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ZION'S LANDMARK

PUBLISHED MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

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WILSON, NORTH CAROLINA 27893

VOL. CVII

NOVEMBER, 1973

NO. 1

ISAIAH
CHAPTER 56

Even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar: for mine house shall be called an house of prayer for all people.

The Lord GOD which gathereth the outcasts of Israel, saith, Yet will I gather others to him, beside those that are gathered unto him.

All ye beasts of the field, come to devour: yea, all ye beasts in the forest.

His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter.

Come ye, say that, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant.

EDITOR

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

ASSOCIATE EDITOR

GEORGE A. FULK..... PILOT MOUNTAIN, N.C. 27041

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

SPIRITUAL SWEETNESS
ARMY CHEMICAL CENTER, MD.
1948

Brother Burch Wray,
My dear Burch;

How sweet the memory still! Selah! The word "Selah," so often found in the Psalms, means that the music stops, but the melody lingers on or in music the singing or the instruments carrying the tune stops, but the underlying melody continues; the sermon is over, but the Spiritual sweetness lingers on in our minds. I thought, as I began this, of your visit to see us as one of love; you have gone, but the sweetness of the visit lingers in our minds and hearts.

I felt some serious thoughts Sunday afternoon and night and on through Monday. My very heart did hurt for those dear ones who were called upon to suffer in and through the wreck. A thousand thoughts and prayers went through my mind. I could say nothing, but in my heart I did sigh and groan. Burch, you know what I mean! How unsearchable are His judgments and His ways past finding out! The pastor suffered only flesh wounds on the side of his head; but who can't judge the heart wounds? What heart wounds he has been called upon to bear during the last two years! Little do we know. Yet, we read, "If God be for us, who can be against us?" and we know it is true. By faith we know that all things are right and just and in love in the sight of the Lord. "For I reckon the sufferings of this present time are not worthy to

be compared with the glory which shall be revealed unto us." When Jacob said, "All these things are against me", he was looking to the kingdom of this world, not to the kingdom of heaven. He was thinking of the riches of this life, not the inheritance in eternity. Our reasoning is sure to err and scan His work in vain, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." (Isa. 55:8) "Oh! let our thoughts be for nought; our ways fall before a righteous God. Thou knoweth the way that I take; thou knoweth my thoughts from afar; strengthen me and cause me to stand in the path that Thou hath set before me."

How necessary for us to fall, to be made to know our failures and weaknesses; to face trials and afflictions! Burch, read II Cor. 12:7-9 and particularly the phrase "my strength is made perfect in weakness." What does it mean? It is a sweet thought to me. The strength of the Lord is made manifest in and through the weakness of the flesh. David, with a single stone, killed the giant Goliath. What matter is my strength, if I may conquer in the strength of the Lord? What matter as to numbers? What matter is my shields and my goods—my strength and my works? Indeed the battle is of the Lord and is already won! Suppose you never fell down, suppose your knee was never made to bend or your head was never made to bow itself to the earth; suppose you never came to the end of the earth (self strength); could you ever

call upon the Lord? And if you were never made to call upon the Lord in your weakness, how could you ever learn the sweetness and certainty and power of His promises? If we were never weak, we could never learn the strength of our Savior. His strength is made perfect and is made manifest in our weakness. How could we know the power of God, how could we believe the promises of God in deed and in truth, if we never have occasion to prove them, to call on His Name and to see His Salvation?

It is by questions that we cannot answer; by things that we cannot understand or comprehend that the greatness of God is brought before us and made known to us. Through the failure of our finite efforts, we realize at least something of His Infinity! My strength is made perfect in weakness!

I trust you arrived home again safely and as happy as you were when you were with us.

We do wish you all the happiness that can be yours. We hope you will honor us again with a visit; you are some of our folks and I think you could have some more kin-folks, let us be that to you. Give our love to Brother and Sister Wray and all the brethren. Give your dear mother our regards.

Our love to all of you,
The Alstons: Douglas, Carolyn,
Mildred and Saralyn

THE RICH MAN AND LAZARUS

Dear Elder Mewborn,

From time to time I have been asked to give my views concerning the rich man and Lazarus. Luke 16:19-31 — "There was a certain rich man, which was clothed in purple and fine linen, and fared sump-

tuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: The rich man also died, and was buried; And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and 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 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 wouldst 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."

It is noted that Lazarus was a beggar who was full of sores. He was not covered with sores, that they

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might be seen of man, but his affliction was complete. To be full is to be filled to capacity, as were the water spouts which were filled up to the brim. Notice that they were filled to overflowing before Christ changed the water into wine. Jesus made the water into wine and He makes the water of life into gospel wine to gladden the earthly vessel that has the treasures of grace within, by the working of the power of God, the Holy Ghost, in the revelation of Jesus, the Son of God. It seems that Lazarus was filled to inward capacity. His strength was gone and he was laid at the rich man's gate. He had to be carried there, as he was laid at his gate. We are told he begged for crumbs which fell from the rich man's table. Lazarus, like all of God's humble people, when shown to be a vile and corrupt sinner in the sight of a just and Holy God, looked to the law. In so doing he looked to a people whom he thought were favored of the Lord, the Jew. He, like every sinsick soul, is given to see himself to be sinful, corrupt and in need of the Heavenly bread of life that falls from the Master's table.

Lazarus desired bread, (Christ is the bread of life-, but he received none from the rich man's table. All the comfort he received was when the dogs came and licked his sores. The circumcised Jews looked upon the uncircumcised as dogs. In the 15th chapter of Matthew, the woman of Canaan asked Jesus for mercy for her daughter who was grievously vexed with a devil. Jesus told her, when she asked: Matt. 15:26-28 — "But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the

crumbs which fall from their master's table. 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." Lazarus desired crumbs, but I do not feel that he was fed anything from the rich man's table that was any comfort. Sin, when it is finished bringeth forth death. One must die to the law and to sin and be made alive to the truth as it is in Jesus Christ, our Lord and Redeemer, before he can be fed of the heavenly food that is not of this world.

I feel the scriptures in this particular instance are referring to the Jew as a people under the law, and to Lazarus as a type of the church, under grace while in the kingdom of God here in this world. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day." The word "certain man" signifies, or designates, a particular person or people who are set aside or set apart from all others. The "certain man", I feel, is an excellent description of the natural Jew as a people, a nation which is likened to the rich man, who is glorifying in his wealth, his numerous rites, rituals, and his historical traditions, which they claim from their ancestor, Abraham. Yet we know they forsook God's Holy, righteous Law and they denied Jesus to be the Son of God. They worshipped idols, and they polluted themselves with the self-righteous works of the creature, in which there is no salvation. They dishonored God's doctrine of sovereign free grace. They denied the Lord Jesus Christ as being the Son of God. They equally denied God, the Holy Ghost, whom Jesus

has sent. They have gone about worshipping the Levitical priesthood, the doctrine of do and live. In all of these things they denied that Christ fulfilled the law to every jot and tittle. They have gone about worshipping the works of the creature, more than the works of the Creator, who is blessed forevermore.

The natural Jew, for many centuries, and as a people, have clothed themselves in vanity through this purple and fine linen. Thus, they glory in the world and in its traditions under the law and they feel to have no lack of anything as they fared sumptuously every day. I feel the Jew is likened to the rich man in the parable. He gloried in his own wealth, his numerous rites, rituals, traditions, and their claimed relationship to Abraham as their pious ancestor. This also includes their complete rejection of the Lord Jesus Christ as their Lord and Redeemer. To me these facts clearly set them apart as unbelievers in the finished work of Christ.

The Old Testament records many events. Going back to the flood, one of Noah's sons, Shem, was the forefather of Torah, who was the earthly father of Abram, the name of whom the Lord God changed to Abraham, who was the father of Isaac, who was the father of Jacob, whose name was changed to Israel by the Lord. From Israel sprang several nations, the twelve tribes of Israel. The Jews for many centuries were, more or less, the dominant, or ruling power in Jerusalem and in the land of Canaan. Let us look at history momentarily. God's foreordained purposes were brought to pass and we know that Christ told the disciples that there shall not be left here one stone upon another that shall not be thrown down. About the

year of 70 A.D., the temple which was forty-six years in building was destroyed by the Roman Army and the Jews, as a people were massacred, banished from their homeland, and were scattered throughout the world.

It is noted concerning Shem, from whom came Abraham, that the Lord's pre-ordained purposes were foretold in Gen. 9:27: "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." The scriptures list the seed of Japheth as the Gentiles; and they were destined to possess the land of Shem (Jews) and the scriptures, in detail, tells us in Matt. 3:9, "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able to these stones to raise up children unto Abraham." The scriptures equally tell us that the Apostle Paul was sent by God's free grace to the Gentiles upon whom God's mercy was bestowed and they were made known by the removal of their stony hearts and the giving of new heart unto them. How was this done? By giving them a new heart of flesh, a believing heart, a heart with warmth and feeling for the truth, a heart that has life and love for the brethren and for the truth as it is in Christ Jesus, our Lord and Redeemer.

Again, the Apostle Paul tells us "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Here we see the grafting in of the Gentiles into the true vine. All of this has been brought about and made known by the Lord God in revealing His foreknowledge, His foreordained, or predestinated purposes in the election of a people in Jesus Christ

before the foundation of the world. In no way can we see these things to be the works of the creature, but in all things it is to the glory and praise of our Creator who is blessed forevermore.

Solomon's temple was one of the world's most beautiful buildings of the ancient world. Gold was used in its construction and in the vessels that adorned it. Yet, if there is a type of the Church of God under the levitical priesthood or under the law, we must see how it is built or constructed. The temple was built of stones that were hewn, shaped, sized, and fitted in the quarries which were found far, far, from Mount Moriah, where the temple was built. In its construction no sound of axe, hammer, or any metal tool was heard in its construction. The question is asked, "How about the true church, the body of our Lord Jesus Christ?" There is no sound of human works heard in its construction. It is constructed of living stones, whom God, the Holy Ghost, finds in the quarries of nature, and they are hewn out, fashioned and brought at God's own appointed time and in His own peculiar way. They are His chosen vessels of mercy and they are made to acknowledge His Sovereign power, His immutable will, and His truth as revealed to them. This truth is none other than Jesus Christ and Him crucified.

One cannot read the Old Testament without being made aware that the Jewish people were God's chosen people under the Levitical priesthood. Holy prophets were given to them, and they were led out of Egypt, the land of darkness, through the wilderness and finally into the Land of Canaan, the promised land. They were given

kings, prophets, and wise men to rule over them. The Levitical priests were given to guide and instruct them in their law worship and in their temples. Yet, with all of these things, their prophets foretold the end of their days; that they would be scattered, and their temple would be destroyed. The Lord Jesus Christ, before He was crucified, declared that not one stone of their great temple should be left remaining upon another. The law must be fulfilled and an end made to it in God's chosen vessels of mercy before they are enabled to believe in salvation by grace and grace alone. The Jew, in this instance, can be likened to a person who has been half stripped of his clothing. They were stripped of their country, their land of nativity, and they had to live in countries that were not theirs by native right. They were stripped of their heavenly wisdom, the oracles of God under the law, that is God's free grace, as they were given to look directly to the law for their salvation. As natural branches they became high minded, the fear of God was taken away, and they were not spared.

In the Bible, the word "world" does not always refer to this transient globe upon which man dwells. In many instances it refers to Armenian world, Old world, New world, Jewish world, Educated world, Gospel world, the world to come and, at times, it refers to the gospel dispensation. But, in setting forth the meaning of the rich man, it reads, "in hell he lifted up his eyes". I do not deny in any way that the Bible sets forth the eternal for the redeemed, or the everlasting punishment for the unredeemed. 2nd Peter 2:9 reads, "The Lord knoweth

how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

The rich man, I feel, is one who is glorying in his wealth, one who is rich in his own self-righteousness and in his own faith, one who has his own works and his traditions of law worship. He thinks that he has power over his soul. He thinks that he has power to accept or deny his god and thus have standing above others. He feels to be more superior and more refined, being rich and without need. In his pomp and in the celebration of his ceremonies he feels to be thankful that he is not like the poor publican who smote upon his breast and said, "God be merciful to me a sinner."

The rich man claimed to be a descendent of Abraham. This alone could not sustain for him any promise or any assurance of being an heir of heaven under the law. Lazarus was not only the offspring of Abraham under the law, but he was also the seed of Christ Jesus and he had the righteousness of faith which was imputed to him. The scriptures tells us that "to Abraham and his seed were the promise made, I say not to seeds of many, but unto one seed and that seed which is Christ." See Gal. 3:16.

After the rich man died and was buried, (that is to say, he was driven out of his kingdom) in hell he lifted up his eyes, being in torments. I feel this represents the Jews (plural) as a people today as well as in many years already past. He lifted up his eyes, being in torments. Notice that "eyes" are in the plural. The judgment of God was executed in which they were deprived of true belief. Yet, seemingly, they are

made to realize today that the seed of Japheth, the Gentile, are in possession and have power over their land. They are confined to a small country and are limited in power. They must look to the gentiles for their help instead of the true and living God of all power. As we all know from the news media, the Jews, as a people, during the past few years have been given to go back to the Middle East and they now have a land that seemingly is theirs. Still they are plagued on every hand, and are in visible torment, as they are condemned by many nations. Yet, with all the mercy of God being shown them in His preservation, they do not seem to realize that these things are God's ordained purposes which are being brought to pass.

When Lazarus died the angels conveyed him to Abraham's bosom. Lazarus was a poor man who was in need. He was hungry for the truth as it is in Christ Jesus, and, when at the gate, the dogs licked his sores. The Jews looked on the uncircumcised as dogs. This was revealed when the woman fell at Christ's feet, asking Him to cleanse her daughter, as quoted above. Jesus said unto her, "Let the children first be filled, for it is not meet to take the children's bread and cast it to the dogs." In this instance, I feel, that the dogs are blessed to eat of the children's bread (children of God) and were enabled to comfort Lazarus with the bread of life, which is Christ Jesus, the living bread. The beggar, Lazarus, died first, which reveals the death of Jesus Christ who brought life and immortality to light in the gospel kingdom, the gospel church. The body of Jesus Christ is the first born among many brethren.

The rich man asked that Lazarus dip the tip of his finger in water and cool his tongue. Only Jesus can dip His finger in the water of life (the Gospel) and cool the inflamed tongue that James calls a ball of fire that no man can tame. It does not say that God cannot tame the tongue, for He does this very thing. He makes the same tongue that has denied Him, also praise Him as well as acknowledge His sovereign power over all things. He makes that same tongue that denied Him also acknowledge and confess that it is Christ who has carried our sins and has borne them to the cross in our behalf. They are given to know that Christ has satisfied God's righteous demand in fulfilling the law and by giving them faith to know it is by grace and grace alone.

"I pray thee therefore father, that thou wouldst send him to my father's house; for I have five brethren." This indicates that they are still under the law. Abraham saith, "They have Moses and the prophets." Now, Moses and the prophets were all under the law of do and live. Those who believe that salvation is by the law have no peace and no rest for their weary soul. The rich man said, "Nay, father Abraham: but if one went from the dead they will repent." Under the law, people are not sorry for their acts. They are only sorry that they were caught in so doing. True or Godly sorrow can only come when one is brought into knowledge of the truth as it is in Jesus Christ, and the law must be revealed unto them that they are guilty before God. They must be made to feel condemned and be given to feel that they are banished from God's love and tender mercy. Only Jesus can come to the

sin sick soul and raise it up in newness of life. Only He can carry them across the great gulf that no man can span. This gulf that no man can span is forever fixed and none can get to God, the Father, but by God, the Son. Christ said, "I am the way, the truth and the life." Only Christ, the Son of God, can span the great gulf between law religion and the gospel of His grace, the truth as it is in Jesus Christ, our Lord and Saviour. "And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent." Here they tell us that if one went unto them from the dead, they will repent. The verb "will" means that power is possessed to do something, but we know there is no power but of God and that leaves out all the works of the creature. One did rise from the dead on one occasion. Do they believe that? No, they do not; not even as much as acknowledge that Jesus is the Son of God. We know that Christ had the power to lay down His life. He also had the power to take it up. He did that and is alive forevermore. Who can then believe? Only those whose names are written in the Lamb's Book of Life and were given to Jesus Christ before the foundation of the World as they are redeemed from under the curse of the law. They are born again, not of the will of the flesh, not of the will of the creature, but as John 1:13 reads, "Which were born, not of blood, not the will of the flesh, not of the will of man, but of God." The power to believe in a natural way is restricted altogether to the carnal mind of man in believing only the things of this world. Pertaining to the things of the Kingdom of God which is not of this world, man cannot believe in them unless he is in it. The only way to get

in it is by rebirth, born of God, and they must have a living witness to God's mercy, wisdom, and righteousness.

History, in our lifetime, has revealed many of God's preordained purposes as foretold in the scriptures. They are bound to come to pass exactly as God has so foretold. We have seen the Jews return in the past few years to what is called by man, The Holy Land. They have constituted Israel as a nation. The Jewish people are despised and persecuted by many countries. The nation of Israel is despised by their neighbors as well as by many countries of the world today. The natural Jew seems to feel that the city of Jerusalem is where the Messiah, or Christ, will come to dwell, and will make them a strong nation again. In this sense they are compared to the armenian world. They are in a sad spiritual state. Seemingly, they have eyes and see not, ears to hear and hear not, and a heart that does not understand spiritual truths as they are in Christ. Like many in the world today, they think that Jerusalem is the Holy City, but it is far, far, from the Holy City that John saw coming down from God out of Heaven that we are told about in the book of Revelation.

The natural Jew is a beautiful type of the spiritual Jew. When the middle wall of partition was broken down between the Jew and the Gentile, the natural Jew no longer was the chosen people of God in the flesh or under the law. The natural Jew was circumcised of the flesh, which is an outward act under the law. The spiritual Jew is circumcised in the heart, which is an inward act. This operation is not of man but is performed of God. It is

not of the flesh. Those who are circumcised in the heart are God's chosen, peculiar people. They alone are made to acknowledge Jesus as the Son of God. He alone is Sovereign over His creation in all things and in all places. This they earnestly believe.

The natural Jew, as a people has been kept, and we know the world has persecuted and has hated them. They have made many attempts to destroy them as a race. Yet, they have never in any way succeeded. Also, the world has tried to do away with the believer, the spiritual Jew, a figure of the Church of the true and living God. Yet, they have never succeeded. I feel that Lazarus is a beautiful type of God's chosen vessels of clay and dust. These are the chosen in Christ Jesus and that was before the foundation of the world. The rich man portrays those who deny God's sovereign power in heaven and in earth. They deny His power over His creation in all things and in all places. They deny Christ's complete and full atonement, and the resurrection of the body. Equally, and unequivocally, they deny God, the Holy Ghost, as the revealer of Christ as the Son of God to His people. Therefore, they cannot be His by lawful right and privilege.

John F. Simpson

901 Ave. "O", N.E.

Winter Haven, Fla. 33880

September 7, 1973

HISTORICAL

On October 13, 1973, while attending the Black Creek Association that was held with Sappony Church, near Nashville, N.C., while sitting in the pulpit at this dear old spot, I was given to remember the incident that took place in that community many

years ago when the colored woman was moved by the Spirit of the Lord to leave the dwelling house in which she had resided. She was thought to be of an unsound mind, and many people ridiculed her. A few days afterwards, a tremendous storm blew a large tree on this little house and it was destroyed. I mentioned this incident in my speaking that day. Several people there seemed interested in this occurrence, and since it is a matter of record, I am having it printed as follows, from the pen of the late Elder Sylvester Hassell:

**DIVINELY FOREWARNED AND
SAVED FROM DEATH**

(The following incident was reported by Elder Sylvester Hassell and was published in the Gospel Messenger:)

In a small log house, on land belonging to Mr. N. C. Bone, about three miles southwest of the old Sappony Meeting-house, in Nash County, N.C., there lived for two or three years a colored woman named Nancy Locust and her son. About twenty-five feet southwest of the house stood a large oak with large limbs and top. In the fall of 1880, she was divinely warned to leave there, as she was in danger. Her son and the owner of the place did not want her to move, and did all they could to dissuade her, but she kept on urging her son to move, so that, to satisfy her, he vacated the house. He rented another one about three miles north. On the night of February 19, 1881, as many persons now living will remember, one of the most destructive storms ever known in the State of North Carolina swept over portions of Johnston, Nash, Wilson, Martin, and other counties.

The large oak was blown on the small log house, and knocked it down; but the old colored woman was three miles away, and was thus saved from death or injury. She had not been considered of sound mind, but the people did not ridicule her solemn and effectual warnings any more. All of these statements are indisputable facts.

Submitted by Editor, JMM.

**RECALLS RIDE
TO FAYETTEVILLE**

Dear Elder Mewborn,

As it is time to renew my subscription for Zion's Landmark, please find enclosed my check for ten dollars for which renew same for two years. Use the balance as you see fit.

Dear Elder Mewborn, I wonder if you are the Elder Mewborn with whom I rode one time? I was at an association in Virginia. I wanted to go to Fayetteville, N.C. An Elder Mewborn, who was at the association, gave me a ride. I went to see my son who was located in Fayetteville, N.C., at that time.

I surely do like the paper, the Zion's Landmark. It is sound if I know anything about the truth. I did hate to hear of Elder Adams' death. I heard him preach twice, and I thought he was an able gift. We will have to depart this life, sooner or later. We weep not as those who have no hope. Paul said, "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? We hope for that we see not, then with patience we wait for it." I believe that what He that has promised He will also fulfill. I would love for you to visit us sometime. I realize that you are very busy, I will close.

A poor sinner, saved by grace if saved at all,

J.N. Darnell

Route 5

Cadiz, Ky. 42211

September 3, 1973

Yes, Brother Darnell, it was my father, Elder J.E. Mewborn, of Snow Hill, N.C., and a cousin of his, Titus G. Mewborn of LaGrange, N.C., with whom you rode on this occasion. I was sixteen years of age at the time. My cousin's son who is my age was also along with me on this trip. That was a big trip for us in those days. We had been to the Smith River Association in 1948, twenty-five years ago. It was held with Bell Spur Church on top of the Blue Ridge Mountain, just off the Blue Ridge Parkway near Meadows of Dan, Va. Someone announced that you desired a ride to Fayetteville, N.C., where, as I recall, your son was in military service. He was stationed at Ft. Bragg, N.C. My dear father brought you to Raleigh, N.C., where he saw that you were placed on a throughway bus to Fayetteville, N.C. Those were wonderful days and sweet memories will ever linger from them. Yes, I well remember you and the pleasant conversations as heard between you and my father on that Sunday afternoon many years ago.

JMM

**GIVEN HOPE THROUGH
A DREAM**

Dear Elder Mewborn,

While renewing my subscription to Zion's Landmark, I would like to relate a dream I had several years ago. My husband had died and I was to rear and educate five children. Life, at best, was very hard. One afternoon we had a hailstorm which

was very devastating. Window panes were broken in my house. To say the least, I went to sleep very discouraged that night. I had a very precious dream during that time.

In this dream the hill was a very steep, difficult one that I was attempting to climb. I became aware that someone was helping me onward. I turned my head to my right to see a huge arm that was leading me. Never have I seen such a magnificent arm. It was made known to me in this dream that this arm was "The Strong Arm, The Everlasting Arm, the Arm of the Lord." The following scripture makes me ever mindful of the one who was, and is, my helper. "Behold, the Lord God will come with strong hand, and his arm shall rule for him." Isa. 40:10. Moses said, "The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:27. David said, "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. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold he that keepeth Israel shall neither slumber nor sleep." Psal. 121:1-4. I also have been shown that Christ will fight our battles for us.

One bleak morning after my husband died I was begging for a will to face the day. (Oh! yes, I was made to beg for even a will to live.) I had begged so hard for him to live. I felt about his death as Mary felt about Lazarus' death, "Lord, if thou hadst been here my brother had not died." Then the tempter came saying, "The Lord has failed you, trust another, trust me." Such a fiery feeling, as I had never had before or since, enveloped me. Quick

as a flash, Christ appeared, rebuking the devil. He said, "To whom else will she go since I am The Way, The Truth and The Life." The devil disappeared through the wall. I've since been made to realize that one has to die to live. May all praise be to our Redeemer, Lord and Saviour.

An unworthy one,
Bernice Mitchell, Star Route
Radford, Va. 24141
October 16, 1973

WOULDN'T MISS A COPY

Dear Brother Mewborn,

I am now ninety-six years old, and have been getting the Zion's Landmark in my home as far back as I can remember. I think every year will be my last, but, so far, I have been able to get it and also enjoy it. I do not want to miss a copy. I am sending my check for 1974 as my subscription will be out October 15. I try to get my renewal in a little ahead of time.

I hope you and family are doing well, also Sister Adams. I think of her so much. We all miss Brother Adams. I am so glad for you to take over the editorship of the paper as I feel sure, with God's help, you will do it well.

I am as well as I can expect to be, I feel, after burying one of my dear sons a few days ago, but the Lord giveth and He also taketh.

A sister in humble hope,
Cora L. Walton
1 Shore Rd.
Morehead City, N.C. 28557
October 10, 1973

REPUBLICATION OF ARTICLE

Dear Elder Mewborn,

I am enclosing the article on Cain by Elder P. D. Gold about which I

recently talked with you. It was published in the September 15, 1914, issue of Zion's Landmark. If you feel that it would prove beneficial for republication at this time, you have my permission to use this copy.

I have just finished reading the September issue of the Zion's Landmark. I am interested in your editorials. I also enjoyed reading the vision of our great leader, George Washington, two centuries ago. This proves to me that God was directing him in that day.

My heart's desire is that you have much success in the publication of the Zion's Landmark.

Yours in bonds of love,
J. H. Carter
P.O. Box 375
Manning, S.C. 29102

CAIN-NOD

"And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the East of Eden.

And Cain knew his wife; and she conceived, and bare Enoch; and he builded a city, and called the name of the city after the name of his son Enoch." Gen. 4:16, 17.

Cain's character was the opposite of that which cleaves unto the Lord. He never sought the Lord by faith, or after the due order.

Another trait of his character was that murderous spirit that prompted him to slay his brother because his brother's works were righteous. To slay one because he is wicked would be unjustifiable in a brother. How much more heinous then to slay him because he is righteous.

Cain's sorrow was not prompted because he felt he did wrong, but he said, my punishment is more than I can bear. One who repents because of a godly sorrow for sin would

scarcely feel that his punishment is greater than his sin.

No doubt but Cain felt freer away from the presence of the Lord, for then he could follow the bent of his mind. But whither shall I flee from the presence of the Lord? A child of God can never do that. While God is present everywhere at the same moment, and always, or omnipresent, yet there is a sense in which only true servants of God dwell in His presence where the order of His true worship is maintained and the peaceful solemnity of His presence restrains and expels the transgressor, and saves the obedient. What a safe place of retreat, and what a quiet and sure dwelling place is the Lord God, the munition of rocks, but such a state is no home for the wicked. It would be an intolerable prison for them. While the true church in her peace and order is a home to and for the children of peace it would painfully burden and embitter the memory of the wicked, and always remind them of their hateful filthiness.

So Cain, to seek his freedom, goes out from the presence of the Lord into the Land of Nod, or sleepiness and forgetfulness, dreamings, where he passes his time in worldly ease, sports, and amusements, forgetting his sins, and drowning his memory in the whirlpool of giddy worldly life, and is not distressed because of his sins. Not so with those who dwell in the presence of God. They do not sleep or dwell in the land of Nod. They are plagued every day with the remembrance of their past sins, and chastened every day for their wrong conduct, and feel their vanity. They are in a straight and narrow way in which they are oppressed, and, as Abel, pass their

days not in building cities and immortalizing their children, but as Jacob, they saw few and evil are my days.

Cain knew his wife and she conceived. The scriptures use that word "knew" in this peculiar sense. Adam knew Eve and she conceived. It is a different sense from the one in which we use that word. It indicates a peculiar relationship. The Lord said to Moses, you only have I known of all nations. God knows and foreknows His people. He loves them because they are His children.

But there is always the opposite of good, and evil is set over against it. Cain is of that wicked one and his children are the generation of evil doers. He builds a city and calls its name after his son. He seeks worldly prosperity and to perpetuate his name on earth by building a city and calling it after the name of his son. This is like building towers, steeples, and monuments to immortalize the names of men, and is a characteristic of the people the world calls great. Instead of worshipping God, the world honors men and men's works. There has perhaps never been a time when men have had more idols of gold and silver, learning, wealth, show, achievements of the human mind, than they have at this day.

You, by reading this chapter, will see that Cain's offspring soon became famous as inventors, warriors, etc. They are the fathers of all sorts of cunning inventions, the skilled handlers of musical instruments, etc., while Jacob is a plain man dwelling in tents. The greatest inventors are not God's people. Men have sought out many inventions. We see that in their multiplication of machinery to ease

man of labor so that he may get bread in some other way than by the sweat of his face; but see how many inventions the enterprising sons of men have found out to get up an easier way to worship God, and to make it congenial to the tastes of men and also to raise money. There are hundreds of different denominations, the inventions of cunning men, while there is only one true way to worship God. Among those very fashionable is the use of musical instruments, for music has always wielded a great power over men, but there is a woe to them that invent musical instruments like David, and these things come from Cain's progeny.

The monsters in wickedness or giants of earth are the product of the inter-marriages of the sons of God, children of Seth, with the daughters of Cain. Let there be an amalgamation of that which in name is true, with that which in fact is false, wicked, and the result is wickedness. A counterfeit is the product of that which in name or appearance is lawful, but compounded of that which is altogether base and rejected. The sons of God saw that the daughters of men were fair to look upon, and they chose themselves wives of such as they wanted. Ah, this is fair to look upon, what a beguiling fascination it has for poor Adam and Eve! Just let anything have a good appearance and how readily the people of God will be caught by it. It is fair to look upon, it will be an advantage to me, there is no harm in it. The devil has a great knack of making pretty pictures and cheating men with these things. If he can hitch on some of his lies and inventions to the tail of his fair devices he does not care how

much scripture you may paste on the head of your intentions.

In the name of religion all manner of inventions are gotten up and monsters in wickedness, giants, strong men, that can take heaven by storm, take a profession and preach free agency and the power of man, and the want of power in God appears.

The righteous abstain from these things and desire to walk humbly before God, not adding anything to the word of scripture, nor taking anything from it, and they have no fellowship with the unfruitful works of darkness. But as Cain persecuted Abel, so this generation of evil doers persecute the righteous and kill them. If they do not literally kill them they cause the word of truth to be evil spoken of and be held in abhorrence because of the manner in which they each speak falsehood for truth, and misrepresent the truth. For when they teach people that which is not truth, and cause them to receive it they become two-fold more than children of hell, and being mustered, or enlisted, in this false service they become haters of those that love the truth.

For instance, when a child is taught that a Sunday School is a part of the Church of God, he will hate all that oppose Sunday Schools, and he thinks that he ought to oppress them, or when one is sprinkled in infantile unbelief, and afterwards taught that this is true baptism, he will hate those that contend for the true baptism of the Bible.

P. D. Gold, Editor

From Zion's Landmark

September 15, 1914

With reference to the former editor's statement above that Cain's offspring were involved as in-

ventor's, warriors, etc., we are, today, told of the many inventions of the late Thomas A. Edison. These included the light bulb, motion picture projector, phonograph, telephone, stock ticker, mimeograph machine, as well as many other inventions and discoveries. This statement (above) is born out by the following paragraph from the World Book Encyclopedia, Volume Six "E", page 54, "Edison was not a religious man, but he believed in a Supreme Intelligence. He once pointed out to a friend that although he was known around the world as a great inventor, he could not create the simplest form of life. The question of life after death fascinated Edison. In his later years, he once told newspaper reporters several times that he was working on a device "so sensitive that if there is life after death it will pick up the evidence of it." But no model of such a machine, if ever developed, has been found in his laboratories." End of quote.

How preposterous are the thoughts of man, and how sacrilegious are some of his intentions. Paul said, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1st Cor. 2:14. Job said, "Canst thou by searching find out God? cast thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. If he cut off, and shut up, or gather together, then who can hinder him? For he knoweth vain men: he seeth wickedness also; will

he not then consider it?" Job 11:7-11. Neither has man, when blest with the things of the Spirit of God, ever been able to himself to have power over them to retain them, etc. It has been as Jesus 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." Jno. 3:8. In view of all of these things, God enlightened the carnal mind of man in such a way that many investions of science have come about for the welfare and good of mankind. Yet, these have come about at the time before appointed of Him, according to His predestination. To be able to discern the Spirit of God by a machine is just as far impossible as it is for a man to save himself!

LEFT UNSIGNED

Dear Brother Mewborn,

A few years ago I was visiting a friend's home, and he told me that his father and mother's old home was just a short distance away. Also, he said that a number of old Zion's Landmarks, Spiritual Law Counsels, and Messengers of Truth had been left in there. He said that I could have them. I gathered up quite a number of them, and I gave part of them to my sister. She found the enclosed unsigned experience of someone. I have no idea as to the one who wrote it as it was left unsigned. Some of the expressions sound a little like those of my late father, Elder N. B. Gilbert. Yet, I am inclined to believe that it was written by some of the friend's people who gave me the papers as this whole family is firmly set in the doctrine of absolute predestination.

I thought that if it were

published, someone might see and recognize it and be able to tell me who wrote it. If you feel it would be worthy of publication, it will be all right to publish it unsigned. I would like to have it back.

I was so thankful that you were able to be with us at our association on Saturday. We feel that we need you. We would be glad to have you visit any of our churches. I know your time is pretty well filled. I hope you and your family are well. My wife was very disappointed that she did not get to see Susan. We hope to visit you again, the Lord will.

Love and hope,

Sam L. Gilbert

P. O. Box 4391

Winston-Salem, N. C. 27105

October 9, 1973

EXPERIENCE

"The Lord is thy keeper; the Lord is thy shade upon thy right hand." Psalms 121:5.

A short time back, in an hour of great distress, there appeared to me an expression which I did not think was scripture. Nevertheless it was true; my God is my keeper. After arriving home it continued to impress my mind until I looked it up, and, with the impression, a great weight was upon me to try to write of a recent experience, I trust by the grace of God, I have been blest to see. In this distressful hour I was caused to contemplate my vile, corrupt, and sinful condition. And we often hear the acknowledgment of the brethren that they are sinners, but I was shown that I was a sinner of the vilest sort, and not only a sinner but also a transgressor. Therefore, I was the worst of all. I was given to consider the many mercies that the Heavenly Father had bestowed upon me, and caused

to doubt that I had ever truly, with heartfelt thanksgiving, thanked Him. Not only that but I thought of the many times that I had begged Him, I thought in truth, to remember me in mercy. And here I was again begging Him for mercy. Was I not presumptuous and overly bold in this? Yet, by former experiences I felt I had been taught that there was no other source to turn; not another name in the earth or out of the earth, that could hear my plea. Not another hand that could give deliverance; not another physician that could ease my aching heart, or bring peace to my troubled mind. I considered that it would be better for me to take my life, and go hence where I would not be a burden to anyone, or bring trouble to the Children of God. But I believe He showed me that that would not remedy the situation. I thought then that I was going to die anyway, and no sooner dead and down I must go to eternal woe and misery. So, in my petition, I asked for the sake of Jesus that He would give me a heart of thanksgiving that I might in truth thank Him for the mercies past that far outnumbered the stars in the heavens. And for the space of about two hours every breath I drew was a plea for mercy. If I stopped for one instant my breath stopped. So it was continual with my constant breathings. It was, "Lord, have mercy; have mercy, Lord, on me a sinner and a transgressor." I felt that I was nearing the end of the way, and soon I must go without any manifestation that He had heard my cry. Oh! for just a crumb, just a little sign that once again He had heard my poor cry of distress. How often, dear children, in affliction do we say just once more," hear our

plea?" I was awake, but I had my eyes closed.

Now, I hope this is not a fragment of my imagination. The import in which it came causes me to believe it is true. Yet, I am fearful sometimes that I am mistaken about it. But it was so plain, so vivid, so realistic that it gives me hope.

As I felt I was nearing the end without any sign of remembrance, with my eyes closed, yet not asleep, I saw a disc like unto the sun rising in the east. I viewed it in the cleft of a mountain, and it was as red as blood. When it reached the place in the horizon that I could see all of it, I saw a darkness arise from off the earth and it began to shut out its rays. I thought that was a sign that the Father had not ordained to hear my last and final plea. As that darkness began to cover the earth and hope fled, alas, Oh! glorious sight, I saw my Saviour appear and the darkness began to vanish. He came through the air with outstretched arms to my deliverance. In an instant, the twinkling of the eye, my pleas for mercy were changed to shouts of praise for His wondrous love and mercy in my behalf. "The Lord is thy keeper; The Lord is thy shade upon thy right hand." Why I have written this I do not know, but if it is any comfort to anyone, give God the praise.

In Hope,

(Left unsigned. See Brother Gilbert's letter above. Will someone please help him?

JMM.)

REMEMBER ME

Dear Elder Mewborn,

I am enclosing a check for five dollars to renew my subscription to Zion's Landmark. I enjoy reading it

very much. I do not get to go to church very often. I do not drive any more. I am not a member of the dear Old Baptist Church, but I love the Old Baptist, if not deceived. I love the teaching of salvation by grace. If it is not too much to ask, when the Lord directs you to pray, please remember me. I am eighty years of age today.

I hope the Lord will give you the strength to continue the ministry and the publishing of the Zion's Landmark.

I do not feel worthy, but I have a hope of a better world to come.

Sincerely yours,

A. L. Langdon

RFD 1, Box 53

Smithfield, N.C. 27577

VIEWS ON THE RESURRECTION

Miss Fannie H. Adams

RFD 1

Willow Spring, N. C.

Dear Sister Adams,

I received your good letter some time ago in which you requested my views on the resurrection. I have not until now attempted to write concerning it for I realize that I can't write anything that is worth while unless my mind is directed by the Spirit. The word "resurrection" means life given to the dead. Hence, there must of necessity first be life then a death before there can be a resurrection. Therefore, our hope is in the resurrection for Paul says in I Corinthians 15:13, "If there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain and your faith is also vain." Then, inasmuch as our hope is based on the resurrection or the bringing to life that which is dead, and it being the body that is dead, it is the body that

is resurrected.

The question has been asked, "what part is raised?" I believe it is the body that died that is raised. There must of necessity be the accomplishing of the sifting that you mentioned. All of the sin, pride, corruption with all carnality is sifted out. As Paul expresses it, "in me, that is in my flesh, dwells no good thing." Then the greatness, as it appears in nature, is removed. Hence, the body that goes down a natural body full of all of the corruption of nature (the same body) is raised a spiritual body, a body of perfection in the resurrection.

The vessel of clay that was marred in the hands of the potter (Jer. 18:4) had not left the hand of the potter. Even so, our bodies are not out of reach of the Great Potter. So "He takes the clay of the same lump or the same vessel or body and made it another vessel (body) as it pleased the potter to make it."

I feel that if it is not "me" that is raised to enjoy the fruits of the spirit, and finally at last Heaven and immortal glory, the resurrection would not mean anything to me or be of any benefit to me.

I feel that I have not written as I would like to, but I hope that it may be of some comfort to you.

Yours in hope,
R. W. Gurganus
Jacksonville, N. C.
November 25, 1953

Elder R. W. Gurganus was an able and much loved minister of the Gospel who lived near Jacksonville, N. C. He was moderator of the White Oak Association from 1930 to about 1956, and was killed in an automobile accident near his home. He was an

humble pastor of a number of churches in that area. Sister Fannie H. Adams was the late sister of Elder T. F. Adams. She passed on in 1971. The letter was submitted for publication in the Zion's Landmark by the family of Elder T. F. Adams.

JMM

ACKNOWLEDGMENT

The writer wishes to acknowledge with grateful appreciation the many kind things that Brother J. M. Mewborn had to say concerning this unworthy one in the statement he wrote in the October issue of the Landmark. There is no worthiness except in the Lord Jesus Christ who gave His life willingly for the saints. The praise, if indeed there is any gift, must go to the Giver and not the gift. The writer now recalls what our very dear brother, Elder T. Floyd Adams, said in Elder G. W. Hill's funeral. He told that congregation of mourners that George (Elder Hill) would not want praise if he were there and could speak. That expresses the feelings of this one exactly. This does not mean that he wants to put himself in the class of George (Elder Hill), because it is commonly felt among our brethren that George was a true Father in Israel. This sinner has to hope that he has a hope, and if it is one it is the least of all, surely.

Writing these articles has strengthened the little hope that he has. When he first started these articles, he had no idea at all, of them appealing to anyone. He was writing them for his own pleasure because of the love he felt in his heart and he wanted to express it to someone. So far it has been one of the greatest pleasures in his life, and is bound to strengthen his hope. His reward is

with the act and not for it. His reward is with Him, sayeth the scriptures. Some think it is for the act, but the truth is, it is in the act, not for it.

As for education, it is like polishing the pair of shoes. It does not make the shoes any better. All man can do with anything is to work with the outside. If God has not worked with the inside (the heart), no man can help anyone working from the outside. God works in the heart and soul. "It is with the heart that man believeth unto righteousness, and with the mouth confession is made unto salvation." The education that the Apostle Paul had was not any to his disadvantage. It helped him express himself better in his many writings. It is still an outside preparation, and has nothing to do with the preparation of the heart. That comes only from God.

Love,

G. A. Fulk

Route 1

Pilot Mountain, N.C. 27041

P.S. I would appreciate hearing from the brethren when they are given a mind to write to me.

CORRECTION

On page 353 of the October issue of Zion's Landmark, 1973, column one, line twelve reads "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." This should read "He was a great comfort to me when I lost my loved ones, my brother and mother — it is true death has taken them from us, yet their memory can never die." We regret the error.

Editor

LONG-TIME SUBSCRIBER

Dear Brother Mewborn,

I am sending you my renewal for Zion's Landmark. I know it expires in December, 1973. I have been a subscriber for many years and I enjoy reading it. I want to get it as long as I live and that will not be so long for I will soon be 82 years of age. I cannot write much for I am nervous. Enclosed please find five dollars.

I hope and trust that you and family are all well and enjoying the great and rich blessings of the one God. I will close in love and hope.

An unworthy sinner,

N.B. Brown

Bishopville, S.C.

October 15, 1973

A SOURCE OF STRENGTH

Dear Elder Mewborn,

Since this is the expiration date of my subscription to Zion's Landmark, I enclose ten dollars for two year's renewal. The extra dollar may be used at your discretion.

Zion's Landmark is a source of strength — my food and drink in a barren land. I feel that you will continue to be blest to publish the cause of truth in Jesus Christ in the tradition as set forth by our forefathers. I shall look forward to reading all of your future editorials as well as the many letters which are written by the children of God. Their experiences are so dear to me.

May God guide and direct you in your daily work. I hope to be a friend for Christ's sake!

Sincerely,

Mrs. Evelyn C. Phillips

(Mrs. H. C.)

Route 1, Box 212

Elm City, N. C. 27822

October 31, 1973

Zion's Landmark

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

Editor

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

GEORGE A. FULK
Pilot Mountain, N. C. 27041

Associate Editor

VOL. CVII NO. 1

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THE CHURCH (PART I)

Colossians Chapter One, verses 18 through 22 reads, "And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the preeminence. For it pleased the Father that in Him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight."

What a wonderful scripture this is. He is the head and his body is the church. The head is attached to the body and gives direction to the body. They are inseparably connected as husband and wife. No wonder the scripture says, "What therefore God hath joined together, let not man put

asunder." Matt. 19:6. No man will ever put these asunder because they are inseparably connected. What the minister joins together here in a fleshly way may be broken, but not what God has joined together, for that is Christ, the husband and the church, His bride. He was crucified nearly 2,000 years ago in the body, but He said "Father into thy hands I commend my spirit." Somewhere completely out of the reach of any missile that man can make, He in person is seated by the right hand of the Father ever making intercession for His bride for whom He died. She loves Him equally as well and longs for Him as a widow longs for her deceased husband. He is her real husband. As the bread is symbolic of His body and the wine of His blood, so was her natural husband symbolic of Christ. He is the one for whom she really longs. The love for her natural husband was temporal, but her love for Christ is eternal. As the storms of life arise here with her now she does not beg her natural husband for help, but Him who said, "All power in heaven and in earth is given into my hands." He is the one who loved her enough to give His life for her.

The reader will notice that the scripture first quoted says that in all things He might have the preeminence. For it pleased the Father that in Him should all fulness dwell. It pleases the real bride also when His presence is felt. He just manifests Himself here in time just enough to make one desire more of Him. At times one in the carnal mind becomes deceived and gets to thinking that part of that fulness might dwell in him (man). He begins to seek a following and the weaker sheep become confused and are not

reminded that it is in Christ that all fulness dwells. Notice that he has made peace through the blood of the cross by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven. And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death to present you holy and unblameable in his sight.

So we see, Christ has done it all in presenting you without blame to His Father. He is a complete Saviour, doing all the work for His bride. Notice that you were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled. It does not say that He was ever your enemy, but you felt that way in your mind. Oh! He has ever been your husband. The time had to come as it was in the eternal thought of God for Him to reveal Himself to you as the chiefest among ten thousand and altogether lovely. From that time forward, life is very much like the ocean waves, but for every down there is an up. The down may last longer and seem far more dangerous, but the up will come. Seaman say that there is very little of the ocean that has smooth sailing. The bride must be made from time to time to look to her husband for safety. Otherwise, she might get to thinking that she could pilot her own ship. If the writer knows anything at all about it, he feels certain that his captain is going to run a tight ship, and that he will keep perfect control of his crew. They must be made to know that he is the captain too from time to time as well as having to know that they are only the crew. He gave His life for that crew, and they must not flirt with another.

