Assistant Clerk

IN REMEMBRANCE

It with much sorrow that we undertake to write this obituary of Brother Harvey Gardner. He was a faithful, humble member, always contending for the doctrine of Salvation by Grace. He was constantly manifesting his love for the church.

Brother Gardner was born June 12, 1900, and passed away July 8, 1971, at the age of seventy-one years. Survivors are his wife, six

sons, five daughters, three stepsons, one brother, one sister, twenty eight grandchildren and five great grandchildren. He united with Indian Creek Church on August 16, 1925. We deeply feel the loss of this precious brother, but we feel our loss is his eternal gain. This brother had a good hope in the Lord and the hope is the anchor of the soul, both sure and steadfast.

In St. John 10:14, Jesus said, "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep." I believe that the Lord is able to make the dying moments of His people heavenly moments, and also bless them to say, "I'm going home to die no more."

We, the church, desire to give our love and sympathy to all the family and may the Lord be with them always. His funeral was conducted at Mayberry Funeral Home Chapel July 11, 1971, by Elder J.S. Sechriest, Elder Garland Payne, and Brother Dan Wade.

Done by order of Indian Creek Church in conference on June 24, 1972.

Elder J.S. Sechriest, Moderator
 Norman H. Quensenberry, Clerk
 Victor C. Phillips, Assistant Clerk

MRS. HAZEL HELMS JANNEY

We wish to bow in humble submission in the removing from our midst, Mrs. Hazel Helms Janney, wife of our Brother Deacon Homer Janney. She was born June 6, 1909, in Ashland, W. Va., the oldest child of Jim and Bertha Helms. She was joined in marriage to Joe Homer Janney, May 4, 1933, in Welch, W. Va. Preceding her in death besides her parents are two brothers. Surviving besides her husband are three brothers and one sister. She was called from this life Jan. 1, 1973. Services were held in Roanoke, Va., Jan. 3, 1973, and burial was in Sherwood Park, Salem, Va.

Hazel was a quiet, unassuming person who was always willing and ready to assist one in need. Through the years she and Bro. Homer entertained many Old Baptist in their homes. Her lingering illness began in the summer of 1970, resulting in several hospital stays, the last one being of six months duration. The nurses and most especially her family, were most devoted to her, doing all that was humanly possible to ease her pain and suffering. What patience she showed! those near and dear to her were also sustained. Hazel became reconciled and stated that her desire

was to go home to her Lord. It was her wish for Elder William Holland to conduct her services, wanting 'Amazing Grace' and 'Rock of Ages' to be sung. The many beautiful floral arrangements showed the esteem in which she was held in the hearts of her family and friends.

Done by order of the Glenwood Park Primitive Baptist Church in conference, Feb. 10, 1973. Three copies are to be made, one given to the family, one sent to Zion's Landmark for publication, and one put for the church record.

Elder Ernest Branch,
Moderator
Marilyn Shaw, Clerk

IN REMEMBRANCE

It has pleased the Lord to reach down His arm of love and remove a dear sister from our midst. Sister Dora Hollandsworth Turman was born August 3, 1875, and passed away November 19, 1971, at the age of ninety-six years. She united with Indian Creek Church June 1, 1923. Surviving her are five sons, four daughters, thirty six grandchildren, seventy great grandchildren and thirty seven great great grandchildren. We feel that Sister Dora manifested a great love for her family and the church. The church loved Sister Dora and we greatly miss her.

We, the church, wish to extend our love and sympathy to the family and may the Lord in His richest blessings continue to abide with them. She was laid to rest beneath a beautiful mound of flowers to await the second coming of our blessed Lord, and the saints of the Lord shall hear that glorious voice that shall awaken them from the sleeping dead. Her funeral was held at Indian Creek Church November 21, 1971, by Elder J.S. Sechriest.

Done by order of Indian Creek Church in conference June 24, 1972.

Elder J. S. Sechriest, Moderator
Norman H. Quesenberry, Clerk
Victor C. Phillips, Assistant Clerk

IN REMEMBRANCE

It has pleased our Heavenly Father to call from our midst a very precious brother in Christ, Early Quesenberry. Brother Quesenberry was born September 3, 1891, and passed away May 19, 1972, at the age of eighty years and eight months. Surviving him are his wife, Sister Susan Quesenberry, one daughter, Mrs. Ollice Beuster, three brothers, five sisters, and two grandchildren.

He united with Indian Creek Church October 29, 1921. He was married to Susan M. Marshall, August 14, 1918. Brother and Sister Quesenberry lost their only son in World War II while at sea. He was a firm believer in the doctrine of election and predestination of God our Saviour and that the Lord God saved His people by His free Grace and Grace alone, altogether, and not by works of man's righteousness.

He was faithful to attend church as long as his health permitted him to do so. He was a good husband, father, and neighbor. We miss him so much and his seat in church leaves a heavy vacancy but we feel that the Lord loved him so much that He took him out of a world of trouble, but with us his memory lives and lingers on.

We hope to meet him again on that glorious morning when our vile bodies shall be changed like unto the glorious body of Jesus and then we shall go shouting away. I am thinking now of that wonderful old hymn and love it very much.

We shall sleep, but not forever
We shall rest beneath the trees;
We shall wake to live forever
In the land where Jesus is.

We extend our love to all the precious family and may the Lord continue to keep and comfort them.

His funeral was conducted at Mayberry Funeral Home, May 21, 1972, by his pastor, Elder J. S. Sechriest.

Done by order of Indian Creek Church in conference June 24, 1972. Elder J. S. Sechriest, Moderator; Norman Quesenberry, Clerk Victor C. Phillips, Assistant Clerk.

ALICE WILLIS

By request of Brother John Willis, I will try to write a few words in memory of his dearly beloved wife, Sister Alice, age 76, who departed this life Dec. 15, 1972, at Carteret General Hospital in Morehead City, N.C.

Sister Alice had been in frail health for many years which caused her to have to stay at home much of the time. Being sick for so long, she could not enjoy the privilege of going to church. Bro. John enjoyed going to church but he would never leave her alone. About a year ago she fell and her hip was broken. She did recover to the extent that she could walk again with help, but did not recover her strength.

I, personally, did not know her very well until the last two years of her life, and I regret

that I had not known her sooner. The one word I would use to describe her is "sweet". She loved our visits, expressed her love for the church and was very thankful for her husband and large family of children. Solomon said, "For her price is far above rubies."

Her funeral was conducted by Elder Horace Bryan, assisted by Elder Eugene Shepard, and Elder Owen Kennedy. Her body laid to rest in the Bayview Cemetery beneath a beautiful mound of flowers, there to await the resurrection when Jesus shall come again to call His children home.

She is survived by her husband; eight daughters, Mrs. Alvin Wade, Mrs. Bill Styron, Mrs. Charles Nelson, and Mrs. Robert Brown, all of Morehead City, N.C., Mrs. Fred Handren, Arlington, Va., Mrs. Steve Demko, Bloomfield, N.J., Mrs. William Causey and Mrs. Bennie Sanso of Port Jefferson, N.Y.; a son, Kenneth Willis of Opalacka, Fla.; a sister, Mrs. Helen Alexander of Charlotte, N.C., a brother, Mr. Tommy Stevens, Richmond, Va., twenty-two grandchildren, and twenty-four great-grandchildren.

May it be resolved, that we bow in humble submission to God who doeth all things well. That the church extend its sympathy to her dear husband and children. May they ever be given to look to the Lord for comfort and guidance.

Although we have lost a sweet sister in the church, may our loss be her eternal gain.

Resolved, further, that a copy of these resolutions be placed on the church book, a copy sent to the family and one sent to the Landmark for publication.

Written by request.

Elder Horace Bryan, Moderator
Sister Annie Higgins, Clerk and
Writer

**OBITUARY
BROTHER JOE OWENS**

On December 20, 1972, Brother Joe Owens was called home. He was eight-seven years of age. Funeral rites were held at Farmville Funeral Home in Farmville, N. C., by Elder Joe Sawyer. Burial was at Queen Ann Cemetery. Surviving are: two daughters, Mrs. Heber Tyson and Mrs. Edward Morris; three sons, Eddie, Willie and Curtis Owens; four sisters, Mrs. Ida Cobb, Mrs. Lena Cobb, Mrs. Edgar Webb, and Mrs. Annie Norman; two brothers, Henry and J. B. Owens; six grandchildren; eight great grandchildren, and four great great grandchildren.

The writer knew Brother Owens all of his life. I never again expect to know a finer man than I believe him to have been. He believed in God with all his heart. He was an Old Line Baptist and trusted in God seven days a week. His religion was manifested daily with a well ordered walk and Godly conversation. He did not believe in Sunday religion.

Brother Owens was married to the late Sister Callie Edwards Owens. He stopped farming to take care of her in her last days. I believe this was an act of God. This act of love, to me, was one in which one of His little lambs was looking after the other. I pray that God will bless Brother Owens' children for making this possible. I pray that God will bless the daughter-in-law who looked after them in the home.

Brother Owens always had time to speak to you and shake your hand. He was an humble man. I feel that the writing of St. Matthew, 5th chapter, 16th verse fits Brother Owens: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." This is a bright and shining light from heaven.

He was a member of Otter's Creek Primitive Baptist Church for many years. He attended church as long as he was able. He loved the brethren and sisters, as recorded in John 4:20.

Having known Brother Owens as we did, we know that we shall never be able to put in print exactly how we felt about him. He was a worthy man in every respect.

I believe with all my heart that he is now awaiting the time when God shall take him to that beautiful land where there shall be no more worry, heartaches, pain or sorrow. May his soul rest in peace.

Written by the request of Otter's Creek Church. Ordered that four copies be made: one for the church records, one for the family, one for Signs of the Times, and one for the Landmark.

Sister Briley,
Sister Brown, Committee
Brother Edwards,
Elder Joe Sawyer, Moderator
Joe B. Coker, Clerk

ELDER P. E. WEISINGER

Elder Paul E. Weisinger of Grapeland, Texas, was born July 29, 1882, son of Ruben and Mrs. Martha Williams Weisinger. He died October 8, 1972, in a Palestine hospital. Funeral services were held Monday, Oct. 9th

at 2:00 P.M. in the First Baptist Church, Meeting House, Grapeland, with Elder U. V. Wallace and Elder Lynwood Jacobs officiating. Burial was in the Murdock Cemetery. His grandsons were pallbearers.. He leaves to mourn their loss, Sister Vera Weisinger, his wife, four sons, five daughters, one stepson, four stepdaughters, fifty grandchildren, eight-eight great grandchildren, and seven great-great grandchildren.

We do not know the exact date that Bro. Weisinger joined the church, but we do know that he was a young man at the time. He was ordained to the ministry Jan. 1, 1925, and was chosen Moderator of the Union Association October, 1927. He had not missed an Association meeting until October, 1972, during which time (meeting) that he died on Sunday.

Brother Weisinger was a strong believer in

the doctrine of the predestination of all things and salvation by grace, a gift of God. He was kind and considerate and left us an example of love, kindness, and clean living. Truly, he was an example unto the flock. My wife and I have made many trips to visit with him and Sister Weisinger in Louisiana, Oklahoma and Texas. We shall miss him but we shall not forget him. I believe he could truthfully say with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

To the family the Apostle Paul says, "Sorrow not, even as others which have no hope."

Written by request of Sister Weisinger.
C. U. Landers

ANNOUNCING THE PUBLICATION OF AUTOBIOGRAPHY OF ELDER T. F. ADAMS

In response to the request of many friends, your Editor has published his life's story covering a span of 80 years and 45 years of experience in the ministry of the Primitive Baptist Church. It is a beautiful volume, cloth bound for permanent keeping. In addition to personal history and experiences, it contains a brief experience of his beloved wife and helpmate, selected editorials and letters, and meditations on favorite passages of scripture for which he is well known. The book is introduced by a full page photograph of Elder Adams and his wife.

Those who believe in the doctrine of predestination and salvation by grace will welcome this book as a permanent part of their libraries.

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AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CVI

APRIL 1, 1973

NO. 10

ISAIAH CHAPTER 51

Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?

Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass;

And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?

The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

EDITOR

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

ASSOCIATE EDITOR

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

\$5.00 PER YEAR — 2 YEARS \$9.00
TO ELDERS \$4.00 PER YEAR—2 YEARS \$7.00

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SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

LETTERS FROM
ELDER LAYTON WINDFIELD

Dear Brother Adams,

Please find enclosed two letters which we received from the late Elder Layton Wingfield prior to his death several years ago. We felt that you might desire to publish them in the Zion's Landmark when you have the space available for printing.

Your very poor brother and sister in hope,

Roy and Ollie Eaton
Ararat, Va.

Mr. and Mrs. Roy Eaton
R. F. D. 2
Ararat, Va.

Dear Kindred in Chrst,

I will try to answer your welcome letter, hoping to be blessed to do so, realizing vain are my efforts otherwise. We would be glad to go to your meeting and to your home, but we do not feel that we can go at this time. We are expecting our children to come and have Thanksgiving dinner with us. My wife works six days a week, usually, and seldom are we at home on weekends. We usually go to church somewhere on Sundays, but we plan to be at home at this time because of the children's plan to be with us. Brother Eaton, you know we have to get along in nature just as we do in the church, though I feel that I fail to be the parent that I would like to be. Failure in this regard is the same as in everything else. I hope you understand.

My mind is on a certain scripture, St. Mathew 20:16, which reads:

"So the last shall be first and the first shall be last, for many be called, but few chosen." This refers first, to the church. The law was given to the Jews and not to the Gentiles, so the Jews were first to be brought into the church under the law covenant. But by and by the church among the Gentiles was brought in after the life, death, burial and resurrection of the Lord Jesus Christ. Acts 13:46-48. "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."

So we Gentiles are sons by adoption and we were brought in last; so the last shall be first (Gentiles) and the first (Jews) shall be last. See?

Now, the second part of that Scripture is mainly on my mind, at this time: "For many be called, but few chosen."

I humbly hope to write what I believe to the very best of my ability, hoping that I have the correct understanding. First, take the two words, "Called" and "chosen". Go to Romans 8:29, 30: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the 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."

This Scripture testifies to this truth: All who are called are saved, world without end. We already, we hope, have been foreknown in the pardon and forgiveness of our sins and predestinated, called, justified and now are awaiting the final step to be glorified. All in, through, by and for the sake of the Lord Jesus Christ.

Now to the word, "chosen." "Many are called," given a hope in Christ, "but few are chosen to suffer the afflictions that some are even unto death." Not a single disciple died a natural death, according to history in nature. This brings to mind another scripture.

The apostle Paul, in the entire six chapters of Galatians, is endeavoring to turn the Galatians brethren from Law worship to Gospel worship. He even calls them "Foolish Galatians." Gal. 4:21-31. "Tell me, ye that desire to be under the Law, do ye not hear the law? 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 free woman was by promise, which things are an allegory; for these are the two covenants; the one from Mt. Sinai, which gendereth to bondage, which is Agar (Hagar), for this Agar is Mt. Sinai, in Arabia and answereth to Jerusalem which now is, and is in bondage with her children." (Law bondage).

"But Jerusalem which is above is free, which is the Mother of us all."

(Those fully free are set free in Christ, "for it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travaileth not; for the desolate hath many more children, than she which hath an husband.

Now we, Brethren, as Isaac was, are children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

Nevertheless, what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, Brethren, we are not children of the bondwoman, but of the free." For these are the two covenants. There is the key, we hope that unlocks our understanding. The way I see it many are called, given a hope in the Lord Jesus Christ, but few are chosen to deeply defend the doctrine, because to be prepared to defend the doctrine, deeply, we must be prepared through suffering. It takes suffering to establish us in the doctrine. Eze. 47:3-5 "And when the man that had the line in his hand went forth eastward, he measured a thousand cubits and he brought me through the waters, the waters were to the knees. Again he measured a thousand and brought me through the waters and they were to the loins.

Afterwards He measured a thousand and it was a river that I could not pass over for the waters were risen—waters to swim in, a river that could not be passed over."

The man with the line in his hand, represented the Spirit; the waters represented our knowledge of Heavenly things. Isa. 54:13. "And all Thy children shall be taught of

the Lord and great shall be the peace of Thy children."

We are taught by degrees—first ankle-deep; then knee-deep; then loin-deep. Then waters that cannot even be measured and that means on into eternity. Who can describe God and the depths of His wisdom and knowledge? None. Like the seed sown in good (prepared) soil or ground, recorded. St. Matt. 13:3-8. "Behold, a sower went forth to sow." (Jesus was here speaking in parables and this was one.) He spoke of the seed being sown. "But others fell in good ground and brought forth fruit; some an hundred-fold, some sixty-fold, some thirty-fold." This means Spiritual praise.

The thirty-fold" means thirty per cent Spiritual praise and sixty per cent works—children of the bondwoman, works of the Law. The sixty-fold meant sixty per cent praise and forty per cent works of the law (conditional Primitive Baptist) and the hundred-fold means, children of the free woman, believing the doctrine of Grace all the way through, this has set her free from the works of the law system. In other words, believing in her heart the Absolute Predestination of all things, good, bad and in between—all things are fixed to be just as they are, yet God is so sovereign, He works all things together for the good of His church and His own glory. Nothing us left.

How many, even among the Old Primitive Baptist, believe the doctrine to this extent? Not so many. So we are among the chosen, made, prepared through suffering to defend the doctrine all the way through suffering, to defend the doctrine, all the way through,

leaving nothing to chance.

So now you can see, "Cast out the bondwoman and her son, (those that shall not be heir (here, the Church in its Militant form upon earth) with the son of the freewoman."

Please remember these words: "For these are the two covenants." The bondwoman (the church under the Law Covenant) the freewoman (the church under the Gospel Covenant) and their children, for the desolate (the church among the Gentiles now, in this gospel day, being chosen out of every kindred, nation, tongue and people) hath many more children than she which hath an husband." (the jews)

Compare these words with the Church, today. Compare the number of those not established to those who are. Many of them in this day are married partly to the law and partly to Christ. Serving in part under the law, believing we are blessed according to the measure of our obedience. They forget what the Bible says in 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." They forget the experience of the Apostle Paul, recorded in Romans 7:13-19, "For we know that the Law is Spiritual, but I am carnal, sold under sin:

For that which I do I allow not; for what I would, that do I not: but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it; but sin that dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not."

Remember this was the living

experience of the Apostle Paul and he said, he was a pattern for the church to follow. Where does this leave those who think that they can direct their steps? They forget what the scripture says in Galatians 5:17: "For the flesh lusteth against the Spirit and the Spirit against the flesh (our warfare) and these are contrary, the one to the other, so that ye cannot do the things that ye would.

Here we can sing with the poet: 'Tis seldom I can ever see
Myself as I desire to be,
What I desire, I can't attain,
From what I hate, I can refrain."

I just have to write as my mind is led, Bro. Eaton, I wish I could clearly state what I see in the scriptures; but "A hint to the wise is sufficient," and those that have been made wise unto salvation are under consideration, here.

If you do or do not understand this letter, it is still friendly, for I have been given a deep love for you. If I could write more clearly, I would. We can only understand so far—as far as God leads us by His Spirit.

I feel that Hagar's children represented the church among the Gentiles who had not as yet been brought in. Verse 27 reads: "For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travaileth not; for the desolate (the church among the Gentiles that were saved by being grafted in (adoption) hath many more children (serving partly under the law and partly under grace) that she which hath an husband—Christ. In other words, all the whole church is called and saved, but not many of them have been led deeply enough, through suffering, to establish them firmly in the gospel.

Many lambs but few sheep. You know that this is bound to be true. Not many defenders of the doctrine, not many chosen, set apart to that end. It is to those members who are not established in the doctrine deep enough, to realize the difference between the law and the gospel worship that the entire book of Galatians were written to.

The law worship was the same as the conditional Primitive Baptists preach and believe today, "If you will, God will." entitling you to blessings according to the measure of your obedience." But the true gospel worship is "I will and you shall." No condition whatever. David said: "He hath not dealt both us after our sins, nor rewarded us according to our iniquities. Psalms 103:10-14, David said: "He hath not dealt with us after our sins nor rewarded us according to our iniquities. For as the heavens are above the earth, so great is His mercy toward them. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame, He remembereth that we are dust."

Some among us figure the children of Hagar represent the children of the devil and are lost. But not I. Her children represent the church among the Gentiles that were brought into the mercies of God and were grafted in and adopted. However, I do not disagree in malice with anyone who differs with me for when the Lord shows them the truth as it is in Him they will be convinced.

I know this has been a long letter, but I hope it has not wearied my

readers, for our hearts are centered in the church, our love undying as the poet sang:

"I love Thy Kingdom, Lord,
The house of Thine abode;
The church our blest Redeemer saved,
With His own precious blood.

I love Thy church, O God,
Her walls before Thee stand
Dear as the apple of Thine eye,
And graven on Thy hand.

For Her my tears shall fall,
For her my prayers ascend,
To her, my cares and toils be given,
Till cares and toils shall end."

Humbly yours in hope,
Layton Wingfield

It has been the policy of the Landmark in the past sometimes to publish articles which do not necessarily reflect the views of the Editors.

Editor

THE LIGHT BREAKS THROUGH

Mr. E. T. Jones

RFD 3

Fuquay-Varina, N.C.

Dear Brother Jones:

Being elated by your experience of light in truth, I just felt I must come out from within and join you.

Many years pass before we are enabled to realize we have had a most wonderful experience. Being so embraced in darkness surrounding us in nature, until by the mercy and grace of an all wise and eternal God, the light breaks through to the glory, honor, and praise of God's holy and eternal power and glory.

Word! Word was made flesh and dwelt among us, only through and in

God's image. Truth is word, and in truth there is but one word in the spirit of the Holy Trinity.

It seems you are given to emphasize this in heart and mind as it has been given to be to do, yet, never have I been able to quote that which I see to give understanding in the fellowship. The word that expresses the inner man is not seen; it is spirit, a demonstration of feeling, condition of the soul. Indeed, we express ourselves literally, or according to our understanding, for here we exist in nature. But by the grace of God His kingdom reaches far beyond things, the natural concept of man. This truth, or word, is eternal and is everlasting. In the beginning was the word, the word was with God and the word was God, and the same was in the beginning with God. All things were made by Him and without Him was not anything made that was made.

This image of God was made flesh and dwelt among us in flesh, but God is a spirit and seeketh such to worship Him as do worship Him in spirit and in truth. He spake all things into existence. He meeted out the waters in the hollow of His hand. That which is of the hand is His work, His law. It is truth and in the Trinity as one word — truth!

All created to be manifest in God's time even to be revealed in the last day. Yea, there was a first and a last. The first is law, the law of love in God, of God, for God; and the last is spirit which is God.

My gift of God has been very difficult for me to find understanding of others for I am given to number and measure to prove the spirit is truth. To recall, too, that each day is numbered, even four seasons, four winds, four rivers went

out to water the Garden of Eden.

Then, too, as I have written before, the house of Jacob gives us so much light and truth for there is but one head, or father, of the tribe. There are two sisters and one daughter, and five different bearings of four mothers. Leah, as temple under the law, and her one servant, or handmaid, and Rachels, Jacob's first love which was first; and last in bearing, or fulfilling, to revelation. Each number gives reading and the letter gives word and words and words gives sentences, and truly we find it to be, "My (God's) will be done in earth, as it is in heaven.")

In the four we have a foundation even as the banks of a river is of two, but bears the waters within and of the seven days of creation, the seven spirits of God, seven candlesticks, seven candles, seven churches, ever to the ten cycles, span of life, given man and a remnant of seven thousand described as witness to God's eternal truth in Israel when Elijah was pleading to God for Israel.

I seem to make errors and do fear to write on so delicate and precious truth, yet regardless of my labors, I felt I must come out to my people whom I love so dearly in Jesus' name an for His sake.

The Zion's Landmark is very precious to me and the volume of truth I know is the Book of Books even as God is God of all and Christ is King of Kings. In Him, of Him, and for Him is the only peace in earth and one and only salvation, or hope. Had the serpent not beguiled the woman and Adam not transgressed, I am given to feel that the human race would never have gotten to the field for their exultation and self-

righteousness. These events were written in the predetermined council of His Word.

I hope I have not been bold in writing but it seemed, at this time, I had a duty in penning down a few thoughts before I go to my chores. I came out with throngs of precious thoughts of a people I dearly love for Christ's sake.

I hope that all is well at your homes and in your congregations. I enjoyed the letter to Elder Mewborn from Elder U. V. Wallace, too, as of April 15, 1972. I have not read others yet.

Job, as I can see, is a type of the law, being condemned and afflicted to the overcoming of self-righteousness and Elihu spoke by the mercy and grace of God through the whirlwind to the light shining out of darkness and darkness comprehended it not.

Kindly forgive my errors and accept me in my humble way and weaknesses. Remember me to your mother and I send my love to all dear ones in hope of salvation by grace.

One in humble hope,
Sister Marion H. Mulholland
Lambertville, N. J.
May 2, 1972

UNTOLD MERCIES

Dear Brother and Sister Adams,

I hope that you are both well, and that the good Lord's blessing is with you both. At this time Gardner and myself are blessed to be up.

I wanted to go to the church at Raleigh last Sunday. Gardner felt the trip would be too much for me. I hope that the Lord will give you both a mind to come and see us. We would be so glad to have you both.

Brother Adams, you asked me one time that you would like for me to write some. I will try to write a few words, the Lord will. Gardner has gone to the church at Pireway. I did not have a mind to go with him. A desire to write some has been on my mind lately. I will not be able to write but just a little of the untold mercies of the Lord upon this unworthy one. A book would not hold the things which the Lord has done for me.

Brother and Sister Adams, I grew up with the feeling that there was a heaven and a hell, and that God knew all the things that I did. I always went to church. I did not know that there were such a people as Primitive Baptist until I was married in 1935. I would go with Gardner to take his mother and daddy.

In the year of 1945, my brother-in-law came home from the war in July. He was killed in a wreck, about three miles from my mother's home, in September. When I looked at him, I said in my mind, "Well, Lord, his wearied soul has found rest." What is going to become of mine?" I was dropped in the bottom of hell. I went begging to God for His mercies. I knew I was going to hell. I didn't talk to anyone, not even to Gardner. There are no words sufficient to express the way I felt.

I went to our association on Friday before the first Sunday in November, 1945. I looked at the dear brethren and sisters around me with the feeling of how good they are and, yet, I was going to hell.

It seemed that what all the dear preachers said condemned me the more. I had a mind to go back on Saturday, and I went back to the association. There was a preacher

present whom I was given a mind to talk to. My husband saw me while I was talking to this minister. That was the first time we knew that something was bothering us both.

They were going to have preaching in one of the homes where we hoped to spend the night. I went to bed with a burden which I felt that I could not bear. I was damned for hell. I felt that I could not sleep. I was still begging for God's mercies. The next thing I knew, it was morning. The Lord had visited in my heart. I went for a month with the precious hymn singing in my heart, "Oh! For a closer walk with God."

On Saturday evening before the first Sunday in December, 1945, I went to Pleasant Hill Church. I just felt that I loved the people so much, but I was not worthy to be with them. At the close of the meeting when they were singing to be dismissed, when I came to myself, I was giving my hand to Elder O'Bryant. Gardner was at my back. I was made to know that God had carried me on the wings of His love. Gardner and his sister, who has passed from this life, and myself were baptized on Sunday morning. It was a happy time for me. That God had blessed this worm of the dust with a precious hope beyond this life!

During that month God blessed me to know that Gardner was called to preach. I asked him about this and he could not deny it. God blessed me to not put anything in his way. On the first Sunday morning in February, 1946, the Lord blessed Gardner to preach a wonderful sermon on the Love, Grace, and Hope of this Wonderful God. I was blest to hear it.

Brother Adams, we have had so many things which we have had to

be carried through. On December 24, 1954, we were hit by a train and lost our sixteen year old daughter. When I saw that we would be hit, I said in my mind, "Lord, we will all be killed." The next thought that entered my mind was the blessed hope I had in God. So, to me, I was blessed to know that my hope was sufficient. To the people it looked like we were ruined. God manifested His blessed miracles. Our family was blessed by the Lord to take such good care of us. We loved them so much. The Lord blest our brethren and sisters in Christ to show us so much love. We did not have to go without anything to sustain our bodies. They showed us so much love for which we were not worthy. We love all of God's children so much!

When my hope gets low the Lord blesses me to remember these things and my blessed hope is an anchor of the soul both sure and steadfast.

Brother Adams, I have been made to bear so many burdens by the strength which the Lord has blessed me to have. I have undergone surgery fifteen times and am expecting to go into the hospital this month for surgery again.

I dreamed several years ago that my daughter was dead. I saw Gardner reach his arms in the grave and bring her up. I awoke Gardner and told him he would baptize her.

One of our dear sisters in Christ asked Gardner, when he first began to speak, to help preach her funeral. I heard her when she asked him. When she passed away I was in the hospital for surgery. Gardner was upset. I told him to go on to the funeral which was to be at 10:00 A.M. The same Lord that would take care of him would also take care of

me. He told me good-by when we reached the operating room. Bro. Adams, in all the years which Gardner has been speaking, I have asked him only one time to stay with me and not to go to church or his appointments. I was very sick and I felt I needed him with me.

On the first Sunday in December, 1970, our daughter offered to the church and was received. Oh! how happy I was. She was to be baptized the first Sunday in January. The scripture of the prodigal son came on my mind. His father saw him from afar off. I felt I saw my daughter from afar off. When she came home I told Gardner to invite all the brethren and sisters from our churches to come home with us for I would have dinner for every one.

On the 31st of December, 1970, I was awakened with something wrong with my eyes. I could hardly see, or walk. Gardner wanted to take me to the doctor. I would not go for I felt that the doctor would put me in the hospital. I told him I would be all right. I did the cooking the best I could. I was afraid I could not see her good when she was carried beneath the sacred wave. For just a few minutes I could see clearly. Oh! How good the Lord is to His children. We went from the water to the church. I enjoyed the services. We had thirty-nine dear brethren and sisters with us. The Lord blessed me to prepare a plenteous amount of good food. The fellowship of the brethren and sisters was so sweet. When they left at the end of the day my strength failed me. I told Gardner I could not do anything else.

The next day he took me to the doctor. I was sent to the hospital. I stayed at McLeod's in Florence, S.C., for two weeks. Then the doctor

had me transferred to the Medical Hospital in Charleston, S.C. The dear Lord blest me not to worry over my condition. I had all kinds of spinal taps, EEG brain reading, and all different types of x-rays. On Friday morning before the fourth Sunday in January, 1971, I was taken to x-ray for a brain scan. The nurse told me not to look at the top of the machine that was swinging around and around over my face. I forgot the machine. The dear people at Tabor City Church whom Gardner was to be with the next day, Saturday and also Sunday, came to my mind. I was going to tell Gardner when I got back to my room. I wanted him to go to church and not worry about me. I wanted him to tell them all how much I loved them as well as all of God's people everywhere. Then, in the air, above and around me, I heard the most beautiful singing. It was the hymn, "My faith looks up to Thee," a song I loved in my childhood. I told Gardner, when they brought me to my room, of how beautiful the angels had sung to me. I was sent home from the hospital. I still could not see any better. I came home on Wednesday. Gardner had to go to town on Friday afternoon. Bro. McLeon Hardee came and stayed awhile with me. Just in a flash I looked where the calendar was hanging. I could read every number. It was just too good to be true. I was afraid it could not be true.

When Gardner came home, at first I did not say anything to him about what happened. I would look at the calendar to see if I could still read the numbers. I said, "Gardner, while you were gone I read the numbers on the calendar." I still can read them, and I had not been able to

walk by myself for a month. I asked him to help me up. I walked to the bathroom by myself. He walked along with me. I came back and sat down. I got back up and went to the kitchen and fixed myself a cup of coffee.

How wonderful God's mercy is to us! The doctor said, when he saw me again, that this was the first time he had ever seen an eye where the optical nerve which had been paralyzed regained its normal use. He said that it was a miracle. There is just so much that the Lod has done for me that I will never be able to tell it.

In September, 1971, something took place with the power steering of our car. I knew I was wrecking. I was not afraid. I had a dream some years before this wreck took place about the wreck. Everything looked just like I saw it in my dream. I could not get anyone to come to me by blowing the horn. I slid and crawled across the seat and I opened the door on the right hand side of the car. I kept sliding until I was able to fall out of the car. I could not use my left hand. When I was out of the car, I tried to stand up and I fell. Usually, I cannot pick up a five pound bag of sugar with my right hand. I begged for strength every time I tried to move. It seemed that I could not pull anymore. But, the blessed Lord enabled me to pull myself to the highway. When I got there I knew from the depth of my being and soul that God was my strength and refuge. Without Him I was nothing.

Brother Adams, I would love to reach out and embrace God's children and tell them how wonderful the Saviour was to me. I love my brethern and sisters everywhere and desire to be kept at their feet. It

seems that we have so much trouble among the dear brethern and sisters whom we love. If they felt as I, they would all come together at each others' feet. The scripture says that it is through tribulations that we inherit the kingdom. If that was not recorded in Holy Writ I would feel that I was the most wicked person in the world. I am made to feel that I cannot take care of myself. I am altogether helpless and totally dependent upon the Lord for everything! I do feel that the blessed Saviour takes care of me by the precious hope which He has given to me.

When you are blessed to kneel at the throne of grace, remember this poor sinner, and may the rich love of God our Saviour keep me at the feet of my brethern. I am not able to be out much, but the Lord has blessed me to attend a few of our associations this year, 1972. He has blessed me to hear so many good things which filled my poor soul.

I think of the dream I had more than a year ago. Gardner and I were standing in an open place. There were trees all around us. The fire was rolling in the top of the trees. I did not see any of the pine needles burning. I turned and said to Gardner, "This is the Lord's day." I feel that all of the days which we are carried through here is the Lord's day. He is without beginning of time or end of days. I do feel that He takes care of me and that it has been in Him, through Him and by Him from the beginning. He leads us in His ways and keeps us with His love and mercy.

I hope you can read this scribble. It is so hard for me to remember how to spell and write.

I love you both and all God's little ones by His love and grace.

Armathey Mishoe
RFD 1 Box 159
Myrtle Beach, S.C. 29577
November 19, 1972

EASTER THE RESURRECTION

For sometime I have had a desire to write something concerning the "Easter Time." This is the season we believe to be the time of the resurrection of Jesus Christ our Savior. Unless the words come to me by the power that raised Christ from the dead that which I attempt to write will be as sounding brass and a tinkling cymbal. But if the words are given by the Holy One, I feel they will be sweet to my soul and I hope to the souls of others of like faith.

Jesus said He is the Way, the truth and the life. No man cometh to Him unless His Father draws him. These scriptures are closely related, even though they are found in various parts of the Bible. My mind is carried to the hymn number 249 in the Goble Hymn Book.

"Love is the sweetest bud that
blows, it's beauty never dies:
On earth among the saints it grows,
and ripens in the skies.
The finest flower that ever bloomed
opened on Calvary's tree,
when Jesus' blood in rivers flowed,
for love of worthless me.

Earth could not hold so rich a flower,
Nor half its beauties show;
Nor could the world and Satan's
power, confine its sweets below.
On heaven's bank supremely fair,
this flower of wonder blooms,
Transplanted to its native air, and
all the shore perfumes.

But not to heaven's shore confined;
 The seeds from which it grows,
 Take root within the human mind
 and scent the church below,
 and soon on yonder banks above,
 shall every blossom here,
 appear a full ripe flower of love, like
 Him transplanted there."

That song represents a little portion of what I feel that the resurrection is like. When Jesus buds (the saints on earth) reach that full blossom with Him on that heavenly shore, how wonderful it will be!

Nature, itself, is such a beautiful example of this resurrection. Take for instance the cold wintry season when most plants lie dormant in the earth (example of the grave) and then in the spring (Resurrection) these little plants are brought forth, raise their little heads — some seem to shoot forth at once—those who will be changed in a twinkle of an eye — and the world is again made beautiful with the same seed as those that went under the ground—during the winter season. The birds begin to sing their sweet melodies (the saints sing around God's throne) and all is right with the world.

Even the turtle dove is heard with her lonely "coo," which is supposedly one of the first signs of spring. This dove is a beautiful representation of the Holy Spirit of God, which the scriptures teach, descended on Jesus as he was in the waters of baptism in the form of a dove. Again, the dove is mentioned when it brought back the olive leaf to Noah as a sign that the waters were going down, where the land would soon be seen again and the ark rest upon it. The word "rest" is typical of

the peace the Holy Spirit brings to God's little ones — that peace that surpasseth all understanding. The same peace, we hope, has been spoken into our breasts, the same that was sent on Jesus (form of the dove), by the power that spoke and said: "This is my beloved Son in whom I am well pleased."

Sixteen years ago this Easter Sunday, a most beautiful clear and bright, brisk Sabbath this sinner was carried into the liquid grave and baptized in the name of the Father, the Son and the Holy Ghost, by our beloved Elder T. L. Huff. But there is that baptism that I hope has been delivered unto my soul which is the Lord's circumcision, which cut me off from the world and worldly things, put a new song in my mouth, even praises unto His good and holy name.

The years have come and gone, but it seems that each one of these sixteen has been sweeter, clearer and brighter in the hope that was placed in my bosom that was stronger than I, stronger than Satan's persecutions, stronger than all the world and all that is therein, stronger than all unbeliefs and most of all has been an anchor to my soul, both sure and steadfast. The hope that has brought me safe thus far and I pray that will lead me home.

Home, where all God's children have reached that full blossom stage. There they shall be with Him in eternity, where there is no more sickness, worries, tears and strife. They will be allowed to join that angelic band where congregations never break-up and Sabbaths never end.

In the above statements concerning my sixteen years among God's children, I do not mean to

leave the impression that my life has been a bed of roses, but I do mean that through all my afflictions, they are counted as a "drop in a bucket" compared to one precious moment of joy in the Lord.

May God bless and keep each of us in that straight and narrow way that we may be joined on that beautiful shore some sweet day with Him.

Mrs. Belle Massey, R.F.D. No. 1,
Hull, Ga. 30646

UPS AND DOWNS

Dear Brother and Sister Adams,

I have been thinking about you both and wishing I were there to visit with you. We are doing very well, but are having our ups and downs and mostly downs. All we can do is hope that God will reconcile us to His will. Brother Elton Wallace is in poor health. He is my first cousin and pastor of three churches in the Union Association. That leaves me trying to serve six churches and you know what that means and I am trying to hold my job here with the stockyards.

But God is a merciful God and I do not believe He will put more on me than He will make me able to bear. We know of ourselves that we do not deserve the least of God's blessings. God who is omnipotent and who reigneth and ruleth according to His own will in the armies of heaven and among the inhabitants of the earth.

Brother Little said if I write you to kindly send you his regards and love. I have been wanting to ask you about Brother Thenton Jones.

We are planning, if it be the Lord's will, to have a good meeting the fifth weekend in April at Mobile,

Alabama. Brother Elton Wallace purchased to himself a new car and is planning to attend that meeting. I hope he will be strengthened sufficiently by then to go. You know we plan a lot of things that never come to pass. (Man proposes but God disposes). God's predestination is brought to pass by His unyielding power and it cannot fail. I do not believe that any of God's work can fail. How can it when His work is perfect? All the powers that be are of God and are ordained of God. That does not leave any power anywhere else. "Whatsoever His soul desireth, even that He doeth." So says Deut. 14:26.

I believe if we are given to know anything, we are given to see our weaknesses and our imperfections. I believe we are also given to trust in Jesus Christ and His perfect work, for He is that light and in Him is no darkness. The light shown in darkness and the darkness comprehended it not. Unless the true light is revealed by the Revelator there is no understanding it. Bro. Adams, I am sending you one of the minutes of our association. May God bless you both if it be His will. We love you both.

U. V. and Opal Wallace
Ft. Worth, Texas

CORRECTION

The name of the author of the article entitled "EXPERIENCE, April, 1971, My dear, darling children: Thomas, Peggy, Nancy and Charles," which was published in the Feb. 15, 1973, and March 1, 1973, issues of the Landmark should have read "THOMAS LAYTON DUPREE" instead of Charles Layton Dupree. We regret the error.

Editor

Zion's Landmark

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

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VOL. CVI

NO. 10

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 APRIL 1, 1973

**SEARCHED AND FOUND
WANTING**

"O Lord, thou hast searched me
and known me." Psalm 139:1.

David, in this instance, is not speaking for other people or what may be the experience of another person. He speaks from his own knowledge of the Lord's dealing with him. When a physician is called upon to see a patient, the first thing he does is to diagnose his case. He searches for the cause of the disease. He checks his blood pressure. He takes his temperature to find out if there is any infection in the body. If he is successful in locating the cause, he prescribes a remedy which is not always a cure.

The Lord did not search David in an effort to locate his disease that He might apply a remedy. The purpose of God in searching David was to let him (David) know how vile and sinful he was. God searched the heart of David after he had Uriah put in the forefront of the battle that

he might be slain and took Uriah's wife to be his wife. This searching was done by the mouth of Nathan, his prophet. The manner, or way, in which the prophet approached David was not understood by the King, nor did he think the prophet had any reference to him.

"And the Lord sent Nathan unto David. And he came unto him, and said unto him. There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; It did eat of his own meat, and drink of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, as the Lord liveth, the man that hath done this thing shall surely die: And he shall restore the lamb, fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man." II Sam. 12:1-7. When the prophet had delivered the words which God commanded him to speak, David said unto Nathan, "I have sinned against the Lord." II Sam. 12-13. Therefore, his sins found him out. See Numbers 32-23.

"O Lord thou hast searched me and known me." That which David did was in secret, but when God searched him He brought his sins and transgressions to light. When David made an honest confession of his guilt and transgression, the

prophet said, "The Lord hath put away thy sins." Thus we see the truth of the wise man, Solomon. "He that covereth his sins shall not prosper: but whose confesseth and foresaketh them shall have mercy." Prov. 28:13. David confessed his sins, therefore, the Lord had mercy upon him. He put away his sin.

That which was true of David's experience is true in the experience of all the redeemed family of God. When God searches the heart and reveals to them the enormity of their sins and transgression, they are not so hasty to expose the faults of their brethren, but will feel to say as Paul said, "This is a faithful saying and worthy of all acceptance, that Christ Jesus come into the world to save sinners of whom I am chief." I Tim. 1:15. Jesus said, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous but sinners to repentance." Matt. 9:12, 13. These words were spoken to the Pharisees, who were righteous in their own estimation. Paul was once numbered with these Pharisees. He was a persecutor of the saints of God. He bound men and women, and he committed them to prison. This he did until God turned the search light upon him. It penetrated the inward parts of his soul. He saw his indwelling sins in that he was vile and corrupt in his nature. God had mercy upon him and delivered him from the power of Satan, but he was ever mindful of the fact that he was the chief of sinners.

When a man is brought unto subjection to the will of God, he is made willing to be searched. This was David's experience. He said,

"Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: Then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Psalms 19:12-14.

T. F. Adams

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BLUE RIDGE ASSOCIATION

The Twenty-First Annual session of the Blue Ridge Primitive Baptist Association is to be held with the Elamsville Church, Patrick County, Va., beginning on Friday before the third Sunday in July, and continuing through Sunday, embracing July 13, 14 and 15, 1973.

Those coming from Mt. Airy, N.C., follow No. 8 Highway through Stuart, Va., to 57 Highway. Turn right on 57 for about 5 miles to Highway 618; turn left, follow 618 to 705; turn right and go about 100 yards to the church. Those coming from Hillsville, Va., follow No. 8 to 57; turn left to 618. Follow 618 to 705. Turn right to church.

Those coming from North and South on 220, come to Bassett Forks. Follow 57 through Bassett to 618. Turn right, go about 2½ miles to 705, and on to the church.

Charles R. Bass, Sr.
1420 S. Askin St.
Martinsville, Va.

IN MEMORY OF ALMA ETHERIDGE

My loved one has gone on
To a better place above;
Her time of rest she has won,
She now must go to be with the Lord.

How lonely is the way, alone!
I miss her so much each day;
But I go on as best I can,
Though dreary is the way.

She loved our Lord and Saviour,
I know she is at rest;
Someday I hope to meet her
In that Great Land of the Blessed.

Written by her daughter,

Mattie L. Johnson

Rocky Mount, N.C.

LOWER COUNTRY LINE
ASSOCIATION NOTICE

The Sixty-Seventh Annual Session of the Lower Country Line Primitive Baptist Association will be held, the Lord Willing, commencing June 30 and continuing through July 2, 1973, at permanent meeting site near Surl Church. Location is about five miles East of Roxboro, N.C. just off Highway 158. Mt. Lebanon Church agreed to entertain at this session.

Elder Jasper W. Hawkins was appointed to preach the Introductory Sermon and Elder Burch Wray, Alternate.

A cordial invitation is extended to all believers in the doctrine of salvation by grace to come and worship with us in these services and we especially invite our ministering brethren.

Reuben Bowes, Assoc. Clerk

ANNOUNCING THE PUBLICATION OF
AUTOBIOGRAPHY OF ELDER T. F. ADAMS

In response to the request of many friends, your Editor has published his life's story covering a span of 80 years and 45 years of experience in the ministry of the Primitive Baptist Church. It is a beautiful volume, cloth bound for permanent keeping. In addition to personal history and experiences, it contains a brief experience of his beloved wife and helpmate, selected editorials and letters, and meditations on favorite passages of scripture for which he is well known. The book is introduced by a full page photograph of Elder Adams and his wife.

Those who believe in the doctrine of predestination and salvation by grace will welcome this book as a permanent part of their libraries.

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WILSON, NORTH CAROLINA 27893

VOL. CVI

APRIL 15, 1973

NO. 11

ISAIAH
CHAPTER 51

But I am the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts is his name.

And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury: thou hast drunken the dregs of the cup of trembling, and wrung them out.

There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up.

These two things are come unto thee; who shall be sorry for thee: desolation, sword: by whom shall I comfort thee?

Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

Therefore, hear now this, thou afflicted, and drunken, but not with wine:

EDITOR

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

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

ATHOME

Dear Brother and Sister Long:

I trust you had a safe trip home from Yellow River Asso. and found things in good order. It is a blessing when we are enabled to make a trip away from home to be brought safely home again. The word "home" just as I wrote it, seems to me a very pretty word, not only naturally, but spiritually. Home is the place where our abiding interests are; it is the place of our earthly anchorage. It is there that we enjoy the freedom of our family; the love of our family relationships. Our truest friends also come there. Home is one place as set over in contrast to other places. We go out for the day, but at night our heart turns homeward. The expression — "at home" — figuratively means at rest, at peace, satisfied, contented and familiar or on familiar ground. We ramble, we sojourn, we are prodigals at times, but when our errands are at an end, we again turn homeward.

Spiritually, where is our home? Where is it that we find peace and rest and comfort and life? Is it in this body or is it in the spirit? Paul said, II Cor. 5:6": Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing to be absent from the body, and to be present with the Lord." We come into this world in this body and if we desire traits that others have, our thought is to improve this body or its

acts. We never have a thought of trading with someone else, the thought of such is offensive to us. All we consider is to improve this tabernacle and to live our lifetime in it. The body seems quite all right to us, until one day we see offensive things in it. A light has shone upon it of which we were unconscious and we suddenly see an offensive sin that we think has crept in unawares. So we set about to rid ourselves of it. But as we turn there is another and yet another and alas we sit down in despair and cry unto the Lord. All grows worse until we feel sure that the monster death is just ready to tear us from our home — this body. Just at that point we are enabled to look up and to perceive the light, which caused us to see our condition of wretched sins. Our eyes are so gloriously taken with the beauty and wonderfulness of this Light that we are lifted above ourselves and our condition in self. We are carried away in the glory of this heavenly light and liberty. But alas, one day we must look down again and then, oh! how offensive is our old home! Still we cannot forget entirely the glorious light.

From that day begins the conflict; the body and the Spirit, each warring against each other — the old man and the new man — one natural, the other spiritual. This brings about such a conflict! such a cross! Yes, where is our home? Where is our place of rest and of comfort and satisfaction? Do we seek the pleasures of this life for a season or do we, by the grace and

mercy of our Saviour, seek something everlasting in that world beyond this life? Can we anymore find this natural house or body of this house, beautiful? and can we take pride again in this old home of nature, to dress it up, put on its ornaments and try to make of it an attractive abiding place in the sight of man? If so, we will reap the applause of man, not of God nor the children of God.

Again, if ye have hope in an eternal inheritance, this body must be crucified, there are continual afflictions to be borne because there is a warring in our members — the flesh against the Spirit and the Spirit against the flesh. This condition is promised us. It is only as we are afflicted and cut down that we are at the feet of our brethren and crying unto our Saviour for mercy. Only under trying circumstances to the flesh — afflictions and trials of doubts and fears — are we exercised in our hearts and made to cry unto the Lord in earnest prayer, begging forbearance of our brethren and forgiveness of sins by our Heavenly Father. We are aware of the fact that except for the thorn in the flesh, we will surely become exalted and that above measure.

My dear Brother and Sister, I was made to feel that we had a good Association and I wanted to be thankful to our great Redeemer and advocate with the Father for all of the blessings bestowed upon us, yet I came home from the meeting with a troubled heart and with much remorse for the blundering things that I did and said. I could not say the things that I wanted to say or do the things that I wished that I could do. I think of Paul's words to the Galatians, verse 5:17, "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," He goes on to say, "But if ye are led of the Spirit, ye are not under the law." If I may be so bold as to hope that I am led by the Spirit then there is my hope of escaping condemnation under the law, for Paul says in that case, "Ye are not under the law." The law holds no claim over you; even though you fail, ye are not under the law and therefore the law cannot condemn you.

Among many other errors that have caused me to know my weaknesses, was the fact that I walked away and let you people leave without telling you goodbye and wishing you a safe trip and expressing my joy in being able to see you again. I knew you were to leave, but I absent-mindedly became busily engaged talking to some one else and about that time the singing started and we walked into the house and as I sat down I realized that you were leaving and that I had not said all I wanted to say to you, so I arose and went back, but you had gone by that time. Not that I felt you would hold this against me, but I felt so badly about it, knowing and realizing my finiteness and the weaknesses of this mind and body. I wanted also, to see if you thought you could be with us at our Corresponding Meeting. I certainly wanted to ask you to do that.

We hope you can see your way clear to be with us at that time and hope you will drop us a card saying that you will. We are located some twenty-five miles from the meeting so we will come home at night, the Lord willing. The dates are the eleventh, twelfth, and the thirteenth

of October-Wednesday, Thursday and Friday; I think you know the way.

May the Lord, out of His storehouse of mercy and love, direct our feet and our minds as well as our tongues that we may walk, do and say and even think the things that are acceptable in His sight. May He preserve us and finally bring us by the way that leads to that city of eternal habitation—New Jerusalem—His Throne and His dwelling place.

Yours in love and an humble hope of His love.

Douglas (Alston)

1506 Morning Glory Ave.
Durham, North Carolina
January 10th, 1953

**OUR DISAPPOINTMENTS
ARE JUSTIFIABLE**

Mrs. G. C. Bates
1318 West Davidson Avenue
Gastonia, North Carolina
Dear Sister and All:

Your letter of recent date was received and we were glad to hear from you. The sound of your message indicates that you are very despondent, and that you are experiencing something very unpleasant. I am very sorry that such is the case. I think that I know how to sympathize with you in some measure even though your troubles may be of an entirely different nature from those of mine. We all have our troubles. Life is made up of trials in part and it seems that we have quite a lot of things to endure. Such does not make it more pleasant. Yet, it must all be needful. There can be no effect without there being a cause. The cause of our trials and disappointments are justifiable.

Therefore, we have to suffer the consequences with the hope that goods will come out of the things we suffer.

The cause of the sufferings of our Lord were not justifiable. Sin was the cause. He was innocent of every accusation. However, it was God's will for Him to suffer that poor sinners might be the beneficiaries of His suffering. Then it follows that all for whom He died must have fellowship with Him in His suffering, for in this they have a peace that the world cannot give. It is through suffering that His children are conformed, or fitted to serve and worship Him in Spirit and in Truth.

I am sorry that Grover's condition is such that he must undergo an operation. I hope that he will be benefitted from anything that may be done for him and that he may be given to know that all help and relief comes from God, whose eye is ever open to everything that is going on. His judgments are ever pronounced against wickedness, and people's sins will find them out. Men and women, or human beings are weak and by reason of this fact, are unable of themselves to rectify their lives, or change their way of doing. Therefore, God is just in bringing them down in affliction and in giving them a mind that through His strength they will leave their former way and live a different life; not in honor of themselves but to the honor of God who brings a change in them. Jesus said, "without me ye can do nothing". Paul said "I can do all things through Christ who strengthened me". We can do nothing right and acceptable in the sight of God, except through Jesus who is the strength of His people. All the efforts of sinners or men in

nature to save themselves is wrong. This is through and by the power of the devil. We cannot, of ourselves, overcome the devil, but God who is more mighty, can overcome him. Everytime the devil is put in the background, it is God who does it. We are all prone to sin and by reason of the devil who is within our flesh, we do sin. But God dwells within His people also, and by reason of this fact, there is a continual warfare going on within the child of God. As it is written, "the spirit wars against the flesh and the flesh against the spirit, these are contrary one to the other so that ye cannot do the things that ye would". Those who do not have the fear of God before their eyes, know nothing about any change. Therefore, they cannot worship God in the spirit for they know not God.

They are dead in sin and they follow the way of least resistance. That is to continue in sin and to do that which is wrong even though it is contrary to the moral law or conscience. They know better by reason of the law of conscience, thereby temptation is sufficient, they violate the law of conscience, thereby sowing to the flesh and the lusts thereof. Suffering is the result of both, those who are the children of light as well as the children of darkness. These are the facts realized and experienced by this poor worm of the dust as I understand the scriptures sustain.

I do not do as I feel that I should. I am handicapped. When I would I cannot because the opportunity does not present itself. I would try to come to see you all. There are times when it may appear to you that I could. When some of the folks here go up there in their cars, it always

works just when I am under obligation to the churches. When Johnnie went there the last time, it just came at a time when I had to go and serve one of my churches.

I had a wonderful trip in the states of Arkansas, Louisiana, and Texas this past September. I left Durham on Tuesday after the second Sunday in September and returned home on Thursday after the first Sunday in October. I attended three associations, viz: South Arkansas on the third weekend, the South Ouchita (pronounced Wash-i-taw) the fourth weekend in September, and the Sulphur Fork in Texas the first weekend in October. I met with many ministers whom I had never met before, and I met with many whom I had met before on my two previous trips out there while visiting the South Ouchitia. I met with more Rhoades' than I had ever met before. There are many of them in Texas. In spelling their name, they put an "Z" in where we do not. However Elder R. W. Rhodes and his people in Louisiana spell their name as we do. Those people out there were good to me. They did not let me go at my expense.

I had a strong mind to visit all three of the above named associations and feel that God provided for me. I shall never forget the trip. You will notice in the Landmark where a Brother F. L. Cox of El Dorado, Arkansas, refers to me. He is an elderly man, very poor in this world's goods, but rich in faith.

Conditions are such in our correspondence that I don't suppose I will ever be permitted to go out West again, at least, until there comes about a change. You were talking about trouble and worry of

mind, but I have been having it over what might be the outcome of our associational troubles. I still do not know how it will all come out, but it is looking better now than it has. So please don't forget, I have my worries. I have been so upset since I came back from Texas.

Elva, the Landmark is a gift from Eliza. She gave me the subscription and I sent it in for her. I hope that you will derive some benefit from reading it. Elder T. Floyd Adams has charge of the paper now and perhaps will soon buy it. It is not self-supporting. Should you find anyone who would be interested in it and they would care to subscribe to the Landmark, I would appreciate that you send me the subscription. The price, as you perhaps have already noticed is \$2.50 a year. We are trying to get it to the place it will be self-supporting. When the circulation becomes sufficient, we want to enlarge the paper.

May the dear Lord be with you all and bless you to think upon Him, who "worketh all things after the counsel of His own will." Write to us again.

Yours in sore trials, but in hope
F. W. Rhodes, Sr. (Deceased)

TAUGHT BY A HIGHER POWER

Dear Brother Adams,

I hope that this letter finds you, Sister Adams, and others of your family well and that you and she are able to fill your appointments. You will find enclosed a letter from Brother Carl DuBose whom you met while in Texas. We think it is a good letter, showing that Bro. Carl has been taught by a higher power than man. You may print it if you see fit. We would be glad.

We knew the Brother well who

wrote the article headed "Fatalism". He belonged to a church in East Texas but he lived in Fort Worth and came to church almost every meeting. I have visited with him very often. He talked just like he wrote in the article. I do not believe that I ever read a better article on "Fatalism".

In gospel bonds and love, I hope.
C. U. and Lucille Landers
801 E. 9th St.
Coleman, Texas
January 7, 1973

THE LETTER

Dear Brother and Sister Landers,
I read your letter in the Landmark and enjoyed it very much. I could almost hear you as I was reading it. I surely wish we lived a bit closer together so we could visit more often.

I hope that you all are doing well. We are all well except Lou. She has sore throat. I am wondering if you knew that Bennie has been in the hospital in Houston? She is back home now but will not be able to go back to work until after the first of the year. Otherwise, we are all doing very well.

I went to Mt. Olive last weekend. I enjoyed it all except learning of the passing of dear Sister Jordon. I surely was shocked! Lou and I did love that dear sister. There were not too many people there. The weather was miserably bad. I surely did enjoy the visit with all the brethren, sisters, and friends, especially with U. V. and Elton. They are a lovely pair of Elders and I just love being with them.

I went over to Bro. Lynwood Jacobs' home the other night and we were talking about how some of you brethren are blessed to write on the

scriptures and how that we wish we could just write a line or so. So I told Bro. Jacobs that as soon as school closes I will take all five weeks of my vacation and we will just sit down and write some. I figured it would take us that long, maybe longer. Laying all jokes aside, I told him, the Lord willing, I was going to try to write you a line sometime.

The Tom Ball Church called Bro. Lynwood last Saturday. They have a pastor now. Bro. D. B. resigned at Huntington last third Sunday. It appears that I will be serving them until they can call someone. I told them I would continue to try to come. I regretted to see him quit, but I know that all things are worked after the council of God's will, according to His good pleasure. Brother Gordon came back in to the church at Mt. Olive last Saturday. This surely did make me happy, although I wish Sister Jordon could have lived to have seen it.

You quoted a scripture in your writing, "How much more shall the blood of Christ, who offered Himself without spot to God, purge your conscience from dead works to serve the living God." See Heb. 9:14.

That scripture had been on my mind for a week before last first Sunday. When I went in to the stand I tried to talk about what my Brother, Alfred, had said but I could not think of anything except that scripture. I told them I just as well read it. I thought I never would find a place to stop. It seemed as though it lead to the two covenants with the fulfilling of the first, making it old. I could see the making alive of the second testament by the Testator through the death of the Testator, thereby making it alive, with the death of the first covenant. I could clearly see

the manifestation of salvation by grace. When I read that scripture in the Landmark, I thought you were going to get into that. There surely is a pretty picture in that scripture, if I could just write it down.

The first covenant was a shadow of good things to come, a schoolmaster to bring us unto Christ that we might be justified by faith, but now that faith is come we are no longer under a schoolmaster. Christ came and removed the shadow by fulfilling the first covenant. The reason, or cause, for the shadow was that the fulfiller (Christ) was above the law so the light shown on the law which caused the shadow and the children were in the shade or they looked to God through the law. Now, when Christ came down out of the kingdom of God into the world, born of a woman, made under the law, he was then under this law and God looked through the law to His Son as He came in the volume of the Book, delighting to do His will as it was written. To remove the shadow by fulfilling every ordinance and command of this law, thereby He removed the substance of it and then He said, "Father, glorify Thou Me with the glory I had with Thee before the world began." Now, in His glory, the light shineth bright unto those He came to save (His people). The law, or shadow, is no longer there in that it has been set aside. Now, this was the fulfilling of this law, causing it to be dead, or powerless (to case from dead works). Now, it is of none effect to them who believe. We see now the first made old, and you asked about the new? Well, He said a new command I give unto you that you love one another as I have loved you. You say that this is not new? Well, let us see about that. In the first, or

old, we see that God said to love the Lord, thy God with all thy heart and with all thy mind and all thy soul and "love thy neighbor as thyself." Now, we said He had fulfilled all this under the first, or old covenant. Then, He had to give it again to make it alive under the new, or second, covenant. Yes, He made all things new to them who are called according to the purpose of God. We can see that He was the Testator of the gospel (truth) and this He preached and taught, giving it so the whole world would hear and see in a literal sense but the whole world would not perceive, or understand. He said He spoke in parables. Just for this cause read Matt. 13:13-16. His people are the only ones who understand and perceive for they have that hearing ear and seeing eye, for the Lord hath made even both of them. While He lived in the flesh the testatment was not yet in effect for the shadow was still there. Now, after the giving of the gospel (truth or testament) He laid down His life, then took it up again. Now the second covenant is in effect, the shadow removed, and has made manifest salvation by Grace, or salvation which is alone of the Lord.

Yes, how much more shall the blood of Christ purge your conscience from dead work to serve the living God! Yes, His people were created in Him unto good works which God hath afore ordained that they should walk in them. Yes, now His people are in the glorious liberties, or the light, of the children of God. When they look to God, in this light, it is not through the law, or shadow, but through Christ, their Saviour, who is now seated on the right hand of God making intercession for the Saints,

according to the will of God, with groanings that cannot be uttered. These people are in the Gospel dispensation or church. Yes, every little child of God knows that his salvation is by the justification of Christ and not of their works for the blood of the Testator has cleansed his conscience from serving the law and it is God who is working in them both the will and the do of His good pleasure even as the apostle says, "He who hath begun a good work in you shall perform it until the day of Jesus Christ." We can now see where death hath no sting and the grave no victory for Christ conquered both of these and hath made them His footstool. The blood of Christ has purged the conscience of His people from dead works and they serve the living God according to His will and good pleasure. They are as a city which is set upon a hill whose light cannot be hid. This light has never been hid from those who are in this house. The sum of it all is Christ who, through his perfect obedience, fulfilled the first covenant and made it of none effect to His people. He made manifest that salvation is by Grace and He has saved His people from their sins. Yes, I believe that this is the doctrine of God which Christ preached and taught which is the gospel, and the gospel being the power of God unto salvation to those that believe. I hope I believe this from a heart of flesh.

Bro. Landers, this matter is getting to lengthy and confused. I can't write it just as I see it, but maybe God will give you to read between the lines, so to speak, and cause you to see the things I cannot write down, or that I am trying to say in my weak, worthless way.

I feel that this is as close as I will ever get to writing anything. At any rate, I would surely want your criticism on it. I feel that you are very blessed in the understanding of the scripture.

May God touch your hearts with His tender love and be your Father that you may be His children and bless you according to His will and good pleasure.

One, I hope, in bonds of Godly love,

Carl DuBose
801 E. 9th St.
Coleman, Texas
January 7, 1973

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 84 years old now, and was very young when I first became troubled over my sins. I was something like 8 years old. From then on until I was about 12 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.

I was married at the age of 24 years. When I was in my 30s my brothers and sisters were passing away, one every year for 7 years. 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 water of life, clear as a crystal, proceeding out of the throne of God and of the Lamb", and I surely 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 white 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 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 a shot 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 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 sundown. I milked my cows and went down to carry my milk to the spring house. My burden was so heavy I feel that 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 to make it known to me in some way. The burden left me and I felt so light and happy! This joyful experience lasted 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 Savior'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 15 years ago, has meant so much to me. I dreamed I was in a building and the judgment day had come and I was rejoicing and so happy! I said that I was going out to meet my Savior; my hope is sufficient to meet Him and I was prepared to go at His coming. 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 Holley

BIRTHDAY GIFT

Dear Brother Adams,

If I can call you brother, but I do not feel worthy. I am writing to let you know how much I have enjoyed your autobiography. My daughter asked me what I wanted for my

birthday, I told her I rather have that book than anything I could think of. So she bought one for me. I read it through and enjoyed it so much! In some places in it when I was reading it, seemed that I could hear your voice when you are in the pulpit preaching.

I enjoyed reading the Zion's Landmark too. I read each one of them through as soon as I get them. My Mother used to get the Landmark when I was a girl and I liked to read the experiences that were printed in them then. I wished I could have such an experience as they were and I wish that now, sometimes. They are so much more inspiring than my own experience is now, I feel like. I have never seen your wife that I remember, but by reading her experience, I feel that I know her and I love her and all who have had experiences of grace that are so much like what I have experienced.

I have had much trouble. I have lost two children and my husband. It has been hard, but God helped me get through some way. I am sending a check for ten dollars, five for my renewal to Zion's Landmark and five to be used for other expenses pertaining to the publication of the Landmark and to help pay for the paper being sent to others not financially able to pay.

I desire to be remembered in your prayers and please excuse all errors and mistakes.

From a poor, unworthy sinner. If a sister, the least of all,

Mrs. Gara E. Day

R.F.D. No. 3

Roxboro, N. C.

SWEET FELLOWSHIP

Dear Brother and Sister Adams,

I sincerely hope that this finds you both as well as usual in body as well as in faith, hope, and charity. Brother Everett Hill and I enjoyed being with you and the dear people at Little Creek Church once again at your meeting time on the third Saturday in December, 1972, as well as the baptizing of Sister Joy Hawkins on Sunday morning. How wonderful it was to see Sister and Brother Woodrow Lake again and be in their presence, unworthy though I am. It is a rich blessing to be among so great a people, chosen in Christ Jesus, the Lord of Glory, from the foundation of the world. I trust I have been caused to believe the Truth. What a wonderful blessing, to be gathered together from time to time and place to place with the chosen vessels of the Lord God Almighty, in peace, love, and sweet fellowship according to His good pleasure.