David expressed how the bride, who longs for her husband, feels. Psalms 102: verses six and seven reads, "I am like a pelican of the wilderness; I am like an owl of the desert. I watch, and am as a sparrow alone upon the house top." Notice here it is in the wilderness on dry land completely away from its home in the water. It (the Pelican) is a web-footed bird, getting its living by diving down rapidly and catching fish. It is a swift swimmer and is strong and graceful on the wing, but it is extremely awkward on land. How does this compare with the bride of Christ. She, too, is ill at ease at times, trying to adjust to her associates out here in the wilderness. They often think she is just a misfit and is to be pitied, a maladjusted individual who really needs to go to a psychiatrist for mental adjustments. The world looks at His church as such! Therefore, this bride is not happy out there in the wilderness. She is like the pelican of the wilderness that David writes about. The pelican wants to get back to the water, his home. This bride can never find any real peace except when she finds her home, the church. Then she will drive hundreds of miles to get to be with more of her kind. That pelican can dive down and catch enough little fish and store them in her huge bill to last her a week. This sinner really hated to leave the Seven Mile Association on September 15, 1973. He shed tears of love all the way to the car. He hopes it will last him a week as those do for the pelican. As the pelican is at home in the water, so is the church when they are with each other. The wilderness is very necessary here. The poet said,

The wilderness I cannot bear,

So far from thee to stand;
Nor yet from Pisgah's top to stare,
Upon the promised land.

As soon as one cloud arises with much thunder and lightning, fear and dread arise, and then it rains out. It is not too long before another one will soon be rising. They are needful, for we must be made to look to our captain, even if it takes some painful experiences to make us look to Him. Peter, when he denied the Lord three times and cursed and swore, had to go out and weep bitterly. It was bound to have been bitter, for just think how good Christ had been to him previously. Peter, like us, must be taught who the captain is even if it takes a self-whipping as it was with Peter. They say that is the best whipping one ever received is when he whips himself.

David said he was like the owl of the desert. There is nothing in the desert for her. The poet felt this way when he wrote,

Where dost thou at noontide
resort with thy sheep,

To feed on the pastures of love?

Say, why in the valley of death
should I weep,

Or alone in the wilderness rove?

Oh, why should I wander an alien
from thee,

And cry in the desert for bread?

Thy foes will rejoice when my
sorrows they see,

And smile at the tears I have
shed.

The owl builds her nest in caves, trees, and in old buildings. She lives off of squirrels, mice, and other gnawing creatures. Hence, she is not at home in the desert where it is too dry for any of these things to be

present either for a living or for a home.

David says, "I watch, and am as a sparrow alone upon the housetop." The sparrow is alone and is on the housetop with nowhere to lay its head. It is looking in a longing and lonesome way, but it is alone. We feel very much alone here in this world. The sparrow's nature is to be with the group of its own kind. Here again the sparrow is like the church. She feels alone as the widow who longs for her husband. He, like Christ, is no longer with her in person, but she feels very close to him in spirit.

Now let us hasten to close, lest the reader become weary of much reading. For purposes of summary, this article has meant to show Christ as the head and the church as the body. The widow here is the church. Christ, her husband, is no longer here in person as He once was, but He is very much with her in spirit, even in her heart which is much closer than a natural husband could possibly be. She is the body; He is the head. The head directs the body. It is no wonder that the scripture says that it is not in man that walketh to direct his steps. The body cannot direct its steps; it must look to the head. The body without Christ being present here in person is compared to the pelican in the wilderness where he is very awkward on land, but on the other hand the pelican is very much at home in the water. The church is very much at home with each other. It has been stressed that Christ, the Head, is very much in control of the body as the Captain of this ship keeps the crew under very tight control by chastisement and also by love. Discipline must abound aboard the

vessel for the welfare and safety of all. The Captain loves her too much to let her go astray. Anything that is not for her good, she will not receive. He died for her. She is His chief delight.

How shall we separate foreknowledge and predestination? We cannot do that! They are as inseparable as Christ, the Head, and the Church, the body. What God hath joined together let not man put asunder. The church is insecure without Christ, her head, and so is foreknowledge insecure without predestination. Isaiah 4:24 reads, "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." It does not read surely as I have thought, it shall not, might, or maybe come to pass, but "it shall come to pass." Now that thought is the same as "predestinated." Here is the surety of God's foreknowledge and what makes the foreknowledge surely come to pass? As I have thought (or predestinated), so shall it come to pass. Therefore, the first would be weak standing alone without the second, predestination. The church would be weak by herself without Christ, her Head. The Lord has blest man to harness electricity for power to carry on his daily needs; So, God has controlled the power that He has placed in predestination to make sure that all that He thought or predestinated shall come to pass. James says He is without variableness or shadow of turning. The captain of this spiritual ship has been given orders to see that that thought or predestination, as the above scripture states, shall come to pass. So, you see that it is by predestination that it comes to pass.

He even swore to it, and said it surely shall come to pass. Titus said, "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." Titus 1:1,2. We cannot foreknow because we have no power to bring it to pass. Therefore, foreknowledge would be weak and insecure without predestination to insure its coming to pass. We do not fully understand it any more than we fully understand electricity, but the power is there in both. Some feel that it does not include all things. Now, let us see about that. If anything came to pass that was not in that eternal thought, God has learned something new that He did not know before. What power brought it to pass? Whatever that power is might overthrow God, and the whole world would be out of control. If one thing can get out of control, the whole world would soon be in total disarray. The captain might even lose control of His ship, and the crew would be lost. The safety of the church is secured in predestination. It is no wonder that Elders J.W. Wyatt, G. W. Hill, J.C. Dunbar, Jonas Sikes of Texas, T. F. Adams, Golden Harris, and J.G. Payne (and many others) were made to stand for it.

What happens to this natural body? It will see corruption according to the scriptures. The scripture says that Christ saw no corruption, but that David saw corruption. This scripture has reference to this earthly body which of necessity must go back to the earth from which it came. In modern embalming it takes some

time since bodies are put away so well. The writer recalls Elder George W. Hill telling that he was in a funeral once where the father had been placed in a cemetery where the children did not want to place their mother, and they later decided to take their daddy's body up and have it placed beside their mother's resting place. In the process of removal the seal to the casket was broken, and they decided to open it along with the other one. Elder Hill said it (the body) had decayed very little in the thirteen years it had been down there. The children, he said, even removed some jewelry from it. There is something there that is far more precious in the Lord's sight than jewelry, and He is coming back to get it in the resurrection. The Apostle Paul wrote at length on this subject as you Bible readers well know. He says, "It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." 1st Cor. 15:42-44. Yes, it will be sown a mortal body, but it will be raised an immortal body. The most precious thing of all is that David said, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Psal. 17:15. How could we ask for more?

As the writer has been writing this article, the love that was in his heart at the Seven Mile Association on September 15, 1973, was still present. This love is an intangible thing that is bound to strengthen one's hope. His reward is surely with Him. The blessing is in the act and

not for it.

Hoping that the reader may enjoy this article as much as the writer has in writing it, I am yours in a precious hope,

George A. Fulk

September 18, 1973

THE CHURCH PART II (CONTINUED)

"Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees." Matt. 16-12. In Part I of this editorial the church was compared to the pelican of the wilderness, an owl of the desert, and a sparrow alone upon the housetop. When the writer first read this scripture in Psalms 102: 5, 6, 7, it did not mean much to me. As I was given to meditate upon it, it became richer and richer. It is the church as David felt it to be in his life. The pelican is certainly not at home in the wilderness. Her home is in the water. She can dive down in the water and catch enough little fish and store them in her huge bill to last her for a week. The sinner is not at home either except at church with more of his kind of the same faith and order, and it must be of the same faith and order. Otherwise, you are still in the wilderness. The Lord blesses you some times to store enough love in your heart to last you a week also. The child of grace has a cup, and He knows how to fill that cup. The owl's home is not in the desert, but she builds her nest in trees, caves and old buildings. Notice that the sparrow is alone on the housetop. How much of the time do we feel alone without a friend on earth or most important of all, not one in Heaven.

Now let us get to the Scripture first quoted. The Pharisees believed they could keep the law and deserve salvation, not being dependent on Christ for it. That is what the worldly churches believe today. They believe that they can bring themselves into favor with God by the things they do. They are not aware of the fact that anything that they offer without Christ having first worked it in them, that it is of the flesh; no fleshly offering has ever been accepted or received by the Lord. The lesson of Cain and Abel proved this distinction. Also one writer said, "Whatsoever is not of faith is sin." Rom. 14:23. Also, "Faith is the gift of God." Eph. 2:8. The reason it is not received is because it is of the earth and not of faith. The gospel of the Spirit of Christ is all that is now, ever has been or ever will be received in future times.

The Apostle Paul stresses this doctrine and tells the Galatian brethren that he marvels how soon they have been removed from the gospel that he had preached to them. Some law preacher, it seems, had got through to these brethren. We have had them, too, who are good at winning friends and influencing people. They preach this doctrine of the Pharisees. It is popular with the fleshly, minded individual because it leaves it up to the individual. The writer was talking with a neighbor whose brother died of cancer, and this neighbor told me that his brother made everything right with the Lord before he passed away. They do not believe that the sinner is passive, that is that he has to be acted upon. They believe that he is active, that is that he acts at will and the Lord is passive and waiting on

him to begin the action. The scripture says we are clay in the potter's hand. Clay will not produce. If it had said soil, it would have had a different meaning. When this writer was just a small boy, he planted a row of tobacco in clay, and it would not grow at all. Therefore, clay will not produce. It has to be acted upon as the sinner does. He is passive. "But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. What is this gospel that Paul wanted so much to get across to these Galatians? He taught them that a man is not justified by the works of the law but by the faith in the Lord Jesus Christ, and by the works of the law, he said that no flesh would be justified. He said the life he now lived was by the faith of the Son of God who loved him and gave himself for him. He did not give himself for Christ, but Christ gave himself for Paul; hence, the world has it backwards. They think they give themselves to Christ, and as they call it, consecrate their lives to Him and for Him. Paul asked these brethren who had bewitched them that they should not obey the truth. He asked them if they received the Spirit by the works of the law or by the hearing of faith? One New Testament writer went all the way back with reference to Abraham and said, "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory: but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not

reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Romans 4:1-5.

Paul taught them that if righteousness came by the law that Christ has died in vain, and they which be of faith are blest with faithful Abraham. He said that the just shall live by faith. Christ has redeemed His people from the curse of the law, being made a curse for them because it is written, Cursed is every one that hangeth on a tree. The promise is made unto Abraham and his seed, not seeds, as of many; but as of one and to thy seed which is Christ. Now we are justified by faith.

"But after that faith is come, we are no longer under a schoolmaster." Gal. 3:25. We have to stay under this schoolmaster until the time appointed of the Father. What a release it is when one can get out from under this school master because there, strict discipline must be maintained. Children will do almost any kind of hard labor or chore if the teacher will let them out for just a few minutes from under this strict order that must be maintained in the classroom in order to have orderly classes. Now when one is shown that it is no more by the works of the law but entirely by grace, as Paul taught these brethren, then he can see that there is nothing to be gained by law worship. Then he feels free as the school child does when he is released from the schoolmaster. "Am I, therefore, become your enemy because I tell you the truth?" Gal. 4:16. Paul labors diligently with these brethren, as you can see, to straighten them out on what someone had tried to instill in them.

He told them that whoever maintained that salvation came by the works of the law, let him be accursed. Paul taught that the righteousness that was by faith is all that the Lord would receive. He tells them that he stood in doubt of them at that time. He explained to them that if they followed after the flesh that they would be following after the bondwoman, but he that is of the free woman was by promise. He also explained to them that the desolate has many more children than she which hath a husband. She which has a husband is the true church. The woman of Samaria had this husband. See John 4:18.

These Pharisees were learned men after the wisdom of the world. They were Jews. They could not understand that it was the spiritual seed of Abraham who were embraced in the covenant. They were not in the covenant to receive the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him. See John 14:17. They could not separate seed from seeds. The world today cannot separate law from gospel. Again the Apostle said, "for the promise that he should be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith." Rom. 4:13. It is the children of promises and not those who are born after the flesh that are counted for the seed which is Christ. "For they are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called. That is they which are the children of the flesh, these are not the children of God. But the children of the promise are counted for the seed." Rom. 9:6, 7, 8.

It is in Isaac that His seed are called and not in Abraham. What is the significance? The birth of Isaac was contrary to the natural course of nature. His mother, Sarah, was ninety years old when he was born. His father, Abraham, was an hundred years old when this took place. The birth of Isaac is a beautiful type of those who are born of the spirit. The spiritual birth is contrary to the course of nature. The birth of the Lord Jesus Christ is difficult for the world to understand. Jesus said that their eyes could not see, their ears could not hear, neither could their heart understand. "Because they seeing see not; and hearing they hear not, neither do they understand." "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart." See Matt. 13: verses 13 and 15. Even Mary, the Mother of Jesus, said, "How can this be, seeing I know not a man?" There are two kinds of seeing as well as two kinds of blindness. They are brought out in the words of Jesus. The Pharisees trusted in their works of righteousness for salvation. They were blind to the truth of God's word. Yet, they said, "We see." If they had been made to feel little, and convicted for their sins, they would have been in a good way to have received forgiveness. Jesus said, "If ye were blind, ye would have no sin, but now ye say, we see, therefore your sin remaineth." Jno. 9:41. He further said, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Matt. 15:14.

The children of promise are in Isaac. In Paul's day those who were born after the flesh persecuted those who were born after the Spirit. This is still being practiced until this day. That is evidence to us that we are blest to believe the same doctrine that Paul was preaching to these brethren in that day. Our hope is that we are children of the free woman, and that we have been graduated out from under this schoolmaster. The law hath no more dominion over the subjects of His sovereign grace. Surely, "Christ is the end of the law for righteousness to every one that believeth." Roms. 10:4. He, Paul, taught them that circumcision and uncircumcision availeth nothing, but it is by faith altogether. This blessed faith works the love. They could not possibly keep the law because a little leaven leaveth the whole lump. "But he that troubleth you shall bear his judgment, whoever he be." Gal. 5:10. So, it is easy to see that Paul felt that the one who was trying to mislead these brethren was not going to get by easily in the long run. They will not in this day either. He tells them that if they be led by the Spirit that they are not under the law of sin and death.

He informs them that he who follows after the things of the flesh shall not inherit the kingdom of God. What the children of God desire is the fruit of the "Spirit which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." If one is blest with these he bears in his body the marks of the Lord Jesus. He makes it plain by saying, "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the

Spirit shall of the Spirit reap life everlasting."

The writer would conclude by insisting that all who read this article read and re-read the letter to the Galatians. The writer read this Book in the scripture and enjoyed it so much that he decided to try and write a portion of this article from it.

Humbly submitted,
George A. Fulk
October 2, 1973

APPOINTMENTS FOR
ELDER WOODROW
LAKE,

CULLODEN, WEST VIRGINIA

Little Creek, near Clayton, N.C. Dec. 15th, 1973, 2:30 P.M.

Willow Springs, December 15th, 7:30 P.M.

Seven Mile Church, December 16th, 11:00 A.M. (Quarterly Meeting)

Angier, December 16th, 7:30 P.M.

OBITUARY OF ELDER JESSIE
C. DUNBAR

Elder Jessie C. Dunbar was born November 28, 1884, and died May 27, 1973, living 88 years, 5 months, and 29 days. He was married to Sister Josephine Jones Dunbar on October 26, 1906. They lived together for 59 years and ten days in a humble Christlike life. Surviving him are a daughter, Ola Dunbar Moser; a son, Elmer Dunbar, nine grandchildren, fourteen great grandchildren, and one sister, Sister Etta White.

What better way can one serve Christ than by serving His people? Having been an Elder in the Primitive Baptist Church for over sixty years, he served as Moderator of the Laurel Springs Association from 1938 to 1967 and, also, Honorary Moderator until his death. The churches to which he was pastor were: Union, Winston-Salem, Laurel Springs, and Old Hollow Primitive Baptist Churches. Having been looked upon as a father in Israel, his advice and counsel concerning doctrine in the old line predestinarian faith of Primitive Baptist was sought and respected far and near. He was one of the most widely known and respected Primitive Baptist Elders in the

South, especially in North Carolina, South Carolina, Virginia, Georgia, Florida, Tenn. and Ky., also W. Va.

His uncompromising stand on the doctrine even if it meant parting with some of the brethren that he loved, his untiring efforts to keep peace, his Godly inspired wisdom in getting along with all classes of people, and his devotion to his family and churches made all who knew him hate to give him up. We believe, though, that Christ loved him as He did the thief on the cross, to whom he said, "Today shalt thou be with me in paradise." We believe that is where he and Sister Dunbar are resting until the morning of the resurrection when they will be raised in His likeness to praise Him for ever and ever.

Written and submitted in love upon the request and unanimous approval of his home church at Union in conference Oct. 6, 1973.

Elder George Flippin, Moderator
George Fulk, Clerk

Brother Jessie Dunbar's name will live as beloved through many generations to come. Solomon said, "The memory of the just is blessed." Prov. 10:7. He was a faithful soldier and stalwart in Zion. JMM.

JAMES BERNIS GOODWIN

The Primitive Baptist Church at Cedar Island, N.C., bows in humble submission to the will of our Heavenly Father, who, on June 28, 1973, at Sea Level Hospital, called from this life our dearly beloved brother and deacon, James Bernis Goodwin.

Brother Bernis was born July 17, 1880, on Cedar Island, Carteret County, N.C., making his stay on earth nearly 93 years. He was married to Sister Julia Goodwin on December 22, 1900. She preceded him in death on April 3, 1965. Brother Bernis and Sister Julia united with the Primitive Baptist Church, Cedar Island, in June, 1923, and he was ordained deacon in July, 1923. He was blest to serve the church faithfully until his death. He was a faithful member and a firm believer in salvation by the grace of God. Although his seat is vacant, his memory will forever be with us.

Brother Bernis' funeral was at 2 p.m., Saturday, July 1, 1973, at the Cedar Island Primitive Baptist Church, being conducted by Elders Dewey and Eddie

Humphrey, and Mr. James Lupton. Burial was in the Community Cemetery on the island. He was survived by one daughter, Dora Day of the home, one granddaughter, Ethel Van Horn, Morehead City, and two great grandsons.

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

Written by order of the church in conference.

Elder Dewey R. Humphrey, Moderator
Alton Goodwin, Clerk

IN MEMORY OF ELDER W. P. LAMM

I have been asked, if I felt like I could, to write my companion's obituary. It is with a sad, aching heart and much loneliness that I shall make the attempt with the help of the good Lord.

Paul loved the doctrine of salvation by grace and grace alone, and it was his greatest desire to be blest to live a godly life here in this world of sin and sorrow. He did not want to hurt anyone. He had rather be hurt himself than to hurt someone else. He went with a bowed down head because he felt like he was the least if one at all. He went through many trials and tribulations during his lifetime.

Paul enjoyed meeting with the ministers, brethren, sisters, and friends of the Old Baptist faith. As long as he was able, he visited associations from the mountains to the seacoast. For the last two years he was not physically able to go anywhere much except where he had to. He went to the churches where he served just as long as he could. He had to go a few times in a wheel chair. The last service that he attended was at Fremont. This was the third Sunday in June, 1973. He was taken to the hospital on the following Wednesday afternoon, and remained there twelve days when the Lord saw fit to call him home; that home that he so many times mentioned in his speaking, as well as in the homes where he visited. I have heard him say, so many, many times, that he wanted to be blest to prove faithful to the end. I feel like he did, because he went when he was not physically able to go.

Paul was born January 3, 1910, the son of the late Andrew and Nina Price Lamm. He

was married December 8, 1935, to Belva Lamm. He passed away July 2, 1973, and his funeral was conducted at Upper Black Creek Primitive Baptist Church July 4, 1973, by Elders J. B. Williams and W. T. Barham. He was laid to rest in the church cemetery beneath a mound of beautiful flowrs. He leaves to mourn his loss, his wife, five sons, step-mother, one sister, three half-sisters, two brothers, three half-brothers, five grandchildren and a host of friends.

Paul united with the church at Upper Black Creek the fourth Sunday in April, 1947. He began to speak in public the fourth Saturday in February, 1949; was liberated to speak wherever he was called upon the fourth Saturday in November, 1951, and was ordained to the work of the full gospel ministry the fourth Sunday in April, 1953. He was chosen pastor of Lower Black Creek Church April 11, 1953, and served until December 8, 1962; memorial in 1956, and Fremont in April, 1964; where he tried to serve as the undershepherd until the time of his death. He also helped serve Upper Black Creek Church.

Oh! how I miss him, but I would not have him back in this sin-cursed world of sin and sorrow. So sleep on, dear one, and take your rest. I hope to meet you one day on that happy shore, where there will be no more parting, no more sad, farewells, but where we will be with Jesus, be like Him, and be satisfied.

Written by his companion,
Mrs. Paul Lamm
Kenly, N.C.

BROTHER JOHN B. WILLIS

"A good name is better than precious ointment; and the day of death than the day of one's birth." Eccles. 7:1.

We sadly feel the passing from this life on August 15, 1973, of our precious brother in Christ, John B. Willis, 83, of Ruhama Church in Morehead City, N.C. Brother Johnnie was a very faithful brother, one of the happiest, most peaceful, both in the church and in his family. His children would say, "Papa says, "Everything is going to be all right." He believed "Everything would be all right" because all things are in the blessed hands of the Lord. His countenance would often be seen to smile because of his great love for the church, God's people, whom we believed he loved without any reservations whatsoever;

therefore, he also loved his family and his neighbors.

His funeral service was conducted in the churchhouse by his pastor, Elder Horace Bryan, assisted by Elder H. A. Young, both of Jacksonville, N.C. His body was laid to rest in Bayview Cemetery beside his wife, Alice, (who was deceased December 15, 1972) there to await the resurrection when Jesus calls, "Children come home."

He leaves eight daughters: Mrs. Alvin Wade, Mrs. Bill Styron, Mrs. Charles Nelson, and Mrs. Robert Brown of Morehead City, Mrs. Fred Handren of Arlington, Va., Mrs. Steve Demko of Bloomfield, N.J., Mrs. William Causey and Mrs. Vinnie Sanso of Port Jefferson, Long Island, N.Y.; a son, Kenneth W. Willis of Opa Locka, Fla., 22 grandchildren, and 24 great-grandchildren.

We know we shall miss him, and his children will miss their father, who, we feel, is "Precious in the sight of the Lord." May they be given to look to Jesus for comfort. May He guide and guard them all the days of their lives.

Written by request of
his children,
Annie Higgins
Newport, N.C.

SISTER BEULAH WOOTEN SIMPSON

"I love the Lord, because He hath heard my voice and my supplications." Psalms 116:1. "Gracious is the Lord, and righteous; yea, our God is merciful." Ps. 116:5. "Precious in the sight of the Lord is the death of His saints." Ps. 116:15.

I feel we can truthfully use these quotations and many more to record the life and death of a lovely sister in Christ, Sister Beulah Wooten Simpson, 85, of Newport Church, who passed from this life May 22, 1973.

Sister Simpson, widow of the late Mr. Clarence Wooten, joined the church in Newport on June 18, 1944. Later in life she was married to Deacon Arthur Simpson of White Oak Church, Jones County, N.C., who preceded her in death several years. She moved her membership to his home church until after his death. Then she came back to Newport Church where she remained a faith-

ful member, especially interested in the welfare of the church.

To me she was a very special friend who was not so much interested in telling me how she was as she was in asking how I was getting along. She was a good mother and grandmother to her family. I feel that "Her children can arise up and call her blessed." Proverbs 31:28.

She leaves a son, John C. Wooten of Newport, N.C., two grandchildren, six great-grandchildren, and two great-great-grandchildren. To them, we, the church extend our sympathy.

Her funeral was conducted in the chapel of the Bell-Mundin Funeral Home, Morehead City, N.C., by her pastor, Elder Arthur Young, and her body was gently laid to rest in the Doughty-Hill Cemetery at Newport, beneath a lovely array of flowers, there to await the resurrection when Jesus comes to gather His jewels home.

Written by request of the church in conference, June 16, 1973.

Elder H. A. Young, Moderator
Annie Higgins, Clerk

IN MEMORY OF SISTER JENNIE DUNN

It was on the 28th day of August, 1973, that the death angel saw fit to remove from this life a loving aunt, and a dear sister of Wheelers' Church.

Aunt Jennie was near and dear to our family. We all loved her and she seemed to love everybody, especially the members of her church. Sister Dunn was born March 5, 1876, in Person County, N.C., and was 97 years old when she passed away. Sister Dunn was the daughter of the late Zack and Pattie Long. In the year of 1896, she was married to Robert L. Dunn, and to this union she was blessed with seven children. One son predeceased her in death. She is now survived by three daughters and three sons: Mrs. Viola White of Mebane, Mrs. Pattie Price of Durham, Mrs. Annie Lou Moore of Mebane, Lewis Dunn of Mebane, Charlie of Burlington and David H. of Raleigh, one sister; Eva Long Garrett of Hurdle Mills, N.C., one brother: Dr. David T. Long of Roxboro, N.C., sixteen grandchildren, forty-three great-grandchildren, and two great-great-grandchildren.

Sister Dunn and our mother, Mrs. Charlie

Long, united with the church at Wheelers' the second Saturday in September, 1945, and were baptized the second Sunday in October, by their loving pastor, Elder T. F. Adams. Sister Dunn loved the doctrine of salvation by grace and grace alone. I do believe she loved her church, and attended as long as she was able.

She spent four of her last years in a rest home in Hillsborough, N.C. When you would go to visit her, she always had that sweet smile and was glad to see you. She would want you to sing her favorite song, "Amazing Grace", and would join in with her weak voice if she felt like it. We feel that she is now resting in the Paradise of God where there is no trouble, trials, and tribulations; where she will ever be with the Lord and sing His praises forevermore.

Her funeral was held at Wheelers' Church by her pastor, Elder B. C. Wray, and a former pastor, Elder J. M. Mewborn of Willow Spring, N.C. She was laid to rest in the Long Family Cemetery beneath a beautiful mound of flowers to await the calling of her Lord and Saviour.

First, be it resolved that the church at Wheelers' bows in humble submission to God's will and that this copy be placed on permanent church record. Second, that 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, September Meeting, 1973.

Frances Hawkins,
Sudie Whitfield, Committee

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with the Church at Harnett, the fifth Saturday and Sunday in December, 1973. Harnett Church is located about half way distance between Dunn and Salemburg, N.C., ¼ mile west of No. 242 Highway.

Elder J. M. Mewborn was appointed 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

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with the Church at Roxboro, Roxboro, N.C., beginning on

Saturday before the fifth Sunday in December, 1973, and continuing through Sunday. Elder E. H. Burchette was chosen to preach the introductory sermon, Elder Burch Wray, his alternate.

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

Clyde Satterfield,
Union Clerk

**NOTICE
TO DEACONS, TRUSTEES AND
PASTORS OF CHURCHES
IN THE STATE OF
NORTH CAROLINA**

It has recently been called to my attention that the 1973 session of the General Assembly of North Carolina passed what is known as the "Requests For Tax Relief Statute" which is known as G.S. 105-282. This law concerns the listing of church property in the State of North Carolina during the regular listing period of local county taxes which is usually held during the beginning of the new year, 1974. It is my understanding that all churches will be required under this new law to list their church property. Where there is no business conducted on church property for the purpose of making money or profit, in such cases the church or churches are exempt from this law. However, where exemption is in order, a properly completed exemption form must be filed with the local tax departments. This law, as I understand it, will require that the listing be made with the local county tax departments as well as the filing of the exemption form. Where churches are located within the incorporated limits and boundaries of a town, city or municipality, the church must also file with these local tax departments also. As I understand it, there are penalties involved for failure to comply with this law.

Several people have mentioned this matter to me. They were desirous of more information concerning this matter. In order to assist our people and with the desire to inform them of the new law along with the request of several of our brethren that I do this, I felt to insert this notice in the Zion's Landmark.

The trustees and deacons of our churches, who would not know the proper steps to pursue in this matter, should get in touch with your local county tax office which is usually located in your local courthouse. If the church building and property is located in a town, city, or municipality, I would also suggest that you contact your city tax office which is usually located in the city or town hall.

Old School or Primitive Baptists have ever believed in obeying the laws of our land. Paul said, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Titus 3:1. Paul also said, "That ye may walk honestly toward them that are without, and that ye may have lack of nothing." Thess. 4:12.

I am having printed below the text or course of this new law from the General Statutes of North Carolina as follows:

"105-282. Requests for tax relief; burden of proof; records of property given relief. —(1) (Filing Request.) — An owner of property who seeks to obtain tax relief for his property (through exemption or classification) under the laws of this State has the burden of establishing that the property is entitled thereto. In 1974, and each year thereafter, during the regular listing period, the owner seeking such relief shall file a request therefor with the tax supervisor of the county in which the property, real or personal, would be subject to taxation if taxable. If the property is situated within a city or town and the owner desires relief from municipal taxation, he shall also file a request for tax relief with the person responsible for municipal tax listing. Each such request shall be submitted on a form that has been approved by the Department of Revenue, and such forms shall be made available to owners by the tax supervisor or appropriate municipal tax official. If such a request is denied by a county, the tax supervisor shall notify the owner of this decision in time for him to appeal to the county board of equalization and review and to the Property Tax Commission as provided in G. S. 105-322 and G.S. 105-324. If such a request is denied by a city or town, the person responsible for preparing the municipal tax lists shall notify the owner of this decision in time for him to appeal to the governing body of the city or town and to the Property Tax Commission in accordance with the provisions of G.S. 105-326 or G.S. 105-328. Requests that are approved by a county shall be filed in the office of the county tax supervisor, and requests that are approved by a municipality shall be filed in the office designated by the unit's governing body. The United States, this State, and units of local government in this State are exempted from the requirement of this section that owners make formal request for tax relief. However, this exemption shall not be con-

strued as relieving the State and local units of government from the duty of listing for taxation property that is not used for public purposes.

(b) Failure to Request Tax Relief; Procedures.—If in any year an owner fails to submit a request for tax relief for his property as provided in subsection (a) above, and also fails to list the property for taxation, the county tax supervisor (and, if the property is situated within a city or town, the person responsible for municipal tax listing) shall treat the property as other unlisted property and proceed as provided in G.S. 105-312. If, upon appeal to the board of equalization and review or board of county commissioners as provided in that section, it is determined that the property is entitled to tax relief, the owner shall be permitted to submit his request for tax relief, the owner shall be permitted to submit his request for tax relief at that time. The provisions of G.S. 105-312 shall govern the rights, duties, and procedures applicable to the taxpayer, responsible officials, and affected units of local government. The owner's failure to request tax immunity in any year shall not affect his right to proceed under the provisions of subsection (a) above, to obtain tax relief for a subsequent year.

(c) Roster. — The county tax supervisor shall prepare and maintain a roster of all property in the county that is granted tax relief through classification or exemption. As to affected real and personal property, the roster shall set forth:

- (1) The name of the owner of the property.
- (2) A brief description of the property.
- (3) A statement of the use to which the property is put.
- (4) A statement of the value of the property.

The person responsible for preparing the tax lists of a city or town shall prepare and maintain a similar roster of all property in the municipality that is granted tax relief through classification or exemption.

(d) Report. — The person required to prepare and maintain any roster prescribed by subsection (c), above, for the year 1974, shall, on or before November 1, 1974, send a duplicate copy thereof to the Department of Revenue and file the original in his office. In subsequent years, on or before November 1, the responsible official shall forward to the Department of Revenue a report of all changes made in the roster first submitted under this subsection."

J. M. Mewborn, Editor

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ZION'S LANDMARK

PUBLISHED MONTHLY

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ISAIAH CHAPTER 57

THE righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.

He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood:

Inflaming yourselves with idols under every green tree, slaying the children in the valleys under the clefts of the rocks?

Among the smooth stones of the stream is thy portion; they, they are thy lot; even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

EDITOR

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

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

MY MOTHER'S VIEWS ON THE RESURRECTION OF THE MORTAL BODY, THAT I ASKED FOR AT THE TIME WHEN I FELT I KNEW SO LITTLE ABOUT IT AND FELT HER STAND WAS SURE.—A. D. Alston.

Written as of December 10, 1932

The sin against the Holy Ghost. "Who is guilty? Satan, the devil and his children." This is your heading. I agree with you in that answer, but not in all of your subsequent explanations. In the division of the elect and the non-elect, you always split each man asunder. I do not. I divide mine in two groups—those for whom the Savior died to redeem and those for whom there was never any redemption meant or purposed. Your views save a portion of every man; mine are that those for whom our Savior died are, saved wholly, body and soul with the Spirit from their sins, the non-elect are lost—body and soul — no redemption for them or any part of them.

Christ did die to redeem the Adamic man of His people—to whom else could redemption apply? Certainly not to the spiritual man of us, who is the Lord from heaven, who was never under the curse of the law—never sinned—never needed redemption, but from everlasting to everlasting he was hid with Christ in God. This part that fell under the law and the curse of sin and death — this body is the only man that ever has or ever could need redemption. To deny the resurrection of the body is to consider His death in vain and

redemption a failure, for I insist that the spiritual man has never been a subject for redemption.

He came in the flesh to condemn (censure, doom) sin in the flesh, that the righteousness of the law might be fulfilled in us, who walked not after the flesh, but after the Spirit. All flesh is approximately the same as far as we or our natural ability is concerned, but His grace and restraining power keeps His elect people from ever committing the unpardonable sin and blasphemy. Sure, I realize the dual man—the warfare that will ever continue in us as long as we are on this side of the grave. Paul said: "But I keep under my body and bring it into subjection."

Our Savior arose from the grave and became the first fruits of them that slept. Christ the first fruits afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God. He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death, which is fulfilled when the bodies of the saints come forth from the graves, where all corruption, dishonor, weakness and mortality is left.

Shall we not arise as did our Savior? What does "First fruits of them that slept" mean? He was not a spirit for he was seen of Cephas, after that he was seen of above five hundred at once. Then James and all the Apostles and least of all he was seen of me. You call all this spiritual sight. I do not. LISTEN: Jesus

Himself stood in the midst of them and sayeth "Peace be unto you." But they were terrified and affrighted and supposed that they had seen a spirit and said unto them, "Why are ye troubled and why do thoughts arise in your hearts? Behold my hands and my feet that it is I, myself: Handle me and see, for a Spirit hath not flesh and bones as ye see me have. And He shewed them His hands and His feet and while they yet believed not for joy and wonder. He said unto them, have ye here any meat? And they gave Him a piece of broiled fish and of an honey-comb and he took it and did eat before them.

As He came forth, so shall they who are His at His coming. "And the graves were opened and many bodies of the saints which slept, arose and came out of the graves after His resurrection and went into the holy city and appeared unto many." "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" Why should it be a thing incredible that He should redeem the bodies of His saints? He came to seek and to save that which was lost — He condemned sin in the flesh — He died for sinners; "For when we were yet without strength, in due time Christ died for the ungodly, for scarcely for a righteous man will one die." "As Thou hast given Him power over all flesh that He might give eternal life to as many as Thou hast given Him. Those that Thou gavest me, I have kept and none of them is lost, but the son of perdition that the scripture might be fulfilled." The son of perdition represents the devil and

his angels and all non-elect persons who are they that commit the unpardonable sin.

You say "Let us never be found trying to get anything into God's kingdom which He has cast out," And I say never let us be found trying to keep out of His kingdom that which He shed His precious blood for and redeemed and will raise from the grave at His coming again. The earnest expectation of the creature (the created part) waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, (he — the creature — had no will in it) but by reason (purpose) of Him — God — who hath subjected the same in hope, because the creature itself, also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Even we ourselves, groan within ourselves, waiting — not to shed our bodies but — for the adoption, to wit, the redemption of our bodies."

Paul said: "Jesus died for sinners of whom I am chief." He died for our sins and arose for our justification. Is the spiritual man, who is the Lord from heaven, a sinner? Did He need redemption and justification? No! a thousand times NO.

"Flesh and blood cannot inherit the kingdom of heaven. This applies to us while this side of the grave. Cannot, is present tense. We know that nothing impure, weak, mortal or corruptible shall ever enter there, but we shall come forth from the graves in strength, power, glory and immortality and then we shall see Him as He is and praise Him as we ought.

They are His, "bought with a

price' and you are told to "Praise Him in your spirit and your body which are God's."

There will be sin and weakness in these bodies of ours, until death removes all and loses its sting and the grave loses its victory. Until then this warfare will continue and we will groan and mourn because of our sins. All of each man of His elect is kept by His grace, mercy and Holy Spirit from all evil except what glorifies Him in some manner and no part of His elect, body nor soul, is permitted to commit the unpardonable sin.

I know that in this time state, we are a dual man, full of weakness and warfare, always doing that we would not and leaving undone that we would love to do. Paul said: "How shall we that are dead to sin, live any longer therein?" This side of the grave, we are weak and sinful creatures, but after He implants His Spirit in us, we no longer love sin, nor do we desire to have our lives contaminated with it. "As many of us as were baptized into Jesus Christ, were baptized into His death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, for as we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

Knowing this, that our old man is crucified with Him that the body of sin might be destroyed, that henceforth we should not serve sin." Do you, My Reader, not feel and realize a difference? Don't you hate the things you once loved and love the things you were once unconcerned about? I hope and believe I do. "And by Him all that believe are justified from all things from which ye could

not be justified by the loss of Moses."

Whom He called, them He also justified: and whom He justified, them He also glorified." This glorifying takes place in the resurrection, which is the theme of most all of the New Testament, after His resurrection.

I know you do not see it this way, neither can I reconcile your views to or with the scriptures. Not only do the scriptures teach me this, I have been given strong evidence in spirit as well, I hope.

Except as concerning His purpose in us, I have no personal love for the Adamic, weak and sinful bodies. It is His purpose that I love and I know He is able to make us every whit whole and fit subjects for His Kingdom. "The elder shall serve the younger." The elder is the flesh and the younger is the spirit, so the flesh of God's elect is even now to some extent, subdued by the younger—the spirit—and serves him.

These thoughts came to me the other night, our head is bowed in humiliation before His glory. Our eyes are ever looking for evidences of faith in the earth. Our ears delight to hear His Holy Name extolled as the chiefest among ten thousand. Our tongue rejoices to speak praise to His Holy Name. Our arms are raised in supplication unto Him who has all power on earth and in heaven. Our hands beat upon our breasts, so to speak, begging Him for mercy to us sinners. Our knees are bended in prayer that He forsake us not in the hour of temptation — the hour this side of the grave. Our feet, we pray are walking — following in His footsteps, our whole bodies groan in travail and pain,

awaiting its adoption, its redemption. "Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."

Do not think I have lost sight of the holy, exalted, glorified, spiritual man. I have not. In this, I have only handled the part that fell under the law and curse — the subject of redemption and justification in the morning of the resurrection. In the garden of Eden it was the Adamic man who was tempted and fell in sin under the law and the curse. He then owed a debt and not a farthing to pay — lost world without end, utterly impossible that he could ever pay this debt. Then Christ, O lovely Christ likewise, also took upon Himself part of the same (flesh) came under the law and fulfilled it to a jot and tittle for them, or in their stead — paid the debt with His life and freed them — no longer under the law of sin and death, but under Christ. He brought them redemption and salvation.

When he puts His holy, righteous Spirit into them, they realize this debt and are troubled, but in His own time He informs them that He has paid to the last farthing and they are overcome with joy and praise to His Righteous and Holy Name, telling what great things the Lord has done for them.

Mrs. Kate N. Alston
December 10, 1932

It was my unworthy privilege and pleasure to have known dear Sister Kate Norris Alston. I visited her for a number of years (1965 to 1970, the time of her death) at her home in Atlanta, Ga., and always found her mind bright and clear on spiritual

and Godly things. She was a granddaughter of the late Elder Benjamin Lloyd whose Hymn Book is so deeply loved and largely used by the Primitive Baptist Churches in the South. She was also the mother of Brother A. D. Alston whose writings have appeared continuously in the Zion's Landmark since the early 1950s.

Editor

A REASON FOR MY HOPE,
AND, I TRUST, CALL TO
THE MINISTRY

Dear Elder Mewborn,

I hope that you and your family are well. We are doing as well as usual by the mercies of the blessed Lord.

I am enclosing the letter I removed from Gardner's pocket in January, 1946. He would not mail it. I have kept it all of these years. I do feel that the blessed Lord blest him to preach on the first Sunday in February, 1946, the truth as it is in Christ Jesus. We were both in our twenties at the time. I hope I am thankful that the Lord has blest us both all through these years to follow Him, and that He has allowed us the blessing of sweet fellowship of so many dear brethren and sisters in Christ Jesus. It is our prayer, if we could pray, that He will be with us to the end.

We hope you can visit our association (The Mill Branch) this weekend. Please give our love to your lovely wife and family. When you are brought low, even down to the Throne of Grace, remember us.

In hope of eternal life,
An unworthy Sister,
Armathey Mishoe
Myrtle Beach, S. C.
October 29, 1973

Elder Eddie Humphrey,
Jacksonville, N. C.

Dear Brother Humphrey;

I guess you will be surprised to get a letter like this. I just felt like I had to do something, so my mind leads me to try to write to you. I felt that you were the one for me to try to tell my feelings to.

Brother Humphrey, the day of my feeling of being such a sinner, came to me the night my brother-in-law was killed. When I looked at his body, it seemed that something told me this could have been you. I began to beg the Lord to forgive me of my many sins. I would try to do better, but as days went by, there was another feeling saying, "Why do you do like this? I am young and why not have a good time?"

Then I began to be worried. I would try to beg the Lord to ease my mind, but that did not help me. I have never done as mean as some people say they did. But the Lord knows I am as mean as mean can be. I would go to the show, but I was not satisfied there. I knew I was out of my place, where ever I went or whatever I did, but it did not seem to help me at all. I feel like the devil was working every way he could.

As time went on, my wife was in bad health and sin-sick too, but I did not know that at the time. She seemed to keep her troubles to herself and I did the same. As time went on, we went to the Association, my mind was everywhere. Friday night my wife said to me: "I want to talk to Elder Benton a little tomorrow." Brother Humphrey, that struck me with force. I did not ask her what she wanted to talk about, but I felt like I knew very well. I just felt the Lord had done so much for her! I had been fighting

my feelings too until I knew I would never be forgiven. I felt that if we were to die, she would go to a better place, but as for me, I was bound for hell. I fell on my knees, trying to beg for mercy. I knew I was not fit for anything. The next morning I was supposed to report to work, my wife was going to the Association. Oh Lord! I felt that she was going one way and I was going another. My wife left and I started to my work. Something told me I could not go, and for me to go to the Association. So all I could do was to walk the floor and pray.

However, I went to my work and I was there about fifteen minutes. I could not stay any longer. I just walked off and did not even think of coming back. All I wanted to do was to get to my wife and tell her my troubles and go to church to hear preaching. I got there around twelve o'clock. I was ashamed for my wife to see me. I began to tell my feelings to Elder Benton, the pastor. He said he felt like it was right for me to come to the church, but I felt too mean and unfit for that. For some reason, the Lord only knows, I felt like I had to talk to you, Brother Humphrey, but when I would get the time and the opportunity, I could not talk to you, but I felt like someone prayed for me that night.

On the next day, I felt a little better, but I did not feel like I was fit to be with such good people as I felt you all were. On Sunday night of the first Sunday, in November of 1945, my wife and I began to talk about our feelings and troubles to each other. I did not know that she was in the trouble that she was in and she did not know I was in the trouble I was in. But as time went by, I began to feel that I just had to go to the

church. But I did not know whether the good Brethren would accept me or not. However, I offered to the church the Saturday afternoon before the first Sunday in December, 1945, and my wife did also. We were received in the church and were baptized the next morning by Elder D. A. O'Bryant.

When I was baptized, I felt so much better. I just wanted to shake hands with everybody. It did not last long before it seemed like someone spoke to this old sinner and said your troubles have just begun. Then, Oh, Lord, I began to beg. What must I do? A voice said go unto your brethren and tell them your feelings. I began to want to do everthing but my duty. I am not fit for a church member. Much less try to talk in public, but I felt that I had to do it. I had gone just as far as I could go.

Elder Humphrey, about ten years ago I had a feeling or impression that I must pray. I got down on my knees and began to pray for the Lord to help this old sinner. When I finished, something told me to preach. I said, "Lord, this old sinner?" I looked to see if anyone was around. I did not see anyone. So I began. I sang a song and began talking to my Lord. When I finished, I felt better. In about a month, I felt like I had to do that same thing again. And since then, I guess I have done that a hundred times or more.

After I was received into the church, something said that will not give you anymore ease. I know that the Lord knows everything. That if it is His will for me to preach, I believe His will is done, not ours.

Brother Humphrey, I feel sometimes the Lord has forgiven my sins. Then again, that fear and doubt enter into my mind. Oh Lord, my

feeling is like this, if this is of the Lord and He has begun this work in me, I do not believe I have the power to stop it myself. Things that I am able to stop myself, I am afraid will not stand. I believe the Lord has taken the things of the world from me. The world has turned against me. I hope that Jesus, our blessed Saviour, is my friend and my Saviour. Brother Humphrey that is enough for me. I feel that the good old time religion is good enough for me. Brother Humphrey, I do not know whether or not you can read this, but I want you to pray for me and my family. If I never see you again, I hope we will meet in a better place, where I feel that there is nothing but peace, love and happiness forever and ever.

The way I feel is like this. It seems I have a road to walk. I walk and I walk. All along the way something says, "Turn and go back. You cannot do this." But by the grace of the Lord, I keep going. I came to a river, there was only one way to cross. On one side were the worldly things and on the other side were the Heavenly things where God's people are. The only way to cross it was to get there. But Oh Lord, when I got there and started to cross, Jesus took me by the hand. Then it was no more trouble for me to see the place. For God took me across. I feel that He did or I still would be on the other side of the river, out of the world.

Brother Humphrey, it is so comforting to me, to know that God knows and determined everything. Certainly were it not for the determinate counsel of the Lord, I would not be here tonight. I believe I love God's people. Wherever I meet them, God gives us an understanding, and He shows us every

day of our lives the right way. I have great trust in the Lord and I believe He will take us through.

Brother Humphrey, may God bless us all and give us an understanding heart. I shall close for I know that you will tire of reading such a poor sinner's letter.

In hope of eternal life,

L. G. Mishoe

Myrtle Beach, South Carolina
January, 1946

LAST WRITING OF THE LATE

ELDER J. W. Wyatt

We are herewith publishing, so far as we know, the last writing of Elder J. W. Wyatt. This article appeared in the September 1, 1946, issue of the "Old Faith Contender," and was preserved by Brother Fuller Jackson, Autryville, N.C., to whom we are grateful for its use at this time. Elder Wyatt was much beloved among the Presdestinarian Baptist for the truth's sake, and we feel that the church, today, is still contending for the same truth. We are made to feel today even as the Apostle expressed, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.)" Hebs. 10:23.

I am also having republished a letter that my father, Elder J. E. Mewborn, Snow Hill, N.C., wrote to Elder Wyatt just prior to his death on December 6, 1945. It was during the depression years, 1929-1933, when he (my father) and several county officials and business men from Greene County had started to Raleigh, N.C., for an important meeting concerning county affairs on a Thursday morning in December. My father said that they met Elder Wyatt on foot between Selma and Pine Level, N.C. It was

snowing hard, wind blowing strongly, at the time. He said that he knew where he had started, to his appointment at Hobucken, N.C., ninety miles away. The men in the car made some slang remarks when they saw Elder Wyatt with his overcoat pulled tightly about him saying, "there is some old fellow out there catching it this morning." My father said that prayer came into his heart and soul for Elder Wyatt. He wanted to turn back and help him, but their appointment of important business lay ahead, and it was seemingly impossible. This incident proves that our God does answer prayer as the reader will observe. Elder Wyatt was a faithful minister and man of God.

J.M.M.

WHAT WE BELIEVE

Dear Brethren,

For some time we have had in mind to state as clearly as we can what we believe, and what we don't believe, and we desire to hear from our brethren to know their approval or disapproval.

First, we believe in the absolute sovereignty of God in all things, that He declared the "end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand and I will do all my pleasure," and as He thought so shall it come to pass; but because we believe this we cannot thereby charge God with folly, or that He causes men to sin, but rather restrains them, making the wrath of man to praise Him and the remainder He restrains. When I sin I am drawn away of my own lusts and enticed, notwithstanding that all events are fixed by His sovereign

decrees. God, being a sovereign over all His work and over all creatures, the creature cannot say He is unjust, nor hide behind His decrees as a cloak for sin. There is no inference in scripture that God makes us sin, but rather keeps us from it. Those who by the determinate counsel and foreknowledge of God took and crucified the Lord, had no excuse for their evil act, for such is forbidden in the law.

Second, we believe the sovereign decree of God, instead of working or excusing ungodliness in His people, has foreordained that they should walk godly and in all good works, God having chosen them to this end and given them of His Spirit that they should "be holy, even as He is holy"; and that His holy will given through the mouth of the Apostles and prophets in reproving, rebuking, exhorting and admonishing, etc., is all embraced in His sovereign decrees respecting the godly walk of His peculiar people, and that such reproving and admonishing given to the child of grace and performed by grace alone, does in no sense, conflict with or change His decrees, since these decrees are not known to us beforehand, but only His revealed will toward us "that ye walk worthy of the vocation wherewith ye are called," etc. Eph. 4:1.

Third, we believe in a bodily resurrection; that God "shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself." Phil. 3:21. We do not believe in a so-called resurrection of the spirit in regeneration or at death, but that it is the Adamic man that was made of

the dust of the earth, that sinned and was redeemed, that "shall come forth" made and fashioned a glorious body like unto our blessed Lord. That the punishment of the wicked and the joys of the righteous are everlasting: "And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:46. "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John 5:28, 29. "And many of them that sleep in the dust of the earth shall awake, some to everlasting contempt." Dan. 12:2. See also Rev. 20:12-15, and many other similiar passages on this subject.

we have always understood Old School or Primitive Baptist to hold and teach as the word of God. If there is any question we want our brethren to correspond with us that we may "reason together." This is the truth of God as we understand it, and as we hope our people will continue to stand for and defend.

Yours in gospel Bonds,
 (Elder) J. W. Wyatt
 Raleigh, N.C.
 March 1, 1945

Dear Elder Wyatt

Our Union meeting was held with the Church at Goose Creek Island; we had a very good and pleasant meeting. While down there I thought of you, along with many of the faithful pastors who have served the old church there in the past hundred years or more. I began to inquire and in addition to Elder Styron and

John R. Rowe, both of whom I remember, and they told me Elder John W. Brinson and Elder Thomas Leary and one other whose name I cannot recall, have served there during the last century.

In the meeting I reminded the church and the Union that you were the only living ex-pastor. I reminded them of your faithful service to the Church at Goose Creek Island, together with other churches which you have served in the Contentnea Association. I mentioned also something of your efforts with the churches in the last fifty years, stating that you had preached in forty states from Maine to Florida and from coast to coast, including several trips into Canada. I mentioned the fact that several years ago on a certain Thursday on a December morning early in the day while on my way to Raleigh with several of the business men of my home town, we met you afoot near Selma making your way to the old church to serve them as their pastor, amidst one of the worst storms I have known. I told them, upon inquiry as to who you were, some made light of you for having left home in such weather and, on the other hand, I commended you for your faithfulness. You will recall that I have already discussed with you how that I privately and secretly tried to pray that the Lord would make provision for you immediately for the trip. You told me that many had passed who could have seemingly taken you. You said a short time after we met you you had a mind also to ask the Lord to make provision for you that upon hearing a certain car approaching you asked that He give this particular man a mind to pick you up. However, he

passed on and you asked that even now that he be given a mind to turn back and pick you up and so he did, and took you all the way down, and when you came to part he administered to your necessities in a financial way. Just this afternoon I was thinking of you and hoping to find time to write you a word and the case of the iron gate opening of its own accord according to the scriptures, when the saints of old were in prison and God delivered them, occurred to my mind. I was almost tempted to exclaim aloud, certainly all things are possible with God, and that He is a present help in trouble. After having mentioned these things, the people in a moment of time made a donation for you amounting to \$26.10. I am enclosing check for this amount, and feel very thankful that this was done for you.

I hope you and Sister Wyatt are both well and that you can come and see us some time and will be blessed according to God's will to further "earnestly contend for the faith which was once delivered to the saints."

With highest esteem and brotherly love to you, I am,

Sincerely yours,

J. E. Mewborn

Snow Hill, N.C.

Dear Elder Mewborn,

I am sending your letter to our paper for publication, and I want to say first that I appreciate very much what you have said concerning me, a poor unworthy sinner, more than I can tell; and I also appreciate beyond expression your kindness to me both in word and deed, and wish to say that I also appreciate the kindness of my brethren and friends at Goose Cr. Island, and all over the

country; those who have contributed to me during my two and a half years of affliction, and above all, the kindness and friendship of my brethren and friends everywhere. I hope that you will all remember me when you pray, and especially when you are cast down in sorrow and afflictions. May the Lord continue to bless us all with an humble spirit of forbearance towards one another, and give us to know and continue to believe the same old doctrine that I have endeavored to stand for these fifty years: the only true salvation of God to us for both time and eternity.

In closing let me say, may the sweetest benedictions of heaven rest upon us and go with us till we are called to pass from this land of woe and misery.

I beg to remain,
 Yours in love and sweet fellowship,
 J. W. Wyatt
 Raleigh, N.C.

THE LORD SPOKE TO ME

Dear Sister Adams,

How are you? I hope you are well and I hope too that you are becoming more reconciled to your loneliness and grief over your loss.

I told you in my last letter that I wrote to you that I did not have experiences and little evidences of heavenly witnesses as I used to have pertaining to the Lord, but I feel now that I am not mistaken, for I heard the voice of the Lord speaking to me last Monday night. I felt to be in such deep despair and I was trying to beg for mercy and as I lay in my bed with such doubts and fears assailing my gloomy mind and just ready to give up, when suddenly it seemed that a light shown in my poor

benighted heart and soul and I heard the still small voice speak and say, "You are saved," and the burden rolled off my heart like a huge stone or rock and my heart was set at ease and my prayers were turned into praise, yes, PRAISE to my Gracious, glorious God. Now I feel so much better. My hope was revived and came alive so I can sing and rejoice.

Sister Adams, I do not know whether it was the Lord who spoke to me saying, "You are saved" or not, but this experience surely was a healing balm to my poor sin sick doubting and fearful heart and soul and it strengthened and revived my little hope. I have been so long in darkness, mourning and trying to pray and it seemed that my prayers did not go any higher than my head until I was in such doubt that I felt that all that I ever had thought was the dealing of the Lord with me, was just a mistaken idea with me. Now I feel so much better and I am sending this on to you, to see what you think. If you think there is nothing to it, you may just discard this in the wastebasket — just do as you see fit with it. I will close now. I love you all and feel very unworthy to receive such a blessed experience as I received last Monday night.

Write to me Dear Sister,
 Mrs. Richard Smith
 Durham, N.C.

Mrs. Richard Smith, Durham, N.C.
 Dear Sister Smith,

Dear Sister in the Lord, I have not heard a brighter experience of grace from anyone in a long time. It does my heart good to know and to read such a bright testimony of the visitation of the God of Heaven. This is a most beautiful evidence that He

is your Savior and You are one of His chosen ones. Really, it seems that one with such a bright evidence should never doubt again, but do not be discouraged if you have a recurrence of doubts and fears, I know from my own experience that we do not wear our golden slippers very long at a time, but if you get down in the dumps, so to speak, just think back and review this wonderful experience you have so recently been blessed to have.

This increases my love for you for I feel drawn out to any and all from whom I hear such wonderful testimonies, of the visitation of the Spirit of our God. I, too have had a few satisfying experiences in the form of revelations and dreams, when I really longed to leave this world and depart to be with Christ. I feel you must have had the same experience. There is nothing in this life that can equal it. I felt to say, "Come, Lord, Come quickly."

In hope of eternal life,
Pauline W. Adams
Willow Spring, N.C.

WORDS OF SYMPATHY

Mrs. Pauline W. Adams,
My dear Sister Adams:

It was with great sadness that I received word from Sister Carolyn Alston that your dear husband had passed on. My thoughts have been with you since I heard this, for I feel I can sympathize with you in the loss of a dear, kind, loving husband and companion. I remember what a kind and sympathetic letter he wrote me when my dear husband died. Ones feelings are so sharpened or sensitive at such a time that words of sympathy are especially meaningful.

My mother said to me a little

while before she died: "Never forget that nothing you have ever had is lost, you always have it." I think as time goes on, you tend to realize that more and more. Robert Browning expressed the same thought in his poem, "To Whom Turn I?"

"There shall never be one lost for good; What was shall live as before,
On earth the broken arcs; in
Heaven the perfect round."

I know you have a God given inner strength that will sustain you now.

God bless you and your dear family in your loneliness and sorrow.

Lovingly,
Mildred Gordy
Ann Arbor, Michigan

Thank you dear Sister Gordy for your very kind, sympathetic expressions. We love you for your interest and sweet tenderness.

P.W.A.

SALVATION, OH! THE JOYFUL SOUND

Salvation is not of God — but salvation is God that comes down from heaven in the person of our Lord and Saviour, born of a woman, born under the law to redeem His people from under the law of sin and death. Those people were a chosen generation in Him. The Father did not choose, or select, them and then put them in Christ, but He chose them in Christ, meaning by this that they were always in Christ and Christ is salvation and Christ is God manifested in the flesh. Our Lord never did become salvation; He was always and ever has been salvation. He never did become a Saviour; He was ever with the Father, the second person in the Godhead, an eternal Saviour and an eternal salvation.

There was never a plan made for a Saviour or that of and for salvation—in short, there is no such thing as a plan of salvation. His throne is the only true perpetual one with the priesthood of His son, made after the order of Melchisedec, having no beginning of days, nor end of life. God, alone, is salvation and He was never formed, fashioned, or made. God has no destiny, but He is self-existent and self-eternal. He has no past, present, or future. He is the sole authority for all things that be. (exist). He made all things for Himself regardless of the sort. Yes, He even made the wicked for the day of evil—it is all His property, subject to His control and He is the final disposer of it all as seemeth good in His sight. Every piece that fits in this machine is for a certain purpose to accomplish a certain end that a certain result be obtained. And the consequences that might be produced or those that follow were also foreseen and inasmuch so determined as the purpose for the act or event that brought it about. God made all things and set them apart unto and for a certain, fixed end. He so works all things that without fail they accomplish the end in view.

His will is only His sovereign law and it has never been violated or in the least corrupted. Our God is the rock and His work is perfect. Every piece that went into the making of this stupendous structure has gone through the planning mill of perfection and these are dressed down as to fit the place for which it was made. It will not fit in some other place, for each particular piece has a certain purpose to fulfill and a certain kind of work is required of it. None other can perform it except the

piece that was shaped, formed and fashioned for the specific place. There can be no exchange of person or role. I mean by this that I cannot fill your place, neither can you fill mine for we both are for two different purposes. Our works are not alike. So, it can be seen that there are no substitutes in this machine. Every piece performs its own work; that is, each part and its counterpart fulfill their own purpose for which God made them. He made all things good—that is, good for the purpose for which He decreed it. And He made them all for His pleasure, glory, praise and honor, and all His works shall praise Him, and all His saints shall bless Him. Every piece of His handiwork serves and worships God in some manner, but it is not all that serves and worships God in Spirit and in truth. He made the devil for the sole purpose to answer as the source of all wickedness in this time world. And Jesus said to him, "Get thee hence, Satan, for as it is written, thou shalt worship the Lord thy God and Him only shalt thou serve." Matt. 4:10. But He did not say that Satan worshipped or served Him in Spirit and in truth. Then, how? He serves and worships God in wickedness; for this purpose God made him, so he is serving God when he is allowed to disturb the peace of God's people. Unto the church he is their affliction. It is only in this sense that he serves God. John, in Revelation, said, "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, for Thy pleasure they are and were created." Rev. 4:11.

God works all things together for good to them that love Him. It was the work of God that delivered the

Holy Child, Jesus, into the hands of wicked men and devils to be crucified and slain. Yet, it was all for the good of His people. God declared the end of all things and also their beginning, and it is by Him that all things live, move, and have their being. Even so, inasmuch as we see the conduct and actions of some that appear bad unto us, God is righteous in all of His ways and Holy in all of His works, and though the wrath of man shall praise Him, yet the remainder of wrath He will restrain. He means by this that He, in His goodness and mercy, will, ever and anon, cause it to work together for the good of His people. He is the God of all power, yea, great and deep is the mystery of Godliness. His ways are past finding out. His way is higher than the heavens, deeper than hell, deep in wisdom, and wonderful in counsel. He speaks and it is done, commands, and it stands fast. He says, "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?" Isa. 43:13. We sing, "Come sound His praise abroad, And hymns of glory sing; Jehovah is the sovereign God, the universal King." Hell is naked before Him and all wickedness that is manifested through its channels comes under His all-seeing eye. He watches over it, controls it, directs it as seemeth good in His sight. Has Gabriel ask the reason why, or God the reason gives; nor does the favorite angel pry, between the folded leaves! Nothing moves only as ordained by the Lord, and no piece of His handiwork can overstep its limits, metes, or bounds which includes the devil. "Hitherto shalt thou come, but no further: and here

shall thy proud waves be stayed." Job 38:11. All things are under the law of restriction. This included the Saviour until after His resurrection. He says, "The Son can do nothing of Himself but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that Himself doeth." Jno. 5:19. "I can of mine own self do nothing." Jno. 5:30. "I seek not mine own will, but the will of the Father which hath sent me." Jno. 5:30. Jesus also said, "I have a baptism to be baptized with; and how am I straightened till it be accomplished!" Like 12:50.

For all power was not given to Him until after His resurrection; therefore, He could not act upon the volition of His own free will, nor nothing that He made did He leave at liberty to act upon the volition of free will. If it were so, God would have no control over anything. The devil is not permitted to so act, nor was it thus with Adam in the violation of the law in Eden, neither was it so in the power given to the wicked hands that crucified our Lord, nor of either crime as committed by both Judas and that of Peter. It was all in full accord with His eternal, sovereign will and purpose; it was all in connection with the crucifixion of the Lord Jesus Christ and finally was for the good of His blessed people. I can see no difference in the value of the crime of Judas and that of Peter so far as the providence and purpose of God is concerned. One was just as vile as the other. God had mercy on Peter, but He convicted Judas. Those crimes were not unforeknown of the Father. They were determined in the eternal counsel which

made certain all things, and their conduct and action, was, by no means, overlooked. Should it be claimed that He made all things for a certain purpose and that all things fulfill that certain purpose yet we say He had nothing to do with the means required, the why's and wherefore's, results and consequences, then we are not preaching predestination in its fullness. He conclusively predestinated the result and consequences of the act as He also did the event that gave rise for it. Should we denounce this vital point, we destroy the purpose of and for the event. We have a wonderful God, builder and maker of all things Who upholds, shields, and protects His every piece of handiwork, and disposes of it all in the manner and way as it pleases Him, or as it seemeth good in His sight. He is the one God, one thought, one eternal now, and one eternal decree of one mind and none can turn Him; and what He desireth, even that He doeth. See Job 23:13. "Who is he that saith and it cometh to pass when the Lord commandeth it not?" Lamentations 3:37.

He is the ground pillar and foundation for everything that exists, yea, of all causes. He is God of the hills, the mountains, the valleys, and also God of the falling and the rising. So great is He and so high and lofty is His throne, you cannot go over it. So deep is it that it is sunk into the hearts of His people, you cannot go under it. So huge that one cannot go around it. He filleth all space. He is both here and everywhere present and nowhere absent. Omnipotent, omnipresent and omniscient is He! He is to be looked upon in wonder and

amazement! The lightning is only the flash of His eye. The thunder but the sound of His voice. The rain but the spittle of His mouth. The clouds are only the dust of His feet. "Great and marvelous are thy works, Lord God Almighty." Rev. 15:3. Though all power is in His Hand, yet still an unknown hell is named before Him and destruction hath no covering." He stretcheth out the north over the empty place and hangeth the earth upon nothing. He bindeth up the water in His thick clouds, and the cloud is not rent under them. He holdeth back the face of His throne and spreadeth His cloud upon it. He hath compassed the waters with bounds until the day and night come to an end. The pillars of heaven tremble and are astonished at His reproof. He divideth the sea with His power and by His understanding He smiteth through the proud. By His Spirit He hath garnished the heavens. His hand hath formed the crooked serpent, Lo, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?" Job 26:6-14 W. A. Little says none except those who have been pierced in the heart and taught of the Lord.

"Let every one that hath breath praise the Lord. Praise ye the Lord, "for the heavens declare the glory of God, and the firmanent sheweth His handiwork. Day unto day uttereth speech and night unto night sheweth knowledge." Ps. 120:6. (See Psalms 150:6 and Psalms 19:1, 2.)

Yours in bonds,
W. A. Little
3926 Carnation St.
Ft. Worth, Texas

Paul said, "Strong meat belongeth to them that are of full

age, even those who by reason of use have their senses exercised to discern both good and evil." Hebs. 5:15. There is nothing as uplifting and strengthening to the sheep of His pasture as sound doctrine which has been set forth in this article. We hope that Elder Little will be favored to write again.

J. M. M.

APPRECIATES LANDMARK

Dear Mr. Mewborn,

I am sending you ten dollars for the Zion's Landmark. You and Elder Adams have been so kind to send me the Landmark for so long. He was a good man. I feel he is at rest. I have talked with him at Wheelers Church when he served as their pastor. I always enjoyed his sermons, also, yours. Mrs. Mattie Phelps called me and said you would come by to see me if you had time after Mrs. Jennie Dunn's funeral. I looked for you. I do hope you can come by sometime. I would like to see you. I enjoyed your visit so much the Sunday you came with my husband and me from Wheelers some years ago. So, do come again.

I have enjoyed the Landmark very much. There are so many good letters; also yours and Mrs. Adams' editorials. In reading, sometimes I have shed tears. Their experiences were so much like my own. I have all of them (papers) except a few that I gave to friends to read. My eyes are not too good. I can't read long at a time. I have arthritis in my hands and I can't write too well. I desire not to complain. The Lord has blessed me all of my eighty-five years, and I hope I am thankful. Blessed be the name of the Lord.

Mr. Mewborn, when you kneel to pray remember me in your prayers.

I hope you and your family are well. I hope Mrs. Adams and family are well, too. I know it is lonely for her, but God makes no mistakes. Mr. Mewborn, I wish I could write a good letter. Since I cannot, I shall do the best I can.

May God bless you and your family. I want to say again I appreciate the Landmark and that for which it stands by His grace.

Much love to all of you,
Mrs. J. E. Phelps (Lessie)

RFD 1

Hillsborough, N.C. 27278

VALLEY OF FEAR

Dear Brother Mewborn,

I am enclosing five dollars for renewal of the Landmark. I am very sorry that I have not sent it before now. When blest with an understanding I do enjoy reading the dear brethren and sisters' experiences, and I yearn to shake their hands. So much of my time, I am down in the valley of fear.

I hope you and your family are well. Please give them my love.

A sister, saved by grace, I hope,
Patsy M. Wagoner

919 Rainey St.

Burlington, N.C.

LOVES GOOD OLD LANDMARK

Dear Elder Mewborn,

You will find enclosed five dollars to renew my subscription to the dear old Zion's Landmark for I do enjoy reading it so much. I am sorry I am late in renewing it. I have had two serious operations in two months.

From one who loves what the good old Landmark stands for, I am

Your little sister, I hope,

Mrs. W. R. Wall

RFD 2, Box 257

Siler City, N. C. 27344

October 26, 1973

A FRIEND THAT STICKETH CLOSER THAN A BROTHER

When in low spirits, as many of us are at times, we read with much comfort, "A man that hath friends must shew himself friendly; and there is a friend that sticketh closer than a brother." Prov. 18:24.

Dear child of God, who is that friend? If you ever have felt cast down and forsaken by the world, vile and undone, you know. You know because you have had occasion to call on that friend and have found Him ready and willing to help when you needed Him most. "A friend in need IS a friend indeed." Jesus is such a Friend. "He is everywhere present; nowhere absent." Is there another on earth as near or as willing? He is there where you are regardless of place, time or circumstances. He is the only One you can count on at ALL times. Oh, how blessed we are if He claims us poor sinners as His friend!

Recently, I was privileged to fly to and from our fiftieth State, Hawaii. As we were flying non-stop from Honolulu to the Greensboro, N. C. airport, I gazed out my window of the plane and marveled at the magnitude of the beautiful sky above and the blue Pacific Ocean below and I thought of the song we hear over the television and radio, "How Great Thou Art." And, I thought, how, truly, great Thou art to be the Creator, Finisher and Ruler of such immense handiwork that He and only He could accomplish or comprehend. How small and insignificant I felt in the midst of such beauty and Power but so grateful to be blessed and privileged to see and feel and believe, "All things are possible with God." And,

to read with great joy that One so mighty and powerful is the very One "That sticketh closer than a brother." We were away up thousands of feet above the earth, often out of sight of land of water; only fleecy, white clouds to be seen below from my window, yet, I felt as safe as if I were sitting in my living room. Scripture says "It is appointed unto man once to die." How could we die any other time? So, I thought, if it were my appointed time while far up in the clear blue sky — nearer to God than I am on earth — I could not choose a better place if it were left up to me. I felt no fear whatsoever. Besides, there were one hundred forty-nine passengers on that jet plane and four of them were Primitive Baptist. Somehow, I had complete confidence that God in His infinite mercy for His children He chose for Himself before the foundation of the world would keep His promise and protect those four from any harm. "For the Lord will not forsake His people for His great name's sake; because it has pleased the Lord to make you His people." I Sam'l 13:22. He says, "Thou art mine." And He further states; I will NEVER leave thee nor forsake thee." Heb. 13:5. I believed those four people were God's elect and He would let them land safely if it were His purpose to do so. Anyway, when we are so completely in the hands of God, there is nothing we can do but ask for His mercy and "stand still and see the salvation of the Lord."

I am humbly grateful for the peace and calm I was blessed to feel and that all fear of any danger was completely removed from me. Because of it, I could enjoy the indescribable beauty of the handiwork of

God and marvel at His greatness. That "friend that sticketh closer than a brother" is the only One who can fulfill every need and calm our troubled soul. God can and does do this for His children. Man cannot do it; "with men it is impossible." But, there is absolutely nothing impossible with God for we read "He has all power in Heaven and earth and none can stay His hand." Just suppose He did not have this power, where would that leave poor sinners like this unworthy writer who learned years ago the limitation of mankind? Our destiny has long been settled — even before we were born — and the way we travel in this sinful world is in God's hands. We read, "This is the way, walk ye in it." And we do. If God preordained our walk should we not accept it gladly regardless of how rugged, for He says, "I will supply your need?" We know the way is strait because we experience such a way daily but we believe it will lead us onward to eternal life if it is God's will. Every purpose of His "shall be fulfilled." How secure are God's children! Oh, if I could see any evidence He included this poor sinner when He made His immutable will. My unworthiness keeps me begging for something on which to base a hope. Think of one so powerful that we read, "As he thought so it shall come to pass." So, we know it is all in His hands.

Just this morning I heard a worldly professor of religion asking his radio audience for over fifty thousand dollars per month to "take Christ" to a foreign country. What does this man think Christ is that he cannot take Himself anywhere He wants to go? In fact, according to scripture, He is already there. "He

is EVERYWHERE at ALL times! That includes the whole world that He created for Himself and everything in it that He put there. No man can take Christ anywhere. How unimportant man is in the sight of God. So insignificant is he that he was formed from the dust of the ground! "Behold the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear." Isa. 59:1. And, we read further; "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, etc." Isa. 2. We read, and, surely, we believe, that God is ALL power. How consoling to poor sinners who cannot raise the fifty thousand each month to believe, sincerely, that God takes Himself where He wills to go and none can stay His hand. Man cannot change things predestined by God. He says, "Surely your turning of things upside down shall be esteemed as the potter's clay; for shall the work say of Him that made it, He made me not? or shall the thing framed say to Him that framed it, He had no understanding?" Isa. 29:16. "The Lord by wisdom hath founded the earth; by understanding hath He established the Heavens." Prov. 4:19. Oh, dear child of God, we have a supreme Ruler watching over us that is so powerful that He had the power to save unworthy sinners like you and me if it was His will and purpose when the world was yet not created. Are we not blessed beyond description and understanding to believe He does have all the power and we can feel secure that He rules and none can hinder, or change things, or even help Him with His

finished work? It is fixed and it stays fixed. We poor sinners do not understand it all but we read, "His ways are past finding out," (Roms. 11:33) know it is true. And He says, "I will have mercy on whom I will have mercy," Isa. 49:13. Dear reader, I am glad it is as He says it is for that leaves some hope for such as me. We do not ask the Potter, "What doeth Thou?", but we live by hope that He included us. If we were so blessed, there has been no reverse of plans for we read, "I am the Lord, I change not." Mal. 3:6. What peace that statement brings to a sinner who only has a hope upon which to rely.

The man who said he was taking Christ to other parts of the world perhaps misinterpreted the statement, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. That meant, as I understand it, the Jews and the Gentiles, which constituted the whole world at that time. Prior to that time, the gentiles were not included. God's word is not being preached to the whole world today. He said, "My kingdom is not of this world." His people are as separated from the world now as Noah and his family were when they were lifted above the earth, and the people who inhabited it, by the accumulation of forty days and nights of rain water. The ark, God's means of protection, lifted Noah and his family out of danger and kept them from all harm as He does to this day, the church which is built upon the rock upon which the gates of hell can not prevail, ... those He calls, "Mine."

God's ministers are not preaching to the whole world, either. God prepares them to preach and puts His words in their mouth. They

have no other way of knowing what to say. We read in Scripture, "I will raise them up a prophet from among the brethern, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I command him." Deut. 18:18. And if man preaches any other words, he is not preaching the gospel of Jesus Christ. Read Deut. 18:20. So different from the world is the doctrine preached by one taught of the Lord. The worldly doctrine is of man, preached by man, taught of man, and preached to man who understands only a worldly doctrine. So, dear reader, what we see, hear, and read that is going on in this time world that is of man while in the name of religion does not apply to God's Kingdom or His word — or His people. How deeply grateful and thankful we poor sinners desire to feel that it does not apply to our belief or understanding. God said, "Feed my sheep and feed my lambs," and we know all people do not like the same food and the same messengers do not feed them. Poor sinners are enabled to carry the cross to the end of their journey, mainly, because they are fed the food of understanding. If we are among those who have "a friend that sticketh closer than a brother," we are the most fortunate people in the whole world and, if "This is the way;" and we are walking in it, we should want no more. For that "Friend that sticketh closer than a brother," is no other than the Lord Jesus Christ who died on the cross for the sins of His people.

Elizabeth C. Edwards
415 South Boylan Avenue
Raleigh, N.C. 27603

October 13, 1973

THANKFUL TO THE GOOD LORD

Dear Brother Mewborn,

I am enclosing a letter I recently received from my niece, Lizzie Hayes. Please read it and if you see fit, please print it in the Landmark. I enjoyed the last issue of the Landmark very much.

I hope you and yours are well. I desire to be thankful to the good Lord that we are up and around, but Tucker is very feeble. Please pray for us when at the throne of grace.

We love all of you, and would be so glad to see you once more.

The very least, if one at all,
Eva and Tucker Mills
Rt. 1, Box 104
Grimesland, N. C. 27837

THE LETTER

Dear Aunt Eva and Uncle Tucker,

We are so sorry to hear you were both sick and hope that you will be better soon. As for myself I am all right if I live like I do not want to, and that is by resting, resting, and relaxing. This keeps my blood pressure down. I do love to work at something. I wanted to see all of you when I was there. Daddy couldn't come back unless he got to bed early. He was up at 4:30 the next morning.

Aunt Eva and Uncle Tucker, I do love you so much, also all of my mom's brothers and sisters. Please send me Aunt Emma's address that I may write to her. Aunt Eva, I love the Primitive Baptist more than ever. We do not want to build a fine house, but we do pray to find a way to build a small Primitive Baptist Church building for there are some of His people down here. I feel like I could talk a week about it. I hope that the spirit of religion never dies because I feel the Old Baptist is the most Christlike of any. There is so

much modernism in the worldly churches and, seemingly, very little Christianity.

You know, Aunt Eva, I have a heavy burden but I am made to feel thankful for the peace in my heart and I can truly say I am sorry for anyone who is so miserable inside and outside. I know Mom would like for me to be of another faith but I just cannot. I know, too, that she would love me anyway. Oh! how many times has she said, "God bless you". Those were the last words I ever heard her say to me. Even though I have very little, yet I have been blest so many times. God has been so good to me. Never a day goes by that I do not miss Mom or remember all of the things she taught me. The one, most of all, was the way to think of someone other than myself. She did not believe in being snobbish and desired to love all people, even if they were as poor as church mice. Please forgive me for writing all of this but I feel like I am almost talking to Mom.

Aunt Eva, if you are living when I die, please help to see that Aunt Bettie's children (any of them or all) will sing the songs they sang at Grandmammy's funeral. They were so pretty. I was made to cry because of how pleased she would have been to have heard them sing those good old hymns.

Lots and lots of of love,
Lizzie (Mrs. Gary Hayes)
Rt. 3
Latta, S. C. 29565

THE LORD SHALL PROVIDE

Dear Brother Mewborn,

I am so sorry to read of Brother Adams' passing. I did love his preaching, but I am pleased the Lord provided another to keep his

good paper coming. It is a lot of pleasure and comfort for me to read. I am sending a check for another year.

I hope the good Lord will give you health and strength to keep the paper coming.

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

In hope,

Mrs. J.S. Moffett, Sr.

6250 S. Lakeshore Drive

Shreveport, La.

November 6, 1973

SENTIMENTS EXPRESSED IN
MANY LETTERS

Dear Elder Mewborn,

I trust these few words will find you and family well. I agree with the sentiment as expressed in the many letters that you are getting from those who feel thankful for your efforts in carrying on the Landmark. We poor sinners humbly desire to give thanks. From month to month, I look forward to the arrival of the Landmark. It seems so dear to me to be able to read and enjoy it. I try, in a feeble way, to thank our dear Saviour for the ones who, like you I feel, are being made to carry this burden. Oh! If I could be blest to do one little thing that I could feel was worthy of His acceptance. I would feel so glad.

Elder Mewborn, my subscription expires this month. I am sending a check for two years. You may use the balance to help send the paper to someone.

Trusting for the continuation of my little hope, may I say,

From a friend,

E. G. Wilson

or (Mrs. A. G. Wilson)

Route 1

Beulaville, N. C.

YOU MUST BE BORN AGAIN

Dear Elder Mewborn and all the Household of Faith,

I am satisfied with the feeling that this greeting includes all of the children of God, no matter where they are. They do not have to have their name on some church book here to be saved. It is that which is in the heart that counts. "You must be born again." If we are a child of God then we recognize that good evidence in all of God's little ones no matter where they are. If our names are written in the Lamb's Book of Life, we are sure for Heaven. I am made to wonder so much of my time if I am a child of The Heavenly King. All I can say is that I just hope and trust that I am. I believe there have been a few times in days past and gone in which I could feel the assurance, "I know my Redeemer liveth."

I felt that on this past Sunday at Lawyer Springs Church. This was one of those times. Surely, the windows of Heaven were opened as Elders W. C. Edwards and Elder Gaines were enabled to pour forth praise and honor to the only One who is due it. Elder J. T. Jones, our pastor, also spoke words of wisdom about the love and mercy of God. Elder W. C. Edwards is also our joint pastor. We feel it a great blessing to have him in our midst. Elder Gaines is from Gaines' Grove Church in the Abbots Creek Association. He is small in statue and I fully believe that he feels to be small in a spiritual way. He seems to be a very humble man. I could have sat there and listened to Elders Gaines, Edwards, and Jones all day as they were given to praise God from whom all blessings flow. We do appreciate Elder Gaines, as well as

others, who visit us from time to time. I do not mean to praise man, Oh! no, but Elder Gaines has been on my mind ever since our meeting on Sunday. His face just stays before me and his dear wife has such a sweet, smiling face. I remember seeing, and also hearing, Elder Gaines at the Bear Creek Association when he visited us before.

I am given the desire in my heart to love everybody, even my enemies, while I know that spiritual love is just as different as night is compared to day. To me, that is the extent of the difference that Primitive Baptists believe as compared to modern day believers. I feel a pity for my enemies, even though I know that self is the worst enemy that I have. One of our visiting sisters who sat behind me on Sunday seemed to be rejoicing in spirit so sweetly. Oh! how I wanted to turn around and embrace her. I believe I did embrace her as all of God's humble poor in my feelings and in spirit. I have also had this experience concerning my son, his wife, and two grandchildren, who live at Reidsville, N.C. I have wanted to go to see them so badly at times. My heart cried out for them. I wrote to them that I could not be with them in body but I felt to be with them in spirit. My son, his wife, and grandson are members of the Independent Baptist order. Every time I dream about my son, he is still a little boy. My dear companion has been sick for some time. I truly believe he is suffering in the name of Christ.

Brother Mewborn, do with this as you think best. I felt I had to write. I could not sleep last night. I arose and tried to write a portion of this

letter. I do not feel worthy to be among such sweet people as the Primitive Baptist, but without them it would be a lonely world to me.

I am your sister, I hope, in Christ,
In love and sweet fellowship,
Melba Cobb Vaughn
Route 1, Box 280
Wadesboro, N.C. 28170
November 26, 1973

WISDOM HATH BUILDED HER HOUSE

Dear Brother Mewborn,

I am enclosing a check for five dollars. Please send a copy of Elder Adams' autobiography to: Mrs. J. W. Gilliam, Route 2, Elon College, N. C.

I just picked up the autobiography and, as I opened it, my eyes fell on these words "Wisdom hath builded her house", which has meant so much to me. As I read I felt that I could almost see and hear Elder Adams as he expounded the scripture.

I was made to feel three times that I would hear and be made to rejoice in that scripture. I have already experienced this. This is the text which I feel that God has given me. I was made to see that God works at both ends of the line. I was given that text before the service on the day I ask for a home in the church at Mebane. I was so sure Elder Adams would preach from it and he was given that text to speak from wherein I was made to hear and rejoice.

Hope all of you are well. Come to see us when you can.

Yours in hope,
Bessie M. Gilliam
P. O. Box 775
Burlington, N. C.
November 20, 1973

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

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THE OMNIPOTENCE OF GOD AND THE LOVE OF CHRIST

Omni is a prefix to a word; this prefix means all. Potent means powerful. The two put together mean all-powerful. God is unlimited and unbounded as to space, time, and power. He is unlimited as to space because He is everywhere present and no where absent. He is unlimited as to time because He is eternal. He is unlimited as to power because He is omnipotent, which means all-powerful. All creatures depend on Him for each breath they breathe, each mouthful of food they eat, and for all clothing and shelter. He is able to do exceedingly abundantly above all that we ask or think according to the power that worketh in us. See Eph. 3:20. Eph. 1:19 reads, "And what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power." "God hath spoken once; twice have I heard this; that power belongeth

unto God." Ps. 62:11. It is a most certain truth that all power, even omnipotence, belongs to God. All things are possible with God and nothing impossible, "For with God nothing shall be impossible." Luke 1:37. He can even cause fire not to burn as with the three who were cast into the fire which was heated seven times hotter than need be, and not even a hair on their heads was singed; nor was the smell of fire upon them. See Daniel 3:27.

The power of God is considered as absolute. According to His absolute power all things consist. He does all things that are pleasing in His sight. This is sufficient to entitle Him to omnipotence, since He has done and does whatsoever He pleases. Whatsoever was made was made by Him and without Him nothing was made that was made. He that made the stars innumerable to us could have made many, many more if it had been His will.

In creation, the heaven, the earth, the sea, and all that are in them were created by God. Creation is making something out of nothing. None but this omnipotent God could do that. See Hebrews 11:3. No one can work without materials. The potter can make different forms of art from his clay, but he cannot make one little bit of clay. It was by His word that everything came into being. Gen. 1:3. God created the first matter out of which all things are made now and have been in the past. This includes all synthetics and by-products of so-called science, too. God can work without instruments. "Let there be light," and, immediately, it was so. On the second day, "Let there be a firmament," and immediately it was so. All He had to do in any of His creation was

speak and it was done. Last of all man was made, and God breathed into him the breath of life and he became a living soul.

Now all this creation must live, move, and have their being in God, also. He made provisions for all that He created to have something which sustains life. "He stretcheth out the north over the empty places, and hangeth the earth upon nothing," says Job 26:7. He said to the big waves, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." Job 38:11. He provdies for all the fowls of the air, the beast of the forest, and the cattle upon a thousand hills. See Psa. 50:10. What hand can do this but the omnipotent one?

His omnipotence is again shown in the provision He made for the redemption of the elect. The birth of Christ came about in a way to show the omnipotence of the Father since Mary knew not a man. The angel ascribes this to the power of the Highest. How Christ would be the Son of man and yet the Son of God through the power of the Holy Ghost was an example of His omnipotence, which man cannot understand. He gave Christ the power to fulfill the law and satisfy divine justice which neither men or angels could do. God showed the greatness of His divine power in Jesus. Therefore, Christ was declared to be the Son of God with power. Eph. 1:19 and Romans 1-4.

This almighty power is also shown in the way sinners are converted. They become new creatures. They were created in Christ and after the image of God. They are given a new heart and a new spirit, they are turned from darkness to light, from the powers of Satan unto

God, and are made willing in the day of God's power. They are made to desire to depart from their sins and sinful companions. They are resurrected from a life of sin to a life of grace. All of this is the greatness of God who works in them. They are quickened and raised from a life of sin to a spiritual life, and those dry bones are made to live.

One of the means of it being brought about according to the Scripture is "Through the foolishness of preaching." I Cor. 1:21. Through this means the gospel is delivered through earthen vessels that the excellency of the power may be of God, and not of us. It is surely of God when the gospel is truly preached. When this means is effectual, it is the power of God unto salvation. See II Cor. 4-7 and Rom. 1:16.

Another thing that shows the omnipotence of God is the fact that man has not been able to overthrow the elect. The more man has tried to persecute, afflict, and punish them the more God has supported them. The Bible is filled with examples in which God came to the rescue of His Son's bride when the enemy felt he was going to get the upperhand. God waits until the time He appointed from the beginning to show forth His power and overthrow the enemy, even to drown him as He did Pharoah in the Red Sea. His people are made to triumph in Him over all their enemies. He triumphs gloriously over the horse and the rider. His gospel still prevails, and will remain the everlasting Gospel. All of this is due to the almighty power of God. It has lasted down through all the ages of time.

The keeping or preservation of the Lord's people is another proof of

His divine omnipotence. How He keeps every believer by His grace is certainly an example of His power, for without His keeping power over them they would go astray. Satan's temptations would be too great for them if it were not for His all-powerful Hand in keeping them. "The way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 19:23. "Who are kept by the power of God through faith unto salvation." I Peter 1:5.

The power of this omnipotent God will certainly be shown in the resurrection of the dead. What power except this all-powerful one can raise the dead, restore life to them, gather all nations before Him, and say unto them on the right hand, "Come ye blessed of My Father, and inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. Those on the left will be told to "depart from me, for I never knew you." See Matt. 7:23.

Now all this power would not mean much to the church if God had not provided a way of escape and His people not been given to experience it. He did this in His Son, Jesus. Here is where God showed His love as well as His power in His covenant of grace in the Lord Jesus Christ. Christ was given such a great part in this covenant that He is said to be the covenant itself. "I will give thee for a covenant for the people." Isa. 42:6 and 49:8. He is the substance and sum of this covenant of grace. He is the all and all of it. All the blessings of it are in Him and by Him. The sinner is the passive recipient of it. He, Christ, is the representative head of the church. He is the Mediator, the surety of it. He not only came to carry out His

Father's will, but showed a willingness to do so even at great sacrifice in suffering to accomplish it. His consent is fully expressed in Psalms 40:6-8. "Then said I, Lo, I come, in the volume of the book it is written of me to do thy will, O my God, yea thy law is within my heart." He made it abundantly clear that He was willing to come and make of Himself the supreme sacrifice for the sins of His bride, for the sacrifice of animals as was done in the Old Testament times (under the Old Covenant) was not sufficient to satisfy His Father's will. Isa. 53:10 reads, "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." Therefore, it is plain that the Father, way back in Isaiah's time, had predestinated, or predetermined, that His Son would be offered as He was for the sins of His people. He told the Father, "A body hast thou prepared me." He was willing to offer it at the appointed time of the Father. He knew that it would take the offering of His body to satisfy divine justice for the sins of His people, and appease the wrath and judgment of His Father. The legal offerings of the clean animals back under the law days could not satisfy divine justice. Nothing short of His body would suffice for this offering for the sins of His people. It is no wonder that He was a man of sorrow and acquainted with grief all the days of His life.

This is further expressed by Him when He said, "Lo, I come to do thy will." He was willing to lay down His life to make atonement to the Father for the sins of His people. The

sacrifices made under the law could not do it. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when He cometh into the world, He saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure." Hebs. 10:1-6. Neither could the sinner make atonement to the Father for sin, so the only acceptable sacrifice to the Father is the Son of God. He did this and obtained their salvation and redemption. He was willing to do all this freely without compulsion and without complaint. Look at the little things over which I complain for which I at times feel very much ashamed. He even said, "I delight to do thy will, O God." It was with the utmost pleasure that He complied with His Father's will. It would even be His meat and drink to do it. He even said, "Thy law is within my heart." His heart was in it. He was willing to yield a cordial, cheerful obedience to it. Nothing proves His willingness to do His Father's will more than His actual doing of it, and drinking the cup, though bitter it was to the flesh. But as the old hymn said "And prisons would palaces prove, it Jesus would dwell with me there." It did this to Paul and Silas

when they were put in stocks in jail, and at midnight they woke the jailor by their songs of love and praise. Their bonds were released from them, and the jailor was told to do himself no harm, that they were not going anywhere until the magistrate that tried them came and released them. It was His Father's will that He, Christ, become flesh and dwell among His people. John 1:14. It was His Father's will that He become the end of the law for righteousness. Rom. 10:4. It was His Father's will that He should suffer death, the just for the unjust, and bring them to God. I Pet. 3:18. It was His Father's will that He be made an offering and a sacrifice for the sins of His people. The Father's will become the Son's will.

We have nothing to offer the Father or the Son for this great sacrifice. May it be God's will that we all be made thankful from the very depths of our hearts for such mercy, love, and forgiveness manifested in the Father and by the Son. May our hope be strengthened in the Lord Jesus.

Finally, may it be said in summary that God is surely omnipotent as to power because His power is unlimited, having created all things both visible and invisible, the weak and the strong, things present and things to come. He not only created them, but He has provided breath for them to breathe, blood for their hearts to pump, food for their bodies, clothes for their comfort, and shelter from the weather. In fact, He has provided all things both natural and spiritual, the natural things for the natural life and the spiritual things for the spiritual life. In time He has said to the proud waves of the ocean, "Hitherto shalt

thou come, but no further," with nothing that the eye can see to hold them back but sand. In all nature and time His power is certainly unlimited.

Now in all spiritual things His power is equally unlimited. It is the carnal mind that limits Him. When one is at home in the Spirit, he does not limit God for he had far rather trust the Lord than to trust himself. When the sinner is at home in the body, he is in the carnal mind, the flesh, and wants to make God's will into the sinner's own will, but it cannot be done. The only limit on God is Himself in His eternal thought which cannot be changed. "The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass, as I have purposed, so shall it stand." Isa. 14:24. One can see that He even swore to it, and reinforced that by saying surely as I have thought, so shall it come to pass. James also says, "He is without variableness or shadow of turning." He did not change that thought in the crucifixion, and this writer does not believe He has ever changed it.