Surely, this is beyond that of this poor, benighted, and unprofitable sinner's understanding except when it pleases the God of all Grace through His Son of Glory, Love, and Charity to reveal a small measure of understanding at His appointed time. This surely is sufficient. I would desire to tell, or relate, what I hope and trust by His great, effectual working power that this amazing Holy God has done for this depraved sinner. In this flesh dwells no good things. It is altogether vanity and vexation of spirit, and most hell-deserving. Surely, He is a merciful God to remember one so unholy, unclean, and vile as I. Yes, it still remains amazing, and I trust by His love that I will be blest to con-

tinue with His chosen people in time as well as eternity.

Dear Brother and Sister Adams, I would, by the Grace of God, thank Him for the ministry. This is for the kindness, consideration, and understanding that He has blest His servants to render for His little ones, thanks be unto His Great, Holy, and Magnificent Name. It is through Him (Christ) and His great effectual work unto charity that we have hope; not only in this life, but also of life eternal, beyond this life.

At this season of the year, when the world is preparing to celebrate what is known as Christmas, it seems my mind and heart are renewed again. When Jesus comes unto a poor, benighted sinner's heart, surely He causes him to believe and feel again that He is that Sabbath but, also, the renewal of His presence again in His birth or advent in this world. Also, that we have been blest to hope of that new birth within. Thanks be unto the Father, Son, and Holy Ghost for this faith, hope, and charity, an unspeakable gift.

Please, when you are so enabled with a mind and a way (He works both to will and to do of His own good pleasure) come to see us, in our home, Eno Church, or any of the churches in the Lower Country Line Union, or Association. Looking forward, I trust, to be favored to seeing you both again soon, I am

In sweet fellowship and bonds of love, for the cause of Jesus Christ,

I hope and trust,
Hubert F. Browning
2419 Sparger Road
Durham, N.C. 27705
December 21, 1972

Zion's Landmark

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

Editor

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

Associate Editor

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

VOL. CVI

NO. 11

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 APRIL 15, 1973

THOU ART A MAN OF GOD

"And the woman said to Elijah, 'Now by this I know that thou art a man of God and that the word of the Lord in thy mouth is truth.'" 1st. Kings 17:24.

These are the words of the widow woman of Zerephath to Elijah. The uppermost thought in my mind is this, "Now by this." Why did she say, Now by this, I know that thou art a man of God? Would it not have been the same if she had said, I know that thou art a man of God? No, it would not have, because she had a reason for saying, Now by this, I know that thou art a man of God and the word of the Lord in thy mouth is truth." There was a period of time in the days of Elijah when the heavens were shut up that it rained not for a space of three years and six months, the Lord sent his prophet Elijah to this widow woman's house. She only had a little morsel of meal and a little oil in the cruse. Upon the arrival of the prophet she was

gathering sticks to dress it for her and her son that they might eat it and die. See I Kings 17:12. It is evident that she could not see any way by which she could obtain any more. The Prophet said to her, "Make me thereof a little cake first and bring it unto me and after, make for thee and for thy son." She obeyed the words of Elijah and every day throughout the famine there was a little meal in the barrel and a little oil in the cruse. Which was sufficient amount to feed her and her son, also the prophet for the remaining days of the famine.

The widow woman looked upon Elijah as being a prophet — a man of God — which was true. Elijah had performed a great miracle (by the hand of God) in sustaining her life and her son in the days of the famine. Yet there must have been a lingering thought in her mind as to whether he was a true prophet of the Lord. It is evident that she had read or heard, how that Pharaoh's wise men and magicians could do almost everything that Moses and Aaron did. They could cast their rod upon the ground and it became a serpent. They could turn water into blood; they brought up frogs upon the land of Egypt, by their enchantments. Read the 8th chapter of Exodus.

Many pages could be written about the cunning work of magicians, false prophets and false teachers "who lie in wait to deceive," if time and space would permit. As before stated, there must have been a lingering doubt in the mind of this woman as to whether Elijah was a true prophet of the Lord. Here is the turning point which expelled any doubt in her mind. Her son was taken ill and died. Elijah was a true prophet of the Lord. Here

is the turning point which expelled any doubt in her mind. Her son was taken ill and died. Elijah took her son into the upper chamber where he abode and stretched himself upon the child three times and cried unto the Lord, saying, "O Lord my God, I pray thee, let this child's soul come into him again, and the Lord heard the voice of Elijah and the soul of the child came into him again and he revived. Then Elijah took the child and brought him down out of the chamber into the house and delivered him unto his mother and Elijah said, "See thy son liveth." The woman said to Elijah, "Now by this I know that thou art a man of God and that the word of the Lord in thy mouth is truth." 1st. Kings 17:21-24.

When Elijah performed a miracle in supplying the widow woman and her son with meal and oil in the days of the famine, why did she not say, "Now by this I know that thou art a man of God?" This is evidently the reason — The supply of meal and the oil was good evidence that Elijah was a prophet of the Lord, but not positive proof, for magicians, false prophets and false teachers could imitate and do many things to deceive the minds of the simple, but when the prophet restored her son to life, if expelled all of her doubts as to whether he was a true prophet of the Lord. Therefore, she said, "Now by this I know that thou art a prophet of the Lord." Lord."

Jeremiah had a similar experience to that of the widow woman of Zarephath. "And Jeremiah said, The word of the Lord came unto me, saying "Behold, Hanameel the son of Shallum, thine uncle, shall come unto thee, saying, "Buy thee my

field that is in Anathoth: for the right of redemption is thine to buy it. "So Hanameel, mine uncle's son came to me in the court of the prison according to the word of the Lord and said, unto me: "Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine and the redemption is thine, buy it for thyself. "Then I knew that it was the word of the Lord." It was because Hanameel spoke to Jeremiah the words that the Lord said He would speak to him. You may have a dream or a vision and you questioned in your mind as to whether or not it was a revelation given to you by the Lord, but when it came to pass, you no longer questioned the reality of it.

When Jesus said to the woman of Samarah, "God is a Spirit and they that worship Him, must worship him in Spirit and in truth. She evidently looked on him as being a great man, but she knew not for certain that it was Jesus. "The Woman saith unto him, I know that when the Messiah cometh which is called Christ: when He is come, He will tell us all things. Jesus saith unto her, I that speaketh unto thee am He." Jno. 4:24-26. When Jesus speaks a word to the subjects of His grace it quells their doubts and fears. This was true of His disciples when they saw Jesus walking on the sea. They were troubled, they cried out for fear. But straightway Jesus spake unto them, saying, "Be of good cheer, it is I, be not afraid." Matt. 14:27.

It takes evidence to produce faith. One evidence was not sufficient to expell all the doubts that the widow woman had as to whether Elijah was a true prophet of the Lord. But when he restored her son

that was dead, to life, she was no longer in doubt. She said: "Now by this I know that thou art a man of God." I will again repeat that when Hananeel spoke to Jeremiah the words that the Lord said he would speak, there was no longer any doubt in his mind. He said: "Then I knew that this was the word of the Lord." When evidences are given to the subjects of God's grace in a two-fold sense, it is sure to be certain. This is true in the experiences of the redeemed family of God. Here I am reminded of the words of the poet:

Rock of ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood
From thy riven side which
flowed,
Be of sin the double cure
Cleanse me from its guilt and
power.

You are cleansed from the guilt of sin. John said, "But if we walk in the light as He is in the light we have fellowship one with another and the blood of Jesus Christ, His Son cleanseth us from all sins." Ist. Jno. 1:7. You are also freed from the power 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. The law of the Spirit of life which is in Christ Jesus has made you free from the law of sin and death. Remember dear Readers, that you are not freed from the knowledge of the fact that you were justly condemned for your sins. Joseph granted a free pardon to his brothers for all their sins and transgressions which they had committed against him, but they were always mindful of their sinful and wicked acts because of this knowledge of their just con-

demnation under the law, they were continually reminded that they were still sinners, for Paul said, "By the law in the knowledge of sin." Now when this knowledge of sin continued to revive in them, their doubts and fears also revive in them, their doubts and fears also revived. This is true with us for we have a similar experience. When they saw that their Father was dead, they said, "Joseph will peradventure hate us and will certainly requite us all the evil which we did unto him." See Gen. 50:15. But Joseph, like Jesus, is always a very present help in time of need. Now his pledge and promise is renewed again. See Gen. 50:21. "Now therefore, fear ye not: I will nourish you and you little ones." And he comforted them and spake kindly unto them." "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 through the sufferings and death of Jesus, who satisfied the demands of the law, were you not freed from the sins which you had committed? Not only were you freed from the guilt of sin, but you were also freed from the power of sin. But remember this that you are never freed from the knowledge of the fact that you are still a sinner. Again I repeat the words of the Apostle Paul. "For by the law is the knowledge of sin."

The Lord spake by the mouth of his prophet and said, "Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished, and that her iniquity is pardoned: for she hath received of the Lord's hands, double for all her sins." Isa. 40:1.

When you have received double

for all of your sins-pardon and peace, at the hand of the Lord which was accomplished through the suffering, death and resurrection of Jesus Christ, you can bear witness with the widow woman of Zarephath who said, "Now by this I know that thou are a man of God, and that the word of the Lord in thy mouth is truth."

T. F. Adams

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**IN MEMORY OF
SISTER MAE DUNCAN**

Sister Duncan was born in 1910 and died December 15, 1972. She was the daughter of the late Grover and Sadie Pulliam. She was baptized the second Sunday in June, 1933, into the fellowship of Surl Church. She was blessed to live in the fellowship of the church until death, which is, indeed, a gift from heaven.

"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His." II Tim. 2:19. No one has a right to judge another. If Sister Mae Duncan was in that number for which the blessed Lord bled and died as for all His people then on that day for which all other days were made, she will hear the call, "child, come home". I believe that home is eternal where we won't know sorrow, sadness, and disappointments anymore.

She leaves to mourn her passing: her

husband, Mr. George Duncan, three daughters and two sons. We extend to those who were dear to her by the ties of nature our heartfelt sympathy.

We desire that three copies of this resolution be made, one to be given to the family, one to be sent to Zion's Landmark for publication, and one recorded on our church book.

Done by order of the church in conference
March 10, 1973.

Elder L. P. Martin, Moderator

Charlie Blalock, Clerk

**IN MEMORY OF A
DEAR LOVED ONE**

Blessed be the name of the Lord. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:22.

It is in great sadness and a grieved heart that this unworthy one shall try, with God's blessing, to attempt to write of the life of this dear one. She was my sister-in-law and a sister in Christ, I feel. Another one of God's little ones has been called from this troubled world and woe.

Lillie Bullins Trent passed away in Martinsville, Va. hospital February 3, 1973. God's time came for her to be taken home. We hated to see her go, but our loss is her gain. "Sleep on, sweet sister, and take your rest." It took every pain, trouble, trial, and heart-ache to bring her to the place where she is. Her worries are now over and we who yet live have ours to bear until God calls us. There will not be one single thing we will not get other than what He has purposed. Some may think they can do this or that, but the God I hope to trust fixed it all. We poor unworthy ones will get whatsoever He has willed for us. We feel sometimes that we can't bear it, but still the good Lord blesses us with faith and strength to fight on. These things are not pleasing all the time to us, but there is not one thing we can do about it. The Lord does not put any more on us than He blesses us to bear.

I was blessed to visit this dear one several times while in the hospital. She was there six weeks. Each time I visited her I found her bearing her afflictions with patience. The first time I entered the door she broke down and was crying. She told me that she was not crying because she was suffering, but because she was so happy to see what great things God had done for her. She told me that

she was so glad that I had come in order that she could talk to me. She began to tell me of her travels. It was so sweet although she was weak and could not talk very long at the time. As time passed, I was blessed to go several times. Every time, as long as she was able to talk, her conversation was concerning that which God had done for her. She was not a member of any church here on earth, but I am sure she was one of God's little ones. She believed in the teaching, or doctrine, of the grace of God and His grace alone.

She had no confidence in man's works or that which is of the flesh. To her husband, children and grandchildren: You have lost a good wife, mother, and grandmother. Our sympathy goes to all who were dear to her.

Her funeral was held at Pleasant Grove Primitive Baptist Church. She was laid to rest by the side of her father and mother to await that great day. Her funeral was conducted by Elders Bennie Clifton and Leonard Cassell.

Written by one who loved her,

Trudie Bullins

Lawsonville, N.C.

Feb. 14, 1973

SALEM ASSOCIATION

The Sixty-Fourth Annual Session of the Salem Primitive Baptist Association will convene, the Lord will, with Wolf Island Church on Saturday before the third Sunday in June and continue through Monday. The dates are June 16, 17 and 18, 1973.

Wolf Island Church is located in Rockingham County, N.C., 2 miles north of Reidsville, N.C., just off U.S. 29-A near the radio tower. Follow old U.S. 29-A 1½ miles north from Reidsville, N.C., to the radio tower on the left. Turn left on the paved road by the radio tower and proceed ½ mile to the church on the left. There will be a marker on old U.S. 29-A at the turn.

Wolf Island Church has appointed Elder H. P. Somers to preach the introductory sermon, and Elder O. J. Wray, Jr., as alternate.

We desire to invite all our corresponding brethren, sisters, and friends to attend our association. We thank God for His blessed grace and mercy in keeping us in peace and in fellowship with the saints of God.

John T. Lee

310 Meadowbrook Dr.

Burlington, N.C 27215

Telephone — 226-5686

HASSELL'S CHURCH HISTORY NOW ON THE PRESS

We are pleased to announce that this outstanding History written by Elders C. B. and Sylvester Hassell over a nine-year period is now being printed. God willing, orders can be shipped on June 15 or soon thereafter.

History of the Church of God from Creation to 1885 has been out of print for several years. We are happy to make this standard work available again. The printing and binding will be improved over the last printing. In fact the type will be slightly larger than the first edition in 1886 making the book easier to read. We are including photographs of the two Elder Hassells and adding biographies of several pages of Elder Sylvester Hassell and Mrs. M. M. Hassell.

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Dr. George W. Paschall, Professor of Greek at Wake Forest College fifty years ago and himself a prominent historian, wrote in 1924 in a letter to Elder Sylvester Hassell:

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VOL. CVI

MAY 1, 1973

NO. 12

IN MEMORIAM

ELDER THOMAS FLOYD ADAMS

1891 - 1973

PSALM 23

The LORD is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD for ever.

EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ



ELDER T. FLOYD ADAMS

“... love is of God; and everyone that loveth is born of God ...”

He loved his family and they loved him. He loved his churches and the people of God everywhere, and they loved him. He loved God and we are persuaded that God loved him and visited with him.

He loved the doctrine of predestination and salvation by grace and he proclaimed and defended it during his ministry of 46 years and for 21 years as editor and publisher of Zion's Landmark.

Our Father and pastor was born

on April 8, 1891 in Wake County, N. C., near the village of Willow Springs, joined the Willow Springs Primitive Baptist Church on the fourth Saturday in August, 1916, and was ordained into the ministry on the second Sunday in September, 1927. The Little Creek Church (near Smithfield) immediately called him as their pastor and he served that church continuously until his death.

Following the death of Dr. C. B. Hall, who had formerly been pastor of churches at Willow Springs, Angier and Mebane, Elder Adams

was called to the pastorate of these churches, serving Mebane church for 32 years and Willow Springs and Angier until he died. In the meantime, he was pastor of Wheelers church (near Roxboro) from 1932 to 1960.

Because of his age and the distance of travel, he resigned as pastor of Mebane and Wheelers churches in 1960 and became pastor of the Raleigh church where he continued until his death.

In 1947, Elder Adams was elected moderator of the Little River Association and served in that capacity until he died.

Elder Adams became Associate Editor of the Zion's Landmark in 1948, purchased it in 1952 and became its Editor and Publisher. Through its pages, and with the able assistance of his beloved wife, he responded to questions from his readers with interpretations of scripture and gave good counsel through his editorials. In his autobiography, he said, "I can say in truth that this has been a labor of love for both of us. It has been a feast to our souls. This we prize far above the material things of this world — as these things will perish with the using — but heavenly treasures are without end."

With the great love which he manifested he honored God and the tribute paid him by the presence of many hundreds who attended his funeral was a testimony of that love and a source of great comfort to his family.

Our Editor delivered his last sermon on his 82nd birthday, April 8, 1973, at the Raleigh church and died on May 4, 1973, a victim of cancer. At his request, his funeral was conducted by Elder J. M. Mewborn,

assisted by the five ordained ministers of the Little River Association, Elders W. D. Barbour, S. J. Sauls, D. E. Parker, T. Allen Johnson and R. L. Fish. Services were held at the Willow Springs church.

The choir was joined by the congregation and family in singing, "There Is a Fountain Filled With Blood," "Amazing Grace," (his favorite song), and "How Firm a Foundation." He was laid to rest in the church cemetery.

Our Father often referred to the fact that God gave him a helpmate — our Mother, Pauline Woodward Adams — who worked closely with him in all of his endeavors. She survived him along with his four sons, James D., Roderick D., Thomas F. Jr. and Fred H.; two daughters, Mrs. John Lautares and Mrs. Ralph H. Ashworth; and two foster daughters, Mrs. C. G. Tunstall and Mrs. R. D. Powell; three sisters, Nora Adams, Mrs. S. L. Ogburn and Mrs. Ernest Peeden.

In his funeral sermon, Elder Mewborn referred to our Editor as one who was endowed by God with "genius" in his understanding of scripture. As our own parting comment on his ministry and his life, we are inclined to adopt the language which he used in referring to another minister whom he loved, "Thanks be unto God for His love and mercy in calling and qualifying humble servants to go forth as bold as a lion, yet as harmless as a dove to preach the unsearchable riches of Jesus Christ." (page 160 of Autobiography of Elder T. F. Adams).

In 1960, Elder Adams chose as his Associate Editor of Zion's Landmark, Elder J.M. Mewborn. In

addition to being an Elder possessed of outstanding qualities of leadership, our Editor often referred to him as one who had been taught of God and as he said, "he knows the difference between law and gospel."

By his last will and testament, our Father bequeathed to Elder J. M. Mewborn the Zion's Landmark. We commend it to his capable hands and we commend him to its readers as the new Editor and Publisher.

Respectfully submitted,
Thomas F. Adams, Jr.
1910 Highland Place,
Raleigh, N. C.

ALL OUR PRAYERS

Dear Elder Adams:

I cannot say that I hope that they are making a "new man" of you, for none of us would want you changed a whit! You know that all our prayers include your physical improvement.

While you are at home recuperating, I just wondered if you and Mrs. Adams would care to read the enclosed experiences of Mama and Papa, written back in the 1890's. It is the first time that they have been typed. When Lucile and I come to see you (soon, I hope), I will bring the yellowed, handwritten pages; they are precious.

Much love to you both,
Mildred S. Garner
607 Woodburn Road,
Raleigh, N.C. 27605

It is a privilege and I feel a wonderful blessing to be given the opportunity of publishing the experience of the dear man who led this unworthy one into the water and baptized him over fifty-six years ago (August 1916).

T.F. Adams

EXPERIENCE OF ELDER

W. A. SIMPKINS

To my Brethren scattered about and to my Dear Children in the flesh:

Sometimes it is the case where children say, "I wonder why father or mother was a member of the church;" and especially so when they do not understand the principles involved. While I know that it is not in man's power to make them understand (I mean spiritually), yet we can give a literal reason and we should, for sometimes such proves to be as bread cast upon the waters.

I have tried to write out part of my experience once, but I felt that I made such a failure I have desired to try again and yet at the same time feeling unable. My experience is quite small indeed, but there is more of it than I have ever been able to tell, for there seems to be a continual addition to it and I feel that if I knew that it were given me to live to old age and that I would be permitted to dwell in the church of God all my days, I would wait so that I would have a great deal to tell. But as I do not know any of these things and my present feelings are to the opposite, I will make the feeble attempt to drop in my little mite, trusting that no evil will be the result. Strange to say, but it is true that of all the poor excuses for a christian, I feel to be the poorest.'

I have always been poor financially, but not spiritually, for like all of Adams's family, whenever I would think of Heaven and Hell and that I would have to die and go to one place or the other. I never thought of being lost; I fully believed that I could do good whenever I pleased and that before I died I would do so much more good than

evil that it would bring the Lord under obligation to me, but I trust in the year 1890 and my twenty-second year, it pleased the Lord to awaken me to my true condition and show me that I was righteously judged and justly condemned. What to do I did not know, but all I could do was to beg and none to beg, but the Lord, an nothing to beg for, but mercy — and I could not feel that the Lord would ever hearken to the cries of one who had trampled His mercies underfoot. I seemed to feel that my doom was sealed and that death and hell were certain. I saw no way of escape but I sought every way that I could think of.

Sometimes I would try to joke my troubles off but usually the result was that my joking would only bring on more trouble. Sometimes I would go to ballrooms and try to pass my time away with the young people, but it only added to my sorrow. Really, I did not want to go to such places anyway, but among my bad habits I had learned to play the fiddle a little and it seemed they could hardly get along without me. Sometimes I would tell them I did not want to go, but they would so urge my going until I would submit to their persuasion, then I would suffer so much over going until I would promise the Lord never to go again. This greatly added to my sorrow because I seemed to be unable to keep any of my promises to a sin avenging God. This gave me much trouble. It was seldom that I could pass a peaceful moment and when I did, it was when I was asleep and a portion of my time in my dreams I was greatly troubled.

Sometimes I would go to meeting and hear preaching and this only added to my trouble, for I

was shut out of everything that was good—but to keep from trying to beg the Lord for His mercy, I could not. I could not feel that it would ever be granted, but I humbly believe now that it was and is still being granted to me, the chief of sinners.

The words that seemed to arrest me in the beginning of my conviction were these: "You have got to die." These words seemed to follow me all the time more or less, while under conviction (which was about five months) and they were spoken to me while I was plowing in the field. The words which were spoken to me when I was delivered were these: "You have got to die, but after death you shall arise and live with Christ." and I felt that it was enough. I felt that I should never need anything more. Since God and Heaven were mine, I should never want anything more.

This was about twelve o'clock in the night, but it was day with me and I could not sleep any more that night. I got up, struck a light and it seemed to me that every thing looked new. I awoke my parents and told them my dream and my Father spoke and though he had some wicked habits at that time, he did me good, for he said it must be the Almighty working with me and I thought so too, for I did not think that any other than an Almighty God could save such a sinner as I was. Next morning I walked out and these words seemed to be presented to me: "Behold, I make all things new."

The next thought of inquiry was, should I offer to any church or not and if I should where and to whom should I go? As I was in reach of a good number of different persuasions and while I felt that I

had little and very little to tell, it seemed more than I could keep. So I began to talk to almost everybody I came in contact with about my little hope and none but those Old Primitive Baptist could understand, it seemed and I did not want to join them even if they would have me, for they were not popular. So I decided to throw it all by as I thought I could and I made an effort to do so by doing many things that I knew were not right, but soon I realized that "The soul that sinneth shall die" and as a result of my sins it seemed that the Lord turned against me. My dear wife was taken sick and died with that awful disease — typhoid fever — and I was left alone with a little infant babe only four months old and he and I both were taken sick and were given up to die and all this seemed to be indeed a time of sorrow with me, but in my sickness, I begged the Lord to spare my life and I would do whatever He said, and He restored me and my little one to health. To my surprise, I soon forgot my promise as usual, and I tried a second time to throw it all by again, but such great fear would get on me at times and especially when I would go among worldly amusements, until I was made to greatly shudder. Among my petitions I begged the Lord for another good companion with which to live and to whom I might tell some of my troubles and joys, and to my surprise He granted this request and I was then left entirely without excuse and now to disobey, I felt that I never could bear.

My mind seemed to be almost all the time to offer to the Church but I felt like they could not receive me on so little evidence. But my sufferings became so great until I was made

willing to offer whether they received me or not. So, on the second Saturday in October, 1893, I offered together with my dear Mother and Uncle and all were received and the devil or something seemed to say to me that they would not have received me had it not been for the other two. But they did receive me, I hope willingly, for which I hope I feel thankful to God.

I have tried to tell a part of my experience up to the time that I was received and baptized by our beloved pastor, Elder J.A.T. Jones. From that day to this, Old Middle Creek has been a home indeed to me. Just how the Brethren can fellowship me is a mystery but I hope it is for Christ's sake; that is by the grace of God that I am what I am.

My reasons for trying to preach shortly after joining the church, yes, even I might say and I hope truthfully, too, while I was under the water I received my second burden, if I ever did, for when I was raised up out of the water, I did not want to be baptized again, but somehow there was a burden on my mind that never finally went off until I hope the One who put it on, put it off, and that in trying to talk to God's people, a thing that I felt I could not do for my life from so many causes. This burden seemed to increase for about two months, until it became so I could hardly bear up under it. One day while at work in the field, this scripture came into my mind with great force it seemed: "Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

I do not date this as being my call but rather a knowledge of it, for if I

ever received a call it was shortly after I received a hope and it was in a dream or, as I hope, a revelation. I lay down one day at noon to rest a little and it seemed I went, almost immediately, to sleep. I looked up into the sky, it seemed, and saw something like unto the sun in brightness and around it, something like unto a huddle of stars, and at the same instant my name was called twice with great power, so that I awoke and behold, it was a dream. I did not take it as a call to the ministry or anything of the kind. But this is all I have as a call, whether it be one or not, the burden that came on my mind after I joined the church seemed to bring this dream very forcibly to my mind and I have been comforted with it at times. Though it was given me when I was asleep, there is something in it I have never forgotten. Having to some extent learned obedience by the things that I suffered, I began to talk a little in conference as I had an opportunity, fearing not to try, lest I should be punished. Yet, trying was all, for I had no liberty for about two years and one of the greatest mysteries of all was the patience that the church had toward me. They would listen as attentively as if they believed that one day they should hear something worth listening to. As yet I feel that they have been disappointed, but to some extent I trust that I have been blessed to speak a little in connection with their experiences, for sometimes, I have seen them shed tears freely as though they could bear witness, but I have thought it was because they pitied me.

In the midst of all my weakness they gave me license in April 1897 and in May 1898, they ordained me

as a manifestation of their feelings toward me. But Oh! my leanness, my leanness! How fearful I am that they did it too soon or perhaps ought not to have done it at all. But I have a little hope that they will never have cause to regret so doing. It seems that I grow less in my own esteem every day. I have never baptized but one and I never felt unworthy to baptize her. She is the precious sister, Hattie Hines. Some people seem anxious to baptize, but I am glad they do, for I desire that God's people be led in His precept and example. But, I often think of it in this way: suppose I should baptize many of the children of God and I myself be turned out sometime from some cause. Some or all of them might feel that their baptism was not valid. But if I could know that I were worthy, nothing would afford me more pleasure than to baptize the saints of God.

Such has been a portion of my experience to the present time. March 26, 1899.

(Elder) W.A. Simpkins'

**EXPERIENCE OF MRS. MINNIE
MOORE SIMPKINS OR MRS. W.A.
SIMPKINS.**

Dear Mother:

I promised to write you again but circumstances have not permitted. I have been so crowded with company till it has kept me in a push to get my daily business attended to. Aunt Susan did not stay that week as I expected her to do. Uncle William came by after her Tuesday evening. I forgot to ask her if I might send you her experience as I thought I would. I will not send it without her consent. I do not know whether I can write you many words of mine or not. I

had much rather talk with you than to write, but if the Lord enables me, I will tell you in as few words as I can, what I hope He has done for me, commencing where I believe the Lord commenced with me.

I cannot tell you the date, but it was the same time that Todd and Cattie joined at Shilo. I then thought I would offer too, but something seemed to say to me "Repent", believe and then be baptized. Baptism must not come first. The word repent bore on my mind, but to repent I could not. I did not know how and I felt if the Lord did not cause me to repent I was lost, for I then could see that I was exceedingly sinful and to repent within myself I could not. I could not pray, I felt like the prayers of the wicked prevailed nothing and one night while in this condition I dreamed that I was sitting out behind the old church where I had been picking up hickory nuts and had sat down to rest before I went back home. I was looking up into the sky and some little white clouds were floating in the air and I saw a lamb lying down. It was white as snow and as I looked at it, it got up and the moon was shining overhead. The lamb commenced going around the moon in a circle and I heard the moon as it went and as I watched it- the lamb- it turned to an angel and went up to the moon and took it in its hands and threw it down to me and told me to go and show it. There was a crowd of people at the store and I went down there and told them what I had seen, and they made game of me and laughed at me and I was ashamed. I turned around and went home. When I got there the whole place and all in the house were covered with frogs so that I could not

step without stepping on them, and I said to you, "Mama, the end of time is near, these frogs are one of the plagues that the Lord said should come before the end of time." Right then I awoke. I was troubled and felt like the world was coming to an end. What troubled me was that I was such a sinner and could not repent. I could not see how the Lord could be a just God and save me. I knew I was worst than other people, for they could repent, believe and be baptized, but I could not. I felt that as soon as the end comes I would go to torment. I could not pray but the very breath I drew was accompanied with the prayer, Lord, be merciful to me a sinner.

I do not know how long I was in that state of mind, but I was relieved of it in a dream which seems as bright in my mind yet, as it did the next day after I dreamed this. In my dream I thought I was coming from the mill and I came in at the old lot gate and as I came toward the kitchen, I looked toward the sunset and from behind some dark looking clouds, I saw the Lord coming toward me and behind him were his twelve Apostles marching in two's. I had then gotten near the kitchen and stopped. They came directly toward me. I was afraid and wanted to pray, but I could not say a word, but "Lord have mercy on me." I knelt down three times as I met Him and prayed these words and He stopped just above me in the air as though he were standing on something and when I had gotten to Him, I reached up and He took me by my hands and smiled and I felt that I was forgiven. My trouble was all gone. I felt like the Lord was not angry with me or He would not have taken my hands and smiled.

Mama, this all seemed wonderful to me and I often wondered over it and when I heard the first Primitive Baptist preach, he just told me my own feelings and my experience, (if I should call it such), better than I can myself. When I hear others tell their experiences, I love them and cannot help it and I feel that if that man is a child of God, maybe there is hope for me. I joined the church because I loved the Baptist and believed the doctrine they preached.

Well Mama, I do not know what you will think of this, but Etta asked me to write it for you and I hope if you cannot witness with me now that you will not think any less of me for writing as I have. I would like to tell you about my joining the church and being baptized, and I saw it all before it took place — but I reckon I have already told you more than you can believe unless you have experienced something in the same way. But after experiencing what I hope I have, I now feel that I am so vile, so prone to sin, I fear that I have not been born again.

Mama, I reckon this will do for you all to laugh over and make fun of me about, as I dreamed the people at the store did. I reckon if I could hear you all I would feel as I did then and wish I had not written as I have.

Mama, I have been looking for a letter from you all this week, but it has not come yet. I want you to write to me. I love to hear from you and want a long letter. You have not written to me but once since Etta went home and it seems like she has been gone three months. I want you to be sure to let Eva come to the Fair.

Please write soon to
Your daughter,
Minnie. (Simpkins)

A HEART AND MIND TO UNDERSTAND

To The Household of Faith:

Do you remember sometime ago there was a letter in the Landmark from A.D. Alston to his wife-Carolyn, which said, "I am glad God gave me a sister for a wife?" I was so impressed that I could not hold back the tears and it has been on my mind until I have to try to put my feelings down in writing.

I grew up believing that a marriage ceremony was not enough that if a marriage were ordained of God that God had known and ordained that marriage from the foundation of the world and would bless them and bring them together.

I feel satisfied that God had ordained the marriage between George and me. I feel satisfied that he kept us just for each other, and I love him more than my own life, and I have hoped and I have prayed that it be God's will that he might come into the understanding of the Primitive Baptist faith and I do believe that one day he will.

I have never asked him to do this but when we have moved into a new community, he has always endeavored to find out whether or not there was a church in the locality of my faith, before we decided to move there.

Once several years ago, when his mother was telling me that I needed to get in the church and work, He said to her, "Mama, Mable might be right and you might be wrong." I hoped and prayed if it were God's will, if I ever were blessed to join the church, that we could go together and be baptized together. When we were first married, fifteen years ago, I tried to go to different churches with him, but the last time

I went, I have never seen windows so small nor doors so small. I felt that I would never live to get out of there. I told him I had tried to become acclimated to their doctrine, but if I always felt as I did then I could not go anymore.

We stopped then and did not go to any church for a while but finally we occasionally decided to go to the Old Baptist Church located in the community. Then we moved to Scotland Neck and the Primitive Baptist church there was separated from the Baptist back home and I would come back home every chance I got and go to church. I thought maybe I was being punished for not attending when I had an opportunity. I walked around almost like a lifeless person with no feeling, it seemed to me. All I had was the bible, Zion's Landmark and I hope the Spirit of God to comfort my poor soul, which I know now, was all I needed.

Dear Children of God, if you have known a love like this, you must know the torture I went through. To love George better than my own life and have to go and leave him behind. I asked him one day to take me to talk to Elder and Mrs. Martin for I felt I had to ask for a home with the church of which he was pastor. He carried me according to my request, but on the way, he said to me: "If you join the Primitive Baptist Church, I feel like you will be leaving me." That just broke my heart. I told Elder Martin what he said and Elder Martin said: "Mable, aren't you already separated in the faith?" It took four years then for me to be brought to the point that I had to go and leave him behind.

It seems tragic that we cannot talk to people of our own faith and

they realize and understand what we are saying or our condition and position. But we are made to know that the children of God live in the flesh naturally speaking and have its principles to contend with, for there is a warfare between the flesh and the Spirit and unless God gives them a heart and mind to understand they cannot.

Jesus told His disciples to wait with Him one hour in the garden of Gathsemane and we know that if it had been possible for them, they would have stayed awake. But they fell asleep. We know that only God can reach our case. That is as it should be for we cast our eyes upward from whence all our blessings come. We feel and believe it is free grace and it is free all the way. We cannot be obligated spiritually to our fellowman. If that were possible we would be looking to man for help. It is God, alone, who takes care of us and it is He who establishes us in the faith and is the evidence of our belief.

We are blessed to go in and out and find pasture, when God provides and ordains it so. It is God who supplies our every need. Then we gradually look to Him as our eternal Father. "Paul may plant and Apollos water, but it is God who gives the increase." God refines as silver and gold. He said, "My sheep hear my voice and they do follow me."

So we desire to forsake all for His dear sake, feeling so low in spirit, too unworthy to live and too sinful to die. I left an association once feeling that all would be well, if I would just stay at home and never go again. Then maybe the brothers and sisters would not see and know my faults. Oh! if I could only hold my

tongue and never say another word!

Sometimes I feel all doors are closed until I am made willing to write. Then I am afraid I am mistaken and someone will feel that I think I know enough to write, when I know I do not for I feel so ignorant spiritually speaking; much of my time I feel to be one alone and the most miserable of all of God's children. Dear Ones you can surely do without me, but I cannot do without you. Oh! for just a few crumbs from the Master's Table.

The very least if one at all,

Mable Hager
Kinston, N.C.

AMONG THE MANIFEST

Dear Elder and Mrs. Adams,

Having just learned two days ago of Elder Adams' illness and hospitalization, I have an urgent desire to write to express my concern for his well-being.

I direct this letter to you, Mrs. Adams, as I do not know if Elder Adams is home yet from the hospital, but I hope you will pass it on or share it with him if he is able, wishing not to tire him or disturb him in anyway. I just wanted to be among the manifest well-wishers and concerned friends; desiring not to take up much of your time as I know you and Elder Adams have much other mail to open and read. Elder Adams is a well known and beloved person and as his wife, you share that nobility and affection with him. Those of us who know him more from his editorials in Zion's Landmark than of himself in person are most concerned with his health and well-being. We love him and pray in our weak and humble way for our Lord to be with you both in this hour of need. May His mighty

Hand give you both strength and courage to endure, God will, lead, guide and direct your every footsteps as you take each one. We know not what is God's will, but we live and accept what each day brings and hold fast to that which is good.

From Elder Adams' writings, I read of his life with you and you both have had and are having a beautiful life together. I am sure all of your children consider it an honor and privilege to be a member of your family.

May God continue to bestow His blessings upon you both for the rest of your lives.

A stranger and hopefully, a friend for Christ's sake,

Evelyn and Harold C. Phillips
Elm City, N. C.

Thank you, Mrs. Phillips, for your kind remarks in reference to my husband's and my life together. I believe it has been of the Good and merciful God that our lives have been so agreeable or such a unit. My earnest desire as a young girl was that the Lord would bless me with an agreeable companion — one who loved the doctrine that I love — and was so devoted to that cause. This desire was fulfilled. Now my earnest desire is that our God will restore his health and spare him to continue to devotedly service his four churches, and our Association and continue to be the dear companion and father he has been in the past.

Lovingly,
P.W.A.

THANKFUL FOR LANDMARK

Dear Brother Adams,

I was very sorry to read in my Feb. 1st Landmark, about your

illness. I do hope that you are doing well again and feeling better. It surely seems good that the snow is gone, that I can get out of doors again. I want to tell you how wonderfully blessed I am to receive your autobiography from a dear Aunt. She is the widow of the late Elder Nathan S. Davis, Sister Mary Davis, whom I love dearly. Elder Davis baptized us both at the same time. What a happy day that was. Oh! if we could just stay that happy all the time.

Well, Brother Adams, my subscription payment is late. I am sending it as soon as I could. If everyone who takes the Landmark loves it as much as I, it does not matter how much you have to raise the price. I feel that the Landmark is well worth the cost. I surely get a lot of comfort from it. May the good Lord bless and keep you to keep it going for all of us to enjoy. I really enjoyed reading your book, and your editorials in the Landmark. I feel as Elder Philpot said in his piece which he wrote in the Feb. 1st Landmark. I am a hardshell, I want to live a hardshell and I hope to die a hardshell.

My family and I ask you to please remember us in your prayers, and may the good Lord bless you and your family is my prayer.

A sister in hope of eternal life,
Mrs. R. S. Sykes
Fremont, N.C.
February 28, 1973

THE LORD SUSTAINS

Dear Brother Adams,

I received word that you are at home now and I hope you are doing well and feeling good. I have been in the Philippines (Clark Air Base)

twenty-five days now and am waiting for a V.C. Release to escort a returnee back to the U.S.A.

My wife told me on the phone that I had received your book. I expect that you have a lot of letters coming. I thought I would drop you a note. My heart's desire is for your continual welfare in the love of God, according to His pleasure. I feel confident that the Lord sustains the hope of His children and keeps them according to His will.

I have thought to write many times but I feel that I ought not to trouble anyone. I was in your area for such a short time that although I have found memories of my brethren there, I do believe that not one single iota is outside the determinate counsel and foreknowledge of God. Everything is precisely as God fixed it. He is good, gracious and an everloving God. His power is incomprehensible, except to those unto whom it pleased Him to reveal Christ Jesus. In this Prince Jesus dwells the fulness of God's majesty. There is no power but of God and that which God's might instituted. His is the highest power and He has done everything perfectly. He is a just God, because He is God and there is none other. I am satisfied that no voice can cry out to or against Him save by His grace. Yea, by His grace even the child of wrath lives and breathes and shall suffer everlasting punishment. He is justification personified. Whom He loveth He has sanctified by the blood of Jesus. This sanctification was as sure from the beginning as God is. It was promised in time and eternity and was manifested in Christ Jesus to be revealed in due season to them that are the called according to His purpose.

Brother Adams, my love to you all, the Lord Will.

Your most unworthy little Brother
in hope if one at all,
Bud Smith

SERVANT OF GOD

Dear Brother Floyd and Sister Pauline,

How are you this March windy weather? Usually well I hope and all your loved ones. We have sunshine here this morning, but it is a bit cool. I guess you went to Raleigh Church Sunday? I hope you could and hope you saw those whom you love.

Have you heard that Mrs. Olena Allen offered to Wheelers Church last second Sunday? — Sister Mary Bowes' Mother — I was not there, but I would loved to have been, but God did not will that I be there. She will be baptized, the Lord willing, second Sunday. She is quite old, but it was God's time.

We went to Rougemont yesterday and had a good meeting. One — a Mr. Chambers, offered for membership at the close of the meeting. I did not know him, he was one humble person. Last Saturday night one offered and was received by the church of Surls. You know him — a Mr. Peed. So Brother Martin had three to baptize in next month. It is wonderful to see them come in. We do not have any additions at Roxboro Church. At God's time and His will he will add to the church.

George and Florence are able to be at work and I am better than when I was down there, but my arthritis bothers me for it is very painful at times. All of the rest of my family are usually well. Brother Martin is as well as usual too. He is a

God blessed servant of the most high God.

Well I do not have any news and I am so little in feelings this morning. I do not feel that I can write what I want to write, but I just wanted to tell you the news concerning our churches. Elder Charlie Thomas' widow was at Surl and she is doing well. Everyone was asking about you and all here, they are missing you. I wish I could drive and go to see you, but I do not drive now. So I am dependent and no one has time to go. Everyone has to work to live. Everything is so high or expensive. We are all thinking of you and love you. Bye now.

Love from all of us to all of you and the very best wishes. From a little unwrothy sinner.

In hope,

Mamie P. Adams
Roxboro, N. C.

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Sermons by J. C. Philpot, long out of print, are being republished. Also sermons and writings by other Strict Baptist ministers. We are glad to announce such good literature can again be supplied. Write for complete list and prices.

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Editor

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

VOL. CVI

NO. 12

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893

MAY 1, 1973

**EDITORIAL
TRIBUTES TO ELDER ADAMS**

Through the tender love and kindness of Sister Adams and the children, they shared with me a number of the letters of condolences and expressions of sympathy concerning Elder Adams' illness and passing. One of his faithful yokefellows in the ministry, Elder F. A. Collins of Hartford, Alabama, and the widow of another faithful companion and yokefellow, Sister Ada Hill, (widow of Elder George W. Hill, Greensboro, N.C.) penned words of a touching and inspiring nature. The messages brought tears into our eyes. These three faithful soldiers were enabled to stand together with others in the times of peace as well as in the times of war, (even as the hottest of battles which David had Uriah to encounter — See 2nd Sam. 11:15) in defense of the glorious doctrine of electing grace and the predestination of God in all things. Their constant cry was that the battle is of the Lord.

We have been given the feeling, or desire, to share these expressions

with our dear readers of the Zion's Landmark at this time.

J. M. Mewborn

Dear Sister Adams,

We chronicle the passing of your beloved husband, the sweetheart of your youth, and who remained as such until the Lord said, "Servant of mine, it is enough, come home." Thus ended the natural life of your husband, my brother.

I pause here to say a great man in Israel hath fallen.

Dear Sister Adams, as the waves break closer they will one day waft us into the blue horizon as they have my precious brother. I pray that God will reconcile you and keep all of us close to the shore until the time comes to take us away from this mortal life of sorrow, sadness and disappointments from which your loving companion is now released. I pray and beg that God will reconcile you while you, and we, wait on the shore. I hope you remember that "life is real, life is earnest! And the grave is not its goal; Dust thou art, to dust returnest, was not spoken of the soul." (Longfellow).

Mrs. Collins joins me in these expressions of sympathy, love and admiration for you as one of the greatest hast been called to his reward.

With great love to you and your children.

Remember us when your sea is calm and your skies are clear.

Just Alec and Olga Collins,

P.S. I think of him as the old lamp-lighter, who kept the lights all burning, and they will burn on sweet peace to his precious memory.

F.A.C.

Dear Sister Pauline,

My thoughts have been constantly with you this week. I wish I could have come to the funeral. I just didn't feel able. Nobody could know any better than I do how you feel. We are all hurt to give up Bro. Floyd. Nobody will miss him as much as you. I feel I know that from experience. I just didn't feel at first I could live without George. I feel sure there was a power stronger than me that has made it bearable. Knowing you, Pauline, who is so much more deserving than I, it will be the same with you. You know he has only promised our needs. I have been so blessed to have a mind and a way to go to church. I dearly love our children. You know how that is. I still live from one Sunday to the next. That love is greater than any earthly tie. I sometimes wonder why do I want to keep going. I will go often and feel it just wasn't to me. It is still worth it just to see our people.

I wish that I knew how to say something to try to comfort you. I want to visit you as soon as I can. May the good Lord bless and comfort you. We had our husbands so much longer than so many people. I feel we both had the best.

From one that loves you,
Ada Hill
Greensboro, N.C.

OBITUARY
SISTER ELLA NORA
(RORRER) HANDY

Sister Handy was born April 28, 1884, in Patrick County, Va. She was the daughter of the late Mr. Cieffers and Mrs. Mattie (Williams) Rorrer. Sister Ella was united in marriage in September, 1901, to (Sparrell) John William Handy. To this union was born eleven children. Six of these predeceased her in death. Those of her survivors are: two sons, Moir R. Handy and Jasper E. Handy;

three daughters, Mrs. Clara Adams of Danville, Va., Mrs. Cora Fitch of Burlington, N.C., and Mrs. Alice Godwin of Georgia; two brothers, Fred Rorrer, and Kyle Rorrer; three sisters, Mrs. Birtie Walker, Mrs. Clara Hopkins, and Mrs. Alma Lowles, all of Virginia; seven grandchildren and fifteen great-grandchildren, together with an innumerable host of friends to mourn her departure.

Sister Handy came before James Street Primitive Baptist Church, Burlington, N.C., was received with warm and opened arms. On Septmeber 5, 1937, she was baptized by her humble pastor, Elder A. B. Barham, and Elder G. W. Hill into the full fellowship of the church, of which she remained a faithful and loyal member as long as she lived. Sister Handy was loved by all who knew her. She would arise and go to the aid of the sick at any hour around the clock, thus fulfilling the command of her God, "Do unto others as you would have them to do unto you." She was a good neighbor and a good companion to her husband; a good mother to her children. She had a Godly and orderly walk attended with Godly conduct. God blessed Sister Handy to achieve a good report within the church as well as without. Solomon said that such was better than precious ointment. In her last days of afflictions she manifested that she had become accustomed to the yoke of affliction. Therefore, she bore her afflictions with much faith and patience. She never complained. She would only smile and say that these old limbs won't let me do the things that I would love to do. There are many paragraphs that could be written expressing the love of God in this sister's heart, and yet the half would not be told.

Therefore, we the members of Burlington Church, do humbly bow in submission to the Sovereign Will of our Heavenly Father, who called her from our midst June 3, 1972. Her stay here on earth was 88 years, one month and 5 days. Her funeral was conducted by her pastor, Hugh D. Wray, and E. H. Birchett, at James St. Primitive Baptist Church. Then her body was taken to Bush Arbor Primitive Baptist Cemetery in Caswell County, N.C. There she was laid to rest beneath a beautiful mound of flowers beside her husband who died August 9, 1952, to await the coming of Christ. Our hearts go out with sympathy to the bereaved family and may they ever be blessed to feel that Mother is 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 for publication. Done by order of the church in conference on March 3, 1973.

E. H. Birchett, Writer
Elder Hugh D. Wray, Moderator
Robert Hawkins, Clerk

OBITUARY

It is with a feeling of unworthiness and inability that I attempt to comply with the request of Fellowship Church in writing the obituary of our beloved sister, Eliza Parrish Benson, who departed this life January 31, 1973. She was born April 26, 1892, a daughter of the late Calvin (Woody) and Mary Byrd Parrish. She was 80 years, 9 months, and 4 days old. She was the widow of the late Lundy Benson. To this union were born four daughters: Mrs. Gertrude Bowden, Mrs. Shirley Byrd, Mrs. Margaret Johnston of Durham, and Mrs. Willadean Byrd of Angier, Route 1; five sons: Bennie Ray, Colon, and Gerald Benson of Angier, Route 1, and Odel Benson of Dunn, Jasper D. Benson of Durham; one sister, Mrs. Betty Matthews of Angier, Route 1; also, 23 grandchildren and 7 great grandchildren survive.

Sister Eliza was received into the fellowship of Fellowship Church the first Saturday in June, 1956, and was baptized the following morning by the pastor, the late Elder Shephard Langdon. She remained a loving, faithful member and filled her seat regularly as long as her health permitted. She was confined to her home, the hospital, and nursing home for about four years prior to her death. We feel that her devoted children would say, "Sleep on, dear Mother, and take your rest, we loved you dearly but God loved you best." Our dear sister's love and devotion to her family friends, brethren, and sisters was truly manifested in her meek and humble service to them all of her life.

Her funeral was held at Fellowship Church Feb. 2, 1973, and was conducted by our pastor, Elder W. D. Barbour, after which her body was laid to rest in the Fellowship Community Cemetery beside the grave of her husband. The many beautiful floral offerings were a token of the love and high esteem in which she was held by her community and many friends. Our sympathy goes out to her family.

Be it resolved, that a copy of this obituary be sent to the family, a copy be put on the church record, and a copy be sent to Zion's Landmark for publication. Done by order of

the church in conference March 3, 1973.

Elder W.D. Barbour, Moderator
Brother E. H. Dupree, Clerk
Sister Clyda Parrish, Committee

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ISAIAH CHAPTER 51

Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again.

But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

ISAIAH CHAPTER 52

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

Now, therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed.

Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak; behold, it is I.

EDITOR

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

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THE ETERNAL THOUGHT OF GOD

With God it is one eternal now, no future and no past, He is the one eternal now, without the beginning of days or the ending of time. He is the great I Am. He told one of old to tell them that I AM has sent thee. Am is here in the present tense. Isaiah 14:24. "The Lord of Host hath sworn, saying, as I have thought, so shall it come to pass; and as I have purposed so shall it stand."

We believe that eternal thought embraced all things, not just a part of them. We also believe that this thought was not only all inclusive, but it was also unchangeable. The flesh would like to change it from time to time, but the reader will notice that the Lord even swore to it, saying "Surely as I have thought, so shall it come to pass." If it had been possible to break this oath, it would have been broken in the Garden of Gethsemene where Christ was made reconciled the third time He went to pray. He said the Spirit is willing, but the flesh is weak. Christ was flesh and blood as we are and dreaded the death He had to die. The eternal thought of God prevailed here and it surely always will prevail. We dread it just as Christ did, but when flesh is put in the background and the Spirit of the Lord comes, we too, can be made reconciled, but not until then.

Now let us keep in mind that this thought embraces all things, even the number of hairs on your head. If this is true and the Scripture says it

is true, why would it not include the number of breaths you will breathe, the number of times your heart will beat. Some might say that is going too far, but the writer believes it has never entered into the mind of man how great God is. Man has never been given words to describe how great God is.

James 1:17 says, "Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Now if there is no variableness with the Father of lights, neither shadow of turning, there will be no change in this eternal thought. One cannot find words to express it any plainer or stronger than James did. The flesh tries and tries continually until The Spirit reconciles the heart to this eternal thought which cannot be changed.

Now this thought embraces predestination of all things, and of course, it is absolute. All of God's work is absolute. His mercy, His love, His forgiveness, His All is absolute. He is an absolute God and "is in one mind and who can turn Him." The poor sinner who has lost all confidence in the flesh is now constrained to trust Him than himself. Some of our early settlers in this country believed everything that occurs has been ordered of God from the beginning of time and that man is powerless to avert it. They also believed that the elect were by Divine will, predestinated to

salvation and that the reprobates were predestinated to everlasting punishment. Some still believe it. This doctrine is entirely different from the belief of those who believe in the free will acceptance of God, for they believe that man has the power with no help by Divine Grace, to gain or deserve salvation through what they call virtuous conduct. To those who have not been taught the weakness of trusting in the flesh, the above doctrine seems firm (true and appropriate), but to those whom the Lord has made little and insignificant feel to leave it to Him whom their soul Loveth.

Now absolute means free as to condition, free from limitation or constraint, perfect, complete, pure, positive, real or unquestionable. How can one find better words to describe predestination than these? To preach it with power one has to be brought down low, so he really believes it from experience. If one uses it for any other reason, it is not effective.

God is not only powerful, but He is also everywhere present and no where absent, all in all in knowledge. Psa. 139:4. "For there is not a word in my tongue, but Lo, O Lord, Thou knowest it altogether." Psa. 139:8. "If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there." Psa. 139:16. "Thine eyes did see my substance, yet being imperfect; and in Thy Book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psa. 147: "Great is our Lord, and of great power; His understanding is infinite." Psa. 14:11, "The Lord taketh pleasure in them that fear

Him, and in those that hope in His name."

What about the resurrection? Job said if a man die shall he live again? He answered it later by saying that "Though the skin worms devour my body, yet in my flesh shall I see God."

Paul in First Thes.: "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."

Now the soul is that life that is breathed into this body and it became a living soul. The Spirit is that spiritual life that takes up its abode in the heart of flesh that the Lord gives His people. The body is the temple of the soul. Temple means house, so the body is a house for the soul to exist in while here on earth. We lament very much the death of the body, but it is only a house for the soul. Now an empty house standing alone is sad, but the people have just moved on. It is like that with us at death. The soul has just moved on to Him who gave it. If the reader will notice Paul's prayer, God is interested in the body also. Later in his writing, He tells how it will be given a spiritual body, that is immortal and eternal that will not be subject to old age, disease and decay as this body is. When a house becomes empty, we do not grieve so much about it even though it looks sad and lonely. So why should we weep so much when the spirit moves on to be with Jesus in Paradise until the coming of the Lord Jesus Christ, when soul, body and spirit will be united in that spiritual body that Paul spoke and wrote about?

If one agrees with this, may it be in love, if he disagrees, may it be friendly.

Your Brother in love,
I hope,
George S. Fulk
R.F.D. 1
Pilot Mountain, N.C.
February 24, 1973

PREDESTINATION VS. FATALISM

Dear Brother Adams;

There seems to be some among the Primitive Baptists who are confused and cannot see the difference between God's absolute predestination and fatalism. To me there is as much difference between the two as there is between natural and spiritual. Fatalism offers nothing, has no God and leaves the creature helpless. Predestination has everything, embraces God's dear children with love, gives them salvation by grace, keeps them like Jacob of old "as the apple of His eye." Psalm 23 proves beyond a shadow of a doubt that David was a man after God's own heart, was not only saved by grace, but was kept by God's firm decrees to walk by grace in all obedience. Paul states very plainly, "that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto." Thess. 3:3.

Now, as to foreknowledge and predestination being one and the same thing, I have never heard an Old School Baptist Elder even insinuate that the words meant the same. I have heard them say that it was impossible for God to foreknow a thing without it coming to pass. I

think it would be preposterous to say that God foreknew a thing and it failed to come to pass as He knew it would. I have never heard a minister of the Old School Baptist say that God gets as much pleasure out of the wicked acts of men as He does a gospel sermon, but I have heard it preached that God gets as much glory out of one piece of His handiwork as He does out of another. The above statement is true in my judgment, and I often make that statement in my discourses. God is not to be mocked. He works all things after the counsel of His own will, according to Eph. 1:11. Predestination cannot be measured short of God's own power. Unless we have been made to experience both the good and evil we will never know how God works in us both the will and to do.

Enclosed is a copy of an article published in the Signs of the Times, written by Elder L. L. Schenck. We would be pleased to have this article republished, as it is the view of the Old School Baptists in California.

(Elder) T. R. Jefferson

ABSOLUTE PREDESTINATION OF ALL THINGS

We are living in an evil age and a terribly disrupted world. Wars and rumors of more wars. Bloodshed and all manner of debauchery, graft and corruption is being practiced on every hand from our highest public officials and down to men and women of low rank. Truly it was foretold in the Scripture, "Evil men and seducers shall wax worse and worse deceiving and being deceived." And again, "Now the spirit speaketh expressly that in the latter day perilous times shall come." One need not be a sage to see

the development of these divine prophecies.

Recently the doctrine of God's absolute predestination has been assailed. And having a faint hope that God has placed me as a watchman upon the walls of Zion I feel it my duty to at least sound a warning and to offer what defense God will enable me to render. I feel it is no small matter when God's wisdom and power are assailed, for these are some of the very attributes of God. His very name, "God Almighty", implies there is no power but of God. And I find this agreeable to scripture testimony, to wit: "There is no power but of God, the powers that be are ordained of God." I can find no exception to this divine expression. Therefore, the influence of these powers, whether it be for good or evil, is irrefutable, — they are ordained of God. But though evil is everywhere extant there is no danger that it will ever get beyond the control of God who ordained it. These ordained powers are limited while the power of God knows no limit.

Thus, He has ordained that "the wrath of man shall praise him and the remainder of wrath thou shalt restrain." Just why one should doubt or deny the absolute government of God is beyond me. Indeed, one cannot deny this without acknowledging another power somewhere that controls that part which is not controlled of God; or else to say a certain part just goes at random, which, of course, would be the height of absurdity; or to say God has a superior rival. I would say SUPERIOR rival from the fact there is a great deal more wickedness extant in the world than there is good. Therefore, this fancied power,

whatever or wherever it may be has great superiority over God Almighty. This idea is no less absurd than the other and it is easily defeated by a thus saith the Lord. "I am God, and besides me there is none else, I am God and there is none like me, declaring the end from the beginning and from ancient times the things that are not yet done saying my counsel shall stand and I will do all my pleasure." "Yea, thou art worthy, oh Lord to receive glory and honor and power for thou hast created all things, and for thy pleasure they ARE and were created."

Who would dare make the claim that these things, or any of these which ARE and which were created for His pleasure should react to the contrary. Satan, the serpent is a conspicuous element in God's creation. God endowed him with a power and subtlety such as none of the beasts of the field possessed. He was ordained to perform his work which none other could perform and all of his devilish work from Eden down through the ages responded to the eternal purpose for which he was created. Through his influence man sinned, but consider well. Was this a sign of laxity in the government of God; was it the part of wisdom or lack of wisdom on the part of God when he placed these elements all in the garden of Eden; did the serpent sneak in unawares of God; was God disappointed in the outcome of this venture? If so, then we must yield the point and confess that God is not absolute; we must confess that matters began to go awry right from the start and that God has created a something that He could not control.

Such a conclusion is worse than folly. God is absolute. His purposes

are laid deep in divine wisdom. The devil and all his creation cannot thwart Him in one of His purposes. He created the devil, and He created man and made him susceptible to the wiles of the devil, that in the end Jesus should be glorified in saving His people from their sins. To say that man, or Adam, was made able to stand but liable to fall would be equal in substance that God willed that he should stand but the devil overruled him in that purpose. Why did the law enter? Does this betray a lack of foresight in God? Was it not that the offense might abound? And why should the offense abound only for the paving the way for the operation of sovereign grace. It is written, "The law entered that the offense might abound but where sin abounded grace did much more abound." It is therefore, quite evident that God had a purpose even in the entrance of sin into the world. How could Jesus have been glorified otherwise?

One might inquire, why did God create an evil nation. Was it not that His power over evil should be made manifest? His decree to Abraham was that his seed should serve an evil nation 400 years. Their bondage was timed, I should dare say to the very moment when they should be liberated. Was this predestination? What power but that of God was at the controls in this affair? It was no accident that the seed of Abraham came down to this evil nation; for inasmuch as God had decreed it, everything else must of necessity work in harmony with that decree. It necessitated suffering on the part of Israel to bring them to this evil nation but their deliverance was also predestinated just as surely as their bondage. The arrangement for their

sustenance while they were there was also fixed and this involved suffering on the part of Joseph. It was not a voluntary act of Joseph that he dreamed dreams that caused his brethren to hate him. But as brilliant type of Jesus they hated him without a cause. They abused him and they meant it for evil but God meant it for good. Why did God harden Pharaoh's heart repeatedly and effect his final destruction in the Red Sea? God Himself, gives the answer: "Even for this same purpose have I raised thee up that I might show my power in thee and that my name might be declared throughout all the earth." Israel could not come forth until their bondage was complete. They were a long time in bondage but God is not slack concerning His promise; 400 years and after that they shall come out with great substance. "To everything there is a season and a time to every purpose under heaven."

Why did not David allow his servants to slay Shimei as he cast stones at David and cursed him as he went along? David said let him alone, God hath commanded him to curse. Should one question the justice of God in this and similar acts. God is absolute. His decree and His government, His predestination and, indeed, all the attributes of God are absolute. He governs the movements of all His creatures yet He, Himself, is above reproach. All creation is His and He holds the undisputed right to use His creatures and dispose of them in any way as it may seem good unto Him.

Why should anyone heap this indignity on His pure and holy name by saying, "If you say that God predestinated the evil acts of men

you make him the author of sin." Since God is under no law, by what law can he be judged and tried? By the law of man, of course, but this verdict will not stand in the court of divine justice. He has declared, "I am the Lord, that is my name and I will not give my glory to another neither my praise to graven images." God has reserved unto Himself the right to do His will and this He doeth "in the armies of heaven and amongst the inhabitants of the earth and none can stay His hand or say unto Him, what doesth thou." "Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor." What if God willing to show his wrath and make his power known endured with much longsuffering the vessels of wrath fitted to destruction, that he might make known the riches of his glory on the vessels of mercy which he hath afore prepared unto glory." What if God does this? Must His divine wisdom suffer impeachment in the laws of puny man? It cannot be questioned but what God could have softened the heart of Pharaoh just as well as to have hardened it if that had been agreeable to His will. But it pleased Him to harden his heart because His decree must be fulfilled. Some will say God is unjust if He has not given everyone an equal chance to be saved. But the Scripture answers this contention, "Nay but oh man, Who art thou that thou repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" God has declared, "I will have mercy on him whom I will have mercy and whom I will I hardeneth."

Does this make God the author of sin? The deeds of a man do not make

him either good or bad but they reveal the true character of the man. His deeds are commensurate with his nature whether they be good or evil. "By their fruits ye shall know them." Jacob and Esau, which is Israel and Edom, God loved and hated respectively before they were born. Thus it cannot be established that their works were a factor in shaping their final destiny. Their destinies were sealed before they were born, neither having done any good or evil that the purpose of God according to election might stand. It was said unto her, "The elder shall serve the younger." The purpose of God in this as in all cases is preeminent. No power but of God was employed in shaping this allegory. So may I repeat, Their works are merely commensurate with the nature God has given them.

Now, to the climax of the whole story culminating in the tragic crucifixion of our Lord. God has said, "Awake oh sword against my shepherd. Against the man that is my fellow. Smite the shepherd and the sheep shall be scattered and I will turn my hand upon the little ones." The wicked are designated as his sword. Hence, the wicked come and go at this command and are made just as subservient to the will of God as the weakest saint. So in response to this divine command, wicked men led Jesus as a lamb to the slaughter. Hence, it is recorded: "Him being delivered by the determinate counsel and foreknowledge of God ye have taken and by wicked hands have crucified and slain." And again, "For as a truth against thy holy child Jesus whom thou hast annointed both Herod and Pontius Pilate with the Gentiles with the people of Israel

were gathered together for to do whatsoever thy hand and thy counsel determined before to be done." They could do no more and they could do no less; for in the words of Jesus, "How could the Scripture be fulfilled, that thus it must be."

Thus we see a glorious triumph for the complete Absolute Predestination of God. Overruling the powers of darkness to his own glory and the ultimate salvation of all his elect people. Jesus died but it was not possible that he should be holden of death: He is risen from the dead, that through death he might destroy him that had the power of death, that is, the devil and deliver, them who through the fear of death were all their lifetime subject to bondage." He thus addressed his elect saying, "I am He that was dead but behold I am alive forevermore and because I live ye shall live also." So to the wicked all down the line it may be said as it was said to Pharaoh: "Even for this same purpose have I raised thee up that I might show my power in thee and that my name might be declared throughout all the earth."

Christ crucified is our theme. Nothing but the blood of Jesus can do helpless sinners any good.

I have by no means exhausted the great array of testimony relating to the Absolute Predestination of all things but this may suffice for the time being. Thanks be unto God "who worketh all things after the counsel of his own will."

Elder L. L. Schenck
Williamstown, Kansas

The foregoing article is, in the opinion of your editor, an excellent defense of the doctrine and truth of God our Saviour. Such

understanding springs from the unfathomable Mind of never failing skill. The standard of expression is choice and the article as a whole is beautifully set forth.

GOD CONTROLS ALL THINGS

Mr. and Mrs. Roy Eaton
R.F.D. No. 2, Box 47
Ararat, Va. 24053

Dear Brother & Sister Eaton:

I meant to have written to you before now, but I am just getting over the "flu" or a very bad cold and I have really felt badly and am just now improving. I wanted to be present at your appointment, but I could not be there. I hope to come sometime, if it be the will of God who controls all things, working all things together for the good of God's people and His own glory.

I received the five dollars and many thanks for same. I now have one hundred and five dollars to put on the publishing of that book and I am keeping a record of all the money that is sent and if I can, by and by you will get your money back or a copy of the book. I sincerely hope I can have it published. It will take me about a year to find out.

How is the dear sister getting along that is sick? I just hope that God in His merciful Providence, will grant me the privilege of visiting and preaching to her, before she leaves this world, and if so, all the praise already belongs unto Him.

I have often wondered why writing a book was so deeply impressed within me and I had to write that book and then my health went down and yet I must have it published, regardless of the condition of my health. It seems just about anybody within our ranks could have written it and so many of

our brethren are able to work while I cannot. But we do not question the right of God to do with His own creation as He sees fit and none of us have the right to question Him. This is something that is known unto God only.