His power is exceeded only by His love. He had sons equal to the sands of the sea but only one begotten Son, and He showed how great His love was by being willing to give this only begotten Son for the sins of this Son's bride, even the death on the cross. No wonder Paul could say of faith, hope, and charity, that charity was the greatest of them all, and the Lord proved it in giving His only begotten Son, the just for the unjust, the righteous for the unrighteous. Paul said, "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die. Yet

peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him." Romans 5:6-9. Such love has never been shown or made manifest before or since.

This spiritual love with which He has blessed His bride is as unlimited as His omnipotence or power. He has shown this love in the way that He has not only given His Son on the cross, the just for the unjust, but also in the way He has manifested Himself here in time, from time to time, to His bride as being the chiefest one among ten thousand and altogether lovely. When at that time all one is given to feel and see among the bride is love. He has also blest them to feel the north wind also, so that their hearts and souls might be prepared and made ready for that south wind to blow upon His garden so that those sweet spices and fragrances of love might be felt and appreciated once more. Has it ever appeared to the readers that your natural food would not even be good if God did not give you the appetite for it. So it is with our spiritual food. It would not be good if God did not give the appetite for it, and it takes this preparation of the heart before there can be any answer of the tongue. Some times this preparation of the heart seems rather severe to the flesh, but it needs or of necessity must come before there is the preparation of the heart. I mean by this that before this spiritual appetite can be strongly built, the rougher the preparation, the stronger the spiritual appetite, just as it is with the natural appetite. The

harder the labor in physical encounter, the stronger the appetite. God has to bless us with both.

Christ showed equal love for the bride because He not only gave His life for her, but He gave it willingly. "And lo, I come, in the volume of the Book it is written of me to do thy will, O God." He was made willing to stand as a lamb slain from the foundation of the world, come into the world and suffer persecution, be a man of sorrow and acquainted with grief all the days of His life, for the foxes have holes and the birds of the air to have nests, but the Son of man hath no where to lay His head. And, finally, to give His life on the cross for this bride. This sinner feels that what He has written is the truth, but he certainly does not feel worthy of it. It just seems too much for him to be included in it. The pay for him has been in the act and not for it.

Hoping that it is of love from Christ and for His people, this is submitted by,

Geo. A. Fulk
November 21, 1973

HASSELL'S CHURCH HISTORY

Hassell's Church History is now in print and available. This History may be obtained by writing to:

Old School Hymnal Co., Inc.,
3310 Grant Road
Conley, Georgia 30027
Per copy price — \$6.85

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OBITUARY OF CHARLIE LASSITER

On May 23, 1973, God saw fit to remove from this life Brother Charlie Lassiter, son of the late Henry A. and Eleanor D. Lassiter.

His funeral was conducted at Overby Funeral Chapel by his Pastor, Elder T. Allen Johnson and Mr. Wayne Hyatt. Burial was in the Four Oaks Cemetery.

Surviving are his widow, Mrs. Annie Thornton Lassiter, one daughter, Mrs. Inez Adams, four grandchildren, five great grandchildren, and one sister, Mrs. Effie Woodall of Four Oaks, North Carolina.

Brother Lassiter joined the church at Clement on July 11, 1953, and was baptized the following day by his Pastor, Elder Shepard Langdon. He remained a faithful member, attending whenever his health permitted.

We say to the family — weep not, as those without hope. The Lord giveth, the Lord taketh, Blessed be His Holy Name.

May a copy of these resolutions be sent to Zion's Landmark for publication, one sent to the family, and a copy be placed on the church record. Done by order of Clement Church in Conference, October 13, 1973, Saturday before the Second Sunday.

Elder T. Allen Johnson, Moderator
 Beulah Parrish, Clerk
 Annie Langdon, Committee

OBITUARY

We, the members of Fellowship Primitive Baptist Church, Johnston County, North Carolina, feel to bow in humble submission to the will of our Heavenly Father who has

called from this life our beloved sister, Bertha Honeycutt Langdon, on September 2, 1973. She was born January 22, 1899, a daughter of the late Woody and Mary Raynor Honeycutt of Johnston County and was the widow of the late Lam Langdon. To this union were born two sons; one died at birth. She leaves to mourn their loss one son, H. Young Langdon of Route 1, Angier; one sister, Mrs. Maggie Giles of Route 1, Godwin; two half sisters, Mrs. Vada Griffin of Chesapeake, Virginia, and Mrs. Rebecca Honeycutt of Route 1, Willow Springs, North Carolina; three half brothers, J. B. Honeycutt of Chesapeake, Virginia, Lee V. Honeycutt of Garner, and Isaac Honeycutt of Dunn; her stepmother, Mrs. Flossie Honeycutt of Chesapeake, Virginia; and three grandchildren.

Sister Bertha united with the Church at Fellowship, Saturday before the first Sunday in December, 1921, and was baptized along with the late Elder Shephard Langdon on Sunday morning by the pastor, Elder William Stephenson. She was blessed to live for fifty-one years and nine months, a faithful member of this Church who always filled her seat, if not providentially hindred.

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.

Sister Bertha Langdon's funeral was held at Fellowship Church September 4, 1973, and was conducted by Elder T. Allen Johnston and Elder Curtis Parrish. Her body was laid to rest beside the grave of her late husband, there to wait the glorious resurrection of the body.

Therefore, be it resolved that a copy be given to her family, a copy be placed on the Church records, and a copy be sent to the Zions' Landmark for publication.

Done by the request of the Church in conference October 6, 1973.

Elder Curtis Parrish, moderator
 E. H. Dupree, Church Clerk
 Clyda Parrish, Committee

IN MEMORIAM

By request of Harnett Church, we will endeavor to write a few words in memory of our highly esteemed and much loved brother and Deacon, Joseph A. McLamb.

He was born September 17, 1895, the son of the late John R. and Missoure McLamb of Sampson County, North Carolina. He was first married to Bulah Edna Williams who was deceased September 30, 1947. To this union there were born five sons and four daughters; eight yet survive, namely: John Adam of Fayetteville, Jamie of Wade, Joe C. of New Bern, Jack W. of Wade, and Jerry R. McLamb of the home; Mrs. E. J. Buffalo of Raleigh, Mrs. Cordell Strickland of Stedman, Mrs. Paul D. Edwards of Fayetteville. Brother McLamb was later married to Sister Lillian Naylor on December 17, 1949.

Soon after his first marriage, he moved to Cumberland County where he lived on a farm until he was deceased in a Fayetteville Hospital on September 8, 1973. His health did not permit him to attend church regularly the last year he lived.

He was received into the fellowship of Harnett Church on Monday following the third Sunday in September, 1934, after preaching by Elders J. W. Wyatt, Elder T. Floyd Adams, and M. F. Westbrook. He was baptized the first Sunday in October following, by Elder M. F. Westbrook, his pastor, and was later ordained Deacon of Harnett Church on the first Sunday in May, 1940.

Brother Joe, as we called him, loved the Doctrine, Salvation by Grace, and the Sovereignty of God over all things. He always attended his church meetings when not providently hindered. We believe that he was one of those for whom Christ came into the world to save, and He accomplished what he came to do.

His funeral was conducted at Harnett Church by his Pastor, Elder J. M. Mewborn, after which his body was laid to rest in the church cemetery, there to await the glorious resurrection. The memory of him will linger long in the hearts and minds of those who knew him.

He leaves to mourn their loss his companion and children, two brothers, three sisters, eighteen grandchildren, a host of relatives, brothers, sisters, and friends. We extend our sympathy to the family, and may they ever be given to look to the Lord for comfort and guidance.

Therefore, be it resolved that a copy of this obituary be recorded on the records of the church, a copy be given to the family, and a copy sent to Zion's Landmark for publication. Done by order of Church conference on October 6, 1973.

Elder J. M. Mewborn, Moderator
Graham Jackson, Clerk
Robie Naylor, Committee
Fuller Jackson, Committee
Graham Jackson, Committee

 OBITUARY OF SISTER
IDA BATTEN MARTIN

By request of Little Creek Church we, the members, with a feeling of unworthiness and humble submission to the will of God, attempt to write in memory of Sister Ida Batten Martin.

Sister Ida was born in 1905 to the late James J. Batten and his wife, Delia Capps Batten. She was the widow of the late Brother Hassell E. Martin, who died in May, 1972. She united with the church at Little Creek on the third Sunday in March, 1973 and was baptized on the third Saturday afternoon, one month later, by her brother-in-law, Elder L. P. Martin, assisted by Elder R. L. Fish.

Sister Ida was a devoted wife and although she had been a member of the church for only four and one-half months, she had been faithful to the church at Little Creek and to other churches in the association for many years before she united with the church by attending regularly, by preparing food for the Union Meetings and Associations, and by entertaining at home. Though afflicted in body during the last few years she lived, spending much of the time in hospitals and using a cane to walk, she was still faithful. She attended church meetings when we knew that many of us more able than she would not have considered it prudent to do so. On the day she was baptized she said, "If I live through the day, I will be satisfied". Jesus said, "By their fruits ye shall know them". Sister Ida was blessed to believe the doctrine of Salvation by Grace, that all things are ordained and fixed according to the purpose of God.

On August 6, 1973, in Johnston Memorial Hospital, Smithfield, North Carolina, God saw fit to take Sister Ida from our midst. Her funeral was conducted in Little Creek Church August 7, 1973, by Elder J. M. Mewborn, Elder L. P. Martin and her pastor, Elder R. L. Fish. Burial was beside the grave of her husband in Sunset Memorial Park in Smith-

field, North Carolina. May we, the members of Little Creek Church together with all of those who loved her, be blessed to say, "Sleep on, Dear Ida, until the Blessed Son of God will make you in His likeness and you will forever be with Him. We are made to believe that our loss is Your eternal gain".

Sister Martin is survived by three sisters: Mrs. Florence Whitley of Wendell, Mrs. Lula Morgan and Mrs. Hattie Ferrell of Smithfield; and ten nieces and nephews.

May it be resolved that: First, the church at Little Creek extends heartfelt sympathy to the family in the loss of a wonderful sister and aunt. 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 Maxine Atkinson
 Sister Nellie Prince Committee

OBITUARY OF

WILLIE A. LANGDON

Willie A. Langdon, son of the late James W. and Rebecca L. Langdon was born July 27, 1894, and departed this life August 12, 1973, at the age of 79 years.

Brother Langdon was twice married, first to Mamie Johnson Langdon who preceded him in death many years ago. He was later married to Annie Overman Langdon, who survives him. To the first union eight children were born: three survive, two sons, Walter M. and George R. Langdon, one daughter, Mrs. Mary Lois Cooke, all of Four Oaks, N.C. To the second union one child was born who died in infancy. Also, surviving are two brothers, Paul of Four Oaks and Albert of Camden, N.J., twelve grandchildren and ten great-grandchildren.

Brother Langdon together with his first wife united with the church at Clement on September 18, 1938, and was baptized the following day by his Pastor, Elder T. Floyd Adams. He was chosen Clerk of Clement Church January 12, 1941, and later became Deacon, proving faithful to both charges. He proved to be a great admonition to the church, a lover of peace and order. He lived a most faithful and devoted member, manifesting much love to his Maker. He held fast to the

end, Salvation by the Grace of God. He was a good companion, father and neighbor, always visiting the sick so long as he was blessed to go. He will be greatly missed by his companion, children, friends and by the church.

His funeral was conducted at Clement Church by his Pastor, Elder T. Allen Johnson and Elders Mann, Parker and Sauls, after which the body was laid to rest in the family cemetery to await the coming of the resurrection.

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, Revelation 14:13.

The church at Clement extend their sincere sympathy to the family.

May a copy of these resolutions be sent to Zion's Landmark for publication, one to the family and one placed in the church record. Done by order of Clement Church in Conference on Saturday before the second Sunday in November, 1973.

Elder T. Allen Johnson,
 Moderator
 Beulah Parrish, Clerk
 Annie Langdon, Committee

DENNIS PAUL MISHOE

It is with a mixture of sorrow and love that I am made to feel while attempting to write these few words about our dear departed brother and, also, brother in the church at Pleasant Hill Primitive Baptist Church, Myrtle Beach, S.C. He was born on June 3, 1911, son of the late John David and Lucindy McCormick Mishoe. He passed away November 4, 1971, making his stay here sixty years, four months, and one day. Our loss is his gain. Brother Paul Mishoe joined Pleasant Hill Church on Saturday before the first Sunday in May, 1958. He was baptized by Elder L. G. Mishoe. On the first Sunday morning in August, 1959. Brother Paul Mishoe was ordained deacon. We feel he was blessed by God to serve well for twelve years with sweet love and fellowship.

Brother Paul Mishoe was blessed to see his wife baptized the first Sunday in September, 1971. It was the last day he was blessed by the Good Lord to be present at Pleasant Hill Church. He was so happy on that day. He is sadly missed by his wife and children, and all the brethren and sisters of our churches. He did so much for L. G. Mishoe and myself.

His funeral was preached by Elder H. G. Cox and Elder McLeon Hardee at Pleasant

Hill Church in Myrtle Beach, S.C. They said words of comfort to us all. The singing was so beautiful. He was laid to rest in the Hillcrest Cemetery. There were so many beautiful flowers, but nothing can be as beautiful as the precious memories we all have of him. He is missed so very much.

Written by his sister-in-law, also a Sister in Christ, I hope,
Armathey Mishoe

OBITUARY OF BROTHER LONNIE MILLARD BATTEN

It has pleased the Lord to remove from our midst, our dear brother, Lonnie Millard Batten. Brother Batten was the son of Turner A. and Mollie Eason Batten, and the oldest of four children. He was married December 3, 1916, to Lucy Annie Zilphia Thompson. To this union was born two daughters, Mrs. Lizzie Parker who lives on Route 1, Benson, and Mrs. Mozelle Sullivan who lives on Route 1, Selma.

He was baptized into the fellowship of the Church at Little Creek, on the third Sunday in June, 1931, by Elder T. Floyd Adams. He was a faithful member, attending as long as his health permitted. He loved the doctrine of Salvation by the Grace of God, which was manifested in his countenance, his conversation and his daily walk in life.

He made his home with his daughter, Lizzie, since 1966, until he became ill and was taken to Wake Memorial Hospital for treatment and later to Hillhaven Nursing Home, where he passed from this life on the 28th of July, 1973.

Brother Batten's funeral was preached at Little Creek on July 30th by his pastor, Elder R. L. Fish, along with Elder Wilbur Barbour and Elder Allen Johnson. His body was placed in the Church Cemetery along by the side of his wife, who preceded him in death. He is survived by his two daughters, his youngest brother, four grandchildren and five great-grandchildren. We at Little Creek feel that our loss is His eternal gain.

Be it resolved that three copies of this Obituary be made, one for the family, one for the church records, and one for Zion's Landmark, this the 20th day of October, 1973.

Done by the order of the Church in Conference.

R. L. Fish, Moderator
I. R. Casey, Clerk
Nola Mae Olive,
Esther Capps, Committee

OBITUARY

We, the members of Fellowship Primitive Baptist Church, Johnston Co., N.C., mourn the passing of our dearly beloved brother, Quinnie J. Langdon, who died July 8, 1973, in Good Hope Hospital, Erwin, N.C. He was a son of the late Major E. and Ellis B. Langdon. He was born September 10, 1908. He was married to Katy Pollard November 17, 1934. To this union was born one son, Donald E. Langdon, who preceded him in death a number of years ago. Brother Quinnie united with Fellowship Church August 13, 1967. He and his wife were baptized on the same day by the pastor, Elder W. D. Barbour.

He was a faithful, much loved member as long as he lived. His last two years and six months were spent in confinement at home. He seemed to enjoy the visits of the brethren and sisters during his illness. He was so meek, humble and patient in all of his afflictions.

The funeral rites were held July 10, 1973, at Hannahs Creek Primitive Baptist Church with Elders W. D. Barbour, D E. Parker and T. Allen Johnston officiating. Burial followed in Hannah's Creek Church Cemetery. He leaves to mourn his passing, his wife, Sister Katy Langdon; two sisters, Mrs. Wincie Capps of Dunn, N.C., Mrs. Lona Dixon of Wake Forest, N.C.; also five grandchildren. We feel that our loss is his eternal gain.

Therefore, be it resolved that a copy be sent to the family, a copy be placed on the church record, and a copy be sent to Zion's Landmark for publication.

Done by order of the church in conference, September 1, 1973.

Elder Curtis Parrish, Moderator
E. H. Dupree, Church Clerk
Clyda Parrish, Committee

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Contentnea, Wilson County, N. C., the fifth Saturday and Sunday in December, 1973. The introductory sermon is to be preached by Elder A. F. Langston, Elder H. E. Mann, his alternate.

Contentnea Church is located on the south side of N. C. Hwy. 42, about five miles west of Wilson, N. C. We wish to invite our brethren, sisters and friends and a special invitation is given to our ministering brethren.

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

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NO. 3

**ISAIAH
CHAPTER 57**

Behind the doors also and the posts hast thou set up thy remembrance; for thou hast discovered thyself to another than me, and art gone up: thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it.

And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell unto hell.

Thou art wearied in the greatness of the way: yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.

And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not?

I will declare thy righteousness, and thy works; for they shall not profit thee thee.

When thou criest, let thy companies deliver thee: but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

EDITOR

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

ASSOCIATE EDITOR

GEORGE A. FULK..... PILOT MOUNTAIN, N.C. 27041

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

ANSWER TO A QUESTION

(Faith and Practice, Doctrine and Order)

Dear Brother Gold,

If a church has no pastor, and they call one, and the majority vote for him but some do not vote at all, should he accept the call? If he does accept and serve some time and some of the members can't be satisfied, what would be the proper step for them and the pastor to take according to gospel order?

A little one, if one at all,

REMARKS —

If the brethren are not satisfied with him as pastor, they should tell him so, and he will resign. That should end the trouble.

Why should a gospel preacher desire to lord it over a church? Surely, if a church does not desire my service, and I am humble, if they will only let me know, I will relieve them and be glad to do so. We should not desire to burden our brethren. Love is the one needful, indispensable thing in this matter.

But, sometimes a majority of a church is very devoted to a preacher and they may greatly desire his service, but a minority of the members do not want him, and are opposed to him. What shall the preacher do in that case? He should advise his friends to be quiet and bear with the others, and he should decline to serve as pastor, for to serve them would divide a church, and no right minded man wishes that.

Self-denial is a very important

thing to have, and a blessing to be greatly desired. Prefer the good of others and you will in the end seek the good of all.

P. D. G.

(The foregoing article was written by Elder P. D. Gold, and was published in Zion's Landmark of July 1, 1909. It is republished by request as being considered timely.)

A DESIRE TO SEE

AND HEAR YOU AGAIN

Dear Brother Mewborn,

I hope you and your family are doing well. I have never had the pleasure of hearing you speak but one time. This was several years ago at the Laurel Springs Association as held with Korners Grove Church. Until this day I have desired to see and hear you again. What you had to say that day made quite an impression upon me, and I hope that I will have the privilege of meeting with you again. I am enjoying the Landmark very much, and I hope you will be blessed to continue with it in the future as you have thus far.

Brother Mewborn, I am enclosing a letter from a dear sister. She has been blest to write many good articles for the Landmark. I believe others will enjoy it as I have.

A sister in hope,
Mrs. Madeline Lowry
Box 54
Toast, N. C. 27049

THE LETTER

Dear Sister Lowry,

Your letter of November 17, 1973, was received with gratitude and praise to God for His mercy that

moved you to think of such as I am.

Just recently I have begged a renewing in Spirit, for it seems so long that I have been in the Valley of Jehoshaphat (the valley of dry bones; a very barren place to be when the sinew is all dried and just a heap of nothingness). Yea, I have walked there many, many times in life as well as having trod the winepress and the hills of old Judea alone. But where there is no treading of the winepress, there is a fading away. Yet, dear sister, all is to be to the good of them that love the Lord.

Being situated so alone here as I am, it is not like it is in North Carolina where there are the grasping of hands, the Holy kiss and the embracing in sincere love in truth, where tears flow from eye to eye and sorrows from heart to heart that each understand each other.

It has been three years since I have had such as mentioned above. Our dear church here is vanishing, which really is but a shadow and type of the New Jerusalem that is to come as a bride adorned to meet her husband. For all is ruled from heaven above and is not visible unto the natural eye.

I, too, love the Zion's Landmark and am sure that dear Elder J. M. Mewborn shall be strengthened to bear his burden for his strength is not merely rooted in earth, but in heaven. I have not been given to write for so long, the spark you have sent out, I hope, will be a good beginning for my communicating with the brethren of like precious faith and hope of salvation by grace, the redeeming blood of Christ our Lord and Saviour of sinners. He is our only salvation whereby we must be saved.

The loss of dear Elder Adams has

really been of great shock to a great people. Yet, all is in God's hand. Elder Mewborn, we feel, has been prepared, qualified, and stabilized in truth to continue on with the saints of old, as shall be even when his number of days expires. Dear Sister Adams, a blessed Mother in Israel, is still a great, mighty pillar of truth, even as a book is bound together from eternity unto eternity. For so long I felt I had a part in truth to the opening of an effectual door, but as yet the time is not ripe. Perhaps it will not be until my days' expire. I am so humiliated to know that I have not written to Sister Adams, neither Elder Mewborn, for so long as well as the corresponding brethren and sisters with whom I have corresponded. They seem to have not been urging me on to write either. Perhaps it is just a winter-time of the soul. Just so many have had just this experience. For, as you say, you have not been up to writing of which is, no doubt, as I have been.

Yes, I am blessed with good health but I know I am very inefficient in many things. I have been alone since 1964 at my own home on the hill, but in June I took a room at my daughter's. I left my home to my grandson, Fred Bower, as he married in May. In, or under, the burdens of this old time world, and its great changes, I was caused to have so much anxiety and my sugar would go high. For some reason and somehow, spasmodically, I was enabled to make up my mind, and, of course, I had much cooperation. So, I am living in with my daughter, Charlotte, and I feel much more secure.

Friday, November 16th, I was 75 years young and it is so good to have my loved ones about me. Even so,

there is not the spiritual understanding. I try to pray for them and feel to know they shall receive, at the time appointed and according to God's mercy, grace, will, and purpose. Also, I realize, we live in this world and have to live with it. Therefore, as the time rolls on we are nearing the time to return to our home where there shall be no more sorrow, pain, or tears; but praise, honor, and glory to God shall we sing with the saints about the throne.

I still have a hope I will get to the associations somewhere before I am called home. My son, Fred Mulholland, lives at Chesapeake, Va., and when I visit him there may be some Old School Baptist near and if so, surely, I will try to meet them. So many claim they are primitive, but it does not always turn out to be so. Besides, it never is long before a true believer can define the difference.

Sister Carolyn Alston visited with me when our last meeting was held at Southampton, Pa. I am not sure if it was two or three years ago, but it seems to be a long time to me.

The great experience of Sister Belle Massey in the September, 1973, issue of Zion's Landmark was so outstanding and so many times I have witnessed as the handwriting on the wall. Still, those who know not their Lord and Master in spirit could not observe it in the manner Sister Massey did. Although it does seem that many are being enlightened, however, they find that they are in the flesh or earthly element and are helpless to overcome. I have no doubt or fear about the shalls and wills of our beloved Lord and Master in power, but never in self have I ever been positive as are some about me. This has kept me humble and

also keeps me humble. I can only feel to be positive that my Lord liveth. I feel to be favored beyond measure without any merit on my part. "Grace, tis a charming sound, Harmonious to the ear. Heaven with the echo shall resound. And all the saints shall hear."

Love in sweet fellowship,
Sister Marion H. Mulholland
Lambertville, New Jersey

THE GOOD IN ALL THINGS

Dear Brother Fulk,

I do appreciate your writing to me so much. I was a little hesitant in mailing the letter to you, but neither could I destroy it. Since about 1965 when the struggles really began, I have had a great desire to try to put into words the good that the good Lord, I feel, was enabling me to see in every thing that was taking place. I do feel I can truly say that I have been blessed with far more in the end than I had in the beginning. It is possible that I may not have quoted this just right, but I feel sure that you know what I am trying to say. If you feel what I wrote is worthwhile, you have my permission to have it published in the Landmark.

Respectfully,
Annie Barber
133 Burwood Place
Danville, Va. 24541
December 10, 1973

THE LETTER

Dear Brother Fulk,

In reading an article written by you in the October issue of Zion's Landmark — "The Carnal Mind versus the Spiritual Mind", I was made to rejoice when I read where you said, "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 me so much trouble among our people." Some are not blessed to know the difference and are not enabled to beware of this false doctrine that the Pharisees taught. I was a young girl when I feel that this precious truth was revealed to me. It came about in such a powerful way. I felt my soul was sinking to the bottomless pit of torment. Prior to this time, I would esteem some people very highly. I looked up to them because they had plenty of this world's goods. This feeling included one person, particularly, who was very highly esteemed in the world and who had much wealth. I had come from a family of eleven children. All I had known was hard work, trials, troubles, and tribulations from a small child. I always had the feeling of being the black sheep of the family. I would then think about this person, particularly. I thought, "People look up to him." I wished I could be a person like that. But, when the good Lord struck me down and showed me my lost condition, I was shown as plain as the light of day and as if a voice had spoken to me, "You could have everything that person has, then die and go to hell."

I grew up with the feeling of not feeling equal to other people, not even my brothers and sisters. Thanks be to the good Lord that He has delivered me from all those things and who has also given me a blessed hope in a better life in the hereafter.

As I read on down in your article you quoted the scripture, "Think not that I am come to send peace on earth; I am come 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." These very words were fulfilled in our home and family two years ago. In all of my life I do not feel that I had undergone as many struggles and tribulations as was the case at that time. They occurred in succession, one right after the other. I am a firm believer in the faith that the good Lord is taking care of us even in the most trying times. I felt it a great blessing to have had the Supervisor whom I had at the same time where I worked in the mill. One day he came through while on my job. Realizing that he knew some of the things that I was going through, the feeling that he was kind to all his employees, with so much on my mind, feeling to be persecuted on every side, with Job's comforters saying to me that I had brought all my troubles on myself, I asked my supervisor why some people had to go through so much and be so falsely accused. He looked at me with such kindness and said, "Annie, it is written some place in the scripture that God's people have to suffer persecution and many trials." He added, "You have been given true faith. That is why you are having them." His very words brought tears to my eyes as well as a great feeling of relief. Kind words to one in trouble cannot be measured at certain times. This same Supervisor died in what is called an accidental death a short while after that. It hurt me deeply as well as the many others who worked for him.

Brother Fulk, when I came in from work this afternoon I had no intentions of writing to any one. But,

I picked up one of the Zion's Landmarks and I began reading. It gave me a mind to make an attempt to write to you. Please forgive my mistakes.

May God continue to bless you,
Annie Barber
133 Burwood Pl.
Danville, Va. 24541

A GIFTED WRITER

Dear Elder Mewborn,

I have just finished reading the Zion's Landmark. It is a great comfort to this sinner to be enabled to read the writing of a precious, gifted writer as Brother Fulk. I also enjoyed the writing of Elder R. W. Gurganus on the "Resurrection" which he wrote twenty years ago. In 1946 when I lived near Jacksonville, N.C., and while I was stationed with the U.S. Marine Corps nearby, the wonderful preaching of Elder Gurganus was enjoyed by this unworthy one.

Elder Mewborn, we were blessed with a wonderful Union Meeting this past November on the first weekend. Elder Landers of Coleman, Texas, had not been with us in a few years. Our God willed it to be that Elder U. V. Wallace has been with us for the past three annual meetings at Bakersfield. I am sure Elder Adams told you about Elder Lynnwood Jacobs. We were lifted up and our cup did run over when these precious brethren peached to us. The eternal truth has never been improved upon because Jesus is the way, the truth, and the life. This truth was in God before the foundation of the world. Jesus said, "before Abraham was I am." John 8:58. When the way is made then life is given. David wrote, "His truth endureth forever." (See Psalms 9:7,

102:12, 26, and 104:31) Every little child of grace is kept in his truth because he has been loved with an everlasting love. The God we hope to worship was the same in the beginning and shall be the same in the end. The poet wrote, "What more can He say than to you He hath said, You who unto Jesus for refuge hath fled."

Elder Mewborn, please renew my subscription to the Zion's Landmark. It is our hope that the God of mercy will bless you and your family. Give Sister Adams our regards.

In a blessed hope,
Walter B. Wilson
520 South Astell
W. Covina, Calif.
December 8, 1973

MISSING THE IMPORTANT THINGS

Dearest Mrs. Adams,

It seems I am always the last to hear of important things. We were home for Thanksgiving and I was reading the Landmark as I sat with Papa, Mr. F. L. Moore, Hurdles Mill, N. C., when I was saddened to read of Mr. Adams passing. I know you miss him so very much.

I remember him with such love and joy. He was such a wonderful pastor to us. I have trouble not thinking of him as an uncle; I did as a little girl. He was such an influence in my life. The Lord used him as a great influence in my life. His preaching and the truth of the gospel has comforted me many times. I have the assurance of the blessed hope that when our Lord calls His church out of this wretched world, I shall be one of His. When we are given to think on this we really

cannot grieve for those whom we love. We only rejoice that they are with Jesus.

The example of Mr. Adams' life as such a faithful servant of the Lord is so dear to me. I am sure no one could ever know how many lives he was blest to touched and how many souls were comforted through his sermons and ministry, for as Paul says in I Cor. 1:21, "it is through the foolishness of preaching that God saves them that believe." See 1st Cor. 1:21.

You are in my prayers, for I love you dearly.

Nancy Thomas Moore Painter
Fayetteville, N. C.

Dec. 4, 1973

P. S. I am the youngest of the children of Hugh Moore and Bera Bradsher Moore of Wheelers' Church, Person County, N. C.

SWEET FELLOWSHIP

Dear Brother Mewborn,

Enclosed please find obituary for a friend of our church as approved in conference. We would like very much to have it printed in Zion's Landmark.

To add a personal note: I would like to tell you of the blessings we enjoyed at Mount Pleasant Church, Bishopville, S. C., yesterday and the day before. Saturday was our conference day and Sunday we held communion and foot washing services. On both days we had with us Elder J. W. Hawkins and Elder D. F. Carraway. Both of them were wonderfully blest to speak in the great and glorious name of our Almighty God. Their wives, along with Brother J. W. Carroll and wife and Brother Paul Carraway, were also in our midst. Brother Mewborn,

the love that was made manifest and the fellowship that was so sweet will not soon be forgotten. The bread that was scattered on the waters will be found again by us for many days to come.

I realize that you are a very busy man with an ever crowded schedule, but we would feel most honored and blest if you could ever find the time with a mind to visit us, on either the second or fourth Sundays of each month.

May I take this opportunity to express my love to you and yours. I beg your remembrance of this poor sinner when you are at the throne of grace.

W. G. Brown, Church Clerk
RFD 4, Box 63A
Darlington, S. C. 29532
December, 10, 1973

LANDMARK OFFERS COMFORT
Dear Elder Mewborn,

I have delayed writing you for so long, I hope you will forgive me. I know what I desire, or wish, to say, but I just don't know how to express it on paper. I know that our life here on earth was fixed in the beginning, and we cannot change it with good works.

Our grief has to be born. Our little granddaughter was run over, and taken away from us on July 18, 1973. We loved her as though she was our own child. We kept her while her mother, our daughter, worked.

The Landmark has been such a comfort to me. Thank you so much for sending it to us. I feel so lost and sinful.

Mrs. W. W. Williams
Route 5, Box 267
Reidsville, N. C. 27320
October 1, 1973

A PRECIOUS GIFT

Dear Brother Mewborn,

Someone gave Brother W. H. Walker several Landmarks. He liked them so well that he said he would like to have you send the paper to him. He found it to be very sound and he enjoyed reading it very much. He is about eighty years of age. It has pleased God to give him an understanding heart, and a great love for God's little ones. We love him. I feel him to be a Father in Israel. Will you please send him your paper? I am sending you a check for one year.

Yours in a blessed hope,
(Elder) Albert A. Doss
Route 1,
Evington, Va. 24550

LIVES LONELY LIFE

Dear Brother Mewborn,

I am send a check for five dollars to pay my subscription for the Landmark for another year to Nov. 1, 1974. Then you may discontinue it. I have been reading it for a long time, since I was quite young. Now I am old and feeble, being eighty-six years of age on my last birthday. The Landmark has been, and is, a great comfort to me in my lonely life for these many years. I lost my husband in 1952. I have lived alone in my own home since that time, near my only son. He has been a faithful son to his mother. I regret to say he is now sick, too.

Brother Mewborn, you do not know me, but I met you long ago. I do know your father, Elder Joshua E. Mewborn. I have heard him preach many times which meant so much to me. I have missed him in late years. Time brings many

changes for all. Only a merciful God knows the future for all. "For the Lord of hosts hath purposed, and who shall disannul it? and His hand is stretched out and who shall turn it back?" Isa. 14:2. All of His dear people have their trials in this life, some of them so hard to bear, but a loving God knows best for each and every one. He never makes a mistake. I want to be humble, submissive, with patience to be content, to wait upon the Lord. I do not get to hear preaching these days. I am not able to go, having to stay close for the best. I have had a name as a member for sixty years. I cannot refrain from wishing to be there. "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. 2:9.

Much sympathy goes to Sister Adams. I never have met her but I did know Brother Adams. I wish for you all success in your work with the paper.

A sister in hope of eternal life.

Mrs. Frances D. Harrison
Box 149-Woodland Acres
California, Md. 20619
October 29, 1973

I so well remember you, Sister Harrison, from the days when you were in Edgecombe County, N.C. These precious memories are as Solomon described, "Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. 11:1. I well remember your sister and her children who were so devoted to her as a mother. It would be joy unspeakable to see you again.

JMM

A GOOD UNION MEETING

Dear Brother Mewborn,

It was good to see that you have an able brother to assist you in publishing the Landmark. He is a good writer. I just realized that 1973 will soon be no more and the paper said today if you want any assurance that your mail will arrive by Christmas to mail by December 8th.

No doubt, someone has written to you about the good Union Meeting the first weekend of November at Bakersfield. On the last day, Sunday, I have never seen a happier group at any time. Elders Landers, Wallace and Jacobs from Texas were with them. You have been with Brother Landers. Brother Adams has been in Texas. I am not sure that he met Brother Jacobs, but it was good to have them out here. All are waiting patiently as possible for Brother Bud Smith to arrive home about the first of February, 1974. Brother Jefferson has asked them to release him and that they call Brother Bud. They will not release him, however, as long as he can do as well as he does at the meetings. We all love Brother Jefferson and Sister Grace very much. I told Brother Jacobs that he will never find a preacher better grounded in the doctrine than Bro. Jeff.

I am sending \$10.00 for you to use as you deem necessary in getting out the Landmark. As one Sister wrote, we feel it is in good hands.

Wishing for you and yours the best of "Season's Greetings" and the Lord's guidance in getting out the good paper.

In brotherly love, I turst,
 Harry T. Vories
 Los Angeles, Calif.
 December 4, 1973

PUBLISHES THE TRUTH

Dear Elder Mewborn,

Please forgive me for being late with my renewal to the Landmark. I am sending \$5.00 by check for another year. The Zion's Landmark publishes the truth, if I know my heart and am not deceived. It has been a great comfort to me for many years.

May the Lord bless you in your endeavors.

A sister in hope,
 Mrs. A. J. Best
 DeWitt, Va. 23840
 December 10, 1973

**BLESSED BY GRACE
 TO FEED US**

Dear Brother Mewborn,

I am still rejoicing over our good meeting today at Seven Mile Church. I desire to feel thankful that it was God's will for us to have a good congregation. I know that if all were fed like I was, they will be made to remember the day for a long time. Elder Lake was blessed by the Grace of God to feed us, and God also blessed you. I feel like God sent Elder Isaac Shepard to fill in for you before you came. I also enjoyed his sermon, for he was so humble about going in the stand. The singing was pretty, and I hope everyone enjoyed it at the local fire station hall for lunch. I thank each and every one who helped us with the preparation. All of the churches are so few in number, but God blesses each church to help the other out. I love all the people from the other sister churches, and I love the people from Harnett Church. They are so good to us.

While I am writing this letter, I know you are having a good meeting

at Angier, and, if I could, I would like to be there. John is at his fathers'. We are having a difficult time there. His step-mother has just had a lung removed that was cancerous. She is so weak, and his father will be ninety-one years of age on January 2, 1974. He is weak and his mind is bad. He seems to be slipping away. It takes two to stay with them, but God has blessed John's Dad with a long life. I know that you have experienced some of these things with your Dad. I am so sorry he could not be with us today. Give your Dad and Mother my love.

I feel as Elder Lake said today. If I could have some of the evidence that some of our brethren and sisters have, how happy I would be! I know one cannot have it except that God gives it to us. I believe I have felt it at times, and then the light grows dim. But, if I am not deceived, God is the One and only One with whom we have to look. We do not have to give Him anything. I am often made to wonder how God could have mercy on a sinner such as I, but I know if I am saved it is by His Grace. It certainly is nothing that I have done. Where I am employed, I hear it every day, that we have got to do first before God will do for us. Elder Lake was blessed to bring it out so plainly. If God does not enable one to see it, they cannot understand. I have to believe in salvation by Grace and predestination all the way. Otherwise there is no way at all. As I have said before, the older I become the more I believe in it, and the more "Hardshell" (those who believe the doctrine in truth) and the stronger Old Baptist are in the faith, the more I love them.

Another year will soon be gone,

and we do not know what the future holds, but I know there is a God who is ruling over all things, and none can hinder Him. Man thinks he is as wise, or perhaps even wiser than God, but that day will come when he will know that he is nothing, and that he knoweth nothing as he ought.

We few members at Seven Mile love you for serving such a few in number. As I previously said, another year is almost gone and I hope if it is God's will we will be blessed to have you to serve us in the year of 1974.

I wish you and your family a Merry Christmas and a Happy New Year. Give our appreciation to Elder Lake again, also, his wife. They are wonderful people to me. Thanks again for everything and if it is God's will may He bless us all.

An unworthy sinner,
Loistine Best
RFD
Newton Grove, N.C.
December 16, 1973

THY WILL BE DONE

Dear Elder Mewborn,

I desire to pen according to God's dealing (if it be His will). "Thy will be done," I hope, is my motive. As you feel, I could not wish Elder Floyd Adams back. He is among the few so greatly blest. I see him as ever, proclaiming the joyful sound. He will be forever missed, and will never be forgotten.

Dear Brother, I had a wonderful experience Sept. 26th. The dear lady with whom I lived drew her last breath at 10:00 o'clock the same morning. As I stood by her bedside, I could see breath return to the One who gave it. God doeth all things well, according to His good pleasure in due season. Peace was the ex-

pression of her countenance as she turned her eyes toward heaven. They were closed in sweet rest from past sufferings. I kissed her forehead with "Praise to God". He has taken another child home where she begged so ardently to go. Death has now lost its sting in her mortal body. She asked me so many times to not leave her. At the age of ninety-one she retained a good report. Everyone loved her. I loved every day of the six months I was with her. She enjoyed for me to read the Bible and talk with her. When asked to do so, I was enabled by God's grace and grace alone to comfort her. Only grace alone will do so. By God's grace, I desire to do His will. I am now with another kind lady. I pray to be enabled to live each day as though it were my last. Please remember this sweet lady when your heart is burdened in prayer. God answers the sincere prayers of the righteous.

I too, should God grant me to age, will need a helping hand. I believe, for those who have grown in grace that life is more wonderful in the latter years, even in trials and tribulation which worketh patience. A sure cure is sincere faith.

Mrs. Avery is the first one with whom I have been with for a year or so who also waits for the return of thanks at mealtime. God knows whether or not we are thankful. I like a tree which is blest to bear good fruit. Even as the fruit is sweet to the palate, sound doctrine comforts the soul of a sinner, of whom I am chief.

You, no doubt, will recognize the change of address from: 112 Ervin Road, Morganton, N.C. 28655, to: 110 Catawba St., Morganton, N.C. 28655.

In bonds of sweet fellowship,
Mrs. Miriam Lee
October 8, 1973

LET ME BE CLOSE TO THEE

Others speak of Heaven,
Of mansions in the skies;
But are such luxuries
Even for such as I?

I never have felt worthy
Of such gifts as these;
Only the purest of saints
Deserve such lives of ease.

Oh, dear Jesus, Lord,
I beg upon my knees:
You have chose the dwelling
I'm to live in here and yonder:
Have mercy upon me, please.

If it be a shack
Set upon a hill;
If it be close to Thee
T'will give me such a thrill

While others round you linger
The subjects of your grace;
Let me a spirit be
To kiss your smiling face.

And oh! Dear Lord, and Master
This is my earnest plea:
Whatever the abode will be
Let it be close to Thee.

Lillian Esther Havner
Carthage, N.C.

A WAR TIME LETTER

Dear Mr. Burch,

My dear beloved friend and fellow-companion in Christian experience — if indeed I be not deceived in it. May it please God to move this pen to an extent that you may feel and know there is a felt spot in my heart for you. I have missed you greatly since we parted the last time, but as the poet wrote, "Our parting is needful, and we must obey." It seems I have been tossed in a vessel of evil since I left

the hospital, but I feel it has made me see to some extent how the Lord uses the devil for His foot stool, a part of which I have surely been. I think I am safe in saying I won't see any more combat, but Burch, I've had so many evil thoughts and walk accordingly that I couldn't possibly be blessed to go home. I know there is a purpose in it, but I've surely been in the dark of late; yet things have been happening as I desired, and I have often the right steps before I knew it bring these things about. I don't know from one hour to the next what is coming; but it is sweet when you feel that way and can see the hand of Almighty God in it all. At the same time it is hurtful to look inwardly and see the darkness, blackness and deceitfulness of self. But Burch, it is good for us to see it and be hurtful for we are as filthy rags. Oh, that I could be thankful that I could see my inward parts, recognizing them to be corrupt, from whence no good can come, for there dwells no good thing in me.

Burch, I feel you have agreed with every word of this, for I feel flesh and blood have not revealed these things to us, for the flesh is full of pride and ready to justify itself, and to say I've done no evil. But when we are brought down by the rod of God our spirit made humble, and thru the spirit blessed to see ourselves as we are, then we say with Job, "Surely goodness and mercy abides with me." But it is these dark, dreary valleys, dreaded so by nature that holds the key to the knowledge of these blessed truths. — Great is the mystery of godliness. "We know what He appoints is best, yet murmur at it still." Yes, Burch, that comes home to me, for I find myself already in forgetfulness of

the great blessings and not content. I thought in France if I could just get something to do behind the lines and not have to see so much I would be forever singing praises, but now that it came I don't feel that I have ever sang one.

You know, Burch, it almost sinks me under to think of the day I left the battlefield; since I left the hospital I have met several of the boys that left later and they told me of the deaths they knew of. They didn't know that from the dust of that shell my life was spared and being in the midst. But they told me the names of the reported dead and the two — one on each side of me; I could have laid my hand on either — and the officer that was just about as close behind me, were among those mentioned. Yet I live and with a stone heart still. The captain is back and I have beckoned others "goodbye" that were on their way; oh, what am I but a wretch indeed.

Anyway I feel and trust the best will come, whether we see it or not. So my heart (if I know my feelings) is pleading this night for the heavenly Father to be our guide, our all in all.

Love,
Waylon Chandler
England
September 9, 1944

This letter was written to Burch Wray, Greensboro, N. C., and is taken from the March 1, 1945, Old Faith Contender.

COMMON BOND

Dear Elder Mewborn,

I can not begin to tell you how much my husband and I enjoy reading the Zion's Landmark. Being a Navy family, our duty stations take us away from North Carolina.

Reading the articles published in the Landmark give us a common bond to our home state.

Neither of us is Primitive Baptist, although my mother, Alma Sutton, is a member of Red Banks in Greenville, N.C. Also, my grandparents, Mr. and Mrs. E. S. Hardee, were members there for over fifty years. Each of us is a member of another Baptist Church, but we love the people at Red Banks, and we enjoy the preaching so very much.

I am enclosing a poem I wrote for my mother. God has been good to me for I have such a wonderful family. I hope you will print the poem and dedicate it to all widowed mothers who have raised children. Your prayers will be appreciated.

Sincerely,
 Carolyn Sutton Moore
 4 Greve Road
 Pensacola, Fla. 32507
 December 10, 1973

TO OUR MOTHER

Lovely Lady,
 With hair of gray and eyes of blue;
 You were once loved
 By a man so true.

Now Alone,
 With two fatherless children to raise;
 You carried your burden
 With no wordly praise.

Your Love,
 Guided by the Heavenly Father's
 Hand,
 Taught Brother and me
 To be a woman and a man.

Thanking You,
 For all the sacrifices and love you
 gave;
 Never, in any way,
 Can they ever be repaid.

Rejoice Angels,
 With silver trumpets proclaim the
 story;

Our dear mother
 Has the sweet hope of Glory.

Written by:
 Carolyn Sutton Moore
 November, 1973

LONG TIME READER

Dear Brother Mewborn,

Enclosed please find check for \$5.00 for renewal to Zion's Landmark for another year. I have been reading it since the first year of the establishing of the R.F.D. (Rural Free (Mail) Delivery. If I should live a few more weeks, I will be ninty years of age, and the good Lord has blessed me to still read its contents. I wish you much success with the paper.

Miss Viola Page
 RFD 2
 Ruffin, N. C.
 October 29, 1973

THE FOLLOWING LETTER WAS WRITTEN TO BRO. A. D. ALSTON BY HIS GRANDMOTHER, MRS. FANNIE J. NORRIS, WHO WAS A DAUGHTER OF THE LATE ELDER BENJAMIN LLOYD.

My very Dear Grandson,

You asked me to write you something for you to keep in remembrance of me. I do not know that anything I could write or could say that would be better or more lasting than the memories which you already have of me from your childhood until now, but anyway this will be a little memoir that you can get out of your trinket box and see with your eyes and handle with your hands; however, without this little letter you could still remember me

and vision Grandmother with the eye of the spirit. You certainly have always been sweet and thoughtful of me whenever the occasion comes around or you had the opportunity to do so for me. I, as well as others, do appreciate these little kindnesses that are bestowed on us by anyone and especially those as near and dear to us as you are to me. You have the honor of being the first one of any grandchildren who has asked me for a souvenir of remembrance. I fear most young people of today are too busy with their own affairs, having a good time as they call it, to give much thought to old people who are nearing the end of all natural and material things, who are feeble and gray, weakened in every joint and muscle of this old body; worn out, so to speak, who though for some wise purpose of the sovereign God must live on and on till the master calls, "Child come home." How deficient we are in life as we near the end of our journey here. We feel the truth of Solomon's words, "All is vanity". No more do the things of this life concern us. No more do the beauties and pleasures of this natural kingdom have any attraction for ones who have lived their lives of usefulness on earth and as Paul said, "I am now ready to be offered", but the sweet part to me is to hope and feel assured as we come to the crowning years of our journey here, by the love and grace of the great and good God who endureth forever and whose love is from everlasting to everlasting will appear and He wills to carry us over the deep, dark Jordan to our immortal home, when we shall praise Him forever more, eternally. Yea, as the sweet old hymn says, "And when hoary hairs shall their

temples adorn, Like lambs they shall still in thy bosom be borne." Yes, when we come to the crowning years of our journey here, we begin to look.

Yea, all is vanity. "All things that life once held for us to the old seem vain and even vanish away. All our usefulness to others is gone. We are feeble, old and of no help to others nor can we do but little for ourselves and we are sometimes a burden on others to care for. Yet we cannot go till our Lord calls, we wonder what the Lord's purpose is in keeping us here, yet we know there is a purpose and all is in God's wisdom. For a few years perhaps, we feel to be through with this life, yet not released or delivered from the body of this death, as Paul said, but my hope clings to the promises of our Lord for He alone can have mercy. He alone can help, and He alone loves and pitteth us to the end. He never leaves nor forsakes us. "Nothing in my hand I bring, Simply to Thy cross I cling. Helpless look to Thee for grace, Naked come to Thee for dress.

Rock of ages cleft for me,
Let me hide myself in Thee.

I hope that you may have a long and useful life and that in the end of your life's course your Lord may say: "Well done, Thou Good and Faithful Servant". Yes, my hope is stayed upon the Lord. It is through God's love and mercy if I am saved. His will must be done. I will pray and if I perish, I will perish only then. "If I were to die with mercy sought, when I the King have mercy tried, This were to die delightful thought, as sinner never died." "I will trust Him though He slay me." Job 13:15. I can only look to Him and trust Him for only by His name can

one be saved. Yea, He is sovereign over all. He is a God of love and pity. His mercy endureth forever and His love is from everlasting to everlasting. He will save to the uttermost all that come unto Him. He alone can save. There is none else. I pray Him to teach me to love Him more and more and to give me more faith to trust Him in all things and to undertake for poor, needy me, a poor sinner saved by grace alone, if saved at all. Surely I am the least of all if saved at all.

Sometimes cruel doubts and fears assail me and I seem to be walking in the dark. But the Lord says, "I am the light of the world: He that followeth me shall not walk in darkness, but shall have the light of life." How beautiful in sentiment is the sweet old hymn: "How Firm a Foundation ye saints of the Lord." He, our God, the Father promises to be our strength and with us in every condition in whatever place, trial or trouble we may be in, at home or abroad, on the land, on the sea, in all deep water and in every firey trial our dross to consume and our gold to refine. How quickly we call on Him, knowing He alone is our help, knowing there is no other source of help for vain is the help of man. Yea, all is vanity.

We often feel to be as with nothing in this life. Yet, we look forward to and anticipate something better and more glorious than anything poor mortals have ever known here. We tremblingly look for our Savior to call and take us to Himself at anytime. Oh! that He will be with us and all will be well. Our faith reaches out after a precious something, a reward. Not a meritorious reward for great deeds or works of any kind, but rather our

reward and gift of a better life as promised God's children for whom He suffered and paid our debt. "If ye suffer with me ye also shall reign with me." To the extent of our suffering, we walk and live with Jesus. But we must live here and suffer until our departure is at hand, when we are dismissed and receive the great reward He has prepared for us.

Now my dear Grandson, I hope you will long remember your Grandmother Norris, but only with the memory of one who loved you and felt you to be a kind, true, Christian man. I mean by this, I would not wish to be exalted or idolized by any one because all reverence and exaltation is to God and Him alone. The angel told John and all the prophets and disciples of old, first and last, to worship God and Him alone.

May you continue to attend and learn in that wonderful school of Christ of which man is not the teacher, but Jesus the Lord. This may be the last that I write you as I am getting most too feeble to write long letters, but I hope to get many more good letters from you as was your last one to me and to Carolyn. It cannot be said of you, Dear One, that you had no time to notice or be kind and thoughtful of all the old people that you were with or when you had an opportunity. So well do I remember you from a very small child, how good and kind you were to me in your home when I visited there and to all the old ones who visited them. Never can I forget while memory lasts, your sweetness, kindness and thoughtfulness you manifested to me, always eager to think of me and do deeds of kindness and love. May God bless you

both and precious little Mildred Jo, is my prayer.

Deep love to you both and the sweet babe.

Grandmother Norris
(Mrs. Fannie J. Norris)
Columbus, Ga.
Written about 1934

**WILL OUR BRETHREN
AND FRIENDS HELP?**

Dear Brother Mewborn,

We are only 7 (seven) in number at Cypress Creek Church, Onslow County, N.C. We have been trying to make up our quarterly meetings for some time now sufficient funds for the purpose of beginning a church or meeting house on Brother Jerry Williams' land, the site selected being near his home.

We have a small amount, but not enough to begin as of this date. If you feel that it would not be too presumptuous to ask for help through the Landmark, our little church would be ever so grateful.

Outside of Brother Jerry Williams, we have Bro. R. B. Bachelor, better known as Bro. Bob. His health has been so very low. His eyesight is impaired. Recently, he had an operation which, we trust, may prove beneficial. These two are our only male members. Altogether, we are weak financially as well as in natural health. Yet, as the scripture reads, we hope to be among that number where it says, "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2:5.

There are so many today who look with pity and much doubt, saying and feeling that the Primitive Baptist are dwindling away. If this

be true :and I do not believe it to be true), I had rather dwindle away with the few remaining ones than to be yoked with any other faction or cult. My belief is that here and there will be found a precious few of His little ones when the Angel, Gabriel, blows His trumpet in that day. And, in that Day who shall be able to stand? (I believe you know.)

The Landmark comes each month laden with precious food. How I welcome each issue! I love it just as it is. May it continue to lighten our pathway and rejoice our poor hearts as we journey on through this sin-stricken world. It needs be that we must travel through floods and flames. May we be given a taste, even a foretaste of His love and immortal glory and sing the Song of Moses and The Lamb. May we be enabled to see the triumph from afar and seize it with our eye, even the eye of faith as it is in Christ Jesus. All is to His honor, glory and praise, and then to our comfort and sweet peace in Him.

Your unworthy sister in the same sweet hope of rest here in this world and peace after this life, when it is past.

Humbly,
Minnie Jones
Route 1, Box 335
Richlands, N.C. 28574

We feel that most of our brethren are aware of the circumstances and situation at Cypress Creek Church which was brought about at the time of the separation that took place in the White Oak Association in 1965. Any amount, whether a mite of 50 cents or even \$1.00, will be greatly appreciated by these faithful brethren in the Lord, as we feel that they have been enabled to stand for

the precious truth as it is in Christ Jesus.

J. M. Mewborn

**HISTORICAL
A BIT OF HISTORY,
BY THE LAST LIVING WITNESS**

According to the old Church Book, there was a church organized by the name of Fort Houston, with nine members, on Saturday before the fourth Sunday in November, 1840. From my mother's diary we find the following statement: In 1873, Stephen Carroll came to Texas, and united by letter with Fort Houston Church. The records of Old Pilgrim Church show that my grandfather, Hiram Walston, was a member of Pilgrim Church. In 1876, a difference arose between my two grandfathers. In 1879, Grandfather Stephen Carroll brought a charge against my Grandfather Walston, for which he made acknowledgment. Grandfather Carroll was present.

In 1881, Grandfather Carroll, said he was not satisfied with his Walston acknowledgment, and brought the same charge again in Fort Houston Church. Fort Houston Church notified Pilgrim Church again of said charge. Pilgrim Church appointed a committee to investigate said charge. The committee, after investigation, recommended that Pilgrim Church have nothing to do with said charge as it had previously been settled, and they so notified Fort Houston Church, whereupon Fort Houston Church excluded Stephen Carroll and wife, Perizady. This action caused further trouble, and the following were excluded: Hiram Ragg, and wife, Amandy, H. Bevers, and wife, Lizzey, James Rosson, and one Uriar Bell, the

latter formally being excluded for preaching the Nonresurrection Doctrine, as he was a licensed preacher.

At the Union Association, held at Salem Church, Freestone County, Texas, on Saturday the committee announced that the stand was to be occupied by I. T. Cealy, a member of Salem Church, followed by Elder Ben Parker, of Pilgrim Church. Elder Sealy, upon entering the stand, made the following statement, "I here and now declare nonfellowship for the Doctrine of the Predestination of all things, known in this country as the Parker Doctrine." The Association paid no attention to him, and it was closed in peace and order.

Then, on the first Saturday in November, 1883, which was Salem Church's regular meeting time, they took up Elder Sealy's declaration. After some labor they withdrew fellowship from Elder I. T. Sealy and two other members. On Saturday before the fourth Sunday in November, 1883, at Old Union Church, Elder J. C. Denton, being a member of that church, while in conference, declared nonfellowship for the doctrine of predestination of all things. After some discussion the church withdrew fellowship from Elder J. C. Denton and three other members. I do not have the date that they organized themselves into a church. However, this was done and it was called Hopewell.

On the fourth Sunday in May, 1884, those who were excluded from Fort Houston Church met at Hiram Ragg's house with I. T. Cealy, J. C. Denton, and Grandfather Carroll, Deacon, and proceeded to organize the above named members into a church which they called Fort

Houston. I was there and was a witness. Then I. T. Cealy, J. C. Denton, and Stephen Carroll formed themselves into a presbytery to ordain Uriar Bell to the ministry. While in prayer a mule turned a bee gum over. The bees covered the mules, and I laughed out. After prayer was over I kept laughing. Mother took me out and gave me a whipping. When the bees were finally settled, Mr. Ragg went out and set up the bee gum. Then the bees covered him and got in his long beard and hair, and, also, Grandfather's beard and hair. This tickled me and I got another whipping for laughing. They had to comb the bees out of the men's hair and beard. After all the commotion was over, the church chose Uriar Bell as pastor. Here are the names of those who became members since its organization: Mrs. Jenny Pain, Mr. and Mrs. Berry Starks, Mrs. James Rosson, Mr. T. O. Bell, son of Uriah Bell, and Mr. A. M. Camp, the latter was the last one of the members who died in 1957.

After the church conference was dismissed, my Grandfather Carroll came home with Father and Mother. Grandfather Carroll cut off a limb from a Sycamore tree for Grandmother to use as a riding switch, as they rode on horseback. Father and Mother went home with Grandfather Carroll. On arriving home, Grandmother stuck the switch, which she named for me, in the ground. That switch grew and is now about twenty inches in diameter, and some eighty feet in height. I have now had a name as member of the Old Baptist Church for 62 years. I have tried to serve as clerk of Old Pilgrim Church (the oldest in Texas), the Union Association, and the Pleasant Valley

Association. I have traveled in fourteen states in the Union. I have written this brief history so that the record can be kept as to the origin of the Limited Baptist of Texas, as well as other states. I am an eye witness of the organizing of their second church, and the ordaining of their first minister, to-wit, Uriah Bell. They did not have the old book, but rather, in its absence, set up a new book.

The statements as contained herein, I, hereby, certify as correct from records and memory, being an eye witness.

Written by (Elder) Benjamin B. Walston, Houston, Texas, September 1, 1958.

WHAT CHRISTMAS MEANS TO ME

Some 1974 years ago a baby boy was born. This little boy was not an ordinary child by birth, even though He took on all the fleshy appearance as one. He was an Holy Child conceived by the Holy Ghost and brought into this world of sin, without sin. Even though He was made flesh, He was still pure, kept and preserved by the Holy Power that gave Him His birth. My mind is carried back to those shepherds that had been told by an angel of the Lord that such a birth would take place. I can see, I trust, in the mind of the Spirit, them watching for the appearance of that "Beautiful Star" that was to lead them and stand over the place where the child was born and to hear that sweet angel band singing "Alleluia", a Savior is born.

What a sweet thought to think on Jesus' mother as such an humble person to carry her own Savior and be made willing to stop in the

manger for that Holy birth. No wonder she was chosen and so highly favored in God's sight. No sweeter piece of humanity (and divinity) could have walked on this earth to be so willing and justified in the Almighty's sight. As this child grew she seemed not to be selfish over Him as we are ours. Hearing Him say, "Wist ye not that I must be about My Father's business," we realize that His Father was the Father of all fathers, even hers also.

Jesus Christ walked on this earth and preached the beautiful doctrine—salvation by grace and not of works—for many years. Even though He was called to hang on the cross, which is called the tree, at about the age of thirty and three years, He accomplished His Father's Will in all things.

This tree which I hope I believe in and serve is Jesus Christ. He is the "Live Tree" which most of us prefer instead of an artificial one. His love and kindness form the lights that lead us and that we place upon the tree as a symbol of such. The decorations represent the blessings that He has bestowed upon us all the days of our lives. Even when we were dead in sin and trespasses, He still loved us and gave His life that we might have life and have it more abundantly.

Can you think of any sweeter or more glorious tree than Christ, this beautiful and living tree forever, Amen.

Mrs. Belle Massey, RFD 1, Hull, Ga.

THE TRINITY

Miss Beulah Mewborn
Snow Hill, N. C.

My dear Sister Beulah:

In response to your letter of Nov.

14, 1949, in regard to the three chambers, let me say that I feel that the scriptures are of no one's private interpretation. What they may mean to me at a particular time and place may not be the same as with another. Each of us must be given to weigh most carefully the things that we read, hear, and pray to our God for the ability to rightly divide the Word of Truth. I offer my thought for what it may be made worth to you, not as the correct interpretation, but as what the Lord has given me to understand in the Word.

I feel that the Lord leads His little ones individually, and through such experiences and questionings, doubts and fears as He seeth for which that that one shall stand in need. The needs, experiences and thoughts of one child may differ from those of another. He, (the Lord) possessing all wisdom and all knowledge, giveth to each as seemeth wise and good in His sight.

My mind was led on this scripture and I felt to write a little concerning my thoughts last June. Since that time I have had no further thoughts about it, so all I can do at this time is to clarify, or try to clarify, what I said in the letter. (It was only to be a letter to my wife—I had no thought of it being published. Elder Lefferts read the letter and sent it to Elder Berry).

I suppose you have the copies of the Old Faith Contender in which this appeared; I do not, but will try to say a little more in connection with the paragraph concerning this second chamber. God, the Father chose and gave us birth within the first chamber—the legal chamber—five cubits broad.

(2) God, the Son, redeemed and brought us through the winding

stairs and delivered us into the second chamber — through the door of the second birth. He says, I am the Door! Now the second of the Trinity has dealt with us in love and mercy. Twice we have received the power, the love and the mercy of the Trinity. We have been doubly blessed; received double for all of our sins. We have not only been forgiven our sins and condemnation under the just and holy law; but we also have been given a Mediator who sits on the right hand of the Father, ever making intercessions for us. All of the power of the Trinity was in God the Father when He chose us. Again all the power of the Trinity was in God the Son when He redeemed us and brought us into the gospel dispensation, the Gospel chamber. Thus, we have now (when in the second chamber, where we now are) received the mercy, love and omnipotence of the Triune Jehovah God. Twice we have been blessed with the omnipotence of the Trinity. This I feel that his second gospel chamber must be twice the Trinity or twice the three of six cubits broad. Here we have the broadness of two blessings of the sovereign omnipotence of the Trinity, for the Trinity in all of its power and unquestionable will, has brought us two stages and two steps above destruction and damnation. Jesus says, "I dwell in the Father and the Father in me; he that hath seen me hath seen the Father." Thus, they were one in the Father when He chose, and one in the Son when He redeemed.

And (3) God, the Holy Spirit, leads us through the winding stairs and experiences — through these forty years in the wilderness — through this betrothal period—unto

the promised possession, unto the inheritance of Heaven, the third chamber.

Now all these three chambers are within the Temple which may represent the blessed Trinity, Sovereign individually (the chambers stood individually and independently of each other within the temple) and collectively as One Eternal God (the chambers were all within and a part of the one temple.)

You spoke of an interest in the Trinity. Have you noticed how many times the number three appears in the scriptures? Somehow it appears before me in most everything I read. Just for an example, consider the one apostle Peter: In the transfiguration Jesus takes Peter, James and John (3) and there appeared unto them Moses, (law) Elias (Prophecy) and Jesus (3) and while He yet spake a bright cloud overshadowed them and Jesus stood alone, supreme, embodying them all. Peter denied Christ three times; it was three times that Christ asked Peter, Lovest thou me more than these?; In Acts 10, Cornelius sent three men to Peter; the vessel from heaven was lowered to Peter three times; three times the Lord said to Peter, What God hath cleansed, call not thou common. Here were three lessons and yet the same lesson; Peter replied three times, first, a denial (no, it is unclean), then a doubt (it must be common), then astonishment (Lord, how can it be clean?); Peter was imprisoned within the third innerchamber behind three walls, and the angel of God led him out and through two streets and then he went into another where the church was praying for him; Peter knocked continually on the door — first,

Rhoda said, "It is Peter," and they replied, "Thou art mad." First it was a denial, then they said, "It is his angel," secondly, it was doubt, and finally they opened the door, and, thirdly, it was astonishment; and on and on we have to notice the three and the three steps or stages in all things.

Excuse me for adding this last paragraph. It is too brief to express any meaning. It just came to mind and I could not refrain from mentioning it.

If the explanation is any good to you, may the Lord be praised. May He lead us all to search and to find wisdom and knowledge of His Truth; may He cause us to hunger and to thirst after His righteousness, and bring us in that way that leadeth to life everlasting.

Yours in Christian love and hope,
 A. D. Alston
 Georgia Military District
 P.O. Box 1736
 Atlanta, Georgia
 November 25, 1949

GOOD NEWS

Dear Elder Mewborn,

You will find enclosed a check for five dollars for another year's subscription to the dear Zion's Landmark. My subscription expires this February.

I hope to get the good news of the Landmark for another year. I enjoy reading the wonderful news so very much. I live alone and it is really good food for a sinner like me. I read and reread the good news from time to time and really enjoy it every time I read it. I enjoy going to church every week when my health is good enough. The dear Landmark is a lot of comfort and pleasure to have to read when I am home alone.

May God bless each of you with health and a good year ahead.

A sister in Christ, I hope, if one at all, the least of all,

Zettie Rivers,
 517 W. Madison St.,
 Lake City, Fla. 32055
 January 7, 1974

WISHING A JOYOUS NEW YEAR

Dear Elder Mewborn,

Enclosed please find check for one year's subscription to Zion's Landmark. I do hope that you and yours had a happy Christmas and, also, are seeing the New Year bring great joy.

When you are at the throne of Grace, please remember this poor worm of the dust. I hope I love and believe the Primitive Baptist doctrine.

Yours in hope,
 Dr. E. R. Warren,
 Goldsboro, N. C. 27530

NOTICE

In the November, 1973, issue of the Zion's Landmark, page 24, Editorial entitled, "The Church, Part II (Continued), ten lines from the bottom of page, reads as follows: "The child of grace has a cup and He knows how to fill that cup." The word "He" is capitalized, and it refers to the Divinity, in this instance which is Christ. It is correctly punctuated. However, for one who might not know this point of grammar or who might otherwise misunderstand with reference to the punctuation, the purpose of this little notice is for clarification. The word "He" in this instance refers to Christ and not to man.

Geo. A. Fulk,
 Assoc. Editor

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. CVII

NO. 3

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Several days ago, while reading one of our local newspapers that has a state-wide circulation, my eyes caught the heading of the following article. I read it with much interest, and the thought came to my mind that here again is the age-old concept or interpretation of the carnal mind as to its attempt to understand the difference between the doctrine of predestination and election as compared to man's ability to accept and choose Christ.

ACCEPTANCE OF CHRIST IS A MUST

The lesson today is a stark reminder from John the Evangelist that those who have heard the gospel from Christ must choose. Either they accept and believe, or else they are lost.

Jesus had just brought his public ministry to an end. Henceforth he would be involved in the close fellowship with the disciples which would eventuate in the betrayal, the trial and the crucifixion. The

disciples were puzzled because few of the people that Jesus had come in contact believed in him, even "though he had done so many signs before them." How should one account for this skepticism? To answer the question, John turned back to the last of the songs of "the suffering servant" as rendered in Isaiah: "The Lord has blinded their eyes and hardened their heart ..." The skepticism of the multitude has been foretold by prophecy. It was ordained that some would accept and others would reject.

PREDESTINATION

This judgment by John brings up the very difficult question of predestination. According to this doctrine, usually associated with Calvin, since God is all-knowing and all-powerful, and since some people are saved and others are damned, it follows that those who are lost are damned by God's will. Nothing they can do can change this judgment because it was pre-ordained from the beginning of time.

Needless to say, predestination has not been a popular doctrine, and many branches of Protestantism have repudiated it. It casts God in the role of an oriental despot and seems to render ineffectual any attempt on the part of fallen man to achieve salvation. Critics have maintained that if widely believed and acted upon, this doctrine could destroy the church. As presented to us here, is the doctrine really so deterministic as it seems? Does it leave mankind no option at all?

FREE WILL TO CHOOSE

Actually, the deterministic aspects of John's quotation from Isaiah can easily be exaggerated and are immediately qualified by

the words of Jesus which follow. In trying to account for the apparently widespread indifference to Jesus' teaching, John, as a well-educated Jew, recalled the prophecy of the suffering servant, so much of which seems to apply directly to Christ. But this is a hypothesis of his own; the words are not stated by Jesus himself. Indeed, in the verses which follow, Jesus makes it perfectly plain that all individuals have a choice to accept or reject him. If they have a choice, therefore, the decision has not been determined in advance by God. Predestination as a logical proposition is impeccable, but the whole purpose of the gospel is that mankind have free will to choose or reject Christ.

The closing verses of the lesson today are a kind of summary of Jesus' teachings about himself and his ministry. Again he emphasizes that he came to save. Moreover, "I have not spoken on my own authority; the Father who sent me has Himself given the commandment what to say and what to speak." For those who do not accept the word, there is only the final judgment.

A MATTER OF LIFE OR DEATH

The choice as presented by Jesus has always seemed to be a hard doctrine to accept. We would like to believe that even if we avoid making a commitment we will be rewarded if we live reasonably good lives. After all, if God is merciful and loving, he cannot allow us to go to perdition if we make a sincere effort to live by good ethical standards. Unfortunately, the New Testament denies any such easy assumptions. It is to be expected that we shall live upright lives, but beyond that we must make that firm and specific

commitment known as belief. Some of us may always be haunted by skepticism, but this is no reason to believe that we are doomed by predestination. Our ability to feel conviction about any set of propositions is determined by our early childhood conditioning. But all of us by an act of will can make a commitment, and this is what counts. The choice cannot be avoided; it is a matter of life or death.

COMMENTS:

Man in his own (so called, carnal or natural) ability has never been able to permanently reform himself from the lost condition that he is in by unbelief and nature inherited from our forefather, Adam, into the estate of His Kingdom, the church of the true and living God. Morality of man has never been religion in the purest or truest sense. True religion, as made manifest by those who are born of the Spirit of God, causes and works Godly repentance. The world (in its dying and lost condition) cannot understand this point. 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, 10. (This quotation is not from any revised work or version of the Bible.) When Paul said, "which God hath before ordained," he clearly mean't that the decision had been previously made. Men may call it an oriental despot or what have you, but His word cannot be changed irregardless of men's desire for same.

Jesus clearly indicated what man loved or chose on the basis of his own strength and ability to perform. He said, "Men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:18, 19, 20. This scripture is certainly self-explanatory.

A brother was asked by a worldly friend recently to explain the reason of difference between the Primitive Baptist Church and the rest of the world. Paul asked this question in I Cor. 4:7: "For who maketh thee to differ from another?" The difference in this matter is the NEW BIRTH. This operation is prerequisite and completely fundamental to all understanding of those embraced in the school of faith and in the instruction of Grace. Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee. Ye must be born again." John 3:3-7. Man in his effort of carnally minded reasoning would, if possible, mix the flesh with spirit. However, the true SPIRIT of God has never mixed with the flesh.

The Spirit is surely wrought within the heart as Jesus said above, that the deeds of truth are wrought in God. But, there is no amalgamation of the two. It must be noted at this point that those who are regenerated and born of God are not put on their own after its accomplishment to live and walk after the Spirit of God, as some who manifest the name of faith claim and believe. In the new birth, the man is shown that he is a vile, helpless sinner, totally depraved in all his nature and fleshly virtue. He is, therefore, made to know that in God's eternal love and decree, that if he is kept here in this present evil world, tribulation and trials will be the only means. This is how the Apostle Paul learned to glory. See Romans 5:3.

Cain, a tiller of the ground, chose his offering, "the fruit of the ground." See Gen. 4:3. Abel brought of the firstlings of his flock and of the fat thereof, as he was a keeper of sheep. The Lord has 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. The elder son who stayed at home (see Luke 15:28) had the same experience. Who made this difference, and what is the difference? The One who gives and authorized faith — God. The difference is that "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." The early plants of Cain had no blood. The firstling of the flock had blood. The firstling of the flock (a type of Christ) was slain, and its blood was shed. The generation of the fruit of the ground

must thus return to the ground without hope. The non-elect, or generation of perdition, must perish and die in their sins. Surely, it is the mercy of God that works repentance. His predestination and election secured all things, even as Cain was made to testify, "My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest finding him should kill him." Whether one realizes it or not, we cannot love in this world without God, neither can we die without him.

In conclusion, I feel to say that how humble we are made to feel for the precious and blessed hope which God has wrought in us to know the difference between man's works to obtain salvation and the omnipotent power of Him who has "ordained peace for us: for thou also hast wrought all our works in us." See Isa. 26:12. Surely, it is as the writer proclaimed, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:12, 13. "Therefore hath he mercy on whom he will have mercy, and whom he will be hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted His will?" Roms. 9:18,19. Our God is under no obligation to any man. Predestination, regardless of the extent of the belief, has never endangered or harmed the church of

God, but to the contrary this doctrine has secured her from all harms and dangers, including death, sin, hell and the grave, even as the poet, Newton, said,

If he shed His precious blood
To bring me to His fold,
Can I think that meaner good
He ever will withhold!
Satan, vain is thy device!
Here my hope rests well assured,
IN THAT GREAT REDEMPTION
— PRICE, I SEE THE WHOLE
SECURED.

J. M. Mewborn.

MINUTES

OF THE SIXTEENTH ANNUAL UNION MEETING OF LITTLE FLOCK AND SECLUSIA PREDESTINARIAN OLD SCHOOL BAPTIST CHURCHES OF CALIFORNIA

NOVEMBER 2, 3 and 4, 1973

BAKERSFIELD, CALIFORNIA

VISITING BRETHERN:

Elder C. U. Landers, Sister Lucille Landers of Coleman, Texas, members of the Macedonia Church of Rising Star. Elder U.V. Wallace of Forth Worth, Texas, his membership being with Holly Springs Church, Mont Alva, Texas. Elder Lynwood Jacobs of Orange, Texas, with membership at Mt. Pisgah, Fields, Louisiana.

FRIDAY MORNING:

Meeting was held in the home of Sister Bertha Wright, 108 Circle Drive, Oildale, California.

Services were opened by Brother Walter Wilson with lining and singing Hymn 255. Followed by prayer.

Brother Walter Wilson was elected to serve as Moderator. The motion was made by Brother Austin Tipton and seconded by Brother Noble E. Smith. Brother Troy Smith asked to be excused as clerk of Union Meeting. Sister Nancy Clay was then elected to serve as clerk.

FINANCE COMMITTEE:

Brethren L. W. Langwell, Tom Simpson, Troy Smith, and Austin Tipton.

PREACHING COMMITTEE:

Brother Noble E. Smith, Sister Bertha Wright, and Sister Myrtle Tipton were appointed. Brother Walter Wilson asked to be given authority to make an appointment to preach introductory sermon. Permission was granted. Elder T. R. Jefferson was appointed. He began with I Corinthians, Chapter 3, Verse 10.

Brother Walter Wilson appointed Brother T. R. Jefferson to act as Moderator in his absence in order to pick up Elder Lynwood Jacobs at the airport.

FRIDAY AFTERNOON:

Brother Walter Wilson gave a good report on Sister Esther Turner's condition.

Elder C. U. Landers was asked to come forth. He began with Daniel, Chapter 2, Verse 44, followed by Elder U. V. Wallace. He spoke on the 139th Psalm. Elder T. R. Jefferson closed the afternoon meeting.

FRIDAY NIGHT:

Elder C. U. Landers spoke on the 6th Chapter of John, followed by Elder T. R. Jefferson.

Elder Lynwood Jacobs arrived and was asked to speak to the church. He was blessed to bring forth a beautiful sermon on the mount. All who were present were lifted up with joy unspeakable.

SATURDAY MORNING:

Meeting was held at the Oddfellows Hall.

Elder Lynwood Jacobs came forth by lining of Hymn 131 and spoke of the Doctrine of Salvation by Grace, followed by Elder U. V. Wallace with John, Chapter 11, Verse 25, and Hebrews, Chapter 12, Verse 1, followed by Brother Austin Tipton. He was followed by Brother Walter Wilson.

SATURDAY AFTERNOON:

Elder C. U. Landers spoke on Ecclesiastes, Chapter 12, Verse 13, followed by Elder T. R. Jefferson with Chapter 2, Verse 12 and 13 of Philippians.

SATURDAY NIGHT:

Meeting was held in the home of Sister Bertha Wright.

Elder Lynwood Jacobs came forth with the text, "The Depth of the Riches", followed by Elder U. V. Wallace.

SUNDAY MORNING:

Meeting at the Oddfellows Hall.

Elder C. U. Landers spoke, followed by

Elder U. V. Wallace with Romans, Chapter 8, Verses 1 and 2. Brother Wallace extended an invitation for brethren to visit them in Texas. He was followed in the stand by Elder Lynwood Jacobs.

The clerk was asked to write a circular letter to be sent to the Zion's Landmark.

All the brethren present were blessed to speak on the wonderful mysteries of an ALL WISE GOD.

Brother Lynwood Jacobs asked that this resolution of thanks be included in the minutes and that it also be recorded in your hearts: "We thank God for blessing us to be at your meeting. We thank God for blessing you to have the spirit of accepting us, we trust, in the spirit of love. Brethren, I believe from the very depths of my heart that I am among a people whom God has loved."

Hymn 236 was called for and the right hand of fellowship given. Next Union Meeting was announced to be held the 1st Sunday, Friday and Saturday before, of November, 1974.

Dismissal by Elder U. V. Wallace.

Walter Wilson, Moderator
Nancy Clay, Clerk

CIRCULAR LETTER

SIXTEENTH ANNUAL UNION MEETING
OF LITTLE FLOCK AND SECLUSIA
PREDESTINARIAN OLD SCHOOL BAP-
TIST CHURCHES OF CALIFORNIA,
NOVEMBER 2, 3 and 4, 1973
BAKERSFIELD, CALIFORNIA

Brethren:

As I take this pen in hand, I hope the God of heaven and earth, creator of all things, and giver of all good and perfect gifts, will guide my hand at this time to accomplish, by His most Holy and Divine will — the task that my brethren have set before me to do. In times past, when I've been blessed to go to meeting, I have been made to feel that God has given me to sit in heavenly places in Christ Jesus. But Brethren, I believe that this union meeting here in California at this present time has far surpassed any experience I've ever had, in being blessed to attend. We were blessed abundantly with the presence of Elder C. U. Landers and Sister Lucille Landers of Coleman, Texas, Elder U. V. Wallace of Fort Worth, Texas, and Elder Lynwood Jacobs of Orange, Texas. And, my dear friends, I believe, the Lord blessed us

with His love. The half could not be told of the joys which beset us there at this meeting, of the depth of the riches, of the tender mercies of our Lord and Saviour, Jesus Christ. The preaching brethren were blessed to bring forth fruit of His labour in love. This is the love that the world cannot contain, for this love is set up in a kingdom not made with men's hands. The builder and keeper is God. The Chief Cornerstone thereof, is our Lord and Saviour, Jesus Christ, who gave Himself a ransom for all of them who are called according to His purpose. All of them who are the called are drawn by the Heavenly Father. They are given the manna from heaven to bear fruit in His Holy name, yea, the fruit that was in the tree of life from before the foundation of the world. The tree of life stood sure and steadfast in that garden. Oh, my dear brethren, what a beautiful thing it is to look upon that love as we are given to. Yet, we know not the fullness of it, for God is Love, and we see only through a glass darkly until the time when the blessed Heavenly Father comes forth and makes it known in its fullness; then we shall see Him as He is and be like Him and be satisfied. Oh, what joy, what delight it would be if we could know that we were one of the very least in His kingdom, the apple of His eye, so to speak, and the fruit of the vine.

"I am the rose of Sharon and the lily of the valleys, as the lily among thorns, so is my love among the daughters. As the apple tree among the trees of the wood, so is my beloved among the sons." Songs of Solomon 2:1-3. If this is not the Lord Jesus Christ and His bride (here in the word) then I am deceived, and I may very well be, my friends, for I know not what the Lord of glory has set before me. But, I surely hope that I am not a deceiver. The Lord knoweth all things and doeth all things after the council of His own will. He rules the armies of heaven and among the inhabitants of the earth. 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." This is the purpose that is purposed upon the whole earth, this is the hand that is stretched out upon all the nations. Who shall disannul it and who shall turn it back. He shall open and none shall shut, and He shall shut and none shall open. Oh, wretched man that I am, who shall deliver me from this body of death. If we have no part in Him, then we are not one of His. For any other way but through the door is as a thief and a robber. He is not going to give, and we cannot get of our

ourselves. But, He has already given to be made manifest in due time, if so be that we have a part, it is because He loved us first. Not going to, but did, with an everlasting love. He said, "I form the light and create darkness; I make peace and create evil: I the Lord do all these things." How can we make for God anything? For He is before all things, and by Him all things consist. He is the first great cause of all causes.

My earthly father, in the flesh, by nature, and I hope a brother in Christ Jesus, pointed out to me that there is a difference between the Doctrine and the Gospel, My mind had never been given to exercise on this, but I believe that it is true. There is a difference between the Doctrine and the Gospel, yet they are one and the same, if I have any understanding. Yet, they are two, and they cannot be separated. This is true with the Father and the Son. The Son is in the Father and the Father is in the Son. The Doctrine is the truth as it is in Jesus Christ, and the Gospel is the Power of God. We know not the doctrine except by the power of God, as He is the only One who gives us understanding and knowledge. The same truth that is in the doctrine is also in the gospel. The doctrine is sometimes preached without the gospel, but the gospel is never preached without the doctrine. The wheel is in the middle of the wheel, if you please. See Ezekiel 1:16.

And, brethren, if I've been given to know, I believe at this Union Meeting, we heard the Gospel preached. Behold, how beautiful are the feet of them that preach the gospel of truth as it is in Christ Jesus. It is a glorious mystery, 'this a wonder, wonder, wonder. Behold, a virgin shall be with child, and shall bring forth a son. My dear friends, if that son has not been brought forth in us, then we are still a virgin. When that virgin conceives, she is made to cry forth in childbearing. The Son, Jesus Christ, is made manifest. She is made to love that Son. Do I know anything about that birth? Do I love the Lord, or no? Am I His, or am I not? God is Just. Do I want justice? No, a thousand times no, for I know what I deserve. I would hope for mercy, even as the lowly publican said, "God be merciful to me a sinner." For He is a merciful God, thanks be unto His name.

I hope, my friends, that you will forgive error and cast the mantle of charity, be it the Lord's will.

Nancy J. Clay
Bell, California 90201

**OBITUARY OF BROTHER
BUCK CARDEN**

We, the members of Ross Primitive Baptist Church, feel to bow in humble submission to the will of our Heavenly Father who has called from this life our beloved Brother, Buck Carden.

Brother Buck was born on June 14, 1898, making his stay here in this world a little more than 75 years. He leaves his wife, Ruby Johnson Carden, two daughters, Mrs. Mildred Jackson and Mrs. Lillie Parker, and two sons, Connie and Claiborne Carden, to mourn his passing as well as his Brothers and Sisters of Ross Church and many friends. He was received in Ross Church on October 24, 1943, of which he was a member for more than thirty years. He was set apart by the Church and ordained as deacon of Ross Church on August 12, 1951. Brother Buck did not get to go to church often in his last years, but when you visited him in his home, his talk was of the goodness and the mercy of the Lord. We feel our loss is his eternal gain.

Brother Buck passed away on November 18, 1973, and was buried on December 1, 1973. His funeral was preached at Hall & Wynne Funeral Chapel, Durham, N. C., by his pastor, Elder E. H. Birchett, and he was laid to rest in Woodlawn Memorial Park beneath an array of beautiful flowers.

Be it resolved that three copies of this obituary be made, one for the family, one for the Church records, and one for Zion's Landmark for publication.

Written by order of the Church in conference, December 9, 1973.

Elder E. H. Birchett,
Moderator
Brother George Blalock
Assistant Clerk

OBITUARY OF SISTER LETTIE WILSON

The church at Middle Creek bows with humble submission in the death of one of our beloved and highly esteemed members, Sister Lettie Wilson. She was born July 5, 1882, and died July 3, 1973. She was the daughter of the late Doll Stephenson and was married to Mr. James Wilson, December 24, 1899, who preceded her in death, June 8, 1930.

Sister Wilson joined the church at Middle Creek by letter in 1947. She was a faithful

member and always attended when her health permitted. She was a strong believer in the doctrine of salvation by grace.

Surviving are: one son, Mr. Garland Wilson of Willow Springs, three grandchildren and twelve great-grandchildren, and a number of relatives and friends.

We feel our loss is her eternal gain and it is our hope that God will bless us to meet her someday in that sweet, eternal home where peace and love shall reign forever.

Her funeral was conducted at Middle Creek Church by her pastor, Elder S. J. Sauls, assisted by Elder J. M. Mewborn. Burial was in the church cemetery by the side of her husband.

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

Done by the order of Middle Creek Church in conference, November 8, 1973.

Elder S. J. Sauls, Moderator
Bro. Thomas R. Whitley, Clerk
Sister Bernice Sauls,
Sister Minnie Stephenson,
Committee

NEAL HENDERSON HODGES, SR.

Brother N. H. Hodges was born in Harnett County, near Benson, N. C., on November 7, 1891, the son of Cornelius and Jonnie Layton Hodges. After two years of steadily declining health, the greater portion of which was spent in Rex Hospital, Raleigh, N. C., he passed away quietly at his home, 716 West North Street, of the same city, on June 17, 1973. He was the 11th child of a family of fourteen. He had one brother, an identical twin, Mr. William Edward Hodges of Lakeland, Fla., who passed away on April 10, 1972. Brother Hodges was married to the former Florence Eason, of Wilson County, N. C., on November 14, 1914. They celebrated their Fiftieth (Golden) Wedding Anniversary in 1964. To them were born two children: Mrs. Eunice Jennings, Falls Church, Va., and one son, N. H. Hodges, Jr., of Charlotte, N. C.

He joined the church at Upper Town Creek, Wilson County, N. C., on the third Sunday in November, 1926, and was baptized by Elder A. M. Crisp. He later moved his membership by confession of faith to Mewborn's Church in August, 1957, where he remained a faithful member until his death.

Brother Hodges became employed by the

Seaboard Coastline Railroad in 1916, and moved to Raleigh from Rocky Mount, N. C., where he spent a lifetime of devoted employment with this firm for forty years as an inspector. He retired in 1955. He was highly respected by the officials of the railroad company as a trusted and faithful employee.

Brother Hodges was strongly established in the doctrine of sovereign Grace, the election, foreknowledge, and predestination of God. He firmly believed in the absolute sovereignty of God in all things, and faithfully defended this truth in the face of all opposition. He would not compromise this faith, and for this cause was well loved by many brethren in Virginia, North Carolina and South Carolina. He and Sister Hodges have driven many miles to attend associations and church meetings during the forty-seven years of their membership with this people. He truly loved, beyond any shadow of doubt, the Old Baptist Church.

His funeral rites were held from the Chapel of Brown-Wynne Funeral Home, Raleigh, N. C., on June 18, 1973, by the unworthy writer. His body was then laid to rest in Montlawn Cemetery of the same city.

To his faithful companion and children we feel to say that we would not wish him back in this world of trials, sin and sorrow. We desire to feel thankful to the Lord for the faithful care of his dear wife, Sister Hodges, for over two years, when he was almost in an invalid condition. Many times have we enjoyed conversation in the good things of the House of the Lord. Malachi said, "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that fear the Lord, and that thought upon his name. 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." Malachi 4:16, 17, 18.

Written at the request of the church, by one who loved him for Christ's sake.

J. M. Mewborn

IN MEMORY OF MY DEAR WIFE

Beulah Gaskins Willis was born July 20, 1905. She was the daughter of the late W. I. Gaskins and Magie Thomason Gaskins. We were married on the 22nd day of July, 1923. She was eighteen years of age at the time. To this union were born three children: Charlie M. Willis, Jr. who resides near the home, Mrs.

Ruby Carawan of New Bern, N. C., and Mrs. Stella Burroughs, who resides near the home.

She had an operation in 1943. Two days later she suffered a severe stroke that was caused by a blood clot which covered the brain. She never did get well although she did improve to the extent that she could do most of the house work. She could also cook with one hand.

We joined Bethel Primitive Baptist Church, Grantsboro, N.C., the second Sunday in September, 1956. We were both baptized the same day by our pastor, Elder Carl Edwards.

Again, she was stricken with sore afflictions when she broke her hip on the last day of September, 1968. From that time forward, she was confined to a wheelchair. She never complained. When asked how she was she would answer, "Fine."

She loved her church. Even though confined to a wheelchair, she attended church regularly until about three months prior to her death. With all of our ups and downs, we lived together for fifty years and twenty-four days. She left thirteen grandchildren, four grandsons, nine granddaughters, and many friends. She was loved by one and all.

Her funeral was held in Bethel Church, Grantsboro, N.C., which she loved so much. The service was conducted by her pastor, Elder Sam Jones and Elder Jake Prescott. Her remains were laid away in the church cemetery to await the time when the Lord will speak for her to come forth.

While I am very lonely here without her, I could not ask for her to be returned back to me to go through the suffering again that she once went through. I am sure my loss is her eternal gain.

Written by her sad, lonely husband, the best that I can write, with weeping eyes.

C. M. Willis,
Grantsboro, N.C.

IN MEMORY OF MR. HENRY BROWN

We, the Mount Pleasant Primitive Baptist Church at Bishopville, S.C., bow in humble submission to the infinite will of our Heavenly Father who on June 24, 1973, called from our midst, Mr. Henry Brown, whom we believe loved as well as was surely loved by the church.

He was born May 23, 1884. In February, 1908, he married Ida Victoria Brown, who preceded him in death on July 17, 1929. To this union were born seven children, six of whom survive.

Although "Uncle Henry", as he was af-

fectionately called, never united with out church, his regular attendance and unselfish support made manifest his love for us and the doctrine of salvation by grace.

He was laid to rest in the church cemetery to await the morning of the great Resurrection Day.

Done by order of the church in conference this the 8th day of December, 1973.

Elder J. H. Carter, Moderator
W. G. Brown, Church Clerk
Ava Davis, Committee

OBITUARY OF ELDER R. C. BELL

Elder Romie Clair Bell of Hurricane, W. Va., was born September 2, 1891, and departed this life September 16, 1973. Surviving are his wife, Sister Ida Bell; two sons: Ronald, of Lamarque, Texas, and Russel, of St. Albans, W. Va.; two daughters: Mrs. Genevive McDaniels, of Glenville, W. Va., and Mrs. Fannie Beane, of St. Albans, W. Va.

Elder Bell united with the Primitive Baptist Church the second Sunday in May, 1923, and was ordained to the work of the gospel ministry on Jan. 27, 1941, by a presbytery of Elders H. W. May, Cordell Hatfield, B. F. Chapman, and J. J. Staten of the Mates Creek Association. At the time of his illness in 1962, he was moderator of the Mates Creek Association, and was pastor of the Indian Fork, Mates Creek, and Sulphur Fork Churches. He was a firm believer in the doctrine of predestination and salvation by the Grace of God. He was highly favored to preach the gospel of the Lord and Saviour, Jesus Christ. He was warmly received by the Lord's people in the many states where he visited. He was blessed with a great love for the Lord and the church. It was his life, his meat, and his drink. We have heard him say many times, "If you take this from me, you have taken all that I have." To this writer he was a dearly loved one and a Father in Israel.

His funeral was conducted by Elders Charley Whitt, and Woodrow Lake. He is greatly missed by his family and all who loved him. Therefore, we bid farewell to one who was highly blessed in the Lord, and we bow in humble submission to the One who holds the issues of life and death in His Hand, who is Holy and Righteous in all of His blessed way.