I have often wondered just why we who have this hope, should be so deeply afflicted. This is bound to be embraced in the pathway of life that we must have to travel, I am made to think of the song that says:

"Afflictions, though they seem severe,

In mercy oft are sent;

They stopped the prodigal's career,

And caused him to repent."

This is the way that it begins. It is a rich song, that goes on and describes many of our trials and afflictions; but the main theme we notice is, the song deals with the lessons that we are taught, through these afflictions and it all is perfectly blended and fitted in with this scripture recorded in Zephaniah 3:12, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the Name of the Lord." Thus does the scriptural description of the Church of God on earth, set them apart from the world; for the natural man, while he is dead in sin, this description cannot and does not fit him at all. For being afflicted does not teach the unregenerated world anything; but it does teach the little children of God a lesson and many times when our health is very good and we have been getting along just fine, we begin to think that we must be living all right and we begin to take some of the honour unto ourselves; but we can just watch out — afflictions are headed our way; for we must be

brought down — for God will not divide the honor and glory with another. We must again be taught even though it be through the valley of afflictions that Salvation is of the Lord and not the combined efforts of God and man.

I am glad that the Bible says, Isaiah 54:13. "All Thy children shall be taught of the Lord and great shall be the peace of Thy children."

Yes, we have to travel the dark and thorny road of affliction and correction, for thus are we taught many beautiful lessons and all combined it means that we will come through afflictions, singing that all of our salvation is of the Lord.

I would like to write a letter that will be in praise unto God, and to our comfort, if it be His will; vain are my efforts otherwise. Somehow the word "affliction" lingers on in my mind; for this is a one word description of the little children of God, as we have to journey on through the wilderness of this poor world; the world in which the children of God feel to be a stranger; we are strangers to ourselves and to the unregenerated world, but not strangers to the household of faith, for we can meet one of these strangers, someone whom we have never seen before and if we are blessed to speak to this one in the unknown language so far as the world is concern, but the familiar language to the children of grace, we immediately recognize the relationship and our hearts are drawn together in the close relationship that attends the children of God, for they are so drawn out to each other in an indescribable attachment or love. We often have to travel the dark and

thorny road of affliction and correction, for by this means we learn obedience by the things we suffer.

The Bible says concerning the church: Eph. 2:19, 20: "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."

And this means, in language we can understand, it is upon the experience of the Apostles and Prophets, that is under consideration — the apostles and prophets having the very same experience that we have, being taught in the same school of Divine Grace, Jesus Christ being the Teacher, revealing the hidden things of the Spirit by the Holy Ghost, causing us by experience to believe the doctrine of Salvation by Grace, and Grace alone.

So we can meet one of these little strangers, even for the first time, and we feel our love and fellowship flow out to them — it embraces them in a love that is indescribable and we are in the presence of one of our friends and we are glad that we have one more friend, for we have a long and lonesome journey to travel and none can understand us, except another traveler that has the very same experience that we have; an experience of Grace, that is like unto the way that the mountain country is built — filled with the hills and the valleys that go to make up our lives here. Can you remember that the Mothers of John and Jesus met in the "hill country" in the city of Juda. These words have an experimental meaning, in the hearts and lives of

the followers of the Lord Jesus Christ. St. Luke 1:38-40. For it foretold the kind of county upon earth living as strangers and sojourners here; as being poor, yet as rich men; cast down but not destroyed; as having nothing, yet possessing all things: poor in Spirit, rich in Grace. Strangers to ourselves, to the world, but not a stranger to the blessed household of Faith. See what I mean?

Brother Eaton, I started this letter a few days ago, and have been sick, so I felt so badly, I had to wait until now to finish it. I feel so much better now for my cold is about over, thank The Good Lord. I hope this finds you all getting on all right and that you are being blessed to continue to go to the good meetings and to hear from time to time. I have not been to a single meeting since last second Sunday. I was not able to go. But I hope to go some soon.

Please continue to write me and remember us when you are brought down upon your knees and may you be endowed with the knowledge that you have nowhere else to go.

Humbly yours, in hope and afflictions,

(Elder) Layton and Dora
Wingfield
Ridgeway, Va.

RECEIVED LETTER

Dear Brother Adams,

I received this letter from Brother Clyde M. Ferris. My wife and I enjoyed it so much that we would like it to be put in Zion's Landmark. We hope that others will enjoy it as much as we did. After spending a day and a night with Brother Ferris, I find him to be rooted and grounded in the truth as it is taught in the school of grace, by the Grace

of God.

Brother Adams, I hope that God will visit you much, fill your heart with Grace, and bring you comfort in your illness. We love you very much and think of you often. If it is the Lord's will, we hope to come and see you in the near future.

Your Brother in Christ,

I hope,

Albert Doss

Box 182

Evington, Va. 24550

February 10, 1973

THE LETTER

Dear Elder Doss,

Your letter was such a pleasant surprise and a most welcome one. I look forward to seeing you again and relating the events and my feelings pertaining to, and occurring during, the baptismal service on December 10, 1972.

I truly enjoyed the time I spent with you in the Yellow River Association last year and sincerely hope we are privileged to meet in a like manner this year. However, I do hope we see each other many times before the Association convenes again.

Why don't you and your good wife leave those chilly mountains of Virginia for a few days during this wintry weather and come to Louisiana for a visit with my wife and me. We had snow last week—the first since 1968. However, our temperature yesterday was near 75 degrees, unusually warm. Rapid changes and a high humidity are our greatest weather discomfort. Nevertheless, it would be such a pleasure to have you both for a visit.

Yes, Elder Doss, God does have a set time for all things to come to pass — 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. See Romans 8. Only by the Spirit's searching our heart can we know our depravity and weakness. Oftentimes we feel to be deceived. Not doubting God's power, no, never, but doubting ourselves and acknowledging the weakness of the flesh. Now, in this condition, if the Lord has blessed us to have a hope, we are made to realize if saved at all, it is by the Grace of God, and not of works, less any man should boast. The only good work which is ever done is after the love of God is shed abroad in your heart. This is not in order to obtain it. A dead thing has no activity. A child must, of necessity, have life before it can cry. This cry is, "Abba, Father."

As we travel daily with our trials and tribulations, the Spirit also helpeth our infirmities. We know not what to pray for as we ought, the Spirit itself maketh intercession for us with groanings which cannot be uttered. It is my experience that when one is brought into the knowledge of the truth, he is in a helpless condition. He must depend entirely upon the One and Only all powerful and all wise God for everything. Anything and everything man has done of himself produces no spiritual satisfaction. Glory be to God in the highest for He is King of Kings and Lord of Lords.

I would appreciate one of your minutes or a list of the churches you serve. Do let us hear from you again soon and often.

A Brother in hope,

Clyde M. Farris

12770 E. Glenhaven Dr.

Baton Rouge, La. 70815

January 18, 1973

Zion's Landmark

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

Editor

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

VOL. CVI

NO. 13

Second Class Postage Paid at
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MAY 15, 1973

OUR REFUGE AND STRENGTH

"God is our refuge and strength,
a very present help in trouble."
Psalms 46:1.

The above are the words of David, and by way of introduction, it will be observed that David was an ancestor of that notable man, Abraham, in whom the Lord said, "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Gen. 18:18. His father's name was Jesse who was the son of Obed, and Obed was the son of Boaz of whom it is said that he was "a mighty man of wealth". I feel that it can be truly said that all of the chosen, or heaven born family, are ancestors of this "mighty man of wealth" (God, the Father) for He said that "Heaven is my throne and the earth is my footstool." Isa. 66:1. "For every beast of the forest is mine, and the cattle, upon a thousand hills."

Before anyone can say that "God is our refuge and strength", he must first learn that he cannot take refuge in the law, for we are taught that "By the law is the knowledge of sin", and by the deeds of the law shall no

flesh be justified. Furthermore, we must be stripped of all self-righteousness and taken out of our retreat of carnal security and come to the end of our wits and be made to feel that we are lost and ruined sinners without God and without hope in the world. When the gracious words of Jesus are applied to our souls, which were spoken by the mouth of the Prophet, Isaiah, "Look unto me and be ye saved all the ends of the earth", then it is that we can apply the words of David in our own experience and say that "God is our refuge and strength," and as we travel on through this wilderness of trials and troubles, and much of the time blind, for He said that "I will lead the blind by a way that they know not" we go through many dangerous looking places as the poet said,

"Through many dangers, toils, and snares
I have already come."

Like David, who said, "He hath taken me up also out of an horrible pit and the miry clay, and put my feet upon a rock and established my goings and put a new song in my mouth, even praises unto God." He could then say "God is my refuge and strength." When such sweet deliverances are ours to enjoy we, too, can adopt the language of the poet, who said,

"Tis grace that brought me safe thus far,
And grace will lead me home."

This is just another way of saying, "God is my refuge and strength." Paul was brought through many trials and difficulties and endured much suffering by the appointment

of God, for the Lord said to Annias, "For I will show him how great things he must suffer for my name's sake." Acts 9:16. Now, inasmuch as the Apostle had been brought through this suffering which had been appointed unto him he could reflect and see the hand and mercy of God in delivering him from time to time. Therefore he said, "But we had the sentence of death in ourselves that we should not trust in ourselves but in God which raiseth the dead, who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us." II Cor. 1:9, 10. This is evidence that God was Paul's refuge and strength.

David had many experiences and deliverances which began even from the time that he was a lad that taught him that "God is our refuge and strength." When he kept his father's sheep we can see the spirit and power of God in enabling him to deliver his sheep and lambs from the paw of the lion and bear. Another great manifestation of God's power was wonderfully displayed in enabling him to face this great Goliath: and win the battle in the name of the God of Israel, for he saith to Goliath: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of host, the God of the armies of Israel, whom thou hast defied." I Sam. 17:45. Surely, with such a triumphant victory as this, he could say that "God is our refuge and strength."

After David's great success in defeating and subduing the Philistine army in the name of the Lord, he is now brought into another great strait by the hand of Saul, who was king at that time, whose anger

was aroused by the joyful spirit that was manifested by the women in behalf of David's great success. "And the women answered one another as they played and said, Saul hath slain his thousands, and David his ten thousands." I Sam. 18:7. All of these sayings of these women caused a spirit of anger and jealousy (which is as cruel as the grave, and a clear manifestation of the flesh) to rise up in the heart of Saul. He pursued him many times with an envious spirit for the purpose of taking his life, but the hand of God was with David. After the death of Saul, David was seated upon the throne as King of Israel with all of his enemies under his feet. He could see the hand of God in delivering him from dangers, both seen and unseen, and he could now say with a heart-felt assurance, "God is our refuge and strength."

What a wonderful type of Christ is personified in the life of David! "And David behaved himself wisely in all of his ways, and the Lord was upon him." I Sam. 18:14. Now his great enemies, Goliath and Saul, are put under his feet. It was said of Jesus, "He shall reign until all of His enemies are put under His feet, and the last enemy is death."

In using the word, "Refuge", it is more than likely that David was thinking of the wonderful cities that God had prepared for the protection of the children of Israel, who slew another, unawares, and unwittingly, as we find recorded in Josh. 20, "The Lord also spake unto 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." Josh. 20:1-3. It seems from the reading of this chapter that three cities were located on the one side of Jordan, and three on the other in order that they might be easily accessible to all of the children of Israel that killeth any person unawares and unwittingly, or one who hated not his neighbor beforetimes. It will be observed that these cities were not erected for the children of Israel only, but "For the stranger that sojourneth among them." What a wonderful provision God has made for strangers! Ruth was a stranger, but she found grace in the eyes of Boaz, "A mighty man of wealth." In the dedication of Solomon's temple he specifically made mention of the stranger in his humble petition to God. "Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake: (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm:) when he shall come and pray toward this house; Hear thou in Heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name." I Kings 8:41-43.

The cities of refuge and the temple of Solomon beautifully portray, in types and shadows, the reality (Jesus) who is the refuge for all the tempest-tossed and weary pilgrims who travel the strait and narrow way that leads to life everlasting, and when they are blessed to take refuge in this meek and lowly Lamb of God then they can sing with

the poet,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!
What more can he say than to you he hath said,
You who unto Jesus for refuge have fled?"

(Lloyd's selection, Hymn 411)

"God is our refuge and strength." God is not only the refuge for His people, but He is also their "strength". "And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leaven bread be eaten." Ex. 13:3. David often spake of God's "strength". "O God, thou art terrible out of thy holy places: the God of Israel is He that giveth strength and power unto His people. Blessed be God." Psalms 68:35. "My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." Ps. 3:26. "Honour and majesty are before him: strength and beauty are in his sanctuary." Ps. 96:6. And, as we turn the pages of Holy Writ, we find the prophets often speaking of God as being their strength. When the angel told Mary, "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call His name Jesus," she was so overcome with joy, as will be "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour." "He hath shewed strength with His arm; He hath scatterd the proud in the imagination of their hearts." Luke 1:51. Paul said, "When I am

weak, then am I strong." The strength of God's chosen people is made manifest when they are weak. Again Paul said, "For when we were yet without strength, in due time Christ died for the ungodly," Rom. 5:6, and his strength was made perfect in weakness.

Dear Reader, have you been brought to the place to realize that you have no strength of your own? Have you ever faced a famine? Have you ever realized that your money or self-righteousness has no purchasing power in God's kingdom to get the necessities for your hungry soul? Have you been smitten in the hollow of the thigh like Jacob and now become a cripple and forced to lean upon your staff (faith)? Joseph's brothers ate corn from the great storehouse of Egypt, out of which they bestowed no labor. Are you now living by faith? "The just shall live by faith." Has the Lord taken you up out of an horrible pit, out of the miry clay and put your feet upon the Rock (Christ) and established your goings and put a new song into your mouth, even praises unto God? Have you ever felt the precious touch of Jesus like the leper, who said, Lord, if thou wilt, thou canst make me clean. He touched him and said, I will, be thou clean? Has Jesus ever poured the oil of joy into your soul? Did you say like David, The Lord is my light and my salvation? Has He ever said to you when you were down in trouble, My grace is sufficient for you? Has He ever opened rivers to you in high places? and fountains in the midst of the valleys (troubles)! Has the wilderness ever become a pool of water? Has the dry ground ever become springs of water? Has He

ever said to you, "Come unto me all ye that labor and are heavy laden, and I will give you rest?" Did you find rest? Did He ever say to you, "I have loved thee with an everlasting love?" Has He ever said to you as He did to the poor woman who came into Simon's house, thy faith hath saved thee; go in peace. Did He ever say to you that, He that is dead is freed from sin?" If you have been baptized, did you find the statement of Peter to be true, "Baptism doth also now save us, not by putting away the filth of the flesh, but an answer of a good conscience toward God?" "The Lord is my Shepherd; I shall not want?" Has the rod and the staff ever been a comfort to you? If none of the above words have ever been spoken to you in that still small voice, can you say like the blind man whose eyes were opened by Jesus, but he did not know that Jesus was the one that opened his eyes, for it was said to him, "We know that this man is a sinner"; the blind man said, "whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see?" Have you ever felt for a few moments to be reconciled to God's will, and a Spirit of prayer came into your heart, and you could humbly say, "Lord, not my will, but thine will be done." Can you look back and view the dangerous places that you have passed through and see the delivering hand of God? Have you ever felt a great storm raging in your soul, and did Jesus make the storm a calm?

If all or any part of the above has been your experience and if you have ever enjoyed sweet communion with God through the person of His Son Jesus, surely you can say

as David said, "God is our refuge and strength, a very present help in trouble."

T. F. Adams

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WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the church at Davis Memorial, the Lord will, the 28th and 29th of July, 1973.

We extend an invitation to our brethren and friends to come and meet with us. We especially invite the ministering brethren to visit with us.

Elder H. A. Young was chosen to preach the introductory sermon, Elder I. K. Shepard was chosen as alternate.

H.A. Young, Union Clerk
RFD 4
Jacksonville, N.C.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union was appointed to be held with Stories Creek Church, beginning on Saturday before the fifth Sunday in July, 1973. Elder L. P. Martin was chosen to preach the introductory sermon, Elder Burch Wray, his alternate.

We invite all lovers of the truth to meet with us, especially ministering brethren.

Clyde Satterfield,
Union Clerk

**HASSELL'S CHURCH HISTORY
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We are pleased to announce that this outstanding History written by Elders C. B. and Sylvester Hassell over a nine-year period is now being printed. God willing, orders can be shipped on June 15 or soon thereafter.

History of the Church of God from Creation to 1885 has been out of print for several years. We are happy to make this standard work available again. The printing and binding will be improved over the last printing. In fact the type will be slightly larger than the first edition in 1886 making the book easier to read. We are including photographs of the two Elder Hassells and adding biographies of several pages of Elder Sylvester Hassell and Mrs. M. M. Hassell.

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"...I am writing this to tell you how much I was impressed with the excellence of the 'Church History' by your father and you ... In my view your book is the very best piece of historical work ever done in North Carolina. It will be a monument to you both through all time..."

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VOL. CVI

JUNE 1, 1973

NO. 14

ISAIAH CHAPTER 52

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation: that saith unto Zion, Thy God reigneth!

Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the LORD shall bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rereward.

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men;

So shall he sprinkle many nations: the kings shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard shall they consider.

EDITOR

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

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Devoted To The Cause of Jesus Christ

ELDER ADAMS' FUNERAL RITES

For the benefit of those who were not able to attend the last rites or services for Brother Adams, we are publishing an account of the funeral as recorded by Sister Carolyn Alston who is gracious enough to allow us to use the outline at this time.

FUNERAL SERVICE OF ELDER T. F. ADAMS

Never have I witnessed so large a crowd at a funeral; it was estimated to be over three thousand people and over one thousand registered at the funeral parlor and more in the home and others who continued to come Monday, Tuesday and Wednesday — both day and evenings. His passing was at eleven-thirty P.M., May 6, 1973.

In January-last Elder Adams called Elder J. M. Mewborn to his bedside and with the family's consent arrangements were made for his service. Elder Mewborn was to have charge, preaching the sermon and the five ordained Elders in the Little River Association were allotted 2 minutes — just for a few words — called by age, so that none would appear to be preferred more than another. Hymns were to follow according to arrangements.

Elder Mewborn called for "There is a fountain filled with Blood" — congregation singing. His text was II Samuel verse 38 — "Know ye not that there is a prince and great man

fallen this day in Israel—" "David reigned forty years" as our brother has served so many here. Then Matt. 6:25, "Is not the life more than meat and the body than raiment?"

The hymn from Duran and Lester's Hymn and Tune Book was read:

"Servant of God well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

The pains of death are past;
Labor and sorrow cease;
And Life's long warfare closed at last,
His soul is found in peace.

Soldier of Christ, well done;
Praise be thy new employ;
And while the eternal ages run
Rest in thy Saviour's joy."

James Montgomery — 1835

Amazing Grace — his favorite hymn was sung by the congregation.

Elder W. D. Barbour quoted 116th Psalm: "Precious in the sight of the Lord is the death of His saints." "A good name is rather to be chosen than great riches." Elder S. J. Sauls, Job 14:1, "Man that is born of a woman is of few days and full of trouble. Our brother has now finished his course in this world of woe.

Elder D. E. Parker: "He was a man of great love and gave his heart to all."

Elder Allen Johnson, "Our dear brother, Elder and Moderator of our

Association, preached his own funeral in living his wonderful life. I bid you well in my feelings."

Elder R. L. Fish: "He was my cousin, and brother in faith, quoting a favorite scripture of Elder Adams, Cor. 15:44. It is sown a natural body, it is raised a spiritual body."

The hymn, How Firm A Foundation, was sung by the congregation as the ministers, casket and family filed out to the last verses.

Elder John Lee had the benediction saying, "With my late pastor-Elder Geo. Hill-who always said, "When we come to a place to stand in His Name, we come poor; this is certainly my feelings now — we all come poor indeed etc. — " A lovely benediction."

Carolyn P. Alston
Decatur, Ga.

GOD'S WILL IS DONE

Dear Elder Mewborn,

I hope this finds you and family well and enjoying life. We are as well as usual. We have many thoughts of Elder Adams, and we hope the Lord will bless him to recover from his illness. We, in our nature, would change the will and purpose of God. We would not have our loved ones sick, nor would we see them go down in death. We can see that in this nature, or by the carnal mind that we do not know what we need. It is not in man that walketh to direct his steps. We believe that God's will is done in all things both in heaven and on earth, because He has said in Daniel 4:35, "All the inhabitants of the earth are reputed as nothing, And he doeth according to his will in the army of heaven, and among the inhabitants

of the earth. And none can stay his hand, or say unto him what doest thou?"

When the ones whom we love so dearly are taken from us in death here in this life, we are left in much grief and sorrow. But, to live is to die. Death is necessary to live eternally. The wages of sin is death and when sin is finished it brings forth death. The gift of God is eternal life. 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? See I Cor. 15. So this body must die and see corruption. At the second coming of Lord and Saviour, Jesus Christ, it shall be changed and fashioned like unto His glorious body, and so shall they ever be with the Lord in that eternal heaven forever and ever.

Brother Mewborn, I am sending you a letter or a beautiful article that I received from Mrs. Elizabeth C. Edwards for publication in the Landmark. She is, as you know, a wonderful person and has been blessed with a great understanding of the Scriptures. Come and be with us in our meeting in March. We would love to have you.

In love and fellowship,
Woodrow Lake, RFD 1, Box 11A
Culloden, W. Va. 25510

January 16, 1973

In John 19:30, we read in part: "He (Jesus) said it is finished." All of us know we rarely turn on a radio or television on Sunday that we do

not hear someone asking for money for the purpose of furthering the Lord's work. And from all the reasons they give and causes they list, we would assume He is far behind. The truth is, and it is supported by the Holy scripture, God's work is finished; finished forevermore. Not one single thing left for sinful man to do to help the Lord with the work He, Himself, said, "is finished." We know this by reading the scripture. These are the words of our Lord Jesus Christ: "I have glorified Thee on earth; I have FINISHED the work Thou GAVEST me to do." John 17:14. And in John 19:30, we read further; "He said, It is finished." Could anything be plainer? It seems to me that anyone who can read print and believes the words of the Holy Bible could see for themselves that there is nothing anyone can do to help the Lord. He says it is finished, and what can man do to a finished work? We know it is finished for "God cannot lie." We read in Titus 1:1-2, "Paul, a servant of God, and an Apostle of Jesus Christ, according to the faith of God's ELECT, and the acknowledging of the truth which is after Godliness; in hope of eternal life, which God, that CANNOT lie, promised BEFORE the world began." So, a God that FINISHED His work; a God that CANNOT lie and a God that CHANGES NOT (I am the Lord, I change not." Mal. 3:6) needs no help from sinful man. Why does He not change? Because we read; "But He is in ONE mind, and who can turn Him? And what His soul desireth, even that He doeth." Job 23:13.

We believe that a purpose of God's never fails and that He has a purpose for every single thing that

He foreordained but He, Himself, says there are things He does not need from man to promote His finished work. One of these is money. "If I were hungry, I would not tell thee." And, the money does not reach God, either. He needs nothing material from man. Of course, not, He owns the whole world and all there is in it. Something else He cannot use for His finished work are teachers to teach and proclaim the gospel of Jesus Christ. Even the apostels and prophets say they were not taught it by the carnal mind of man. "For I neither received it of man. Neither was I taught it of man, but (How did they learn it?) by the REVELATION of Jesus Christ." Gal. 1:12. And in Matt. 11:25 we read; "At that time Jesus answered and said, I thank thee, O Father Lord of Heaven and earth, because Thou hast HID these things from the wise and prudent and hast REVEALED them unto babes." Dear Reader, you nor I wrote this but we did read it in the Bible. I believe it is true, don't you? So, we see, this rules out the need for teachers or preaches who were NOT taught by the REVELATION of Jesus Christ. And, fortunately, for poor sinners, there is no money involved in this method of teaching. It is the gift of God to His CHOSEN people whom he calls, "Mine."

The worldly professors say they need money for missions to send Christ to heathen lands. We who believe in a REVEALED religion also believe in a God who is so powerful He could, and did, create the whole world and placed everything that is, ever has been, or ever will be, in it, who can reach the people He formed from the dust of the ground without help. The

scripture says: "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 hard for the carnal mind to comprehend or believe that God did choose certain people for His own. They were of every tongue, land and nation. But we read He did. "Then shall two be in the field, the one shall be taken and the other left. Two women shall be grinding at the mill, the one shall be taken, and the other left." Matt. 24:40-41. Why God chose one particular individual and did not choose another is one of the mysteries of God. And we read, "My mysteries are past finding out" and "secret things belong unto God." And we read on; "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to Him that fashioned it, what makest thou? or Thy work, He hath no hands?" Isa. 46:9. And He asks this question, "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the Potter's hand, so are ye in Mine hand, O house of Israel." Jer. 18:6. How fortunate we poor sinners are if we are in "Mine hand!" Dear Reader, are we not blessed to believe the God we worship is a God of ALL power, a sovereign Ruler, who can manage His own affairs and take Himself anywhere He chooses to make His presence known? And what manner of man can say that people of other lands do not feel that presence of a Higher Power? Mankind does not know for what purpose God made the world as it is — "secret things belong unto God." As an Elder said recently, "We might not see the use of many things on this earth but that does not mean God does not have a

use for them." And we unworthy sinners do not ask the Potter, "What doest Thou?" We read, "The world is God's and the fullness thereof." And He does as it pleases Him, and what he does "is good in His sight." We read, "And all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of Heaven and among the inhabitants of the earth and NONE can say unto Him, "What doest Thou.?" Dan. 4:35.

We who believe the scripture as it is written do not believe mankind can "take" Christ anywhere and poor, helpless sinners cannot go to Him or "accept" Him in the way we are continually told by the world to do so. It is not that easy. In fact, it is impossible and not according to scripture. We read in John 6:44, "No man can come to me except the Father which hath SENT me DRAW him; and I will raise him up the last day." Another comforting thought to this unworthy writer is found in John 10:28. "And I GIVE unto them (His people) eternal life; and they shall never perish, neither shall any man pluck them out of my hand." "With loving kindness I have DRAWN thee."

It seems my finite mind leads me to believe that it not only means being drawn and accepted into the membership of the church of God but, also, being drawn by Him into the knowledge of His presence and the understanding or the revelation of the truth of His word; revelation, at least, to the extent that the helpless sinner now knows he is one and feels his complete dependency on God Above. Whichever blessing received by His chosen children, it surely can be no other than a gift from Him. The most blessed favor of

all surely must be when His presence is manifested in the life of sinners even if only momentarily. Another kind favor is when you feel that God has restrained you from doing or saying something you might have done or said otherwise. And sometimes He restrains His church from accepting would-be members. I remember being in a Primitive Baptist church one time when a new comer in the neighborhood went up to ask a home with them with the statement that she lived "nearby." She said this was her only reason for joining. She was told to think about it some more. She probably did as she never came back to my knowledge. In this case, it seems to me, it was not in the mind and purpose of God for His church to accept one who was not of His chosen generation. Another incident, I recall, was when a worldly professor told a young boy that Easter Sunday would be an appropriate time for him to join the church as he would be dressed in his Easter outfit. This boy was accepted because no experience was required. God did not restrain the act of the creature from joining this church nor the church from accepting him because this was not the church of God. I believe that God's elect and the non-elect travel different roads. The meaning of the words we read in the Bible were written for the comfort of His people. He says, "Thou art mine." He has loved them from everlasting. So, He has a special interest in them and He restrains them when it is His purpose to do so. In other words, He neither draws the non-elect into His church nor restrains them from joining the worldly churches.

You believe, I feel sure, that

everything spiritual is a gift of God and that includes being drawn into membership of His church by an overwhelming desire overpowered by the Lord Jesus Christ. If one has not received such a blessing or gift, I see no way, according to scripture, a poor, helpless sinner can possibly bring it about. If God has power over ALL things, He surely controls the spiritual activity of His children (If, indeed, they are His children). So, those who have been so blessed with His presence and who have been drawn by Him into the visible church have more evidence that they are among His elect, perhaps, than those who have not been so favored. I firmly believe it is ALL in God's hands and He does what pleases Him and what seems "good in His sight." If mankind could bring about these things, how could we believe the scripture that says, "with men it is IMPOSSIBLE," or that God has ALL power in Heaven and in earth, "or that, "It is not within man that walketh to direct his steps." The belief that man charts his own course leaves this poor sinner out of it. I hope I believe the word of God all the way. This unworthy writer is an "absoluter" from beginning to end. Anything else is a strange voice to me. We believe, surely, in the predestination of ALL things and the foreknowledge of God from the foundation of the World. I do not believe that anything spiritual is the voluntary act of man. We read that God foreordained all things and we feel certain and sure they will come to pass. God is in one mind and changes not and man cannot change anything that God preordained, as I understand it.

So, there is no question as to who is DRAWN by the Father: "ALL

that the Father GIVETH me SHALL come to me; and him that cometh to me I will in no wise cast out." John 6:37. Only those whom the Father GAVE to the Son CAN come to Him and if he is one of His he cannot help but come. "God CANNOT lie" and He says those He GAVE to His Son WILL come to Him. So that ends the question as to who will come to Him. There is no free will about it. There is no free will about anything pertaining to the work of God. He DECLARED THE END FROM THE BEGINNING and what he declared occurs. He fixed it BEFORE the foundation of the world and it stays like it was fixed at that time. He does not change: "For I am the Lord, I change not." etc., Mal. 3-6.

We of the Primitive Baptist faith believe eternal life is free and it always has been free. Man cannot prevent it from being free or bring it about with money or work. It is a gift from God to His CHOSEN people. We read: "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." John 17:2-3. Could it possibly be plainer? This is a REVEALED doctrine and man cannot teach it. How humble and blessed one is made to feel to be able to distinguish the difference.

We know from this truth that those whom God predestined from the beginning should have eternal life are the only ones that ever can know Him, come to Him by being drawn by the Father, or reign with Him in that Land not made by hand. God did the choosing and He does the drawing. There was not a person in

sight when He made His choice of His people and He has neither lost one of those He chose nor added one to that original list. "He changeth not." This world belongs to God: He says, "I will shew mercy on whom I will shew mercy." Ex. 33:19. And again, "For He sayeth to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Rom. 9:15. There is no doubt about it, no free will on the part of mankind. It is all free grace, not free will. Oh, to be a recipient of the greatest of all gifts — eternal life! Do you believe, Dear Reader, that God needs help from sinners who depend on Him for ALL things, and who are at His mercy from beginning to end? His promises are great to His chosen children and He says, "And, lo, I am with you always even unto the end of the earth." Mat. 28:20. Could anything on earth be so wonderful? Dear Child of God, do you believe all the money in the world could buy such a blessed gift or is there anyway one can work it out? Oh, to have a crumb of such promises or assurance! To possess even a hope of the sweet promises of God would ease all our trials and tribulations and to feel His presence would cause us to gladly pick up our cross and follow Him regardless of how rugged. If we are blessed to be among His heirs He named in His immutable will we will be the recipients of all this glorious inheritance when life on earth is no more. If we ever were one of the elect of God we still are for "His work is FINISHED."

Elizabeth C. Edwards
417 South Boylan Avenue
Raleigh, N.C. 27603
November 11, 1972

Dear Elder Adams,

Please have this writing published for me in Zion's Landmark. It is for appreciation and love to my dear mother, Mrs. Fannie Stephenson. It would mean so much to all of us.

God bless you always,
Mrs. Sherwood Lassister
109 Hardee Street
Clayton, N. C. 27520
March 29, 1973

**IN GOD, THROUGH HIM
AND BY HIM**

Dear Ones in Christ's name,

I have felt compelled to write to the Zion's Landmark for some time now in appreciation and divine love for my mother, Mrs. Fannie Stephenson of Route 3, Benson, N.C., who was ninety-one years old on February 3, 1973. My mother wanted a home with the church six years before becoming a member of the Primitive Baptist faith and order.

My mother never could feel satisfied or with peace of mind before, and she dreamed that she was traveling a long, beautiful path with woods on both sides of the path which looked to be the same size all the way as she went. She thought she was going to the farther end of the path when she heard a voice from above saying, "You will never get to the farther end of this path by this route; you will have to go back the way you came for that will be the right way for you." Mother thought she was looking down this lane or path and never could see the farther end of it. So she went back the same way she had gone. She went right back the same way as before, and went right back to the same place from which she was trying to stay

away. She thought she was looking to see if she could see anything, and that same voice spoke again. She thought she looked up and saw Christ coming down a ladder. He was saying, "I will be with you on and on", and then disappeared.

When Mother was given a home with the church and was baptized, she was so lifted up that it seemed all of her troubles were gone — and were for a little while. On Sunday night after Mother was given a home with the church, she dreamed of a little white lamb that was right by her side and if she walked, the little lamb walked with her. A little angel came to her, also, in her dream and was a most beautiful one. It appeared to have everything it needed and was just perfect from head to foot. It seemed to my mother that it didn't need anything else. How sweet it is to have a hope in Christ, Jesus, the gift of God.

This life below has many troubles, trials, and sorrows. I have passed through days and nights many times with afflictions, and I was searching for strength. My prayers were so fulfilled that I have been blessed with God's sweet spirit. There have been times when I have sunk in the lowest sort of despair — with feelings that I am alone and mistaken for there is nothing impossible with God. May God have mercy on every poor soul who has said in the heart, "Have mercy on me a sinner." May it be His will to reunite us with our loved ones who have passed on before where the circle will never be broken, where there will be one family forever praising God for His wonderful love and mercy and amazing grace. There is a peace that passeth all understanding. It is known and felt

by all who love the Lord who is glorious and who sits on the throne and unto the Lamb, blessing and glory, wisdom and thanksgiving, might and dominion be unto Him forever and ever. What glorious promises we have in regard to this wonderful Savior, the Lamb of God.

A POEM

A rose once grew, budded and blossomed in God
Free light watered and fed by morning dew
Shedding its sweetness day and night as it grew—
And blossomed fair and tall, slowly rising to
Height, though which there shone a beam of light.

With never a thought of fear or pride, it followed the light
Through faith and hope the rose still grows beyond the wall—
Just as it did on the other side—
And just as it will for evermore.

Those precious ones are gone, never to return
Taking their peaceful sleep, so sleep on — I hope
We will all be together some sweet day—
Where there be no pain, sorrow, nor troubles anymore,
For it was so sad to part from my love ones.
I just felt like I never could part from them,
But the good Lord knows best always.

The home still seems sad and lonely and in our home
We still feel sad for your memory is still with us,

As we sit and think of you. God called you home to glory
Who does all things well for He was so kind and good to you,
He took you home to rest.

A voice we loved is still, a vacant place in our home, no other one can fill — still seems lonely for we have

Missed you so much since you have been gone.

Our abiding love.
F. Stephenson

My mother and I both feel that there is a peace that passes all understanding — which is known and felt by all whom He loves. The Lord above is gracious. Jesus said that He would leave with His disciples a peace which is so great that it exists in the minds and hearts of His people during the greatest trials. I feel that the good Lord has blessed me in many ways and has given me strength to bear the many trials and troubles I've had. I hope that I am thankful to God for all of His blessings.

At times I feel that the good Lord has been with me for if I am saved, it will be by the grace of God above. Grace, love and peace are glorious gifts from our heavenly Father and without His loving kindness all is in vain. We must be blest to feel His love and grace in our hearts in order to give Him all the praise, honor and glory.

Respectfully yours,
Mrs. Sherwood Lassiter

SEEKS EXPERIENCES

Dear Brother and Sister Adams,
I am sorry that I have not written you sooner, but you have been on my

mind much of the time during your illness. I was glad to hear that you went to Angier for their meeting, Sister Johnson told me you did. I do not guess you will go to Raleigh today, since the weather is so unfavorable. I wish you could be with us at Wolf Island and I hope you will come back soon.

I believe that I understand something of what you are talking about when you tell how much it helps you to go to church. I feel that is just my life. I look forward to going from one Sunday until the next, but I do not have those sweet experiences like you all have. I find myself begging for more evidence all the time. I wonder if I am mistaken in it all. I have so many doubts about being one of the chosen few. I find myself going back to that love that surpasses all natural love. I feel there is so much to be thankful for, to be blessed to love the Lord's people and I want to be with them.

I enjoyed brother George's writing (Bro. George Fulk, my brother in the flesh, and I hope in the spirit; in the Landmark. I feel as he expressed himself that the more you grow in grace the smaller you feel. I feel to be nothing and less than the least. He has manifested that love from a little boy. I feel a love for him that I do not have for those who are less concerned for I feel that we have something in common. He lived with us about five years. One year he was sick, before he went to school. He and my husband, George Hill, shared this love. They had an unusual brother-in-law relationship and it lasted through life. I do not believe George had a brother he loved any more.

I do not believe this love can be explained to any but those who

experience it and it cannot be understood except by those that share it. I wish I were near enough to you both to go over and sit with you and hear you talk and help Sister Adams, if there were anything to do.

All of you have been so kind to me since George has been gone. I do appreciate it more than I can ever tell you. I believe I have this love for you that is so great it will never fade away. This love can never be fully expressed to any but those who have it and, therefore, know what it is and how near it brings those of like experience to each other. I can never express it. Again I say, it cannot be understood except by those who share it.

Oh, if I were only near enough to you to go over and sit with you and hear you talk on these things or maybe help Sister Adams with some of her work! All of you have been so kind to me since George has been gone. I do appreciate it more than I can ever tell you. I believe too that I have this love for you that is so great it will never die.

May God bless you both!

Love,
(Mrs.) Ada Hill
Greensboro, N.C.

**IN MEMORY OF ELDER
ANDREW BOSWELL**

Dear Brother Adams,

As you will see, I am sending you a letter that Uncle Andrew Boswell sent to Elder Lamm. He sent it to the Landmark and it is to be found in a back copy of the Landmark, October 15, 1954. Will you please republish it in the Landmark in his memory for I feel like there are many people who would love to read it again. Will you send me a copy since I do not get the paper. It is letters like this one that

bring comfort to God's poor ones, and I hope I am one. As you know Uncle Andrew has left us. All of us at the Lower Black Creek Church loved him so much, but God loved him even more. He had a half brother, and a lot of nieces and nephews. I married one of the nephews, Roderick Boswell. Oh! how I miss him for he was so sweet and kind.

Here is a poem that expresses my feelings better than I can express them for myself:

HE IS JUST AWAY

I cannot say, and I will not say that he is dead—
 He is just away, with a cheery smile and a wave of his hand
 He has wandered into an unknown land,
 And left us dreaming how very fair it needs must be,
 Since he lingers there.
 And you — oh you, who the wildest years,
 For the old time step and the glad return—
 Think of him passing on, as dear in the love of these
 As the love of here; think of him still as the same,
 I say, he is not dead — he is just away.

Oh! how I have enjoyed hearing him tell how good the Lord was to him. He could explain the scriptures and tell their meaning better than I can. When the Lord is ready for His little one, He calls them and they go. Yet, we must say that His will, not ours be done.

A sister in hope,
 Mary C. Boswell
 Black Creek, N. C. 27813
 April 10, 1973

GOD IS OUR HELP

Dear Brother Lamm:

I want to tell you some of the joys and sorrows I have been through for the past couple of months. I hate to tell you how I have been, but if you have never been that way, just cast this into the fire.

For sometime my heart has seemed to be as hard as a stone. I have been to church but would not get much out of the preaching. I have to be a Judas. I could not think of a word of scripture that had any life in it, and those old songs which I have loved from a child had no sweetness in them for me; so I had about decided to ask the church to drop my name. I felt like the presence of the Lord was gone from me forever; but, dear Brother, the dear Lord, the giver of every good and perfect gift that I have ever received, gave me a gift that man can't give. One morning when I arose from my bed, these words seemed to whisper in my ears, "Come and see a man which told me all things that ever I did." Is this not the Christ?

Brother Paul, I did not know where in the scriptures those words were, but I looked it up and when I found them I broke down in tears. They can be found in St. John 4:29. I was so happy I desired to tell everyone what a wonderful Saviour He is, but none but those that have been quickened and made alive in Christ can know Him. The Bible is a sealed book without the Spirit. I read the Bible sometimes two hours at a time, but one little verse is worth more when the Lord gives it than reading the Bible through without understanding it. God shuts and none can open. He opens and none can shut. He reveals to His humble

poor. The poor have the gospel preached to them. I don't care how much of this world's goods he has, when Christ forms in his heart the hope of Heaven and immortal glory, this one becomes a poor man. He feels to be dependent on God for His mercy. He feels to be needy. He can say with the poet: "Nothing in my hands I bring, simply to the cross I cling." Elder Hooks used to say, none would go to the church until he or she became poor enough. When I went before the church, I felt like I would die, but I had nowhere else to go. There was no rest at home. I had been carrying that burden 40 years or more, and when I went before the church I could not tell anything. I remember telling them I felt like I had trampled His mercies under my feet all the days of my life. I yet feel that the brethren should have sent me back to my seat. I don't see how they could have given me such a warm reception. I felt like getting down at their feet, and I hope I can always feel that way. I have been a beggar for many years; not for riches, but for mercy. I feel if He had dealt with me according to my sins, I would have long since been banished from His peaceful presence.

Brother Paul, do you remember a letter you had in the Landmark about 1948? I believe I was in Rowan County at that time. I read that letter. It surely was good, but I did not know you at that time, and I think I read one or two that your wife wrote. I was in much trouble at that time. My wife's health was so bad and kept getting worse until 1950 when she had a brain hemorrhage and died after staying in the hospital 4 weeks, unable to speak. I could say, "Father, I stretch my hand to thee, no other help I know. If thou

withdraw thyself from me, Ah whither shall I go?" Well, it looks like there is no end to this, so I will stop.

May God's richest blessings rest and abide with you and yours; and when at a throne of grace will you remember this poor sinner?

Andrew Boswell

RFD 1

Black Creek, N. C.

LORD FORGIVE ME WHEN I WHINE

I had an afflicted child, little Sindy,
whom God in mercy did lend me;
Oh God, forgive me when I whine, for
Thou art a Savior good and kind.

I went to see Vada Sunday night, she
is afflicted, but very bright.
Such a lovely Sister in Christ, such a
sweet face and lovely smile,
Oh, Lord, forgive me when I whine!

I thank Thee for my grandchildren,
so young and tender and so fine,
O God, forgive me when I whine!

Oh! for we know that if our earthly
house of this tabernacle of clay
were dissolved,
We have a building of God an house
not made with hands, eternal in
the skies,
Oh Lord, forgive me when I whine.

With feet to take me where I go,
With eyes to see the sunsets glow,
With ears to hear what I would
know-
Oh, God forgive me when I whine,
I'm blessed indeed for I hope I am
thine.

Mrs. Annie Martin

R. F.D. No. 3

Stoneville, N.C.

Zion's Landmark

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

Editor

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

VOL. CVI

NO. 14

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893

JUNE 1, 1973

**NOTICE OF ACCEPTANCE
OF EDITORSHIP**

It is with a heavy felt sense of unworthiness coupled with a feeling of total dependence upon the God of all grace and mercy that I shall accept the request of the late Elder T. Floyd Adams in undertaking the editorship of our family paper, the Zion's Landmark. I desire that all the readers and well wishers know that I accept such responsibility with the fear of God in my heart. Elder Adams discussed the continuance of the paper with me many times, and I well know that it was his desire that the paper continue to be published in the same manner as it has been for many years. He laboured to keep strife and controversey from its columns, and, if it can be the Lord's will to this end, this policy shall be continued.

It was a source of great consolation, thankfulness as well as relief to learn from our printers and publishers, The Wilson Daily Times, Wilson, N.C., that they will continue to print and publish the Zion's Landmark just as they have been doing for many years. These people have been most kind to Elder Adams and Sister Adams through the many

years of their editing of the paper. They have assured me that they will continue the same contract with us in publishing the Zion's Landmark. Mrs. Elizabeth G. Swindell, daughter of the late publisher, Mr. John D. Gold, and granddaughter of the founding editor, the late Elder P. D. Gold, published an editorial in The Wilson Daily Times on May 16, 1973. I feel that our subscribers and readers will appreciate her sentiment as expressed in her article which is published below.

In closing, I shall quote the words of David in the 127th Psalm: "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." The feeling that the writer — James — expressed in his writing of the fourth Chapter, 14th verse, — "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that," is cearly mine at this time. I can only say, "If the Lord will, we shall."

J. M. Mewborn

(Editorial from The Wilson Daily Times, May 16, 1973, by Mrs. Elizabeth G. Swindell)
EDITOR-PUBLISHER

ZION'S LANDMARK DIES

Elder T. Floyd Adams, Primitive Baptist minister and the editor and publisher of Zion's Landmark, was buried Sunday, May 6, in the churchyard at Willow Springs where he lived.

The Zion's Landmark will continue to be published by The Wilson

Daily Times where it has been printed since its beginning in 1870. The Landmark was started by Elder P. D. Gold, Primitive Baptist minister, and it is considered by the Gold family as the foundation of the business.

Elder Adams was born April 8, 1891 in Wake County near the village of Willow Springs. He joined the Willow Springs Primitive Baptist Church on the fourth Saturday in August, 1916, and was ordained into the ministry on the second Sunday in September, 1927. His first church was the Little Creek Church near Smithfield, which he served continuously until his death. He also served the churches at Willow Springs, Angier and Mebane, serving Mebane for 32 years and Willow Springs and Angier until his death. He was also pastor of Wheelers Church near Roxboro from 1932 to 1960.

Because of his age and the distance, he resigned as pastor of Mebane and Wheelers churches in 1960 and became pastor of the Raleigh Church where he continued until his death.

In 1947, Elder Adams was elected moderator of the Little River Association and served in that capacity until he died. He became associate editor of Zion's Landmark in 1948, and he purchased it in 1952 and became its editor and publisher. He was ably assisted by his wife. He delivered his last sermon on his 82nd birthday, April 8, 1973, at the Raleigh Church and died on May 4, 1973.

He is survived by his wife, four sons, two daughters and two foster daughters.

Elder Adams bequeathed to Elder J. M. Mewborn Zion's Land-

mark and named him the editor and publisher.

STRICT BAPTIST LITERATURE

Sermons by J. C. Philpot, long out of print, are being republished. Also sermons and writings by other Strict Baptist ministers. We are glad to announce such good literature can again be supplied. Write for complete list and prices.

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**OBITUARY OF ELDER
GARLAND PAYNE**

In the early morning hours of June 13, 1972, the Lord of glory called from our midst our beloved brother and moderator. He was born in Surry County, N. C., February 29, 1920, making his stay here on earth 52 years, 3 months, and 14 days. His wife, Sister Nettie Branch Payne, along with seven brothers and sisters and two half sisters, survive him.

He united with the Fishers River Primitive Baptist Church in June, 1960. He was liberated to speak in July 15, 1961, and was ordained an Elder in March 17, 1962. He was elected moderator of the Laurel Springs Association in June, 1968, and served until his death.

He believed in and was blessed to preach the doctrine of the absolute predestination of God over all things and was blessed to stand for and defend it at all cost. He was a brother who did not want praise or honor. Rather he felt to adopt the language of David, "Not unto us, O Lord, not unto us, but unto thy name be glory." Psa. 115:1.

His funeral was conducted by Elders Sam Atkinson, Woodrow Lake, and George Flippin. He was laid to rest in the Fishers River Church Cemetery June 15, 1972, to await that welcome and blessed applause, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

Done by order of the Fishers River Church in conference June 17, 1972.

Elder George Flippin,
Moderator Pro. Tem.
Ray Payne, Clerk

IN MEMORY OF MY SISTER

On March 12, 1973, her life here on earth was finished and the Lord called her home. She was born Sept. 23, 1903, the daughter of Luther and Mary Oma Corns Nabe. She was married to Harvie Lee Corns on Sept. 2, 1925. To this union were born ten children. Two passed away in infancy. She leaves to mourn her loss, her husband, Harvie Lee Corns; her children: Mrs. Novella Shough and Mrs. Earlen Spence of Patrick Springs, Va.; Mrs. Della Mae Smith of High Point, N. C., Mrs. Bobby Overby of Stuart, Va., Randolph Corns and Clifford Ray Corns of the home, two sisters: Mrs. Thomas Robertson and Beulah Nabe of Stuart, Va., one brother, Ruffus Nabe of Ridgeway, Va., and several grandchildren and two great grandchildren and a host of

kindred and friends. To know her was to love her.

She never united with any church but her faith was the dear Old Baptist. Her funeral was preached at Nelson Funeral Home in Danbury, N. C. by Elders Frank Pegram and Leonard Cassell. She passed away in her sleep. I feel that she is at rest but we all miss her so much. The good Lord knew best.

Written by her sister,
Mrs. Thomas Robertson

ABBOTTS CREEK ASSOCIATION

The Abbotts Creek Association will be held, the Lord willing, with the Church at Rock Hill, beginning on Friday before the fourth Sunday in August, 1973, and will continue through Saturday and Sunday following.

Rock Hill Church is located about two miles west of Asheboro, N. C., just off U. S. highway 64 on hardsurfaced road. There will be pointers at turning place.

We desire the presence of our corresponding brethren, sisters and friends.

C. T. Harward, Clerk

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Sapony, Nash Co., N. C. The church is located just off No. 58 highway, about half-way between Wilson and Nashville, N. C. Turn west at J. W. Bone's store. The church is about half-mile on the left facing the road. The Union will begin, the Lord willing, on Saturday, before the fifth Sunday in July, 1973. Elder J. B. Williams is appointed to preach the introductory sermon, and Elder Bennie Owens is his alternate.

We wish to invite our brethren, sisters and friends and a special invitation is extended to our ministering brethren.

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

ANGIER UNION

The Angier Union will meet, the Lord will, with the church at Old Union, the fifth Sunday and Saturday before in July, 1973. Elder Calvin Harward was chosen to preach the introductory sermon, Elder D. E. Parker, alternate.

We invite all lovers of the truth to come and be with us.

E. T. Jones, Union Clerk

HASELL'S CHURCH HISTORY NOW ON THE PRESS

We are pleased to announce that this outstanding History written by Elders C. B. and Sylvester Hassell over a nine-year period is now being printed. God willing, orders can be shipped on June 15 or soon thereafter.

History of the Church of God from Creation to 1885 has been out of print for several years. We are happy to make this standard work available again. The printing and binding will be improved over the last printing. In fact the type will be slightly larger than the first edition in 1886 making the book easier to read. We are including photographs of the two Elder Hassells and adding biographies of several pages of Elder Sylvester Hassell and Mrs. M. M. Hassell.

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Dr. George W. Paschall, Professor of Greek at Wake Forest College fifty years ago and himself a prominent historian, wrote in 1924 in a letter to Elder Sylvester Hassell:

"...I am writing this to tell you how much I was impressed with the excellence of the 'Church History' by your father and you ...In my view your book is the very best piece of historical work ever done in North Carolina. It will be a monument to you both through all time..."

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VOL. CVI

JUNE 15, 1973

NO. 15

ISAIAH
CHAPTER 53

WHO hath believed our report? and to whom is the arm of the LORD revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed.

All we, like sheep, have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

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 transgression of my people was he stricken.

EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

PATIENTS, POISE AND PRAYER
My dear Brother Mewborn and family,

Today has seemed to be spent in deep prayer while thinking of the many afflictions now that are surrounding us. We are never mindful of the peaceful moments until the storm clouds and days of tribulation arise. When the storm clouds gather, in my weakness, I try to see above them. I am made to remember the time when I felt that my troubles would truly swallow me up. This was in 1944. I asked my dear pastor and uncle, Elder Lefferts, to pray that I might be more patient. My dear husband was in France and the "little girls" were growing up. I was trying to deal with just the simple problems of life. They seemed too much with his absence. Elder Lefferts, so lovingly, answered to me, "Do you realize what you are asking for?" He said, "I would first ask that you be given tribulations to get patience!" What a quiet feeling it put upon me. I was so ashamed that my faith had shown such a weakness. Yes, we must, through trials, find this peace. Hard as it may seem. I found in my Gadsby Hymn Book this sweet hymn that so beautifully expresses my feelings. Then, as well as last night, I turned to it, for once again, I was feeling to seek some answer, Romans 5:3.

How simple are thy children, Lord,
Unskilled in what they pray;
Full oft they lift a hearty word,
Yet know not what they say.

For patience when I raised a cry,
Fresh burdens made me roar;
My foolish heart would then reply,
For patience pray no more.

So much my Master seemed to
blame,
I thought to leave His school;
But now I learn to blush for shame,
And see myself a fool.

I fancied patience would be brought
Before my troubles rose;
And by such granted help I thought
To triumph o'er my woes.

But Christ has cleared my misty
sight,
And taught by Him, I find
That tribulations, working right,
Produce a patient mind.

When our dear Master would bestow
Much patience on His friends,
He loads their shoulders well with
woe,
And thus obtains His ends.

I must expect a daily cross,
Lord, sanctify the pain;
Bid every furnace purge my dross
And yield some patient gain.

—Berridge

Some of these wonderful hymns have always given answers to my feelings — I have enjoyed keeping the hymn books close to me along with my Bible whenever I have been found alone—I can sometimes just look upon them and beautiful words come into my heart. I have found myself overwhelmed with joy.

Once in the hospital while in Washington, D.C., with double pneumonia — a very contagious type—after nursing several of my family, and I ended up there, my beloved husband had to put on masks and hospital gowns to visit me for five weeks. My little girls had to be taken to Georgia by my brother, Edward, who came for them and brought them back to Georgia. My sister kept them in school here in Georgia but, though it was January, and heavy snow on the ground, the trails seemed too great for him in his office. At that time the heaviest war clouds were raging in Europe but he faithfully came except for three nights. He was only allowed to see me for 30 minutes. I am a very peculiar person, and found myself taking oxygen, and singing, "Wait, Oh my soul, Thy Maker's will," etc. When the nurse told me to "Hush," she asked me if I did not realize how precious every breath was? Well, I did not even think of my breath for I just felt the song so strongly. This one is marked in all of my many humn books. The Durand and Lester Hymn Book was the one I had then. I have loved my hymn books. They mean so much to me for they have so much of our experiences in them, where they are written and expressed by far better than anything I am able to say.

I just felt today, my heart was up there with you, with all those near and dear there. Our precious Brother Floyd, all of his family — Oh, how I would take them in my arms to try to put this feeling of my experience about Patience in their hearts now while he lies so very ill! I feel they know that I love all of them. Dear Sister Pauline, her ever strong faith, her loving arms have en-

circled me when I was in grief and so worried when my husband lay so ill; even more so for all these 20 years I have traveled life's pathway since he passed on. They have been a source of strength, along with many others. Your path now seems dark, you feel you cannot see the way, but God will make the way open when each day comes, that I am sure. But it will not be without tribulations. He will also give you the needed strength to follow the way. The arm is not too short to reach down and hold you up.

Know that I love all of you.

Your sister in hope,

Carolyn (Alston)

Decatur, Ga.

May 2, 1973

LOVE THAT NEVER CAN BE TOLD

Mrs. T. F. Adams,

Dear Sister Pauline,

I slipped out of bed to write to you. I lay there and my thoughts went out to you and I thought of your smile that is like the hymn says,

"Love amazing, large and free,
Love unknown to think on me;
Let that love upon me shine,
Saviour with its beams divine."

The hymn also says, "Love that never can be told." Dear Sister, I know I am not worthy within myself to call you Sister, but I believe the Bible says that our worthiness is in the Lord and so I treasure the privilege of addressing my kindred in our church as such, for I have a hope within me that I have been blessed with a blessing that is without merit on my part, nor is it within me to understand why, but within me is the hope that I am a child of God, that is

to say "One of His children"; therefore, I call you Sister.

I remember when I was first accepted into the church and into this new and wonderful fellowship of all these lovely, precious people—"The children of God." They must be the children of God for there is that love that runs like a lovely brook-sweet and peaceful, lovely and beautiful, this love that can never be told or expressed in words. I remember how happy I was after being accepted into the fellowship of the church and how each time you saw me you said, "I see you are still wearing your gold slippers." Oh! yes, how true that was. You looked at me with that lovely smile, with that great love that only He—the Good Lord—can give. I wore them for quite a while and now from time to time I am blessed to wear them still—like the hymn that says, "While in Mesech's tents I stay, Love divine shall tune my lay; When I soar to bliss above, Still I'll praise a Saviour's love."

Dear Sister, it seems tonight that I am in Mesech's tent and that I am again wearing my "Golden Slippers". Oh, how great a God we have as our Saviour and what a great and wonderful Saviour He is! "He casts me down and He lifts me up." For two months now I have been cast down most of the time, but once again He has lifted me up. What power He has! Are we not blessed with the greatest of all blessings to have a God that has this power!! I have been in such a condition that I have even said, "Why has God allowed me to get into such a condition as this?" I realize that I have no right to the great blessings that He has given me, but that proves my weakness in the flesh and what a

poor sinner I am—always wanting to be wearing my "Golden Slippers"—that is just having peace and joy all the time. But there is a cross to bear and we must run the race that is set before us. I hope God will grant me more patience and more faith, for I am weak, but He is strong. He is able to carry us through the storms of life and I feel that each and every storm is necessary, also we will not have to bear one burden that is not purposed for us to bear. Oh! That my faith would not fail me! Oh, that it could always be strong! but surely, it is as declared and determined from the beginning. I believe that everything in our lives is already determined and Oh! how I dread the storms of life and how I crave the times spent in "Mesech's tent" when "Love Divine shall tune my lay."

Sister Pauline, I hope I have not tired you with this long letter, but I wanted to tell you that I love you in the Lord and I loved Brother Adams in the Lord — I so loved his sweet smile that shown with a love from above—You both have become very special in my life and I want you to know that I shall miss Brother Adams more than I can tell you. He always had so much to tell, it seemed that many things he said were my very experience. He dreamed dreams and I dream dreams, many of which I believe have been sent by the Lord, from above. Many of these dreams have comforted me, Many have told me of things to come and I have lived to see them come to pass. God deals with us in different ways. I feel that I have lost a witness on this earth in losing Brother Adams, but not forever, for one day we shall all—as many as have been called by our blessed Savior—meet together in

that world that will never end and it will be a time of rejoicing and singing in a meeting that will never end, where God Himself, will be present, where love will flow in a stream that will never, never end.

Oh for that happy day, yonder on the other shore where the angels join hands. "Love divine shall tune my lay with the sacred rapture glow—" Better than this life of mine, Savior is Thy love divine. Drop the veil and let me see, Rivers of this love in Thee." That is what I see in your precious smile—Rivers of this love in Thee." It was there in your beloved husband. Oh, how you must miss him, I know you miss him. And Oh! how wonderful it must have been all those years to have had both a husband and a brother in the same one. God is an alwise God and He knew just how perfectly you and Brother Adams would serve Him. He knew what a blessing it would be to His children to have the both of you to love and to comfort them. I am sure no one under the sun knows — no not one — I am sure that no one other than God, Himself, knows how many, many ways you and Brother Adams have served Him. How wonderful to have been blessed to have lived together in peace and harmony and to have served a people as you and he have been blessed to do. Oh how blessed of God are we who are the recipients of same.

I am sorry I have written such a long letter, then again I am not sorry, because I feel that it has been wonderful to have the comfort of knowing that you and Brother Adams have been blessed to live such a useful life in His ministry and to the comfort of His little ones. I believe if it had not been the will of

the Good Lord, He would not have given me the mind to write this.

May the Lord bless and keep you in your lonely hours and may he comfort you and reconcile you to His blessed will for He has a purpose in all things.

With much love, A sister in hope of eternal life,

Joan Crenshaw
611 St. Marys Street
Garner, N.C. 27529

APPRECIATE
THOUGHTFULNESS

Mrs. Elva R. Bates,
Gastonia, N.C.

Dear Sister and Family,

After a long while I will attempt to write you to acknowledge your two last letters which we were glad to get and we appreciate your thoughtfulness of us and action in writing. I have no excuse to offer for not having written long before now, other than I just simply do not like to write. It gets on my nerves to even try. I wish that I could write like I once did, but I cannot do that. I never write anything other than a business letter and that, as You know, is always short and never written as I would like.

I am glad that Edna is getting along very well. I was sorry to learn that she had a cold. I hope she got over it without it doing much harm and I trust that the rest of the family are getting along nicely at this time.

Well, you said that you wished you could have been with us at the convening of our association which was held with the church at Mebane. We really had a good meeting. We had between thirty-five and forty visiting ministers and all who preached, preached salvation by

grace without any condition hinged thereto so far as merits on the part of the creature or sinner were concerned. Paul said: "For by grace are ye saved through faith and that not of yourselves: it is the gift of God. He further says, "Not of works lest any man should boast, for we are His workmanship created in Christ Jesus unto good works, which He hath before ordained that we should walk in them." Eph. 2(8, 9 and 10th verses. Elsewhere it is written, "For God is not slack concerning His promises as some men count slackness, but is long suffering to usward not willing that any should perish, but that all should come to repentance." This is a declaration to no other than the Lord's people and concerns them only, and not one of them shall perish; for Jesus said, "I give unto them eternal life and they shall never perish" and He further says, "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." St. John 6:39. The Lord further said: "No man can come unto me except my father which has sent me draw Him." God promised eternal life to His people and He sent forth His darling Son to suffer and die in their stead and before He yielded up the ghost on the cross, He said: "IT IS FINISHED," that is, He had fulfilled the Law to a jot and tittle. He said, "Not one jot nor tittle shall pass 'til all be fulfilled." He accomplished the work He came to do and NOTHING IS DEPENDING UPON THE POOR SINNER other than that which God works in him or her and when He works in them the will and the do of His good pleasure in the fullness of time, He enables

them to do by reason of the ability that He alone gives. Therefore, we read, "ALL THY WORKS SHALL PRAISE THEE AND THY SAINTS SHALL BLESS THEE." He never has and He never will grant the devil power to hinder the execution of His work in bringing poor sinners to the knowledge of the truth; for it is written: "I will be unto them a God and they shall be unto me a people." We are told by some that all you have to do is to believe and have faith and you shall be saved. I am one who does not deny that at all and I would like to say further, I AM ONE WHO DOES BELIEVE JUST THAT. BUT LISTEN! IT IS THE WORK OF GOD THAT YOU BELIEVE THAT AND HAVE FAITH IN HIM WHOM OUR SOUL LOVETH AND THIS IS A GOD GIVEN FAITH.

Sometimes, I fear and question myself as to whether or not I really and truly love the Lord and fear Him, but I really believe that I do fear Him and I truly do hope I love Him. How can one believe without first having faith in Him (God)? And do not forget, it is written: "Faith is the gift of God. All men do not have faith." The dead sinner, I mean by that, the sinner that is dead in trespasses and in sin does not have faith, neither can he or she get it. I repeat "Faith is the gift of God." It is also written, "Without faith it is impossible to please God," and "Faith is the substance of things hoped for, the evidence of things not seen." Paul said, "Therefore being justified by faith we have peace with God through the Lord Jesus Christ." This all means that we cannot be justified except through the means of God's Gift-Faith. I quote again: "For by grace (unmerited favor)

are ye saved through FAITH and that not of ourselves: it is the gift of God, "not of works lest any man should boast." But someone says, Yes, but the Bible tells me "WHOSOEVER WILL" etc. Yes, I frankly admit that, but it does not mean all of Adams' sinners. The Book says, "WHOSOEVER" and Webster says that means "Any person who". It means this: Any person who has been quickened — not by the preacher nor by reading the Bible, but quickened by the Spirit of God and we are told "The Spirit quickeneth whomsoever He will." Paul said to the Ephesians, "And you hath He quickened who were dead in trespasses and sins." Eph. 2:1. The spirit quickens only those whom God the Father gave the Son and after being quickened, they are given faith in God and they do come to Him. You remember Jesus said, "All that the Father hath given unto me SHALL come to me" etc. God's people were saved in the mind and purpose of God before the world began, but it is manifested here in time when the spirit takes up its abode in the hearts of those for whom Jesus died to redeem. He has redeemed them for they were His before they fell in Adam's transgression. Paul says, —"Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began." II Tim. 1:9) So He is not willing that any should perish and His will Shall Be Done. That is, any that He has saved and called with an holy calling. God's children were chosen in Christ Jesus and being in Him, they cannot get out and all who are out cannot get in.

His children are all in the recluse of God's WILLS AND SHALLS and all are embraced in Jesus Christ the Lord. Jesus says, "I in you and you in Me and I in the Father." That is how safe the Church is. The Church is His Bride and He (Jesus) is her Husband-Her Head and here are two that shall never be divorced. Jesus said, "As I live ye shall live." Again Jesus says, "I am He that liveth and was dead, behold! I am alive forever more." This body, the church, is safe in Jesus—she shall never die and in the ultimate end She—the church—shall be taken to Heaven where she will ever be with the Lord. But another says, "The Bible tells us, 'Come unto Me all ye that labor and are heavy laden and I will give you rest.'" Yes, that is true, but no one except those that have been quickened and given to see their wretched and sinful condition are now given faith to call upon the Lord for mercy, or ever feel to be heavy laden. And only they that have labored to justify themselves by the deeds of the law, are included.

When they have labored to justify themselves by the deeds of the Law and come to the end of their strength, they then loose all confidence in the flesh and the works of the flesh. They then realize their dependence on the living God for every blessing and the salvation of the soul. These and only these ever feel to be heavy laden and are brought to labor in the effort to justify themselves by the deeds of the law, but when they come to the end of their endeavors to procure salvation by their works their strength comes to an end and they then seek the mercy of the Lord and beg forgiveness for their many sins. They find themselves naked and

deeply indebted with not a farthing to pay. They will have lost all confidence in the flesh and learn that only the mercy of God can reach their case.

Paul said, "For the law was our schoolmaster to bring us unto Christ." Here laboring comes to an end and such an one seeks the mercy of the true and Living God, for he has lost all confidence in the law. Jesus said: "I am the end of the law for righteousness, and "No man cometh unto the Father but by me." "I am the way, the truth and the life." And "For as many as are led by the Spirit of God, they are the sons of God."

I would have liked to have given you references to all the above scriptures, but if you have a concordance you can find them. Read the Bible and you will find plenty of scriptures to connect and support the doctrine stated herein. I would not say that I have quoted the scriptures mentioned correctly, but you read for yourself. I have not veered from the meaning.

Do you remember that Jesus said on one occasion, "Why seek ye the living among the dead?" This means that you cannot find the living Jesus in the dead letter of the scriptures. It is the spirit that is alive and as you are favored of the Lord to read the scriptures in the light of the spirit you will then find that they (the scriptures) testify to the truth of your experience concerning Jesus who is revealed to His children by the operation of the Holy Ghost. This is how we get comfort from reading the scriptures. It is written, "What was written afore time was written for our learning, that we through patience and the comfort of the scriptures might have hope." (Rom.

15:4). The Prophet Isaiah said: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Yours in much affection,
F. W. Rhodes Sr.
Durham, N.C.
July 28, 1955

CONTINUALLY MINDFUL

Dear Brother Adams,

I am sorry to hear that you are ill, but I do hope you are much improved by the time you receive this letter. I am continually mindful of you, though I am hindered in the attempt to write. The brother who wrote on "Fatalism," sent to you by Brother Wallace, expressed my views and sentiments far better than I ever hope to do. I was not in full agreement with the sentiment expressed in the article under the same title as appeared in another one of our periodicals, sometime ago; however, a brother regarded this brother as being limited and I feel that the term is more appropriate as I am given to think on it, notwithstanding that the difference between "limited" and conditional would be difficult to define at best.

I will not even pretend to have you or anyone else think that I feel to know anything as pertaining to the doctrine or truth as it is in Christ. First of all, we are all natural creatures and have natural understanding. One is not over another by nature or spirit, and if one is given better understanding than another, he or she has nothing of which to boast. My heart's desire is — the Lord willing — to contend for the truth, knowing too that of myself I cannot do that.

Christ has the preeminence over all. This covers all creatures, beings, time or events. So then God spake and it was done, His work was and is a finished product before many or any other creature ever appeared on the scene in time or eternity. The angels and the devil are all a part of God's creation. Whether or not we can see this is according to the will of God. The will of God is all inclusive. He will and all of His creation shall. There is not one thing but that God ordained it. We are established in predestination, predetermination, preordination or whatever — God willed that also, to the most minute degree. So then whatever is proclaimed, is by the grace of God. None can do any more or any less than that which God hath decreed. Christ is Alpha and Omega, the first and the last, the beginning and the end. Now there are some who attempt to reason even this; however, God ordained or determined that also.

Grace is the free, unmerited gift of God. It applies to all and to all things, yea, even to the unbeliever. Now I fully recognize that there are many who cannot agree with me, just as I cannot agree with them, but nonetheless it is God who is over all, yet, both the just and the unjust. He is the true and living Lord — God — Omnipotent.

Where is the restriction? He hath determined the bounds of all creation. "Who is he that condemneth? It is God that justifieth: Yea, and Yea, and yea, He is justified in all His works. Is there sin with God? Nay, He is righteousness personified in perfection. He perfected all things, even satan is a perfect devil. God performed

perfectly without erring. We err because God made or created us unperfect, or not perfect. God made no mistake or mistakes. We sin because God pronounced the guilt on us and we are guilty by virtue of the fact that God hath declared it.

The scripture saith "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." I am not attempting to quote scripture but rather write from the experience of a sinner. Why do I hate my sins? Because God's will that I should!

It is well and good that we should speak of the love and mercy of God in Christ for it is so true. To say that God did not predestinate sin is to ere. To omit that would refute the fact that Christ stood a lamb slain from the foundation of the world. Every thought and every action was decreed and ordained of God, through Christ from the foundation of the world. All things were made by Him and without Him there was not anything made that was made. This scripture is found in St. John 1:3. It also says, "In Him was life and the life was the light of men, and the light shineth in darkness; and the darkness comprehended it not." So then we understand nothing of ourselves, whatsoever. He is the understanding, the light and the life.

This thought brings me, the Lord will, to this: The doctrine is sweet and true and we cherish it, but the doctrine is not the life or the light. The gospel is edifying to the child of God for it is the power of God unto salvation to everyone that believeth." The doctrine is true and the gospel is food to the believer so long as he sojourns in this world, but Christ is the light, the life and the

way. The doctrine is proclaimed, the gospel is preached, Christ is the bread of life. These things are not hidden except to the unbeliever and it is God who maketh man to differ. I Cor. 4:7.

The doctrine is taught of God through His servants unto His little one who dwell on the earth and to every nation, kindred, tongue and people. Then this food is as the rain falling from heaven both on the just and the unjust. This very truth in itself shows that it is and can only be received by the very elect of God's grace and decree. The perfection of God's love is manifest to His elect people in the time appointed, but why so? Because all of the elect family have, are or will be in time.

Can your children earn your love by working for it? Not necessarily so, for you will love them because they are yours, but they can more closely endear themselves to you by God's blessing them to have good conduct and by manifesting an interest in our well-being. However, they are your heirs to all that is yours by reason of their being your offsprings, bone of your bone and flesh of your flesh and the product of your love for your bride, their mother. This is according to nature and is as it should be. What you have in the form of property is theirs by inheritance. You have requirements of them in love that is to work or use that which you give them or gave them. It was theirs already and by working they did not earn it, but rather by work they fulfilled your offspring and the product of your love for your bride, their mother.

So then, yes, I believe in good works which are prompted by the spirit of God our Savior, the product of love, faith or hope imbedded in the

hearts of His children. He is the one who has absolute dominion over all.

My concern and profound love, I hope, is for your continual welfare in Christ ever and forever more.

Your most unworthy little brother in hope if one at all,

Bud Smith

January 16, 1973

TROUBLES AND TRAILS ARE OVER

Dear Sister Pauline,

I deeply feel your sorrow and mine and I can sympathize with you, but those who are gone on to their blessed reward and whose troubles and trials are over, are so much better off than are we. Yes, Dear One, life never means much for me anymore. I just seem to be in a trance since my husband, Bryan Bowman, passed away July 22, 1971, although I have remarried and have a good husband. He was like myself, he needed a companion and help-mate. Our minds are more on things above.

I am so glad I got yours and Brother Adams' autobiography. I have read it so many times with comfort in my sorrow. May God be with you, bless you in your sorrow and I do hope the Zion's Landmark can continue to be published. My subscription will expire June 15, 1973. I will renew it. My address is Mrs. A. H. Hiatt, Route 2, Box 71, Ararat, Va., 24053 and thank you so much. You and Brother Adams seemed so close and you are beloved by me. I will miss him as will all who knew him, for we loved him for Christ's sake, but God loved him more.

From a sister, I hope,
but if one, the least of all,
Mae B. Hiatt

Yes, Dear Sister, the Landmark will continue as before, I hope. I am the one who has prepared the material for the press for these many years and the material has been supplied in the past by Old Baptist readers and writers and I hope this will continue to be true and thanks to The Good Lord, Elder J. M. Mewborn has agreed to accept the Editorship of the Landmark, so he will write the editorials. I feel that he is fully capable in every respect, both in reference to his education as well as experimentally and he is well grounded in the truth all of which qualifies him for this service. His wife and daily companion is capable and does assist him with his office work as she is needed. I can now see the hand of the Lord in Elder Mewborn's decision to come to us several years ago (1955). I had been in the office since my husband became a business man of much consequence and my family needed me at home as all children need their mothers, so I had kept my eyes open for some capable person to succeed me in our office and as the Lord would have it, it became known that Elder Joshua E. Mewborn had a young son, Brother J. M. Mewborn, who was well educated and prepared for a good business life, so I mentioned it to my husband he in turn made it convenient to contact Brother J. M. Mewborn who was impressed seemingly to come into our business, which he did and he married a very fine girl from a good family and is doing well. Elder Mewborn is blest with a fine little family. He will likely succeed my deceased husband in the pastoral care of one or more churches which my husband was pastor of.

Sometimes our road looks dark and discouraging, but when the dark clouds disperse we find the sun is still shining. I hope I will be a witness to this, but all looks dark now, I feel so alone!

I hope those who feel impressed to do so, will write for the Landmark. Our brethren and Sisters love experiences of grace as well as comments on scriptures, particularly if they are based on experience, and are according to same.

I believe that the Lord will supply all of our needs in this life. He foresaw and declared the end from the beginning. He said, "He declared the end from the beginning and from ancient times the things not yet done saying, my counsel shall stand and I will do all my pleasure." Isa. 46:10. I can but grieve for my dear husband; however, I do desire to be reconciled by the Lord to His blessed will. As it is, it is Oh! so hard. I miss him so much in many ways. When I think of it, my eyes fill with tears. My heart aches from loneliness.

Pauline W. Adams
Willow Spring, N.C.

MOMENTS OF DISCOURAGEMENT

Dear Brother and Sister Adams,

I see my Landmark subscription is running out, so I will write a few lines as I renew it. How are you and our dear Baptist people doing down that way? I have been sick with the flu recently, but I am up and out again. I had a badly inflamed throat and I was very nervous. Dear Brother, have you ever felt that the world had fallen in on you and you had dropped to the very bottom and that God had turned against you? I

have never seen a more discouraging time than of this day. It seems to me my hope is about gone or perhaps, I never had a hope to be destroyed. I am not supposed to get out yet, but I am so nervous I have been walking the floor. I was on a quandary as concerning whether or not to go to the meeting at Good Will today. I have never been in such a state of mind about going anywhere. Well, I went, but I guess it would have been better for all concerned if God had seen fit to have given me peace of mind to stay at home, for I cried so badly, I know the ones there did not understand and perhaps, thought I was out of my mind.

Brother Adams, I have never asked God to take anything off of me, not even pain, sickness, worry or heartache, but for that he would just give me grace to endure what comes my way.

I am glad my dear Mother and Daddy do not know what I have had to endure since God had seen fit to take them home. I know and see that I have failed, it seems to me, in everything that has ever come into my life and I have wanted and tried so hard to be a sister that my people can love. I know they can very well live without me, but I feel that I cannot live without them. I would not know how to try to live without them. They are everything to me, although I have a very dear and good husband. He is good to me but I still do not think I could fight on without these people. I feel that my husband is one of God's little ones.

Elder Puckett preached so pretty to me this morning and I guess to others or so it seemed. I felt that I was so tired and weak, if God could see fit to take me the church would

be better off without me. I seem not to be able to fight my battles anymore. I have begged for mercy all week, I have all but shouted it to the house tops and he has turned His back on me, it seems. So Brother Adams, if you feel to pray for one such as I feel to be, please do. I feel that as long as my Daddy lived, prayer was always with me. At times now, I feel this is still true, but not as of this time.

I believe the Bible says, "To reign with Him is to suffer with Him." I feel that I have suffered, I hope it was with Him.

It seems everyone has been sick, the winter just passed. I try to hope the spring will be brighter and I can be more encouraged. I have felt much encouraged a few times but for only short spaces of time.

I desire to extend my love to all Old Baptist down there and please Brother, when God blesses you to go to your knees, try to remember me as I feel to be so little and am still seeking more evidence that I am a child of God. God bless you and yours in love, for to love God is to love His people. I feel that I love His people as dearly as anyone can. Pray for this poor begging sinner.

Love to all of God's people,
Norine Voss
Bassett, Va.

THE BEAUTY OF LOVE

Dear Brethren,

Much to my dismay, it seems that I am always late in sending in my renewal. I hope to renew for two years and I would regret should I miss one issue of the Landmark due to my failure of remittance. It is to this poor sinner as good news from a far country and contains more beauty than apples of gold in pic-

tures of silver. For the beauty of love is indescribable in which I hope to have been given even a glimpse. That is only what we are given, if you please. This is just a taste of a few crumbs from the Master's table, or a glimpse to see through a glass darkly, if so be by the will of the Father that our name is written in the Lamb's Book of Life. Yet, I fear for this one sitting here as to having a part in that number. The shadow of doubt is continually with me. May I be forgiven.

My love and sweet fellowship to you all, I hope, for His namesake.

Nancy Clay

6846 Cornoa Ave.

Bell, Calif. 90201

March 21, 1973

OFFERS DEEPEST SYMPATHY

Dear Sister Adams,

I have just learned this morning that Elder T. F. Adams was laid to rest yesterday. I am, oh, so sorry as I can be to hear of his death! We will all miss him. Nothing will ever seem the same any more. I am sending you and all the family my deepest sympathy. I feel that I know that no one will ever miss him like you do.

I could not have gone to the funeral if I had known about it in time. I am not in any shape to go any place, but I do feel that Elder Adams has gone to be with Jesus where he will know no more heart aches and no more pain. I would be glad to hear from you any time you can write. I love you as much as I do him and in the same way. Write to me.

Yours in hope,
Mrs. Richard Smith
Durham, N.C.

ENJOYED VISITING YOUR HOME

Dear Brother and Sister Adams,

I will try, in my weak way, to write a few lines. I hope that they will find you and Sister Pauline feeling much better. We enjoyed our visit in your home. Brother Garland Payne and Sister Nettie were with us when we were there. Since that time God saw fit to call him away. Sometimes it seems more than we can bear within ourselves, but, I believe, he is resting in the sunshine of God's love.

I dreamed one night that I was talking to him. I was crying and telling him that I was tired of living in this old world, and that I wanted to come and be with him. He looked so happy and smiled at me and I woke up. The Lord gives and the Lord taketh away. He took Brother Garland from us and gave us Brother George Flippen, one whom we love very much. He is one who is made to stand and preach what I hope I have been made to believe.

I am sending you a check for \$6.00 to renew my subscription to the Landmark. Do as you see fit with the extra dollar. I enjoy reading the Landmark. The association is drawing near and we hope to see all who have a mind to come and be with us. We hope you and Sister Adams will be able to come. Brother Adams, if you see fit, you can put this in the Landmark. I have never felt worthy to write to such a people as I feel you all are.

With all our love, if one at all,
the least of all,

Mrs. Howard Puckett
Mount Airy, N. C.
April 2, 1973

Zion's Landmark

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

Editor

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

VOL. CVI

NO. 15

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JUNE 15, 1973

THE LORD'S REMARKABLE PROVIDENCE

Many of our brethren will remember the late Brother T. R. Breedlove, Sr., of Monroe, Ga. He was the clerk of the Yellow River Association as well as deacon and clerk of the Church at Harris Spring, near Social Circle, Ga., for many years.

It was on March 31, 1973, that a large tornado struck the counties of Henry, DeKalb, Walton and Clarke, State of Georgia. This tornado did widespread damage, and several people died during the storm. It struck the farm where Sister Breedlove continues to reside along with her son, and daughter-in-law, Mr. and Mrs. Preston Breedlove. Sister Breedlove was at home alone when the twister struck. The son, Preston, and his wife, Jackie, had gone to New Hope, a rural community situated about five miles in the country with their twelve-year-old son who was involved in a school program there. The elder son, Bruce Breedlove, age 16, was alone in the home at the time when the tornado struck. Bruce was in his bedroom when he heard his pet dog making an unusual sound. The dog was in the

kitchen. Bruce left his bedroom and entered the kitchen to investigate the cause of the unusual noise of his pet dog. Just as he entered the kitchen, the twister struck the home. He instantly grabbed his dog and dashed under the kitchen table. When the destruction was over, he went back to his bed room to find that about eighty per cent of the home was destroyed with both buildings and contents being strewn for about one-half mile over the outlying fields and pasture as the debris was left in the wake of the storm.

It is difficult with the natural mind of men to grasp such demonstrable power, but when such things occur before our naked eyes, we must acknowledge the High and Mighty Hand of God. When I heard of this remarkable occurrence, my mind was carried to Exodus 11:7, and I felt to write the Breedlove family concerning God's power in using the dog in olden times, as well as in this day and time for the salvation of His people. In one case, he shut and none could open, the latter he opened and none could shut. His wondrous power is seen in all things, and there are times when He displays it even to the view of the human eye.

By request, I am publishing my letter to Sister Breedlove together with the good reply as received from her daughter-in-law, Mrs. Preston Breedlove, Monroe, Ga.

April 9, 1973

Mrs. T. R. Breedlove, Sr.,
Route 3
Monroe, Georgia
Dear Sister Breedlove,

My mind and thoughts have been with you and yours so much of late. I want to write a few words that you

can know by action that our thoughts surely are there with you and your precious family.

First, we are all so sorry to learn of the destruction of Press and Jackie's home. Yet, on the other hand we can see how much worse it could have been. We are aware that you were alone at home at the time the twister struck. When we think of how Mrs. Anderson and her driver escaped, how you were spared and most of all, Bruce, we remember the words of the dear old hymn and the trueness of its lines, "God moves in a mysterious way, His wonders to perform; He plants His footsteps in the sea, And rides upon the storm." I feel that He was certainly riding on that storm for there was a mighty protecting Hand in the midst. I recall that the Lord closed the mouths of all the barking of the dogs in the dark land of Egypt on the night when the children of Israel were delivered from under the rule of Pharaoh and the bondage of Egypt. Exodus 11:7 reads in part: "But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel." I feel that this case (yours) is another demonstration of His mighty power where He opened the dog's mouth and moved his tongue for the salvation of His own, just as He closed them anciently for the Salvation of His people.

I felt a deep desire to say, these few words to you. I shall close with the hope that this finds you and Mrs. Anderson with all the rest of your family in good health. Please remember us to Press and Jackie.

Susie joins me in love to all of you.
An unworthy one, in hope,
J. M. Mewborn

April 11, 1973
Dear Elder Mewborn,

The letter which you wrote to Mrs. Breedlove about our experience with the tornado meant more than I can say. I do especially appreciate your calling our attention to Exodus 11:7 regarding the control that God holds over all things — even the actions of a dog! I believe that God let the dog lead Bruce to the safest part of the house, because there wasn't one thing out of place in my kitchen. There was not even a broken dish, and the rest of the house was almost destroyed. There were not even any broken windows in the kitchen. We are so very thankful that he wasn't hurt.

When we think of all that could have occurred, we marvel that all is as well as is. The things we lost were material things which can be replaced, but life is so very precious — we could never replace a son like Bruce.

Your thoughtfulness and love has helped us through a difficult time.
Thank you.

Most cordially yours,
Jackie Breedlove
Monroe, Ga.

OBITUARY

It is once again with saddened hearts that we at Old Union Church hope to bow in submission to the will of God who has called from us our dear brother, Joseph B. Brady, on August 9, 1972.

Brother Joe was born July 10, 1902, making his stay on earth seventy years. He was the son of John William and Mary W. Brady. He was first married to Ada West Brady who passed away some years ago. He later married Sister Pauline Bridges Brady. He leaves to mourn their loss: his wife, four sons,

one daughter, seven grandchildren, three stepchildren and one sister, together with many friends.

Brother Joe united with the church at Bethany, Pine Level, N.C., on July 29, 1961. He was received by letter at Old Union Church on December 7, 1968. He was known by the manner of his meek and humble way. He often spoke of his unfitness in being made to have the love and sweet fellowship of his brethren. He was rich in knowledge of the scriptures and was blessed to believe the doctrine of salvation by grace, and that all things are ordained and fixed according to the purpose of God.

His funeral was held at Old Union Church August 11, 1972, by his pastor, Elder Calvin T. Harward and (Elder) T. Floyd Adams. He was laid to rest at the Woodard Family Cemetery to await the calling of his Lord and Saviour.

We are made to believe that our loss is his eternal gain. Therefore, be it resolved, that a copy be placed on the church record, a copy be sent to the family, and a copy be sent to Zion's Landmark for publication.

Done by order of the church in conference December 9, 1972.

Elder Calvin T. Harward,
Moderator
Gilbert Thompson, Church Clerk
Myra Jean Thompson,
Bobby Daughtry, Committee

**ANNUAL MEETING AT
BETHANY CHURCH
(100TH ANNIVERSARY)**

The fourth Sunday and Saturday before in July, 1973, is the annual or yearly meeting time of Bethany Church, Pine Level, N. C. This date also marks the one hundredth year (100th Anniversary) since the church was organized in 1873. The land for the church house was given by a Mr. Peedin who has many living descendants in the area, some of whom are members of the church.

We wish to take this opportunity to invite our brethren from corresponding as well as sister churches. We would be glad to have as many of our ministering brethren also to visit us at this time.

Troy Thompson,
Route 3,
Selma, N. C. 27576

**RESOLUTIONS OF RESPECT FOR
SISTER MINERVA JANE ESTES KNIGHT**

We, the members of Harris Spring Church, Newton County, Georgia, mourn the passing of our dearly beloved Sister "Nervie", as she was so lovingly called. She died at the Walton County Hospital, Monroe, Georgia, being a patient for nearly eight years. Her death occurred on December 4, 1972.

She was one of the quiet ones of His saints, always sitting and singing in her place at meeting as long as it was physically possible for her to be brought by her beloved family. Her smile was especially sweet when she arrived and could see the dear ones whom she loved. She joined on confession of faith June 8, 1940.

Sister Knight lived to be 90 years of age, having been born Sept. 23, 1882, in Rutledge, Morgan County, Ga., the daughter of James Iverson and Elizabeth America Davis Estes. She was married to the late Mr. Walter I. Knight. They had one son who died at birth. She is survived by two sisters, Mrs. Thomas R. Breedlove, Sr., and Mrs. Thomas Cook; also, two brother-in-laws, Mr. Jessie Knight and Mr. Bonner Knight, who, along with thirty-six nephews and nieces, are left to mourn her passing.

Her funeral was conducted by Elder Thomas L. Huff, in the First Baptist Church Meeting House near her home in Rutledge, Ga. The burial was in the Davis Family Cemetery near Rutledge, Ga.

The church desires that a copy be sent to the Zion's Landmark, and one placed on the church record. Done by the request of the church.

Mrs. Carolyn P. Alston,
Harris Spring Church Clerk

BLACK RIVER UNION

The next session of the Black River Union will be held with the Church at Primitive Zion, the fifth Saturday and Sunday in July, 1973. Elder T. Allen Johnson was chosen to preach the introductory sermon, Elder B. L. Godwin, his alternate.

This church is located about five miles northwest from Benson, N. C. Take No. 27 Hwy. from Benson for about two miles. Turn left at Crossroads at Adams' Store. Go about three miles. Church is about 200 yds. from Hwy. to your left in grove.

We desire to invite brethren to come and visit us, especially ministering brethren.

Alonzo Barefoot, Clerk

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WILSON, NORTH CAROLINA 27893

VOL. CVI

JULY 1, 1973

NO. 16

ISAIAH
CHAPTER 53

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 him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors: and he bare the sin of many, and made intercession for the transgressors.

ISAIAH CHAPTER 54

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.

Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes:

For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

Fear not, for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

EDITOR

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

\$5.00 PER YEAR — 2 YEARS \$9.00
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POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

DEPENDENT UPON THE LORD

My dear Brother Burch: (Elder B.C. Wray)

I feel to start this letter as I have many others. Oh! that I had something worthwhile to say, how I would enjoy writing something of vital interest to the little ones; something of our Lord and Saviour's Kingdom; something that the Lord might apply to the soul, in an experimental way. But, as you said in the beginning of your letters, I feel rather dry and barren and do not know what I may say. Truly, we are dependent upon the Lord to be given anything worthwhile to say; also we are dependent upon Him to take a message of another and speak it to our souls and cause it to stir our souls and to bring us to seek His Face once more.

I notice your cry is that of being barren and unable to feel the sweetness of your first love. Is that not the cry of us all? We read it in many places in the Scriptures; I recall Psalm 88:8- "Thou hast put away mine acquaintance far from me; Thou hast made me an abomination unto them; I am shut up and I cannot come forth." Again "Thou hast beset me behind and before and laid thine hand upon me." Psalm (139-5). Also Job said: "He putteth my feet in the stocks, he marketh all my paths." But still, there is an encouraging hope: Why are you lamenting your condition? Why are you seeking? Who told you of your barrenness or your dryness? How did you come to know of this condition of your soul? Are you seeking

a stranger, one of whom you have never heard? Are you seeking a condition that you have never felt before? Ah, you have felt that first love; you have seen an image of His Face; you have felt the sweetness of His presence with you; you have enjoyed a taste of that promised possession! Could a dead man seek? No, there must be life there before there can be any seeking. There must be a prior acquaintance, a former feeling and tasting of the sweetness, before you can cry for it again. The very crying and seeking necessarily then is a blessed condition.

Christ taught that to His disciples "Blessed are the poor in spirit; Blessed are they that mourn; Blessed are they that do hunger and thirst after righteousness—" etc. He did not teach that they would be blessed some future day, but He said: "Blessed are they—that is, blessed right now. (present perfect tense) Blessed in all times past and to come; indeed, they are blessed. Notice also that the blessing comes before the condition. The creature is blessed first and then he is made to seek, to mourn, to hunger and to thirst, etc. Without the blessing, he would never have seen himself as he is in sins and filth and vileness; without the blessing he never would have been poor and afflicted, made to mourn, to seek, to hunger, to thirst, to feel meek and lowly and humble.

Still we rejoice in finding and being drawn to our Beloved; it is then that we are lifted out of the pit

and our heart flows out in love for we stand upon the Rock and sing the new song, even praise to our dear Redeemer and Savior who is worthy; He who is made to seek and to hunger after His righteousness will in the proper time, be enabled to find. When the trial is deep enough, when the searching and the crying have gone far enough, the Lord will speak as He did to His church in Songs of Solomon 7:11: "Come, My Beloved, let us go forth into the fields ---" Oh, what a mercy it is to hear "Come" and not "Go". To come means to join company with, to draw close with and to commune with. He might even have pointed out a glorious place to us and to have said to us "Go to that place and rest yourself," but alas, could we go alone? and could we find rest without Him and His presence? Instead He says, "Come, My Beloved. Come unto me, sit at my feet, hear my voice, rest under the shadow of my wing of mercy. Come with me." That is to say: I will go with you, show you the way, afford you all the strength you need, grant unto you wisdom and knowledge; come and let us go together into the fields and look there for the tender buds and the fruits of the Spirit—even love, joy, peace, longsuffering, meekness, forbearance and in His Name we can do all things.

Listen for that endearing term, "My Beloved, My love, My dove, My undefiled, My bride," the one and only beloved, chosen out of all the men of the world, to be Mine. We choose a mate here on earth and promise to forsake all others for the one, but it is for a time—until death do us part." When Jesus chose His Church to be His bride, it was not for a time period, it was not until death,

for indeed, there is no death in eternal and Divine things. He lifted His Bride to a higher plane and He chose her to live with Him in Heaven, in eternity!"

Burch, we ask the Lord for an increase in faith and in all the Graces, we ask to be made alive, to feel His presence with us and to be made to fervently seek His face. The Lord gives this prayer to His little ones and so He will answer that prayer. But let us look and properly consider His method of giving faith and of drawing His little ones close unto Him. We do not have patience handed to us as we would a concrete object. Instead, we are brought under a burden and are forced to bear it. Thus do we learn to be patient and long suffering. We have a trial to come upon us, we cannot possibly come out of the pit, we cry, as it were, with our last breath, unto our Savior to lift us again. By faith, we wait and we trust and we believe His promises that He will raise us again. By faith, we look back on our experiences and realize that every time so far, He has delivered us out of our despair; that He has never yet failed in any of His promises; that His Arm has always, so far, been long enough to reach us in every pit and it has reached us in time to keep us from utter despair. Thus do we prove His promises to us; thus do we prove His love and His care; thus do we prove the infinite extent of His power and His ability to save!

His are an afflicted and poor people. He will make them so: He brings them under trials and afflictions to try their faith and to cause them to trust in Him. He says, "They shall look unto me for all their strength, their love, their wisdom, their very stability and faithfulness

to the Truth!" Under tribulations, so we have exercises of faith, under exercises of faith do we pray, by prayer do we live spiritually. When it is answered can we see this? When we can see it, we are enabled to praise our savior for our afflictions, trials and tribulations in this life that we may have the knowledge and wisdom of His Kingdom and a hope to dwell there, one with Him in life eternal.

My love to your dear family—everyone of them. May the Lord gently lead and preserve us all—every step of the way—and bring us to that city of habitation — the New Jerusalem, the City of our God.

Yours in love of a gracious
Saviour and Redeemer,
A. D. Alston
(Written about 1945)

FEASTING ON GOD'S WORD

Dear Elder and Sister Adams,

I awoke this morning with my mind on last Easter one year ago. It was meeting time at Willow Springs Church and what impressed my mind most was the sermon that Elder Rhodes preached. That was the last sermon I ever heard him preach. I well remember his text. I remember it as well as if it were yesterday that I heard it, and I enjoyed it so well. I feasted on it a month after he preached it, in fact, I still feast on it now sometimes. His text was these words: "I am He that liveth and was dead and behold I am alive forever more." It seemed that Elder Rhodes was wonderfully blessed that day and I was wonderfully blessed to hear, understand and enjoy it. I still feast on it, when I am blessed to remember it clearly.

I cannot tell anyone how I feel at times and how lonely I do feel since

Elder Rhodes passed away and still I do not and neither can I wish him back in this world of suffering and sorrow. I just only hope all the more that when it is time for me to leave this world that I can see that I have hope of being carried to Heaven too, even if I am not conscious and cannot tell it like he did, how wonderful that will be! I heard him say that he went to Eno Union Meeting the following weekend after he preached at Willow Springs and he said he spoke twice out there in the stand. I do not remember now why I was not there, but I do know I did not go and hear that last two sermons that he ever preached before he died the following July, but by some hindering cause I did not go. However, I do remember the last sermon I heard him preach as well as if it were only yesterday.

Elder and Sister Adams, it may be wrong for me to feel as I do, but when I see the Saints departing and leaving this world, it makes me feel so lonely and forsaken that I wish sometimes that I could go on with them. But then I am so afraid that I will not go where I feel they have gone and it keeps me battling along in this life wanting to live because I am afraid to die. I have gotten so I do not want to go anywere any more, and I find it a burden to get dressed to go anywere. Yet, while I cannot see that this life means anything to me anymore, I am afraid that when I come to die that I will go down. This is hard to think about and it gives me a fearful feeling. I cannot help but wonder if the people of God feel this dread as much as I do. While I cannot see that this life means anything to me any more in this world, yet I have some fear of death. I wonder if the people of God

feel that way as much as I do or as long at a time as I do.

I have this on my mind and I just wanted to write and tell you how I feel. Please write to me if you feel to do so and remember me in your prayers for if I am one of God's chosen ones, I feel to be the very least of all.

I love all of you, I am saved by grace if I am saved at all.

Mrs. Richard Smith

Durham, N. C.

Dear Sister:

The very fact that you have love for God's people is evidence that you are a child of grace. David said: "Blessed is the nation whose God is the Lord and the people whom He hath chosen for His own inheritance." Psalms 33:12.

P.W.A.

A GREAT WRITER

Dear Brother Mewborn,

I was at Bro. Langwell's home yesterday at meeting and Bro. Jeff said Bro. Adams passed away while meeting was being held the weekend of May 6. I guess it was too late to send flowers by the time they knew of it, so they sent a small donation from both churches to the Landmark in memory of Bro. Adams. I didn't know of it so I am sending \$5.00 to be used in the same manner, or way. There will never be another one to fill his place, especially as a writer. He was the greatest since Elder Gilbert Beebe. I doubt if he wrote even as much as Bro. Adams has. Our hearts go out to Sister Adams and family, also to you. I want to try to write to Sister Adams. I wrote to them when I heard of his illness. So remember me to her when you talk to her and may the Lord be gracious to her. David said, "Precious in the

sight of the Lord is the death of the saints." Mal. 3:17—"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Bro. Adams said the last time he was here, that he was leaving the Landmark to you. I hope you can get a worthy brother to assist you. The Landmark is well read here amongst the brethren. I think all the members subscribe to it and some others. I rarely see anything that can't be accepted.

Recently, Brother Jefferson wrote a letter to one whom he felt to be worthy of baptism. I came across it. It seems that he was blest to write a wonderful letter of love. I feel that it should have a place in the Zion's Landmark. It can apply to any believer. You can tell that there is great rejoicing with the saints when one is enabled to come before the church.

In love and fellowship, a brother, I trust, but a poor mortal and very useless, it seems.

Harry T. Vories

722 So. Alvarado St.

Los Angeles, Calif. 90057

May 28, 1973

THE LETTER

I am sure by this time you realize that I am not a writer, but for some reason I have a desire to write you and let you know how we appreciate you and the many services you render the Old Baptists. We realize that the Lord has raised some people up that are very devoted to the Cause, yet they never come home to the church, and, knowing my weakness, it has caused me to be very careful in advising anyone. I have always believed that those who

render service to our Maker are actuated by a greater cause than just the mere advice of some individual. The relationship between us and our Maker is a secret principle of devotion that originates in our heart and is always controlled by the mighty power of our God. So, God moves in a mysterious way, His wonders to perform. When I see any believer who seems to be rejoicing in Christ Jesus our Lord, rejoicing in spirit with God's humble poor, they become just as much a spiritual concern to me and sometimes even more so than some of those who have membership in the Old Baptist church.

I meet lots of people in this life who appear that God has not given them the light yet. They have endeared themselves to me and I love them in the true spirit. Your regular attendance to the church has brought us in constant belief that you are one of us in spirit, and if your seat were vacant at our next meeting, all would be concerned about you. If it could be the will of an all-wise merciful God of love, I hope that you will be spared to write to the comfort of your brethren in spirit for they have learned to love you for the truth's sake.

I am your little brother
in a blessed hope,
T. R. Jefferson
Lake Isabella, Calif.

IN MY WEAKNESS

Dear Brother Mewborn,

I am given an overwhelming desire to communicate with some of my brethren, all of them if it were possible.

Were it possible in my weakness, I would praise and glorify our God from the very bottom of my sinful

heart. I thank Him for sparing my weak body until such time as I was made to go before His dear people at Mewborn's Church on May 5, 1973, and to declare Him as my Saviour, if, indeed, I have been saved.

Dear Brother, I think that years ago I was touched by His hand to the extent that I was made to feel that everything which we receive must come from Him. Yet, I continued to live most of the time as a man who had no fear of God. In later years, as I became more aware of my dependent condition, I was made to try to pray unto Him. I tried to pray that He would put any suffering on me in this life that He chose; but I desired that He give me a life with Him after death for I was made to feel that was eternal.

Occasionally, I was made to get on my knees in the fields or at my bedside at night and thank Him of the many things He had already given me. Yet, I must confess that I usually desired His presence when I felt to be in need or when I was wanting something for myself. When this weight wore away, I went on in an unconcerned way the remainder of the time.

Dear Brother, He was so kind to me in my state of unbelief and, in spite of my worldly prayers, and my unworthiness. At that time I felt surely I must be receiving here on earth all that I would ever get from Him, but thanks to His Holy Name, after being brought down low enough, I believe I was made to see that His mercies could even reach a case like mine. I am made to believe that I was carried to your sweet people at the time set forth. For, though I thought I loved His people already, I was made to love you all even more. To feel the love of you

dear ones this past Saturday and Sunday, came in a way which I did not believe was possible. I was given to feel that the brethren and sisters were loving me from the depths of their hearts. I sincerely hope our Lord and Master made them feel my love for them as I am given to feel theirs for me; for though I was given to love them beyond all described ways, it seemed to me I was weak in showing it.

Brother J. M., I felt the sermon Saturday night was one of the most precious this poor sinner ever was blessed to hear. The Lord, I feel, favored you in expounding the riches of His glory. I wish to thank our God that He has blessed you to serve our church, if I be a part, in such a sure and steadfast way. May He continue to put the words in your mouth and to preserve your health and strength so you might continue to do so for many years to come. May He bless your lovely family and keep them from all harm and dangers. I would, if I could, pray for all of those who are made to carry the burden of the ministry. May our Lord bring them forth at His appointed time.

I feel some stronger today and I hope that we will be able to go to the wedding so that we can see some of the dear ones again.

If, in my weakness, I have written anything that fails to glorify His Holy Name, I hope He and you will forgive me for that is what I wish not to do. In my ignorance I feel I will make many mistakes, but I stand willing to be corrected by those of you who are blessed to see it as it should be.

Your humble brother, I hope,
S. M. Gray
RFD 2
Snow Hill, N. C.

HELD WITH GREAT LOVE AND ADMIRATION

Dear Brother Adams,

I am sending you a poem in living remembrance of Kate Barber. Mrs. Barber was a great inspiration to me. The first time I ever remember seeing her, she was standing in that big grove of trees where the old house used to stand in Ruffin, N. C. My husband had carried me to meet her that afternoon. This was long before we were married. The moment that I looked at her, I felt I was looking at a saint. I always esteemed her with great love and admiration. My youngest daughter is her very image. She resembles her more than any of Mrs. Barber's own children. She also has her name. I have always felt that God, through our daughter, was showing the love that I had for my mother-in-law. This is why I am so happy to mail you this poem for publication. I was so thankful to know that some one in our family could place into words the feelings that so many of us had for Mrs. Barber. Hers was a Christ-like life which so few of us are blest to manifest in our daily walk of life.

God bless you all,
Annie Barber
133 Burwood Place
Danville, Va.
April 23, 1973

MAMA KATE

We loved her oh so very much — she
put us all to shame,
This humble, gentle woman, and
GOODNESS was her name.
She loved a flower blooming — the
warmth of Autumn near,
When someone was in want or need,
she'd help their burdens bear.

Her husband, whom she loved so much,
died at an early age,
She worked through the Depression
for a "pittance" of a wage,
To feed and clothe six children, with
whom she had been blessed,
She cooked and cleaned and worked
the field, with little time to rest!

She cared for Dear Aunt Laura, who
shared their humble home,
(Aunt Laura was an invalid, who
couldn't live alone:)
So this was how she lived when she
was young and in her prime,
Just thankful she was able — to
work hard all the time.

She loved her happy children, she
gave them all she could —
The biggest thing was that through
God all things can be withstood.
She taught them all to look to God in
trembling and with fear —
To beg His mercy and His love, His
guidance through each year.

The children all grew up and each
had interests of their own.
They chose their wives and
husbands and they tried to make
new homes.
She hoped they'd all be happy now
that they were on their own,
She hoped they'd come to see her so
she would not feel alone.

She saw her children happy and she
saw them suffer, too,
Through wars and wounds and
heartaches, seemingly more than
she was due.
She saw divorce of children and
death of one grandchild — with
whom
She'd shared so very much — yet
through it all, she smiled.

She suffered many broken bones,
her home went up in flame.
She lost all she had ever owned, yet
she did not complain.
Instead, she spent what time she
could, still helping those she loved,
She'd write and knit and sew and
look for guidance from above.

Arthritis finally took away the few
things left she did,
Her eyesight hindered even more,
mistakes could not be hid.
She still looked out the window — her
hope was all she had,
Her kids would come and see her so
she would not feel so sad.

Her very life was love and hope and
understanding, too,
She endured much more than most,
yet never was untrue.
She would not want us to be sad that
she's at peace at last,
But rather, let us thank Dear God
her suffering now is past!

Oh yes, how we did love her — No
words can ever tell,
This one who bore such suffering,
who understood it well.
Let us just be thankful, we're among
the "very few",
Who were blessed to know this lady,
as she was passing thru!

For surely she was just a touch of
what its' all about,
She knew hope and fear and love,
and failure, pain and doubt.
She never one time doubted though,
that God is over all —
He has finally seen her safely
through — He'll surely guide us
all.

Norma Conley

A DESIRE TO WRITE

Dear Brother Adcock,

I am ashamed that I have not been able to write. It is not that I have not wanted to write, but it seems that each time I would make the attempt, my mind could be so blank or I would be lacking of the things for which I desired to write.

For such a long time I have felt to be so completely out of the church. I have never at all felt to be in the church, but it seems that there was a time when I felt closer and was more blessed, I hope, speak of the true and Living God who I feel that you have been made to love, even as much as I hope I have. I know that He is all wise and that even our thoughts must come from Him, as well as everything else. With Him we can do all things. Without Him we can do nothing. We are only clay in the Potter's Hand. He saw before our natural birth in this sinful world, the road in which we would have to travel. It is a rough, lonely one for me, yet I feel that it is much too good for one, as I feel to be. Brother Adcock, I stay so low and in such a condition that each day I wonder how I can endure another one. I wait for the time to get up. Then I am in such a condition when I find myself looking for the sun to go down that I can go to bed. There is partial relief in knowing that one more day has gone which I have had to spend in this wilderness of woe and sorrow. Many times I am made to look around and wish that I could get along as I see others do. Then I am made afraid and I have to beg over and over that He keep me in the paths of righteousness for His name sake. We know that in order to be kept in that way means trials and suffering from without and within. If

we are His all our suffering and sorrow is for our good, but I feel that is where our heavy cross lies. We do not know that we are His. We are often made to wonder if we even have a hope such as He gives to a child of God. I do not doubt you in the least, but I am only expressing my own feelings.

I was awakened in such trouble this morning and I was given to think of this hymn, "If God Is mine then from His love He every trouble sends; All things are working for my good, and bliss attends the rod." I was made to think, "Am I His or am I not?" I am so mixed with confusion, complaints and doubts that I just have to bow my sinful head and beg and beg, "Oh, Lord have mercy on my needy soul." I know that I am too sinful to even think upon Him, or in the lest to call upon His holy name. Where else can a sinner go but to the sinner's friend?

Brother Adock, I was in so much trouble before I had to go to the church that I felt, if only they would receive me, my troubles would be over. How wrong I was! As I grow older, I am made to see my sinfulness and depravity more and more. My troubles at times are greater than ever before. I can't see one thing that attracts my feelings to stay here. Yet, I am afraid to die. I hear them sing, "It is not death to die, and leave this weary road." I know that is true for His chosen. I do not believe that they will ever see death. In that hour we call death, their souls will be enlivened in the bosom of Christ where they will be like Him and be satisfied. But, I am so afraid for one like me. When that time comes, will I hear Him say, "Depart from me ye workers of iniquity, I know you not?" Oh! What

a dreadful time that will be because there is no end to that death.

Brother Adcock, life and death are such a mystery to me. I am made to think upon them often. The more I think, the less I know. I know that such knowledge does not come from searching, but if we are given to know anything, it must be shown to us from the One who declared the end from the beginning. I feel to be one of those of whom He speaks as having ears and hearing not, and eyes and cannot see.

Well, I must draw this to a close as I feel I have said too much already. Please overlook all mistakes, as I feel you have been made to see that we are of the earth earthly; and further that with God we can do all things well, without Him we can do nothing. Please, write to us and don't wait too long. I enjoy your letters so much. I stay so lonesome and am kept down so low. I hope, when you are in this condition, that you will be given to think of me and to remember that is where I seem to stay.

Please, give your wife and family my love. May God bless you for Christ sake, I hope.

Love,

Sister Long

(Mrs. James B. Long)

Route 4

Roxboro, N. C. 27573

January 25, 1973

P. S. Please tell Brother Adams that I love him for Christ sake, I hope. Also for his dear wife. I think about them often in their suffering and long to see them.

FEELS KINSHIP

Dear Elder and Mrs. Adams,

I am writing in regards to your autobiography and am sending my

many thanks. I do not know you in person but somehow I feel a kinship with you both.

I have never united with the church but from my heart I truly have a love for you that is unexplainable. Of all the different churches that I have attended, the Old Primitive Baptist are my choice. I have had the desire to ask for a home with you, but for some cause, the Lord has not seen fit to make a way for me. I do have a little hope that I would not exchange this world for. I am too unworthy.

I had a dream one night recently that has greatly lifted my spirit. I dreamed of being baptized by my brother, Garland. I was in white, and it was so silvery white that it caught my attention the second time. The water was so light that it just trickled around my feet. It passed over my head and did not even wet my hair. I don't know if this means anything or not, but somehow I treasure it a lot.

I am enjoying the book tremendously. Roy brought it over Friday. Again, many thanks to you.

May the Lord bless and keep you all is my sincere prayer. I sincerely desire your prayers for me and mine.

Yours in love,

Addie Freeman

CROWN OF RIGHTEOUSNESS

Mrs. T. Floyd Adams,

Dear Sister Pauline,

I feel that God will bless you to follow in His footsteps. To keep the light of love burning, a gift which your mate possessed. Many found comfort under the sound of his voice, which belonged to God. He will be missed, but not forgotten. I believe he is clothed with a crown of

righteousness. My heart is sad for you, but we have faith, hope and charity, the greatest being charity, which will help you "that ye sorrow not as one who hath no hope."

Your heart is tender and God bless you in whatever you do. I pray that Jesus strengthen you and that you are enabled to withstand. Brother Floyd stood firm in the gospel, never wavering. You were faithful to him, being by his side in time of need. I praise God that He has called a child to come home. I do believe that Brother Floyd was one of His children and is now at rest, for his works do follow him.

My heart is sad for you. When given a mind to pray, if it be God's will, will you remember this chief of sinners?

In bonds of love,
Miriam Lee
Morganton, N. C.
June 1, 1973

ON THE BATTLEFIELD

Dear Brother and Sister Adams,

I hope that you both are in good health. Sometimes I think I have made my last trip. I went down to Reidsville, N.C., last August. My daughter came for me and in three days I was taken with a heart attack. I had planned to make many visits while there but my plans were not God's will. I stayed in the hospital several weeks. I had planned to get back home by the last of September. I did not get back until the 9th day of December. In January I had another attack. I did not worry for I knew that I was in God's hand. I am 89 years old. I have been on the battlefield of life these many years. My faith has made me reconciled to my lot and in no way am I worried or tired. I hope the good Lord is

keeping me here for a good purpose. I have kept the faith. I feel that the time of my departure is at hand. I wish that I could tell you how I feel, but I just cannot!

The dear old song "Amazing Grace, how sweet the sound; that saved a wretch like me. I once was lost but now I'm found, was blind but now I see. Through many dangers, toils and snares, I have already come; 'Tis grace has brought me safe thus far, and grace will lead me home," is precious to me. Yes, I died the death to old sin. I saw myself dead and buried. The dirt was piled on my grave. I saw those who were praising God all around my grave. They were shouting and praising God. I can't sing like I was singing in that vision. I just cannot seem to catch the tune as I did then. This tune must come from the finishing of the following journey:

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 redeeming grace,

And for thy blessing wait.

Mrs. James Cummings
418 17th Street, S.E.
Washington, D.C. 20003

Zion's Landmark

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

Editor

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

VOL. CVI

NO. 16

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893

JULY 1, 1973

EVERLASTING LOVE OF GOD

Dear Brother and Sister Adams

I hope that this finds you both as well as usual. We both are getting along very well. It is not as well as we would sometimes desire, however. It is blessing enough to be here despite all the suffering we have to endure. Sometimes, I am made to remember the suffering of Christ. Then I am made to feel that what we have to suffer is not even a drop in the bucket compared to what the Lord and Saviour had to bear on the tree of the cross for the ones whom he loved with an everlasting love. As I heard our dear pastor, Elder James Jones, say this past weekend at Lawyer Springs Church, that sometimes love in a natural way for some people turns to hate, but it is not so with the everlasting love of God that flows from above into the hearts of His people.

Brother and Sister Adams, I believe that I saw that love flowing from that Fountain of Love which flows from above one night recently. I dreamed of being at an associaton, and I was in a large crowd of people. Two of the people whom I remember being there were Brethren Lum Drye and Roy Honeycutt. The

prettiest rain I had ever seen was falling. It looked like pure silver. Brother James Jones spoke concerning the Powers that be which are ordained of God. I just wondered if this expression represented the Lord's people. Does the case of the woman who was caught in the very act of adultery have any connection with the meaning of the true church? Before a person unites with the Church of the True and Living God, they are carried away with every wind of doctrine. The church is separated from an adulterous world or mystery Babylon who worship the creature more than the Creator.

Oh! Brother and Sister Adams, I have my thoughts about these things concerning the scriptures, but I am afraid that I might be wrong. I do not desire to be offensive to anyone. I am sending a check for \$5.00 for one of your autobiographies. I have been wanting one for a long time. When blessed to pray, please remember me and mine to the only One who is able to give us strength as each day demands.

Love and best wishes,

Melba Vaughn, Wadesboro, N.C.
March 28, 1973

The case of the woman who was taken in adultery, in the very act, is a type or shadow of the church of the true and living God. St. John 8:1-11 reads: "Jesus went unto the Mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say 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? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

According to the above testimony, Jesus stooped down twice. It might be said that the first time represents the advent and His incarnation when He was born of the Virgin Mary for the purpose of saving His people from their sins. The second time He stooped may well be said to be His second coming without sin unto Salvation when all of His enemies shall suffer just and final defeat, and the Bride, the Lamb's wife, shall at last see Him as He is, be like Him and be satisfied forever.

It is very evident from the teaching of the scriptures as well as from the witness within (the experience of the children of God) that there has never been any salvation in the law. In the above circumstance, the scribes and

Pharisees were willing for the woman to be condemned to death. The law has no mercy. Adultery in this instance is a figure or type of sin with which all the children of God are afflicted. Isa. 63:9 reads "In all their affliction, he was afflicted, and the angel of his presence saved them." It is in this sense that the Apostle was inspired to write "For he hath made him to be sin for us, who knew not sin; that we might be made the righteousness of God in him." 2nd Cor. 5:21. Although they have ever been a poor and an afflicted people, they are always in the midst.

The elect or chosen of God who were saved in Christ before the foundation of the world have this affliction. These people (all of them) fell in the ruins of Adam. They are sinners by birth, practice, and by knowledge. The scribes and Pharisees verily thought that they were doing service in the kingdom by destroying the woman at the hands of the law of Moses. Paul said, "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." Romans 7:11-13.

It was nothing but the mercy of God that delivered this woman from her accusers. It is His mercy alone that separated them, even from the eldest unto the last of the scribes and Pharisees then. His mercy separates them here in time. Jesus

said that He would separate them one from another, as a shepherd divideth his sheep from the goats. This shall take place when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of His glory: and before him shall be gathered all nations, and he shall separate them one from another. See Matt. 25:32. He performs this miracle here in time as well as in eternity. He said, "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images." Isa. 42:8.

This woman, like all of Adam's race, was deceived because of sin. There was no escape from God's just and Holy law. His people are lawful captives, though subjects of His kingdom. In this instance one can see the beauty of the understanding of the scripture that reads, "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great a salvation." Heb. 2:2. There was no escape for her except through Him who caused her sin to be covered and who scattered her enemies. See Rom. 4:8. The word "neglect" as used in this scripture denotes burden by reason of constraint. Surely, there has never been any deliverance other than through the Lord Jesus Christ. The Apostle said, "For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them, But the righteousness which is of faith speaketh on this wise, etc." The Lord Jesus Christ who is the end of

the law is her salvation. The salvation of the scribes and Pharisees was by their own doings, or by their own works of righteousness. They even quoted Moses saying, "Now Moses in the law commanded us, that such should be stoned."

Sister Vaughn has asked the question, Quote— "Does the case of the woman who was taken in the very act of adultery have any connection with the meaning of the true church? Before a person unites with the Church of the True and Living God, they are carried away with every wind of doctrine." End of quote. This woman, who is like unto the subjects of His Kingdom, had been arrested by the law. Sin, taking occasion by the commandment was ready to slay. But the intervention of His blood which washed on Golgotha's hill at Calvary had its powerful effect. The master has a penmanship that is eternal. The hymn writer had this thought under consideration when he wrote:

His providence unfolds the book,
And makes His counsels shine;
With every Angel's form and
size

Drawn by the eternal pen.

The New Covenant of His divine Grace was written in her poor heart. David said "When I consider the heavens, the work of thy fingers, the moon and the stars which thou has ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?" Psa. 8:3-4. The heavens in this instance is a type of the church as she is made manifest by His power, and the moon and the stars are a type of the law (the powers that be) which He has ordained. It was the fingers of

this mighty Hand who created the woman whom John saw in Rev. 12:1. "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." In this instance the woman reigned over the moon, even as the church reigns over the law. The stars (twelve) prefigure the twelve apostles, the mighty generation of the Hundred and Forty and four thousand (the Jewels of His mercy) who reign with Him. David was blest to see the same things which John saw in the Isle of Patmos many years later.

Jesus told Nicodemus, "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." Our God is just this independent in all His glorious power. Isaiah said, "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding." Isa. 40:13, 14. There is no record in the scripture which will verify the message that Jesus wrote on the ground. The world has never known this message. The strange doctrine of the strange god knoweth not this Word. Yet, His beloved know His voice. They know this message. It is always as good news from a far country. He said, "they know me and I am known of mine." See John 10:14. There is no sound of the wind where the wind does not exist, but its effect is identified by its existence. When He wrote on the ground, it was as though He heard them not. The

people who were with Paul on that memorable day on the road to Damascus saw the light but they heard not the voice. See Acts 22:9. So it is in regeneration that He places His laws into their mind, and writes them in their hearts. This writing is with the only true indelible ink (His blood) from an everlasting well that has not now nor will it ever run dry. In His penmanship there are no forgeries. The record in time corresponds exactly with the record (Lamb's Book of Life) from eternity. John said, "And this is the record, that God hath given to us eternal life, and this record is in his Son." See John (1st John) 5:11.

Yes, Sister Vaughn, God watches over His people, and when they have once been delivered from the power of the law of sin and death, having been made free by the law of the Spirit of life in Christ, His people are no more tossed to and fro with every wind of doctrine. The Lord Jesus Christ is the head of the body and in Him is the unity of their faith, the knowledge of the Son of God, unto a perfect man. This is a perfect marriage and all outsiders are put to silence from their sleighfulness and cunning craftiness whereby they lie in wait to deceive. See Eph. 4:13, 14. This marriage will hold good through the first resurrection and finally into eternity for the sheep who belong to the Lamb of God. There are no outside cases, all are easily within His mighty reach and grasp. Neither is there any case too hard for His handling. His purpose for the powers that be (the law) will cease in time when death is swallowed up in victory.

The workers of iniquity will at least go down in defeat. While His people who even fell in the ruins of

Adam and who at one time were even under the power of Babylon who is fallen, that great city who made all nations drink of the wine of the wrath of her fornication, they (His people) had not the mark in their foreheads even though while under the law they did worship the beast and his image. Their sins have been forgiven through the blood of the Lamb, but those whose sins are unpardonable, the scripture saith shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. See Rev. 8:10. Those who had not the mark in their foreheads received the removal of the curse of sin by Him who was hanged on a tree. For it is written, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Gal. 3:13.

J. M. Mewborn

Elder Adams left this request on his desk unanswered prior to his last confinement in the hospital in April and May of this year. Not that I feel capable of answering Sister Vaughn's request, but I was given the mind to, at least, make the attempt.

J. M. M.

SEVEN MILE ASSOCIATION

The Ninety-Third Annual Session of the Seven Mile Primitive Baptist Association will convene, the Lord willing, at Bethsaida Church, Harnett County, N. C. (due to access of parking space) on Friday before the third Sunday in September, 1973, and will continue through Sunday, dates being September 14th, 15th, and 16th. The association is to be en-

tertained by the church at Primitive Zion. Elder T. Allen Johnson was appointed to preach the introductory sermon, Elder B. L. Godwin, alternate. Services are to begin at 11:00 A.M. (EDT) on the 14th.

Directions to Bethsaida Church:

Those who travel north or south on Route 301 or Interstate 95, will turn west on Hwy. 50 at Benson, N. C. Those who travel east or west on Hwy. 50 please follow Hwy. No. 27 west as you leave Benson, N.C. Go 1½ miles and turn left on State Road No. 1709; go ½ mile to church. Those who travel east on Hwy. No. 27, turn right 1½ miles west of Benson, N. C., on State Road No. 1709. Watch for pointers at place of turn-off.

A general invitation is extended to our brethren to meet with us.

C. W. Wood, Association Clerk

Spring Lake, N. C.

Telephone: 497-3577

NEW RIVER ASSOCIATION

The One Hundred Seventy-Ninth Annual Session of the New River Primitive Baptist Association will be held, the Lord willing, with Indian Creek Church, commencing on September 6, 1973, and will continue through Sunday, September 8th, 1973.

The church is located on No. 787 Hwy. at Indian Valley, Va. Those who come by way of Routes No. 8 and 52, take No. 221 to Willis, Va. Then take No. 787 to Indian Valley which is about seven miles. Those who come on No. 81, take Exit 35 to Childress, then on No. 600 to 693. Turn right on No. 787, then left fifteen miles to association. Those who come by way of Christianburg, Va., on No. 8, turn right at Stones' Drive In. Take No. 693 to No. 787. Turn left, then fifteen miles to association.

Elder J. S. Sechrist was appointed to preach the introductory sermon, Elder Troy Hill, 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.

Gervase E. Duncân

Route 1, Box 346

Radford, Va. 24141

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CVI

JULY 15, 1973

NO. 17

ISAIAH CHAPTER 54

For thy Maker is thine husband; The LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

For a small moment have I forsaken thee; but with great mercies will I gather thee.

In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

And all thy children shall be taught of the LORD; and great shall be the peace of thy children.

In righteousness shalt thou be established: thou shalt be far from oppression: for thou shalt not fear: and from terror; for it shall not come near thee.

EDITOR

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

\$5.00 PER YEAR — 2 YEARS \$9.00

TO ELDERS \$4.00 PER YEAR — 2 YEARS \$7.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

MIXTURES OF JOY AND SORROW

Dear Brother Mishoe,

This is just a note to explain the delayed letter. After I wrote the letter, I felt that I could never send it. But, for some reason, I could not destroy it either. I cannot get you out of my mind so I am sending the letter. I trust that it is not the wrong thing to do. So much of the time I feel that I am nothing at all. Then again my little hope is revived. If I am wrong I hope the good Lord will forgive me for I do not want to deceive anyone.

If it is not asking too much, would you let me know if you receive this letter?

In love,
Bessie Almond
(Mrs. Loyd P. Almond)
Route 1, Box 160
Stanfield, N. C. 28163
February 13, 1973

THE LETTER

Dear Brother in the Lord,

I do not know how to begin. I feel I must make the attempt to write to you in order to try to get relief of mind. You have been on my mind so much this week. I have been able to obtain only little sleep or food.

I do not know if I have ever spoken to you or not, but I have been seeing you when you were blest to bring "good news" from a far country. If it is the will of God I want to tell you some of my travels in this life. I want to tell you about a space of time about a month before and

during our last Association which was held the first Sunday in October, Friday and Saturday before. When I have finished I hope you will understand why it is you that I must relate this experience to. At this time it seems that I am in darkness most of my time. If not deceived, however, I have been lifted up from time to time. Brother Mishoe, if you will allow one so unworthy as I, to call you brother, I want to tell this dream, or vision, I had.

Loyd and I were traveling this rough, narrow road when we came to a bridge. On the other side of the bridge was a pond of water as muddy as any I had ever seen. It was very wide and I thought, "How will we ever get through that water?" Then, in an instant, I was down in this deep valley. I cannot tell you how I got there. Oh! I can't describe it. The walls or sides of this valley were so high I could not see the top. There was not a living plant, or living insect, to be seen. There was only barrenness. There were a few, tiny plants leading upward from this valley. I could see no way out. I thought that surely I would die in this place. It seemed I could not move, only as I was given to hope that I would be picked up by some power of which I had no knowledge. As I was looking for a way to climb up, I was placed on one of those tiny paths which led upwards. I was so happy. I thought that now I will get out of this deep valley. But in an instant I was back down in the main valley. Oh! how terrible this feeling was, for I could not move. Once

again, I was picked up and placed on another tiny path and again, in a short time, I was back down in the main valley. Then I awoke and the vision was gone.

It did not seem as if I were asleep. Oh! you will never know how this disturbed me. I could not understand what it meant. I did not get much rest for the next four weeks. I could not get this valley out of my mind. It seemed all I could think of was the "valley of dry bones".

Brother Raymond Whitley and wife, Loyd and I went to the New River Association. I thought I would enjoy that meeting, but most of the time I was there, this valley was on my mind. Then on the fourth Sunday in September we went to Meadow Creek Church. While Elder W. C. Edwards was so wonderfully being blest to preach, I felt that I was lifted up out of this world, if not deceived. In an instant this valley appeared before me. I was traveling on one of the tiny paths which led upward. Just like an instant flash, it was gone. I could not understand what it all meant! I was most miserable. This was on my mind most of the following week. I was unable to shake the feeling of dread and fear from me. I thought I would lose my mind.

Then our Association met on Friday before the first Sunday in October. (1972) As Elder C. S. Mills was preaching, if not deceived, I heard "new from on high" and again, just as a flash, here was that valley and I was on one of those tiny plants. Like the time before, it was gone in an instant. I was back down so low it seemed that I could not go on. I wanted to talk to Elder Mills, but somehow I could not. I did not get but very little sleep that night.

On Saturday, as you and Elder H. G. Cox came into the church I cannot describe the feeling that came over me. It seems that I can still see you moving slowly toward Elder Mills. I was very glad to see you, but at the same time, there was a great fear. As you were stood (you could not have gone on your own) before us and began to preach I feel if I have ever been blessed to rejoice, I did that day. At that time, I feel that if I would have been called from this troublesome world I would have been carried to rest where no more mysteries, sorrows, and heartaches will ever come. Then, like a flash, there was this valley gain. But Oh! how different. I shall never be able to tell you just what this meant to me, nor will I be able to tell it as I saw it. It was rolling open, with me in the center. As you know, when you open a book in the center and lay it on a table or desk, it is almost level across. Well, that describes how this valley appeared. As the sides rolled farther and farther apart, I was raised higher and higher until all at once there was no valley. If heaven ever came down to me, I feel it did that day, if not deceived. Then it seemed that I understood all the mysteries of the valley. I feel when I was on one of those tiny paths, I was rejoicing in Elder Edwards and Elder Mills' preaching. But, I had to be brought low in the valley gain to receive the wonderful news that the dear Lord blest you to bring. I know you could not have lifted me out of this valley, but if not deceived, I feel that I was lifted out of the miry clay just one more time while you were so wonderfully blest to bring that "joyful sound".

Somehow, I could not talk to you that day. I wanted to talk to you, but

I felt too unworthy to even speak to one so blessed as I felt you to be. I cannot get you out of my mind. I have tried many times to write to you, but every time it seemed something would tell me that there was not anything to all of this. Something tried to tell me that I just imagined the whole thing and that I would eventually burn my letter. For the last few days I can hardly eat and I sleep but very little at night. I trust the dear Lord will show me more.

I felt I must try to write and tell you in part of what it meant to me for you to be at our Association. I hope you can be given a mind to come and be with us at Bear Creek Church some weekend. Our meeting is the first Sunday in the month and on Saturday before. Services begin at two o'clock on Saturday and eleven o'clock on Sunday. We shall be glad to have you and Sister Mishoe come any time.

When you are brought down low enough, remember this poor unworthy one, the least if one at all.

A sister in hope of life
beyond the grave,
Bessie Almond
(Mrs. Loyd P. Almond)

WHAT WORDS CANNOT EXPRESS

Mrs. T. Floyd Adams,
Dear Sister Pauline,

Dorothy and I had such a nice visit with you, I was glad to find you doing as well as you were. I do trust and pray the Lord will bless and console you in your sorrows in the passing of your dear companion. Words cannot express the sadness of his passing. We all loved him so much, and we will miss him so much. I hope you and your dear boys

and girls may be blessed to be reconciled in the passing of your dear companion and their father.

I am enclosing a write-up that came out in the Smithfield Herald, since you do not take it.

With much love and best regards to you,

A little Sister in Christ, I hope,
Lillie O. Ogburn,
Smithfield, N.C.

TAKEN FROM THE SMITHFIELD HERALD, SMITHFIELD, NORTH CAROLINA

One of the grand men of central and eastern North Carolina passed from the earthly scene when Elder Thomas Floyd Adams, widely known Primitive Baptist Minister for about fifty years, died on May fourth, nineteen-hundred seventh three. He was eighty-two years old and he had been a minister nearly a half-century.

Elder Adams was born April 8, 1891 in Wake County near Willow Springs, N.C. He was the son of the late David and Helen Adams. He joined the Primitive Baptist Church in Willow Springs, N.C. in the year 1916 and he was ordained into the ministry in 1927.

Soon after his ordination he was called as pastor of the Little Creek Church near Clayton, N.C. and he served that church until his death. Elder Adams served as pastor of Mebane and Wheelers Churches near Roxboro, N.C. thirty-two years—he served these two churches on the same week-end. He served Willow Springs and Angier Churches about the same length of time.

In the year 1960 he resigned the Mebane and Wheelers pastorates, both of which he served on each

second weekend and accepted the pastorate of the Raleigh Primitive Baptist Church. He did this because of his age and the long distance he had to travel serving both those churches on the one weekend. He preached his last sermon in the Raleigh Church on his eighty-second birthday, the second Sunday in April, 1973.

The doctrine he loved and preached was the predestination of all things and salvation by the grace of God. He had a host of admirers who could testify that they were never bored with his preaching.

Two years ago, he wrote his autobiography and had it published. More than a thousand copies have been distributed in North Carolina, Texas and Georgia and some in California.

In 1947 Elder Adams was elected moderator of the Little River Primitive Baptist Association and he served in this position until his death.