Done by order of Indian Fork Church in conference November 3, 1973.

Elder Woodrow Lake, Moderator
Sister Madge Graham, Clerk

MEMORIAL OF SISTER ADA WEST CLAY

Her conversation was godly, and her experience of Grace was manifested in her daily walk. She was one whose love was spread abroad; always receiving in her home the Baptist and friends from far and near. She was truly one as in I Timotny 3:4, 5, "Given to hospitality, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous." This is all a good description of our late dear sister in the Faith. She was always found at the meetings as long as she was physically able to attend. Her seat is now vacant, but she is not forgotten.

Sister Clay was born on May 4, 1884, in Cobb County, Georgia, and died on September 9, 1973, in East Point, Ga., her home town for so many years, at the age of 89. Her parents were Elder William Warren and Sarah S. West. She was married to Mr. Robert Lee Clay, December 4, 1904. He preceded her in death many years. To this union were born three sons: Eugene Lee Clay, and Wilburn Warren Clay. The third son, Robert Watson Clay, was killed in World War II. She also leaves five grandchildren, eighteen great-grandchildren and three gear-great-grandchildren.

Her father, Elder W. W. West, and her brother, Claud West, are well remembered for their faithful preaching among the Baptist. This writer well remembers them from early youth as such, along with others in this section of the state of Georgia.

Her funeral service was conducted by Elder Thomas L. Huff, moderator of the Yellow River Association. He took as his text, a most fitting one for this dear soldier, from II Timothy 4:7-8, "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 that day: and not to me only, but unto all them also that love his appearing." Mr. Jerry Harbin sang her favorite hymn, "Amazing Grace." Interment was made in the cemetery at Bethel Church, East Point, Ga., where she held membership for many years. Pallbearers were: Deacons H. A. Parham and O. H. Brooks, with her nephews, J. W. West, Hal C. Clay, D. L. Clay and E. R. Clay.

Written in humble submission at the request of Bethel Church.

Carolyn P. Alston
Decatur, Ga.

OBITUARY OF ELDER ROY FLIPPEN

He was born February 12, 1916, the son of Sam M. and Tishie Boles Flippen. He departed this life April 14, 1973, making his stay on earth 57 years. He was married to the former Miss Oma Tolbert July 13, 1935. Born to this union were two sons: George S. and John L. Flippen.

He united with the church May 14, 1950, and was liberated to speak in public April 12, 1952. He was ordained to the ministry on April 10, 1954. He was a member of the church twenty-three years, and served as an Elder 19 years. He was a member of Union Primitive Baptist Church of the Laurel Springs Association.

Funeral rites were held at Fishers River Primivite Baptist Church April 16, 1973, by Elders S. T. Atkinson, C. S. Farmer, and L. P. Martin. His body was laid to rest in the church cemetery to await the coming of the Lord.

His survivors are: his wife, Mrs. Oma Flippen, two sons: George S. and John L. Flippen; two daughter-in-laws and two grandchildren.

He was blessed to contend for the doctrine of salvation by grace, the foreknowledge of God and predestination over all things. He never wavered or turned from this until his death. Although it is hard for me to write this obituary of my father, we feel our loss is his eternal gain. He was a good father, and I feel, a brother in Christ and a yokefellow in the ministry. God knows best, by His saints it stands confessed, that what He does is ever best. Christ said in Matthew 5:10: "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven." The blessing must come first.

The church resolves that a copy be sent to Zion's Landmark for publication, one to the association to be printed in the minutes, a copy be recorded on the church record, and a copy be given to the family. The Union Church in conference requested that this unworthy one write this obituary.

Done by order of Union Church in conference October 6, 1973. Written by George Flippen.

Elder George Flippen, Moderator
Bro. G. A. Fulk, Church Clerk

OBITUARY OF BROTHER CORBY

JOHNSON

Brother Corby Johnson was born August 5, 1899. He was the son of the late William Allen

and Estell Lee Johnson. He was called from this life on June 25, 1973, making his stay on earth 73 years, 10 months, and 20 days. On February 6, 1921, he was married to Miss Sally Hudson. To this union were born five sons: James Corby, Hugh, Robin, Thel, and Warren.

Brother Corby asked for a home with Hickory Grove Church July, 1952, and was baptized one month later, the second Sunday in August, 1952. He was ordained deacon the second Sunday in March, 1954. Brother Corby was liberated to speak in all the churches in the Seven Mile Association and the churches with which Hickory Grove Church corresponded on February 12, 1966.

Brother Corby was a firm believer in the doctrine of Salvation by Grace. He believed in our God who controls all things after the council of His own will. Brother Corby manifested his belief and love by faithfulness in attending the various churches and associations as long as he was able.

His health began to decline about three years before he was called home. He was unable to attend church about one-and-one-half years with the exception of two or three times, but he always asked about the meetings. He stayed abreast with what was going on in the church and associations, manifesting his love and true interest until it pleased the Heavenly Father to call him home.

His funeral service was held June 27, 1973, by Mr. Niles Compton and this unworthy writer at Skinner & Drew Funeral Home, Dunn, N.C., and his body was laid to rest in the Lee-Johnson Cemetery.

Therefore, be it resolved — first, that we bow in humble submission to the will of the Heavenly Father who knoweth what is best for His children; second, that one copy be recorded in the church record, and, third, a copy be sent to Zion's Landmark for publication, and, fourth, a copy be given to the family.

Done by order of Hickory Grove Primitive Baptist Church in conference October 13, 1973. Written by J. W. Hawkins at the request of Hickory Grove Church.

(Elder) J. W. Hawkins, Moderator
Sister Mertie Morgan, Church Clerk

OBITUARY

This obituary is written in memory of our dear Brother, Carlton Frederick Dupree, who

was born July 29, 1911, the son of Brother Claude and Eva Stancil Dupree. He was married November 24, 1932, to Sister Mary Riley Dupree. They were blessed with six wonderful children, two daughters and four sons, who couldn't be any more loyal and loving than they are and have been to their parents. All these survive him together with twelve grandchildren who miss him greatly.

Brother Carlton was led and brought to the church at Sandy Grove on Saturday, September 19, 1970, and made willing by the Grace of God to ask for a home. He was possessed with those qualities of Faith, Hope, and Charity of which Charity is the greatest for we believe it is the Love of God shed abroad in the hearts of His people. Brother Carlton was a recipient of that Love which he manifest in his walk and his talk and to know him was to love him. We feel that he manifested the fruit of the Spirit of God which is Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Meekness and Temperance. He was ordained for Deacon on Sunday morning, September 19, 1971. He was faithful and did what he could for the church and those around him. He was kept in the faith until the end when God saw fit on August 22, 1973, to call him home to rest with Him in Paradise, there to await the second coming of the Lord and Savior Jesus Christ when He will take His Jewels home.

His funeral was held at Sandy Grove Church, conducted by his pastor, Elder Calvin T. Harward, after which his body was laid to rest in the church cemetery. May we continue to be kept in the same faith that Brother Carlton was made to manifest through trials and tribulations.

Done by order of the church in conference December 15, 1973.

Elder C. T. Harward, Moderator
Layton Dupree, Clerk
Committee; Linnie Dupree
Eurice Ogburn

IN MEMORY OF

SISTER BESSIE BRADSHAW HAWKINS

It is with sad and heavy hearts that we attempt to write in memory of Sister Bessie B. Hawkins who passed away November 26, 1973, at Person Memorial Hospital, Roxboro, N.C. She was the daughter of Annie Rimmer Bradsher and Robert Hester Bradsher and was born September 7, 1889.

On October 27, 1907, she was married to late Elder Otha C. Hawkins. To this union

seven children were born; namely, Robert of Burlington, Elmo of Mebane and Elder Jack Hawkins, Benson, N.C., Mrs. Nannie Rimmer, Mrs. Bessie Evelyn Parker, Mrs. Stella Lunsford of Hurdle Mills, N.C. and Mrs. Josephine Gentry, Woodsdale, N.C., two brothers, John Henry Bradsher, Hurdle Mills, N.C. and Rose Bradsher, Route 4, Roxboro, N.C., three sisters, Mrs. Berta Wilson, Hillsborough, Mrs. Mary Sartin, Hurdle Mills, and Mrs. Ethel Porterfield, Roxboro, N.C., three half-sisters, Mrs. Maude Hawkins, Mrs. Christine Parker, Elon College and Mrs. Luna Bray, Burlington, N.C., 35 grandchildren and 45 great-grandchildren survive her also.

She was baptized into the fellowship of Wheelers Church together with her dearly beloved husband on the Second Sunday in October 1914. Her faithfulness in filling her seat and contributing to the cause proved her love for the church and the Doctrine of Salvation by Grace. Her continued desire to visit with all of our corresponding Associations was filled as we know how she enjoyed being with the ones she loved so much, as she visited several the past year.

Her funeral was conducted at Wheelers by her pastor, Elder Burch Wray and assisted by Elder L. P. Martin and a former pastor, Elder J. M. Mewborn. Her body was laid to rest in the church cemetery beneath a beautiful mound of flowers to await the calling of her Lord and Saviour.

Be it resolved that three copies be made, one for the family, the church record and Zion's Landmark and approved in conference this 12th day of January 1974.

Brother Rose Bradsher
Sister Ruby H. Bradsher, Committee

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Hannah's Creek, Johnston County, N.C., the fifth Sunday in March, 1974, and Saturday before.

Elder D. E. Parker was appointed to preach the introductory sermon.

Hannah's Creek Meeting House is located about halfway distance between Smithfield and Dunn, N.C., on U.S. Hwy. 301.

We invite all lovers of the truth to come and be with us, especially the ministering brethren of our correspondence.

E. T. Jones,
Union Clerk

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FEBRUARY, 1974

NO. 4

**ISAIAH
CHAPTER 57**

And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.

For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him.

But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

There is no peace, saith my God, to the wicked.

EDITOR

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

ASSOCIATE EDITOR

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THE SOUL THAT SINNETH, IT SHALL DIE

“Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die.” Ez. 18:4.

It is in much weakness and feeling of uncertainty as I sit here that I take the pen in hand in the attempt to write. This scripture has been on my mind for sometime, and in my weakness, I have tried to pray for some small understanding. Yet, not feeling sure of anything and in much fear, I have tried to beg God for the direction of this pen to the praise of His honor and glory.

It seems that the place to start is in the beginning. Gen. 2:7 (in part) “and breathed into his nostrils the breath of life; and man became a living soul.” What state was Adam in before God breathed the breath of life into his nostrils? What state is a child in when in it’s mother’s womb? We can say it has life but not breath, and when it is brought forth then the breath of life is breathed into it’s nostrils. I believe this is the same state that Adam was in. He had life but did not have breath until God breathed into his nostrils; and the scripture states, “man became a living soul.” We know, in the natural state, we must have air or breath to be in a living state. The question then arises: was Adam then a dead soul before he became a living soul? I say, No. I believe the soul is the spirit of the natural man (I Cor. 2:10), “For what man knoweth the things of a man, save the spirit of man which is in him.” So I believe

his was a living soul, yet it was not breathing. It was ready to be made a living soul when breath was breathed into his nostrils. So, then, I believe the soul is the living portion of the natural body and when combined with breath, it then becomes a living soul. Then, let the breath be taken away (natural or corporeal death), it (the soul) is again a living soul, as it sleeps, or rests, in God’s paradise, awaiting the resurrection of the body.

Christ said, “You must be born again.” Jn. 3:3, “Except a man be born again, he cannot see the kingdom of God.” Jn. 3:5, “Except a man be born of water and of the spirit, he cannot enter into the kingdom of God.” “That which is born of the flesh is flesh; and that which is born of the spirit is spirit.” Jno. 3:6. So, as there is a natural birth, there, also, is a spiritual birth for the children of God. In the natural birth there must of necessity be a union of the elements of life in both male and female. This brings about a natural birth, or fleshly birth (Jn. 3:6). Therefore, in the spiritual birth, I believe, there is another union or joining together. I believe that God, the giver of all life, both natural and spiritual, unites His spirit with the spirit of life (the soul) in the natural man of His children, thereby giving them spiritual life. Jn. 3:6: “That which is born of the spirit is spirit.” This is the beginning of the spiritual life just as the union of the fleshly elements of life in both male and female is the beginning of the natural life. Now, as

to the growing and developing of the natural body of the flesh, we know already from start to finish.

But, what about the spiritual? I believe, after the union of the spirit of God with the soul (spirit of life), the soul then has spiritual life. In other words, it is alive as in the same state which Adam was in before God breathed into his nostrils; or the same state that a child is in while in its mother's womb. Now, as God breathed the breath of life in Adam's nostrils and as the child comes forth from its mother and breath is breathed into its nostrils, so also the new man, or spiritual man, after the union of the Spirit of God with the soul, there is a period of growing while having life and yet not actually living. This is the period in which we see the change being made. The outward man is troubled, and the appearance of this is what we call the dealings of God with the sinner. Then follows the bringing forth or becoming a living spirit. This comes with the baptism of the Holy Ghost, just as breath was breathed into Adam's nostrils and he became a living soul, naturally. I believe that the baptism of the Holy Ghost has been accomplished when the spiritual man has become a living, spiritual soul, a manifest child of God (here in the world) now growing in Grace, having been taught of God, its Father. He now lives in the newness of life. He has been made alive in Christ. There are the little ones for whom Christ came to seek and save. This is shown by the water baptism we experience in this life. When we are baptized in water, we are given to hope it is the manifestation of being made alive in Christ by the birth of the Spirit. Then, upon the natural death, the

Spirit returns to God from which it came (Ecc., 12:7), and the soul sleeps while awaiting the redemption of the body. See I Cor. 15:42-45. "So, also, in the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour, it is raised in glory; it is sown in weakness; it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man, Adam, was made a living soul; the last Adam was made a quickening spirit." See I Cor. 15. I believe in the resurrection of the body that there will be the complete union of the spirit, soul, and body which will be the spiritual, glorified body that will be carried to the kingdom prepared for His people before the foundation of the world. It will then be a living, spiritual body, living with its husband, Christ, and the Father, the Lord God Almighty.

"The soul that sinneth, it shall die." How does the soul sin? Sin is the transgression of the law, and we have all sinned and come short of the glory of God. There is one law, the first of the commandments, which states: "To love the Lord thy God with all thy heart, and with all thy soul and with all thy might." (Deu. 6:5). May I ask, can you of yourself love God with all your heart? I say, no; but if God loves you and has replaced the stoney heart with a heart of flesh, the heart in which He said that He would place His laws, then it is wherewith God has loved you that you also love Him, and the chosen are the only ones whom God loves. These are the ones who love God because He first loved them. Can you love God with all thy soul? How can it love God unless it knows

GOD? The chosen, those who are made alive in Christ, know God because they are born of the spirit of God; but those (the non-elect) which are not born of the spirit of God know not God. Therefore, they cannot love God because of non-belief. The souls of the elect have been taken from under the curse and penalty of the law of sin and death and have been placed in the glorious liberty of the children of God. These are the ones for whom God said, "Their sins and iniquities I will remember no more." Hebs. 8:12. Christ took them from under the law. Therefore, it is impossible for them to sin in the sight of God. The souls of the non-elect, the unborn of the spirit of God, therefore, are ever under the law and love not God. These are the souls that sin and they shall die which I believe is the second death. See Revelation, Chapters 2:11, 20:6, 20:14, and 12:8.

In summation, I believe, God unites His spirit of love (the spirit of life) with the souls of those whom He chose, and Christ redeemed them by also dying for them. The law had to be set aside for these and Christ was the only one who could do it. Also, I believe the souls of the non-elect receive in their souls the spirit of God's wrath. As in Mal. 1:2; also in Romans 9:3, "Jacob have I loved, but Esau have I hated." The souls that sin are the recipients of the wrath of God and are, therefore, forever separated, or dead, to the love of God. In the new birth the souls of the sons of God are born of the spirit of life in Christ Jesus. The non-elect are never born of this spirit. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Roms. 8:2. Those whom God hath

loved with an everlasting love are the ones who are also born of the spirit of life. The rest are under the law of sin and death or the wrath of God. Amen.

I realize, in my feeble attempt, that I have failed in making this explanation very plain, but I pray God will place the reader's mind in the same path in which I have been given to write. May the reader be given to read between the lines, so to speak. I know this a subject of much controversy, and I surely will not fall out with anyone for not agreeing with me on this interpretation.

In bonds of love, I hope,
 Carl D. DuBose
 Route 3, 355 Neel
 Silsbee, Texas 77656

THE RESURRECTION

Dear Brethren and Sisters in Christ,
 the Lord,

It is with much fear and trembling that I take the pen in hand and undertake to write on the resurrection. It is by far too deep a subject for me but, I hope, God will direct my pen. And, I hope, my trust is in Him.

I call you Brethren and Sisters in hope that I might be included in that number for whom Christ died, and arose again for their justification. Roms. 5:12, "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." There has been no man yet who has escaped this death. All must die. This is the natural, or corporal, death that is under consideration. Adam was instrumental in causing this death to be passed upon all men.

The second Adam was our Lord

and Savior, and He was given a natural body. In this body He was both God and man, and in Him dwelt the fullness of the God-Head bodily. The body of Christ had to die according to the determinate council of God. This body had to be planted, or buried, in the grave or sepulcher.

Jesus' body never saw corruption or sin. He was born of the Virgin Mary, who was overshadowed by the Holy Ghost. He was not conceived in sin neither was He brought forth in iniquity. He represented the purity of the flesh and Spirit. Why did His body have to die? It had to die for the sins of His people, and He was the first fruits of them who should come after Him.

Why did He arise in the flesh on the third day? It was for the justification of His people. Why were they His people? God gave them to Him in the covenant of redemption before the foundation of the world. Eph. 1:4: "According as He hath chosen us in Him before the foundation of the world." They were in Christ when He suffered and died on the cross. They were in Christ when He was laid in the sepulcher. They were in Christ when He arose for their justification. They had a part in the first resurrection, because they were in Christ Jesus, and over them the second death hath no power. In I Cor. 15:12: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?"

Who are the dead (collectively) who are under consideration here? The spirit is not dead. The body is what is dead. In Roms. 8:23, Paul said, "And not only they, but ourselves also, which have the first-fruits of the spirit, even we our-

selves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." "It is sown in corruption; it is raised in incorruption." I believe by this expression that it is the same IT that is sown in corruption also is the same IT that is raised in incorruption. Paul also says, "It is sown a natural body, it is raised a spiritual body." Ist. Cor. 15:49 reads, "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." "I-Cor. 15:51 reads, "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Brethren, let us go back to the 37th chapter of Ezekiel, beginning at the first verse, "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about; And behold there were very many in the open valley; And, Lo, they were very dry. And He said unto me, Son of man, Can these bones live? And I answered, Oh Lord God thou knowest. Again He said unto me, Prophesy upon these bones, and say unto them, Oh ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, And ye shall live. And I will lay sinews upon you, and will bring up flesh upon you and cover you with skin, and put breath in you, and ye shall live."

"Then he said unto me, Son of man, these bones are the whole

house of Israel: behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you and ye shall live." Ezek. 37:11-14.

Brethren, I believe the resurrection is a very personal thing with each little child of God. Job said, in speaking of the resurrection, "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." "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come." Job 14. 7 & 14.

I John, 4th Chapter, reads, "Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God; Every Spirit that confesseth that Jesus Christ is come in the flesh is of God." 1st John 4:1-12.

Bro. Mewborn, I believe in the resurrection of all men, both of the just and the unjust. John 5:28, 29, reads, "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 evil, unto the resurrection of damnation."

If some Brother or Sister does not agree with me on this subject, I

certainly would not consider it a test of fellowship. What I have written is the understanding and belief that I have been given. Because I believe it accordingly, does not necessarily make it true, but I hope it is written in love. I know that I have not even scratched the surface. Jesus said, "I am the resurrection, and the life: he that believeth on me though he were dead, yet shall he live." Jno. 11:25. 11:25.

I hope you and your family are well. Please give Bro. Fulk my regards. I enjoy his editorials in the Zion's Landmark.

An unworthy brother if one at all,
U. V. Wallace
3514 Oscar Avenue
Fort Worth, Texas 76106

EXCERPT FROM A.D. ALSTON

Dear Brother Mewborn,

I am enclosing an excerpt from a letter that my late husband, A. D. Alston, wrote to me from Korea in 1951. I have so many like this one. However, while Elder L. P. Martin is living, I felt that this little excerpt might remind him thoughts which he was given from the pulpit many years ago. Douglas did not get to hear him very long. Elder J. A. Herndon soon passed away, and Brother Martin was called as pastor of Roxboro Church.

The sermon of Brother Martin was concerning the calves who were left behind, and the cows or cattle that went lowing. How we do cry for our parents and how helpless a calf is! How helpless is a babe! Douglas would take a small word and then go off, on a tangent, so to speak, with his own thoughts. This gift and manner appeals to me. He seemed to write as many as three, four, or five

times to different people on the same subject, seemingly, never getting it all together or the sweetness fulfilled. He said to me once, "I know you must get tired of me writing to you of the same subject, but I just cannot quit." Well, soon he would stop, and it would all seem to be completed.

Please publish this excerpt if you feel that it is proper.

Yours in sweet fellowship,
Carolyn P. Alston
Decatur, Ga.

**EXCERPT, OR PORTION OF
LETTER, TO CAROLYN P.
ALSTON FROM HER HUSBAND,
THE LATE MAJOR A. D. ALSTON**

My Dear,

You have had trials, yet there has been comfort in being with the dear brethren in Richmond and in Roxboro, and the blisters were soothed; even healed. The Lord does not let His little ones live without sufferings. We must bear it. We cannot run away from the trials. We must continue to bear it until it is carried far enough to be set up as a memorial before our eyes, ever signifying unto us the wonderful deliverance of our Saviour through the RIVER! Oh! our Lord has given us some true friends and brethren, and it is a comfort to feel that we still have some, and are not alone in this world. Yes, this brings to mind the wonderful sermon of Elder Martin in Roxboro, "The Calves", is a beautiful subject. How His little ones are so hedged about and walled in — how their food is selected and given to them — how that they cannot graze the pasture on their own — how they cannot work for their food — how the wall not only keeps them

in, but keeps the world out and all the dangers. Those of the cattle, not shut up in the STALL, are free to graze and to eat just any grasses of the pasture; as the goats, they eat just any and everything, the poison weeds they love just as the sweet ones. Oh! those are the "bitter weeds" that we used to have to worry about. The cows would get these bitter weeds in the grass, and the milk would be bitter, and we could not drink it. The dairies even had to shut up their cattle and stall-feed them to avoid this bitterness in the milk. So, the cattle of this world can eat just anything that comes to hand. They feel they exist in a pasture of "free will", and that they are perfectly capable of selecting their own best foods. But WHERE is one who can avoid the bitter weeds and poison weeds? They eventually bring destruction upon themselves, and it all ends in DEATH. But the calves OF THE STALL have not the "liberty" of the cattle of the pasture; they are protected mercifully from the bitter weeds, death, and destruction thereof. Surely, He feeds His own; those of the pasture "work" to get their own food; but His cannot feed upon any but His own food. My, I really went off from the calves in the sermon, when they were shut up at home. (I Sam. 6:10-12) I wish I could go back and hear his sermon again, but these desires are not to be. We have to have a little here and a little there and God gives the increase!

Douglas (A. D. Alston)
Korea, 1951

SENDS REGRETS

Dear Brother J. M.,

I am enclosing a check for \$10.00 that Brother D. A. Page, Wilson,

N.C., asked that I send to you. As you know, Brother Page has been ill for some time and he sends regrets that his renewal is late.

We were blessed to be at Contentnea Church this weekend for our union meeting. I felt that I was blessed to see that evidence which God has promised His little ones.

A few months ago I visited Brother Page at Duke Hospital and to the natural eye it appeared that he was at death's door. Yet, he could still tell you how good His God had been to him. He did not say anything about wanting to get well, but only begged that he might be blessed once more to go to his home church at Contentnea and to the sister churches to mix and mingle with His little ones. He desired to tell them how much he loved them and how much they meant to him. I must confess that when my wife and I left him, my thought was that his humble face would not be seen at his favorite seat at old Contentnea Church again.

As I sat there this weekend and saw the joy upon his face and the humbleness he expressed to all who came up and spoke to him, I believe a voice spoke in me and said, "The prayers of God's people have been answered." Brother J. M., I feel I was made to know that feeling which His disciples had when he said unto them, "Oh, ye of little faith." Yet, I was made to rejoice, seeing His healing power.

Bro. J. M., I hope I am thankful that God has blessed you with the desire to carry on the work of publishing the Landmark. There are so many who enjoy the articles and information it furnishes. We hope to be thankful, also, of your wonderful

help mate, Susan, whom the Lord has given you. That He has given her the desire to help you in publishing the Landmark. Please come to see us at Goldsboro and Upper Black Creek Churches when you can. We would love to have you anytime.

One of the least if one at all,

Delbert Carraway

2810 Lakeside Dr.

Sanford, N.C. 27330, December 31, 1974

TELLS OF EXPERIENCES

Dear Brother Mewborn,

I am sending a check for \$5.00 for renewal of the Zion's Landmark. I felt to write a little of my travels here in this world, and you have my permission to dispose of it if your judgment is such.

My parents were Primitive Baptist; therefore, I went to church from the time I was a child until now. I went to a college of another faith. I did not believe what they preached, and I was glad to get back home and go to the place where they preached what I believed.

As a child of five or six years old, I saw my sister standing in a grave yard. I called to a man who was plowing nearby, to show her to him, but he could not see her. I got my aunt to go and see, and she could not see her. By that time she was about one-half in the ground. My sister died that night.

My parents often had the brethren and sisters come to visit us. I loved to hear them talk of their experiences and I was given to hope I could have one someday. Brother Mewborn, I often left church meetings with a heavy heart. I

wanted, or desired, to be one of them so badly.

One night I saw a great, wonderful light across a valley. It was about two feet tall, and I was in a path that did not lead to this light. I tried to get there but the darkness was so thick I could not even start. That made me know I would not be able to get there without the help from above. I awoke my wife with crying.

There are times I cannot have a good thought. I beg every night, if it can be His will, to please let me do better tomorrow than I had been that day.

On July 27, 1963, I asked for a home at Upper Black Creek Church and was received. I was baptized the next morning. I would like to have that feeling once more that I had for about a week following my baptism.

My son told me one day that if I did not get my mind on what I was doing, I would get hurt. I felt I had a most powerful God leading and directing me. I shall say that God can drive a car for I knew not what I was doing the most of that time. My wife sent me after a loaf of bread and I found myself on the way to the church house at Upper Black Creek.

Sometime in the fall of 1965, the deacons asked me to be ordained as a Deacon. I told them they had made one mistake when they received me as a member and please, not to make another one.

I began to have a fever every few days. My family doctor could not find the cause. He sent me to the hospital in August. I was there seven days and they could not find the cause for this fever. In November I went back to the hospital for eleven days and they could not find the cause. I was ordained May 26, 1966,

and my fever soon became lower.

Brother Mewborn, some say you cannot be carried to heaven and your name not on a church book. My first wife's name was never on a church book. After she passed away on Dec. 29, 1967, I saw her in a beautiful pasture and I talked to her for awhile. She said that I must go now and have a talk with Jesus.

One night after I was given to see and talk with her, I went to bed. This picture window came before me. One angel, about three feet long, flew across this window and as one would pass on one side, another would come across it. They were all alike. This continued all of that night. I am satisfied as to the place where she now is. I have no doubts. If only I could go to meet and be with her! If I could be blest to do as I desire to do, I would do a lot better than I do.

I know that God can paint a housetop because one day I was painting one and my mind was far from the brush and paint as well as the drop to the ground. I went back the next day to see how it looked, and it was a good job.

You may not be able to read this as I am so nervous.

If a brother, I am the

least of all,

Paul Kirby

RFD 3

Kenly, N.C.

December 2, 1973

MY EXPERIENCE AS SMALL BOY

Dear Elder Mewborn,

As I have had a great love for the Old Baptist since I was a small boy, I desire to relate some of my experiences.

I found myself on the west side of

North River. I saw a point of marsh on the north side. I started to wade across. I looked and I saw a big rock. The rock was about ten feet high. I looked down and I thought about what Jesus said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18. I looked up and I saw a golden bridge. I waded to the edge of the bridge. I climbed on the bridge and it looked like it was about four feet thick (solid gold) and twenty feet wide. I looked east and I looked west. I could not see either end of it. The bridge was covered in white marble. It reached all the way from the mountain to my window sill at home, a distance of 340 miles. The pilings under this bridge had to be five thousand feet long. I did not have to walk on this bridge. The bridge walked me about half way its length.

Jesus took a hold of me and turned me around. He said to me, "What do you see?" I told Him, "The top of the mountain." He said to me, "I have cast all of your sins and trials over this mountain. They will never bother you anymore." Then I came over that bridge to my window sill. I knew nothing until I awoke on my bed in my bedroom. When I came to myself Jesus was standing in the room with me. Another, Charlie Hamilton, appeared there in the room. This one looked up and he saw the heavens were opened. It was the most beautiful sight any one has ever seen.

I was standing in sight of the gateway. There was no gate there but the opening was there. It was the most beautiful walkway you ever saw. I looked and I saw about twenty-five people headed for that

place. They were walking, shouting, and slapping their hands and praising the Lord. When they entered in I saw my dear old daddy. He was the third man. Heaven was with him and he made me to know my spirit would be with him when I left this world. I tried to talk with him but I could not utter a word. Jesus did all the talking. While I was looking at them they vanished out of my sight.

When they all got inside I turned around. I was looking south. Then I turned around and I saw a high block wall. It was so high I could not see the top. I looked and a hole was coming in it. On the outside was a big ship, lying at its foundation. It was loaded with people; a ten decker. They all had musical instruments. They were all playing and rejoicing, and great harmony was seen in their midst.

Then the hole began to close, and I had a mind that would be the last time I would ever see them. I turned around and looked to the north where the twenty-five people went in and I cannot find words to tell how beautiful heaven is. I stood around and watched the great beauty of the Lord for a long time. Then I awoke.

I found myself walking west. I had to walk. I could not stop until I hit the edge of the mountains. Then I had to walk up the mountain. I got about half way up and I could not go another step. Someone took me by the arm. I looked around and I saw Jesus. He said, "Come on, you are near to the top, and I will help you." We were soon on the top of this mountain. While on top of the mountain, Jesus talked with me a long time. When He stopped talking I looked around and He was going up, out of my sight. I watched Him as

long as I could see Him. Then I began to look to see how to get down, but I could not find any way. I started to breaking bushes to make a path to get down. When I finally got through, I came to the marble bridge.

Then I found myself standing on my porch. Then the devil appeared to me. He stood there with me for some little time. Then he wanted me to walk out with him. He had dug two graves there in the yard. He dug another place for me. He went around it with the shovel. He was standing with the shovel, and the place was marked off. I stepped on that place and went down for a mile, I thought. I landed in a place like a room about 24 ft. by 24 ft. Then waves of torment were tossing me from side to side. I looked at the hole that I came through and I called for the Father of Abraham, Isaac, and Jacob.

I heard a roar and in one minute I was standing with Jesus. He started to the landing and waved at me to go with Him. I tried to take hold of Him, but the harder I tried the faster He went, until we reached the shore side. His shoe soles were in the edge of the water. He said to me, "Charlie, you cannot go to the House where I am going. Can you do anything without Me? I perform it all." He talked to me a long, long time but I cannot remember what He said. He caused it to leave me as fast as He said it. After a long time He left and went straight up. I watched Him until He went out of my sight.

I desire first to thank my God for having given me a mind to write this part of my experience. If anyone has a mind to write me, I will appreciate

it so much. I want to thank all of the old people who read this.

From a poor old sinner,
Charlie Hamilton,
Atlantic, N. C.
January 29, 1974

A BEAUTIFUL SIGHT TO BEHOLD

Dear Brother Mewborn,

We were blest to have services both yesterday and today at Middle Creek. It was cold and wet yesterday but we had a good service. I was glad that I had come. Today, the sky was clear and it was not as cold. Brother E. T. Jones was with us. We were blest with another good service. Once during the service I was given to look out across to the brethren — I thought, "My eyes have seen the glory" — for they were a beautiful sight to behold. They were greeting one another in a great manifestation of love. Brother Mewborn, that is a beautiful sight to behold, that of a child of God greeting another child of God. I have never seen any sight as beautiful. It is that great love. You can see it. It must be what the hymn writer had in mind when he said, "Mine eyes have seen the glory of the coming of the Lord." Indeed, He (the Lord) is there in that smile and in that handshake, for God is love.

Yes, yesterday and today, we were blessed to have a good service at Middle Creek Church. We were blessed to sit together in peace and love, and Oh! Brother Mewborn, that is a great blessing to be able to sit together in peace and love, to ride home feeling happy, to have this peace that comes while sitting together in a "Holy Place". I can ask for no greater thing than this —

to be able to sit together in love and peace with brethren and sisters of like precious faith and then have it truly granted through the tender mercy of the Lord.

But Oh! Brother Mewborn, I am a coward. I am afraid of life. I go about the most of the time fearing this and fearing that. I am so forgetful. My mind is so very short and restricted. When I am not at church and when I am not blessed to be in the spirit, I forget God's great mercy. I am made to fear, and I am made to beg God to help me through the day. I grumble and I complain. I forget or lose sight of the fact that God is on His throne and that He is above everyone and everything. I forget that He is all powerful, and I think if I could only do this or do that. But, Bro. Mewborn, it has already been prearranged. Only God has the key.

Once, when I was in deep worry, I dreamed that I was at an amusement center with a good friend. My friend and I found a little, lost girl. We tried to amuse her, but finally we decided to take her home. We looked on boxes and on everything that we could find for a telephone number, but we could not find one. Finally, the little girl looked up and said, "I know my telephone number." I then was given to remember that dream. I suddenly saw that God knew the answer to my problems. In the dream I never thought to ask the child if she knew the telephone number, and with my problems I was not given to have or was blest with the true feeling of trust in the Lord. Why had I worried so much? I thought then, Oh, if I could just amuse myself the best I could and just do the best I could in everything

and not worry, it would be all right for God knew the answer to my problems and when and if it pleased him He would relieve me of this burden.

Another time during this experience when I was troubled, I dreamed that there was a sea with giant waves between me and my family. On the one side where I was, there was a man in a small building. It seemed as though I had been there for a while and there was no way to communicate with my family, to my knowledge and the waves were so large that I feared to try to swim the distance. Off and on, I would see someone ride on the great waves, back and forth, but I was afraid to try. The man in the building saw my distress and he went into a secret room where there was a telephone and tore the wires loose from the wall (before this time I had no knowledge of the telephone). He tores the wires of the telephone loose from the wall of the secret room and brought the telephone into the room where I was and hooked it up to the wall so that I could call my family to come and get me. Brother Mewborn, do you see what the dream told me? It told me that He (the Lord) was in charge. He not only knows the way but also that He will make the way. He has done just that. He has made me to travel in ways that, previously, were completely unknown to me. He has carried me through my troubled time. It is my hope that He will always do so and I believe that He will.

Will you please accept my appreciation for sending me the Landmark? Enclosed is a check for nine dollars for the next two years. I would not like to be without my Zion's Landmark.

May God bless and keep you and your family. May this Christmas be joyous and happy for you all. Pray for me, when brought low enough, as I am in great need of your prayers.

With much love, I am your Sister in

Christ, I hope,
Joan Crenshaw
611 St. Marys Street,
Garner, N. C.
December 9, 1973

RENEWING SUBSCRIPTION

Dear Elder Mewborn,

I am sorry we are late in renewing our subscription to the Landmark. We have been shut in for over twelve months. Daddy had a stroke January 12, 1973. He stayed in the hospital and rehabilitation center for seven weeks before we brought him home. He was paralyzed on his right side, but he has improved. He can now get around in the house with his walker. I feel that he has been wonderfully blessed to be able to do that well since his stroke.

We have missed going to church and seeing our brethren and friends. I do hope you and your family are enjoying good health.

Enclosed is a check for \$10.00 for two years subscription. You can use the extra one dollar as you see fit.

Respectfully,
Mrs. I. M. Garrard
Durham, N.C.
January 28, 1974

I feel that our brethren and friends will be glad to have this good word from Bro. and Sister Garrard. We have greatly missed them during the past year at our associational meetings very much. It is our prayer, if we could be blest to pray,

that the Lord give them needed strength in their afflictions with a reconciled mind and heart to His divine and Holy Will.

Editor

(A POEM)

Dear Brother Mewborn and family,

I have a poem as written by my daughter, Gracie H. Harrington. It is in memory of my husband, A. D. Harward, and her father. The poem was written one month after his death just four years ago today. Will you publish it in the Landmark for me?

Thank you, Brother Mewborn.
I love you all,
Sallie Harward
Sanford, N.C.
January 5, 1974,

**IN MEMORY OF OUR DADDY,
MR. A. D. HARWARD**

One month ago today,
You went to live with God in a home far away.
Tho our hearts are grieved more than words can say,
We are so glad God let you pass our way.
You tried so hard to teach us right from wrong,
And this will go with us as we travel along.
You worked so hard from day to day,
But someway found time with us to play.
I remember a neighbor boy cried one time,
Because his Daddy didn't hide Easter Eggs as this Daddy of mine.
When we were young and life was so new,..
We often said we loved you so good,
Daddy, we wished we had two.

For 36 years Diabetes was your
 strife,
 But despite this, you gave us a
 wonderful life.
 And tho you were blind since 1954,
 We know you aren't blind anymore.
 As each new grandchild was born so
 wee,
 You had to feel them because you
 could not see.
 We love you "Poppy", the Grand-
 children would say,
 Tho most of their lives on your bed
 you lay.
 Still you were known by the smile
 on your face,
 Because you were so filled with
 God's Grace.
 Tho Mother is lonely and sad and
 misses you,
 With her faith in God, she will guide
 us through.
 Calvin, Martha, Gracie, Alice,
 Laura, Daniel, and Ruby make
 seven,
 And we all hope someday to meet
 you in Heaven.
 We will always love you, tho we are
 so sad,
 Because you were the best Daddy a
 family ever had.

Daughter,
 Gracie Harrington

BLESSED ACCORDINGLY

Dear Brother Mewborn,

I am sending my renewal to
 Zion's Landmark. I enjoy reading it
 so very much. I do not wish to miss a
 copy.

I trust you and yours are well and
 being blessed according to your
 needs, and as the Lord sees fit. Oh!
 how we feel that we need God's help
 as never before in these perilous
 times. When at the throne of God's
 grace, please remember this poor
 old sinner who stands in need of

prayer of the Lord's people.

I hope this new year will bring
 much peace and joy to you.

Your sister in Christ Jesus our
 Lord, I hope,

Mrs. Lillian Faulkner,
 Route 2, Box 196,
 Carthage, Miss. 39051

TEARS

Dear Elder Mewborn,

I deeply appreciate your sending
 me Zion's Landmark for the past
 years. The editorials and many
 letters which are written by the
 children of God mean so much to
 me. I do enjoy reading them over
 many times, although sometimes
 they make tears run down my
 cheeks.

Enclosed is my check for ten
 dollars. Please renew my sub-
 scription to Zion's Landmark for
 another year. You can do as you see
 fit with the remaining five dollars.

A sister in Christ I hope,

Mrs. Clara Harris,
 Box 68,
 Stacy, N. C. 28581
 January 10, 1974

FOOD FOR THE SOUL

Dear Brother Mewborn,

I am sending five dollars to
 renew the Landmark, the paper that
 I love so much, and what it stands
 for in truth. It is food for the soul to
 me. I am so sorry that I am so late
 with it, but since I lost my husband, I
 have had a lot on me. I just
 neglected to send it. Please forgive
 me.

When at the throne of grace,
 please remember this poor sinner.

An unworthy sister if one at all,

Mrs. Katie Langdon,
 RFD 3
 Benson, N. C. 27504

TESTIMONY OF OTHERS

Dear Elder Mewborn,

Enclosed you will find a check for \$9.00 to renew my Zion's Landmark. I am sorry I let the time run out. I knew that I should have renewed it before now, but I seemed to be at the wrong place to do so when I would think of it.

I enjoy reading the Landmark very much. Sometimes, I read some of my own experience as written by someone else. I guess that is why we like to hear the testimony of others. Without our own experience we would not know what the other person's experience means. We miss Elder Adams' editorials in the Landmark very much. He was a wonderful minister and writer. I feel that you are doing equally as well in this work.

May the Lord bless you and your family.

Thank you kindly,
 H. D. Hill
 1316 Laurel Lane
 Martinsville, Va.
 February 1, 1974

GOOD NEWS

Dear Elder Mewborn,

I am sending a check of \$5.00 for my renewal of the Landmark for one year. I regret that I am late. I have been reading Zion's Landmark for over sixty years and it is now as it has always been, good news from a far country.

May the Lord of Heaven and Earth bless you and your family.

Please give Sister Adams our love.

Sincerely,
 Annie Lea Nance
 (Mrs. Shelly Nance)
 Reidsville, N. C. 27320
 February 7, 1974

THE SIGNS OF TIME

Dear Editor of the Zion's Landmark,

We are beginning a new year today. We do not know whether it will bring joy or sorrow, but we hope to know in a small way that it is God who rules in heaven and earth. He is the only One who knoweth. The Lord in mercy, at times, hides this marvelous light from us. It seems today that we have many trials and tribulations. We see the scripture being fulfilled as fast as time passes. Christ told those who asked Him about when the end would be and what the signs of His coming would be. We are living to see them now.

Dear Editor, I am enclosing a small sum to help send the Zion's Landmark to someone who is unable to pay. I see that so many who read it are old and are shut-ins. They cannot attend church like they once did. It means so much to them. They still believe the Lord has all power. He cannot fail. They do not get tired of reading and hearing about the One who remembers and saved them when they were sinners, without hope and God in this world.

We hear much from the people who are asking for help to help the Lord save sinners. I do not know anything about a weak God of this sort. I heard when I was very young, as far back as I can remember, about the Lord who made the heaven and the earth and everything that was made. He made it all without the help of puny man. He created the first man, Adam, from the dust of the earth. We are Adam multiplied and we are unable to save ourselves. We were ten thousand talents in debt with not a farthing to pay. Yet, it pleased the Lord to love and choose the people of His choice, so much that He gave His only Son to die and

shed His blood, which is more precious than silver and gold. He redeemed them from the curse of the law that they could not keep. He saved them by His grace. "By grace are ye saved through faith; and that not of yourselves, it is the gift of God." Eph. 2:8.

Dear Editors, if you should see anything in this writing that you think would be worth printing, you are free to do so. If not, cast it aside and it will be well with me.

A sister in love and hope,
Mrs. Pearl Martin
P.O. Box 217
Crab Orchard, W. Va.
January 1, 1974

DRAM-DRINKING

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Romans 14:21.

In Paul's day flesh that was offered by the heathen in sacrifice to their idols, was afterwards sold in the market for food. Some brethren of weak conscience could not eat this meat without defilement; therefore, Paul exhorts the stronger, who could eat this flesh without sin, to not do so, because they, by eating it, would embolden these weaker brethren to eat it and thus defile themselves.

He uses the like teaching in regard to drinking wine now, in this day and time. We see that there is much drinking in our country, and there is too much among our brethren. Would it not be better for us to abstain from the use of wine and strong drink that causes so many to be offended?

There is no harm in not drinking! If it were a sin to refuse to drink,

then it would be a different question. We know it is wrong to drink when it causes us, or others, to offend. Then, the safe course is to maintain sobriety. Some think they must need use their liberty of drinking, but would it not be better to use the liberty of not drinking? True, some men take their drink, or three drinks a day, and restrain themselves to that, but how few do so in comparison with the great number that become drunkards? Others may be emboldened because they see a good man drinking to do likewise, and may stumble and fall! In these times of so much drunkenness, would it not be better for us to show others that we do not need temperance societies, or any other institution of men, to keep us sober? But the love of the truth controls us. If a brother needs wine for his stomach's sake or some infirmity, we say as Paul said to Timothy: "Take a little wine." But a well man does not need it. Remember, that we should avoid anything that causes or "brother to stumble, or be offended, or made weak." If we wait until we need wine, it will then do us more good to take it, but out of its place, it does harm.

P. D. Gold, Editor

Taken from Zion's Landmark, June 15, 1873. Republished by request.

BLESSED IN READING LANDMARK

Dear Brother Mewborn,

Enclosed you will find a check for five dollars for renewal of Zion's Landmark for one year. I surely do enjoy reading it. This is particularly true of late since I have not been blessed to go to church to hear the

good preaching, singing, as well as shaking all of your hands there at Mewborn's Church. I was so glad to hear of our new members who were brought into the church this past year for I surely do love every one of God's little ones, wherever they may be, either at home or abroad. Give my love to your mama and dad. I think of them both quite often.

I hope you and your family are well. I wish you much success with the Landmark. It looks as though it was just meant for you. I feel sure you enjoy doing it. To me this is just another one of your callings as you were called to preach the Gospel. It seems that way to me.

The good Lord has so wonderfully blessed me all my life. I do not feel that I can ever thank Him enough. I was reading in my Landmark just this week, and was enjoying it so much. I read the letter Brother Walter B. Wilson of California wrote to you December 8, 1973. I really enjoyed it very much. Right at the last of it, I saw the same words which were said to me when I was desiring more evidence for this poor sinner. When I went behind the kitchen to the old hand pump for a bucket of water, I took hold of the handle. These words were spoken to me, "What more can He say than to you He hath said, you who unto Jesus for refuge hath fled." Then I went searching, and I found it in the hymn book as written by the poet. There are so many of them that I dearly love, if I know my poor heart.

I beg your remembrance of me when at the throne of grace.

Your little sister, one of the least, if one at all,
 Leorah Gray (Mrs. W. T. Gray)
 303 Gray Road
 Havelock, N. C. 28532

SUBSCRIPTION RENEWAL

Dear Elder Mewborn,

Enclosed please find check to renew my subscription to Zion's Landmark for another year.

I do not want to miss a single copy. Its contents is food for the hungry, and drink for the thirsty. I do not get to go to preaching very often. Reading Zion's Landmark is the next best thing to reading the Bible and going to church.

May the good Lord continue to lead you in your good work is my sincere desire.

Humbly yours in hope,

Mrs. D. K. Phelps,

139 Forest Avenue

Elberton, Georgia 30635

CORRECTIONS

In my Editorial of the January, 1974, issue, the following printer's typographical corrections are made, viz:

(1) On page 88, 2nd column, line No. six counting from the bottom of page reads, "The early plants of Cain had no blood." This should read, "The earthly plants of Cain had no blood."

(2) On page 89, 1st column, line No. 22 counting from the top of page reads, "Whether one realizes it or not, we cannot love in this world without God, neither can we die without him." This should read, "Whether one realizes it or not, we cannot live in this world without God, neither can we die without Him."

J.M.M.

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

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**AFTER DEATH AND THE
RESURRECTION**

There is much discussion and thought as to the relationship of the soul of man to the natural body of man. It is well understood that Christ is the spiritual head and the church is His body and that they cannot be separated for what God hath joined together let no man put asunder. That is Christ and His bride, spiritually speaking. Christ is the head and the church is His body. They are inseparable. That union cannot be broken or dissolved. The natural body and the soul can be separated and is at death. We believe as soon as the body is dead that the soul enters immediately into a separate state of happiness or misery. Then shall the body return to the earth. "Dust thou art and unto dust shall thou return," was not spoken of the soul. This body will sleep there until the resurrection. The spirit or soul is a spiritual, immaterial and immortal substance and it shall return immediately, as

soon as life has left this lump of clay, to God who gave it. They are immediately admitted into God's presence and fulness of joy there. David said, "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Psal. 16:9, 10, 11. They remain with Him until the second coming of Christ. Then He will bring them with Him, raise their bodies and reunite their souls and bodies. They shall be forever with Him. "It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body." Ist. Cor. 15:43, 44.

The saints in their present state here on this earth are distressed with a body of sin and are harassed by the temptations of Satan. He throws his darts at them continually except when Christ says, "Get behind me, Satan," and he has to obey. He grieves the Lord's elect with various tribulations and persecutions which are uncomfortable to bear unless the Lord blesses us to be reconciled. Now those who die in the Lord are freed from all this. They are freed from sin and out of the reach of Satan's temptations and the persecutions of men. They are in a state of continual fellowship with God and Christ and with His Holy Angels. This is a state far preferable to the living saints still here on earth. Here the love was shed abroad in their hearts at times. This love is continuous and without ceasing. As soon as they are taken from this world, they are at once in a

state of happiness. They have now a positive happiness. Their hope has become a reality. They now possess that which they have longed for. They enter into that peace that the Bible speaks of and are freed from sorrow and distress that worries them here. They are put in possession of a peace that passeth all understanding and can never be interrupted. Their souls are in the arms of Jesus where they rest from their toil and labors. They have continual communion with the saints.

Jesus said unto the penitent thief, "Today shalt thou be with me in Paradise," where Christ, Himself, went as soon as He expired on the cross. Christ went into Heaven, itself, for He said: "Father, into Thy hands I commend my spirit." The happiness promised the thief was that he should be with Him in His kingdom; that is, that he should be with Him in Paradise. The words "this day" are very important, because it means that their souls will at once be with Him in Paradise. Their bodies will have to wait their adoption when they are brought forth by the resurrection from the graves.

From II Cor. 5:1-8, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." That earthly house or body is compared to a tabernacle which is thought of as being of short duration. It is an earthly house made of clay, formed out of the earth or of dust and unto dust shall it return. Heaven is represented as another house of a different nature, not made with the hands of man. This takes place at once with the saints, because Christ

told the penitent thief on the cross, "Today shalt thou be with me in Paradise." Luke 23:43.

Phil. 21-22 "For me to live is Christ and to die is gain — for I am in a straight betwixt two, having a desire to depart and be with Christ, which is far better." This shows that the Apostle felt that immediately he would be with Christ upon the separation of the soul from this body and that he would enjoy communion with Christ immediately. He considered death as a gain, because he would be today with Christ and the saints. Rev. 14:13, "Blessed are the dead which die in the Lord." This blessedness begins at once after the soul leaves the body as proven by Christ's statement to the thief on the cross. "The spirit is willing, but the flesh is weak." When the spiritual soul (one that is born of the Spirit) is separated from the body, it is no longer held back from enjoying perfect peace as it is here in the flesh which is weak. They truly wait for the redemption of the body. Job said, "All the days of my appointed time will I wait till my change comes." The saint have to wait for that change to come in death. They will also have to wait then till this vile body is changed and fashioned like His glorious one in the resurrection.

Rev. 6:11, To the souls under the altar, it is said: "They should rest for a little season until their fellow-servants also and their brethren that should be killed, as they were, should be fulfilled." Hope will be a reality; love in its real and pure sense will be exercised by the saints.

Job firmly believed that the same body he possessed here would be raised. Chap. 19:26, 27. This body of his, which would be destroyed by worms, should be raised again:

"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." Paul in 1st. Cor. 15:53-54, "This mortal must put on immortality; this corruption must put on incorruption," which points to this mortal and corruptible body he then had. He says, "Christ will change our vile body, but it is still the same body being changed. If it were another body, he would not have said our vile body. If it were not the same body, it would not be correct to call it a resurrection. To resurrect a thing is to bring up the same thing that went down. The resurrection of Christ's body is proof of this truth. He rose from the grave with the same body with which He suffered on the cross and was laid in the grave, as it appears from the nail prints in His hands and feet as seen by Thomas after the resurrection. Now Christ's resurrection is like unto that of the saints. Christ, who took of the same flesh and blood with the children, was raised and glorified in the same body. Why should not the saints be raised and glorified in the same body?"

As sure as Christ is risen, so sure shall His people rise. He is the first fruits of those that sleep. The bodies of the saints will be raised like His incorruptible, powerful, immortal and glorious body. The difference is between the seed sown and the plant that springs from it. The difference in the risen body is in its incorruption, power, glory and spirituality. It will neither be sinful, frail, nor mortal, but it will be pure and holy. It will be raised a spiritual body as Paul says; yet it will not be

changed into a spirit, for Christ said: "Behold, handle me and see my hands, and my feet that it is myself: for a spirit hath not flesh and bones as ye see me have." Jno. 24:19.

The saints will be raised in a glorified body like unto that of Christ's body. Now as it is the same seed that is sown and dies, which springs up in stalk, blade and ear; so it is the same body that dies, is quickened and raised with additional glories in power and spirituality. It is the same that is sown in weakness that will be raised in power; the same body that is sown in dishonor will be raised in glory; the same body that is sown a natural body will be raised a spiritual body. I Cor. 15:42-44. It is the same body that falls asleep at death that will be awakened and rise in glory at the resurrection. Our Lord says, "All that are in the graves shall come forth."

Now what part of men are laid in the graves but their bodies? What can come forth but their bodies? It, therefore, seems clear that these very same bodies that Christ died for on the cross are the very same bodies He is coming back to redeem from the earth, sea, or where ever they may be. If the same bodies are not raised, the purpose of the resurrection will not be fulfilled. To resurrect is to raise that which is planted. Otherwise, it would be a creation, not a resurrection. The big question with this writer is whether he will be included in this resurrection of the elect.

Now this second coming will be with power when Christ and the Holy Angels shall gather together His elect from the four winds, from one end of heaven to the other and these

saints shall be raised to meet Christ in the air, where He will be seen. But of the day and hour of Christ's coming, knoweth no man, not even the angels in heaven.

"Dust thou art and unto dust shalt thou return," was not spoken of the soul. The soul is that spiritual, immortal, and immaterial substance spoken of in many places in the scripture. The body is dependent on it and cannot exist without it. It can communicate or commune with God without dependence upon the body. Joseph's body was fast asleep when the Lord appeared to him in a dream and told him, "Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost." And again He warned Joseph in a dream to take the young child and flee into Egypt. This time again the body was asleep, but the soul that God communicated with here was alert.

When Christ was here He spoke of the body as being asleep. So when the body takes its final sleep, it does not hinder the soul from going back to God immediately, who gave it, there to communicate and commune with God as Joseph did when he was here in the world.

Now this soul will rest in perfect peace with God, Christ and the saints and will not be connected to a body in which Satan could throw darts at and molest as it was in this life.

Final and perfect salvation will come when Christ can say to the Father, "Here am I and the ones Thou has given me." That will be in the final consummation of all things when these bodies will be raised in the likeness of Jesus and be changed, not exchanged, to an incorruptible, immortal and spiritual

body that Satan can have no more influence over. It must be stressed that it is that same body that was sown in weakness that is now raised in power. It is that same body that was sown a natural body that is now raised in the resurrection a spiritual body. This means it will no longer be subject to old age, decay and disease, but it will be like unto that of Jesus and that is enough.

If it were a new body, it would be spoken of in the scriptures as a creation. To resurrect is to bring up that which was sown, so the one raised, we believe, will know that it is he, himself, who is raised in the resurrection and he will praise Him who raised his body, forever.

For those of us who are approaching the sunset of life, the subject of the resurrection is very precious. As the apple that is ripening, also getting about ready to fall to the earth, and is getting sweeter, so it is with the Lord's people. As they get older, they, too, become riper, sweeter, and more humble. Young people may die, but old people must die. The flesh dreads it, as it was with Christ. He was not reconciled in the Garden of Gethsemane until the third time when He told His disciples to sleep on, "Behold the Son of man is betrayed into the hands of sinners." John 14:41.

"Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou will ask of God, God will give it thee. Jesus sayeth unto her, Thy brother shall rise again. Martha sayeth unto Him, I know that he shall rise again

in the resurrection at the last day. Jesus sayeth unto her, I am the resurrection, and the life; he that believeth in me though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die, Believest thou this?" John 1:22-26.

This scripture makes it plain that the soul of the one who is alive spiritually never dies, and that even though the body does die, it shall be raised, "Because Jesus sayeth unto her, Thy brother shall rise again." When Jesus said, "I am the resurrection and the life," that is enough for the true believer who loves Christ with all of his heart, all of his soul, and all of his mind.

I Sam. 3:1: "My soul was precious in thine eyes." David in Psalms 49:8 says, "The redemption of their souls is precious." Also in Ps. 116:15, "Precious in the sight of the Lord is the death of His saints." Though it is precious in the sight of the Lord, it has to be made precious to us by His grace that reconciles us to His will. The flesh is weak, but the Lord can make the spirit reconciled to His will. We have to wait until our change comes. Even though this passing is precious in the Lord's sight, it comes to pass only at the appointed time of the Father.

Submitted in hope of this resurrection,

Geo. A. Fulk
November 3, 1973

**HYMN NO. 393, LLOYD'S
SELECTIONS**

1-Not from the dust affliction grows,
Nor troubles rise by chance;
Yet we are born to care and woes—
A sad inheritance!

2-As sparks break out from burning
coals,

And still are upwards borne,
So grief is rooted in our souls,
And man grows up to mourn.

3-Yet with my God I leave my cause,
And trust His promised grace;
He rules me by His well-known
laws

Of love and righteousness.

4-Not all the pains that e'er I bore
Shall spoil my future peace;
For death and hell can do no more
Than what my Father please.

(This hymn was a favorite one of the late Elder G. W. Hill, Greensboro, N.C., and is being published as being in memory of him. Editor)

ROMANS 8:1-6

There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh;

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

For to be carnally minded is death; but to be spiritually minded is life and peace:

Memorials



**Elder T. Floyd Adams
and Willow Springs
Primitive Baptist
Meeting House, where
he served the church for
nearly a half century.**



"I HAVE SET THEE FOR A TOWER AND A FORTRESS AMONG MY PEOPLE, THAT THOU MAYEST KNOW AND TRY THEIR WAY." JER. 6:27

Such was the feeling of the churches who were blest to receive the ministry of the Lord Jesus Christ through Elder Thomas Floyd Adams for fifty-six years. They truly felt that he was a tower of strength unto them.

Elder T. Floyd Adams, as he was so affectionately known for many years, was born April 8, 1891, in Wake County, N.C., and died May 4, 1973, age 82 years. He was the seventh child of a family of nine children. His father's name was David Henry Adams, and his mother's name was Mary Helon Strain Adams. He was married April 19, 1916, to the former Pauline Ethel Woodward. Surely the motions of love and affection bound them together until the day of his death. To them were born seven children, six of whom survived him at the time of his death, namely: James D., Roderick D., Thomas F., Jr., Dahlia, Frederick and Daphne. One son, Howard, died in infancy.

He was blest to ask for and was given a home in the Church at Willow Springs on the fourth Saturday in August, 1916, and was baptized by Elder W. A. Simpkins on Sunday morning following, with several others.

It was through much suffering and anguish of soul, as he often told us, as to the beginning of the burden of the ministry with him. The writer of this sketch clearly remembers Elder Adams telling of the first and second times that he attempted to speak in a public way. In part he said, "I felt to be ignorant, unlearned and unprepared in every way. Not yet being settled in my mind as to what I should do, I visited my pastor, Elder C. B. Hall. I laid my case before him. He said, "Brother Floyd, I would advise you to go before the church and relieve your mind." When the meeting time arrived at 2:30 P.M., Saturday, I was in trouble. I had suffered so much that I was really glad when at the end of conference Elder Hall turned to me and said, "Brother Floyd, get up and relieve your mind." I stood up and spoke for fifteen or twenty minutes. I cannot recall one word I said, but I do know this — when I sat down my burden was gone and I felt that I could almost float in the air. On Sunday morning I still felt light and happy. Elder Hall said, "Brother Floyd, do you have a word for us this morning?" My reply was this, "If I always feel as I feel now, I never expect to get up again." He quietly said, "You may sit still now, but the

day is coming when the church will call for your services, and when the hour of service has come the deacons will say, "Brother Adams, go into the stand, it is time for service; then you will not be able to consult your feelings; you will have to go whether you feel like it or not." End of quote. Necessity was laid on him to preach the Gospel. Therefore, in obedience to the Heavenly mandate and by and with the consent of Willow Springs Church, he was liberated to speak on the fourth Saturday in February, 1925. He commenced exercising his gift as was performed in him by the Holy Spirit, and was later ordained at the request of Little Creek Church to the full work of the Gospel ministry on the second Sunday in September, 1927, by Elders C. B. Hall, Xure Lee, E. C. Jones and Frederick W. Keene.

Through the years that followed, Elder Adams was blest in a very efficient, faithful manner in filling the several pastorates to which he was called. He was prompt to his engagements, punctual in filling his appointments unless providentially hindered, and was a strict disciplinarian. He was gifted in speaking, and was affable and courteous in manners and deportment. During his ministry of forty-five years, he served Little Creek Church for all of this length of time, Angier and Willow Springs Churches for 44½ years, Mebane Church for 32 years, Wheeler's for 28 years, Raleigh Church for 12 years, and Clement Church, Johnston Co., N.C., from 1938 to 1943. The churches, as a rule, prospered under his pastoral care. He kept an accurate record of all funerals in which he either conducted or assisted and marriage ceremonies which he performed from the year 1940 until his death. During this period of time, 1940 to 1973, he performed the marriage ceremony for 120 couples, and conducted 1,171 funerals. This figure does not include the period of time from 1927 to 1940, thirteen years, unfortunately, during which time he kept no record. He baptized many people. This number, unfortunately, is unknown, although it is estimated that he baptized over 400 people. He was often requested to visit the sick and afflicted which ever and anon, he did, with alacrity and delight.

In September, 1947, he was chosen moderator of the Little River Association and he was blest to fill this sacred office, we feel, with honor unto his Heavenly Father, thereby procuring a good name unto himself and his brethren. He had a great gift in the types and shadows of the Old Testament and in the

Apostolic doctrine. This was verified by his writings on "Ruth", "Solomon's Temple", and "Joseph and His Brethren", with sundry editorials in the Zion's Landmark. His manner of preaching was both plain and experimental, showing the difference between the law and the Gospel, works and grace.

It was in 1951, on learning that the owners and publishers of the Zion's Landmark were considering the abandoning and discontinuance of the publication of this paper, that his love for the Primitive Baptist doctrine caused him and Sister Adams to purchase it from them at a cost of \$2,000.00. Throughout the years of their editorship of the paper, it was ever known to maintain the principles of the doctrine of election and predestination.

It was not until 1948 that he always said was the first time that he received the true conviction and forgiveness of his sins. He was brought to see himself as afflicted with leprosy within and without, and that he was in a dying, helpless state, totally depraved. He was made to beg for mercy as when the leper was when the Lord spoke to him saying, "I will, be thou clean." During this wonderful experience, to which he often made reference while speaking from the pulpit, that his burden departed, and gladness and joy filled his heart. After his experience of 1948, he steadfastly taught from that time forward, that the living hope of the eternal inheritance of God, once implanted by His Spirit in the hearts of His little children could never fade away. The carnal or fleshly hope under the law, he always contended, was lost and was faded away in exchange for the gift of the better hope to which the Apostle Paul had reference, "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Paul said, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." II Cor. 5:17.

The law of sin and death had no more dominion over His people, he said, once they had been born of the Spirit. See Roms. 6:10. He often acknowledged both publicly and privately that he traveled until 1948 with the hope that was given under the law. However, after 1948, he contended that his hope was, as the Apostle Peter said, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to

an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you," etc. I Peter 1:3, 4. In this connection he firmly believed as the Apostle taught, "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. From the time that he was ordained in 1926 until his death, someone has likened his gift in the ministry to a willow tree, planted by the waterside that must grow to be a considerable tree. This was certainly true of him at the time of his departure.

Elder Adams was well established in the Apostle's doctrine. When the conditionalist doctrine attacked the churches and pervaded the associations in this area in the early 1950s, Elder Floyd Adams was one of the first men who rose up and opposed it with all of the power of his understanding and knowledge. When different brethren went into its embrace, he contended that conditionalism belonged under the law and was not of the doctrine of the Gospel of the Son of God. Elder Floyd Adams was sound in the faith and was a good judge of sound doctrine. In his sermons, he often spoke of the eternal love of God for poor sinners before the foundation of the world. That they were predestinated (His children) unto eternal life; that those who were predestinated unto eternal life were called and justified. He also stood firmly in the belief of the doctrine of God's absolute sovereignty in all things, and the resurrection of the body. He was gifted in proving this doctrine from the scriptures which doctrine the world has never loved nor admired. Strong meat (The Gospel) he often said was purposed to feed those of full age, the full grown souls who have arrived to the full status of men in Christ Jesus, while the babes in Christ, the tender lambs of the fold were not forgotten in his ministry, the weak hands, the feeble knees and those of fearful hearts who were strengthened, confirmed and comforted, and fed with the sincere milk of the word that they might grow thereby that each might have their portion in due season; proving beyond the shadow of a doubt the declaration of the Apostle to the Gentiles, "We have this treasure in earthen vessels that the excellency of the power might be of God, and not of us." II Cor. 4:7. His walk here in this life was a Godly one. Some have said that they did not believe the doctrine that Floyd Adams preached, but they sincerely acknowledged that they loved him. He was kind and courteous to his brethren and loved

them. He was beloved by them. We believe that he died in full assurance of faith.

He was a kind husband and father and an obliging neighbor. He and Sister Adams have been known to supply the homes of the widow and orphaned children when there was no food in the house. He was gifted as a good business man, having been a merchant and farmer here in this area for many years. He also served in public (elected) office as Wake County Commissioner, Raleigh, N.C., being the county seat, from 1936 until 1952. His services were to the betterment of all citizens and the communities of the county and state as a whole. He traveled far and near, preaching in this state, Virginia, West Virginia, Kentucky, South Carolina, Georgia, Florida, Mississippi, Arkansas, Louisiana, Texas, California, Pennsylvania, New Jersey, Maryland, Delaware and Canada.

The humble life of Christ as made manifest in this dear man makes us think of the sun's setting in a fair summer day; just after the sun has set, it leaves a brilliant color behind, pointing to the former glory just hours before of the bright and shining light. So the beautiful life of Brother Adams amongst his brethren and fellow man, the humble walk he had with God and the firmness of his preaching, all of them have, indeed, left a bright color behind him; even as the Apostle said, "For we are unto God a sweet savour of Christ." II Cor. 2:15.

The last year of his life was greatly felt by the afflicting Hand of God which bore heavily upon him, especially the last six months in which he lived. Through all of his suffering, he was never known to despair of life or desire the hastening of death in order to bring relief of his suffering. He firmly believed and had hope that his suffering would all be finished in this life, and that he would fulfill and live out the number of days that God had allotted to him from the foundation of the world. The dear Lord enabled him to bear up under all of his distress with Godly patience and fortitude. We feel that the Lord sustained him, and that he was not forsaken in those trying hours, even as the poet said,

"Oh! if my Lord would come and meet,
My soul would stretch her wings in haste,
Fly fearless through death's iron gate,
Nor feel the terrors as she passed."

Written at the request of the "Committee on Obituary" of Willow Springs Church (Sisters Eva P. Pearce, Nora W. Helms, and J.C. Adams) by J. M. Mewborn.

Elder J.M. Mewborn, Moderator
J.C. Adams, Church Clerk

RESOLUTION OF RESPECT FOR ELDER T. FLOYD ADAMS

Brother Adams was born on April 8, 1891, and departed this life on May 4, 1973, making his stay on earth eighty-two years and approximately one month. On the 4th Saturday in August, 1916, he was blessed to unite with the Church of Willow Springs. Then on the 2nd Sunday in September, 1927, he was ordained to the work of the ministry. In September, 1937, he was chosen clerk of our Association and served in that capacity until 1946. He was appointed assistant moderator in 1946 and, then, on September 26, 1947, he was chosen Moderator. He faithfully served as our moderator until his death.

Death does not abolish our Brother from us or God as the world teaches. Is not this the testimony of the Apostle Paul? We read that the grace that once was given us in Christ Jesus before the world was, is now made manifest by the appearing of our Saviour, Jesus Christ, who hath ABOLISHED death and has brought LIFE and IMMORTALITY to light through the gospel. See II Tim. 1-10.

Now, we know Elder Adams died and that he is not with us in the flesh anymore. But, one living in the Spirit must believe that the saints of God do not die; instead they go to sleep in the Lord. It is just as the scripture said about Stephen's death. Acts 7:60. The word DEATH is not often used in the New Testament as experiencing the death of the saints. We do not believe that the Holy Ghost would allow Stephen to die, but he only went to sleep in the Lord. We believe this truth as we watched our beloved Moderator depart from this world out of much pain and suffering. He only fell asleep in the Lord. We were given to think of the Apostle's words when he said to sorrow not for those which are ASLEEP even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which SLEEP in Jesus will God bring with Him. See I Thes. 4:14. "We shall not all sleep", said the Apostle again, "but we shall all be changed." I Cor. 15:51. We believe, to a suffering saint, that death is turned into a restful sleep after a life of FAITH and SUFFERING in this sinful world, which we believe our moderator is now enjoying.

To a child of God death is like unto a victory; it has lost its sting and has been robbed of its glory. It is as the laying of a baby in the cradle by its watchful mother that it may rest

in SLEEP until the time of its awaking. On the resurrection morn, when the trumpet will sound, the Lord Himself will 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. See I Thes. 4:16. Then the SLEEPING dust shall be rased, not as it was deposited in the tomb, in corruption and weakness, but in incorruption, in glory, and in power to see his Lord and be united, body and soul and Spirit, carried Home on the wings of God's eternal love to sing the praises of the Father, Son, and Holy Ghost as one God in a world that shall never end.

We believe and it is our hope that our Brother in Christ and our Moderator is sleeping in this peaceful rest, awaiting just such a peaceful awakening.

Elder R. L. Fish,

Brother E. T. Jones, Committee

Brother Thomas R. Whitley

(The above memorial was written at the request of the Little River Association in its 1973 session, and it was printed in the minutes of the association of that same year.)

ELDER G. W. HILL

It has become our sad duty to write a few words in memory of our beloved pastor, Elder G. W. Hill, who was born June 21, 1897, and passed away November 21, 1970, at the age of 73. He has served Wolf Island Church for thirty years in a most excellent, faithful manner. Words will never express the love the church had for him. He was also loved by many friends of the church. He was always interested in any improvement of the church building and never hesitated to do more than his part.

Our deepest sympathy goes out to his faithful companion who stood by him during the many years of his ministry. And to her we would say, weep not for him as for those who have no hope, for we feel there is a Crown of Righteousness laid up for him and all who have been enabled to be as faithful as he was.

We feel his counsel was in the way of wisdom. He was always willing, in any matter pertaining to the church, to give his views when asked to do so. His long and lasting faithfulness to the church will be remembered by those who come up after him, who

loved the doctrine of salvation by grace. We did not give him up. The Lord takes His little children at His time, and we should be content to say, "The Lord gave and the Lord hath taken away; Blessed be the name of the Lord." See Job 1:21.

This attempt was written at the request of Wolf Island Church in conference December 12, 1973.

W. L. Garner

O. J. Wray, Jr., Committee

**IN MEMORY OF
ELDER W. D. BARBOUR**

He was born December 31, 1901, a son of the late John Calvin and Louisa Benson Barbour, of Johnston County, N.C. He passed from this life December 23, 1973, in Johnston Memorial Hospital, Smithfield, N.C., following a period of declining health at the age of 71 years, 11 months, and 23 days.

On January 30, 1929, he was married to Miss Glenna Dixon and she proved to be a wonderful wife and helpmate to him. To this union were born three sons: Clawson of Richmond, Va., and Horace and Jerry Barbour, Route 3, Benson, N.C., who survive him. Also surviving are two sisters: Mrs. Nellie Batts and Mrs. Mary Pierce of Greensboro, N.C.; three brothers: Norman and Woodford Barbour of Clinton, Md. and Tom Barbour of Route 3, Dunn, N.C. and nine grandchildren.

He united with Fellowship Church and was baptized the first Sunday in October, 1953, by the late Elder Shephard Langdon. It soon was evident he was burdened with the Word of God, and he was later ordained to the ministry the first Sunday in September, 1954. He preached his first sermon in the pulpit in Mount Zion Church, Benson, N.C., and he served Fellowship Church as a faithful, loving pastor as long as he was able to be there which was twenty years. He also served a number of years as pastor of Sandy Grove Church, Nash County, Harnett Church, Sampson County, Clement Church near Four Oaks, N.C., and Mount Zion in Benson, N.C.

Brother Wilbert traveled many miles and spent many hours visiting the sick in their homes, as well as in the hospitals and nursing homes. He had many friends and he enjoyed entertaining the brethren, sisters and ministers in his home. He loved his family and they loved him. He loved the churches

and God's people everywhere and they loved him. He loved the doctrine of salvation by grace and he proclaimed and defended it during his ministry.

His funeral was held in Rose Funeral Chapel, Benson, N.C., and by his request it was conducted by Elders T. Allen Johnston, Curtis Parrish and D. E. Parker, after which his body was laid to rest in Roselawn Cemetery, Benson, N.C. to await the resurrection. The many beautiful floral offerings were a manifestation of the love and esteem in which he was held. While we at Fellowship feel our loss so keenly, we feel our loss is his eternal gain. We feel to extend our sympathy to his wonderful family.

Be it resolved, that a copy of this obituary be placed on the church record, a copy sent to the family, and a copy sent to Zion's Landmark for publication. Done at the request of the members of the church in conference January 5, 1974.

Elder Curtis Parrish, Moderator
E. H. Dupree, Church Clerk
Clyda Parrish, Committee

OBITUARY OF SISTER AILCY PEARCE HAWKINS

Sister Ailcy Hawkins was a native of Virginia, but she had been a resident of North Carolina since her early life. She was making her home with her sister, Sister Hallie Pulliam of Eden, N. C., at the time of her death on December 10, 1973, at the age of 74 years. Although her health had been failing for a number of years, death came unexpectedly. Her weakened condition from a heart ailment caused her to be hospitalized for only a short period of time before her death in Morehead Memorial Hospital in Eden, N. C.

Her late husband, Brother J. I. Hawkins, preceded her in death many years ago, and they were not blessed with any children. She was always known for her hard work as well as her kind, gentle manner. She first united with the Primitive Baptist Church at Durham, and after her marriage, saw fit to bring her letter to Wheelers' where it remained until the time of her death. Even though her natural home was continuously on the move, her faith was so strong. She always kept in touch with her church. When she could

not be there in person, she would correspond through the mail, and would send a small token of money with her love and admiration to the other members. These actions of love will always linger in our hearts and minds. We do not feel she dreaded death since she longed so much to be carried to that upper and better kingdom where moths and rust will not corrupt, where she will remain forever with her Lord.

Surviving are four sisters: Mrs. Samantha Pollard of Fuquay-Varina, N. C., Mrs. Maggie Merritt of Durham, Mrs. Eleanor Cobb of Burlington, and Mrs. Hallie Pulliam of Eden.

Funeral services were held December 12, 1973, at Wheelers' Primitive Baptist Church at 2:00 P.M. by Elder Burch Wray, Elder Jack Hawkins, and Elder J. M.-Mewborn. It was a beautiful service in rendering praise and honor to God, which, I feel, every true-born child of God so earnestly desires. Her body was laid to rest in the church cemetery to await the second coming of our Lord.

Done by order of Wheelers' Church, same being approved in conference this 9th day of February, 1974.

Elder Burch Wray, Moderator
Brother Reuben Bowes, Asst. Clerk

IN MEMORY OF AILCY HAWKINS

Dearest Sister, you have left us
For a better home I hope;
To see your blessed Jesus
And where we hope to go.

We are so lonesome here
Since the time you went away;
I know we will always miss you
But I would not wish you back to stay.

I loved you so dearly -
Though I might not have shown it;
I tried to make you happy, dear,
If it be God's will in enabling me to it.

How could we wish you back here
In this sinful world of sorrow;
So, Sister dear, you take your rest;
We loved you, but God loved you best.

O Lord, have mercy on us
And keep us by thy grace;
You cannot come to us
We hope to go to you.

My sister was so dear to me;
I tried to keep you here with us;
I could not, for God had called you home
To live with Him on high.

Some day I hope to hear the gentle tone,
God's voice call to me;
Dear little one, "Come home,"
And meet the ones we loved in Thee.

You wanted to go home,
I heard it in your talk;
But you have left us all so lonesome,
When you left for your new home.

I hope to meet you, "Brother" - and all our
loved ones
Who have gone on before;
For I know you are so happy at home
In your mansion above the sky.

I hope I will not know you there as I knew you
here,
To see the pain that was in your face -
For now, through the Grace of God
It is all gone forevermore.

Your sister,
Hallie (Mrs. J. W. Pulliam)
Eden, N.C.

In the next to last verse of the above poem,
Sister Pulliam's reference to "Brother" is for
her brother in the flesh and, we feel, Spirit,
the late Bro. E. B. Pearce, Willow Spring,
N.C., who passed away on January 18, 1970.

**OBITUARY OF
ALBERT LAYTON JOHNSON**

Dearly Beloved in the Lord,

It is with much sadness that we attempt to
write this obituary of our dear friend and
brother, A. L. Johnson. Brother Johnson did
not unite with any church, although some
years ago he brought his clothing to Wolf
Island Church with the desire to be baptized
when attending another baptismal service.

He desired to live with our people for it was
manifested in his walk. Yet, his feelings were
not to be heard, nor did he do anything to
make a show. It was in meekness that Brother
Johnson took upon himself the responsibility
of the care of our cemetery for a number of
years, and he did a wonderful job. No doubt it
was a burden to him at times. Yet, he showed
forth the Christ-like spirit, and he opened not

his mouth to complain. His pay was in the
doing thereof. It was his desire to be enabled
to perform this work without money.

To know Brother Johnson was to love him.
He believed in the doctrine of Salvation by the
Grace of God. If he was saved, it was his
belief that it was by faith through Grace, not
of works lest any man should boast. He
believed in the resurrection of these our
mortal bodies. He was one who was made to
believe that he was helpless before his Maker,
and that his own righteousness was nothing
but filthy rags in His sight.

Now, we at Wolf Island Church believe
that our loss is his eternal gain. Brother
Johnson was sixty six years old, and was the
son of Ranson M. and Sarah Woodall Johnson.
He was married to the former Wilma Cobb.
To this union were born one daughter and two
sons, Mrs. Bob Adams, A. Carlton, and
Donald Johnson, all of Reidsville, N.C.

Brother Johnson's funeral was conducted
on January 2, 1973, in the chapel of Wilkerson
Funeral Home by Elder Wallace Smith, Elder
Hugh D. Wray, and Mr. D. B. Alderman. He
was laid to rest under a beautiful mound of
flowers in Evergreen Memory Gardens to
await the second coming of his Lord and
Saviour.

Done by order of Wolf Island Church in
conference on January 13, 1973.

Elder H. P. Somers, Moderator

Elder O. J. Wray, Jr., Clerk

Written by:

Elder O. J. Wray, Jr.

Elder H. D. Wray, Committee

Dear Brother Mewborn,

Brother Johnson always made a special
effort to see Elder Adams when he was in our
country. He manifested much love toward our
people everywhere. Many of your people in
Johnston County, N.C., knew Brother
Johnson. All of his life he maintained a
closeness by visiting his place of nativity, or
birthplace. We surely miss him as well as
Elder Hill and others.

Come to see us whenever you can and
remember us to your family.

Love,

O. J. Wray

Greensboro, N.C.

BROTHER PETTIS STONE

Brother Pettis Stone united with Wolf
Island Church and was baptized the fifth
Sunday in April, 1917, by the late Elder Isaac

Jones. He was a faithful member for fifty-five years and five months. He was called from this walk of life at the age of 82 years. His funeral was conducted in 1973 by Mr. McDowell and the unworthy writer. He is survived by his widow, Mrs. Rosa Lolar Stone, four sons, six daughters, twenty one grandchildren and five great grandchildren.

As a boy, at age seventeen, I became acquainted with this precious brother. I knew him from then until the time of his death. As a boy I played around his house with the neighborhood children. He was always a kind, gentle, and humble man. He was a hard-working farmer, a good husband, and a good provider for his family. As he grew old and his health failed him, I visited with him. Though he could not see me very well, he would always say, "It is good to see you." I believe he saw the people of God and the beauty of the church through an eye of faith — the only way we can even, in part, understand the mystery of Godliness and God, the Creator. Even as I sit and attempt to write I, also, see a great mystery in wondering how such a one as I could stand before such a person as he and hope to preach the gospel of the Son of God to His chosen, afflicted, and humble poor.

Now, most of the people who kept me, as well as their neighbors, when I grew up are gone from this walk of life. It has pleased God for me to still be here, and my great desire is to be made as well as kept an humble servant until then end. We shall always miss him, but we believe that if we are not denied, we will be with Him in the eternal likeness of the Son of God in heaven and shall be satisfied forevermore.

Written by an humble Brother in Christ I hope.

Elder H. P. Somers
Reidsville, N.C.

ADAS RICE

It is with a feeling of unworthiness that I attempt to comply with the request of Bush Arbor Church to write an obituary for my dear mother and sister in hope of eternal life. She was born October 8, 1880, and departed this life September 9, 1973, making her stay on earth 92 years, 11 months and one day. She was born to Sidney Thomas and Martha Oakley Simmons, and was granddaughter of the late Elder F. L. Oakley. She was married to John Thomas Rice December 25, 1907, who preceded her to the grave by 36 years. To this union were born four daughters: Mrs. Olive

Aldridge, Miss Emily Jane Rice (deceased), Mrs. Bertha Webster and Mrs. Ruth Bason; four sons: T. Isaac, Joseph W., Alvis David (deceased), and Dewey H. Rice; one sister: Mrs. Nettie Rudd and one half sister, Mrs. Bessie Rudd, 17 grandchildren and 22 great grandchildren.

She was received into the fellowship of Bush Arbor Church the second Saturday in December, 1913, and was baptized the next day by the late Elder B. F. McKinney. In relating a portion of her experience she said that she saw the Lord appear before her in the form of a man and she beheld Him as the chiefest among ten thousand and the One altogether lovely. She found much comfort in reading the scriptures, even quoting many of them correctly when her mind was so impaired that she hardly had any remembrance.

She passed away like falling asleep and suffered very little I felt that it was an answer to our dear pastor's prayers, that we be given a peaceful moment in which to die. As the pangs of death paled her face, I felt she would also rise again as Lazarus did to be with our Saviour, to see Him face to face and be forever satisfied.

Her funeral was conducted by Elder Wallis Smith, her pastor, assisted by Elder Donald Smith. Her body was laid to rest in the Bush Arbor Church Cemetery, beneath a beautiful mound of flowers, to await the coming of our Lord and Saviour Jesus Christ.

Read and approved in church conference Nov. 10, 1973. Written by T. Isaac Rice.

Elder Wallis Smith, Moderator
Deacon Earl S. Rudd, Clerk

OBITUARY OF SISTER AVA LENA PARRISH

It is with sad hearts that we shall attempt to write the obituary of Sister Parrish, who departed this life October 12, 1973, at the age of 81 years. A native of Johnston County, she was a daughter of the late Elder Jimmy Johnson and Julia Adams Johnson.

Sister Parrish is survived by her husband, Brother T. M. (Tom) Parrish; three daughters, Mrs. T. Allen Johnson, Mrs. Marvin Langdon of Route 3, Benson, and Mrs. Elmo Johnson of Fayetteville, N. C.; two sons: Paul T. Parrish of Charleston, S. C. and Shelton Parrish, Route 3, Benson, N. C.; two sisters: Mrs. Beulah Parrish, Newton Grove, and Mrs. Alice Johnson, Fuquay-Varina, N. C.; four brothers: David and Toker Johnson

of Malibu, California, Frank Johnson of Portsmouth, Va., and Turner Johnson of Sun City, Ariz.

Sister Parrish united with the Church at Clement by experience September 12, 1953, and was baptized by her pastor, Elder Shepherd Langdon. She was always a dear, precious member, and seldom missed her church meetings as long as her health permitted her to be there. She enjoyed very much in helping to sing the precious old hymns as well as hearing the gospel, salvation by grace, proclaimed. She was a very devoted companion to her dear husband a very dear, loving mother and grandmother, a good neighbor and friend to all who knew her.

Her funeral service was held in Rose Funeral Chapel, Benson, N. C., by Elder J. M. Mewborn; burial followed in Roselawn Cemetery.

We, the members at Clement Church, feel a great loss in the passing of this dear, precious sister in Christ, although we feel our loss is her eternal gain. Our love and sympathy go out to all her family and loved ones, and we hope it will be the Lord's will to reconcile all of them in the loss of this dear loved one.

It is, therefore, ordered by the church that three copies of this obituary be made; one for the family, one for the church records and one for Zion's Landmark. Done by the church in conference Jan. 12, 1974.

Elder T. A. Johnson, Moderator
Beulah Parrish, Clerk

FRED W. TALLEY

On August 2, 1900, it pleased God for a child to be born to Mr. and Mrs. Charlie Talley. They named this child Fred W. Talley. As the years passed, it also pleased this same God to bless him with a hope in Christ, God's only begotten Son. He asked for a home here at Wolf Island Church, was accepted and baptized into the fellowship of this church. When I was just a boy, I was blessed to live with this family for some time. He never told me how to receive a hope. It is now that I believe, I can understand why. He believed in a predestined, or fixed, doctrine of all things.

On December 12, 1972, it pleased this same God to call him from us because He never purposed that mortality should be permanent in this world. The good Lord just let us share a portion of time with him. He was a man of few words, yet loved the church and stood by her. I remember when the new meeting house was

built here. He went all over this country and helped in every way he could to see that it was built. We all loved him and we will miss him.

He is survived by three sons, one daughter, two brothers and three sisters. His wife (and our sister) was called from us in 1962. She died in this same faith and order. Bro. and Sister Talley, as well as his father and mother, now sleep with many others beside this meeting house, awaiting the morning of the resurrection when we believe Christ will come again and raise these bodies in His likeness to be with Him forever, to be reunited with the spirit, and to be finally together where we will never part again.

Written by a poor, unworthy bro. in Christ, I hope,

Elder H. P. Somers
Reidsville, N. C.

OBITUARY

We, the members of Old Union Church, hope to bow in humble submission to the will of God who called from our midst on July 22, 1973, our dear sister, Sister Liney Rose. Sister Liney was stricken for several months with the dreaded disease, cancer, but with patience and grace she was blessed to wait upon the Lord to call her home, at His appointed time. To those who were blessed to visit her during her last days, she manifested the power of the Lord. She never complained of pain even though she took no medication. When asked how she felt, she always replied, "Better than the last time I saw you." We feel each day she suffered that she could feel the presence of her Lord with her. We often sing her favorite hymn:

In Sharon's lovely rose,
Immortal beauties shine,
Its sweet refreshing fragrance
shows
Its origin divine.

How blooming and how fair
Oh, may my happy breast
This lovely rose forever wear,
And be supremely blest.

She often carried lovely arrangements of roses she grew in her flower garden to church. These, however, never compared with that lovely rose that she was supremely blest to wear through which immortal beauties shine.

Sister Liney was born Nov. 6, 1894, the daughter of Andrew and Ophelia Eason Capps. On January 28, 1912, she married Levi

C. Rose who passed away several years ago. She leaves to mourn their loss, two daughters, four sons, several grandchildren, one sister, and one brother, along with friends and the members of Old Union Church of which she was a member.

She was a mother-in-Israel to us, and to others who knew and loved her. She was always faithful to fill her seat when able and manifested a love for those of us when not blessed to be there.

Her funeral was held at Old Union Church by her pastor, Elder Calvin Harward, on July 24, 1973. She was laid to rest in the Princeton, N.C., Cemetery to await the calling of her Lord and Saviour.

We are made to feel our loss is her eternal gain. Therefore, be it resolved that a copy be placed on our church book, 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 the second Saturday in September, 1973.

Elder Calvin T. Harward,
Moderator
Gilbert Thompson, Clerk
Elder Calvin T. Harward,
Myra Jean Thompson,
Committee

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with the Church at Bethsaida the fifth Saturday and Sunday in March, 1974. Elder Casper Noles was appointed to preach the introductory sermon, Elder J. W. Hawkins, his alternate.

Bethsaida Church is located about three miles from Benson, N.C., one mile East from N.C. Hwy. 27.

We invite our brethren to come and visit us, especially ministering brethren.

Alonzo Barefoot, Union Clerk

LOWER MAYOR UNION MEETING

The Lower Mayo Union Meeting will be held with the Church at Russell Creek, beginning on Saturday before the fifth Sunday in March, 1974, and will continue through Sunday, the Lord willing.

Russell Creek Church is located in Patrick County, Va., about ½ mile East of Highway No. 8, just across the N.C.-Va. State Line. Those who come from N.C. will turn on first road to the right just after passing the state line. Drive only a short distance, look to your right, and you will see meeting house.

We invite all of our brethren, sisters and friends, especially our ministering brethren to meet with us.

For further information, please contact the undersigned.

Sam L. Gilbert,
P. O. Box 4391
Winston-Salem, N.C.
Telephone: 919-767-0917

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at Cypress Creek. Cypress Creek Church asked for permission from the brethren of Davis Memorial Church to hold the union at Davis Memorial. This request was graciously granted. The union will meet, if the Lord wills, on Saturday before the fifth Sunday in March, and will continue through Sunday, at Davis Memorial Church.

Elder H. A. Young was appointed to preach the introductory sermon, Elder Horace Bryan, his alternate.

We desire the presence of our brethren, sisters and friends to meet with us, especially the ministering brethren of our faith and order.

H. A. Young, Union Clerk
R.F.D. No. 4, Box 362
Jacksonville, N.C. 28540

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with Surl Church, beginning on Saturday before the fifth Sunday in March, 1974, and will continue through Sunday following.

Elder L. P. Martin was appointed 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

MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held, the Lord willing, with Tabor Church in Tabor City, North Carolina, the fifth Saturday and Sunday in March, 1974.

Services will begin at 11:00 o'clock Saturday and 10:30 A.M. Sunday. We invite our ministering brethren along with all our brethren, sisters, and friends to visit and worship with us.

L. M. Vaught,
Union Clerk, Rt. 2, Loris, S. C.

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ZION'S LANDMARK

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MARCH, 1974

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ISAIAH
CHAPTER 58

Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

EDITOR

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

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

SHILOH

Of momentous importance and deep spiritual import to the children of God, is the word Shiloh. Often there is a sermon itself centering around one word of Holy Writ and this is especially true of the word under consideration. Shiloh was for many years the resting place of the ark of the covenant in the land of Ephraim and it also refers to a person in a typical reference to the Lord Jesus. It is then a word of two-fold meaning and its applications beautifully harmonize. It denotes rest giver and also may be translated, "He gives rest to His own." It is in Jesus that the weary, sinsick soul, burdened by the exactions of the law with all of its unremitting demands with which it is humanly impossible for him to comply, finds rest. As one meaning of the word is a place, so the heir of God's grace and glory finds Christ, the end of the law for righteousness and sits down in a heavenly place in Christ Jesus. The word sitting, denotes rest. Before the saved sinner can feast upon heavenly manna and find nameless comfort in meditating upon the person, work and the blood of the crucified Redeemer, he must sit down in the kingdom of heaven, realizing experimentally that Christ has kept the law for him and fulfilled it all, enduring in His sinless body by the holy offering of Himself, all that the sinner would have had to suffer in time and eternity, had not a mediator been provided. Jesus, when He had made one offering for sin, forever sat down at the right

hand of God to remain until He shall come for His bride and destroy the last enemy which is death. Then will the family of the redeemed sit down with Him on the throne of glory in the heaven of heavens. Before Jesus fed the multiplied-loaves and fishes to the hungry multitude, He made them to sit down. The returning prodigal son sat down in his father's house and feasted upon the fatted calf.