In 1948 he became associate editor of the Zion's Landmark and in 1952 he became owner, publisher and editor of that journal. In 1960 he chose as his associate editor, Elder J. M. Mewborn whom he left in charge of the publication at his death, May 4, 1973.

ETERNAL PEACE AND JOY

Dear Elder Mewborn,

No words can express the great loss which death has brought to the family of Elder T. Floyd Adams. I refer to his church family as well as his physical family. Strange as it may seem, his loss does not bring a feeling of despair; rather, there is a feeling of comfort that God has taken one for whom He has a special love to a spiritual home where the

well earned peace and eternal joy are his now.

If there was a second love next to God, his family, and his church, I believe that love was for the Landmark. Please accept my humble memorial donation to be used as you see fit.

Of speical comfort to me was the special love Elder Adams showed for those like me, the ones on the outside looking in.

Please convey my sincere condolences to Mrs. Adams.

Sincerely,
 J. P. Temple
 1805 Salem Rd.
 Goldsboro, N. C.

Mr. J. P. Temple is a descendent of Elder Burwell Temple and wife, Nancy Croom Temple, who were most faithful members of the Old School or Primitive Baptist Church during the 1830's and 1840's when the separation took place between the Missionary Baptist and the Primitive Baptist. Elder Burwell Temple was editor and publisher of The Primitive Baptist, the first paper that was ever published by the Primitive Baptists in the south. This paper was the forerunner of Zion's Landmark. Elder Burwell Temple lived at Eagle Rock, a community located about six miles east of Raleigh, N.C.

We feel thankful for the sentiment as expressed above by Mr. J. P. Temple in behalf of the Primitive Baptist people.

J. M. M.

GOD IS ABLE TO COMFORT

Dear Sister Adams,

I want to write a few lines to tell you that I am thinking of you. I want you to know that I have been

thinking of you so much and I know that God is able to comfort you with His words. I had surgery on my back and was in the hospital when Brother Adams died and did not know about it until he was already buried. However, I was so sorry that I could not be of any help to you in any way.

However, I know that you did not lack for anything that human hands could do. I am sure that the Lord's will was done.

Brother Adams has done what we all must do at the appointed time, that is he paid the debt that is required of all of us. He was one of my favorite servants of God, because he told me things about my condition that I could not tell myself.

I hope you are getting along as well as can be expected. I am doing fine after having been operated on the early part of May. I am now doing my cooking and some housework. I went to church at Hannahs Creek the last weekend, but I have not been driving any yet.

You have my sympathy and love, please give my love to all the family.

Lovingly,
Troy and Nancy Allen,
Route 2,
Benson, N. C.

A SOLDIER OF THE CROSS

Dear Brother Mewborn,

The Brethren, Sisters and Friends in this part of the country were grieved with the passing of Brother Adams. He was a precious soldier of the cross and a contender of the faith. Thanks be to God for blessing me to meet him and talk with him just one time in this life. We all know he will be greatly missed.

Brother Mewborn, I have never met you, but by your writings in the Landmark and by what Brother U. V. Wallace tells me, there is no doubt that you are an Old Absoluter and that is just what I hope I am. I sure would like to meet you sometime and sit and listen to you talk. Maybe God will bless us in that respect someday. Anyway I want to invite you to come and meet with us sometime, that is if you are given a mind to do so. Everyone down here was worried about the fate of the Landmark with the passing of Brother Adams, but let me say this: we are well pleased as we believe you will hold to the same things that Brother Adams did.

Brother Mewborn, I believe in the absolute power and sovereignty of God who predestinated ALL things and this is what I like to hear and read. We believe that you will keep it this way, Thanks Be To God.

I am going to send you a poem that a dear Brother in Mobile Alabama wrote. He recited it to some of us at our three day meeting in Jasper, Texas, and I asked him to send me some copies so that I could send one to be published in the Landmark. If you think it is desirable material for publication, please feel free to use it. I sure do enjoy reading it. He told me he got up in the night to write it and since it is about the Bride of Christ, he said he desired to make her sound as pretty as if he could see her, but just never could reach such proportions.

Yes, I agree that these old pens just cannot describe anything that beautiful. You know John never could exactly describe what he saw, for he said "like unto all these things."

Brother Jessie united with Zion's

Rest Church of Mobile, Alabama, on Saturday before the fifth Sunday in April, 1972. Yes, I very well remember that day as we had one of the best meetings, I believe I have ever been blessed to witness or to attend.

Well Brother Mewborn, it seems I have come to the end of this and I will not worry you further. May the God of Heaven and earth bless and keep you, is my humble prayer if indeed I have a prayer. Please think of all of us down this way when you are given to kneel before the throne of Grace.

In bonds of Love, I hope,
 Carl D. DuBose
 R.F.D. No. 3, 355 Neel
 Silsbee, Texas 77656

DEDICATED TO A GREAT LADY

I want to tell you the truth about a great lady
 Her skin is white as a pure white lily
 That blooms just beneath the stream
 of running water
 Her lips as the red rose
 That blooms from a bud in the early morning
 Her eyes as two big diamonds
 That glows beneath the sun and water
 Her hair as the many colors
 Like unto a rainbow that stands
 between the sun and water
 This great lady is made up of many
 Some are here, some are gone, some
 are yet to come
 And in the day of resurrection
 Our Lord will call them all together
 And make them just as one
 He will clothe them in a robe of pure
 white linen
 Her garments will be washed by the
 blood of Jesus
 And made as white as snow

Then He will take her in his arms
 Over the threshold, into the doors of
 heaven

And set her on the golden throne
 And crown her with a crown of glory
 And she will sit on this golden throne
 Next to her ever living, loving
 husband

This great couple will make their
 home in heaven
 With an eternal life that will last
 forever.

Submitted by: J. A. Shumock

THANKFUL FOR YOUR HELP

Dear Brother Adams,

I want to thank you for the part you took in the services for Hassell, also for the help you gave me in the planning and most of all for the encouragement and expressions of sympathy and love.

Hassell fought a good fight, he kept the faith and finished the course laid up for him. You did not choose Hassell for me, that was God's handiwork, but God did give you the pleasure of bringing us together the first time. This thought has lingered in my mind for weeks now. I have thought of this union with such sweetness recently. It must have been a preparation that God was planting in my heart. Hassell did not belong to me, but God loaned him to me for forty-one years and these years are all full of sweet memories. I have no fear or heartaches about where he now is. He can't come back to me, but Oh! how I do want to be able to go to him! I do hope that God will continue to reconcile me as He has since Hassell's accident. I do not want to ever be selfish. Hassell was not only ready, but he was waiting for that call—"Hassell, Child, your father calls come home".

There is no replacement for his vacancy and I will have to journey down that long path alone; but may God ever be merciful to me and keep me by His power and make me know that He is God and that He will not forsake me. He will be by my side, I trust.

When you feel the spirit of prayer, pray for me and do remember these long, lonely hours and days that I am now awaiting in the hospital because of my bodily afflictions.

Give Sister Adams my love and both of you come to see me when convenient.

I love you,
Ida Martin
Smithfield, N.C.

WRONG

When a brother, be he preacher or otherwise, wishes to rule others, or be some great one, he is carnal. Or when brethren follow any one preacher so as to cause a division, this is also wrong.

In Paul's day some were for Paul, and some for Cephas, and some for Apollos, and he condemns them all as carnal. No man that has the mind of Christ wishes to be a leader, or to manage matters, nor be considered a great one. Preacher jealousy is a curse among any people where it exists. Why should a preacher want to divide churches, or to have a set of followers? It is a bad mark for any one to be spotted with. Mark them who cause divisions and offenses contrary to the doctrine which ye have received. When churches are wrong, and a preacher is faithful in declaring the whole counsel of God, and part of the church cleave to him, and part hold to the wrong condemned, this would

not be a division contrary to the doctrine of Christ.

A preacher who loves the cause of truth, and is zealous according to Godliness is not jealous of other preachers, but loves those who love and serve the Lord.

Our brethren generally highly esteem their preachers or ministers. Where a preacher or minister is not well esteemed, it is generally because he is unfaithful in some way, or not gifted in serving the cause of truth.

P.D. Gold,

(Editor of Zion's Landmark from 1870 to 1920. Republished by request as being considered timely.)

FOOD FOR A HUNGRY SOUL

Elder and Mrs. T. F. Adams
Dear Brother and Sister Adams,

Your book came yesterday and before going to bed, I had read all of it except the correspondence and a little of that. I did not want to stop then, but I felt I had better have some sleep. It was like meat and drink to a hungry soul. It was so good! I have always particularly enjoyed the stories of Ruth and of Joseph, so these chapters entranced me.

Sister Pauline's experience was in some ways so like my own that I felt drawn very close to her. There never was a time in my life when I felt opposed to the religion of my father and mother; and from my earliest childhood I loved all the church people. I can remember being out in the front yard as they drove by going to the Saturday meeting and wishing I were good enough to go and be with them. I went on thinking about it from time to time until I was a freshman in college. I awoke one morning

thinking of these words." This is a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners of whom I am chief. I turned to the bible to look it up and it opened to these words: "Rejoice, daughter of Zion, Thy King cometh to thee."

I had written to Sister Florence Robinson telling her of my feelings and she answered: "You will never feel any better, Dearie, until you tell it to the church." I was very happy for a while. Then the old feeling of unfitness to be with the others came back and I felt that the church had been blinded by their love my mother and father and did not realize what I was when they took me in, and so I have gone on with only a faint hope. Sometimes almost none. But never could I quite give up.

The Lord has blessed me above measure in all natural things. My husband was not a member, but he loved to read the Bible and always took me to meetings if possible. He was so good to me. I just could not ask for any lovelier relationship and now my children are so good to me and also my grandchildren. I have two great grandchildren, who are dear friends too.

Of course in spite of all, I am lonely for the dear kindred of the church. The Landmark and the Signs are a great comfort to me and now as according to nature, I am nearing the end of life's journey, I feel more and more my lack of any good thing in myself. At times it seems ridiculous to think that I can be one for whom Christ died. When I was able to get to Elder Ruston's meetings when he was speaking in prayer in Canada, I would mentally hold my children up before Him

craving a blessing for them.

I must say again that your book was the best Christmas present I received. Thank you both for the words which were so good to me. I love to look at your pictures too.

I trust you and yours are all well and that you had a blessed Christmas and will have health and truest happiness in the New Year."

Your least sister, if one at all.

Mrs. Mildred Durand Gordy
Ann Arbor, Michigan

NO DISCHARGE

Great God, before thy throne
Thy waiting people bow;
O make their cause thine own
Grant their petitions now.

Consider their sad plight,
With trials overborne;
Bid them no longer fight,
All battle-scarred and worn.

They weary are; and faint,
They long for rest and peace;
Note each afflicted saint,
And grant him quick release.

A voice from heaven sounds:
"Refuse not him who speaks,"
The Word with strength abounds
To him who for it seeks.

Have ye forgotten quite
The chastening of the Lord,
And will ye do despite
To his reproofing word?

Consider Jesus, who
Such contradiction bore;
Let that your faith renew,
And Strength to you restore.

Your strivings against sin,
And your resistance made,
To blood have not yet been;

Why then so soon dismayed?

Consider those of old,
Who untold suffering bore
And count, as you are told,
"Them happy which endure."

Clarice E. Durand

EDITOR'S NOTE: Clarice E. Durand was the wife of the late Elder Silas H. Durand, Southampton, Penna., and the mother of Sister Mildred D. Gordy, Ann Arbor, Michigan. The above poem was recently sent to us by Sister Carolyn Alston, Decatur, Georgia, for publication. We feel that it is appropriate for the poem of Sister Gordy's mother to accompany the publication of her letter.

AN INSPIRATION

My Dear Sister Pauline, the Sons and Daughters,

I have so wanted to write you a line, but I could not find words to tell you how I felt and I cannot still tell you for you had a wonderful, God blessed Husband and Father, and I loved him for what he believed. And as a good man he loved his Saviour and the little children of God in many places and he was loved by them — I will say to the children, you had a wonderful Father and it was an inspiration to just follow him. He loved many and was loved by many.

I have not been well, but I hope you are in good health. I have wanted to go down to see all of you, but I have not felt able physically. We will miss Brother Floyd in our lives and in our thoughts for years to come. I know a little about how you feel. I feel so alone at times, but God gave and He taketh away at His own good time. May we all be made

reconciled to His Blessed Will and wait according to His blessed will, with patience for our call. I hope ours will be a peaceful home in which we may be blessed to sing praises to our God forever. Please excuse this, for I find it hard to say what I feel. Love to all of you.

Mamie P. Adams
Roxboro, N.C.

NOTICE TO SUBSCRIBERS PUBLICATION OF ZION'S LAND- MARK TO BECOME MONTHLY BEGINNING WITH AUGUST ISSUE, 1973

I regret very much the delay in the publication of the June 15th, July 1st, and July 15th issues of the Zion's Landmark. Our publishers have informed me that they experienced a breakdown of the folding machine in their shop in Wilson, N.C., which has caused the delay. Thank you for your forbearance and patience with us.

Beginning with the month of August, we hope to convert the publication of Zion's Landmark to one monthly issue rather than the semi-monthly series which has been done since the Zion's Landmark began in 1867. We find that we can save a small amount of time and postage by accomplishing the change. There will be no decrease in the size of the paper or change in price. Instead of having sixteen pages per issue on a semi-monthly basis, we shall have a total of thirty-two pages on a monthly publication basis.

We humbly trust that the change will meet with your approval. Thank you for your continued interest and support of the Zion's Landmark.

J. M. Mewborn

Zion's Landmark

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

Editor

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

VOL. CVI

NO. 17

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 JULY 15, 1973

FOREKNOWLEDGE OF GOD

A brother recently wrote an article in which he said that God did not employ the hands of men to crucify the body of His son. He said that the determinate counsel and foreknowledge of God as taught in the scripture mean't something, but it does not include these wicked acts of men. He further went on to say that those wicked men had met, for to carry out their wicked purpose and design, and this in no wise mean't that God was the cause or author of their acts and behaviour. It was God who by His determinate counsel and foreknowledge that purposed and arranged the salvation of His people, through and by His son Jesus Christ; yet, he concluded that God did not employ those wicked hands to crucify the body of His Son. They were acting according to their own corrupt nature, he said.

Acts 2:22-24 reads as follows, "Ye men of Israel, hear these words; Jesus of Nazareth a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves know: Him being delivered by the determinate counsel and foreknowledge of God,

ye have taken, and by wicked hands have crucified and slain: Whom God hath rasied up, having loosed the pains of death: because it was not possible that he should be holden of it." Acts 4:26-28 reads as follows, "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together for to do whatsoever thy hand and thy counsel determined before to be done." Our brother said that these two scriptures were misunderstood by those who contend and try to prove, that God determined and predestinated all things whatsoever come to pass, both good and evil.

The Apostle Peter said that "no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2nd Peter 1:20-21. The same God who anciently spake unto the Fathers by the Prophets even today speaks unto us by His son. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1:1-2. The glorious will and mind of God have ever been of one accord and one thought. There has never been any variation, whatsoever. He has been described as the "Father of lights, with whom there is no variableness, neither shadow of turning." James 1:17. There has never been in variation, whatsoever, from the original thought of His mind which was with His son, before time began. He blest the prophets of

old with the presence of His Spirit and caused them to enter into or obtain a portion of the knowledge of His will when Zechariah wrote, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13:1. He (Zechariah) further says, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones." Zech. 13:7. He even led Isaiah beyond this point and let him see in His blessed will where that "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." Isaiah saw the resurrection of Jesus from the dead and the establishing of the gospel church according to the new covenant. See Isa. 25:8.

May I pause here to ask this question, "Who awoke this sword?" Did it awake itself, or was it wrought upon by another power other than that of its own, and if so, what was the power?" Surely, we believe that "all scripture is given by inspiration of God, and is profitable for doctrine." 2nd Tim. 3:16. In that event, it was God who said, "Awake." This sword has no more power of itself than the clay has of its own. Yet, the potter has the power over the clay, and the clay is not permitted to ask concerning its own as to the reason of being made thus. "Therefore hath He mercy on whom He will have mercy, and whom he will He hardeneth. Thou wilt say then unto me, why doth he yet find fault? For who hath resisted His will? Nay but, O

man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" Romans 9:18, 19, 20. We read in Isaiah 0:15, "Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh 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."

The foundation of our God is sound and standeth sure. His blessed will is sound. Even men in nature, when they come to the place in life to make their last will and testament so state that they are of sound mind and disposing memory. A will or testament is no more than the final, complete summation of thought of any mind for its final or terminated state of being. A true will is always complete. Nothing is left out. Yet, the minds of men waver, become unstable and diseased, etc., but this is not the case with our God. In His will, there are no codicils. We read that the mind of our God is one. Job said, "But He is in one mind, and who can turn him? And what His soul desireth, even that He doeth." God blest the prophet of old to know that the sword would be awakened for to do His will and purpose. The will and purpose was to open the fountain. The scripture further teaches that the wicked are His sword. David said, "Arise, O Lord, disappoint him, cast him down; deliver my soul from the wicked, which is thy sword. From men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure." Psa. 17:13, 14.

At God's appointed time, he

employed the wrath of man to crucify His only begotten son. There was no other way for the debt of sin to be paid. David said, "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." Psa. 8:4, 5. How much lower was He made than the angels, and how was He crowned with glory and honour? Paul said, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour (the resurrection), and did set him over the works of thy hands." He had to die that he by the grace of God should taste death for every man. See Hebs. 2:7, 8, 9. He surely remembered and visited the son of man (the Lord Jesus Christ) in the resurrection. David said, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Psa. 76:10. That portion of the wrath of man allotted by God for the betrayal and crucifixion of His son came surely to pass according to His irrevocable will. He was crucified, and they pierced His side from which came forth both blood and water. The remainder of wrath which is not required by His blessed will has ever been restrained from that day until now, and even shall be until the end of time. The same is true in all things.

Men in nature (children of wrath) cannot survey the glorious unfathomable mind and will of God. Faith is the compass wherein His children have ever been able to read his "signs and miracles and wonders." One of old said, "How unsearchable are His judgments and

His ways past finding out." Romans 11:33. As horrible as murder may appear to us here in time, yet we must remember that it was through such a medium that Joseph, the espoused husband of the Virgin Mary, had his existence and being here in the world. After Cain had killed Abel, God gave Adam and Eve another son. Genesis 4:25 reads, "And Adam knew his wife again; and she bare a son, and called his name Seth: For God said she hath appointed me another seed instead of Abel, whom Cain slew. It was through the lineage of Enos, who was the son of Seth that Noah, Shem, Abraham, Isaac, Jacob, Jesse Obed, Booz and David that Joseph, the espoused husband of the Virgin Mary, was born. Juda was the son of Jacob. It was from this identical, same relationship that John makes reference in Revelation as follows, "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." See Rev. 5:5. The very existence of Joseph, the espoused husband of the Virgin Mary, came through the death of Abel, for he (Joseph) was a direct, lineal descendent of Seth. As to God's preordained purpose in choosing Joseph to be the espoused husband of the Virgin Mary, I am sure, that no one would doubt or question. The links in the golden chain must remain stationary until they all have reached the end of time. Joseph was said to have been of the House of David. See Luke 1:27. Surely the being of Joseph into the world was through no accident, neither can the same be said of his espousal to the Virgin Mary. So, look at what was required for Joseph to

have had his existence here in the world.

Another brother recently wrote an article in which he said, "Since God is under no law, by what law can he be judged or tried? By the law of man, of course, but this verdict will not stand in the court of divine justice." The three office holders of the Holy Trinity are unimpeachable, and as the hymn writer said, "He sits on no precarious throne, nor borrows leave to be." Paul said, "Who hath known the mind of the Lord? or who hath been his counselor? 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." Isaiah pronounced a woe on 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." Isa. 5:20.

"Deep in unfathomable minds,
Of never-failing skill;
He treasures up His bright
designs
And works His sovereign will."
J. M. Mewborn

LITTLE RIVER ASSOCIATION

The One Hundred and Forty-Fourth Annual Session of the Little River Primitive Baptist Association will be held at Bethel Church, Johnston County, N.C., beginning on Friday, September 21st, and continuing through Sunday, September 23, 1973, if it be the Lord's will. Elder J. W. Hawkins was appointed to preach the introductory sermon.

Those coming from the north and west via way of Angier, N.C., take Hwy. No. 210 east out of Angier and go about 4½ miles to State Road No. 1313, turn right and go to end of this road, turn left on No. 1551 and go about one

mile to the church. Those coming from the east via way of Smithfield, take No. 210 West and those coming from the South via Benson, take No. 50 north, where these roads intersect, known as McGee's Crossroad. Take No. 210 at this intersection and go west about five miles and turn left on State Road No. 1313 and go to the end, which will be about three miles, turn left on No. 1551, and go about one mile to church. There will be pointers at No. 210 and State Road No. 1313.

A cordial invitation is extended to all lovers of the truth to come and be with us during this session of our association.

Thomas R. Whitley, Clerk

EXTRA COPIES OF MEMORIAL ISSUE OF ELDER ADAMS AVAILBLE

... We have on hand approximately 150 extra copies of the May 1st, 1973, issue of the Zion's Landmark which are available. This issue contains photograph and death notice of the late Elder T. Floyd Adams. We are making them available as long as they will last at 50 cent per copy required for handling and postage. Send order to Zion's Landmark, Post Office Box 128, Willow Spring, N.C.

... Editor

IN MEMORY OF

Elder T. Floyd Adams

On the night of May 4th, 1973, the Lord in His infinite mercy, took from this world, our beloved Brother and Father in Israel, it can be said, out of the sufferings of his bodily pain of which he told me about ten days before in these words: "I would wish that the Lord would come quickly and let me be relieved of this terrible pain. I must be one of the weakest of cowards when it comes to suffering pain. I know also, it will come in due time. Remember I love you and all of your dear family."

This was our last conversation. Upon hearing the news of his passing, I could but say, "Thank God, he is out of his suffering." Then by nature my heart burst and tears began to flow, not for his passing, but because I felt pity for myself! This is the nature of us poor mortals—for in our faith, we know this thing called death is but for the present time—rest is really sweet to those who come to it. They know that their loved ones will grieve

and miss them in body—but we would not ask that they come back to suffer and die again. Oh no, a thousand times no, but the beauty of that rest, that hope, the desire to be with Him—Christ—are now steps farther than we who are left behind and are waiting for it and it is well when they can be kept uppermost in our hearts and minds.

So this is another Father in Israel I have lost and I have felt very deeply in the passing of each of them. In death I have lost four pastors—I have had to see the body or church come to the point of having to call another to serve them—these are likened unto a marriage; for the head of the household here on earth is gone and another shepherd must be found.

This then comes to the time of a “courtship” so to speak. Each part of the body or church must feel that this man is altogether the only one to take this place, one on whom they can lean, one in whom they can confide in their deepest distresses and woes and feel they will receive the counsel needed. There are few ministers whom I have been privileged to know who have these qualifications—such are God sent, for it takes ripening brought by experience or developed by experience for one to be thus qualified.

When the time comes to vote, it should always be unanimous—not a whim of a negative cast, for if it is not all the way unanimous, then there may come trouble as is in natural life—the marriage is out or not built on solid ground—so such as “divorce” is then required for the “Husband” and “Wife” are not ONE, as it needs be for the household to withstand the troubles they likely encounter for “Haste makes waste.” The courtship was too short. Time heals many fences and breaches and I feel that the respect and time for mourning for the first pastor was not long enough.

The writer heard the expression once in his experience “Let’s hurry and call So and So before someone else gets him.” Well, my answer was: “So be it, for I trust when the right one comes along, he will not be allowed to slip out of our hands, for the God I worship controls ALL things and ALL times are set and ready to come to pass, when the time is due. Love abounds when it is all in UNITY and LOVE. A pastor, if he is one indeed and in Truth, does NOT make a way for himself. Far from it, they run the longest way from it, they are Not hunting for the job of pastor—the

burden is hard enough when the courtship is over and the marriage comes—for it is then a burden of love and the love will withstand all the hardships that come with marriage—this united love by far surpasses all understanding from the world, for our pastors come as in Matthew 10:10: “They come without script etc.” They come with a calling above all else.

Written in love and fellowship to the little children of God,

Carolyn P. Alston,

Decatur, Ga.

May 10, 1973

BROTHER DON C. GARNER

Whereas, the Lord in His wisdom has seen fit to remove Bro. Don C. Garner, age 84, from this life to, we hope, a life of immortal glory. We, the church at Newport, N.C., desire to express our love for his memory by these resolutions of respect.

Bro. Garner joined the church Sept. 19, 1966, and was baptized by his pastor, Elder H. A. Young. He departed this life Dec. 19, 1972. Although he united with the church late in life, we feel that he enjoyed the preaching, fellowship and love of his ministering brethren as much as anyone. Although afflictions of old age kept him from meetings on many occasions, he enjoyed having the brethren visit in his home to sing and pray for him. He was so humble and appeared so thankful to be associated with those who believe in salvation by grace alone. His dear wife and children were very devoted to him.

He is survived by his wife, Daisy A. Garner, Newport, N.C.; five daughters: Mrs. D. B. Sanderson, Mrs. James Phillips, Mrs. David Carnegie, and Mrs. Joseph Licari, all of Newport, N.C., and Mrs. Ed Watson of Beaufort, N.C.; one son, Gurie H. Garner of Lawton, Okla.; sixteen grandchildren and eight great grandchildren.

His funeral was conducted in the chapel of the Bell-Munden Funeral Home by his pastor, Elder H. A. Young. Also, Mr. Jerry Rowe of the Free Will Baptist Church of Newport assisted with the service. His body was laid to rest in the Cedar Grove Cemetery, Newport, beneath a beautiful mound of flowers to await the call of the Savior.

Be it resolved, that we bow in humble submission to the God who doeth all things

well. That we extend our sympathy to the family. May they be given to look unto Jesus for comfort and guidance. That a copy of these resolutions be spread on the church book, a copy be given to the family and a copy be sent to Zion's Landmark for publication.

Done by order of the church in conference
March 17, 1973.

Elder H. A. Young, Moderator
Alice Hill, Committee
Annie Higgins

SISTER NELLIE N. GARNER

We, the member of Newport Primitive Baptist Church, wish to express our sorrow at the loss of a dear sister in Christ, Sister Nellie N. Garner, who departed this life Jan. 12, 1973, at the age of 83. She was the widow of the late Lloyd W. Garner, who died Feb. 18, 1965.

Sister Garner joined the church Sept. 7, 1941, and remained a faithful member. She always tried to fill her seat at meeting time until she became so feeble that she could only attend occasionally. Before she became so feeble in her later years, she was always interested in the comfort, care, and welfare of the church. We will always remember her as a very gentle person, always speaking so softly and gentle to everyone. She was a good mother to her children, and was so faithful to minister to her invalid husband for many years before he died. I know that her children will "arise up, and call her blessed." Prov. 31:28.

Her funeral was conducted in the chapel of the Bell-Munden Funeral Home by her pastor, Elder H.A. Young and Mr. P. D. Midgett of the St. James Methodist Church of Newport, N.C. Her body was laid to rest in the Cedar Grove Cemetery, Newport, N.C., beneath a beautiful mound of flowers, tokens of love and respect from those who know her, there to await the glorious resurrection of the body.

She is survived by three daughters: Mrs. Robert P. Turpin, Newport, N.C., Mrs. Albert Gribble, Norfolk, Va., and Mrs. Harry Anderson, Aberdeen, Md.; a son, Lloyd Nelson of Newport, N.C.; three sisters, Mrs. Luther Garner, Mrs. Needam Garner, and Miss Lucy Garner, all of Newport; seven grandchildren and four great grandchildren.

Therefore, be it resolved, that we bow in humble submission to God, who doeth all things according to the counsel of His own

will. May we be reconciled to the loss of a precious one here in the church below.

Second: That we extend our sympathy to the family and may they ever, in all things, look to the Lord for comfort and guidance.

Third: That we spread a copy of these resolutions on our church book, give a copy to the family and send a copy to Zion's Landmark.

Done by order of the church in conference
March 17, 1973.

Elder H. A. Young, Moderator
Alice Hill, Committee
Annie Higgins,

ELDER M. K. DUREN

Elder Milton Kelly Duren was born December 15, 1904, in Gwinnette County, Georgia. He was called to his eternal home in paradise, by the Great God of Heaven, October 23, 1972.

Brother Duren united with the Primitive Baptist Church at Sweetwater in Gwinnette County, Ga., June 12, 1938, and served as church clerk there for many years. He was ordained Deacon June 28, 1940, in which office he served faithfully until his liberation to preach the gospel on Aug. 11, 1945. Then on March 8, 1947, his ordination was called for, and on April 13, 1947, he was ordained to the ministry of our Lord and Saviour, Jesus Christ. He fought a good fight. He kept the faith.

He was serving three churches and was moderator of our Yellow River Primitive Baptist Association at the time of his passing. Brother Duren was blessed to speak always in a most humble way. He stood firm for the true gospel of Jesus Christ. He ever contended to give praises unto His holy and righteous name.

Brother Duren was joined in Holy Matrimony to Jessie Beatrice Cain on September 28, 1925. To this union God blessed three lovely daughters. One precious son was born also, who preceded his father in death by six years.

To his faithful wife and daughters: May God's richest blessings be with you always. We who loved him share an empty space in our hearts with you. Only the Great God of Heaven is able to give comfort to His little ones. Blessed be His Holy Name.

Written by a poor unworthy worm of the dust. The least, if one at all, a sister in hope.

(Sister) Bobbie Bentley
Loganville, Ga.

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VOL. CVI

AUGUST 1, 1973

NO. 18

ISAIAH CHAPTER 54

Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.

Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD: and their righteousness is of me, saith the LORD.

ISAIAH CHAPTER 55

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money, and without price.

Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Behold, I have given him for a witness to the people, a leader and commander to the people.

Behold, thou shalt call a nation that thou knowest not; and nations that knew not thee shall run unto thee, because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

UNWORTHY ONE

Dear Brother Mewborn,

I hope you all are doing well. I received the paper and the photo copies. I do appreciate you sending them to me. Brother Mewborn, I know I do not do anything to deserve the love and consideration of the Brethren, but it does make me feel good to know you think of this unworthy one. I know I must be one of the very least if one at all.

I know that God had a purpose in all things and He has made them work for good to those who love Him. We do not know whether or not we love Him, but we do hope we do, and we hope we fear Him with a Godly fear. I know I must be one of the very least, if one at all. I know that God has a purpose in all things and He has made them work for good to those who love Him. We do not know whether or not we love Him, but we sure hope we do.

I wrote Sister Adams a few lines. You know it is hard to write comforting words to one who has lost a loved one. We hope we are given to pray that they be reconciled to the will of God. He was wonderfully blessed of God if we are not deceived. I know we will miss Brother Adams very much and he will be long remembered by the ones who knew him.

Brother Walter Wilson has been here in Texas for a two weeks vacation. He came and spent the evening with me. I sure did enjoy his visit. He is a wonderful brother to me and a wonderful person. My wife and I like him very much, he is much

to be admired. I called him this morning at his daughter's home in Garland, Texas. They are supposed to catch a plane for home this afternoon in West Covina, California.

Brother Mewborn, I have tried to write you many times, but I cannot seem to put my feelings on paper. After my visit in North Carolina, I received many good letters from the Brethren and Sisters there. My answers to them seemed so dry, but I hope they understood what I wanted to say, for my visit endeared me to them. The doctrine of a sovereign God is precious to lovers of the truth and comparatively speaking we are so few, I believe we are drawn even closer to each other than if there were more of us. A person cannot believe the doctrine of our people unless it is revealed to them and when it is revealed to them they cannot believe anything else. If God has begun a good work in a subject of His love and grace, "He will perform it until the day of Jesus Christ." This is to me when He returns without sin unto salvation to everyone that believeth. That is a sure salvation, "For the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." This seal is the promise of God that cannot lie. He promised His people eternal life through Jesus Christ before the world began, and God is not slack concerning His promises as men count slackness, but he is long-suffering to usward — His Church — not willing that any should perish, but that all should

come to repentance. I believe they all will come to repentance at God's appointed time. God is love and he that loveth is born of God. I believe that the inward man that is born of God is just as pure as God Himself, but that does not purify the outward man, if it did there would be no warfare here between the inward and the outward man. We know that by the transgression of Adam, all fell under sin. Adam did as was purposed of God, and God did not purpose that righteousness should come by the law, but by Jesus Christ. In Jesus Christ dwells the fulness of the God-Head bodily. Christ gave His life that His people might have life and have it more abundantly. I hope we are given to trust in the righteousness of Jesus Christ and His love, wherewith He loved His people even when they were dead in trespasses and sins.

Brother Adams went to sleep in these precious promises. I do not believe there is anything to compare with what God has prepared for them that love Him.

We know a tree by the fruit it bears. I believe we saw these precious fruits manifested through Brother Adams. Surely no one would wish him back in this old world of trials, turmoil and suffering, for I fully believe he has gone to sleep in Jesus to awaken with His likeness in the resurrection.

Brother Mewborn, when at the throne of grace, remember this unworthy one. May God bless you all if it be His will.

Your Brother and Sister, I hope,
U. V. & Opal Wallace
3514 Oscar Ave.
Fort Worth, Texas, 76106

AN EXPRESSION OF LOVE FOR ELDER ADAMS' MEMORY

Dear Elder Mewborn,

I feel that in the death of our beloved Brother, Elder T. F. Adams, that a stately oak has fallen, that a prophet in Israel has been removed from among the flock of his watch care, leaving them in deep grief and sorrow over their great loss. They can only be comforted in what they are made to feel in the assurance that he is basking in the sweet fragrance of God's love and in that eternal bliss of never ending happiness, eternal and ever to live with the household of God and in the beauty of Zion ever to sing the song no man can learn. Great and marvelous are thy ways, O Lord; just and true are thy ways, Thou King of Saints. It is in deep sorrow that we give way to the messenger of death, yet in the hope that the Father in His goodness and mercy will strengthen us in this hour of trial and cause all concerned, "which are many", to become submissive to His holy and righteous will. That we become reconciled to our great loss and trusting that it be to and for His eternal gain, and though we are 'o miss his gentle and deep council, his advice and fatherly admonition in his watch care over his flock wherein the Lord placed him as overseer, that he in devotion to the sacred call spent his entire time answering to their need, wants, and the desires of their hearts. Ever ready was he and faithful in the performance of his duty to preach Christ and Him crucified as food and manna to their hungry souls, shuning not to declare the whole counsel of God, though blessed by the Father of mercy to speak his

views in such manner as to save unto himself the respect and friendship of those that opposed his views.

I am speaking from long distance. I was blessed to meet the dear Brother only once in life, but his walk and talk, together with his deportment in his going in and out before the brethren whom he had never seen before, was sufficient evidence that the Lord had chosen him not only as mouthpiece to stand before and serve Him as witness, but also as that of pattern for others to follow, which, in my mind, no doubt cause many of us to wonder. I was never in close association with Elder Adams; nevertheless, I was blessed in spirit, I hope, to see a self made monument to be remembered as long as there is any recollection of his name. I hope I loved him in spirit and truth. I talked with him on the several points of doctrine and though I felt myself to be nothing while in his presence, I must say we finally agreed. I feel very unworthy of the notice of anyone.

(Elder) W. A. Little
3926 Carnation St.
Ft. Worth, Texas
June 20, 1973

STILL WE HOPE

Dear Sister Adams,

This is just a note to let you know I think of you often. My heart goes out to you as far as I know how to express my sympathy, but we have to experience a thing to know how the other person really feels.

We are down on the coast for our vacation. While here with a lot of time on my hands, my mind goes back to the dear people of our faith. There is no people who can take their places with us. There is no people that seem to have the love for

each other that those of our faith have. But Oh! what would life be without them? I assume they can live without me, but what would life be like without them? I think of the many years the good Lord enabled you and Brother Adams to live together and share this pleasure that the world knows nothing about. We go here and there and meet our worldly friends, but no one takes the place of our dear people. I shall always remember Elder Adams as he preached his last time at Middle Creek Church. He was a very dear brother to me. In this world of toil and strife what a blessing to hope some day our Saviour will call us home. This is my hope. I believe he controls all things. We worry over things and my mind goes back to this: I tell my husband we cannot change the good Lord's will and what a blessing!

Sister Adams, may the Good Lord watch over you and all of us as we persue our journey here. We will make every step here that He has in store for us. That many and no more!

With much love as a sister, I hope,

Minnie Sauls (Mrs. S.J.)
Garner, N.C.

CONTINUE IN THE LIGHT

Mrs. T. F. Adams,
Dear Sister Pauline,

I feel that God will bless you to follow in His footsteps as nearly as He does any of us poor ones who so desire to be directed by His strong Hand. May you be blessed to continue in the light that your dear Husband has been blessed to follow. Many found comfort under the sound of his voice which was directed by His Savoir. He will be missed but not

forgotten. I believe he will be blessed to wear a crown of righteousness in the eternal heaven of glory for His Name's sake.

My heart is sad for you, but we have faith, hope and Charity, these three, but the greatest of these is charity-love. We sorrow not as those who have no hope. Elder Adams stood firm in the gospel, never wavering from the truth.

You reaped the reward, being by his side in time of need. My heart is sad for you, but we sorrow not as those who have no hope. Paul said: "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." You heart is tender and God bless you and in whatever you do. I pray that Jesus strengthen you and that you are enabled to withstand.

Elder Adams stood firm in the faith and gospel, never wavering from the truth. You reaped the reward, being by his side in times of need. I praise God He has called a child to come home. Never-the-less his works do follow him.

When given a mind to pray, if it be God's will, please remember this chief of sinners.

In bond of love,
Miriam Lee
Morganton, N.C.

SINCERE GRATITUDE

Dear Elder and Mrs. Adams,

May I try to convey my sincere gratitude to you for your most kind and gracious letter of February 11, 1973? Mrs. Adams, I do appreciate very much the time you took to let

me know of Elder Adams' condition and progress. I was so glad to hear he was at home from the hospital but so sorry he was not as well as all of us had hoped. Such an illness in one's advancing age is so terribly frightening, but I hope the report is much brighter by now.

This rest is much needed for such an active person and for so many years. However, I am sure that all of Mr. Adams' services have been a labor of love and he wishes to continue his activities in the service of our Lord as long and as well as he can, which is the desire of many others, especially his audiences, subscribers and readers of Zion's Landmark, which they can attest to. Desiring not to take much of your valuable time, I feel to tell you that I also am enjoying your Autobiography. As soon as I received mine and saw your pictures, I remembered when I was a little girl of meeting you both and shaking your hands. I know you do not remember me but perhaps you do remember my Grandfather, G. G. Creech from Creeches church. It is possible that I was introduced to you both as his grand-daughter or the daughter of Aaron Creech. Grandpa would likely have been somewhere near your age.

I remember that my impression was that I was among good people-including Grandpa who is now deceased. Many of those good people are now deceased. I would love to be able to sit down and listen to them talk now if it were possible.

May I not take up any more of your time, but I do thank you so very much for your precious letter. May God bless you both, lead guide and direct you and walk with you as you continue in life's pathway. May He

give you strength and courage as you need it.

Desiring to be a sincere friend to both of you for Christ's sake,

Mrs. Evelyn Phillips

or

Mrs. Harold Phillips

Elm City, N.C.

RECEIVED INTO FELLOWSHIP

Dear Elder Adams,

Brother Ben Preston, now of Klamath Falls has been received into the fellowship of our church membership. Brother Preston lived then at the Dalles-ninety miles east-after my dear husband's death.

I would go to the Dalles on the bus and Ben would meet me and convey me to our church at Naches, Washington, and he had a copy of Zions' Landmark in his car and I said I had a copy of it and a letter from you, but after our fire I had not found it and suspected it had gone the way of so many other things that fire destroyed and I would copy off the address so I could subscribe.

Well, we were talking and also singing the many dear old hymns and I did not copy it then, thinking I could do so the next time, but before our next meeting he had been transferred to Klamath Falls. Well, this week I was looking through a box I had not yet looked into since the fire and I found your letter, which I will enclose and you will see how it is water stained and smoked. I am also enclosing a check for a year's subscription to Zion's Landmark. "God moves in mysterious ways, His wonders to perform." How true!

I am also enclosing a few short poems that I feel were given to me and they have been a comfort to me. You may read or cast aside, as you

like. I had asked my daughter to make me some copies on the mimeograph so I have been enclosing them to my dear kindred in Christ. If I have not sent enough to cover the subscriptions, you can let me know and thank you so much.

I take the Signs and Zion's Witness, published in England and now I will have Zion's Landmark at last. I will be eighty-two years of age on May third, so my race is about won, though I feel well and the dear Lord only knows what He has in store.

Yours in sweet fellowship,

Margaret I. Taylor

Portland, Oregon

NEWNESS OF MIND AND SOUL

Dear Brother Floyd,

God be praised above all, giving you and all precious like faith newness of mind and soul. My soul is heavy as the thought of sin is put away.

As I rested today, my meditation was changed. In spirit there appeared before me a dim room. It was the passover table with the apostles as they were seated, heads were bowed very low. I felt to partake. Welcome was apparent.

I must needs go into Samaria and He told me what great things I must suffer for His sake. Poor memory holds to past moments when God makes known His marvelous control. We have to age in order to fear here but we long for one happy day. God is the same as is our life, if it be hid with God in Christ. As a tender herb the sun and the rain are both needed. We must have the gloomy lines as well as the bright scenes. So, likewise, God teaches, lest our hope is vain.

Would you forgive me for my being so late. I would like to renew

my subscription for the Landmark.
 In bonds of love,
 Miriam Lee

A garden enclosed is my heart
 All manner of herb here I enjoy;
 Sweeter to me than this awful place
 Earth's gilded toys are destroyed.

I seek a rest beyond the skies
 Where sin and sorrow cease;
 No more contempt or bribe to tease
 To fright my soul away.

No night to dread, no foe to fear
 My all to Him resign;
 Survey, suffice, He is to come
 By night revealed to day.

To Thee, my God, my love, my all!
 I bathe my soul in tears;
 Could I but suffer in Thy stead
 And read my title clear!

Miriam Lee
 Four Oaks, N.C.
 August, 1971

HIS PURPOSE

Elder and Sister T. Floyd Adams
 Willow Springs, N. C.

Our Dear Brother and Sister in
 Christ:

I do not feel that I am fit to address you thus. Many times I am made to wonder: Am I His or am I not? Never-the-less there are things that take place and I believe according to "His" purpose, which cheer us and make us lift up our heads and realize where our blessings come from. Your calling us a few nights ago did just that.

Brother Adams, it made me feel good that you even thought of such a worm of the dust as I. We do hope that you are gaining strength and that we can meet again on this, the

Lord's footstool. We received the March 1st. issue of Zion's Landmark yesterday. I enjoyed all of it. The two brethren who mentioned "Coming under the knife," made me think of myself when I came under the knife. Three times in my life I came under the knife. The first time I thought, "This is It." This was in 1949. The second time was in 1957 and the third time was in 1960, which seemed to correct my trouble and proved to be too much acid.

The first two times my stomach perforated. The last time it did so badly my doctor took two-thirds of my stomach out. That was at the veterans hospital, Temple, Texas, and they said I had more acid than any patient they had ever seen. But the last two times I did not feel that my time had come. The last time I was walking around the third day after the operation. But in March 1919 coming home from France, we were in a severe storm about one thousand miles out of New York and I just knew my time had come then. All port holes were closed, tarpaulin was over the hatches and all below were with life belts on. Grown men were crying like babies. I did not cry but if a boy ever begged his God, this boy did.

My father and mother have lived among Old Baptists all of their lives, but they themselves were Missionary Baptists, however they joined the Old Baptists when I was fifteen years old, and in my late teens something seemed to tell me I would have to stand before God's people as those old Elders did, but in my mind I said I could not and would not.

On that boat I asked my God to deliver me home and lead me to the truth and I would try to follow and

serve Him as He directed. I married in 1921 and the Good Lord gave me as good wife and helpmate as a man ever had. We were married in Texas, but my wife and I went to Oklahoma, near two of her sisters who had married brothers whom I had known all of my life. Near where we lived, there was a church known as a Two-Seed Church—the members of which believed in a two-seed doctrine. A brother of one of my brothers-in-law had become a member with them. He was a lifetime friend and playmate. Through this influence we began to attend this church and as I had asked the Good Lord to lead me to the truth, it seemed to me that He had done that. Really it seemed to me that it untangled a lot of things and especially the matter of Jacob and Esau. So I swallowed it, hook, line and sinker and I was ordained to preach it and I did so with all the energy I could muster. But in a few years something else came over me. One among them began to advocate “The exercise of faith.” He said that God purposed the good things, but just allowed the bad things and that God did not make the devil.

I did not like that “Exercising faith.” It seemed to me I had tried it and it did not work for me. And the more I tried it the worse my condition became spiritually. About this time I had a dream, which I will try to explain as best I can, Brother Adams. I heard a woman screaming and I started toward her to defend her. I got to where I could see her and a big yellow bull and also a man dressed in a long white flowing robe were there. I walked up about four steps to the rear of him. That woman was the ugliest most shaggy haired thing I had ever seen. She had that

bull by the horns and would slide down under him and cohabit with him. The man in white cursed the bull. On my way up to the top of the hill where I could see this, I picked up a pole about the size of a wagon tongue and it broke into two pieces. It was so decayed not even a short piece could be used as a club. Because of this, I became so disgusted that I gave up my credentials with those people. I was in hell, so to speak, for several years after this experience. I thought my wife and my mother were against me after this, and I just knew I belonged in the class with Esau, Pharoah and Judas Iscariot. I believed that God's will was done in heaven and on earth, but it seemed to me that if that were true or not true, Christ and Judas were brothers. For Christ said, “He that doeth the will of my Father, the same is my brother” etc. We had moved back to Texas and I was in the then R.H.A. and had several heads of cattle.

One morning I was walking over the pasture, checking the cows and I was meditating on this very thing, when the thought came to me so impressively that it seems it was just yesterday, but actually it was in the early forties. Christ did the will of His Father according to God's purpose and Judas Iscariot did the will of his father the devil, according to God's purpose and so God's will was done in both cases. “God made all things for Himself, Yea; even the wicked for the day of evil.” If that does not include the devil, I cannot understand language. “Many shall be purified, tried and made white; but the wicked shall do wickedly and none of the wicked shall understand.”

So I had to swallow the vow that I had made the second time. As I said I would not stand before a congregation again when I sent them my credentials. Later my wife and I joined the Absoluters and I was ordained the second time, and I was also rebaptized. I believe God made the devil. I do not believe that Christ and Judas Iscariot are brothers and I do believe "Faith" exercises the creature, not the creature exercises faith. And it seems to me I was shown that I was trying to help the wrong man. My club (doctrine) was and still is rotten and I cannot even help the "True Woman" (The Church) for I am nothing but a beggar. All praise, honor and glory is to an All-wise, Eternal God of everlasting love, for I hope that I am included in that number for whom God sent His only begotten Son to save, to give Life that they might have it more abundantly. For I do believe that those who are truly born again have life, "Christ in you the hope of glory." Here in this life they "are made to sit together in heavenly places, according as He hath chosen us in Christ before the foundation of the world."

But this is just a foretaste of the world to come. When they awake in His likeness, there will be made known the "riches of His glory on the vessels of His mercy, which He hath afore prepared unto glory." So to me death is a gateway or door to that which is on the other side of the grave. "The hour is coming and now is, when the dead shall hear the voice of the Son of God and they that hear shall live." St. John 5:25. He follows with these words: "For as the Father hath life in Himself; so hath he given to the Son to have life

in Himself; and hath given him authority to execute judgment also, because he is the Son of man." St. John 5:26. "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear His voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

As I have already mentioned previously in my experience—On my way to the top of the hill where I could see this, I picked up a pole about the size of a wagon tongue and it broke into two pieces. It was so decayed that not even a short piece could be used as a club. Because of this I became so disgusted that I gave up my credentials. I was in hell so to speak, for several years. I thought my wife and my mother were against me, and I just knew I belonged in the class with Esau, Pharaoh and Judas Iscariot. I believed that God's will was done in heaven and on earth, but it seemed to me that if that were true or not true, Christ and Judas were brothers, for Christ said "He that doeth the will of my Father the same is my brother, etc." We moved back to Texas and I was in the then R.H.A. and we had several heads of cattle. One morning I was walking over the pasture, checking on the cattle and I was meditating on this very thing when the thought came to me so very impressively that it seems it was just yesterday, but actually it was in the early forties, "Christ did the will of His Father, the devil did according to God's purpose and so God's will was done in both cases. God made all things for Himself, Yea: even the wicked for the day of evil." If that does not

include the devil, I cannot understand language. "Many shall be purified, tried and made white; but the wicked shall do wickedly and none of the wicked shall understand."

So as I have said, I had to swallow the Vow that I had made the second time, as I had said I would not stand before a congregation again when I sent them my credentials. I was ordained the second time. As I have already quoted the language of Christ, "The hour is coming and now is when the dead shall hear the voice of the Son of God and they that hear shall live." St. John 5:25 and again Christ said: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." St. John 5:28, 29. That to me is the final consummation of all things when life more abundantly will be made manifest unto those whom God has loved with an everlasting love, and the righteous judgment of God will be made manifest. I believe salvation is by grace, a gift of God according to His eternal purpose. I do hope I am included in that number.

In hope, I hope.
C. U. and Lucille Landers
Coleman, Texas

A SHUT-IN

Dear Elder J. M. Mewborn,

I see, with the passing of Elder Adams, that you are now the editor of Zion's Landmark, a paper I love so well. I have been receiving it for a long time. I enjoy reading its contents very much. I am, more or less

a shut-in. I do not get to attend church anymore due to my age and afflictions.

I met Elder Adams and heard him preach once several years ago at an Association. I have received letters from him. He was so kind to notice the ones who seemed to be in need of comfort. I was made sad on hearing of his passing, but I am sure it was God's time for him to go. The Lord does not make any mistakes in whom He calls as well as those whom He leaves here for a little while longer. Elder Adams served his generation well and in an excellent faithful manner.

I am sending \$1.00 to help someone who is unable to pay for the paper. This is "the widow's mite". I am 77 years of age. I love the Primitive Baptist, if not deceived, and have ever since I can remember. I have been an unworthy member since I was seventeen. I have seen many changes in that length of time among the Primitive Baptist people and the times and world in general, but not in the Lord. He is the same as He was when He first manifested His love to me. Yes, we love Him because He first loved us.

A sister, saved by grace if saved at all,

Mrs. Pearl Martin
Box 217
Crab Orchard, W. Va.
June 1, 1973

A TRUE SERVANT

Dear Brother Mewborn,

You will find enclosed \$5.00 for a copy of Brother Adams' autobiography. As you know, we have met Brother and Sister Adams several times and we loved both him

and Sister Adams for the truth's sake.

A number of members from various churches here in Texas and Louisiana met and heard Brother Adams when he and Sister Adams visited Texas in 1971. I believe I can speak for every one of them. They loved him as a man of God, a true servant of our Lord and Saviour, Jesus Christ. I believe that Sister Adams and the family can be given comfort and will continue to be comforted in this the same thing — the Holy Comforter, which comforts all of us.

May the good Lord keep you, uphold you, and guide you to publish the Zion's Landmark for many years to come. In hope of life with our Lord and Saviour, Jesus Christ.

C.U. Landers
801 E. 9th St.
Coleman, Texas
July 5, 1973

HUMILITY AND HUMBLENESS

IN FORMER TIMES THE Lord spoke unto us by the mouth of the prophets and apostles, but has in these latter days spoken unto us by His Son. The message has been one of humility and humbleness. He has spoken this by actions and deeds rather than by words. He had His Son, His only begotten Son, born in a stable and laid in the trough for a cradle even though the whole world and the fulness thereof were His. He, the Father, chose the lowly hand maiden, Mary, to be His Sons's earthly mother. Thus making Him the Son of man as well as the Son of God. His thirty and three years here were a manifestation of this humility. He was a man of sorrow and acquainted with grief all the days of His life. He associated with

the poor and lowly while here in this world. That is the reason we feel at home and at ease with this kind of people, because we have something in common with them, even a hope in the Lord Jesus Christ. Luke 1:46-48. Mary said, "My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior, "For He hath regarded the low estate of His handmaiden: from henceforth all generations shall call me blessed." Also Luke 2:7: "And she brought forth her first born son and wrapped Him in swaddling clothes and laid Him in a manger; because there was no room for them in the Inn."

There is still no room for Him in the Inn, that is in the hearts of the world. There is no room until one is made humble and lowly as His mother, Mary, felt to be. The greatest blessings that ever come in one's life are those that make him lowly as was Mary. They seem painful when they first come, but the fruits of them are what makes one humble and lowly. Mary, the mother of Christ Jesus, felt to be humble and lowly. Luke 10:21, "In that hour Jesus 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 hast revealed them unto babes: Matt. 11:25, Luke 10:21. Even so Father, for it seemed good in Thy sight." This shows His love for the low and humble who have been that way by the drawing of His Father's spirit. Another very vivid example of humility taught by deed and not just by word of mouth was John 13:4, 5: "He riseth from supper and laid aside His garments and took a towel, girded himself, then He poured water into a basin and began to wash the disciples feet and to wipe them

with the towel wherewith he was girded."

Some denominations seem to feel that it is too humiliating to be baptized and say that just to sprinkle one is sufficient, but look at the example again by deed and by word of mouth that Christ taught. Matt. 3:13, 17. "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 becomest us to fulfill all righteousness. Then he suffered Him and Jesus when He was baptized, went straightway out of the water: and, lo, the heavens were opened unto Him and He saw the Spirit of God descending like a dove and lighting upon Him; and Lo, a voice from Heaven, saying, "This is my beloved Son in whom I am well pleased." This too, shows humbleness and is a wonderful experience for those who are blessed to enjoy it.

He loved His bride and manifested it by giving His life, even the death on the cross, for her. He again in death showed His humility and humbleness by not resisting His Father's will, saying "Not My will, Oh Father, but Thy will be done." They, His persecutors, were not satisfied with the humiliation of nailing Him to the cross, but even pierced His side and forthwith came there out blood and water. Then came the soldiers and break the legs of the first and of the other which was crucified with Him.

Now all the way through His life he manifested His humility by His deeds as well as by words. He healed the sick, gave sight to the blind,

hearing to the deaf and preached the gospel to the poor. He also taught forgiveness of sins by deed as well as by words, even giving His life for the sins of His brethren.

Rom. 8:29, "For whom He did foreknow, He also did predestinate, to be conformed to the image of His Son, that He might be the first born among many brethren." To be conformed to the image of His Son is to be conformed to the image of humility and humbleness. James 5:16 says, "Confess your faults one to another and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much." Now you will remember in the last writing submitted by the writer, He stated that all things were not only embraced in the original thought of God, but also that He changeth not. This same James says: "He is without variableness or shadow of turning. If the prayer is both effectual and fervent, it will surely avail much, because it would have been embraced in that eternal thought. God does not have any second thoughts. Let us all hope that we may be given that effectual fervent prayer for one another that we may be healed from our spiritual as well as our physical infirmities.

How can we be conformed to the image of His Son and at the same time not manifest in our lives any of those qualities of humility and humbleness that He showed by example and deed while He was here. If that spirit is indeed in us it will bear fruits of humbleness and humility. One cannot find an expression of humility greater than to say "He stood as a lamb slain from the foundation of the world." A little lamb is very humble in itself and

when it is slain, it is even more humble. If we are to be conformed to the image of His Son, we are also to be conformed to this image of humility and forgiveness of one another.

Since our Association the thought has come to me that I wish some of the criticism of some of our dear moderators, especially the older ones could be placed on my shoulders. Then the thought came to me that I was not worthy of it. The Lord gives his stripes to the ones who are worthy of them, thus making them more humble.

Isaiah 53:3 says, "He is despised and rejected of men, a man of sorrow and acquainted with grief and we hid as it were our faces from Him. He was despised and we esteemed Him not." The closer we are blessed to come to this description the closer to Christ we come and the more humility and humbleness will be shown in us, not by us. The love of Christ is shown in you, not by you. An ounce of manifested love is worth a ton of spoken love. Now that love that is in you is just as sure to show outwardly as the trees are sure to put out when spring comes. They cannot help but put out when spring comes. Neither can you help but show your love. It beams in your countenances.

Submitted in humbleness and humility, I hope,

George A. Fulk, Pilot Mountain,
N. C. Rt. 1, Box 123

July 15, 1973

**A VERY GOOD BIRTHDAY
FOR YOU!**

My dear Sister Pauline,

I feel sure the children and many others did for your birthday — but I want to add my little thought also!

We all have the times in our lives when the words HAPPY and MERRY just seem a bit off (they just do not fit). I had Christmas to fall soon after the passing of Douglas and I became aware of the word "MERRY" (it was so out of place)! Yes, we do believe our loved ones are resting and we are thankful they do not have to pass through the pain and suffering again, yet our flesh does grieve and miss them, but we know we must go on picking up the threads of life and not carry the "long face" of sorrow that is so expressive of our feelings, nor must we make others miserable hearing of our sorrows! You and your family are very dear to me—each one in his own place has a spot in your life to fill. So I hope your birthday was filled with gladness that you do have such a family! Also, that over and above everything else we are so thankful for our faith—words are not made to fully describe how valuable it is! For it holds us up, it comforts us in the wee hours of darkness and at times it lifts us up above all the cares of woe — we cannot remain "UP" all the time! That day is yet to be for you and I hope for me!

May God continue to bless and keep you is my prayer.

In love and fellowship,

Carolyn P. Alston

Decatur, Ga.

Thank You Dear Sister,

I am sure you know as few do what it is to so suddenly and unexpectedly, without any warning whatsoever, loose your precious companion of fifty-seven years. Words are ineffable to express this experience so far as I am concerned. I am sure many others have had like experiences, but that does not make it any easier for either me or them,

but I do have this one consolation — I do believe he—Floyd, my dear husband — is at rest—eternal rest and I desire to be made reconciled—may the God of All Power make this possible.

Do not forget us. Come to see us.
Humbly, Pauline W. Adams
Willow Spring, N.C.
August 2, 1973

**GOD AND HIS TRUTH
HAS NOT CHANGED**

Dear Brother Gold and the Household of Faith:

I desire to write of the efficacious truths pertaining to love, unity and peace. Love is of heavenly origin and sweetly reigns in the souls of all that are born from above, whence it cometh and growth up unto that holy temple in the Lord, the united members of the body of Jesus Christ, the planting of the Lord, rooted in love; and the fruit of this plant is peace, for it yields the peaceable fruits of righteousness.

How good and how pleasant for the brethren to dwell together in unity! Is it not dwelling together in peace which passeth understanding? Then evidently it is a heavenly plant, rooted in the pure waters of that river of life, which proceeds from the throne of God.

How strange and hurtful that any professing this holy principle should so speak or act as to sever this unity and cause confusion instead of peace, when this fruit so strikingly evinces the kind of plant so clearly that one must see it even amid the gloom. Though sin lingers in the body the divine injunction is: "Let not sin reign in your mortal bodies, and if through the spirit of God we are enabled to mortify the deeds of the body that we obey it not in the

lust thereof, then how we are made to watch and pray—O Lord, enable us to do just that! Even those who are asleep are called to awake and arise to the light of the Son of righteousness.

There is a carnal nature, which aspires to rule and dictate to others, the glorying is in the flesh, the harvest field of corruption. How dangerous enchanted ground for the child of grace! Yet how many are not kept and venture on this treacherous ground. And painfully true is that, some with impunity sever the ties of unity among the brotherhood to gratify some selfish ambition, it may be to force the church to ordain him or some other person of his choice; likewise to carry into effect some petted scheme under the delusion of spiritual light and, therefore, assume to be the rallying standard of right and all opposers to it as wrong and finally bring it to the test of fellowship. Now what is the fruit of this plant? Strife and confusion proving that it is not a planting of the Lord. The Son says: "Every plant my heavenly Father hath not planted shall be rooted up." See Matt. 15:13.

We are cited by the scripture to mark those who cause divisions and offenses contrary to the doctrine which ye have learned and avoid them. Could they be blest to examine themselves and ask Jesus the question: "Master, is it I?" lest ye go out and betray Him.

Paul, in his admonition to those of whom some were for Christ and some for apostles and some for others inquired, "Is Christ divided?" and rebuked them for their carnality.

Paul feared while he preached to

others that he, himself might become a castaway. Have we any less grounds to fear than he? How needful this holy fear which induces to watchfulness and to inquire of the Lord the right way and to steadfastly walk therein with an eye single to the glory of God and the honor of His cause.

Behold, how the precious Savior agonized, bled, and died for the church of God! What a glorious condescension of the Son of God to save her! Then is it too much to lay down our lives for the brethren, yes, and make any sacrifice for the unity and peace of the church, the pillar and ground of the truth?

But a plurality of gods sometimes get into the camp of Israel. Brother A my have a god of his peculiar notion of feet washing and other brethren as to some other such conception or idea. We have heard of the suggestion of a new one, a music god. Where lies all this division? It is not of Christ for he is not divided and all that are not for Him are against him. Let us look well as to where we are given to stand and "Take heed lest when ye think ye stand, ye fall."

These departures from the doctrine and practice of the primitive saints, do not and have not maintained the unity of the spirit in the bonds of peace. Oh Lord, Keep us in the way, may we be given to try the spirits and leave every false way and return to our first love, realizing that faith works by love and purifies the heart. For the promise is, "Whosoever confesseth his sins and forsaketh them shall have mercy."

Now nearing my four score years, I offer this tribute to the Zion of our God, things which make for peace and prosperity of the church of Jesus Christ.

May love, unity and peace abound in Zion everywhere and evermore. Amen.

S. W. Outterbridge

(Republished by request from an issue of Zion's Landmark dated about 1910.)

Brother S. W. Outterbridge of Robersonville, Martin County, N.C., was for many years a pillar in the church, in that section of the state. He was born 1825, and died in 1915. He was considered a foremost citizen in his county where he taught school under the examination and auspices of the late Elder Sylvester Hassell. He taught in both private and public schools in the area. His generation regarded him as a man of God.

Editor

RECEIVED COMFORTING
LETTER

Elder J. M. Mewborn
Willow Spring, N.C. 27592
Dear Brother Mewborn,

We received a very comforting letter from Brother Delbert Carraway when Vera was in Carteret General Hospital, Morehead City, N.C. I requested permission from him to send it to you for publication, hoping it would be of comfort to others. I received his permission yesterday.

We are looking forward to your visit with us Fifth Sunday. We are sorry that we missed seeing you when you stopped by some time ago.

Please remember us to your precious companion.

Yours in an humble hope,

H. E. Mann,
P. O. Box 387
Newport, N. C.
July 12, 1973

THE LETTER

Dear Loved Ones,

I hope this finds you both in better health. Barbara just stopped by and said that you were not at church this weekend. I hope that things are better with you both.

We spent a lonely weekend, also. We were unable to go anywhere due to my illness. I had a hernia operation last Wednesday and, of course, am not able to ride at this time.

We would love to go down and visit with you. I do not feel worthy to be with so great a people. I wonder, so much of my time, why He has so blessed me. I have seen the manifestation of love that His people have for me. This causes me to know that if I have not deceived them, then He has surely caused them to look over me for good and not for evil.

Brother Mann, I have so often heard the brethren speak of the wonderful experiences they have had when on the hospital bed. These make me feel that I am one alone. I thought, when I left home, I would have time to read the scriptures that I might get a few crumbs. Yet, each time I tried to read them, it seemed that I was condemned. I felt that I was not included in the number that was spoken of "as being made accepted in the beloved."

On Sunday, I felt such a deep desire to be with the people. This was not that I felt I had anything to say, but I was made to desire that I might sit and be given to hear, with the hope that what might be said by others would be that which I hope I have already been given to taste, handle, and feel. This causes a witness, you see, of those things which in times past have meant so

much to me.

I love the doctrine wherein Christ has laid out the footsteps of His children, has caused them to walk in the valleys and upon the mountaintops, and has caused them to witness with one another in those things pertaining to the will and shalls of the Great I Am.

You dear ones have been on my mind so much the last few days. I have been taken, in my memory, back several times to events years ago when we were blessed to visit in your dear home. You also visited with Mama and Daddy. I well remember the firm stand you always had in declaring the God who wants nothing, the man who is totally depraved, and the chosen people who have already had all their battles fought for them. This same God has won them all. You were blest to declare that Salvation is by Grace and Grace alone; the blessing being the unmerited gift, or favor, of God. Brother Mann, this is the same firm stand that you were declaring the last time when I was blessed to be in your presence. Brother, I love you for this, and I only wish that I were worthy of so great a blessing. You have not only been blest to be faithful but your dear companion, who stands just as firmly, has never wavered. The Lord has not only blest you both to be firm but the humbleness you both have always shown is precious. Oh! How blessed to be made humble, for it is God who humbles us, and I feel that I have seen His mighty hand upon you both.

May His blessings continue with you both and when you are brought down to the throne of grace, may He cause you to remember this poor worm of the dust and mine.

I know this is hard reading, and you are probably getting tired of my wandering lines, but I felt to write and make the effort to try to hint of the great love that we have for you both. May His presence be felt in your hearts this day.

In hope of His glory,
if not deceived,

Delbert and Angie Carraway,
Sanford, N.C.

July 2, 1973

ACCORDING TO HIS WILL

Dear Kindred in Christ:

As unfit and undone as I feel to be, I find myself with pen in hand trying to write and for what reason is best known by God. This has been upon me very strongly for a week, both night and day. I know nothing else to do, but to try to comply with the leading of mind. I beg God to enable me to write comfortingly and according to His will, for a little spiritual comfort to drop down in a way that it will be pleasing in His sight and to those which I hope He has given me to love for Christ's sake.

Now I hope I can be blessed to tell what wonderful things God has done for me, and will at His appointed time whether it is pleasing to us or not. Any way, what He does is right. I am made to wonder at times how many more stones will come my way. At other times I am made submissive to whatever the Lord sees fit to send upon me.

Of late it seems I cannot remember as in years passed and I wonder what the Good People think of my ways, but I am just like I am and there is nothing I can do to improve my condition. As the months and years pass on, I can see I am failing in body. The older I get

the more I depend on God who has been so good to me through out my life's journey. I have felt to be the black sheep in my Dad's family and the only one who has to go this way. God has so wonderfully brought me through many trials and troubles. My health is poor, for I am never easy or without pain, unless I am eased by the means of medication, but God has a purpose in that and I can do nothing about it to improve my condition, but I take comfort in His promise not to put more on us than He will give us strength to bear. God is faithful, who will not suffer you to be tempted above that which He enables you to bear, but with the temptation He will also make a way of escape, that ye may be able to bear it," I Cor. 10:13, which is to say: God will not put more on us than He will make us able to bear.

All this week my lungs have been giving me a lot of trouble, but I hope God will enable me to fight on and not worry anyone more than I can help, God blessing me to do so. I can say in all my affliction, God has been merciful to me and I wish to say to my many friends and loved ones in Christ, Everybody has been so good to this unworthy one; far more so than I am worthy of. I wonder sometimes when I turn my back on my family, what they say, but nevertheless I cannot stay when I am able to go and mingle with the people of God for it is my meat and my drink and if you turn me away, I have no other place to go.

The last three nights I could hardly breathe, but I try not to disturb anyone from their rest. I beg night and day that the Lord bless me to be submissive to His will. I love my family but I love the church of God with a different and very strong

love. The love I have for my church and for spiritual things is a different love from the love I have for natural things. There is a conflict between the spiritual and natural love. I can never describe the difference to those who have not experienced it.

I have a mark on my body that looks like a seven, but God guided the knife that put it there. Five discs are gone from my spine. When they were removed the physician told my husband I would never walk again, but how little they knew about it. "God works in mysterious ways, His wonders to perform, He plants His footsteps in the sea and rides upon the storm." God not only knew then but He knows now what the future has in store for all of us. I have so much to thank Him for, if I were capable of doing so. Whatever comes my way, I desire to be submissive to and I hope it will be for my good. I beg Him who is able to bless me to fight on for time is not long now with me. After this life of troubles, trials, heartaches and pains are over, may He bless me to reach that place of Heavenly bliss, where sorrow, trials and sufferings will be turned into love, joy and peace.

A sister in hope,
Mrs. Marvin Bullins
Box 102, RFD No. 1
Lawsonville, N.C.

BLESSED TO RECEIVE

Dear Brother Mewborn,

First, I would like to tell you how very much I enjoyed the preaching Sunday at Mewborn's Church. I thought all three of you, Elder Mann, your father, and you, were blessed to deliver in a precious way and that I was blessed to receive, at least, a portion of it.

Now, if it be the Lord's will, I will attempt to tell just a few more of the precious things He has given me. Although we feel that He has ever been with us in our troubles, our lives, as you know, have not always been one of a flowery bed of ease. My dear wife and I have been in and out of the hospitals on several occasions. Some of them were considered quite serious by our earthly doctors. I will just take time to mention one of my stays in the hospital.

I was in with a case of kidney colic and, due to my excess weight, the doctors felt they could not remove the stone that was causing all of the trouble. They gave me medicine and shots of pain-killing dope, which they said should put any man to sleep. It failed to deaden my pain. I would beg for more and the doctor said that I had all my heart could stand; that he would try to diagnose and prescribe something for me. I lay in this position for five days and nights, I think. One morning I felt I could stand it no longer; that I would sure die. I was made to close my eyes and say, "Lord, let me rest a little while that I might stand it longer." Dear Brother, I wish to tell you that my pain vanished almost as quickly as a light that you turn off. I believe this is a clear case that Jesus is a very present help in time of need; for it was at that time I saw and felt the need of Him. Up until then I had put my trust in the doctors. Although I was totally unworthy of it, you and your dear father paid me a visit while I was in the hospital that time.

Brother J.M., as I might have said before, I think I was made to see that the Old Baptist were an humble, special people fairly early

in my life. I was made to love them to some extent. As time went on I seemed to love them more and more, and I was made to realize that they are the ones who give God the praise for every good and perfect gift. Although I knew I would never be worthy of it, I did so hope the Lord would give me a home with them someday.

From time to time, I dreamed of being in meetings with these wonderful people, often enjoying them, but I never received any evidence that I could be one of them. Once I had a dream that distressed me quite a bit. I dreamed I was present at a meeting during which the pastors and members were discussing the affairs of the church. I thought I was invisible to them and they knew not that I was there, but I could see and hear them very well. After discussing some other things, I thought, one pastor, your father, said, "McKinley Gray has promised to join this church someday." When I awoke I was made to realize I was in the meeting in a secret manner; not only that, but I knew that my promise was less than nothing.

I was made to ask the Lord once again if His time should ever come for me to offer to the church to make it known to me in a clear way, that I could feel and see regardless of my sins. I felt, though we be ever so simple, that He had the power at His command to perform just this for me in no uncertain way. I craved evidence, if not deceived.

I have a hope that He did just that for this poor sinner. While I was in the Kinston Hospital in April, 1973, I enjoyed the visits that you, the other brethren and friends had been given a mind to pay me. The prayers seemed to give me so much comfort.

Then, after I had returned home for about two weeks, I had this vision in the early morning of April 29. I thought I suddenly found myself in a beautiful building that I cannot describe. I was surrounded by the members of our church. They were rejoicing among themselves over the fact that I was with them. At a very early moment, I thought one said, "It is a small crowd." At about the same moment I was made to think it was a meeting for which there was an admission fee and that I had not paid mine. I was just getting ready to arise to leave when the deacon, Brother Bartlett, thrust an open Duran and Lester Hymnal in my hands and said, "It's all on page 19." I had not seen a hymn book until this time; it all happened so quickly.

Dear Brother, I awoke with a feeling of relief, such as I have never felt before. I went to get the hymn book of our church, which we were blessed to have in our home. I tried to read those two hymns, though the tears filled my eyes to such an extent that I had to stop from time to time. When I had finished I was made to think, "Yes, indeed, He paid my admission fee on the rugged tree of the cross." I was made not only willing to face His people with my sins, but that I must on the next visit to the meeting would be the last one that He would ever suffer me to attend. I still had a great desire to confess my sins to you people and I felt burdened because I did not think I could do so due to my very broken, emotional condition. I was unable to say much, but when you placed your hand upon me, I then felt that I was with a people who knew my feelings and what I would like to say better than I could ever say it. My baptism

brought great relief to me.

I am going to stop here. We could never tell it all. We still desire your prayers for Him to keep us humble and to know that "besides Him there is none other."

A little brother, I hope,
McKinley Gray,
Route 2
Snow Hill, N.C.
June 16, 1973

DEEDS OF KINDNESS

Dear Mrs. Adams:

How does one go about writing a note of thanks for love and deeds for kindness extending over so many years?

First, let me say that I am so happy that you came with Vara to see Mama when you did. She was so glad to see you two. The cake you brought was delicious and I heard several people express a wish for the recipe.

We appreciate the pleasure you gave her by coming or sending for her to visit in your home and enabling her to attend the Associations. On her return home each time she would tell us of the fellowship she enjoyed in your home and of the attention and courtesy extended her by your children. All these and many more memories we will always cherish.

The funeral service and the singing at the grave were beautiful and I think as she would have wished it.

Sincerely,
The Hall Family
By Estelle

This is a lovely note and it refreshes our memory of many cherished experiences. Oh we loved Dear Sister Eva Hall and Elder Hall

was a precious servant of the most High God and all of their family were and are still precious in our memories. Death invades every home soon or late. It leaves wounded hearts and dreary days and nights filled with sad memories with little incentive to continue living, because our hearts are filled with loneliness. The personalities and faces that were so precious and meaningful to us are no more, they are gone the way of all the earth, but there is one precious thought, we do feel that we have evidences that they are rejoicing with God our Savior in a life that will never end.

Pauline W. Adams and her sons and daughters.

KNOWLEDGE OF THE TRUTH

Elder J. M. Mewborn
Dear Elder Mewborn,

Please forgive me for letting my subscription expire. I am sending a check for a year's renewal to your paper. The Zion's Landmark publishes the truth, or else I am deceived in my knowledge of the truth. May the dear Lord continue to bless you in your endeavors.

William H. Riggs
3712 Manchester St.
Colorado Springs, Colorado
June 29, 1973

EXTRA COPIES OF MEMORIAL ISSUE OF ELDER ADAMS AVAILABLE

... We have on hand approximately 150 extra copies of the May 1st, 1973, issue of the Zion's Landmark which are available. This issue contains photograph and death notice of the late Elder T. Floyd Adams. We are making them available as long as they will last at 50 cent per copy required for handling and postage. Send order to Zion's Landmark, Post Office Box 128, Willow Spring, N.C.

... Editor

Zion's Landmark

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

Editor

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

VOL. CVI NO. 18

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N. C. 27893 AUGUST 1, 1973

VIEWS ON PROVERBS 30:15

Dear Elder Mewborn,

I hope this letter finds you and your family all well. It would be pleasant to meet all your dear family. I hope to be able to do that sometime. May the God of Heaven smile sweetly upon you and yours in the undertaking of the responsibility of editing the Zion's Landmark. We trust, no doubt, that He will. I can remember the first time I ever saw you. It was at the White Oak Association at Stump Sound Church about 1950. You were there with your dear mother and father that day, and the way you looked to me and the thoughts I was given have been much fulfilled. Although, it never occurred to my mind that you would ever be editor of the Zion's Landmark. I am made thankful that you are editor, and I hope that strength, wisdom and guidance will be yours from the Jehovah God. The Lord Jehovah is able to bring you through dangers, both seen and unseen, toils and snares. He, the Lord, is fully able to bring you safely through it all. To His honor are glory and praise. So may it be.

Tonight, I am humbly making a request of you. I was reading in the

30th Chapter of Proverbs, 15th verse. This reading brought forth inquiry of mind. What are your views? Please write an editorial in the Zion's Landmark concerning this scripture.

Yours in the fear and, I hope, in the tender love of Jesus, the Lord of Glory.

Minnie Jones

Route No. 1, Box 335

Richlands, N.C. 28574

July 26, 1973

The scripture to which Sister Jones has made reference is Proverbs 30:15, "The horseleech hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough: The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough." Also, verse 15 reads, "There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men."

In attempting to set forth my views on this scripture, one must remember that this scripture, which is from the Old Testament, is in type and shadow of things pertaining to the Gospel of the Son of God. The horseleech has the same characteristics and qualities as the common land leech. The only difference is that its prey is the mouth and nose of the horse. They are known to attach themselves to the horse's nose and mouth while the horse is either drinking water or eating. The horse is of tremendous size and strength on the one hand as compared to the smallness of the little leech. Yet, each of these figures are word types of Christ and Anti-

Christ as seen in the law and the Gospel through allegory. An allegory is the veiled presentation, in a figurative message, of a meaning metaphorically implied but not expressly stated; hence, an emblem. The scriptures support the meaning of allegory as used in the Bible. Please refer to Gal. 4:23, 24, "But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."

First of all, let us examine some of the characteristics as well as the nature of the leech. The leech, scientifically speaking, falls into the worm class, and is sometimes called the bloodsucker. His nature is to suck blood from its prey. The ultimate end, of course, by this accomplishment means the destruction of life. They are said to sometimes have as many as ten pairs of eyes. Sight is almost their only organ of sense, hence they are a low form of life. It is said to have two prongs of the tongue which is characteristic of the serpent. Its nature is for the thirst of blood, and under normal circumstances will not let go from its prey. The mouth has three sharp small white teeth that act as saws. They have been known to fasten themselves inside the horse's mouth so as to afflict the mouth to the extent that eating of the horse is impaired. This handicap ultimately ends in sickness of the

horse, caused by weakness, and a general breakdown in strength. Its nature is such that it is never satisfied or content, and for the sustenance of its own life, it must suck blood to live. Being considered as a low form of life, its forked tongue can be considered the kingdom of sin, with one branch representing fornication (one of the daughters), and the other representing idolatry. It was in the mind of God, before He made the world, that the church here in time would have the opposition of Anti-Christ. The purpose of Anti-Christ has ever been to make war with the saints. Its thirst for the blood of the saints has never been quenched. We read in Rev. 12:1 where the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. In attempting to bring to light the meaning of this scripture, as requested by our sister, I would like to quote 2nd Cor. 11:13, 14, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." This dragon, which John saw, has ministers who are transformed as ministers of righteousness. (Be careful to note that he did not say "into ministers of righteousness") In nature, one cannot tell the difference. To know the difference is by spiritual discernment. Many of the apostles were put to death by these false apostles in the early age, A.D., according to the scripture. They may destroy the body, even as the

leech desires to destroy the life of the horse, but Jesus said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28 The dragon (Satan) with his ministers who are transformed as ministers of righteousness have been overcome by the Lamb. Rev. 17:14 reads, "These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." Herod could not destroy the young child, Jesus, with all the force of his kingdom, soldiers and army, because the right and privilege had been reserved for Judas Iscariot to perform the final act as traitor. The crucifixion of Jesus did not destroy his body. Even in death, His body saw no corruption.

Man is referred to in the scriptures as a worm. David said, "But I am a worm, and no man; a reproach of men, and despised of the people." Psa. 22:6. Isaiah said, "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel." Isa. 41:14 These scriptures depict the condition of man in his lowly, fallen estate. Since this is true, no man can judge another as to whom are the false apostles. We are here in a time world. At one time the man called Saul of Tarsus could have been called a false Apostle, but even though he said that he was as one born out of due season, not worthy to be called an Apostle because he persecuted the church, did not alter or change God's mind concerning his office. Jesus told them at the

supper that one of them would betray Him. They questioned, "Is it I, "Is it I?" When clothed in our right mind and proper understanding, inasmuch as we are all looked upon as worms in our nature, we cannot boast. Inately, within ourselves, we are all sinners by nature as well as by practice.

The grave, Soloman said, is never satisfied. It has never been known, even until this day, to say, "it is enough." Its continual cry is, "Give, give." Yes, the grave will give, (from another direction) when the following scripture is brought to pass, "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." Isa. 43:5, 6. When this has been accomplished in the first resurrection for the sons and daughters of Zion, the artcraft and concupiscence of the daughters of the horseleech will go down in full and final defeat, in the second resurrection. 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." According to the above scripture, sin entered the world through Adam, and death followed sin in due course. The grave has ever been the garner, prison, or dungeon for death's captives. There is a figurative or spiritual grave here in the world that one writer calls, "the bond of iniquity and gall of bitterness." The children of light and men of grace have been delivered from the powers of darkness of this dungeon and are kept by faith in the Kingdom of Light

of His dear son. When Paul and Silas, on one occasion, had been taken prisoners, they were cast into the prison. "And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into the prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosened." Acts. 16:22, 23. Here was a good strong bite of the horseleech. They were delivered (Paul and Silas) in this instance from the power of the grave and from death. He has not only loosened their bands but the powers of death as well. Our God not only delivers from the figurative or spiritual grave here in times, as Newton said, "Through many dangers, toils and snares, I have already come," but Job said, "And though after my skin worms destroy this body, yet in my flesh shall I see God." Job. 19:26. The glorious answer in the Gospel sound to the cry, "Give, give," was spoken by Jesus to Paul, "The last enemy that shall be destroyed is death." 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." 1st Cor. 15:26, 55. The finished work of the Lord Jesus Christ (His death,

burial and resurrection) as He said, It is finished, "has forever closed, curtailed and restricted the power of the grave as reflected in the hope of His little children.

Second, the barren womb is never satisfied. The barren womb, to my understanding as used in this scripture, means lack of faith. Paul said to the Church at Philippi, "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil. 1:11. The works of the flesh as well as the fruits of the spirit are clearly told in Gal. 5:19, 22, 23. "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. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. Faith is given as one of the fruits of the spirit. Job's wife was no pleasure or satisfaction to him. Neither is the righteousness which is contained in the law of any comfort to the child of grace. It was not until Job had been dispossessed of everything and had been smitten with sore boils from the sole of his foot unto his crown that his wife said, "Dost thou still retain thine integrity? curse God, and die." This was another bite of the horseleech. Job replied, "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not

receive evil? In all this did not Job sin with his lips?" Job 2:9, 10. Job was given the answer of FAITH. I am not able to say which one of the foolish women was Job's wife. I feel that she would have to be one of those which Isaiah described in the fourth chapter: "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." Yea, they with their bread (false doctrine) and apparel (self righteousness) they "compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Matt. 23:15. May I pause here to say, "How great is the blessing to be embraced in the Kingdom of Faith and of Light with the knowledge that He has saved His children by His grace and grace alone, and reveals it to them in His own good time and appointed way! Even though Job was smitten with sore boils and was severely tempted by his wife, all of which are bites of the horse leech, God had told Satan, "But put forth thine hand now, and touch his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand, but save his life. So went Satan forth from the presence of the Lord." Yea, Job could be persecuted, smitten, and, yet, in all these things, his life could not be touched. He was embraced in the righteousness of God which is by faith. His wife was embraced in the righteousness which is contained in the law. Satan lied when he told God that Job would curse Him to His face. The nearest point which such could have possibly been done was the suggestion from his wife that he

curse God and die. Job cursed the day of his birth and the night of his conception. The contrast between Job and his wife, as seen here, is an awesome illustration of the condition of those in the world today who have no faith (either pretended or otherwise) and those to whom God has extended His merciful and divine favour.

Third and fourthly, Solomon said that "the earth that is not filled with water is never satisfied," neither is the "fire that saith not, It is enough." To my understanding, these two represent, in some measure, the foundation of mystery Babylon and the environment of same. Christ made a distinction between two classes of people in Luke 6:47, 48, 49, "And why call ye me Lord, Lord, and do not the things which I say? (He said that "No man can come to me except the Father which hath sent me draw him." Luke 6:44) Whosoever cometh to me, and heareth my sayings, and doeth them I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that hearest, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." Persecutions will never separate God from His people nor will they separate them from one another, those whom He has loved in the eternal covenant. See Rom. 8:35. Mystery Babylon has no foundation except the earth. According to John (Rev. 18:2)

Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit. These who are not built on the everlasting foundation are like the trees which Jesus said would be rooted up. They may attempt to root themselves in and among the wheat, but He said, "Every plant which my heavenly Father hath not planted, shall be rooted up." Jesus said concerning the Pharisees who had been offended at His sayings on this occasion, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Matt. 15:13, 14. To the heirs of the Kingdom through the righteousness of God by faith and who mourn in Zion, He hath appointed "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called **TREES OF RIGHTEOUSNESS, THE PLANTING OF THE LORD**, that he might be glorified." Isa. 61:3.

The greatness of the blessing will never be told when God's little children are given that water from the well that springs unto everlasting life. They have been made poor, they dwell with a poor people here, and in the satisfaction and order of His house, they say as Israel did of old, "It is enough; Joseph my son is yet alive: I will go and see him before I die." Gen. 46:28. This saying, "It is enough," is by faith and will last forever. What a blessing is true Faith!

Until we are brought to the place that we can truly say, "It is enough," we are yet in our sins. The horseleech may attack, but when it does, may it be in the tender mercy of God's love to relieve us as he said,

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where the worm dieth not, and the fire is not quenched." Mark 9:43-44 Herod, who had pursued the life of the Lord Jesus Christ for many years was smitten by the angel of the Lord because he gave not God the glory." And he was eaten of worms, and gave up the ghost." He suffered a just and final defeat right here in the world.

Submitted in love, I trust,
J. M. Mewborn

TO OUR SUBSCRIBERS

... At this time I shall be grateful if all the subscribers who have payments that are behind as well as those whose renewals are now due could help me with them at this time. Our reserve of cash which we keep on hand for the purpose of paying the expenses for the publication of the paper is low. Your help will be greatly appreciated at this time. Thank you.

J. M. Mewborn

IN MEMORIAM—NANCY F. HEATH
May 30, 1882—July 19, 1973

We had a wonderful Mother,
And I can truly say that
I feel her blessed presence
Here in this church today.

Oh, how she loved her children
And desired that they were all blest to do
good;
When things went wrong, her heart was sad,
She always understood.

She dearly loved the brethren,
The sainted sisters, too;
She loved to sing her favorite hymns,
Her faults in life were few.

Most of her friends called her "Miss Flora".
She loved each and every one,

One of her greatest pleasures in life
Was to be invited into their homes.

There was Tom and Ava, Allen and Ima,
Willie and Annie, too.
There were Wilbur and Glenna, Earl and
Ogalia,
Just to mention a few.

It seems only yesterday when we visited
Her friends who were ever so dear;
But now she has gone to her heavenly home
We must all hope to meet her there.

If she were only here today,
I know she would be so gay;
She would shake Wilbur's hand, and seriously
say,
That was a mighty good sermon you preached
today.

Today as we pay tribute
To a memory as sweet as hers;
We feel she is resting peacefully,
Beyond this veil of tears.

Lovingly, by her daughter,
Verna J. Owen
Spring Lake, N.C.
April 30, 1973

**OBITUARY OF
BROTHER DANIEL F. PEEDIN**

It is with fear and trembling that we attempt to write the obituary of our esteemed brother in Christ, Daniel F. Peedin. The members of Bethany Church hope to bow in humble submission to the will of the Father, who in His infinite wisdom and tender mercy, saw fit to remove from our midst and take unto Himself our dearly beloved brother.

Brother Daniel was born June 23, 1889, and departed from this life February 23, 1973, making his stay here 83 years and 8 months. Brother Daniel united with the church May 28, 1944. He was a true, faithful member and was loved by all who knew him.

He leaves to mourn his passing five children: one daughter, Mrs. Lola Harris; four sons: Albert, Noble, Clyde, and Kenneth Peedin; four sisters, seventeen grandchildren and one great-grandchild, and many friends. May the family be reconciled to the loss of their dear father, and may the Giver of all good and perfect gifts attend them with His comforting Spirit.

His funeral was conducted at Bethany Primitive Baptist Church by Elder S. J.

Sauls. Burial was at Sunset Memorial Park in Smithfield, N.C.

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

Done by order of the church in conference April 21, 1973.

Elder S. J. Sauls, Moderator
Brother Troy Thompson, Clerk
Brother Troy Thompson,
Brother Leland Oliver,
Sister Callie Oliver, Committee

OBITUARY

FERMAN H. SINCLAIR

Brother Ferman H. Sinclair died June 16, 1973, in the Sampson County Memorial Hospital. He was born in Sampson County, N.C., October 2, 1902, the son of the late Hayes and Levina Sinclair.

The funeral services was held at 3:00 P.M. Monday at Harnett Primitive Baptist Church by Elder J. M. Mewborn, his pastor, and Mr. Eugene Spell. Burial was in the church cemetery.

Surviving are his wife, Addie Tart Sinclair, three sons, Libert and Earl of Miami, Florida, and Ray Sinclair of Clinton; three stepsons, Joe of Newton Grove, Billy Tart of Dunn and William Perry of Newton Grove; three stepdaughters, Mrs. Edna Barefoot of Dunn, Mrs. John Boyette of Faison, and Mrs. Sue Lanier of Kinston; two sisters, Mrs. Sally Butler of Salemburg and Mrs. Gladys Jackson of Raleigh; seven grandchildren, a great-grandchild and twelve step grandchildren.

Brother Sinclair united with Harnett Primitive Baptist Church on Sunday, October 5, 1969 and was baptized by Elder J. M. Mewborn. He continued a loyal supporter until his death. Brother Sinclair manifested a love for the church several years before his death and was always willing to help in any way he could.

In as much as we feel he was given a hope beyond this sin-cursed world, we are persuaded to believe he has entered into that eternal inheritance prepared for the chosen and elect family of God where all is love and peace. The church desires to extend its sympathy to the family and relatives and we admonish them to sorrow not as for those who have no hope. We feel our loss is his eternal gain.

These lines are to be recorded in our

church records, a copy given to the family and a copy sent to Zions Landmark for publication.

Done by order of Harnett Church in conference Saturday before the first Sunday in July, 1973.

Elder J.M. Mewborn, Moderator
Graham Jackson, Clerk
Fuller Jackson
Graham Jackson Committee

ELDER OSCAR BROOM PASSES

Elder Oscar Broom of Monroe, N.C., oldest minister in the Bear Creek Association passed away on Friday, August 10, 1973, about 6:00 P.M. His funeral rites were held on Sunday afternoon, August 12, 1973, conducted by Elder L. G. Mishoe of Myrtle Beach, S.C., assisted by Elder James T. Jones of Marshville, N.C. Elder Broom had been confined to his home for nearly ten years, and suffered much prior to his death. He had been, more or less, an invalid for several years. Our deepest sympathy goes to Sister Broom, the son and daughter. He was a faithful minister of the Gospel.

Editor

RESOLUTION OF RESPECT FOR SISTER CORA OAKLEY

Sister Oakley was born April 22, 1892, and passed away April 23, 1973. Her funeral was conducted April 25, 1973, by her pastor, Elder L. P. Martin.

She was married to S. R. Oakley on December 25, 1907. To this union were born three girls and four boys.

We do not have on record the date when Sister Oaley joined Surl Primitive Baptist Church, but we feel that it is, indeed, a precious blessing inasmuch as she was blessed to live in sweet fellowship with the church for many years, even to her age of eighty-one.

We cannot find words to express the feeling of our troubled breast which is caused by the loss of this loved one. We humbly hope, as it was with dear Sister Oakley, that when our race is run we, too, may lay our head upon Jesus' breast and peacefully go to sleep to await the glorious and final summons to come Home.

May God give those who feel the loss of Sister Oakley so keenly, to say, "Sleep on, one day I hope to join you in that peaceful home where no sickness or sorrow dwells."

We desire that three copies of this obituary

be made. Ordered that: one be sent to Zion's Landmark for publication, one be given to the family, and one be recorded on our church book.

Done by order of the church in conference June 19, 1973.

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

IN MEMORY OF LUCY WEST SMITH

By request of Little Creek Church, but with a feeling of unworthiness, we hereby attempt to record the death of our beloved sister, Lucy West Smith, was eighty-eight years, four months and two days old. At her death she was the oldest member of Little Creek Church. She fell asleep in Jesus, on April 3, 1973, in Johnston Memorial Hospital in Smithfield, North Carolina. We believe she was called home at the appointed time of God. She had been seriously ill several months before her death.

Sister Smith was born January 1, 1885, to the late Mr. Starling and Mrs. Betty Brooks West. She was the widow of the late Mordecai Lawrence Smith. To this union were born ten children, three of these predeceased her in death. Those of her survivors are two sons and five daughters, forty-three grandchildren,, seventy-four great-grandchildren and a number of great-great grandchildren. Sister Smith united with the church and was baptized by her pastor, the late Elder Elijah Pearce, on the third Sunday in July, 1925. She was a faithful member as long as her health permitted her to attend.

She was a dearly beloved Sister in Christ, a good wife and mother. Jesus said, "By their fruits ye shall know them." She was a faithful believer in the election and predestination of God. If we are embraced in the predestination and election of Christ, it is by grace, through faith that we are saved, not by works lest any man should boast, but it is a gift of God.

Her funeral was conducted at Little Creek Church, Wednesday afternoon, April 4, 1973, by her pastor, Elder R. L. Fish, after which her body was laid to rest in the Little Creek Church Cemetery beside the grave of her deceased husband. We feel our loss is her eternal gain.

Therefore, be it resolved that the Church at Little Creek extend heart-felt sympathy to the bereaved family in the loss of a wonderful Mother. May they look to the God of all grace and mercy for comfort. Second, that a copy of

these resolutions be placed in the church records, one sent to the family and one sent to Zion's Landmark for publication.

Done by order of Little Creek Church in conference.

Elder R. L. Fish, Moderator
 Brother I. R. Casey, Church Clerk
 Sister Irene Jones
 Sister Nellie Prince
 Committee

**IN MEMORY OF EVELYN WIGGS
 SANDERSON**

My dear mother, Evelyn Wiggs Sanderson, was born February 27, 1880, near Princeton, N.C., in Johnston County. She was the daughter of Polly Ann Braswell Wiggs and George Washington Wiggs of Johnston County.

My mother was married to my father, William Lewis Brady, August 27, 1896, at the tender age of 16. To this union was born five children: Ola May Brady Ormond, George William Brady, Leonard Samuel Brady, Ila Lee Brady Brown, and Clarence Lewis Brady. Of this family, only my sister Ola and I are still living.

Mother had two brothers, LeRoy and Arthur Wiggs. She lost both her father and brother during the typhoid fever epidemic in 1896 within a period of three weeks.

It seems that mother and her family had premonitions of things to come. Mother often told me that her father, George Washington Wiggs, said on his death bed that he saw the beautiful mansions that God had prepared for His people, and that her brother, LeRoy, although not sick at the time, would soon follow.

As far back as I can remember, my mother and father were of the Primitive Baptist belief. As a family, we went to the Primitive Baptist Church in Smithfield, N.C., for many years. Frequently, we went to Old Union Church where my grandfather, the late Samuel Brady, was Pastor.

September 19, 1915, my father was called to his heavenly home. November 3, 1917, my mother married James H. Sanderson.

Mother began going to Little Creek Primitive Baptist Church in 1948 with her dear friends, Mr. and Mrs. Wade Brown, and during that year she joined this church. I don't think I've ever known mother to be any happier. She often said she felt so little and so unworthy.

The burden and desire of prayer seemed to be always in my mother's heart. I recall how

she called each of her children, and troubled and sick friends, by name in her supplications.

As long as my mother was physically able, we sang hymns together as a family or when only one of us was with her. The four that were a must and in this order were: "How Firm A Foundation", "Amazing Grace", "Jesus Lover of My Soul", and "Rock of Ages".

Mother kept a copy of the rules of the Church Decorum, and abided by them to the fullest extent. Two weeks before she was called, we were at Little Creek Church. Realizing that she was sick, I whispered and asked if she wanted to go home. She said, "Yes, but I can't leave without giving a reason."

Mother quoted many Bible verses. The one most often was Ephesians 2:8. "For by grace are ye saved through faith; and that not of yourselves; it is a gift of God."

I have always felt my mother's love; but not until November 9, 1964, when our family doctor told me that my mother would not live more than three hours did the realization come to me of just how great the loss. Thoughts like the sacrifices she had made, the trials, tribulations, and sorrows she had experienced, and the influence that she had on my life, raced through my mind.

Today, the only thing I have is precious memories and the knowledge that mother's love is the strongest force in the world.

UNTIL WE MEET

How blessed is the tie that binds
 Our hearts in lasting love,
 The comradeship of kindred minds
 Is like to that above.

So when at last we have to part
 In sorrow and in pain,
 We know we still are joined in heart,
 Until we meet again.
 A devoted daughter,
 Mrs. Ila Brady Brown
 Rt. 2, Box 214
 Selma, N.C. 27576

**IN MEMORY OF MY MOTHER,
 NARRASSIE R. GOURLEY**

Mama was born March 28, 1887, daughter of A.A. and Elsie Priddy Rorrer. She was married to James Samuel Gourley June 23, 1912. To this union were born seven children, three of whom preceded her in death. Her

husband preceded her in death by twenty years. Three daughters and one son remain to mourn the loss of our mother, viz: Ruby Donnell, Lillie Wright, Elsie Stewart and Harvey Gourley, with one sister, Sudie R. Barham of Burlington, N.C. Mama united with the Primitive Baptist Church at Hillsdale in June, 1927 or 1928. I am not sure of the year.

Mama was called away from this life December 4, 1972, after seven weeks of serious illness. Her passing was easy. She just went to sleep. We have hope that it is the blessed sleep of all of God's children. I sat by her side many nights and tried to ask the good Lord if it could be His will to remove her from her suffering. I was with her until the very last, along with my precious sister, Ruby, who is so kind and gentle and did so very much for our mother.

It is with much sorrow and also gladness that I attempt to write this sketch of her life for we miss her very much. We would not wish her back in this world of sorrow and sin to suffer as she did. Mama went to church every time she was physically able to go. Many times it was necessary for Ruby to dress her. She and Dad took their stand at Oak Forest when Elder Hill and others withdrew from Hillsdale.

Her funeral was conducted by our beloved pastor, Elder Hugh Wray. She was buried at Lake View Park, beside our Dad, to await the coming of our Lord when we have hope that she will be raised in His likeness, to be made like Him, and at last be carried to that world of perfect love and forever be satisfied.

Done in order of Oak Forest Church in conference January 27, 1973, and approved March 24, 1973.

Elder Hugh D. Wray, Moderator
Brother C.L. Allen, Clerk
Sister Elsie Stewart, Committee

OBITUARY OF SISTER LILLIE FAIRCLOTH

Sister Lillie Faircloth was born to her parents, James Marion and Bessie Elizabeth Holland, May 6, 1894. She was married to Mr. Richard Henry Faircloth when she was a young woman. He preceded her in death.

Sister Faircloth united with the church at Willow Springs the fourth Sunday in February, 1949, and was baptized by her pastor, Elder T. F. Adams, a month later—the fourth Sunday in March, 1949. She was seriously afflicted in body and she was totally

blind much before her death. At her death she was a patient in Pineview Rest Home in Lillington, N.C. She was confined there for a number of years before her passing on April 17, 1973 at the age of seventy-nine years. Sister Faircloth was a most humble and submissive sister in Christ.

Her survivors are: two daughters, Mrs. Bernell Mathews, Jacksonville, N.C., and Mrs. Lynda Williams, Bunnlevel, N.C.; twenty-six grandchildren and thirty-four great grandchildren.

Her funeral was conducted in Willow Springs Primitive Baptist Church on April 19, 1973, by Elder J.M. Mewborn and Elder R.L. Fish. Her body was laid to rest in the church cemetery. We feel assured that this dear sister is with Christ in spirit.

Approved by order of the church in conference May, 1973.

Eva Pearce,
Pauline W. Adams, — Committee

IN MEMORY OF BROTHER LEE WILLIAMS

He was born October 8, 1889, and departed this life December 17, 1972. He was married to the late Maggie Purdy and to this union he leaves the following children: Daniel Williams, Linwood Williams, Miss Pearl Williams, Mrs. Mae Shelton and Mrs. Dessie Martin, all of Patrick Springs, Va., and Frank Williams of Martinsville, Va.

Brother Williams joined Liberty Primitive Baptist Church September 7, 1969. He loved his church and always filled his seat as long as his health permitted. He bore his long affliction with patience. He will be missed by his church, children, friends and neighbors. His children, doctors, friends and neighbors did all they could but when our Father called, "Child, come home", we could do no more. He has paid the debt which we all owe. I feel that he is now resting in the arms of Jesus, waiting for the Resurrection Morning. His funeral was held at Liberty Church, and was conducted by his pastor, Elder Bennie Clifton and Mr. Tonny Rutherford.

Be it resolved: first, that a copy be sent to Zion's Landmark for publication, one to the family, and one retained for the church records.

Written by order of the church in conference April 7, 1973.

Elder Bennie Clifton, Moderator
Sister Clara Freeman, Clerk
Sister Cora Purdy, Committee

MEMORIAL

It is with a feeling of felt unworthiness and inability that I attempt to comply with the request of Creeches' Church in writing these few lines in memory of our beloved sister, Harriett Creech, who departed this life April 4, 1973, making her stay on earth 87 years.

Her funeral was conducted at Creeches' Church by her pastor, Elder W. T. Barham and Elder J. B. Williams. She was buried in the Creech Family Cemetery.

Sister Creech was the wife of the late Mr. Redding Creech, who preceded her in death many years. They were blessed with ten children, two of which were deceased prior to Sister Creech, leaving eight to mourn the loss of their precious mother.

Sister Creech offered to the church July 6, 1941, and was baptized that day by the late pastor, Elder E. C. Jones. She was a very loyal and faithful member as long as she lived. She, having God's blessings, was always faithful in filling her place unless she was hindered by afflictions. She was also blessed to achieve a good report in the church as well as in her daily life.

We, the church, as well as her bereaved family and many friends, feel a great loss in her passing. Yet, our hope is that our loss in this precious member was her eternal gain, knowing that she had a wonderful hope of heaven and immortal glory. That blessed hope, according to her expressions, was based on a sure foundation which is an anchor of the soul, both sure and steadfast, ready to be revealed in the last time in heaven for every jewel of God's mercy. The love of God caused them to be as a nail in a sure place, not to be removed or disturbed. They are embedded in God's love and mercy which compose a solid foundation. Here, all other things may be moved, but this will stand forever.

Be it resolved: first, that a copy of this memorial be kept on the church record; second, a copy be sent to the family and; third, a copy be sent to Zion's Landmark for publication.

Done by order of Creeches' Church in conference on the first Saturday in May, 1973.

Elder W. T. Barham, Moderator

Brother C. A. Creech, Clerk

W. T. and Mae Barham, Committee

BEAR CREEK ASSOCIATION

The One Hundred Forty-First Annual Session of the Bear Creek Association will

convene, the Lord willing, at Smith Grove Church, Stanley County, N.C., commencing on Friday before the first Sunday in October, 1973, and will continue through Sunday following. The association is to be entertained by the Church at Liberty in Union County. Elder Benton Meggs was appointed to preach the introductory sermon, Elder C. S. Mills, his alternate. Services are to begin at 11:00 A.M. on Friday, October 5.

Directions to Smith Grove Church are as follows: Those coming from the north and east, come to Albemarle, N.C., and follow No. 27 Hwy. west about 12 miles to Red Cross. Then follow secondary road No. 1972 east for two miles to church. Those coming from west follow No. 27 Hwy to Red Cross, turn right on 742, same as above. Those coming from the south come to Wadesboro. Take No. 742 Hwy. North for 24 miles to Oakboro, N.C. Then turn right on secondary road No. 1972, two miles to church.

Floyd W. Moore, Assn. Clerk,

Rt. 2, Box 140,

Polkton, N.C.

Telephone: 385-5232

BLACK CREEK ASSOCIATION

The Black Creek Association will convene, the Lord willing, the second Sunday in October, Friday and Saturday before with the Church at Sapony. The church is located about halfway between Wilson N.C., and Nashville, N.C., just off Hwy. No. 58. Those coming by way of Wilson, take No. 58 Hwy. north to J. W. Bone's Store (this is a crossroad). Turn left at the store. The church is a short distance on left. Those coming through Nashville take Hwy. No. 58 south to Bone's Store at the crossroad and turn right.

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

Paul H. Carraway, Clerk

LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Rosses' Church, beginning on Saturday before the fifth Sunday in September, 1973. Elder Burch Wray was chosen to preach the introductory sermon, Elder L. P. Martin, alternate. Due to lack of parking space, the union will be held at Eno Church for convenience.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held with Pireway Church, Columbus County, North Carolina.

Services to begin, if the Lord wills, on Saturday at 11:00 o'clock and 10:30 A.M., on Sunday. Follow highway 90 from Tabor City, N.C., 18 miles to Church.

We invite our ministering brethren along with all brethren, sisters and friends to come and worship with us.

L. M. Vaught
Union Clerk
Route 2
Loris, S.C.

WHITE OAK ASSOCIATION

The One Hundred Fortieth Annual Session of the White Oak Primitive Baptist Association is appointed to be held with the Church at Maple Hill, Pender County, N.C., to convene, if the Lord wills, on Saturday before the third Sunday in October, 1973, and continue through Monday following, October 22, 1973.

Maple Hill Church is located about three-tenths of a mile East of N.C. Hwy. 53 at intersection of Hwy. No. 50.

We wish to extend an invitation to all our correspondence, all lovers of the truth with a special invitation to all who labour in the ministry to come and be with us.

M. M. Gray, Clerk
Jacksonville, N.C.

ANGIER UNION MEETING

The Angier Union Meeting will convene with the Church at Sandy Grove the fifth Saturday and Sunday in September, 1973. Elder C. T. Harward was chosen to preach the introductory sermon, Elder S. J. Sauls, as alternate.

Sandy Grove Church is located about four miles East of Angier, N.C., on Highway No. 210.

We invite all lovers of the truth to come and visit with us.

E. T. Jones, Clerk

LOWER MAYO ASSOCIATION

The Lower Mayo Primitive Baptist Association will convene, the Lord will, with Mayodan Church in the Town of Mayodan, Rockingham County, N.C., beginning on Friday before the first Sunday in October, and will continue through Sunday. Services to commence at 11:00 A.M. on Friday.

Those who come from the south, select your nearest route to Hwy. 220, and proceed to Junction of 704. Take Exit and turn left on 704 to junction of 311 in Madison, N.C. Turn right on 311 and follow on to Mayodan, N.C. The church house is just a short distance after passing through the business part of Mayodan to your left on Highway 311. Those who come from the east select your nearest route to No. 87 Hwy. Follow Hwy. 87 to Reidsville, N.C. Follow No. 87 and No. 65 to Junction of Hwy. 704, follow Hwy. 704 to Madison, N.C., to junction of 311. Continue as above to church house. If further information is needed, please contact either of the undersigned, Elder J.G. Gardner or Sam L. Gilbert.

We extend a cordial invitation to brethren, sisters and friends to meet with us, especially our ministering brethren.

Elder J. G. Gardner, Moderator
Sam L. Gilbert, Clerk

MATES CREEK ASSOCIATION

The next session of the Mates Creek Association will convene with the Samaria Church, Ransom, Pike County, Kentucky, beginning on Friday before the first Sunday in September, 1973, dates being August 31st, September 1st and September 2nd.

Please take Route No. 52 to Taylorsville, W. Va. Turn left on Route No. 49 to Matewan, W. Va. Turn left on Jct. 68 at Caution Light across bridge. Travel 7½ miles, turn left at marker. Church house is a short distance on left.

We invite all lovers of the truth to come and be with us.

Elmer Smith, Clerk
Ransom, Ky. 41558

YELLOW RIVER ASSOCIATION

The One Hundred and Forty-Eighth Annual Session of the Yellow River Association was appointed to be held with the Church at East Atlanta, to begin, if the Lord wills, on Friday before the fourth Sunday in September, 1973, and continue through Sunday.

The Church is located in the City of Atlanta, Ga. at 191 Degress Avenue, just off DeKalb Avenue.

We invite lovers of the truth to visit us. Those who desire further information may contact Elder T. L. Huff, Lawrenceville, Ga., telephone 963-2284 or the undersigned.

W. L. Moblèy, Clerk
Route 1, Box 602,
Buford, Ga.
Telephone: 945-5258

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ZION'S LAMP MARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CVI

SEPTEMBER, 1973

NO. 19

**ISAIAH
CHAPTER 55**

See ye the LORD while he may be found, call ye upon him while he is near.
Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him: and to our God, for he will abundantly pardon.

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, saith the LORD.

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.

For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

EDITOR

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

**\$5.00 PER YEAR — 2 YEARS \$9.00
TO ELDERS \$4.00 PER YEAR — 2 YEARS \$7.00**

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE WAY OF UNDERSTANDING
Dearest Carolyn,

Before leaving Standish, we were given little pocket sized testaments — New Testaments, plus the Psalms, plus a few pages of the old humns — the best testament for our purpose that I have seen. I am glad that I have it — it too, has been a comfort to me. I have so often slipped it into a trouser pocket while on the boat and since getting here. Tonight I picked it up and it seemed to open to the fifth chapter of Matthew — “Blessed are the poor in spirit for theirs is the kingdom of heaven,” and on through the sermon on the Mount — rereading some of the passages which seemed more filled for me — particularly the scriptures: “But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.” I just hope that you and I may lay up these treasures and may we go about in this humble way, in and out among those who are poor in spirit and hunger and thirst for His righteousness. A second time thumbing the pages I began reading in the sixth chapter of Luke, in which I found to be the same theme, ending with the forty-seventh and forty-eighth verses — “Whosoever cometh to me and heareth my sayings and doeth them, I will shew you to whom he is like: He is like a man which built an house and digged deep and laid the foundation on a rock: and when the flood arose, the stream

beat vehemently upon that house and could not shake it: for it was founded upon a rock.” What Rock? The foundation, the firmness, the surety, the stability, the shalls and wills of the Lord Himself — the will of God! Who can come? Who can hear? and who can do the commandments? Only he who is brought; he whose ears are unstopped and whose will is activated and directed. May we lay up treasurers that come from heaven, may we be enabled to dig deep into our souls and firmly establish these treasurers upon the rock, the blessed truths and doctrine of our Savior — His teachings. May we be enabled to be firmly fixed in His love and go forth with faith, confidence and assurance to praside His name. Then the storms and trials of this world will not tear us down. Not like the seed that fell on stony ground which in time of tribulation, parched and withered and died, but more like the seed that fell on good ground. They weathered the storms and bore fruit, some an hundred fold, some sixty fold and some thirty fold. Yes, bore fruit according to the gifts and talents bestowed by the Lord.

My Dear, I think of these things and do not know what to do, but write them to you. Were you given to me for such — that I might always unload my mind to you? Maybe that is apart of it anyway.

I received no letter from you today — they do not arrive regularly; OK, I will love them when they do arrive and love you through them. My readings said, “Judge not

that ye be not judged." (7th chapter) Rather I should be happy for the time alone, so that I may read and think. (6 ch.-6) But thou, when thou prayeth, enter into thy closet and when thou hath shut thy door, pray to thy Father which is in secret —" He knoweth what things we have need of, before we ask Him — so He maketh the opportunity, He fills the heart, gives the prayers and supplies the needs — He doeth all things according to His will and to fulfill His Almighty purposes. Upon this rock, He builds His church and the gates of hell shall not prevail against it! So prostrate — utterly helpless — we lie before His feet and wait His nod. Then with His nod and His power and His grace, we stand high — we go forward with courage and confidence and assurance and do His will.

It is most bedtime and I have used my two and half hours between dinner and bedtime. May I say, "My hour of prayer" — when the Spirit of prayer is given me. Needless to say, And I love you, for you can see that — as no one else in this world — you are my mate — my companion, the one to whom I can unburden my heart and soul to — the one given to me by the power from above. I feel too, that our girls are fruits of our union — blessings from the union made by the Lord. There is a bit of ego in that statement that you are my mate, companion and comfort but no more so than in the hymn No. 12, sixth stanza;

"Lord, I believe Thou has prepared,

Unworthy though I be,
For me a glorious free reward,
A golden harp for me.

I thought I was finishing, but let me go to the next stanza:

"Tis strung and tuned for endless years

And formed by power divine,
To sound in God the Father's ears,

No other name but "Thine."

I am so glad the work outlined in that stanza was done — for our effort to string and tune would be so impossible — even after being given the harp.

In an earthly manner, I feel that you were given me and I was given you — that we were strung and tuned together and I hope we may together sing praise to the Lord our Savior, so long as He gives us grace — so long as He tunes our hearts and gives us life on earth.

I hope to hear from you real soon, saying you have heard from me. If this letter does not make sense — just forget it. I realize I just blunder along.

Bye, bye and much love from your,

Douglas (Alston)

(Written after he left for overseas duty in England, during World War II, September, 1944.)

AUTHOR OF ALL THINGS

Dear Brother and Sister Adams,

There is a statement which is often made by the opponents of the doctrine of predestination and election that is very confusing to me. I read at this time and also have previously heard this statement made many times. The writers and speakers never seem to be able to make themselves clear as to just what they mean. Therefore, if it can be God's will, I shall try to pen my thoughts concerning this statement. The statement is the accusation against the doctrine of

predestination of all things. The proclamation of this doctrine, the opponents say, "makes God the author of sin and confusion."

First, let me say that I do not believe that there is anything anywhere (including man) that can make or create anything for the true and living God. He is the maker of ALL things. Acts 17:24 completely verifies this fact, "God that made the world and all things therein, seeing that He is Lord of Heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

I find the word "author" recorded three times in the scripture. 1st Cor. 14:33 reads "For God is not the author of confusion, but of peace, as in all churches of the saints." Hebrews 5:9 reads "And being made perfect, He became the author of eternal salvation unto all them that obey Him." Hebrews 12:2 reads "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."

In neither of these three places is the word sin mentioned. Heb. 5:9 is referring to faith, and in I Cor. 14:33 reference is made to confusion. No! God is not confused in any of His works. This has ever been true. He had a purpose for everything He made, and everything is according to His good pleasure. All things work together for good to them that love

God. According to the dictionary, author means — "One who has written a book or other literary composition; one who originates any activity or movement. To originate. To do the work of an author."

I believe that what the Apostle had reference to in I Cor. 14:33 is to speak one at a time or in a manner to be understood by the listeners. For if we all speak at one time or in an unknown tongue, then there is no profit to anyone. The apostle says that He is the Author of peace as in all churches of the saints. We understand that the scripture is written to the children of God, and not to any other. Verse 31 (I Cor. 14:31) plainly states: "For ye may all prophesy one by one, that all may learn, and all may be comforted." This means, to me, that God does not confuse His children; He speaks very plainly and He speaks exactly the selfsame thing to each and every one of them. He does not teach one child one thing, and another one a different thing. All are taught the same thing and taught by Him alone, whose Hand does not err. The scripture says that they shall all be taught of the Lord. Now I find the words confound, confounded, confused, and confusion used many times in the scripture. One particular place is I Cor. 1:27, "But God hath chosen the foolish things of the world to confound the wise; and God hath chose the weak things of the world to confound the things which are mighty." Now what is the meaning of the word "confound"? Well, it means to confuse.

I believe the scripture (Col. 1:16) which states: "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." Col. 1:17 reads, "And He is before all things and by Him all things consist." I don't see how anything could exist without God who created it. John 1:3 states, "All things were made by Him; and without Him was not anything made that was made." So, I believe that God created confusion, confoundment, and sin. Now I am not saying that God is confounded, confused, or is contaminated with sin. I am saying that He created it; and it serves His holy and divine purpose. The scripture doth bear me out as I have just quoted them above. As for sin I do not find the word, author, connected with this word, sin, at all. Job 26:3 reads, "By His spirit He hath garnished the heavens; His hand formed the crooked serpent." Isa. 45:7, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Amos 3:6 reads, "Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it." Rom. 8:20 reads, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." These are just a few of the many scriptures that bring to bear on the point.

In as much as the creature was made subject to vanity by the Creator, he also created the vanity. For if this were not true, the vanity would have been created by another and it would have been possible for vanity to have more power than the Triune God. Also the scripture which states that "all things were made by Him" would be false. Yes, I do

believe these scriptures — John 1:3. Romans 13:1: "Let every soul be subject unto higher powers. For there is no power but of God: the powers that be are ordained of God." I am given to believe that God created "ALL things" and "ALL things" are under His power. If this were not true, then everything would be by chance. There would be no surety, or security, of anything.

Now, therefore, by the few scriptures which I have quoted, one can see the reason as to why I am given to feel that the statement that the "declaration or proclamation of the doctrine of predestination of all things makes God the author of sin and confusion", is confusing or misleading. It seems to me that they are trying to protect, or defend, God and the truth as well. Now, tell me, does God or the truth require any protection or defense from man? I say no. Christ said, "I am the way the truth and the life." What did He tell Peter when He loped off the ear of the guard? "Put up thy sword into the sheath". John 18:11. "The cup which My Father hath given me, shall I not drink it?"

Yes, God confounds some, sends others strong delusions, created the wicked for the day of evil, loved Jacob and hated Esau, He (the Lord) said that He created evil and He made peace: "I the Lord do all these things." See Isa. 45:7.

So, in conclusion, I say that God created all things and all things work together for good to them that love God. To them who are called according to His purpose. As the scripture states, "As I have thought so shall it come to pass and as I have purposed so shall it stand." I say that He purposed confusion and sin. How could He have purposed it

without having thought it? Esau was made subject to confusion and sin; therefore, his eyes were blinded and his ears made deaf. He hath no understanding, in other words, he was a recipient of God's wrath. He never was to be redeemed, but was left in the lost estate. Yes, God hated Esau with an everlasting hate. Jacob was created subject to the same sin and confusion, but through God's love he was redeemed from under the law of sin and death by Jesus Christ. The scripture saith, "I have loved thee with an everlasting love." Yes, he was given a seeing eye, hearing ear, and an understanding heart. Yes, Jacob was a recipient of God's love. As in Rom. 8:1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit." Yes, this is Jacob. As we know, Esau represents the non-elect and Jacob represents the elect, or chosen. God loved Jacob with an everlasting love. God created it all! Why? For the reason that Christ said in Luke 10:21: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father; for so it seemed good in thy sight." Amen.

May God bless and keep you both is my prayer, if indeed I could pray.

Yours in bonds of love, I hope,
 Carl D. DuBose
 Rt. 3, 355 Neel
 Silsbee, Texas 77656
 April 17, 1973

WITHIN MY HEART

Dear Sister Adams:

I have waited for some time now to write you, as I felt to know that so many of your friends would be

writing that maybe my "little words" would be sent at a time when you could digest what I want to say — not what I'll write, perhaps — but that which is in my heart and you will be able to read "between the lines."

As always, I think of you often, and your lovely family. What a blessing the Good Lord sent you to have all those lovely children to be with you in time of need. I'm most sure, through God, they are a source of great comfort and love.

I have often thought of a statement, or part of a dream, I believe, that you told me once while visiting in our home, concerning the reality of God's works and that which we hope we believe. If I remember correctly, you said that you awoke from this dream saying, "It IS real, Oh! it IS real." When we are brought to realize that the doctrine we hold to is "real," then it is something beautiful. Or may I add, when we are made to know that the power of God is real, it is then that we are made reconciled to His will.

I might mention here an incident that happened on the 28th day of May, when a second tornado, within two months, hit the city of Athens and surrounding areas. The second tornado hit part of the exact course of the first one, and in some other areas only 300 to 500 yards approximately in variance.

I had not heard of a tornado warning in the Athens area. I was in the beauty shop getting my hair set, and shortly before I left, one of the operators said her husband called and said something about trees and things being uprooted in Atlanta and was possibly headed this way. Usually, when we hear of clouds in

Atlanta, it is from one to two hours before it reaches us. So, I thought perhaps I had plenty of time to get home before the cloud reached us. I was hurrying along toward home and I saw a very dark cloud, but still I thought it was just a bad rain-like cloud and maybe I could get home before it started.

I saw a number of cars stopped both ways at a stop light which was the one to put me on the main street to the By-Pass to get on in going to my home. So I thought the best thing for me to do would be to miss the traffic by going through a certain service station drive which would put me directly on my street. As I was passing through the station frontage, the rain had begun and the attendants were really running fast into the station. I had just looked up a moment prior to pulling into the station and saw something that looked like a flock of blackbirds just over the top of some trees nearby. I thought to myself, "those birds seem so disturbed, this must really be a bad cloud." But it took only a few more seconds to know that what I saw were not birds, but I had run into the path of a tornado.

By then, I could see all those objects whirling in the air and the thought was, "Yes, you have run directly into the path of a tornado." I also thought this must be the way I might have to leave this world. I suddenly stopped my car and knew not what to even try to do. There were no houses or even a driveway I could pull into. I sat there amazed just watching those whirling clouds. I saw some kind of a light in one of the circles going around. There seemed to be two of these clouds — one just at an angle in front of the other. I tried to move my car up a

little bit, thinking maybe I could get across to the right and possibly up over the curb or something, but for some reason, my car wouldn't move. I tried to back up a little, and for some reason, my car would not go backwards either. By now, I felt more sure, it seemed, that this might be the way I was supposed to go from this world.

I was quite close to a telephone pole, and the one next to it was a huge pole, so much larger, and I sat there and saw it go down as easily as if a large hand had just gently laid it over. Wires were broken and fire was flying from them. In a split second, the tornado skipped the next pole which was another small one, and got the next one to it which was a huge one. (All these happenings only lasted two or three minutes I suppose at the rate the tornado was supposed to be traveling.)

By this time, I thought, "Well, you see the way the storm is going, now you can back up and go into the fire station," which was the nearest building to me. After backing up, I left my car in front, and a fireman rushed out to move it saying he knew they would be getting calls to the torn-up locations. By some measure of God's power, I seemed to have been put in a trance — just sitting there helpless and was so close to the tornado I could have almost reached out and touched it. This made me know that a person cannot run into his death until the appointed time. I had cut corners and broke the speed limits and everything to get over there at the path of the tornado, instead of beating the cloud and getting home. I was made to stop and could not move my car until the Good Lord saw fit. It was one of the greatest experiences I believe I have

ever witnessed. It was truly something to be such a close eye witness to the power of God. I still have not realized the full purpose of God in sending me there, yet it gives me much comfort and praise to His Holy Name to believe that He was surely with me in His great storehouse of mercy. I only felt my car rock rather hard, not too badly, about once. I would guess I was about 25 to 30 yards from the first pole that was cut down to the ground.

All this brings me back to your statement, Sister Adams, of how real the power of God is. How real he showed me all the things I had professed with my lips, but knew not the depth of such in my heart, as I hope it has taught me now.

My love and feelings go with you, Sister Adams, as deeply as possible without having the "real experience" of knowing the giving up of our loved ones, as I have just tried to touch on concerning the knowledge that the storm experience brought to me. If I ever get the opportunity again, I would surely like to sit with you and hear you tell some of those wonderful experiences you have been through.

May God continue to bless and keep you and your loved ones in His tender mercy and care.

Stuart sends his love and best wishes. He still mentions the many sweet visits we have had together.

A sister in hope, and I pray true fellowship,

Love always,

Belle Massey
RFD No. 1—Box 82
Hull, Georgia 30646
July 17, 1973

THE LORD IS THY KEEPER

Mrs. T. F. Adams,
Dear Sister Pauline,

I was shocked and grieved to learn of Elder Adam's passing. You have my sincere, heart-felt sympathy! Only those who have suffered similar losses can truly sympathize with you. May the Holy Spirit comfort you in your sorrow.

My last brother died May twentieth. I am the only one of ten children left. It is a lonely feeling.

Your little sister in bonds of love and Hope,

Clara Mae Curtis,
R.F.D. No. 4
Troy, Alabama

Thank you dear Sister, I agree that none know and none can know the anguish of soul that is suffered when our loved ones are call from us in death, except those who have the experience of it. There are moments that we feel that we cannot endure it. The Dear Heavenly Father above alone, can reconcile us. I still long for His reconciliation. There are times that I feel so guilty because of my own selfish attitude for I know that each day my dear companion continued to live only meant another day of suffering and his suffering became progressively worse and I am convinced he refrained from making complaint as much as he well could, but giving him up has been the hardest thing this poor mortal has had to endure. Life is so lonely, almost desolate at times. Except for my work with the Landmark and visiting the various churches, it would be hard indeed to endure. I do have my sons and daughters-four sons and their wives and children, two daughters and their husbands and children, also two foster

daughters and their families. All of them are very considerate and I love them for it. All of them are within seventy-five or eighty miles from my home.

Lovingly,
Pauline W. Adams or
Mrs. T. F. Adams
Willow Springs, N.C.
August 1, 1973

BEING NEAR TO GOD

Dear Brother Mewborn,

You have been very kind to send me the Landmark that I asked for and you have asked me to send you my experience, so I will try to write it. First, let me say that I have all my life felt the nearness of God's presence, particularly at times, yet I will say it was the age of twenty-three years when I feel that the Good Lord began His work with me. I was taken sick and had to stay in bed off and on for nearly two years. My doctor said my trouble was a mild heart attack; however, I was in pain much of my time during this period. Several times while I was in this condition, I would look on the wall and this picture would appear, very plainly. A wide river would appear, the Lord was on one side of it and I was on the other side. After the doctor said I was well, the picture changed to a small ditch, but He still had His hand out stretched to me. I would feel so happy and I would try to tell the people how I felt, yet as you know it is better felt than told.

Well, later on in life, I met and married Roderick Boswell, whom as I have said, is Uncle Andrew's nephew. It was in April, 1954, that I lost my Dad. This was indeed a great sorrow to me. I went to church in June of that year and while they were having communion, I felt the

dealings of the Lord. I sent word for Uncle Andrew to come to see me. He came as I knew he would, I told him I did not know which way to go, he said he had been there and he knew how I felt. He said the church would be glad to accept me and he encouraged me to go.

The occasion was on July fourth, 1954, that I went to the church and asked for a home with them and my poor heart was so over-joyed that I could not speak for a while. Uncle Andrew said he was satisfied with me and he felt sure they would be. So you, Dear Readers, see why that I loved him. He is gone now to his Heavenly Home, yet his memory will never die. He was a dear, wonderful person and kindred both in the church and in nature to me.

On the next Saturday—July 10—Brother Walter Barnes and Sister Roxie Bass were received into the fellowship of the church and it was that afternoon that Elder Paul Lamm baptized us. While speaking of Elder Lamm, I wish to say he has been a great comfort to me. Many of my kindred by the ties of nature have all gone on and it has been Brother Lamm's sweet and encouraging words of comfort that have helped me to endure the conflicts of life. Now he too is gone. He will be missed by me and many others too, for he has been a great comfort to me. He was a person that after you met him you just had to love him, he has been such a great help to me. I feel sure he was loved by his kindred, but God in Heaven loved him more.

We know that God makes no mistakes and whatever He does is right. I desire to be made willing to say at all times, "Thy will be done on earth as it is in Heaven." It is

through many trials and sorrows that I have been made to say that and feel it. I feel that He has been with me thus far and I hope He will still be with me till the end of life's journey. Without God where would we be, Brother Mewborn? This is my experience and I hope it meets with yours.

May God bless us all.

A sister in hope,
Mary C. Boswell
Black Creek, N.C.
July 10, 1973

IF THOU BE WISE

Dear Elder Mewborn,

"Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke 24:49. At one time these words were and still are, my comfort, waking me while I was sitting on my bed. I sought to my right and to my left to know where I was. "Endued with power from on high," filled my mind. It was a meal at midnight to strengthen a feeble sinner that I comfort another. Moments as of now can express in part, Christ's love for His chosen ones, if I be one.

I could not rest until I tried—but the better to write you. We seemed to agree, I remember, when I last saw you. Oh! to be with some one who understands and speaks the same language! God warns me to hold fast.

Praise God! My hunger is filled for now. If we belong to God, what we do is of Him, not to return unto Him void. "Cursed is the man that trusteth in man and maketh flesh his arm and whose heart departeth from the Lord, for he shall be like the heath in the desert and shall not see when good cometh; but shall

inhabit the parched places in the wilderness." "Blessed is the man that trusteth in the Lord and whose hope the Lord is, for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

May God bless you in all you do is my petition. He is the lily of the valley, the bright and morning star. In your editorship I hope you are blessed. God be with you and give you strength, knowledge and ability to perform the duties of editor of Zion's Landmark.

When bowed at the throne of grace, will you please remember this poor one and the dear ladies I am blessed to be with?

Unworthily I remain,
Meriam M. Lee
Morganton, N.C.
July 1, 1973

ENJOYS READING LETTERS AND ARTICLES

Dear Mrs. Adams,

May I try to convey my sincere gratitude to you for your most kind and gracious letter of February 11, 1973. I appreciate very much, Mrs. Adams, the time you took in letting me know of Elder Adams' condition and progress. Elder Adams was greatly loved among the Lord's people and his services were labors of love. I, as one, enjoy reading the letters and articles you publish in this little paper—Zion's Landmark, put together with loving hands and minds.

Wishing not to take up much more of your valuable time, I feel to tell you that I also am enjoying his

autobiography. As soon as I received a copy and saw your pictures, I remembered when I was a little girl of meeting you both and shaking your hands. I know you do not remember my Grandfather—Mr. G. G. Creech from Creech's church. It is possible that I was introduced to you both as his granddaughter or the daughter of Aaron Creech. Grandpa would have been near your age maybe, but my little girl impression at that time was that I was among good people (Grandpa included, but now deceased) and in the best of places and enjoyed being there. Now many of those dear people are gone and I would love to be able to sit down with them and talk as well as listen to all the things they could tell me, if it were possible.

I do thank you so very much for your precious letter. May God bless you both, lead, guide and direct you and walk with you as you take every step in life's pathway. May the Good Lord give you strength and courage as you need it. His will is done in earth as it is in Heaven.

Desiring to be a sincere friend to you both,

For Christ's, our Saviour's sake,
Mrs. Evelyn Phillips or
Mrs. Harold Phillips

R.F.D. 1, Box 212, Elm City,
N.C.

**BLESSED WITH WISDOM AND
KNOWLEDGE**

Dear Sister Adams,

Vera and I think of you very often and wish we could pay you a visit. We have enjoyed so much our association with you and remember how much you have meant to us, especially when we needed help. On my way home Friday morning, I was considering how much the Good

Lord had blessed you and Brother Adams these many years with wisdom, knowledge and health in your association and other associations. I desire more wisdom. The words of the wise man Solomon come to my mind quote: "In much wisdom is much grief and he that increaseth in knowledge increaseth in sorrow." Eccl. 1:18. The question came, Do I want grief and sorrow? Here I was made to realize wisdom and knowledge belongeth unto God. He giveth to whomsoever He will and all that is not of Him is vanity.

Vera's condition remains about the same. She has not been able to go to church since last July, but she is able to be up most of the time. If and when you are down this way, we will appreciate a visit from you. She joins me in love to each of you.

Yours in an humble hope,
H. E. Mann,
Box 387
Newport, N. C. 28570

MY APPRECIATION

Dear Brother Mewborn,

I am sending a check for five dollars to renew the Landmark subscription which is a little past due. Also, I would appreciate it if you could find space in your paper to print this song.

A little sister if one at all,

Ellen H. Daniel
Route 1, Box 541
Fieldale, Va. 24089

AFFLICTIONS OF ZION

God, who rules the times and
seasons,
Doubtless for the best of reasons,
Has been pleas'd to visit Zion,
With afflictions sore and trying.

When, O when will Christ the
Saviour
Come, His little flock to favor?
When, O when?

See of late the sad declension,
Bitter strife and fierce contention;
Fiery zeal and persecution,
Raging like the troubled ocean.

See the proud assuming spirit,
Some among as now inherit;
Striving who shall have dominion,
Slaves to popular opinion.

See the world and church waiting
In the work of proselyting;
Wood, and hay, and stubble
bringing,
To build up the gospel kingdom.

See the train of "means and
measures",
Filthy lucre, worldly pleasures;
Honors, titles, wealth, and numbers,
All combined to gain more mem-
bers.

See the widespread desolations,
Churches and associations,
Once so happily united,
Now are like a house divided.

Christian fellowship and union,
Correspondence and communion,
All are sacrificed together;
Brother scandalizing brother.

Oh! it is a day of terror;
Dark and low'ring clouds of error
O'er devoted Zion hover;
Oh! when will the storm pass over?
Hymn No. 696, Lloyd's Selections

MY DREAM

I dreamed I was in a large forest.
The trees were so tall. The ground
was covered with dry leaves. I was

alone and I walked for a long time. I
was lost and could not find my way
out. So, I walked on and on. I was so
weary, my lips and mouth were so
dry, as I had been there a long time.
I said, "I will lay down on these dry
leaves." So I did, on my right side,
with my arm for my pillow. I did not
think I would live to get up again.

I said, "Oh! if I had a few drops of
water," Elder Mewborn. At that
moment I heard drops of water just
in front of me, and a calm feeling
came over me. I reached out my left
hand into a tiny pool of water. I
dipped some in the palm of my hand
to my dry lips. Oh! I know that was
the coolest, sweetest water that I
ever tasted. I had this dream a long
time ago and I haven't told anyone
until now.

I also saw this in 1918. It was in
the winter. It was so cold. We had a
large fireplace. I had fixed the fire
for the night, as it was bedtime, and
I had just lain down. I saw a light in
the room. I looked at the fireplace. It
was dark, but I still saw a light. I
looked up and the light was up and
over me. A large table with a
beautiful white cloth, dishes and
food were on it. Christ was at the
head of the table, and the disciples
were seated around the table. I
looked at it until it vanished from my
sight. Oh! it was so beautiful. Then
my eyes filled with tears. That was
55 years ago, but I feel as I grow
older that it is sweeter than ever to
me. I treasure it very much.

I saw this in 1960. As I awoke one
morning, I saw a hand reaching
down over me. It was close enough
to shake my hand. I reached up my
right hand to shake that hand, but I
could not touch it, so I sat up in bed. I
reached up once more; still I could
not touch it. Then it vanished. I lay

back on my pillow and had to cry for a long time. I thought that hand was for me to see and it was not for me to shake. I love the old hymn that reads like this one:

"When gathering clouds around I view,

And days are dark, and friends are few,

On Him I lean, who, not in vain,
Experienced every human pain!

He feels my griefs, He see my fears,

And counts and treasures up my tears."

Elder Mewborn, I asked you if you could tell me about the "windows of heaven" found recorded in Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

I wanted to tell you and Elder Huff what I saw one morning in the week before the meeting at Harris Springs that weekend. As I awoke, I looked and saw that window open up in heaven above. I saw white angels flying around up there, then they vanished. I begged, "Oh! Lord, if it could be Thy will, let me see that again." I saw that window open up, and the white angels were flying around up there. Oh! they were just beautiful. "God moves in a mysterious way His wonders to perform; He plants His foot in the sea and rides upon the storm."

Elder Mewborn, at times I am so full of doubts and fears! If I know anything of God's work and love, it was not taught by man. I know that what I have written to you and Elder Wray was not man's work.

I hope you and family are well. I hope to see you all at Harris Springs when you come again.

I am mailing this to you and if you have time and a mind to do so, please read it. If not, drop it in your waste basket and all will be well.

In bonds of love, I hope,

Susie T. Batchelor

4192 Newton Dr., N.E.

Covington, Ga. 30209

August 20, 1973

WORK OUT YOUR OWN SALVATION

"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 OWN good pleasure. Do all these things without murmurings and disputings that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, "holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." Phil. 2:12, 16.

My knowledge of scripture is very limited and I am an unworthy sinner writing what the meaning of the above word of God seems to my finite mind. It says, "Work out your OWN salvation." Puny man, formed from the dust of the ground, was not endowed with such power. He says, further, work it out "with fear and trembling. For it is God which worketh in you both to will and to do." The fact that it reads "OWN" salvation means, I believe, that it is not something the poor sinner will get somehow at a later date but

something he already owns. It is his, right now, to work with. If we told someone to work out his own problem we would not expect him to get the problem later, but we would understand he already had the problem. I believe this scripture, as is all scripture, is written to His chosen children to whom He has already revealed the meaning, means just what it says, "Work out your OWN salvation with fear and trembling." What we have to consider, though, is this: "For it is God which worketh in you both to will and to do of His own good pleasure." Your work, which might include many and various things, will be at God's own pleasure. You do not do this alone.

If you are a servant of God your work might be to "proclaim the gospel", as God works in your heart both "to will and to do". "And He said unto them, Go ye into all the world and preach the gospel to every creature." (Jews and Gentiles.) And if you are that servant commanded to do this work, you will do so with "fear and trembling." Surely, all servants of God have experienced this and know it is true. And, this, I believe, is one way of working out your OWN salvation. The way for this particular child of God. It is not an easy task as the Way is "strait" — difficult.

Another chosen child of God might work out his own salvation by suffering great afflictions and if he is afflicted he will fear and tremble that God might add to his present trials and tribulations. Another might suffer extreme chastisement as his own salvation's work as God works the "to will and to do" in that elect child. "We are bought with a price," and we read in Tim. 2:12, "If

we suffer, we shall reign with Him." And further; "Thou therefore endure hardness, as a good soldier of Jesus Christ." Tim. 2:3. "And, be not thou therefore ashamed of the testimony of our Lord, and of me His prisoner; but be thou partaker of the afflictions of the gospel according to the power of God." Tim. 1:18. "Do all these things without murmurings and disputings." And, "Rejoice in the Lord always." Phil. 4:4.

God saved His children "BEFORE the foundation of the world but He did not promise salvation (saved eternally) on the high road all the time. Much of it is through the wilderness and the low places. The way is "strait." We are told, and His children know it is true, "That in this world ye shall have trials and tribulations." And it seems to me, working out one's OWN salvation is included in these trials and sorrows. We are comforted, though, because of His promises: "He healeth the broken in heart, and bindeth up their wounds." Ps. And He says; "Rest in the Lord and wait patiently for Him, etc." Psm. 37:7.

The Way seems easy only when God in His tender mercy lifts us up and out of this world for a brief period of time and directs our minds to comforting scripture and reveals His promises of Hope to us poor unworthy sinners. "God's mysteries are past finding out" so we live only by hope. We read, "Ye are saved by HOPE, but hope that is seen is NOT hope." Rom. 8:24.

I believe it is contrary to scripture to believe sinful man could work out his own salvation. God knows the limited power of the man he formed from the dust of the ground. We could as well save

ourselves, or others. We are reminded again; "God works in us "to will and to do of His own good pleasure."

God sent His Son, Jesus, to save us from our sins. He gave them to Jesus by adoption and when Jesus completed the work God gave Him to do, He said; "I have FINISHED the work thou gavest me to do." John 17:4. That was the end of God's work on this earth. He did not leave anyone here capable, endowed, or invested with any such spiritual power. A finished work is a completed work. The world does not seem to believe in a finished work. It seems to me many are still working on something Jesus said, Himself, was "Finished." God chose His children BEFORE the foundation of the world and He not only owns the world and all there is in it; He "spake it into existence." He said, "If I were hungry, I would not tell thee." So, we see from reading the Word of God that there is no work man can now do for God. Do you not believe, dear Reader, that Jesus meant what He said when He declared the "work finished?" What a blessing to poor, unworthy sinners who know not what to do but to praise His Holy name for the many blessings they receive because of the truth that He did finish the work for them, if they are included in those He loves. At least they can hope they are among those He says "art mine." But those who have found it impossible to "direct his steps," had rather possess a hope than to be told to "work out your own salvation," and take it to mean it was expected of them. That, they know, they cannot do. "With men this is impossible." With God ALL things are possible."

So, dear Reader, do you not feel more secure in the fact that you believe God will "Work out your OWN salvation" as He works in you "to will and to do of His own good pleasure?" Here is more security in hope for a poor sinner to believe if he is one of the chosen children of God that God alone can work out his salvation for Him. "God is a merciful God and He loves His children with an everlasting love." If you are one of His; He will work out your salvation for you in such a way "that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Phil. 2:12-15. Whatever way He chooses to work it out for His children, will be for his good and for the "Glory of God." Man cannot do this work. Could you? Could I? Could anyone but God Himself? As mentioned before, scripture does NOT say, "God will give us salvation." If we are one of His, it is ours already. We were born with it.

There is one work yet going on in this world and will continue so until the end of time. "And I say also unto thee, that thou art Peter, and upon THIS Rock (one Rock) I will BUILD (not have built) My church; (not churches) and the gates of hell shall not prevail against it." Matt. 16:18. I believe God is building this church all along. He is not saving His people (who were saved BEFORE the foundation of the world) but He builds as they are gathered in when they leave this timely world. This is not work that was left for man to do; it is work being done as God calls His children Home — completing the church He "will build." (Is building). This work was completed

in the mind and purpose of God before "He declared the end from the beginning," but it will still be in the process of building until there is not one elect child of God left on this earth. It takes ALL He chose to complete this church. God, alone, will be the Judge as to when His church is finished. Man cannot help with this work. It is not his to do. Scripture says, "Jesus finished the work God Gave Him to do." He did not tell Jesus to finish building His church for He says, "I will build My church." The work that Jesus finished is mentioned in scriptures many times.

The more this unworthy writer reads scripture the more convinced I am that the Word of God is a "revealed religion." "Revealed unto babes." It is impossible to understand it any other way. "We read, however, "There is a way which seemeth right unto man, but the end thereof are the ways of death." Pr. 11:12. We are admonished to, "Go from the presence of foolish man, when thou perceivest not in him the lips of knowledge." Psa. 14:17. I believe this means only spiritual knowledge for the "way that seemeth right unto man, who is not possessed with spiritual knowledge, is a "stranger" to God's elect to whom the Word of God has been revealed (in part, at least). And, they are told to "Go from his presence." If poor sinners have been blessed to understand some of the scripture, it is no cause for boasting. It is the work of God. Man cannot understand it without God's revelation. It is only through the mercy and goodness of God if a poor sinner knows the truth. It should make him feel humble and thankful beyond measure. It should cause

him "to fear and tremble." We read, "The fear of the Lord is a fountain of Life." And, "The Lord taketh pleasure in them that fear Him, in those that HOPE in His mercy." Psm. He says; "Be of good courage, and He shall strengthen your heart, all ye that HOPE in the Lord." Psm. 31:24. God's love is eternal. O, to be anything in His Kingdom.

Elizabeth C. Edwards

Raleigh, N.C.

March 22, 1972

THE GOOD SAMARITAN

Dear Elder Mewborn,

I am enclosing check to renew my subscription to the Zion's Landmark.

There is some scripture on my mind which I would like to quote, as follows, "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." St. Luke 10:30-35.

Now, who is this Samaritan? He is the Lord! He (the Lord) comes all

the way. Christ paid the whole debt for those who were ten thousand talents in debt with not a farthing to pay. He paid the uttermost farthing. See Matt. 5:26. "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." Matt. 18:23-27.

As the man who fell among thieves was stripped of his raiment, so we are stripped of self righteousness. We are reduced down to be a poor hell deserving sinner in God's sight. We are just as helpless as the same man who was left in the condition of being half dead. The Lord comes all the way! I have nothing with which to pay. I am a guilty sinner, a beggar of God's mercy. There is surely no forgiveness of sin except in the mercy of the Lord Jesus Christ.

I am glad that God has blest me to know that all things are in His merciful hand. I am now eighty years old. I can hardly write, but I desire to feel thankful that I can write this well. I have spent many restless nights of recent days over differences among His little ones, but the Lord has seen that these things are needful, but woe to the man by whom the offense cometh. See Matt. 18:7. How wonderful is the

faith that tells us that God will settle it all at His appointed time. If these things are needful, we should be glad, for He makes no mistake. It is beyond all human power to tell the truth. Nothing will stand here in time or in the end of it all except His blessed truth. God has been merciful to this old sinner.

I enjoy reading the Zion's Landmark. Sometimes the brethren tell my feelings. If I am saved, it is by His grace and free grace alone. May God bless His people.

P. L. Davis,
Mount Airy, N.C.

HISTORICAL WASHINGTON'S DREAM

The following interesting article taken from the American Banner, published at Pittsburg in 1871, was handed to us by Mr. A. W. Archart, of near Center, with the request that it be published in the Register:

The last time I saw Anthony Sherman was on the fourth of July, 1859, in Independence Square. He was ninety-nine and very feeble: Together we went into Independence Hall. Seating ourselves on one of the wooden benches my aged companion said: "I want to tell you an incident of Washington's life — one which no man knows of except myself, and, if you live, you will before long see it verified. Mark the prediction! You will see it verified!"

I give the following narrative as near as possible in his own words:

When the bold action of our congress, in asserting the independence of the colonies, became known in the old world, we were laughed and scoffed at as silly, presumptuous rebels, whom British grenadiers would very soon tame into submission; but undauntedly we

prepared to make good what we had said. The keen encounter came, and the world knows the result. It is easy and pleasant for those of the present generation to talk and write of the days of '76, but they little know, neither can they imagine, the trials and sufferings of those fearful days. And there is one thing that I much fear, and that is the American people do not appreciate the boon of freedom. Party spirit is yearly becoming stronger and stronger, and without it is checked, will at no distant day undermine and tumble into ruins the noble structure of the republic. But let me hasten to my narrative.

From the opening of the revolution we experienced all phases of fortune, now good and now ill, one time victorious and other times conquered. The darkest period we had, however, was, I think, when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of 1777. Ah! I have often seen the tears coursing down our dear commander's careworn cheeks, as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington going to the thicket to pray; well, it is not only true, but he used often to pray in secret for aid and comfort from that God, the interposition of whose Providence alone brought us safely through those dark days of tribulation.

One day, I remember well the chilly winds whistled through the leafless trees, and the sky was cloudless, and the sun shining brightly. He remained in his quarters nearly all afternoon alone. When he came out I noticed that his

face was paler than usual, and that there seemed to be something upon his mind of more than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters of the officer I have mentioned, who was presently in attendance. After a preliminary conversation, which lasted about half an hour, Washington, gazing upon his companion with that strange look of dignity which he alone could command, said to the latter:

"I do not know whether it is owing to anxiety of my mind or what, but this afternoon, as I was sitting at this very table, engaged in preparing a dispatch, something in the room seemed to disturb me. Looking up I beheld, standing opposite to me, a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to enquire the cause of her presence. A second, a third and even a fourth time did I repeat the question, but received no answer from my mysterious visitor except a slight raising of the eyes. By this time I felt a strange sensation spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed for the fifth time to address her, but my tongue had become powerless. Even thought itself suddenly became paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily and vacantly at my unknown visitant. Gradually the surrounding atmosphere seemed filled with sensations and grew luminous. Everything about me seemed to

rarefy the mysterious visitor herself becoming more airy and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany dissolution.

I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious of gazing fixed and vacantly at my companion. Presently I heard a voice saying, 'Son of the Republic, look and learn!' while at the same time my visitor extended her arm eastwardly. I now beheld a heavy white vapor at some distance, rising fold upon fold. This gradually faded away and I beheld a strange scent. Before me lay spread out, in one vast plain, all the countries of the world — Europe, Asia, Africa and America. I saw the Atlantic rolling and tossing between Europe and America, and the Pacific lay between America and Asia.

'Son of the Republic,' said the same voice, 'look and learn!' At the same moment I beheld a dark, shadowy being, like an angel, floating in mid-air between Europe and America. Dipping water out of the ocean in the hollow of each hand he sprinkled some on America with his right hand, while he cast upon Europe some with his left. Immediately a dark cloud rose from each of these continents and joined in mid-ocean. For awhile it remained stationary, and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning gleamed throughout it at intervals, and I heard the smothered groans and cries of the American people.

"A second time the angel dipped water from the ocean, and sprinkled

it out as before. The dark cloud was then drawn back to the ocean in whose heaving waves it sunk from view. A third time I heard the mysterious voice saying:

'Son of the Republic, look and learn!'

"I cast my eyes upon America, and beheld the villages, towns and cities springing up one after another until the whole land from Atlantic to Pacific was dotted with them. Again I heard the mysterious voice saying:

'Son of the Republic, the end of the century cometh, look and learn.'

"At this, the dark, shadowy angel turned his face southward, and from Africa I saw an ill-omened spectre approaching our land. It flitted slowly and heavily over every town and city of the latter, the inhabitants of which presently set themselves in battle array against each other. I saw a bright angel, on whose brow rested a crown of light, on which was traced the word 'Union', bearing the American flag, which he placed between the divided nation, and said: 'Remember ye are brethren.' Instantly the inhabitants, casting from their weapons, became friends once more, uniting around the stars and stripes. And again I heard the mysterious voice saying,

'Son of the Republic, the end of a century cometh, look and learn.'

"At this the dark, shadowy angel placed a trumpet to his mouth and blew three distinct blasts, and, taking some water from the ocean, sprinkled it out upon Europe, Asia and Africa. Then my eyes beheld a fearful scene. From each of these continents arose thick black clouds which soon joined in one, and throughout this mass there gleamed a dark red light, by which I saw hordes of armed men, who, moving

with the cloud, marched by land and sailed by sea to America, which country was presently enveloped in the volume of the cloud. I dimly saw these vast armies devastate the whole country, and burn the villages, towns and cities that I had beheld springing up. As my ears listened to the thundering of cannon, clashing of swords, and shouts and cries of the millions in mortal combat, the shadowy angel placed the trumpet once more to his mouth and blew a long, fearful blast. Instantly a light as from a thousand suns shown down from above me and pierced and broke into fragments the dark cloud that enveloped America. At the same moment I saw the angel upon whose head still shone the word 'Union', and who bore our national flag in one hand and a sword in the other, descend from heaven attended by legions of bright spirits. These immediately joined the inhabitants of America, who, I perceived, were well nigh overcome, but who immediately, taking courage again, closed up their broken ranks and renewed the battle. Again, amid the fearful noise of the conflict, I heard:

'Son of the Republic, look and learn.'

"As the voice ceased the shadowy angel for the last time dipped water from the ocean and sprinkled it over America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious. Then once more I beheld towns and cities springing up where they had been before, while the bright angel, planting the azure standard he had brought in the midst of them, cried aloud:

'While the stars remain, and the

heavens send down dew upon the earth, so long shall the Republic last.' And taking from his brow the crown on which blazed the word 'Union', he placed it upon the standard, while the people, kneeling down, said, 'Amen'.

"The scene now faded away, and I found myself once more gazing upon my mysterious visitor, who, in the same voice I had heard before, said:

'Son of the Republic, what you have seen is thus interpreted: Three perils shall come upon the republic. The most fearful is the second, passing which the world united shall never be able to prevail against her. Let every child of the republic learn to live for his God, his land and the Union.' With these words my visitor vanished and I started from my seat feeling that I had seen a vision wherein had been shown me the birth, progress, and destiny of the United States. In Union she will have her strength; in disunion her destruction."

"Such, my friend," concluded the venerable Anthony Sherman, "were the words I heard from Washington's own lips." — Selected.

Reprinted from the July 4th, 1916, issue of "The Primitive Baptist," by request.

THE LORD GIVETH AND THE LORD TAKETH AWAY

Dear Sister Adams,

I have just received June 15 issue of Zion's Landmark today and Oh! how much I have thought about you since the departure of your Dear Husband and our Dear Pastor and Brother in the Lord. After reading your writing in the Landmark expressing your loneliness and grief,

my heart went out to you in love and deepest sympathy and for all of your family and for the churches he served. I do love you so much, Sister Adams, for Christ's sake, I hope. I gather from what you wrote that Elder J. M. Mewborn will also pastor the church at Willow Springs as well as edit the Landmark. I feel to say that I am so glad he will do this, for I have the uttermost confidence in him. I believe the Lord giveth and the Lord taketh away and while it pleased our Dear Lord to take our Dear beloved and faithful pastor, Brother and husband away that it also pleased Him to send us Elder Mewborn. Oh! I do love him and his dear family, I hope for Christ's sake.

Dear Sister, your faith, I believe, has made you whole and I love you and will always think of you and yours as long as memory serves me. Please tell Elder Mewborn, I would love to hear from him through the columns of Zion's Landmark or by letter, just anyway that he can find time and has a mind to write me. I wrote to him soon after I learned of Elder Adams' death, but I do not know whether or not he received my letter. I have not forgotten the old days when I could go to church and see all of you. I would be so glad if I could get so I could go back to church again.

Please write to me Sister Adams, through the Landmark or any way you can find time and have a mind to do so. I love all of you and would write more often as I once did, but I cannot get around much—only as I can get some one to take me to the store once per week for groceries.

I will close now, please give my love to the church and I send my love to you. Pray for me—a poor un-

worthy one that I feel to be.

Mrs. Richard Smith
1104 Franklin St.,
Durham, N.C. 27701

BROTHER AND SISTER

Dear Brother Mewborn,

I hope I am worthy to call you Brother. I feel so unworthy to call the dear Primitive Baptist people "Brother and Sister", but I do love that for which they preach and believe, saved by the grace of God and not of yourselves (man's works) lest any should boast. My dear parents believed that so strongly. You do not know me but I am the daughter of the late Brother R. N. and Sister Radford of Tabor City, N.C. They were members of the church at Tabor City, N.C. They have both been carried to rest in Jesus, I do believe. I do know Brother and Sister Gardner Mishoe and I have never been blessed to hear him preach. There is not a Primitive Baptist Church near where I now live, but I do get so much pleasure and comfort out of reading the Zion's Landmark. I look forward to getting them. I did not know my subscription was out. I am sending \$5.00 to renew it.

I do believe the doctrine you set forth in the editorial in the July 15 issue of Zion's Landmark, entitled "Foreknowledge of God." I am not a writer, but God has blessed me to enjoy what I read in the Zion's Landmark. I would not take anything for the way I have been blest to believe. I cannot believe in any other way. I do hope that someday God will bless me to be in the midst of the dear Primitive Baptist people for I love them so much. I do believe that they are God's poor, humble people. If it is

His blessed will, I hope that I will be blest to be among them in His true fellowship once more in a militant way.

One in humble hope,
Mrs. Percy R. Horton
P. O. Box 443
Wakefield, Va. 23888
August 26, 1973

COMING TO PASS

Dear Brother Mewborn,

You will find a check for ten dollars for two years renewal for the Landmark. The extra dollar is for your use as you see fit.

Brother J. M., I appreciate the way that you are carrying on with this work. We miss Elder Adams so much. I did not realize how much I did love him until the last few years of his life, but God loved him too good to let him remain in this troublesome world. I do believe the Almighty God prepared a place for him before the time begun with man. This is not only true for Bro. Adams but all who were with the Father and Son before the world was. I believe that everything is coming to pass with us just as He saw it, from the beginning. When I say "everything" I mean every little insect, ant, or the largest monster that ever lived. They all have, or occupy, places in this world in the sight of God. If I did not believe He had a purpose in all things, I would feel that I am here without a purpose. As little, unworthy, and unimportant as I feel to be, I hope I am thankful to the good Lord that He gave Bro. Adams a mind to turn over the editorial of the Landmark to you. I feel God has given you your qualifications. However, all of our spiritual qualification is of the Lord. I hope He will continue to keep you down in

your feelings but high in the brethren's feeling. I hope God will give you a mind and provide the way for you to visit us soon.

With all good wishes,
A little brother, if one at all,
Wade A. Barham
Route 2, Box 290-A
Burlington, N.C. 27215
August 30, 1973

HOW I DO MISS YOU— MY DEAR COMPANION!

Dear Wife, how I do miss you,
No matter where I do roam,
My heart is filled with sorrow
No peace that seems like home

When I come in and look around,
I view the silent gloom
The voice I love I do not hear,
She sleeps beneath the tomb.

How much she meant to me,
My tongue can never tell;
But the time has come that I must
say

Dear wife, fare you well.

Oh! Lord! Be with me all the way,
The only one that can,
Give me drink when I thirst
Here in this barren land.

Lord, all Thy ways are right
When we are blessed to see,
Give us grace along the way
That we may worship Thee.

Lord, we must follow like those that
are gone

Unto our journey's end,
Raise us, fashion us like Thy Son,
Where we'll never part again.

Brother Adams, If you think this poem is fit material for publication in the Landmark, you may publish it in Zion's Landmark.

Elder C. R. Rakes

Zion's Landmark

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

Editor

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

VOL. CVI

NO. 19

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893

SEPT., 1973

THE RESURRECTION

Dear Elder Mewborn,

As I have never met you in person, I do feel to call you my brother in Christ. I feel to be such a worm, yet, I feel, if I am not deceived, I have been taught in a school that our carnal mind can never receive learning or knowledge.

Brother Mewborn, it is time to renew my subscription to the Zion's Landmark. I am enclosing my check for a continuation of the paper. I will be 74 years of age in September. I have been partly shut off from the dear brethren. Yet, I get to meet with them occasionally but not as often as I would like to. My health is bad and I am not allowed to drive.

I have a scripture that is troubling my mind very much and I would desire that you or one of our able brethren give me the true understanding as they see it. It is in John's writing, the fifth chapter beginning with the 25th verse and continuing through the 29th verse. To me the 25th verse is referring to the dead, alien sinner who is here on earth today and has not been quickened into divine life by faith and the hope of divine life through

our blessed Saviour, Jesus Christ, our Lord, behind this veil of tears. I hope I can say, "our Lord", and truly hope that I am not deceived. If so be that I am deceived, He holds the deceived and the deceiver in His own Blessed Hand and will dispose of us in whatsoever manner or means as pleases Him. I am sure of this, according to His will.

Now, we come to the 28th verse which reads, "Marvel not at this, for the hour is coming in which all that are in the graves shall hear His voice." The 29th verse reads, "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damanation."

Oh! beloved brother, I hope, by the effectual working and word of God that my hope is not in vain, and that He will not leave my soul in hell nor let my hope be lost.

The above scriptures, I believe, carry two different meanings. We read that "whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God. 1st John 3:9.

My understanding concerning the other scripture, "the hour is coming in the which all that are in the graves shall hear his voice", causes me to believe that there are two different times spoken of here in these two verses. One says, "the hour is coming and now is." The other says, "the hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

As for me, I understand that the

church of God was created before the morning of time in the Lord Jesus Christ, even in eternity before the world was and she, the bride, was chosen for the Lamb of God, the Lord Jesus Christ, who is head over all things unto the church of God. This last scripture has reference to the grave. The Lord said their names were written in the Lamb's Book of Life and were gravened in the palm of His hand. I believe this statement is speaking of, perhaps, the millions who are yet unborn, who were chosen in eternity as the Bride, the Lambs wife, the church of the true and living God.

Please give me your understanding on this scripture. I would love to hear your view or that of any other brother who has been given light and an understanding heart. Deep love must come down from above and be accompanied by a deep and abiding fear from this Almighty and all avenging God who rules in the armies of heaven and amongst the inhabitants of the earth, none can stay His hand. May God bless your efforts and cause us to have the true understanding.

Yours in hope, of life eternal,
Grady B. Hawks,
Route 1, Box 590
King, N. C. 27021

P. S. If you feel to publish this request, maybe some Brother will be found to comment on this to my satisfaction.

The scriptures to which our brother has made reference are as follows, "Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall

hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:29.

These scriptures, the language of Jesus Himself, reflect the doctrine of election of the family of God before time began as well as the teaching of predestination as taught in the scriptures. The first scripture speaks concerning what is called the new birth as Jesus told Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3. Jesus used the expression, "The hour is coming, and now is," which reflects the understanding of Solomon when he said, "To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die," etc. Eccl. 3:1, 2. In His foreknowledge, He saw all things that shall ever come to pass which includes all births, both natural and spiritual.

His decree, who formed the earth,

Fixed my first and second birth:
Parents, native place, and
time—

All appointed were by Him.

With Him, there is only one eternal now. This choice of our Redeemer is NOW with Him. In one place Paul calls the new birth "the earnest of the spirit in our hearts." II Cor. 1:22. Peter refers to the new birth as "hath begotten us again unto a lively hope." 1st Peter 1:3. In another place, Paul refers to the new birth or the hour as mentioned in the text as "the Spirit of adoption." He said, "For ye have not received the spirit of bondage again to fear; but

ye have received the Spirit of adoption, whereby we cry, Abba Father." Roms. 8:15. Paul also had reference to the new birth when he referred to the "renewing of your mind." Roms. 12:2. Paul said, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect, will of God." Roms. 12:2. Titus referred to this hour, the appointed time of God, as the washing of regeneration, and renewing of the Holy Ghost ... He said, "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:5. And finally Jesus, Himself, referred to this hour in another place when He said, "Verily I say unto you, That ye which have followed me in the regeneration when the son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." All of these expressions point out one thing, the new birth, the time of quickening of the dead, alien sinner by the quick, powerful Word of God. When this is accomplished by the Spirit of God in the sinner's heart, he (the sinner) then sees himself as totally depraved and as being completely lost in nature. He is given to realize that it is the Grace of God that has found him, even as Jacob of old, in a desert land and waste-howling wilderness. When the birth is fully accomplished, he is given to behold the beauty of the Church of the true and living God. These are the people, who by His grace receive "beauty for ashes, the oil of joy for mourning, the garment of praise for

the spirit of heaviness." Isa. 61.3. In this operation as performed by the Spirit of God, is the reception or giving of the New Covenant. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more." Hebs. 8:10-12. This New Covenant is everlasting, the bow of eternal promise in which Jesus said that "the gates of hell shall not prevail against it."

From the time that Jesus was baptized by John in the River Jordan until the supper in the upper room, He performed many miracles. I shall not attempt to go into these here, but will only mention a few. When John's disciples were sent to Jesus (John was in prison at the time), the question was asked, "Art thou he that should come, or do we look for another?" Jesus uttered these immortal words, "Go and shew John again those things which ye do hear and see: The blind receive their sights, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." John 11:3, 4, 5, 6. All of these people, the blind, lame, lepers, deaf, dead, poor and the dear followers of the Lamb are the ones who have in times (hour determined by God in

His infinite Will and Eternal Mind) past heard His glorious voice. They are the sheep of His pasture. All of these cases fall into one of these categories: blind, lame, lepers, deaf, dead, poor, and those of His followers. His ministry embraced them all. Isaiah said, "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. 55:11. Man cannot choose this voice or the place and time of his convenience for this operation to take place. All of them (each and everyone) have divinely and previously been fixed in God's eternal mind. Acts 13:84 reads, "As many as were ordained to eternal life believed." This is past tense. The writer also said, "Lord thou wilt ordain peace for us: for thou also hast wrought all our works in us." Isa. 26:12. The key to the understanding of the phrase, "they that have done good," includes the new birth according to God's decree before the foundation of the world. The opposite applies to those who have done evil.

There are many, many instances in the scripture which depict and shew forth the meaning of this scripture; however, one of the most beautiful of all is found recorded in Acts 9:1-11. "And Saul, yet breathing our threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. 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 persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." Paul was a chosen vessel unto the Lord. The hour came for the Apostle Paul. He was transformed, as we have already said, by the renewing of the mind. Paul also said, "who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." Col. 1:13.

All of the cases which belong to the Great Physician were those who fell in the ruins of Adam in the morning of time. When Jesus said in this text, "and they that hear shall live," he had reference to the hearing of God which is by faith. When they are given an eye with which to see (And He is the eye) and an ear with which to hear (And He is the ear), they live. They must be crucified with Him. "The just shall live by faith." Habakkuk 2:4. These people, when quickened, are shown their vileness and total corruption from the innermost chamber of the heart to the periphery of the skin. They receive the BLESSED HOPE of the Salvation of God, the only true one, which has already been accomplished through the mighty work of redemption of the Lord Jesus Christ.

There are a number of scriptures

which connect the new birth with the resurrection of the body, but in this instance, I shall mention only one which I feel is sufficient. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from Heaven not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John 6:37-40. This scripture is sufficient proof to show that those who are embraced in regeneration are the same ones who will be rased in the first resurrection.

According to the scriptures, there will be two resurrections. This is borne out, not only by the above text, but from Acts 24:14 -16, "And have hope toward God, which they themselves allow, that there shall be a resurrection of the dead, both of the just and the unjust." Acts 24:14-16. II Timothy 4:1 reads, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." John in Revelation said, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ," Rev. 20:6. In connection with this scripture, may I ask this question, "What is the second death?" The answer is found in John's Revelation 20:12-15 — "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books according

to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. THIS IS THE SECOND DEATH. And whosoever was not found written in the book of life was cast into the lake of fire." Also included are "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the SECOND DEATH." According to these scriptures, one cannot help but be made to believe that the second death is the rising of the non-elect in the last resurrection. In this instance the gates of hell shall surely prevail and overcome.

The subject of this writing is an endless, illimitable one. However, in conclusion I would like to say with all due respect to my precious brethren who may not agree with me that the new birth is not the first resurrection according to the scriptures. We may differ on this subject, and should the difference occur, it is altogether a brotherly and friendly difference on my part. These are my views at this time on the subject and as Brother Hawks has requested, I would welcome the views of any of our brethren on the subject.

Humbly submitted in love, I trust,

J. M. Mewborn

INDIGENT FUND

Nora E. Phillips, N.C.	\$1.00
Mrs. Dewey C. Dean, Va.	5.00
Wyley Morgan, Ga.	1.00
Mrs. Bertie Spencer, Va.	1.00

Roy Payne, N. C.	1.00	Feb. 28, 1973. She was born July 16, 1893, the daughter of Ninrod and Amanda Stephenson. She married Mallie Carroll January 11, 1914, and to this union thirteen children were born. Three died in infancy. She united with the church at Middle Creek in May, 1912.
James B. Whitley, N.C.	1.00	Surviving are: her husband, four daughters, Mrs. Valmira Cutts, Mrs. Mary Williams, Mrs. Mae Belle Gully, Mrs. Christine Pouron; seven sons, Irvin, Worth, George, Ninrod, James, Blake, and Glenn Carroll; forty grandchildren, twenty great-grandchildren, one sister, Mrs. Mary Lee, one brother, Mr. Irvin Stephenson, and a host of friends to mourn their loss. Her funeral was held at Middle Creek Church, conducted by her pastor, Elder S. J. Sauls, assisted by Elder T. Floyd Adams, on March 2, 1973. Her body was laid to rest in the church cemetery.
Ralph C. Lucas, Va.	1.00	She was always faithful to fill her seat unless providentially hindered. She loved the church and the doctrine of salvation by grace and grace alone. We, the church, desire to express our love and sympathy to her family. We shall greatly miss her presence, her smiling face and her beautiful voice in singing, but we feel that our loss is her eternal gain because we believe she is resting in the realms of that blessed sleep where none ever wake to weep.
Mrs. Stella P. Dalton, Va.	1.00	Be it resolved that one copy of this obituary be sent to Zion's Landmark, one copy to the family, and one copy put on our church record.
Raymond J. Bibey, N.C.	5.00	Done by order of the church in conference June 9, 1973.
Mrs. Pearl Martin, W. Va.	1.00	Elder S. J. Sauls, Moderator
Eunice Justice, N.C., in memory of T.F. Adams	11.00	Brother Thomas R. Whitley, Clerk
Vivian Parrish, N.C.	3.00	Sister Alice Perry,
Grace Dodd, N.C.	5.00	Sister Oneda Boone,
J. P. Temple, N.C., in memory of T.F. Adams	25.00	Thomas R. Whitley, Committee
Harry T. Vories, California, in memory of T.F. Adams	5.00	
R.L. Fish, N.C.	1.00	
Alice Smith, N.C.	1.00	
Mrs. E.M. Hooker, Va.	1.00	
Jack A. Stanley, S.C., in memory of J.H. Stanley	10.00	
Mrs. Everette Oakley, N.C.	1.00	
C.L. Allen, N.C.	1.00	
Elder Claude C. Pulliam, N.C.	5.00	
Mrs. Wilson Currin, N.C.	1.00	
Thomas R. Whitley, N.C.	6.00	
Belle Massey, Ga.	1.00	
Mrs. Betty B. West, N.C.	1.00	
Mrs. Meta B. Rohrbaugh, Va.	1.00	
J. V. Jones, Ga.	2.00	
George W. Brooks, N.C.	1.00	
Mrs. C.D. Oakley, N.C.	1.00	
Mildred S. Garner, N.C.	5.00	
Mrs. Frank Comer, N.C.	3.00	
Clemmie Ball, Va.	1.00	
Mrs. Roy W. Oakley, N.C.	1.00	
Nancy B. Allen, N.C.	2.00	
Elder John H. Calhoun, N.C.	3.00	
Ottis Cox, N.C.	2.50	
Elder Roy Flippen, N.C.	6.00	
J.M. Rice, N.C.	5.00	
Elder Ralph Gaines, N.C.	1.00	
Elder George Flippen, N.C.	2.00	
Mrs. Thomas Farlow, N.C.	1.00	
Mr. and Mrs. Ralph Horne, N.C.	5.00	
Mrs. David Lassitor, N.C.	1.00	
Mrs. H.L. Fornes, N.C.	1.00	
H.H. Browning, N.C.	5.00	
Mrs. Carl Fridell, Kansas	5.00	
Guy Gilliam, N.C.	1.00	
J.B. Coker, N.C.	1.00	
W.A. Barham, N.C.	1.00	
Naomi Foust, N.C.	1.00	

**OBITUARY FOR
SISTER HETTIE S. CARROLL**

The Lord removed from our midst at Middle Creek Church our dearly beloved and highly esteemed sister, Hettie S. Carroll, on

We will miss you, dear Mama,
Our souls are grieved in taste,
But we knew someday this would take place.
Mama, our loss is Heaven's gain.
We loved you dearly and it will never be the same.

A spoke is broken in our loving wheel,
It can never be replaced but it is God's will.

Now, Mama, we will miss you more and
more,
And someday we hope to meet you on that
golden shore.
Now, from all of your friends you loved so
dear,
"Rest in peace, Mama, you'll always be
near."

Composed by her youngest son, Glenn
Carroll, on the day following her
death.

CHURCH WOULD APPRECIATE HELP

The Bethany Primitive Baptist Church,
Pine Level, N. C., is attempting to place new
pews in their building. Should anyone be
given the mind to make a contribution, any
donation will be greatly appreciated. Checks
can be made payable to the church (Bethany)
and sent to the undersigned, or they can be
sent to the Bank of Pine Level, Pine Level, N.
C.

Troy Thompson, (Deacon)
Route 3,
Selma, N. C. 27576

Wilmington, N.C.
September 9, 1973

Dear Brother Mewborn,

Enclosed is a copy of an obituary of our
dear departed sister, Sister Della Rhodes. It
is the desire of the Wilmington Church that
you publish this obituary in Zion's Landmark,
please. In writing it tonight, I am brought in
remembrance of the many times we visited
her while she was confined to her bed in the
nursing home in Burgaw, and we would leave
her feeling that we had already been fed —
although we were usually on our way to
services at Maple Hill or Davis Memorial.
What she would say would often be so rich and
comforting, that I felt that "my cup runneth
over" — she was surely one whom it was a
privilege to have known. How I miss her! Yet
I would not call her back into the suffering she
so long endured, for I trust that she is resting
in the sweet Paradise of God.

I hope you and your wife can come to see
us soon.

Sincerely,
Evelyn Pratt

SISTER DELLA B. RHODES
Sister Della B. Rhodes departed this life

February 23, 1973. She was a loving and faith-
ful member of the Primitive Baptist Church
of Wilmington at the time of her death.

Sister Rhodes was baptized about the year
1930 by Elder McKinney who was then pastor
of the Durham Primitive Baptist Church,
where her membership was placed. She was
received on confession of her faith into the
Wilmington Primitive Baptist Church,
December 18, 1966.

Through much suffering and tribulation,
Sister Rhodes was enabled to render praises
to the Lord. She was confined to her bed for
more than five and a half years. It was always
a privilege to visit her and listen to her
praises of the Alwise, Just God. Her faith
never wavered, though her afflictions were
many and painful. She was a firm believer in
the doctrine of Salvation by Grace.

Born in Onslow County, March 3, 1890,
Sister Rhodes was the daughter of Allen T.
and Lizzie Batchelor Gurganus. Her first
marriage was to the late Mr. Avery Brown.
Later in life she was married to Mr. Walter
Rhodes, of Burgaw, N. C., who survives. Also
surviving is a daughter, Mrs. Lethea Brown
Smith, of Wilmington, N. C., five grand-
children, eleven great-grandchildren, and one
brother, Mr. Johnny Gurganus, of Willard, N.
C.

Her funeral was conducted by her pastor,
Elder Horace Bryan and Elder H. A. Young.

Written by order of the Church in con-
ference, May 19, 1973.

Evelyn Pratt, Clerk
Elder Horace Bryan, Moderator

ELDER OSCAR BROOM

Elder Oscar Broom was born August 7,
1893, in Union County, N. C. He was the son of
Milas A. and Mollie F. Broom. He expired on
Friday, August 10, 1973, at the age of eighty
years, three days of age.

Elder Broom married Flonnie May Benton
December 6, 1915. To this union five children
were born, three of whom survive; also, his
wife, twelve grandchildren, and seventeen
great grandchildren.

He joined with the church at Liberty,
Union County, N. C., on the fourth Sunday in
August, 1911, and was baptized by Elder
Henry Taylor, pastor. Bro. Broom was given
privilege to speak in public the first Sunday in
May, 1927, in the Bear Creek Association. The
church agreed to ordain him in a special
conference on Wednesday, March 28, 1927, at
which time he was fully ordained as a gospel
minister who is authorized to preach the

gospel and administer the ordinance of baptism and the Lord's Supper for the church of Christ in accordance with the word of God as preached and practiced by the Orderly Primitive Baptist. He served many churches throughout the Bear Creek Association as well as the Mt. Pleasant Primitive Baptist Church at Bishopville, S. C.

Dear Brother Mewborn,

This obituary was sent to me by one of Elder Broom's daughters. She asked that I add a few words and then send it on to the Zion's Landmark.

I can truthfully say that he was one of the faithful soldiers of Zion and of the cross. He traveled extensively among our corresponding associations. He was blest in preaching peace and love. He was sick and confined to his bed a long time. He was unable to care for himself. Sister Broom and his family always saw that he had the best of care. He bore his afflictions with as much patience as anyone I ever knew.

His funeral was conducted at McEvens Funeral Chapel in Monroe, N. C., on August 12, 1973, by Elder L. G. Mishoe of the Mill Branch Association and this unworthy writer. His body was laid to rest in Lakeland Memorial Park, Monroe, N.C. May the blessing of Almighty God attend his precious memory.

In hope,
James T. Jones
Marshville, N. C.

OBITUARY

God, in His infinite wisdom, did see fit to remove from this life our sister, Ezra Fish, who was born on November 26, 1882, and departed on June 1, 1973. Sister Fish united with the Church at Angier on July 1, 1945, and was baptized the following month by her pastor, Elder T. F. Adams. She was confined at the home of her daughter for two or three years, not being physically able to attend service. We feel that she possessed a precious hope and loved the doctrine of salvation by grace.

Survivors include one daughter, Mrs. Cubie Collins of Angier. Her funeral was conducted at Overby Funeral Chapel by Licentiate Brother Ronald Lawrence and Elder R. L. Fish, after which her body was laid to rest, there to await the glorious resurrection of the body.

We, the church at Angier, desire to extend

our heart-felt sympathy to the family, feeling that Sister Fish has ceased from her sufferings and that her soul and spirit are now resting in the paradise of God.

Therefore, be it resolved: that a copy of this obituary be given to the family, one recorded in the church record and one be sent to Zion's Landmark for publication.

Done by order of Angier Primitive Baptist Church in conference on August 4, 1973.

Elder S. J. Sauls, Moderator
Brother D.T. Adcock, Clerk
Sister Vada Cobb,
Sister Ruth Dupree, Committee
R. L. Fish,

OBITUARY OF MY MOTHER, SISTER ELLA B. FULK

On March 23, 1973, our Heavenly Father reached down and took from our midst, my precious mother and beloved sister in Christ, Mrs. Ella Barnes Fulk. Mama was ninety-one years, six months, and seventeen days old. She was born September 7, 1881. She was the widow of the late Sidney Henderson Fulk who preceded her in death about 25 years ago. They were blessed with two children, Gray R. Fulk and Mary Ruth Moody. Mama was a stepmother to six children. They are: Brother George A. Fulk, Dave, Claude, Herbert, Sister Ada Hill and Cora Beasley, three of whom preceded Mama in death — Cora, Claude, and Hurbert. She loved her stepchildren and they, in turn, loved Mama. They were always faithful and good to her. Mama had four grandchildren and one great-great-grandchild and nine stepgrandchildren. She was loved by all who knew her. It is my humble belief and hope that Mama is resting in that precious sleep prepared for all of the chosen ones of our Lord.

Mama was a member of the Primitive Baptist Church at Stoney Creek Church near Mt. Airy, N.C. She was a faithful believer in the doctrine of Salvation by the Grace of God. She spoke often of the dear saints of God and loved them dearly. To know her was to love her. Her health was not good for several years, but she was patient and kind through all her suffering. Her constant prayer was, "Jesus, come and carry me home." I believe she is now resting in the arms of our Lord and Master. We believe Mama will be included in that number that shall hear the Royal voice of King Jesus when He comes the second time, saying, "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world." May it be the

will of our Heavenly Father that we be among this happy throng.

Humbly submitted,
Mrs. Mary Ruth Moody
(Mrs. James H. Moody)

GRANNY WENT HOME

Granny had lived three score and ten

Before I ever met her;
And she saw twenty more go by
Before He came to get her.

Granny took a lot of trips
In her long and happy life;
And modes of transportation have changed
Since she became a wife.

She made her plans long years ago
For the last trip she would take;
She desired that hers be set in order
And tried to make sure of no mistake.

She spoke kind words to everyone
Her halo was a smile;
She was the inspiration that
Makes life seem more worthwhile.

Granny's road got pretty rough,
I thought, "How can she bear it?"
But that same smile was upon her face
When she said, "Someone else will share it."

That Someone else said, "That's enough,
I'm taking Granny home;"
And He sent a Special Angel
So she wouldn't be alone.

Now that unerring Spirit
Has left that wrinkled bit of clay;
Oh! The blessed hope, Granny went to Heaven
With an angel yesterday.

Written by John Floyd
(My niece's husband)
Mrs. James H. Moody

ELDER JOHN J. BLANTON

Indian River Primitive Baptist Church, near Vero Beach, Florida, has suffered the loss of their Pastor, Elder J. J. Blanton. Brother Johnny, as we all knew him, passed away May 24, 1973. He was well known as a preacher who was not afraid to declare the whole council of God. He believed and firmly contended for God's infinite wisdom and fore-

knowledge to be from eternity to eternity. He believed in the absolute predestination of all things whatsoever comes to pass. He believed and preached salvation by grace and grace alone. He was a firm believer in the resurrection of the body. He did not and could not compromise with anyone who limited God's sovereign power over His creation. Elder Blanton will be greatly missed in Central Florida.

A brother in Christ, I hope.
John F. Simpson

**OBITUARY
IN MEMORY OF**

SISTER BESSIE BELL JEFFERSON

By request of the members of Otter's Creek Primitive Baptist Church, I shall attempt to write the obituary of Sister Bessie Jefferson, as we all called her at church.

Sister Bessie was born in Pitt County on May 31, 1888, to the late Bennett William Bell and Fannie Harris Bell. It was in the year of 1907 that she was married to Joseph E. Jefferson in Pitt County on the twenty-seventh day of February, near Fountain, N.C. She was married in the presence of her mother and father, Mr. and Mrs. Bennett William Bell, by Elder A. M. Crisp, who was pastor of Otter's Creek Primitive Baptist Church at that time. It was in the month of June, 1925, when the Lord called Sister Bessie to the church at Otter's Creek to ask for a home. She was baptized by Elder A. M. Crisp, along with two other members, Sister Anlize Spain and Brother Ed Smith. Elder A. M. Crisp also preached her father's funeral. Sister Bessie lost her husband in November, 1930. They were only married for twenty-three years, but I feel that the good Lord blessed Sister Bessie. She was a widow for forty-three years. They were the parents of nine excellent children, five boys and four girls whom she loved so dearly. They loved her, too. She had thirty grandchildren and forty-two great-grandchildren.

Sister Bessie had it rough, but she had the faith to believe in a God who would take care of her. She had three sons to go to the Army in World War II. She had one son who was held a German prisoner for two or three years, but she had a prayer in her heart, the kind that God always answers.

It was on the eleventh of May, 1973, when God called Sister Bessie home. I feel that she heard that voice that says, "Come, Dear Children, your Father calls, come home." We

would like to say to her family who was so dear to her, to grieve not over Mother. She fought a good fight and the battle is over. Deep down in my heart, I feel that she is at rest in the bosom of her Heavenly Father. May we all feel that our loss is her eternal gain. Her funeral service was held at Otter's Creek Primitive Baptist Church by her pastor, Elder Joe Sawyer. She was laid to rest in the cemetery at Fountain beneath a mound of beautiful flowers to await the resurrection morning.

Resolved, that a copy of this obituary be sent to the family, one placed on our church record, one sent to the Zion's Landmark and one to the Signs of The Times.

Done by order of the church in conference the first Saturday in June, 1973. Written by a brother who loved her, I hope, Joe B. Coker.

Elder Joe Sawyer, Moderator

Joe B. Coker, Clerk

NELLIE SUE HILL

We, the members of Goodwill Primitive Baptist Church, bow in humble submission to the will of our Heavenly Father who has called from this life our beloved Sister, Nellie Sue Hill, on June 12, 1973. She joined Goodwill Church on April 4, 1971, on confession of faith. Sister Hill was a kind, loving member and so faithful to her church. We shall miss her but our loss is her gain. We feel she is resting in the sunshine of God's eternal love awaiting that heavenly call.

Her funeral was held at Goodwill Church by her pastor, Elder A. A. Doss. She was laid to rest in Overlook Cemetery, Eden, N.C., beneath a beautiful mound of flowers. Surviving are her daughter, Sister Marie Hill of Eden, N.C.; her sons, Marvin C. Hill, Gibonville, N.C., Marion O. Hill of Thailand. Also, her sisters, Mrs. Hatie Archibald, Mrs. Lena Mason, Mrs. Maggie Martin, Mrs. Nora Gillie, all of Eden, N.C.

We at Goodwill Church wish to extend our sympathy to the family. Be it therefore, resolved, that a copy be recorded in our church record, one copy sent to the family, and one copy sent to Zion's Landmark.

Done by Goodwill Church in conference.

Elder A. A. Doss, Moderator

Elder L. G. Stewart, Clerk

Brother J. M. Thomas, Asst. Clerk

BLACK RIVER UNION

The next session of the Black River Union will be held with the Church at Seven Mile, the

fifth Saturday and Sunday in September, 1973. Seven Mile Church is located about four miles southwest of Newton Grove, N.C., near McLamb's Crossroad. Elder J. M. Mewborn was chosen to preach the introductory sermon, Elder J. W. Hawkins, his alternate.

We desire to invite our brethren to come and visit us, especially 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 Newport, Carteret County, N.C., beginning on Saturday before the fifth Sunday in September, 1973. Elder I. W. Shepherd was chosen to preach the introductory sermon, Elder H. A. Young, his alternate.

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

H. A. Young, Clerk

Route No. 4

Jacksonville, N.C. 28540

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Upper Black Creek, Wilson County, N. C., the fifth Saturday and Sunday in September, 1973, the Lord willing. Upper Black Creek is to the left of U. S. Hwy., going toward Kenly, N. C., and about one and one-half miles from Lucama, N. C. Elder A. F. Langston was chosen to preach the introductory sermon, Elder Delbert Carraway, his alternate.

Our brethren, sisters and friends are given a hearty invitation to be with us, and please come.

J. B. Williams, Clerk

225 Braswell Street

Rocky Mount, N. C.

MILL BRANCH ASSOCIATION

The next session of the Mill Branch Association is appointed to be held with the Church at Simpson Creek, Horry County, South Carolina, beginning on Friday before the first Sunday in November, 1973, and will continue through Sunday, if the Lord will. Those coming by way of Little River, S. C., will come to Goretown on S. C. No. 9, turn left four miles to church. Those coming by way of Loris, S. C., will follow S. C. No. 9 to Goretown, and turn right on paved road to church. Watch for pointers at Goretown.

M. B. Paul, Association Clerk

2200 Cassandra Lane

Myrtle Beach, S. C. 29577

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281

ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

1 JULY 73
University N. C. Library
CHAPEL HILL, NC 27514
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VOL. CVI

OCTOBER, 1973

NO. 20

ISAIAH
CHAPTER 56

THUS saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;

Even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

EDITOR

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

ASSOCIATE EDITOR

GEORGE A. FULK PILOT MOUNTAIN, N.C. 27041

\$5.00 PER YEAR — 2 YEARS \$9.00
TO ELDERS \$4.00 PER YEAR — 2 YEARS \$7.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder J. M. Mewborn, Willow Springs, N.C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

ARMY CHEMICAL CENTER, MD.
A LETTER FROM BROTHER
DOUGLAS ALSTON TO HIS
BELOVED WIFE, SISTER
CAROLYN WHILE IN SERVICE

My Darling!

And I do mean every letter of it! If you ever get to the place where you cannot let me turn to you and confide fully in you, please just shoot me, for I do not see how I could go on. Why can I not know that I cannot show her? why can I not know that I cannot teach a brother to know that which the Lord teaches: if He pleases to teach me one way and her another, what is that to me? or who am I to question or ask the reason or try to carry my point? There is a thorn in the flesh and I am called on to bear it and I ask why can I not realize that? If it is not the Lord's purpose to take it away, who am I to try to take it away? It is written that Paul prayed thrice that the thorn be removed; I am inclined to believe that he prayed three thousand times! That "thrice" does not mean three units as we reckon units. But more of this some other time. Just let me continue to run to you and cry on your shoulder so to speak.

The weekend past, I felt depressed. At times I was on the verge of tears, yet cold and stony. How can such a state be? yet I was that way. I tried so hard to find some comfort in the thought that the desire, the mourning, the crying was some reason for hope, but even that was of little comfort to me. If we could have talked more, maybe I

could have gotten hold of something that would have helped. There was sweet thought near the last and I must not fail to acknowledge it. In the station in Baltimore I read the parable of the sower and the "good ground" was a comfort to me. The depressing sensation with me, could they be the plowing up and the preparing of the ground for a blessing? or a bit of food?

The prepared ground — that ground of which we called the ground, for indeed it is — speaks of its own condition: What a miserable state I am in! I am all broken up and torn in pieces and turned bottom side upward; all the pretty grass that covers the wayside ground has been broken, torn and turned underneath; all the shrubs and flowering growth have been uprooted and covered in the dirt; all the ugly roots and stones and briars are turned up and exposed to the view of all the world. I am no longer fit for visitors to walk on; I am to be avoided and passed. Rain on the wayside ground forms shining pools and only reflects the beauty of the grass and the flowers. The wayside ground is firm and strong and intact; but I am cut in pieces and have no firmness nor strength nor form; I am cut into pieces! But the prepared ground can receive the seed. It can sink into this ground and find warmth there. It cannot sink into the stony ground or the wayside plot; it would remain on the surface for that ground is firm and the wild birds of the air would devour that seed.

However, in the case of the prepared ground, the water sinks in and causes the seed to germinate and grow up to bear fruit. But the first preparation of the ground is not sufficient. Oh, no! We have to be taught over and over, shown again and again! For soon our surface molds together again and becomes firm unless the Lord tears and plows us up again. But the sweet thought is the fruit that results from the thorough preparation of the soil. Do we not feel torn to pieces sometimes? so disturbed, so infirm, so broken and exposed with ugly things that we did not know we had and are ashamed of? and here they are exposed to all the world. Cut and harrowed and plowed, back and forth and across; there is no stability, no ease, no firmness, no earthly idols, no light of our own: it all has to go, has to be turned upside down as nature would have it. But Oh Lord! I am so unwilling and so impatient to accept these very things that I know are true. Now ill at ease and how restless and impatient and disobedient I am! Thou He knoweth my heart, and my thoughts from afar off; direct my ways and establish my going in thy paths that I may be led unto that city of habitation where is life.

My Dear, so much time passes; it is too soon gone and I feel hurried. We had a good meeting Sunday, yet I wonder if I heard the sermon? I think I heard something, but even so, my mind was ill at ease and I felt that I should know the Lord has promised no more. Why should expect more? yet I do.

Guess I must stop and go to bed. I am somewhat tired. It seems that much of the burden falls on you to keep the home fires burning and the

family business tied together. I enjoyed the weekend with you. I hope your throat is OK and Saralyn's ear is better. You will let me hear, I am sure?

All my love to the whole family,
Douglas (A. D. Alston)

LORD, HAVE MERCY ON ME

Dear Brother Adams,

I have put off writing for so long. I have been looking over some of the old numbers of the Zion's Landmark. There is so much good reading. I was eighty years old last April. I live alone. My husband passed away two years ago this month. I feel my time is short in this old sinful world. I sometimes long to leave it when it goes well with me, or I am so blest with His spirit. I have some dear, earthly friends but none with whom I can talk, who believe the truth.

When I was a small child, about seven or eight years of age, I had serious thoughts about the hereafter. I was told good people go to heaven. Oh! I wanted to go there. I was married at nineteen. My husband and I lived on a farm. One afternoon I picked up the Bible and lay down on the bed. I read awhile and wished I could understand it. While I lay there, it became so bright in the room. My first thought was that the world was coming to an end. Then I seemed to be in the living room. I was sorely afraid. I lay down on the lounge and covered my face. I was curious to know what was going on so I got up and looked out of the east door. I saw a city. It was in a square frame. (I think of the old song, "The City Four Square".) I looked again and I saw Jesus coming out of the sky, all dressed in white. The scene was so

bright that I could not see clearly. It hurt my eyes. It was as though I had been looking at the sun. The next thing I knew, I was in a room with a few people. We were lined up against a wall and someone (a man) was writing our numbers over our heads. It was ten years after this that I was made to know what a sinner I am. It was in the month of May, 1923. It was like a heavy burden hanging over me. All I could say was, "Lord, have mercy on me." I felt surely my husband and our two small boys could see through me. At the time I felt it was not so much what I had done, but what I was by nature. I wished that I had wings and could fly away to some lonely place out of sight that I might be rid of this burden. I thought of the animals. When they died, that was the end, but me, it will be different. All I could say was, "Oh Lord! have mercy on me." My husband asked, "What is the matter with you?" He said I seemed so different. There was no way possible for me to tell him what a great sinner I felt to be.

One night after I went to bed, I was afraid to turn off the light for fear I would die in the night. I do not know how long I was in this condition. One morning when I awoke, my burden was gone. The sun was shining at its brightest. The birds were singing so sweetly. I wondered, "How strange!" I flew through my work as lightly as a feather. My husband and dear children seemed so precious. I felt a love that "passeth all understanding." This peace lasted several days. I wanted so badly to talk to someone. My mother and father were Old Baptist. They had both passed away. We had a friend of my parents, Mary Ellison, who lived in Topeka. I

wished to see her. A neighbor asked my husband and me to go with them to the Topeka Fair that Fall. I walked several long blocks to see her. My husband said that it seemed strange to him to look up someone I hardly knew. He did not understand. "God works in a mysterious way, His wonders to perform." That was back in 1923. She asked me to come to meeting sometime, and this I did. Dear old Elder Schencks was pastor of the church. I asked for a home with them. They took me in, as unworthy as I felt. He has long gone to his reward. He was the most humble person I have ever known. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." Isa. 52:7.

I have had many crosses to bear, but the good Lord has been good to me all the days of my life. I have been made to say, "Bless the Lord, oh my soul, and forget not all his benefits." I have two married sons who go to other churches. My husband joined the Methodist Church before we were married, but never attended afterwards. He never believed as I do.

One time I dreamed of standing by a large river. As far as I could see, both to my right and to my left, the waves were rolling past me. I thought, "They will not harm me as I am standing on something as solid as a rock."

In another dream I saw a white cross and water was pouring down upon it from heaven, clear as a crystal.

Around the time my parents passed away, I dreamed I was in the

cemetery where they are buried. All around me were flowers, but when I looked again someone had cut them down except two white ones which were standing where they are buried. My parents died one week apart. I want to tell about being at the bedside of my father two days before he passed away. I went into his room. I asked if I could get him something to eat. He was lying there and was looking up. He did not answer although I knew he was awake. I waited awhile and asked again. He looked at me and said, "I thought I was in another room." Oh! it was so pretty in there. I was putting on a white robe. It was as white as snow." My mother came into his room later. He told her the same thing as he had told me; only he said to her, "You were there, too." They both were buried less than two weeks from then. They were the best parents any children could ever have.

I must not worry you any longer with this long, poorly written letter. Here is a check. Please send me the paper for one year and use the rest as you see fit. I am sorry I waited so long. Pray for me when all goes well with you. Do with this as you see fit and all will be well.

Lillie Fridell
 Hiawatha, Kansas
 August 22, 1973

Dear Sister,

I have never met you here in this life or in the flesh, to my knowledge, but I feel that we have been blest to meet in the Spirit of the Lord, the great I AM. May the tender mercy of our God rest and abide with you. If we never meet here on this rocky shore, may it be Heaven's will that we meet beyond this veil of tears

where separation and parting are known no more!

Editor

How weary and how worthless this life at times appears.
 What days of heavy sadness, what hours of bitter tears.
 How dark the storm cloud gathers along the wintry skies.
 How desolate and cheerless the path before me lies.

And yet those days of sadness are sent us from above.
 They do not come in anger, but in faithfulness and love.
 They come to teach us lessons which bright ones could not yield,
 And leave us blest and thankful when their purpose is fulfilled.

They come to draw us nearer our Father and our Lord.
 More earnestly to seek His face and lean upon His word.
 And to feel if now around us a desert land we see;
 Without the star of promise, what would the darkness be.

They come to lay us lowly and humbly in the dust.
 All self-deception swept away, all creature hope and trust.
 Our helplessness, our vileness, our guiltiness to own,
 And flee for help and refuge to Christ, and Christ alone.

They come to break the fetters that here detain us fast,
 And force our long reluctant hearts to rise to heaven at last.
 And brighten every prospect of that eteranal home,
 Where grief and disappointment and fear can never come.

Then turn not in despondence, poor
 weary heart away,
 But meekly journey on through the
 dark and cloudy day.
 Even now the bow of promise is
 above thee, painted bright;
 And soon a glorious morning shall
 dissipate the night.

Thy God hath not forgot thee, but
 when He sees it best
 Will lead thee into sunshine and give
 thee longed for rest.
 And all thy pain and sorrow shall be
 forever o'er;
 Shall end in heavenly blessedness
 and life forevermore.

(This poem was sent to me by dear
 Sister Mary Ellison a number of
 years ago. Lillie Fridel)

RECIPIENT OF THEIR GOOD WILL

Dear Brother and Sister Jefferson,
 How often are my thoughts of you
 which cannot be put into words or
 explanation! I do hope the Lord
 enables you to forgive me for not
 writing, as well as not visiting with
 you during my short stay in
 California. I was handicapped
 somewhat in that time and trans-
 portation was not readily at my
 disposal as I would have desired it. I
 suppose that naturally there was
 nothing to hinder me, as my entire
 family is most gracious towards me,
 more than I could ever express.
 However, I am so greatly indebted
 to my parents, brother and sisters
 and their families. This goes far
 beyond mere explanation.

Although I am the eldest of my
 mom and dad's children, I have long
 been the heavier burden to them all.
 My desire has ever been to do
 something for them but, alas, I have

always been the recipient of their
 good will, even to the care of my
 dear wife and sons on many oc-
 casions. This is also true in regards
 to the church. I love you all, my
 family, I do love to visit and be with
 you but it is far better that I remain
 afar from my loved ones as much as
 is possible. At the very best I am less
 worthy than any I could name. When
 I am blessed to attend meetings I am
 so empty and void. I know and
 realize that my God is Supreme, yet
 it has pleased Him to leave me as a
 failure in your midst. His majesty
 and lovingkindness is well known
 unto me, but to put it in words is
 beyond my fondest hope. It has
 pleased Him to shut it up in my
 bones, as it were.

When my thoughts are blest to be
 on Him I know I am nothing and less
 than nothing. I have been made to
 search all my ways and am found
 wanting, how much more so in my
 smallness with God. The Lord will, I
 would leave you ever with this
 thought, "When every thing, act,
 thought, deed or whatever is traced
 to the source, I find that Christ is the
 answer to it all." He is before all and
 by Him all comes to pass and with-
 out Him there is not anything that
 was made. By Him were all things
 made that were made. He is
 superior over all. He is
 righteousness, Holy, Holy, Holy.
 There is none besides Him. In Him
 there is no sin nor guile. It is no great
 mystery, then, that Paul could
 write, "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 or-
 dained that we should walk in

them." Eph. 2:8-10.

As long as the Lord sustains you in hope you will be given the mind to forgive my shortcomings. My heartfelt desire is that you should always be in remembrance of my love for you, and that it wavereth not.

Write when you have a mind.

Your most unworthy little brother in hope,

Bud Smith

Okinawa

May 15, 1973

GOD IS LOVE

I believe it was in love that God Almighty did, in His foreknowledge, predestinate all things for the church of the true and living God. I trust He will center my attention to convictions that I have been caused to experience in this life. Each time He has caused me to realize that it is in love all the way that a poor way-faring stranger is brought through this wilderness, wholly dependent upon His grace and mercy by His almighty hand. It is in love that the wrath of man be made known to a poor sinner. It is in love that you cannot direct your steps. It is in love that causes you to hate your life. It is in love that He has brought you out from the world to "be a separate people." Inasmuch as He has separated you from self from time to time, you are given the knowledge of the hope that your sins have been covered. It is in love that He causes us to press toward the mark of the prize of the mark of the high calling as it is in Christ Jesus, the Lord. It is in this love that we are made to feel to be so desolate and alone. It is in love that things are made impossible with man. It is in love that Christ was born, suffered, bled and died on

the cross to save His people from their sins. It is in the true cause of love that not only causes our longing desire to be with Him at last, but our anguish of soul, tormented feeling from within, even our doubts and fears of not finally being brought at last into the fullness of God's glory to see Him and immortal glory as they really are, to be made like Him and be satisfied!

Oh! that glorious day of the resurrection, that day for which all other days were made when He (The Angel) shall stand upon the sea and the earth, lifting up his hand to heaven, as John saw and sware by him that liveth forever and ever, declaring that time shall be no more. (See Rev. 10:5, 6.) It is my hope that He will call me home to heaven above where all is love, there to sing His praise forevermore. If blest to reach this happy place, it shall be there that I shall never have any more doubts that God, who is love, has loved me.

Written in love and sweet fellowship, I hope, for the Household of Faith,

Gladys Clayton (Mrs. Herman),
Rt. 1, Rougemont, N. C.

LOOKING UNTO JESUS

Could we but remember that Jesus bore our grief
That He died to give us happiness and peace.
Trials then would vanish, if we could only see
And remember Jesus there on Calvary.
Should we then be stricken, when trials flood the way?
Sinners, we deserve the pain that Jesus took away.
Look on Him with rapture, to Him who trod the path,

Rejoicing in sweet fellowship, instead of fiery wrath.

Minnie Jones

Route 1, Box 335

Richlands, N. C. 28574

EXPERIENCE OF GRACE

Dear Elder Mewborn,

During a recent visit in the home of Elder W. C. Edwards, Matthews, N.C., his eighty-six-year-old mother spoke of many wonderful experiences throughout her life that we listeners felt would be enjoyed by other readers of the Zion's Landmark. She talked much more than that which the writer has been able to pen down here. My sister, Mrs. Ruth Kidd, and sister-in-law, Mrs. J. V. Jones, Brother Farris and wife from Louisiana, Brother J. V. Jones and myself, heard different sessions of her experience as she felt like talking. Following are parts of the comments which Mrs. Clara Edwards recited for her hearers. I hope the readers will enjoy the writings of this dear sister as much as we enjoyed hearing her talk about her experience of grace. It seems that some of us are enabled to talk more fully than we can express when writing, but to us these words of "one of our elderly mothers of Israel" which have been penned down are as apples of gold and pictures of silver, fitly framed.

Submitted by one of the listeners.

A sister in hope,

Belle Massey

Route 1

Hull, Ga. 30646

July 12, 1973

Dear Brethren,

It was a great pleasure meeting and talking with you all at my son's home, and to know you think lots of him, and his dear companion. They

are so wonderful to me. I know he is a good boy, but by all means, do not make too much of him because it will not do. I fear that is one trouble today, listening to man instead of following order. It will not do to worship man. My husband, the late Elder Walter Edwards, was pastor of many churches but served at one church for fifty-six years, one of the best men, I think, who ever lived. He has surely been missed. He has been gone about eighteen years — oh! how I miss him.

You have asked me to write to the Landmark. I do think it would be of interest to some and if you think some of my writings are worth reading, you may publish them. One reason I wrote to you is because you were the ones who asked me to. I could write on and on, but I fear I would disgust you when I get to writing my feelings. Some of these occurrences I told you about are almost as fresh in my mind now as when they took place.

I am very lonely today (Sunday). I would like to have gone to church, but I could not. Although I am satisfied, I realize God is with me sometimes because I am just so happy. To think I have a God so wonderful and sweet children so good to me, makes me at times desire to stay regardless of the troubles here on earth.

In the year of 1909, I was at my boarding place teaching school at Cool Springs. On Thanksgiving night, I suppose about midnight, I awoke in the most trouble — seemed more than I could bear. I feel now that God is with me, but never to me as I felt that night. After awhile I went to sleep and dreamed of flying to the most beautiful place. I was so happy. I soon awoke while rejoicing

and was still happy. I went back to sleep, and dreamed of flying again. I cannot tell you how it feels to fly. To witness the feelings you will have to experience them yourself. The next morning I felt like praising the Lord.

I never went to church after that without feeling the desire to offer myself to the churches with my husband. I thought, being among strangers, that the burden would be left behind. It was right there with me every time I would go to church, which was every weekend. Everybody seemed to know my feelings more than I, and would insist that I offer to the church and, hopefully, I would receive some relief. I did not listen to them.

Our May (Spring session of the Bear Creek) Association was at Brooms' Grove Church. My husband was pastor there. A lady joined and was to be baptized on the next fourth Sunday. Several dear sisters came to me and begged me to go on and be baptized with her.

I said, "No." But, later we were chopping cotton on the hill by the house and it was there that I was shown I had to be baptized with her. I told my husband he would have two to baptize instead of one. I had to be baptized with that sister. He said, "If that is the way you feel, take your clothes and go prepared." That was all the encouragement he gave me.

I was planning to offer to the church on Saturday. She was to be baptized the next morning before preaching time. I decided to put it off. But about the time I was deciding to wait until another time, I was reaching my hand to the Elder. I had no control of myself. I feel like the Lord took me there beyond my control. We spent the night in one of

the brethren's home.

That night I dreamed of embracing the Lord in my arms with one of the most loving, sincerest feelings ever experienced. Next morning when I was lifted out of the water, there was my dream just as happy as it was the night before.

Clara Edwards or
(Mrs. Walter Edwards)

THE RESURRECTION

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1:7.

They who are piercing the people of God for righteousness' sake are piercing Him. The righteous shall wail for joy at His coming. I believe that the Lord will come in a great light and the voice of the Son of God will call for His own. The light and the voice shall return with our souls at the sound of the trumpet and shall call our sleeping dust. We shall arise in our Saviour's image in white robes. It will be as Jacob's ladder, and the Saints below shall be as the angels ascending unto the Lord. The power of the resurrection is stronger than the steel vaults and the waves of the sea. Furthermore, the clay cannot touch our robes. There will be no looking back with the elect, but the non-elect will be looking back at the perishable things of this world. The falling planes, the wrecking automobiles and the sinking ships will all go down. And the Lord will shout with great joy with the angels and saints in heaven. The Redeemed shall be with Him and that shall be a sweet sound.

When Moses smote the rock in the wilderness, the water gushed out. The water flowed as a river, setting forth the eternal life of Christ on the cross. His life of love flowed as a river to redeem us from under the law of the curse of sin and death into the law of the Spirit of life in Christ Jesus. His blood is our justification and the water is our sanctification. The virtue flowed back to the Adamic fall and forward to the morning of the resurrection, half of the living waters toward the former sea and half of them toward the hinder sea. See Zech. 14:8. What a blessing in being enabled to see the life of Christ by faith in redeeming His people from the curse of their sins. Jesus gave His body into the hands of death, a loving service for our sins. Without His virtue there would never have been any redemption. His body is our food, His blood our drink, even our milk, our meat, our fruit, our everlasting portion for ever and ever.

Through the riches of His grace, He is our glorious inheritance because He has loved us with an everlasting love. This is the reason for His having laid down His life for us. His words are words of eternal life. He said, "the words that I speak unto you, they are spirit, and they are life." John 6:62. His words are a blessed light with which we are blest to see and life which causes us to feel that He is become all of our worthiness. This is the reason which causes us to feel unworthy. His words are words of eternal life. They are spoken from Genesis to Revelation, even as the Spirit which guides us unto the way of all truth.

I feel that I do love my brethren in the Lord. I do not love the transitory things of the world. When faith

risers, the pleasures of the world become a heavy burden to the child of God, even as a passing shadow. On the other hand when worldly things rise, faith is not strong. One writer said, "Whatsoever is not of faith is sin." Rom. 14:23. Without the sustaining power of faith, we begin to sink. The disciple began to sink when he saw the waves. Jesus caught him and said, "Oh thou of little faith." Matt. 14:31. If Jesus had not strengthened his faith, he could not have walked on the sea.

I dreamed, a few nights ago, that I was traveling with a woman with a black veil over her head. The veil extended to her feet. We came to a river. She walked down beside the river and disappeared, and I crossed the river by faith as though I were on a plank. I crossed by the means of the plank, an illustration of faith in this instance. In my dream, I thought, after I was enabled to cross that if I were to come to a river like that with only my natural sense I would fall with shock at the fear of danger. Without faith I could not have crossed this river. The Lord brings us down and He lifts us up. "The greater the trouble, the greater the blessing", is the saying of those of old." "From all their afflictions, my glory shall spring, And the deeper their sorrows, the louder they'll sing." Written in humility and love.

Brother Mewborn, when you find mistakes, please correct them for me. I am near ninety, so I cannot remember too well.

Your sister in hope of
eternal life,

(Miss) Mollie Salmons

Route 1, Box 47

Woolwine, Va. 24185

How remarkable for one of such

age to be possessed of such a fruitful mind in both a natural as well as spiritual sense.

Editor

A GOSPEL POEM

Oh Lord, Oh Lord, Remember me!
Unworthy thought I be;
Still I love thy redeeming grace
Thou hath ordained to be.

But to defend with tongue or pen,
My age forbideth me.
For I must dictate should I relate
The thought that comes to me.

God made man upon the earth,
And blessed us all our days—
For in Him we live and we move,
Having good and evil ways.

Man may build to protect
And look for safety,
Or he may will or reject—
But God's mercy is the key.

We'll travel on a-serving man,
Recording all his ways,
For it's not in man to direct his steps
Or to amend his ways.

To turn a man left or right,
He must be made to see
With eyes he does not yet possess
Just like bold NICK-O-DEE.

Some will say, "I know the way,
My journey I will pursue."
The end thereof are the ways of
death,
Oh Lord, what shall I do?

Yet, there is another way
That Jesus taught the Jew,
The same that came to Him by
night,
This way to interview.

This is why he could not see,
Neither comprehend
We must be conceived of the Holy
Ghost
And thus be born again.

When this is done, there's a race to
run,
Wherein there is no rest,
Till the race is run and the victory
won
By the Spirit against the flesh.

Oh Lord, we know Thy ways are
just;
No matter what they be,
A blessing or a chastening rod;
As it may seem good to Thee.

For Thou hast an all seeing eye,
And knowledge to understand;
And power to put into effect
The chastening of sinful man.

God chastens man because of love,
And not because of hate—
Just like a father, his precious child,
As the scripture does relate.

Love is the great command;
No matter where we be,
And if I truly love the Lord,
It's because He first loved me.

Love that is from Heaven above;
Speaks kind and with cheer:
Envy is from the wicked one,
Speaks harsh and without fear.

Farewell! Farewell! We cannot tell
What things by chance might be.
The love of God is sure and will
endure
Into eternity.

Charles D. Turlington
(Deceased)
Route 1
Clayton, N.C.

CHRIST'S LOVE FOR HIS CHOSEN

Dear Elder Mewborn,

"And behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke 24:49. At one o'clock A.M. these words were and are my comfort, waking me. Sitting on the bed, I sought my right and left to know where I was. "Endued with power from on high," filled my mind. A meal at midnight to strengthen a feeble sinner that I might comfort another. Moments as of now, can I express in part Christ's love for His chosen, if I be one.

I could not rest until I tried, though little, to write to you. You seemed to agree to remember when I last saw you. Oh! to be with some one who understands and speaks His language. But God warns me to hold fast. Praise God my hunger is filled for now. If we belong to God my hunger is filled for now. If we belong to God what we do is of Him, not to return unto Him void. Cursed is the man that trusteth in the flesh for there is no good in the flesh. Therefore, it cannot please God. He does not have respect for one more than another. Oh my God bless you in all you do is my petition. He is the lily of the valley, the bright morning star.

My prayer is, if I could pray, that God direct you as Editor of the paper. God be with you and give you strength.

When at the throne of grace, will you remember the dear ladies I am blessed to be with?

Unworthy I remain,
Miraim M. Lee
Morganton, N.C.

LANDMARK IN GOOD HANDS

Dear Elder Mewborn,

I see that it is time for my renewal to be made to the Landmark. I am sending check for same. I do not want to miss a single copy. I have been reading the Landmark for many years. My feelings are that Elder Adams left the paper in good hands, and I trust the good Lord will bless you to keep the paper coming to us with the same zeal for the truth that it has set forth all of these many years.

With love to you and yours,
Mrs. Sudie Flynn
346 56th St.
Newport News, Va. 23607
August 29, 1973

THE MILK OF THE WORD

Mr. George A. Fulk,
Pilot Mountain, N.C.
Dear Brother Fulk,

Your article in the August 1st issue of Zion's Landmark was very good, "HUMILITY AND HUMBLENESS"; and they are two qualifications that get entangled with me, for to be "bold as a lion" is also a qualification that is sometimes needful. I have enjoyed your articles and look for more. In one conversation Brother Mewborn told me to look for the next one to be printed. He truly appreciates what you write and I want to say that our writers of today are few and far between. I love more "meat". The milk of the word is also needful and there are times it is all my feeble mind can take in.

My life is truly one of ups and downs. I will say the time in which I am down is by far greater as compared to the time I am up, but the deliverance is sweet when it comes and is worth the wait! I

learned a long time ago I could not climb up the mountain and obtain it myself! For when it does come, it is as in the hymn, "Durand and Lester", No. 275:

"Sometimes a light surprises
The christian while he sings;
It is the Lord who rises
With healing in His wings!"-

It is marked "1947-Frying Pan Church" in my book. As you perhaps know, hymns have played a very special part in my life. The experience I had when I united with the Baptist in 1931 had much to do with that, but my Bible comes first.

Brother Fulk, may God's grace continue to lead your mind into channels of what I call revelations, when the Spirit enlightens your heart to write.

Yours in fellowship,
Carolyn P. Alston
Decatur, Ga.
September 13, 1973

RECEIVED TOUCHING LETTER
Dear Elder Mewborn,

Last week I received a touching, warm letter from Isaac, Sr's. daughter by his first wife. She never has united with any faith, but has always talked the sweet language of Primitive Baptist. She is the youngest of six children in her immediate family. From the things that I learned about her life and conduct when I married in the family, I must say that I am not at all surprised at the way she has written here. In fact, I will not be surprised if she comes forth to us. She may never unite with our people, but one can see where her heart yearns to be. I would like to see it in the Zion's Landmark. Please do as you see fit.

May God bless you and your dear

family. May He direct your mind in writing through the Zion's Landmark for us all again to God's great glory, praise and honor, and to our comfort and sweet peace in Christ, His Son.

Minnie B. Jones
Richlands, N. C.

THE LETTER

Dearest Minnie,

I am sorry that I have not written to you before now. I hope you know that I do think of you a lot. I would like so much to see you. I want you to know that I love you. When I look at the world and the things people are doing, I so often wonder how much longer it will be before God sends Jesus back to gather His loved ones. Oh! I do hope that I will be one of them. I am working now and I see so much going on here. I crave to find the little church in the wildwoods where people still fall to their knees and pray. God have pity on me, a poor sinner. It seems so many people in this day do not know that they are sinners. People do not seem to care nor are they concerned.

I so often think and am rejoiced in the fact that Daddy has been carried to, I hope, a better place. I truly believe he has entered into a blessed rest. I know there could be no happiness in this world, particularly for him, today. I sometimes am made to feel so very low that I wonder if God still knows I am still in this lost wilderness. Oh! I do hope and pray that He does not forget me! I have a hope that some sweet day He will take me home to heaven; not for anything good I have done, or will do, but because of a blessed eternal love. Jesus bled and died for the sins of His little ones down here on earth.

I hope you can be blessed to say a

prayer for me and my loved ones, and may God bless you. If I never see you again I hope we will be blest to meet in a far better place than this world. I guess we are all fairly well in natural health.

Love always,
 Velma (Velma Wilson)
 P. O. Box 991
 Lincolnton, N. C. 28092
 September 9, 1973

GOD'S TENDER MERCY

Dear Brother Adams,

I believe if it were not for what I hope God has revealed to me I would have no hope, neither would I have anything to look forward to here in time or beyond this life. If I am not deceived in my poor heart, I hope through God's tender mercy that this poor sinner has been taught the truth in which words are not adequate to describe the hope, love and tender mercy from God to His little people. I must say that I was compelled to ask a home among those whom I believe to be a portion of God's household of faith.

I was raised in, what I believe and hope, was, an Old Baptist home. I am today made to feel thankful to God for this blessing. When I was nine years old, I believe, it pleased God to show me that I was a sinner. My fear began of Him at this time. I was hitching the old horse to the buggy for my Dad to go to church when I saw a small beam of light as it came down from heaven with a pair of hands. In the center of this beam of light was an angel on either side which came down to the top of the barn. I was about ten steps away. I thought I heard the angel on the right say unto me, "Some day you will be required to do the same thing." I became very afraid and I

hid in an old barrel that lay in the edge of the barnyard. As I looked again toward the barn, I saw the angels and hands ascend into this halo of light and as they moved toward heaven, the light was diminishing. Finally, I could see them no more as they disappeared into the clouds.

All along through my years of growing up I have had some other experiences which have had a great bearing upon my belief then, as well as now. All through my boyhood life I loved to see the dear old brethren come to visit as well as talk with my dad and mother. I have often wanted to tell him some of what I hope was my experience. I was led through the dangers of World War II, but it was God's will that I could never talk much concerning myself to him. In some way, however, I felt as though he knew all of them. The night he was taken from us, as he gasped for one last breath, I was holding him up in bed with my arms around him. His head was resting upon my right shoulder. It seemed to me that I felt a warm, soft wind come through the housetop. I sat on the bed with him in my arms. It seemed as though I saw a pair of hands and two angels appear in a halo of light. These little angels opened the top of the house for the light and the hands to come down. They overshadowed the bed and as the hands closed together it seemed as though the light became brighter. Then the angels began to go up the beam of light. As they went up into the clouds, the angels closed the housetop as I sat on the bed holding the dead body of my dad.

This occurred on the fourth Saturday night in November, 1960. He was laid to rest the following

Monday at old Middle Creek Church, to await the second coming of his Lord. In some way I was hurt so deeply that I felt the wound would never heal for I knew I would never be able to tell him the things the Lord had done for me. Yet, I was given happy feelings for him, knowing he would never have to suffer pain any more or heartbreak again. I don't think I cried or shed a tear for I felt as though I knew where he was carried and the way he went. This feeling was sufficiently strong in me that I did not want any of my brothers or sisters to cry.

As we laid the body to rest on Monday, about 2:00 PM, I remember going to the church house to await the undertaker's work to be finished at the graveside. As I sat in silence I believe I could hear my dad as in my childhood days when he told the little flock about the water, the drinking of which one would never thirst. That it would be in you a well of water, springing up unto everlasting life. I hope in some way, by God's mercy, I can understand now that this referred to the experiences that are revealed to one by the mercy of God, whom I hope came to this poor boy on Monday before the fourth Sunday in August, 1961. It had been nine months to the hour in which I had gone to all kinds of doctors, but to no avail. I felt death was surely upon me. On this day and hour I was trying to mow the grass in my yard. I heard the trees as they began to sway. I heard my dad call my name. As I was turned I saw his face in the clouds just at the treetop level. He did not look to be the elderly man I held in my arms the night he died. He looked as he did when I was a small boy. He was about 33 years of

age at this time. It seemed I could still see the gold tooth in his mouth. As he pointed east, which was the way I was turned, a beam of light about ten feet, in a horseshoe semicircle, and two angels fell down around me. I stood begging the God of heaven not to take my life now. I thought, as my head was raised, that I could see this light all around in front of me and I could see little faces, but I did not know any of them. I thought I was at a new place that had never been used before in this way and manner. I thought I saw Brother Floyd Adams as my dad raised his arm to point out to me where to go. I thought Brother Adams was about to enter the pulpit as I entered into this place. He turned and walked down a street of gold, although I thought, to get to me to give me a hand of welcome. After being shown by the angels what I must do it seemed we were mowing my grass again. As we worked it seemed as though the one on my right did all the showing and telling me what I must do if I were to live any longer than that Saturday. This meeting time was the first meeting in the new building of the Willow Springs Primitive Baptist Church.

I was told and shown, I hope, to take His yoke upon my shoulders and His staff in my hand, to learn of Him for His yoke was easy and His burden was light. I thought I was shown the different kind of trees in my yard, some were pine, oak, dogwood and others. Each grew together and in due season one could tell the kind of tree it was by the fruit it bore.

Now, you dear saints know why I had to ask a home with you. It seems, in a way, sometimes it is for my own greed. I feel to be a

beggar and the least of all among you dear people, if I am one of His little ones. Be it all as it is, I hope it will be God's will for Him to keep me in a way and manner for you to continue your love and compassion you have shown to this poor, unworthy one. It is the God of heaven who reveals unto us through faith and by the Holy Spirit that which is our meat and drink. May His Heavenly manna continue to flow among His saints according to His Holy Will. I hope it is His will that I be kept by Him in a way and manner that I may never bring shame and reproach upon any of you. Brother Adams, may God cause us to look to God through our Lord and Saviour, Jesus Christ. May He give us restraining grace through faith to look over one another's weaknesses and failures for good and not for evil.

I believe as long as we are in this world we shall have the burden of the cross, our crown shall be one of thorns and shame, our coat as one of purple, our drink of gall and vinegar, and our way shall be rough. I also believe that when we reach the Hill of Golgotha, we shall be relieved of the cross, our crown shall be one of richness and honor, our robe shall be white as snow, our drink of milk and honey, and the way as the streets of gold. I believe, as long as we are in this flesh, that the little we are blest to receive is only a glimpse of what remains in store for His elect beyond this veil of tears. I believe He knows our every need and that He will allot just enough strength to sustain our every need. Through this blessed faith, He will keep us humble one to another. He shall cause us to sympathize one with another concerning our burdens and

trials by asking of Him when we are made to pray. If it be His will, may He reconcile us with the faith that His will shall be done.

Brother Adams, this is the third time I have attempted to write a portion of what I hope to be my experience with the Lord and His people on earth. I hope I have not said anything in a way, or manner, that may deceive or mislead anyone. Should you feel this worthy of space in the Landmark, you may print it. If not, just discard it, for I feel much of my time that I am just a misfit, or a discard.

A little brother in hope, if one at all,

E. T. Jones
Route No. 3,
Fuquay-Varina, N.C.
May 13, 1965

CARRIES COMFORTING NEWS

Dear Brother Newborn,

You will find enclosed a check for \$6.00 to pay my subscription to the Landmark for another year. You may use the extra dollar to help give the paper to someone. Perhaps, someone who is like me, alone and lonely. The Zion's Landmark is always a welcome visitor in my home. I have been taking it since 1950. I am always glad when it comes. I hope it will be God's will that you are enabled to keep publishing it. It carries comforting news to lots of people who enjoy good spiritual reading material.

Love and best wishes to all your family.

Mrs. J. A. West
RFD 3 Box 431
Benson, N.C. 27504
September 16, 1973

**BROTHER PAUL LAMM'S
EXPERIENCE OF GRACE**

Dear Brother Mewborn,

Well, as you can see, I am sending you the experience of Brother Lamm and will say I think it is well written. He tells it as it is. This is to be found in the Landmark when Elder O. J. Denny was the editor, in June 1, 1947. Elder Lamm, as I have said, baptized me and I still have great love for him. He was a great comfort to me when I lost my loved one — my companion — it is true death has taken him from us, yet his memory can never die.

I will close with these few words, may God ever bless us all.

A sister in Christ,
Mary C. Boswell
Black Creek, N.C.

Elder J. D. Fly,
Rocky Mount, N. C.

EXPERIENCE

Dear Brother Fly,

In my weak way of thinking, I feel led to attempt the writing of some of my experience and some of the things that I hope I have been taught by experience and by the revealing of the one and only all-wise God. I have always loved the Old Baptist doctrine. When I was a boy just growing up, I would think that some day I would be a member at Upper Black Creek. Just why I would have these thoughts is something I could not understand.

After I was married, I moved out of this community for five years and then moved back right at the church and lived there for five years. For about four and one-half years I did not attend church services. I wanted to go badly, but I just could not go to church but one time. When word came to me that she (my wife) had

united with the church, I had to try to pray to God to give me strength to go with her to be baptized and to give my strength to go to that dear old place that I loved until I could gain the love of the ones that I loved so. The first week after she united with the church, there was no rest for me in any way, for I tried every way I could to throw the burden off but I could not for long.

I began to dream of being baptized. I dreamed this on two different occasions. The last time was the plainest. I could feel the water come over me just the same as it did the day I was baptized. My burden left me for a while. Then one night about a week after this, I had another dream. This time you baptized a dear old sister whom I love so much. Just as you were leaving the water, these words were spoken to me, "Come unto Jesus and I will give you rest; I am the light, I giveth, I will guide you the balance of your days." This made my burden heavier, but as usual it soon wore off.

On Thursday night before the fourth week end in September, which was yearly meeting, I had another dream. This time I dreamed I was in heaven. This was the prettiest place I have ever seen. The grass looked like a beautiful lawn. The trees were all green and all around sat the prettiest little people I have ever seen. They were all laughing and talking and having the best time. But I was just wandering around by myself just as I felt to be and right in the middle of this place was Upper Black Creek Church. I could not go to church on Friday or Saturday. I felt that if I could just go and hide behind the door, I could have enjoyed it so

much. I could not feel that anyone out there wanted me and I was lost in the world and without friends, according to my feelings. It seemed that no one cared for me, not even my wife!

On Sunday I felt a little better and went that morning. Just as we walked into the yard, you and Brother Frank Scott got out your car and shook hands with me and Brother Scott said it seems to me we ought to call you Brother. That very minute my burden was lifted again. I did not have any desire to go to the church that day. I talked with my wife about the way I felt some days. It just did not seem that I could live through the weekends when we had our meetings. I could not feel my worthiness to go before such good people to ask for a home with them.

Things of this kind went on with me all the time from June, 1946, until this past Sunday, when my own dear brother went up to ask for a home with the church. It was almost more than I could bear. After the crowd was dismissed, I went to my car. I did not feel like I could speak to anyone. The time was set for his baptizing at 4:30 o'clock. the nearer the time came, the heavier the burden grew, until it just did not seem that I could live. I had to do something. I put on my clothes and went to the pond, When I got there, I could not get out of the car, but something kept saying, "Go on and do your duty." My wife kept trying to get me to go on, but I just could not. When you and Brother Barnes and my brother came to me and spoke to me, then I knew the time had come. What I knew was God's appointed time, had come.

"God moves in a mysterious way,

His wonders to perform." Brother Fly, I love to think of these words.

I do not know if this is an experience of a child of grace, but I only hope it is. I would not exchange it for all the world. Man did not give it and man cannot take it away. Brother Fly, Sunday was the happiest day of my life. When I was received into the church and was given the right hand of fellowship, no one knows how I glorified in the hand-shakes, except those who have been called by God to go home to their friends as I hope I have been.

I feel that I had to write this experience, hoping that some poor soul might get some comfort out of it, who is traveling the same road that I have traveled.

Brother Fly, I am sending this to you for your consideration. If you think it worthy to be published, send it in, but if not, just throw it away and all will be well.

As this is getting lengthy, I will try to close, but I could just keep writing. The Bible says, "The half has never been told." May God always rain His sovereign grace upon the church at Upper Black Creek and all other Primitive Baptists and those that love the sound doctrine of our Lord Jesus Christ, our Savior, is my humble prayer.

Your brother in Christ, I hope.

Paul Lamm

Lucama, N. C.

April 29, 1947

DESIRE COMFORT OF HOLY SPIRIT

Dear Elder Mewborn,

I hope to write by the grace of God. I fear to not write. I desire the comfort of the Holy Spirit. "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." Isaish 40:1.

Christ drank the gall; we, too, must drink (sufferings, etc.). We learn patience by the things we suffer. Our life is not our own. Christ's blood can only atone.

I enjoyed reading your viewpoint on Proverbs 30:15. God does give understanding. May this continue to be your lot.

Please remember the sick and needy of every kind. Also, remember the dear lady I now am with when your heart is made tender in prayer. Last of all, remember me, the less than least.

The above words represent the creature who writes.

In bonds of love,
Miriam Lee
712 Ervin Road
Morganton, N.C. 28655

THE GREAT I AM

Dear Brother J. M.,

I am sorry to be late with my renewal for Zion's Landmark. I had planned for some time to write you and send it in.

We were deeply hurt upon learning of Brother Adams' passing. He was truly a man of God, I believe. He will be greatly missed. You, and all of his family, have our deepest sympathy. I know his passing has increased your burden here, yet I do not know of anyone whom I feel to be more qualified than you to take over. I am glad the Great I Am fixed it this way. I enjoy your articles, as well as the entire paper. I would be so glad to see you, and hear you preach once more.

We are both on the ailing list, and are not able to go as we once did. We were at Goldsboro Church the first Sunday in September, when Delbert Carraway, my nephew, was ordained to the ministry. I was made to feel very happy that the Lord has called him. My sister, Betty Carraway (his mother), would have been overjoyed, could she have been living. She said, on one occasion years ago, that one of her sons would preach. However, she did not say which one it would be.

Brother J.M., do you have any of the booklets left, "What We Believe and Why"? I would so much like to have one. If there are any left, please send me one and I will send you its cost.

There are so many things that I would like to say, but I am such a poor writer. Will you please pray for us, when brought low at the throne of His Grace.

A sister and brother, two of the least if ones at all. We feel to be less than nothing.

Eva and Tucker Mills
Grimesland, N.C.
October 1, 1973

**KNOWLEDGE OF GOOD
AND EVIL**

Genesis: Chapter 2, Verses 8, 9.

Verse 8: "And the Lord God planted a Garden eastward in Eden and there He put the man whom He had made.

Verse 9: "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden and the tree of knowledge of good and evil." I would love to be blessed of the Lord to write what I believe is contained

in this scripture, I know there are many that will not agree with me and maybe none.

I believe the tree of life is the Lord Jesus Christ and I believe the tree of knowledge of good and evil is the revelation or revealed knowledge of the Lord Jesus Christ for there is no way to come into these things other than by the Lord Jesus Christ, for in Acts 4:12, we read, "Neither is there Salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved."

There is no way anyone will ever know good from evil other than through Jesus Christ. When a dead sinner is made alive in Christ, he then knows he is a sinner, but before this he did not know that he was a sinner, nor did he know any good because Jesus said there is none good but God. So therefore we could not know good when we did not know God, so when we are made alive in Christ Jesus, we know God is good and we are evil. Jesus said the dead know not anything. I believe that refers to a dead sinner as well as the corporal dead. I do not believe we could separate the tree of life and the tree of the knowledge of good and evil. I believe they are together in one sense of the word for all knowledge, wisdom, revelation and all things are of Jesus Christ and are revealed to His people at His time.

I know there have been many things said about what Adam was and what he did, but none of them satisfy me as a whole—of course I agree in part with some explanations that I hear, however, I would rather believe what the Spirit of the Lord has and does reveal to me. For many years I have believed and still do, that when Adam and

Eve partook of the tree of forbidden fruit in the midst of the garden that they were allowed to take of Jesus Christ and His revealed knowledge of good and evil because Genesis 3:22 says: "The Lord God said: "Behold, the man is become as one of us, to know good and evil." This to me, means now. If he had said, "The Lord God became as one of us, it would have been past tense, but he said "Behold the man is become as one of us, to know good and evil." So he spoke in the present perfect tense.

I believe Adam was good for the purpose for which God made him and that he was to be fruitful, multiply and replenish the earth, which he did. If Adam had not eaten of the tree in the midst of the garden, he could not have been obedient to God as commanded in Gen. 1:28, "And God blessed them, and God said unto 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."

I know the scriptures say, God made Adam upright (Gen. 7:29) but we must understand just what kind of uprightness he had reference to. I believe He meant that he stood upright on his two feet or he may have meant upright in principle, because of the language used concerning the occasion. In Genesis 37:7, the writer said "For behold, we were binding sheaves in the field and lo, my sheaf arose and behold your sheaves stood round about and made obeisance to my sheaf." We know from reading the scriptures that where there is no law there is no sin. So we know Adam was not a sinner till he disobeyed God's law. I believe

he was in a state of pleasure just as a sinner is, before the Lord sends His Spirit into our hearts and causes us or him to know that he is a sinner. The sinner has no worry or trouble until he is quickened and views himself the sinner that he is. Before this he knew no good nor evil, everything was pleasant in his sight and all the trees of the garden were good for food just as God said about Jacob and Esau, neither having yet been born and neither having yet done any good or evil that the election of God might stand and if God elected Adam and Eve to eternal life they had to partake of Jesus Christ to have eternal life for there is eternal life in no other and no matter that God said not to partake of the forbidden fruit, they partook of it and therefore they broke God's law. We partake of that and then we have broken God's law, he could just as easily have said not to partake of Jesus Christ as to have said the tree of life or the tree in the midst of the garden for all the other trees were for food and were pleasing to the sight. I believe that is the way it is with a sinner before he knows he is a sinner. Everything is pleasing to the sight. Everything is pleasing to him in the flesh. He can lie down at night and rest in peace but after he has seen what a sinner he is and I believe like Adam was after the Lord had clothed them — Adam and Eve—with skins of the beast and had cast them out of the garden. (Gen. 3:18) Thorns and thistles shall it bring forth to them and thou shalt eat herbs of the field: just like a quickened sinner born of the Spirit, he can then see the sin and troubles, trials, tribulations, thorns, and thistles piercing him on every side

when he is cast down from a load of sin. It is then he begins to work to improve his condition before God, to try to bring himself in favor with God. Yes, he (Adam) made himself aprons of fig leaves to hide his nakedness, but no, for we cannot bring ourselves into favor with God by our works for without the shedding of blood there is no remission for sin. The shedding of the blood of the animals for the skins to clothe Adam and Eve was pointing to the shed blood of the Son of God on the cross to cleanse His own from the filth of sin and to clothe all of God's people in all times and in all ages. The living water flowed from the former sea to the hinder sea, Zac. (14:8) meaning to the first heir of promise to the last heir that shall be brought in. God said, "In the day that thou eatest thereof thou shall surely die," and the souls of Adam and Eve and everyone that have been born since that time (except Jesus Christ) and all others that will be born in time to come, died there in Adam when he disobeyed God's command and partook of the forbidden fruit of the tree in the midst of the garden for in (Ezekiel 18:4) "Behold, all souls are mine; as the soul of the father, so also the soul that sinneth, it shall die."

I believe the souls of Adam and Eve died when they partook of the tree in the midst of the garden and were made alive in Jesus Christ in the same operation and all of God's people will be made alive in Jesus Christ at His appointed time.

Genesis 3:24: "So He drove out the man and he placed at the east of the garden of Eden Cherubims and a flaming sword which turned every way to keep the way of the tree of life." I believe that this flaming

sword is the word of God for it is said that the Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow and is a discerner of the thoughts and intents of the heart." Neither does He bestow His Spirit on the non-elect. The flaming sword shields Jesus Christ — so to speak — for His Own — those He knew in the covenant arrangement before the foundation of the world and all those who were given Him in covenant before the world was. Grace will be given to them here in time and I believe they will rejoice in Him before they are called away as Job said, "I know my Redeemer liveth and that when I awake in His likeness I shall be satisfied," and I believe He will care for them here in the world, keep them as Jesus said, "I pray for them that Thou has given me out of the world that Thou will keep them from the evil," and I believe He will carry them home to that house not made with hands, but eternal in the Heavens, where we will be free from sin, where we can praise Him forever, in that blissful home on high.

Yours in hope of eternal life,
 (Elder) Charles R. Ball, Sr.
 1420 Askin St.
 Martinsville, Va. 24112
 July 10, 1973

**TRUE KNOWLEDGE COMES
 BY REVELATION**

Mrs. Elva Bates,
 Gastonia, N.C.

Dear Sister and Family:

Your letter of the 28th of October—this month, was received and was enjoyed—glad to hear from all of you again. I had wondered why

you had waited so long to write us. It was sometime the past summer a year ago when you last wrote to us. I replied to your letter within a short while, but did not hear anything from you until recently. When I write concerning the scriptures or anything pertaining thereto, it has ever been my policy or intention to make myself clear or as clear as I possibly can with as few words as I can. I realize it is little that I know and I desire to know much more concerning the blessed truth, as it is in Christ Jesus the Lord. I realize it does not come by reading and meditation only, as some claim, yet it is true that one learns what the scriptures say and teach to some extent by reading and studying them. Unless the hearer has had the experience or can witness with the writer one cannot give him or her the necessary understanding to enable the reader to get the import of the writer or author. I say this in view of the fact that Paul said he did not learn it, neither was he taught it, but by the revelation. I think it becomes us to read, for by this we have a knowledge of what the written word says and if it pleases the Lord to give us spiritual knowledge and understanding our interest and desire to explore the scriptures is increased and when we hear our ministers proclaim from the stand, the literal word, we are aware of whether or not they are inspired from on high and preach according to the inspired word. Oh! that it may please the Great Instructor to direct our minds and desires to search the scriptures and enable us to read with understanding.

The Apostle says in another place: "Eye hath not seen and

neither hath ear heard the things that the Lord hath prepared for them that love Him, but has revealed them unto us by the Spirit, for the Spirit searcheth all things, yea, the deep things of God." Jesus told Peter on one occasion, "Blessed art Thou, Simon Bar-Jona, for flesh and blood hath not revealed this unto thee, but My Father which is in Heaven." So it is only by revelation that a poor sinner knows the Lord and the things pertaining to Him.

There is a young lady who works where I do, who told me that one of her best friends in the state of Texas, (where she formerly lived) said that she believed in the Primitive Baptist faith. This lady said that her friends claimed that one must have an experience of grace as an evidence of being a child of God. Then the young lady said to me: "Away with such nonsense as having an experience of grace." She said that she did not believe in such a mess as that, etc. I told her that I did not blame her, but I also said, "A person cannot believe in something they do not know anything about." Then I continued by saying, "When you have, if you ever do, an experience of grace, you will believe in it then and will have no confidence in anything else pertaining to the work of God with a poor sinner."

A sinner has no choice in being born of the Spirit. He or she did not volunteer to be born in this natural world and neither does a poor sinner volunteer to be born into the spiritual world for we have just as much to do with being born into the spiritual world as we have to do with being born into the natural and that is NOTHING. Then we must admit that we are helpless creatures—we cannot initiate or bring about our

spiritual birth any more than we can initiate or bring about our natural birth.

You will perhaps remember that both Cain and Abel made offerings to the Lord. So far as I know there was nothing wrong with Cain's offering. I would rather think that Cain's offering was a good one in view of the fact that the Bible says, "But Abel offered a more excellent offering" etc. The word excellent indicates that Cain's offering was good. Where Cain lacked was that he made his offering without faith and the Lord had neither respect to him nor his offering. On the other hand, Abel's offering was with faith, and the Lord had respect to Abel and his offering. You will notice that the Lord respects Abel first and then his offering. We are told in the scriptures that faith is the gift of God and all men do not have faith. None can have faith other than those to whom He gives faith. We also read, "Faith is the substance of things hoped for, the evidence of things not seen." So then if we hope for that which is not seen, we then do with patience wait for it. We read, "Without faith it is impossible to please God."

Paul said, "Therefore, by faith we are justified and have peace with God through our Lord Jesus Christ." I quote these scriptures to show that faith is the imperative thing. That is the thing that is absolutely necessary and we cannot have faith until it please God to give it to us. "Faith is the gift of God." We cannot ask God for faith without faith. We must absolutely have faith before we can beg Him for mercy. When we are given faith, we then and not until then, believe God is and we know that He is able to deliver us and raise us up to render service unto Him. We

love God because He first loved us. Jesus said: "Ye have not chosen me, but I have chosen you." God chose His people in Christ Jesus before the world began and Jesus said, "No man can come unto Me except My Father which sent Me draw him." He also said, "All that the Father hath given Me shall come to Me, and he that cometh I shall in no wise cast out, but will raise him up at the last day."

Poor sinners are dead in sin until quickened by the Spirit. By the power of the Spirit they are raised out of the grave of unbelief. Then and not until then, are they aware of the fact that they are sinners as they stand in need of His mercy. They are then alive and have a sincere desire for eternal life. They then feel to be poor. They then feel to be helpless. They are then babes, babes in Christ. Jesus said, "I thank Thee, Oh Father, Lord of Heaven and earth that Thou hast hid these things (spiritual things) from the wise and prudent, and hast revealed them unto babes." We know that a little baby is helpless and altogether dependent upon its parents and as it is, so are we helpless and dependent upon our Heavenly Father. By faith we call upon Him and by reason of His mercy and kindness, He hears our cries. He has loved His little children with an everlasting love and He will in the ultimate end, save them in Heaven where they shall ever be with the Lord and with His likeness they shall be satisfied.

Dear Sister, this is my hope, and the older I get the more precious it seems it gets to be to this poor, unworthy feeling sinner. Much of the time I go doubting and drooped in sorrow, but again the Lord is pleased to reveal Himself to me and

gives me to rejoice in His amazing grace and never ending love. HOW WONDERFUL!

I have largely been in bed for more than a month. I was taken sick Friday night before the fifth Sunday in September. The union meeting was held with my home church, Mt. Lebanon, but due to my unstable condition, I could not attend. I did not attend a church service from the fourth weekend in September until last Saturday. I left my work on Thursday before the fifth Sunday in September and did not return until last Monday. However, the Lord has been good to me and still spares my life for some cause or purpose. During my illness I was caused to think and meditate upon the doctrine set forth in this letter. Many of my brethren and friends came in to see me and we together did talk about this precious truth. It was made sweet to me and in it I did rejoice. I feel that since my health is so poor and in some respects I will never be well again, that the time for me yet to live is short. However, this I do not know. But let it be short or long, I hope the Lord will bless me to contend for the Faith once delivered to the saints and give me grace for my day and trial. It is contrary to my nature to suffer and if the matter were left up to me, I would not suffer another pain. However, the Lord's will be done and we all must be still and know that He is God, that is, all those to whom He hath revealed Himself unto as the chief among ten thousand, the One altogether lovely.

It is a great and wonderful thing to be patient and reconciled to God's will. Man or men and women just cannot of themselves be submissive, but the Lord who is too wise to error and too good to be unkind has His

way of bringing poor sinners to the end of their strength and causing them to be patient in tribulation. Paul said, —For we glory in tribulation, for tribulation worketh patience; patience experience; and experience hope, and hope maketh not ashamed for the love of God is shed abroad in our hearts. See Romans 5:5.

I was glad to hear from all of you, and to learn that you were getting along as well as you are. So far as I know Sister Hannah is getting along very well. Johnnie's wife had another operation. I have not seen any of them lately, but when I heard from them last they were doing as well as could be expected. Poor Eliza, she has it tough. She will never see another well day unless the Lord performs a miracle. Her health has been poor for a long, long time. I think that she has about the same trouble that Papa had.

I would like very much to come and visit with you, but I must sit around here and wait for work when I am not working, and too, my income is such a little until I do not have means to do as I desire.

Thank you so much for your thoughtfulness of us and I trust that we may be blessed sometime to come to see you. I do not do any visiting other than to the churches and associations. The church you mentioned which is my home church, meets on the first Sunday and Saturday P.M. before at 2:30 o'clock in each month. We will be glad to have you visit with us at the church if you have a mind to do so. I serve Eno which meets on the fourth Sunday and Saturday P.M. before in each month.

Kindly remember us to all the family and I hope that Edna will

continue to hold up to keep her job and the rest of the family will enjoy good health. Maie is not well, but she keeps going and complaining.

May the Dear Lord have mercy upon us all and guide us by His unfailing and never erroring Spirit. Farewell for now. Remember us to Lillian and her husband.

Yours in hope of mercy,

F. W. Rhodes, Sr.

October 31, 1956

WEIGHED IN THE BALANCE

Dear Elder Mewborn,

I am enclosing a check for \$10.00 for the Zion's Landmark. Please renew my subscription for one year and use the balance to go to the fund to help those who cannot pay. Please forgive me for being so negligent concerning this matter. I fall short and when weighed in the balance I always come up short. I hope, by God's mercy, that I will not be left to be weighed in the balance of the most High when He comes for His little ones. My hope is that His promise is my only plea. I have already been weighed and have fallen short.

I have been serving on jury duty in criminal court this week. I have seen the guilty stand before the judge, yet knowing that I have helped send them down when I known that I am no better than they. This feeling makes me know that I have no righteousness to plead.

Will you excuse my writing? I can hardly see for the tears.

A sinner in hope of mercy,

Thomas I. Rice
Burlington, N.C.

October 3, 1973

ANNOUNCEMENT

It is with a feeling of thankfulness, I trust, that we feel blest of the good Lord to announce to the readers of Zion's Landmark that Brother George A. Fulk, Pilot Mountain, N.C., has agreed to serve on the editorial staff of the Zion's Landmark in the capacity of Associate Editor. Many of our readers in North Carolina and Virginia, as well as other surrounding states, are well acquainted with Brother Fulk. Concerning his natural life, he was born in Surry County, N.C., graduated from Pilot Mountain High School, obtained a Bachelor of Arts Degree from Guilford College, Guilford College, N.C., and later received a Master of Arts Degree from the University of North Carolina. He taught school for thirty-nine years. Of these years he served as principal of schools for twenty years, four years of which were in Forsyth County, and sixteen years in his home County of Surry. His membership is with Union Church in the Laurel Springs Association of which he is presently serving efficiently as their clerk. His wife was the former Ruby Johnson of Surry County, N.C.

I remember hearing of the incident of the late Elder T. C. Hart on one occasion with one of the ministers of another faith and order. This incident took place on the sidewalk of LaGrange, N.C., in the early part of this century. Elder T. C. Hart was blest with the unusual gift of preaching in poetry. A local minister of another faith who recognized Elder Hart's talent and unusual gift of poetical preaching from the pulpit confronted him and said, "Elder

Hart, I attended the divinity seminary at Yale. I wonder where you obtained your education as a gospel minister in theology as well as your excellent gift in speaking?" To this Elder Hart replied, "My son, I doubt seriously if you have ever been nigh the place of my Alma Mater, but I attended the "College of Whale." (Whale rhymes with Yale.) We believe that Brother Fulk has also attended as well as graduated from the school that Elder Hart has said that he attended where he obtained the degree of Salvation, and on his diploma is the Seal of Faith with the signatures of Father, Son and Holy Ghost affixed as written in the Blood of the Lamb.

It has been said of the Apostle Paul that he was brought up in Tarsus, a City in Cilicia, at the feet of Gamaliel, and was taught according to the perfect manner of the law of the fathers, and was zealous toward God, as well as was said to have been able to speak several different languages. Yet, the Apostle said, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1-11. It is our humble feeling that our Brother has attended the school where all faithful servants and subjects of His grace have ever come forth.

We welcome him to the editorial pages of the Zion's Landmark. He has been blest to write several articles within the past year, all of which have received favorable comments as to the soundness of doctrine in his exposition of the scriptures.

J. M. Mewborn

GOD'S WORK GOES ON

Dear Brother Mewborn,

I just wanted to tell you that I am enjoying your writing in the Landmark. This is just one more thing that proves to me what I hope I believe. The Lord's work never falls short. When the older ones fall out, we are made to wonder who it will be to carry on; no one can take their place that has already been filled. There is another who is in the arrangement to fill their own place according to God's will. I have believed this a long time. I have seen the evidence of this more lately than ever before. He will never be left without a witness. Men may come and go, yet God's work goes on.

May the dear Lord continue to bless you in the undertaking.

Yours in sweet fellowship,
 Ada F. Hill
 (Mrs. G. W. Hill)
 929 Glenwood Ave.
 Greensboro, N.C.

LOOKING UNTO JESUS

Could we but remember that Jesus bore our grief
 That He died to give us happiness and peace;
 Trials then would vanish, if we could only see
 And remember Jesus there on Calvary.

Should we than be stricken when trials flood the way;
 Sinners, we deserve the pain that Jesus took away.
 Look unto Him with rapture, to Him Who trod the path;
 Rejoicing in sweet fellowship instead of fiery wrath.

Minnie Jones.
 Richlands, N.C.

MANAGEMENT AND CIRCULATION STATEMENT OF OWNERSHIP,

Date of Filing: October 1, 1973, Title of Publication: Zions Landmark. Frequency of Issue: Monthly. Location of known office of Publication: 117 North Goldsboro Street, Wilson, N. C. Location of the headquarters or general business offices of the publishers: Willow Springs, N. C.

Publisher: Elder J. M. Mewborn. Editor: Elder J. M. Mewborn. Managing Editor: Elder J. M. Mewborn. Owner: Elder J. M. Mewborn, Willow Springs, N. C. 27592

A. Total no. Copies Printed ----- 1900
 B. Paid Circulation

1. To Term Subscribers by mail, carrier delivery or by other means ----- 1800
2. Sales through agents, news dealers, or otherwise. None

C. Free Distribution ----- 100

D. Total no. of Copies Distributed ----- 1900

Elder J. M. Mewborn

OBITUARY OF SISTER LULA HAIRR BASS

Sister Lula H. Bass was born November 17, 1883, and died August 30, 1973, making her stay on earth 90 years. She was the daughter of Marsh Hairr, and was married to the late Brother Charlie Bass. To this union were born two sons, Eddie and Bill Bass; six daughters, Mrs. Veuzella Autry, Mrs. Emma Fellows, Mrs. Eva Boyette, Mrs. Rose Hairr, Mrs. Louise Bass, and Mrs. Agnes Spell.

Sister Lula united with Harnett Primitive Baptist Church on Saturday before the first Sunday in August, 1918, and was baptized by the late Elder J. W. Wyatt, pastor of the church.

She was truly blessed with the love of God which is shed abroad in the hearts of His people. She dearly loved her church and was a faithful member as long as her health prevailed.

Sister Lula's funeral was held at Harnett Church on Saturday before the first Sunday in September, 1973, by her pastor, J. M. Mewborn, assisted by Mr. McManus. Her body was laid to rest in the church cemetery beside her husband under a beautiful mound of flowers to await the Resurrection Morn.

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

Done by order of Harnett Church on Saturday before the first Sunday in September, 1973.

Elder J.M. Mewborn, Moderator
 Brother Graham Jackson, Clerk
 Sister Oba Honeycutt,
 Sister Zora Spell,-Committee

Zion's Landmark

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

Editor

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

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

VOL. CVI

NO. 20

Second Class Postage Paid at
Wilson, N. C. 27893

Wilson, N.C. 27893 OCTOBER, 1973

THE CARNAL MIND VERSUS THE SPIRITUAL MIND

St. Matthews 26:69-75 reads "Now Peter sat without in the palace and a damsel came unto him, saying, "Thou also wast with Jesus of Galilee. But he denied before them all, saying, "I know not what thou sayest. And when he was gone out into the porch, another maid saw him and said unto Him, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by and said to Peter, "Surely Thou also art one of them; for Thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man and immediately the cock crew and Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly." Now Peter was in the carnal mind when he was denying Jesus and cursing and swearing. He, as many often do, was

trying to justify his wrong by talking as he did.

When the Lord caused Peter to remember what He had said to him, he went out and wept bitterly. This was the spiritual mind that caused him to weep and to weep bitterly. Romans 5:19-21: "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idoltry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like."

Of these works of the flesh the ones that bother us most are hatred, wrath, strife and we might add jealousy, which the scripture says is as cruel as the grave. We all like to feel that it is the other fellow who is bothered with the evils, but it is not that way. We are all afflicted with them. This one seems to be more than the other brethren, but it is for our good. It shows us that we cannot keep ourselves and teaches us not to have any confidence in the flesh. Satan is the sword in the hands of the Lord and Satan is much stronger than we are. He is that strong man that keepeth his palace, the scripture speaks of him, but when the stronger man, Christ, comes, Satan has to get behind. We cannot put him behind, though. That evil is in all of us. When the draperies are pulled to allow the sunlight in, it will show the dust on the furniture. When the sunshine of the grace of God shines in our hearts, we too, each of us, see the uncleanness in our hearts. Then we, like Peter, go out and weep bitterly and what a blessing it is. The conviction has to come first before we can go out and weep, but this is a weeping caused by the love of God as

well as sorrow because of our sins.

Now the carnal mind wants to justify oneself for his errors and he seems to feel that he would lose face as the world calls it if he admits his error and begs forgiveness. But when this Spirit comes as it did with Peter, he not only wants to weep, but it is not long until he finds himself in an even worse fault. Then he is in very much same, for he not only has made the mistake again, but he has this time even lied to the Lord. However, it is for his good, because it teaches him that he cannot direct his steps. Then he agrees with the scripture that it is not in man to direct his steps. Unless the Lord teaches us this great lesson by experience, we like the world think that we can be a good boy or girl if we so desire. The Lord loves His people and He teaches them by afflictions first as He did Peter. He told Peter he would do just what he did and it was for his good to show him his weakness and for Christ to show him His love for him.

Now a spiritual mind is what the children of God long for, but the North wind has to blow first before we can have the south wind blow upon your garden, thus bringing much rejoicing. Afflictions worketh patience, patience experience and experience hope and hope maketh not ashamed. You graduate. That comes after these things that teach us how weak and frail we are in the flesh. We have to learn these things over and over again until finally we see that we cannot put any confidence at all in the leadings of the carnal mind.

The writer listed the fruits of the flesh first. Now here are the fruits of the Spirit. Galatians 5:22-26. "But the fruit of the Spirit is love, joy,

peace, long-suffering, gentleness, goodness, meekness, temperance and faith; against such there is no law. And they that are Christ's have crucified the flesh with affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

Now Christ manifests Himself in as many ways as He is pleased to do, but it seems to this writer that He first manifests Himself in chastisement as He did to Peter. Then we are taught the fruits of the Spirit. The afflictions which bring on the chastisements have to come first before the heart is prepared for the Spirit. "The preparation of the heart in man and the answer of the tongue is from the Lord." The afflictions that bring on the patience also necessarily bring on the hope. They must come in this order. Then one truly feels the fruits of the Spirit as David did in the twenty-third Psalm.

That is the second way the Lord manifests Himself. That is through the fruits of the Spirit, which are love, peace, long-suffering, joy, gentleness, goodness, faith, meekness and temperance. If we are blest to bear in our bodies the marks of the Lord Jesus, we bear these marks of the Spirit, but they must come through many tribulations and afflictions.

We have learned not only to put no confidence in the flesh, but also as Christ said, "to beware of the doctrine of the Pharisees and of the Sadducees." That is what has caused so much trouble among our people. Some are not blest to know the difference and are not enabled to beware of this false doctrine that the Pharisees taught. The Pharisees felt that if one kept the law, he could

deserve salvation by his good works, thus robbing Christ of bringing salvation by giving His life on the cross.

Doctrine and order are both embedded in the fruit of the Spirit, not the fruits of the Spirit, and that is Christ. The true doctrine (Christ) will separate the fleshly believers from the fruit of the Spirit believers. He (Christ) separates them right here in time. He has also promised to separate them in the final consummation of all things. Christ said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Math. 10:34, 35. The only true peace to ever be known in this world is the peace that Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." St. John 14:27. The peace of the carnal mind of the fleshly believer, at its best, is shortlived. The peace that this world knows is cursed from the morning of time. God said to Adam, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee." Gen. 3:17. On the glorious day of the resurrection, "When the Son of man shall come in his glory, and all the holy angles with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Matt. 25:31.

Those who are blest to follow the

fruit of the Spirit will not worry about numbers, but will be made to follow the true doctrine. The readers will recall that when several walked away from Christ that He said to the disciples, "Will ye also go away: Then Simon Peter answered him, "Lord to whom shall we go? Thou hast the words of eternal life." The believer in the doctrine that Christ taught will be made to manifest it in his walk by the meekness and humbleness that are a part of Him. It is very impossible for one to hide the fruits of the Spirit if he has been given to possess them. He surely possesses the Spirit if he manifests the fruits.

Hoping that the readers may be blessed to see the difference between the carnal mind and the spiritual mind, I am,

Yours in hope,
George A. Fulk

INDIGENT FUND

Frank T. Simpkins, Sr., Va.	1.00
Angie Carraway, N.C.	1.00
J.N. Darnall, Ky.	1.00
Joy O. Dry, N.C.	1.00
D.A. Allen, N.C.	1.00
Troy G. Shepard, N.C.	1.00
Billie W. Hill, N.C.	1.00
Sallie L. Harward, N.C.	2.00
A Friend, N.C., in memory of T.F. Adams	11.00
Burlington Peacock, N.C.	1.00
Beulah Mewborn, N.C.	1.00
Mrs. Flora Hill, N.C.	1.00
J.C. Beaman, N.C.	1.00
Marvin Houston, N.C.	1.00
Beatrice Money, Delaware	5.00
Lena Haynes, N.C.	1.00
Annie R. Williamson, N.C.	1.00
Annie Barber, Va.	5.00
H.T. Hudson, N.C.	3.00
Mrs. Hattie R. Moize, N.C.	3.00

SISTER EUNICE MIDGETT JARVIS

Eunice Midgett Jarvis was born in Snead's Ferry, Onslow County, N.C., on June 14, 1893, the daughter of Lewis and Jane Hobbs Midgett. She lived on this earth 80 years, one month and 17 days, passing away on July 31, 1973.

She was married in 1926 to Nothan W. Jarvis and to this union was born one son, Robert Nothan Jarvis. She was widowed when the son was still a small child and she worked hard during the years to raise him, with the help of her parents with whom she lived. All her years were spent in doing for others, helping when illness and trouble struck in the families of her brothers and sisters, taking care of the children and caring for her mother and father until they passed away. She had very little to do with in worldly goods but what she had was always shared with others, and most important she always gave so much of herself.

Her father was a faithful member of the Yopp's Primitive Baptist Church and she often attended with him, and always welcomed and prepared for the members who often came home with him at meeting time. Her heart was firmly fixed in this faith through all the years and on September 10, 1944, she joined the church at Yopps, the church she loved so much and was faithful to until her death. She was laid to rest in the cemetery of this church on August 2, 1973. Her funeral was conducted by her pastor, Elder Horace Bryan and Elder J. B. Pollard. She sleeps peacefully there where her husband, father, mother, two brothers and other dear ones also rest, waiting for that glorious day when, as He promised in His Holy Word, our Lord and Saviour shall come and call them to live forever with Him in heaven.

So many are left to mourn her, to miss her kindness, her laughter ... for she was always young in heart, her thoughtfulness and so many other things that made her so dear to us, but we are thankful for her precious memory which will ever remain and we are glad she is free from all the suffering she had to bear on earth.

Her survivors include her son, daughter-in-law, her sister, Rebecca Edens, who was also her sister in faith, two sisters-in-law and many nieces and nephews.

She spoke so much of heaven
And the Master's saving grace
And the dear ones who had journeyed

To that bright and peaceful place
And tho' our lonely hearts will miss her
And we grieve because she's gone
We are glad her trials are ended
And she's happy safe at home
And we pray that in His mercy
God will someday let us be
Safe with her in His bright mansions
Together for eternity.

By request of the members of Yopp's Church, written by her niece who loved her and misses her so much.

Virginia Midgett
Sneads Ferry, N.C.

IN REMEMBRANCE

Sister Sadie J. Whitfield Brooks was born June 18, 1886, and she passed away July 27, 1973, at the age of 87. She was a native of Person County, N.C. Surviving are three daughters: Mrs. Alma Adcock, Route 2, Virgilina, Va.; Sister Ethel Daniel, Route 3, Roxboro, N.C. and Mrs. Irene Cook, Durham, N.C.; one half sister, Mrs. Rosa W. Blalock, Route 4, Roxboro, N.C., and one half brother, Dan L. Whitfield of Hurdle Mills, N.C.; 10 grandchildren and 11 great-grandchildren also survive. One son, Lytle Brooks, preceded her in death.

Sister Sadie united with Flat River Primitive Baptist Church in September, 1904, and remained a faithful member until death. We miss her so much and her seat in church leaves a large vacancy. We feel that the Lord loved her so dearly that he took her out of a world of suffering and sorrow to be with Christ in Spirit.

Her funeral was conducted at Flat River Church on July 29, 1973, by her Pastor, Elder L.P. Martin, and her body laid to rest in the church cemetery beneath a beautiful mound of flowers.

Be it resolved that we bow in humble submission to God who doeth all things well, that we extend our sympathy to the children — may they be given to look to the Lord for comfort and guidance.

Resolved further that a copy of these resolutions be placed on the church book, a copy sent to the family and one sent to Zion's Landmark for publication.

Done by order of the church in conference on August 25, 1973.

Elder L.P. Martin, Moderator
Johnnie Oakley, Clerk
Malissa Allen
Committee

**OBITUARY OF MY STEPMOTHER,
ELLA FULK**

She was born September 7, 1881, and died March 23, 1973. She married our father on December 22, 1918. He was Sid Fulk. She came into our family as a mother of six children. She lived to be ninety-one years of age. She died the same way to all of the children and in-laws, a Mother. She had a son and a daughter of her own. She claimed us all alike. She made a good home for us to return with our children. I feel that she was just as glad to have us as our Daddy. The children all knew her as Grandma. She was faithful to our daddy to the end. She then went to live with her son. They had one daughter. She helped to raise her. She, too, loved her grandmother and is, today, a lot like her.

Her last years were lived with her daughter and son-in-law, Jim and Mary Ruth Moody. She went with all of us to church when she was with us. She was a member of Stoney Creek Church. She loved the Old Baptist everywhere she met them. She especially loved the people in the Abbotts Creek Association. She would often talk to me about how good they were to her. Mary Ruth carried her to church as long as she was able to go. You will find in Matthew 7:20: "Wherefore by their fruits ye shall know them." She was blest to bear those fruits to the end. We all loved her.

Brother Sam Gilbert preached her funeral. It was just as she would have wanted it. We all like the way he was blest to carry it out.

Ada Hill
(Mrs. G. W. Hill)

OBITUARY

We bow in humble submission to the will of our Heavenly Father, who has called from our midst a dear sister in Christ, Sister Eva Gilliam Matkins. She was born November 27, 1884, and passed from this life, December 19, 1972, making her stay here on earth 88 years, 22 days. Sister Matkins was the daughter of the late Professor John Wesley Gilliam and Mary Jane Leath Gilliam. She was the wife of the late Robert Lee Matkins who preceded her in death 26 years. To this union were born five children: John Lee Matkins, Mrs. E. Floyd Brooks, Mrs. Leon Gilliam, Mrs. Merritt Hudson, and Mrs. Pauline Smith.

Being young in life Sister Matkins united

with Gilliam's Primitive Baptist Church and was baptized by the late Elder F. L. Oakley in the year 1905. She was a faithful, loyal member as much as health permitted, having been at the time of her death a member of the church for 67 years.

Sister Matkins spent her last years in the home of her daughter, Sister Bessie Gilliam, of Burlington, N.C., who was blessed with patience and tender loving care to administer everything earthly hands could do for her comfort in this life.

Her funeral was conducted by her pastor, Elder Wallis A. Smith, at Gilliam's Church, and her body was laid to rest in the church cemetery underneath a beautiful mound of flowers to await the coming of her Lord and Saviour Jesus Christ. May those who mourn be comforted by the Grace of Almighty God.

It is our custom to send a copy to the Signs of the Times, a copy be given to the family, and by request that a copy be sent to the Zion's Landmark.

By order of Gilliam Primitive Baptist Church.

Wallis A. Smith, Moderator
Freeman Somers, Clerk

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at Wilmington, Wilmington, N. C., beginning Saturday before the fifth Sunday in December, 1973, and to continue through Sunday following. Elder Horace Bryan was appointed to preach the introductory sermon, Elder H. A. Young, his alternate.

We desire the presence of our brethren, sisters and friends to meet with us, especially the ministering brethren.

H. A. Young, Clerk
Route 4, Box 362
Jacksonville, N. C. 28540

ANGIER UNION MEETING

The next session of the Angier Union is appointed to meet with the Church at Angier, the fifth Saturday and Sunday in December, 1973. The Church is located in the Town of Angier, N.C. Elder R. L. Fish was appointed to preach the introductory sermon, Elder Allen Johnson, as alternate.

We invite all lovers of the truth to come and be with us, especially the ministering brethren.

E. T. Jones,
Union Clerk