Mary sat at Jesus' feet when she heard His words. But there is another seemingly justified application in the use of Shiloh. It is composed of a masculine stem with a feminine ending and suggests the mystical union of Christ and the Church, all being one body with Him as its head. When He comes to receive His church in resurrection, glory, the lamb's wife will be attired in fine linen, pure and white, which is the righteousness of the saints. By a new birth the subjects of God's saving and preserving grace enter into an experimental union with their Lord and so partake of communion. In communion service they "do show forth the Lord's death until He comes." If there were not a future coming of the Lord Jesus after His people have been born again, these words would never have adorned the pages of God's inspired word.

There could be no rest, no antitypical Shiloh under law. Let us note here that the laws of a government set forth the character of that government, just as the laws or discipline in a home set forth the

character of those who occupy it. So the law of God, which is holy and just and good reveals the holy character of God, that He changes not, that His decrees can not be altered, weakened, or set aside, otherwise He would cease to be God. The immutable law of God requires holiness from man, perfect obedience and purity of thought within the heart and mind as well as outward in every action, nothing less than a holy life. These unremitting exactions which man cannot meet magnify the grace and the glory of our Savior who was born into the world mantled in sinless human flesh that he might partake of the flesh of believers, sin excepted that in that holy flesh, being verily God and verily man, he might keep the law of God for His own, die under its curse, perfume the grave with His presence and rise a conqueror over the powers of darkness, the pangs of hell, the power of the grave and the fullness of the curse and with Him in a mystical sense He brought His own beloved bride, His true reward, for which He willingly and joyfully endured the agonies of Gethsemane and the pangs of an ignominious death on Calvary. Having ascended into glory and sent the Holy Ghost or comforter the riches of the heavenly inheritance of the Saints is made manifest to each believer as the things of Jesus are shown unto Him and His bride gathers unto Him from the four corners of the world and enters into that rest that remains to the people of God. Shiloh as rest Giver, becomes a sweet experimental reality to their souls as they delight in the law of God after the inward man and rest in that finished work of the Redeemer, which is accomplished for time as

well as for eternity. Literally the Old Testament sabbath could not be rightfully kept in a complete sense until all the work of the six days was finished. In a spiritual sense no Jew under the law could meet its every demand in the six days, but when Jesus sat down at the right hand of the majesty in the heavens, the children of God, the Israel of our Lord, enjoy a spiritual sabbath, rest in the promises of God, rejoice in Christ Jesus and have no confidence in the flesh. Shiloh has come to them, for the seed of the woman has bruised the serpent's head and life and immortality are brought to light through the gospel.

(Elder) Arnold H. Bellows
(Deceased)
West Hurley, N.Y.
March 20, 1947

SEEKS CHURCH

Dear Mr. Mewborn,

I am the daughter-in-law of Mr. Jesse W. Phillips, member of Clement Church near Four Oaks, N. C. of the Litte River Association. I married his son, Harold, December 26, 1971. We all live together. Mr. Jesse's daughter, Betty, lives with us also.

Harold and I have not been blessed, as yet, to find a home with the church, but we have that hope. We, Harold and I, believe in predestination. We also believe that all things were fixed in God from eternity. We have seen so many examples of that in our own lives as well as that of others. I remember when I was a little girl my mother took me to a beach. She said, "Don't go out too far into the water." I guess I did. A large wave swept me out. I sort of floated. I looked up at the sky and said, "God, if you spare

me, I will always be a good girl." Suddenly, another large wave swept me back onto the beach!" It was not my time to go! I do not recall if Mom ever found out what happened. Maybe I was afraid to tell because I had disobeyed her. She passed away when I was sixteen. She was to me as a perfect angel. I shall always miss her. I am forty-eight now. Many things have occurred to me in these years. I have been blessed to see visions, feel that I have heard God's beautiful voice and yes, I have seen the devil, too! I was raised as a Lutheran. About four years ago I was baptized into the Mormon faith. Shortly afterwards, in this connection while lying on the couch one night, the devil appeared. Though his appearance lasted only a few seconds, I remember every detail so clearly. His hair was black, coarse, and pressed back firmly. His eyes were dark and filled with hate. His skin was soft, but very red. His teeth were perfect but he wore a very tight smile: His hands were long and boney. His nails were long and pointed. He wore a long, black robe, with a high neck. I did not see his tail, or his feet. He did not carry a pitchfork. He held in his hands a red tarantula spider! His white horns were mostly covered with black hair. He said, "Go get her!" He threw the spider at me, but it missed! I ran into the hallway and said, "Oh, no you don't!" Then he was gone. I looked everywhere for the spider. It must have returned with its owner!

About twelve years ago, I was given to have the feeling of no use in this world of ours. I felt no more than a lump, or a vegetable. I could see no purpose in my being here. I felt that surely I was just taking up space! I

decided to take my life. I have no problem swallowing pills. I had a bottle of aspirin, containing one thousand pills. I was going to swallow them as long as I could! I looked out the window and up at the sky. I saw a huge, golden cross. To me it was a message from God. I felt that, perhaps, there might be a purpose for my being here. Two months before that, while giving birth to one of my daughters, I asked God to let me die. Her father had been extremely cruel to me. He tried many times to kill me. I did not want to go home. I felt that God would look after my baby. Then I heard His voice! Incidentally, it was a natural childbirth, so I was fully conscious. He said, "Let it be known that Carla is born this day." (I wish not to identify her name.) Then I heard the singing of angels and the golden sound of trumpets. I knew that I must go on.

When Carla (the baby) was a little girl, I lay down beside her one night. It was very cold. I had a small lamp which was lit. Carla was sleeping. Then I saw my sister-in-law standing in the corner of the room. She had died two months before! She died while giving birth to twins. They died, also. She was beautiful. She said two words, "Cover Carla!" I looked at Carla. She was uncovered and her body was cold. I covered her. When I looked back my sister-in-law was gone.

When we had moved here from Virginia in September, 1972, we were in our home only three weeks when it was ruined completely by fire. Though I was surrounded by smoke and flame, I was untouched! Strange things took place several days before the fire. I tested the fire

extinguisher. I remember saying, "It does not work. The test button will not work. We had better not have a fire." That evening the cement lid to the well was dislodged by accident and it fell into the well. It was jammed part of the way down, blocking the entrance. When the firemen ran out of water, they had to back up three times to a nearby pond and pump water. They said it was hopeless. Everything was ruined. My daughter, Carla, had a cast put on her leg the day before the fire. She had fallen and chipped a bone in her knee. There was swelling and internal bleeding. The day of the fire we kept her home from school, for she was in much pain. At this time we were all down, financially. My husband was unemployed. We actually did not know where our next meal was coming from. Harold's brother and his wife were in the same situation. I was depressed that day and concerned for all of us. It was a warm day, yet I felt chilled to the bone. I decided to start a fire in the woodstove. We kept forgetting to buy matches, so we would roll up a piece of paper, light it on the stove and carry it to the heater. It worked every time except this day. The stove was in the living room. We had to walk through a bedroom to get to the living room. When I got to the bedroom I stubbed my toe. I dropped the paper! It slid across the slippery floor and went under the bed. The boxspring was worn and pieces of cloth and filling were hanging down. They ignited. When we get angry or frightened, nature steps in with a quick supply of adrenalin. This is what gives us that sudden burst of energy to move quickly.

Ordinarily, like most women I need help to turn a mattress. This

day I was blessed to turn the entire bed and let it fall against the wall. I had to get that fire out. I grabbed blankets and tried to beat out the flames. Then the blankets went up in flames. Then the curtains. I saw the windows turn black and pop. The paint on the walls began to curl and peel. The wooden walls were made of heart pine. It is very durable, but most flammable. Soon the room was filled with smoke. My chest began to hurt. I knew I had to get out. It was hopeless. Carla was outside, screaming, She thought I was dead. I went to the phone in the kitchen. I dialed the operator. It kept ringing and ringing; no one answered. This is another thing that convinced me that there is a reason and cause for everything. It seemed that this fire had to be. I had to get help! Carla was so glad to see me. I could not run. I was afraid to leave Carla. I thought she might go back to get her favorite doll. The two of us hobbled along the best we could. We prayed and cried as we walked. Way up ahead of us was my little boy, Ricky, six, who was five at the time of the fire. He ran like I never saw anyone run. I thought he had gone berserk. I saw him go from one house to the next. Finally, a lady came out. Later, she told us what Ricky said. He knocked. She came to the door and said, "Hello. How are you today?" Ricky said, "I can't talk about that now. My house is on fire!" He pointed to the house that seemed to be going up in smoke. She told us she had called the fire department. Her son, a volunteer fireman in the department, thought it was her house, at first. Even though we lost everything but each other, (incidentally, I suffered a miscarriage

six days later) everyone was so good to us. We stayed at Don's house until we were able to find another house. Relatives, friends, neighbors, churches, local merchants, the Jaycees and others all gave food, clothing, furniture, dishes, household goods and money. We shared everything that came in with my brother-in-law and his wife. You see, our needs were met! We were able to get a new and better start. All of us! Soon afterwards, both men got a new and better job. Out of the bad came good!

There have been much tragedy and many experiences in my short lifetime. I was born in Norway. My parents brought me to America when I was six months old. We settled in Brooklyn, N.Y. I grew up during the depression years. My childhood was filled with many unpleasant memories. When I was sixteen, we moved to Philadelphia, Pa. My mom died of cancer soon afterwards. She was beautiful and so very kind. She loved God, too. I went out on my own when I was still sixteen. Mostly, I did childnursing. I had always loved children. I met and married my first husband in 1946. He was a good man. We had a good marriage. I had two children by him; Linda, now 21, and Alan, now 19. When they were five and seven years old a cement wall fell on their father. He suffered a crushed leg and a compound fracture of the other leg. Gangrene and congestive heart failure claimed his life six months later. My nineteen-year-old son has suffered to this day because of the loss of his father. Life, since he left us, has left Alan with the feeling that there is not much to live for. He was happy and close to his dad. When Arthur died a light went out in

Alan's heart. He has never been the same since. A year later, I married Ricardo (the cruel one.) We all knew him while Arthur was alive. Everyone liked him. We thought he was so nice. Soon after the wedding, I found out that he had two personalities. At home he was mean. With others, he was charming. After ten years of marriage and misery, I divorced him. He had left us and moved in with another woman. Desertion and adultery were the grounds. I had four children by Ricardo. One, Valerie, was stillborn. Had she lived, she would be 11 years old, this April. Carla is twelve, Angela, nine, and Ricky is six. Last July Ricardo told me that he was sorry about the way he had treated me. He said that he had "found the Lord." That month he married Linda of Virginia Beach, Va. She, too, had "found the Lord". Shortly after their marriage they asked me if they could have the children for two weeks (I have legal custody). Somehow, I felt in my heart that they would want to stay with their daddy because I knew that they loved him, too. When they returned it was exactly as I thought! I agreed to let them stay with their daddy, under these terms. I would hope never to sign anything, only that they be allowed to return to me if and when they are ready. They are happy, to the best of my knowledge, receive excellent care and love, too. We visited them during Christmas. Angela said it all when she said, "Mom, I love you and I love Daddy, too! I wish I could squoosh you all together." This is the tragedy of divorce. It separates families.

Harold is divorced, too. He has two boys: Hal, sixteen and Timmy, twelve. They are presently with

their Mom in Chesapeake, Va. After having spent nine years with their dad and grandfather (Jesse), they recently decided to give their Mom a turn.

I met the Phillips family while living in Portsmouth, Va. Harold has been very good to me. We truly enjoy going to the different churches with Mr. Jesse. We have been invited into many Old Baptist homes after church. Never have I known so much kindness and love! I truly feel like I died and that, surely, I must be in heaven. God has blessed me with a whole new understanding and love and compassion, too. I truly believe that suffering, being chastised and put down, are blessings from above. I have often felt God's presence and have rejoiced in the spirit many times.

One morning, several weeks ago, I awoke feeling feverish, nauseated and dizzy. This is very unusual for me. I have been blessed, always, with excellent health. I have sort of a built-in immunity, it seems. I never catch cold. I did, as a child, but never as an adult. I decided to go back to bed for a while. As I lay there, I heard the Purina feeder truck outside. It was making a racket! So you know I was awake. Above all the noise I heard people singing, exactly as they do in church! One of the songs was hymn No. 50. I do not know the name of the other song, but the tune was familiar. By the time they got to the third song, I was feeling fine. I sat up, put my slippers on, and found myself singing along with them, "How Great Thou Art."

God has been with me ever since I was a small child. I feel so very unworthy. There is more I could tell, but I will let you rest now. If you see

fit you may print any or all of this.

My daughter, Linda, twenty one, is married to Jimmy, a nice boy from a good family. They are happy. They have both been a blessing to me. They live in Portsmouth, Va.

Yours in hope,
Margaret E. Phillips
(Mrs. Wm. H.)
Route 1, Box 168
Princeton, N. C. 27569
Feb. 7, 1974

PUTTING OFF TOO LONG

Dear Brother Mewborn,

I am enclosing five dollars for a one year's subscription to the Zion's Landmark. I have been putting this off now for over a year. So, please, start sending it as soon as possible. I do not wish to miss any more of the numbers.

I have a home with the dear people of Little Hope Primitive Baptist Church in Jasper, Texas. I am, also, liberated to speak when called upon. I am 38 years old, married, and have two girls, ages four and ten years old. I got your address from Elder Carl DuBose, my brother in the flesh, and hope in Christ, also.

Enclosed are a few thoughts that I have been given on eternal salvation. If you think they are printable, you may do so; but, if not, put it in the waste basket.

A brother in hope,
Alfred DuBose
Route 3, Box Box 17
Silsbee, Texas 77656

ETERNAL SALVATION

The thought of soul salvation has been on my mind for quite some time now. With the hope that God will guide my pen, I shall attempt to write a few of my thoughts.

I believe that the scriptures teach that salvation is by grace. However, we find that very few, if any, of the worldly institutions and organizations teach this doctrine. Many religious organizations today teach that all one has to do to be saved is accept Christ. We find, in their worship and doctrine, that their god wants and wishes. He begs, pleads, wishes, and then waits for man to respond. At times, this god is disappointed. He is waiting and pleading for them to accept Him.

Then, there is the falling from grace that they teach. In their teaching of the falling from grace, they say in order to make things right again with God, you must rededicate your life. To me, this is ridiculous. How can anyone rededicate anything that has already been dedicated? I believe that the Apostle Paul had this in mind when he wrote to the Hebrews, in 6:6. According to the apostle, "They crucify to themselves the Lord afresh, and put him to open shame." So we can see they have a form of godliness, but deny the power thereof. We find in II Timothy, chapter 3, 5th verse, where the Apostle Paul spoke on this subject.

Their teaching, also, expresses heavy emphasis on tithing, which is an Old Testament teaching. There is not an ordinance of tithing in the New Testament. We have been blessed with all our natural goods in accordance with God's Holy Will. May I then be permitted to ask: "How can we give God a tenth of what is already His?" The earth is the Lord's and the fullness thereof; the world and they that dwell therein." Ps. 24:1. This includes everything.

His people (the church) are predestinated unto eternal salvation. We find that the popular teaching is that man has a choice. Let me call your attention to what the Apostle Paul wrote to the Ephesians, "Having predestinated us to 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 we are made acceptable in the beloved." Eph. 1:5, 6.

So, then it is God who does the accepting, not man. Then in the second chapter of Eph., the 8 - 10 verses, the Apostle Paul says, "For by grace are ye saved through faith; and that not of yourselves: It is the gift of God: Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." According to this teaching, Paul says that salvation is the gift of God. It is not acquired by money, or works as they teach so expressedly. All these great works they do are of their hands. Let us look back to Cain and Abel. Cain offered the works of his hands, and Abel offered the firstling of his flock. Abel's sacrifice was the work of God, and it was acceptable to God. On the other hand, Cain's offering was not acceptable since it was the works of his hands. If salvation had been by works then there would have been no necessity for Christ. If salvation was by works, then it would not be a gift. It would be an award. A gift is given out of charity and it is not for a favor expected in return. We do not bargain with God, for He is the One and only sovereign power and authority for everything that exists. Then, we are led to

believe that God's love for His chosen elect is free, and, lastly, unmerited on their part.

Then, if not deceived, I am convinced that salvation is by grace, the gift of God. This, I believe, is the way that God Almighty purposed it from before the foundation of the world to the morning of the resurrection. For God is unchangeable. He is surely a true and living God; one who has pity and loving compassion on His little one through His blessed Son.

Alfred DuBose

Silsbee, Texas 77656

FREEDOM IN THE TRUTH

"The truth shall make you free."

I learned early in life that wisdom of telling the truth and that it would, indeed, set you free.

I found a fifty cent piece (a lot of money in those days) that belonged to someone else. I did not say it belonged to me but, for sure, I knew it was not mine. After finding the money, the little country store, a short distance from the elementary school I attended that memorable morning, soon had a young customer buying candy and "penny" pencils — ten of them! I put my purchases and the change in my book satchel and went on to my class room. When I returned home that afternoon my parents were looking for that money and I was looking for trouble! I felt sure I would be punished if I told them I had kept money I knew was not mine, and, worse still, I had already spent part of it! From that moment, and weeks to follow, my guilty conscience gave me untold misery. Every time I saw a vehicle coming down that dusty, rural road, I thought, surely, it was the sheriff coming after this poor sinner.

Looking back, I am certain, if I had told my parents the truth about the incident, they would have understood and I would have been free from that severe punishment my conscience gave me.

This, of course, was the workings of a carnal mind but, figuratively speaking, it is applicable to a spiritual experience in that the truth, for a certainty, will make you free.

We read in John 8:32; "And ye shall know the truth, and the truth shall make you free." Jesus was speaking to those Jews who believed what He said. It reads as follows: "Then said Jesus to those Jews which believed on Him, if ye continue in My Word then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." "As He spake these words," the scripture states, "many believed on Him." Others, with whom He spake, did not believe, but doubted Him even after witnessing the miracle He performed by opening the eyes of the blind man. The same is true today; with the words of God clearly before them, there are many who do not believe what they read or understand the gospel of truth when it is preached. "Those who have ears to hear, let them hear." The blind man believed when he saw and believed and the truth set him free. Jesus asked the blind man, "Dost thou believe on the Son of God? He answered and said, who is He, Lord, that I might believe on Him? And Jesus said unto him, thou hast both seen Him; and it is He that talketh with thee, and he said, Lord, I believe, and he worshipped Him." John 8:37-38. Ah, dear reader, the blind man had had a personal experience and experience is a great

teacher. He had suffered bodily affliction and now, with conviction, he was ready to believe something he knew to be the truth. A miracle had personally occurred to him that was beyond the power of man to perform. With this man, as with the women with the issue of blood, faith in God and the knowledge of the truth, made them whole (and free from their affliction) Jesus said, Thy faith hath made thee whole," and "The truth will make you free." How we poor sinners suffer because of lack of faith. "O, ye of little faith." Our carnal mind cannot comprehend such miracles that our ALL POWERFUL God can perform.

The truth will set only those free who were predestined or fore-ordained to know the truth and believe the words of Jesus Christ. Mankind cannot bring this about of themselves. When He opens a sinner's eyes to see; his ears to hear, and his heart to understand, he is free indeed.

Free from what, dear child of God? Ah, free from many things: Free from following after every wind of doctrine: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, where by they lie in wait to deceive." Eph. 4:14.

Yes, dear reader, free to believe only the truth as set forth by Jesus Christ, Himself. Free from trying to gain favor of God, or striving to obtain merit. Free from useless laboring that is wearisome to the soul. Jesus says, (Talking to His elect people) "Come unto Me all ye that labour and are heavy laden, and I will give thee rest." Mat. 11:28. Yes, dear reader, He says I will give

it to you — the only One that can! You are free, indeed, when you cease from labouring to save yourself or others. God's work is finished, and when we realize our labour has been in vain, we are set free and we cease from trying. He says, "Take MY yoke upon you and learn of ME (not man) for I am meek and lowly (as are all God's children) in heart, and ye SHALL find rest unto your souls for MY yoke is easy and MY burden light." Our own useless efforts made our burden heavy and our souls weary, but Jesus says "My burden is light."

What comforting words to the chosen children of God whom He calls "Mine," whose eyes He has opened to the truth and, "The truth has set them free."

Elizabeth C. Edwards

Raleigh, N.C.

January 10, 1973

HOLD THE HEM OF MY GARMENT

Dear Elder Mewborn,

I feel so awkward and out of place in attempting to write to you, but for some reason that I do not understand, I feel that I must write.

About four or five years ago, one night while I was in a natural sleep, I had a dream, or a vision, that was as real to me as life itself. I was made to see myself while traveling a beautiful highway that was taking me up. This highway was like no other highway I have ever seen. The lines in the middle were white as snow. The pavement was as black as coal and as smooth as glass. It did not have the least little crack, dip, bump, or hole.

I can remember that I had my wife and our two children who were traveling with me in my automobile,

and I think we were going to church. I, also, remember that there were two other people in the car whom I did not know. Now, at the time I had this dream, we had only two children. We now have four.

It seemed that we had not traveled this highway very far when we came upon this bridge. On the other side of the bridge, we could see a great number of cars stopped and a great number of people standing outside, looking up a large hill. Out of all this people I only recognized two of them. Both of them were women and are members of the Primitive Baptist Church.

I looked up the hill, as everyone else was doing, and there I saw a Man dressed in a long garment that had many colors. I could not see this Man's face. I guess it was because the sun was shining so brightly. I could only see the part of Him from His waist down to His feet. This Man held His arms out and said, "Who will follow Me." I heard someone in the crowd say, "I wouldn't go up there because there are very large rattlesnakes up there."

Elder Mewborn, I do not know why, but I had to follow that Man. I had no choice in the matter. When I got to Him, He did not turn around, but He spoke to me with authority. He said, "HOLD THE HEM OF MY GARMENT." Then we started up the hill. It was a very hard climb. I was stumbling and falling, trying to keep up. Sweat was pouring into my eyes. My Sunday clothing was getting dirty. About halfway up the hill, surely enough, I saw a snake. The Man passed right by it. When I got beside the snake, I let go of the garment. I have never seen such a big snake. It looked like it was big enough to swallow me. It did not

swallow me, but it did bite me on the hand. I cried out in pain and fear of death. The Man came back and touched my hand. Immediately, it was better.

Again, the Man spoke to me in the same way, "HOLD THE HEM OF MY GARMENT." We started up the hill again, but this time it was easy. When we reached the top the Man, without stopping for a second, jumped! I did the same, but I did not go down. Instead, I went up. Elder Mewborn, when I went up I had the most wonderful feeling of love I have ever known.

Enclosed you will find a check for \$5.00. Please send me a one-year subscription of Zion's Landmark.

If it could be the will of God, our Savior, may He give you a prayer to remember me and my family.

Longing for His continued love upon this unworthy one, I am,
 Ferrell R. Martin
 Route 13, Box 258
 Lexington, N.C. 27292
 January 20, 1974

ALL BLESSINGS COME FROM GOD

Dear Brother Mewborn,

I am sorry I have been so late in sending in my subscription to Zion's Landmark. I do not know whether you can read this poor writing or not. I could never do much. I have had a tumor removed from my right arm. It has not been that I could write at all for a long time. I have been in the hospital so much. I went back to the doctor's office yesterday. I am having trouble with my heart of late with all the rest of my afflictions. I want to ask an interest in your prayers, as I know that all the blessings come from God.

Sometimes, I feel that I am not worthy even of the least of His blessings, but I am so glad the good Lord did one day show me I was a sinner. He revealed to me that I can do nothing good, only as He first blesses me. I so often feel to be one alone in this world. I feel at times that the good Lord has forsaken me, but then again I would not trade my little hope for all this old world offers.

I am now 71 years of age and do not expect to be as I have been in years gone by. I am still hoping it can be the Lord's will that I do all of my suffering here in this world, and when His time comes for me to leave this old, sinful world, He will receive me as one of His in a world where there is no more suffering, trials, or temptations. There, all will be peace and rest.

I am so weak and nervous that I cannot write, but I want to tell a dream that I recently had that helps me at times. I dreamed that myself and my father were going to church. We got on a road that was rough and the horse could not go. The buggy wheels would mire down so the horse could not pull it. I said, "Daddy, turn the horse around and let's go back." He took the wheel and I took the horse's bridle and we finally turned around. I looked just ahead before we turned around and I saw a pit where it looked like rubber tires were burning. I could hear the people in it as they were hollering, crying, and screaming. It was the most awful sight I have ever seen. After we turned around, we were on a beautiful road. We came to a large house. It was a beautiful place. It had a large door that looked like one in a tobacco warehouse. There were two sections in the door, but one was

closed. I saw Jesus standing in the door, wearing a long white robe. There was a fountain of water flowing and, as we went in at the gate, He told us to go by the fountain and drink of that water. We went by and drank. Then we went inside and everyone was dressed in a long white robe. It has come to my mind that this dream is the way my life has been here, with my travels in this world.

I am sending in my remittance. Please pray for this poor sinner.

Mrs. Bessie M. Foy
Rt. 1, Box 168
Richlands, N.C.
Feb. 14, 1974

CONTAINS SOUND DOCTRINE

Zion's Landmark,
Willow Springs, N. C.
Dear Brethren,

You will find enclosed money order for one more year's renewal to the paper. The balance is to be used as you see fit.

I enjoy reading the writing that it contains. If I know what I believe, it contains sound doctrine of the Most High God. I especially enjoyed the editorial in this (January 1974) issue. I also enjoyed the Circular Letter from the brethren in California. This was written by my granddaughter, Nancy J. Clay, Bell, California.

Brethren, I cannot express on paper my belief. Yet, I know that God said, "Let there be light: and there was light." Gen. 1:3. The blessed Holy Jesus said He was the light of the world, and if that light does not shine in my world, I cannot write, nor can I even have a good thought toward God. But, if that light shines in my world (my poor heart, I trust,) by His almighty

power, I can praise the Most High God in Spirit and in Truth. Blessed be His Holy, Holy, Holy Name!

Now, I know that this scribble is not fit to be published; however, I have done the best I could. I am very nervous when trying to write, as I was eighty-seven years of age the 11th day of February, 1974.

May it be God's Holy Will to give you Editors strength and sufficient minds in every respect to keep the good paper coming.

As ever, one in hope of eternal life,

John J. Smith, Sr.,
P. O. Box 9134
Springhill, W. Va. 25309

HELPING IN SMALL WAY

Dear Elder Mewborn,

Enclosed you will find my check in the amount of \$12.00 for which I wish to renew my subscription to Zion's Landmark for two years. The remaining \$3.00 I wish to be placed in the indigent fund, hoping it will help in a small way to send the good paper to someone who loves the articles and enjoys each issue as I do.

I am sure you still miss Brother Adams, as we all do. He will be missed for many years to come.

With kind regards to you and family, from one who feels unworthy of the many blessings I receive daily.

Unworthily, a sister in hope,
Mrs. Amie H. Benson
1313 General Lee Ave.
Fayetteville, N.C. 28305
January 24, 1974

VALENTINE'S DAY

Dear Sister Pauline Adams and Sister Richard Smith,

I feel that your letters in the

December issue of Zion's Landmark were meant to put me on the right way of thinking. This is something I have wanted to do for a long time, but have not felt like it. I am Esther Wall of Siler City, N.C. My name is on the church book at Gaines' Grove. Brother Sam Atkinson and Brother Calvin Harward were there when I offered to the church. I hope it will stay as long as I live. I could scarcely talk when the good people took me in with them. All I could say was, "May I have a home with you, who preach and believe what I hope I have been made to believe?" I surely feel that I could not travel this old, rough road if I could not be with them.

I could not sleep last night and I got the December issue which I had already read twice. I read both your letters. I have been having to beg the good Lord a lot lately. I had felt that I needed more hope. I read where Sister Smith told you her experience. You told her if she ever doubted again to just renew her experience. I was made willing to try to write some of my experience. I feel sure, at times, that it is small. Yet, at times, it is so wonderful. I think of the song that says, "What more can He say than to you He hath said, you who unto Jesus for refuge hath fled." I use to live close to a Methodist Church where, of course, I felt that some saints were sleeping. I was standing in the front door, looking out toward the church building. I smelled the sweetest perfume. My first thought was how good Jesus' grave smelled on that first Easter morning. This was Easter Sunday, about forty years ago. I still feel the same about it.

I have been subscribing for the Landmark for about a year and a

half. Dear Sister, there is so much of my time that I feel I have wanted all of the saints to pray for me and mine.

I am sorry I cannot write any better. I will be seventy-six the third day of October. I have had very bad arthritis for ten years. I am very nervous. On the 30th of June, I was operated on for a goiter and thyroid. On the fifth Sunday in September, I was operated on for gall bladder which, incidentally, had ruptured. I have surely felt there was a lot of praying done for me. I did not know anything for three days.

If you ever can feel to do so, please pray for me, and everyone who feels to do so. May the good Lord bless you, dear Sisters and Brother Mewborn. I feel to be an unworthy one who is in need of His mercy.

Love,
Esther Wall
Route 2, Box 257
Siler City, N.C. 27344
February 14, 1974

WRITTEN THOUGHTS

Elder J. M. Mewborn
Dear J. M.,

We had a good meeting today. As always, the services are inspiring and full of truth.

I believe you mentioned in your sermon that night and day is as sadness and happiness in life. This afternoon when I got out my poetry book to copy on some previously written thoughts, I noticed I wrote of my feeble thinking on "Day and Night" and "Tomorrow" a year ago. In "Day and Night", I likened it to life and death. In "Tomorrow", I used the symbolism of life today in preparation of tomorrow everlasting.

I just thought I would share this little bit of pleasure I sometimes find time to try and express; sometimes to a friend, or about a memory, a place, or a thing of significance.

Our love to you and your family,
Annie A. Turnage
Snow Hill, N.C.
February 10, 1974

DAY AND NIGHT

The day and night
Is as life and death.

The day dawns with life so new
To live and work with joy abound.

Mid-Day brings the earthly glories
and riches
With great purposes, successes and
failures.

The evening brings mind and muscle
In need of change and rest ... from
earthly woes.

Surely, the restful night that follows
the day
Is likened to the end of life,

When Eternal rest of the night
Brings us to that Life Everlasting.

TOMORROW

As each new day dawns fresh and
clear,
May your Strength, Faith, and Hope
Grow ever greater than the day
before.

It is with each new day
We all find our faith renewed
To reach our goals by pathways
right.

As a teacher, how could I help the
child
Without the courage and strength

That comes with a new tomorrow.

The preacher, with his thoughts so full of Thee
To inspire, to lead and guide us all
Finds his messages from the newness of Tomorrow.

Yes, God gave us day and night
To work and to rest,
To keep the good world He gave to us all.

But, most of all, I think, He gave
The night to forget all things wrong
And to prepare us for the bright tomorrow.

So with our blessings of Faith and Hope,
Tomorrow will be a day new and rich,
To fill our need along life's winding road
To the Tomorrow we hoped for today.

Annie A. Turnage

November, 1972

Dedicated to the ill, the weary, the old, and to the young whose days in life are full of blessings and a Hope.

Annie A. Turnage, Snow Hill, N.C., is a public school teacher in the Greene County system where she has taught for a number of years.
Editor

THE BOOK OF LIFE

Dear Brother Mewborn,

Mine acquaintance in hunger and thirst for righteousness of soul is great. God be merciful to me, a sinner, is my plea. I so much long to see and feel in reality the fullness and completeness of faith and hope.

The power from on high causes me to shake my feeble frame once again. At the thought I choke and tremble. In God's appointed season, His power shall be manifest. All to whose names are found written in the Book of Life now rest from their labors. They have ceased from self-works. They no longer seek to please the flesh. Yea, to suffer for Christ's sake is sought. In this experience His chosen seed learn patience, a fruit of tribulation. We find that our hope in Him is an anchor to the soul, both sure and steadfast. We are willing rather to suffer, to be found acceptable in His sight. Nature cannot accept the untold riches of God. Her (nature) very principle would deny all, but by the grace of God would upbraid it's weakness.

Oh! could I share hidden treasure with those of like precious faith. It is more precious than silver and gold. I am made to praise God for the answer of the tongue, seeing that believers are few and far between. Be quiet, I feel, for "A prophet is without honor save in his own country." God opens deaf ears that do not understand the mystery. It is a strange godliness to the nature of man as well as to all who have never felt fire in the bones. There can be no freedom until one is released. Jonah fled from the voice of God. He cried unto his Lord out of the belly of hell (the whale) and his Lord heard his voice. The Book of Jonah, chapter two, relates the same.

God's promised events are coming to pass according to His predestination before He framed and founded the world. Surely, there is no need of worry (doubt). Be content, Oh! ye of little faith. Faith given by God grows until it is grounded and established unto a

sincere fellowship with God and all precious like faith. How precious is His church! David had this faith when he said, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah." Psalm 46:1-3.

God be praised in fear and trembling! May God be with you in His purpose for your every need.

I remain a sister in hope,
Miriam Lee
110 Catawba St.
Morganton, N. C. 28655
November 6, 1974

CHRIST AMONG THE GENTILES

Elder J. E. Mewborn
Snow Hill, N. C.

My dear Brother in Gospel Bonds:

I have thought much about you since your visit to our association last October, but you have no evidence that I have been thinking of you because I haven't written to tell you so. I am ashamed of myself for my neglect of you and I do not deserve that you should forgive me, yet I hope you may.

How is your health? You were last year suffering much with flebitis, but I hope the Lord has recovered you to a great extent, at least, from this affliction. Are you realizing the presence of the Holy Spirit with you in your ministry? I trust that you are. Without Him, our efforts are sterile. While Paul confessed that of himself he could do nothing, yet he gloried in that he could do all things through Christ who strengthened him. I think we

dwell too much at times on our weakness and inability and not enough on the all sufficiency of our glorious Lord. He makes us sufficient for all things He requires of us. When He lays on us duties to be performed, he qualifies us with His grace: He doesn't expect us to do it of ourselves. His yoke is easy and His burden is light and we find rest to our souls in wearing His yoke. If the yoke seems heavy, it is mostly because we kick against it instead of going along with it submissively. We must be blest with submissiveness.

The truth of the union of Christ and His people through the Holy Spirit is a fruitful field of the gospel to explore when we are blest, full of fat things, full of marrow and of wines on the lees well refines. What a wonderful feast the Lord has prepared for all His people in His holy mountain of Zion, the Church of the living God! It seems to me this is the "mystery" kept hid from former ages, mentioned by Paul in Colossians 1:25. It is "Christ in you the Hope of Glory." Christ among the gentiles, that bring the gentiles into the truth, the prophets declared it; but to them it was not made known just how it would be done. That was the "secret" or mystery. To Paul it was especially given to set forth the explanation of this matter insofar as it is possible for mortal man through the Spirit to make it known. He shows that the believing gentiles in this gospel dispensation were to form one body with the believing Jews, the middle wall of partition obliterated, the hand-writing of ordinances which was against us gentiles to be taken away through being nailed to Christ's cross. Thus, one "new man" or "new body" was to be made of both

believing Jews and believing gentiles, no more two but one.

Paul divides the whole human race into three parts: Jews, Gentiles, and the Church of God. In the Church of God, there is neither Jew nor Gentile but all one body with one Head, the body having many members all deriving their life and wisdom and knowledge from the Head, Christ. Through the Holy Spirit, each and every member of the body is in vital union with the Head. This Christ sets forth in John, 15th chapter. See I Corinthians, 10th chapter, 32nd verse, for Paul's threefold division of the human race.

With much love to you and your beloved family in the bonds of the everlasting covenant and praying to our Lord for your covenant-blessing, I am, I believe,

Your brother in and by the grace of God in Christ,

Horace H. Lefferts

Leesburg, Va.

May 6, 1947

PRECIOUS MEMORIES

Elder J. M. Mewborn,

Dear Brother Mewborn,

In the words of the poet, "Precious memories how they linger, how they ever flood my soul..." The three-day meetings we were blessed to attend in 1973 ended with the one in California at Bakersfield. When we read their minutes, their circular letter written by Sister Nancy Clay, as well as the letters by Brothers Walter Wilson and Harry Vories in the January Landmark, our cup was refilled by precious memories of that meeting.

We went to the meeting because God has given us a love for Brother Walter and Elder Jefferson. We want to go again, God willing,

because He has given us a love for all the brethren and sisters we met. Brother Jeff and Sister Grace are truly a father and mother in Israel to all who know them among the Absoluters. Brother Walter was our beloved Jonathan — he could not have been more thoughtful or considerate to our every need during our visit.

The 49ers struck veins of pure gold in the hills of California, but we struck veins of pure love in the hearts of wonderful brethren. To us this love is more precious than all the gold of Ophar.

Brother Mewborn, I have read with much interest the writings on the resurrection in the Landmark. No principle of the doctrine of Christ is more precious to the church than the resurrection of the dead. It is so much the center of our hope in Christ that it is understandable how overzealous brethren might make a mutual understanding of what we shall be like in the resurrection a test of fellowship between themselves and others. However, if there is one thing that is clear to me from a search of the Bible, it is that we do not know what we shall be like in the resurrection.

The Apostle John confirms this. "Beloved, now are we the sons of God, and IT DOTH NOT APPEAR WHAT WE SHALL BE, but we know that when He shall appear we shall be like Him; for we shall see Him as He is." I John 3:2. This is the same John who saw Him with his eyes, looked upon Him, and his hands handled the Word of Life. (See I John 1:1, 2.) He was with the eleven to whom the risen Christ appeared. (Luke 24:36-51) Yet, John said he did not know what we shall be like when He shall appear.

The Apostle Paul called it a mystery. "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed." (I Cor. 15:51) The Apostle did not clear up the mystery but rather heightened it for me when he said, concerning the resurrection of the body: "It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body." I Cor. 15:42-44.

I believe the same IT that is sown is the IT that is raised an incorruptible, glorified, spiritual body with power to ascend on high to ever be with the Lord. But, Brother Mewborn, I can't comprehend such and immortal and incorruptible being. All I seem to comprehend is a weak, natural body filled with corruption and dishonour.

Kind David expressed my hope, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness." Psa. 17:15. Not until the morning of the resurrection shall the children of God, with King David, behold His face and see those bodies fashioned like unto His glorious body, be in His likeness, and be satisfied.

To those brethren and sisters to whom God has given a revelation of that glorious dawn I would say, "This was for you — to strengthen your hope and faith in the precious promises of God. Never use such revelations as a test of fellowship, but rather rejoice in the wonders of the glorious God for a season. Even the brightest revelation in this life is no more than seeing through a glass darkly, when compared to the glory that shall be revealed in God's people in that day.

As for me, I do not know what body, soul, or spirit I shall come forth with, but this I do know, "I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it..." (Ecc. 3:14) I believe God has already determined who shall come forth, immortal, incorruptible, glorified, with life and power to praise Him with perfect praise in that bright Kingdom that shall never end.

"But God giveth it a body as it hath pleased Him, and to every seed his own body." I Cor. 15:38. The body that his sons and daughters shall come forth with shall be a gift of God, just as the Spirit that shall be the life of that body is a gift of God. Both are best left to the perfection of His ways until the glorious appearing of our Saviour Jesus Christ, who is the brightness of God's glory and the express image of His person.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power ..." Rev. 20:6. I believe that Christ's resurrection was the first resurrection, and I believe that every one who was chosen in Him before the foundation of the world had a part in His resurrection. "Now if we be dead with Christ, we believe that we shall also live with Him." Romans 6:8. When this newness of life is manifested to one dead in trespasses and in sin, he is said to be born again, not of corruptible, but of incorruptible seed, by the word of God, who liveth and abideth forevermore. **THIS NEW BIRTH MAKES MANIFEST YOUR PART IN CHRIST'S RESURRECTION.** You are now dead to sin, but alive unto God through Jesus Christ your Lord. You are free from the Law of

Sin and Death, and are under grace. In a spiritual sense you have passed from death unto life in the likeness of His resurrection. But you have this treasure in a tabernacle of clay, which must be put off, that you might be clothed upon with that house not built with hands, eternal in the heavens. Then and only then shall you know that the second death has no power over you, and with all the saints of God you can cry out in triumphant victory, "O death, where is thy sting, O grave, where is thy victory," as you ascend on high to drink forever from the River of Love.

Brother Mewborn, may God bless us to see you at Mobile, Alabama, the second weekend in April. Those are lovely brethren and sisters, and I believe you will be glad you made the trip. I hope that I am your brother in hope, and that your God is my God, and your people my people.

(Elder) Lynwood Jacobs
Route 4, Box 258
Orange, Texas
Feb. 18, 1974

ENJOYS THE TRUTH

Elder J. M. Mewborn,
Dear Elder Mewborn,

I am sending ten dollars for a subscription to Zion's Landmark for my son, Benny B. Blanton, 602 Miracle Plaza, Vero Beach, Fla. 32960, and my son, James L. Blanton, Rt. 1, Box 125, Vero Beach, Fla. 32960. My pastor, Elder John Simpson, recently subscribed for me, and I enjoy reading it very much.

I have had a name with the Old Baptist for twenty-seven years. I realize that this doctrine, faith, and belief cannot be passed on to our children. Notwithstanding the fact

that my sons do not have a home with the Old Baptist, they seem to enjoy the truth.

My father, the late Elder John J. Blanton, passed away in May, 1973. He was blessed to the end to preach the doctrine of predestination of all things; that all of it is good for Joseph said, "but as for you, ye thought evil against me; but God meant it unto good." Gen. 50:20. Paul said, "All things work together for good to them that love God, to them who are the called according to His purpose." Roms. 8:28. He believed that the all-wise and merciful God who gave His only Son for His beloved children is altogether perfect in wisdom, knowledge and truth. He has all power in the army of heaven and amongst the inhabitants of the earth. When His action of power is applied, the reaction always fulfills His blessed purpose.

My father was everything for which a son could have asked, and I miss him so very much. So many wonderful things that he was blessed to see and say have left me with beautiful memories. He said that the waves and tide of the ocean, always moving and rolling in, were to him as a type and shadow of God's everlasting, ceaseless and undying love for His children. I loved to hear him preach that when our beloved Saviour Jesus returned the second time and raised His children to meet Him in the sky, they would be able to sing a song that even the angels could not sing, salvation by grace and grace through faith alone.

My last two weekends have been filled with much pleasure and joy in the wonderful mercy of God in having the privilege of hearing Elder Woodrow Lake of Culloden, W.

Va. This also included having him in my home. The Lord surely prepared his heart, together with the answer of his tongue. I believe that this blessing alone was of the Lord. Almost every eye was filled with joy.

May God bless you to continue to set forth the truth as it is in Jesus Christ and that everything said will be to God's honor and glory; to the comfort and edification of His little children is my prayer. I am looking forward to meeting and hearing you, if it be in accord with God's Holy and Righteous Will.

Please remember us and pray for us when you are minded to pray for a poor and afflicted people.

A brother in Christ, I
sometimes hope,
H. Leon Blanton
P. O. Box 249
Winter Beach, Fla.
Feb. 27, 1974

DEFINITION OF "THE HARDSHELL"

The Lord's people, His elect, have a hard shell surrounding them. What is it? In view of themselves, it consists in bad feelings, such as a sense and conviction of their vileness, unworthiness, and depravity. They cannot believe as the world, and they cannot be such as they think they ought to be. They are so unworthy and imperfect in their own view of themselves. Can you break this shell that encases them? If you tell one of them he is holy, that humbles him, yet, he is afraid you are deceived in him. If you would try to remove or break this shell by telling him that His people, His elect, never have any bad feelings or fears, and that one of these knows he is saved, he will have

no confidence in you, and will hide in this retreat. Should the Lord shine in his soul and manifest tokens of salvation to him, even sweet and precious tokens, he exclaims, "Not unto us, not unto us, but unto thy name give the glory!" So that the crust or SHELL remains.

Is this a bad sign? Eggs that are good for food are thus protected; while the eggs of serpents, spiders, etc., have soft shells very impressible to the touch, very elastic and pliant; but when hatched, behold, what a spawn of vipers, Those people who are so full outwardly of soft feelings, who are so easily affected, and who are so actuated by what they call "Universal Charity", make war with the doctrine of sovereign, discriminating grace, and are not erect and upright in their worship of God. Their "tract" is on the earth, and their food of the dust. As frogs, they multiply rapidly and make great noise in convenient seasons, but in times of drought they disappear and endure not. Isaiah said, "they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings; they have made them crooked

paths: whosoever goeth therein shall not know peace." Isa. 59:5-8.

But, on the contrary, those whose feelings and convictions of sin and unworthiness are such that they have the sentence of death in themselves, forbidding them to trust in man, are also secretly impelled and enabled to trust in the Lord; these will endure and walk by Faith. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet will I rejoice in the Lord, I will joy in the God of my salvation. The Lord is my strength, and he will make my feet like hinds feet, and he will make me to walk upon the high places." Habakkuk 3:17-19.

For within this shell, so hard to crack, is concealed a sweet, tender, juicy, precious, good HOPE through the grace of the everlasting Life in Christ Jesus that the possessor would not part with for the world. This shell is needful to separate him from the world and cause him to dwell alone. All the blows and cuffs, kicks and rebukes which the world gives him hit this shell, this unsightly outside appearance of the Lord's people; His elect. But, within, there is a new, hidden man of the heart who lives in all the storms, and feeds in quiet resting places. He is ornamented with all pearls and jewels of the immeasurable deep, and he is lighted by the heavenly rays of glorious, illuminating grace. He is hid and it doth not yet appear what he shall be; but when Christ appears he shall be like Him, for he shall see Him as he is. Then the shell

will all be gone forever, and he shall know even as he is known.

P.D. Gold, Editor

From February 15, 1877 issue of Zion's Landmark. Republished by request.

THEY TELL MY OWN FEELINGS

Dear Brother Mewborn,

I am sending a check for \$5.00 for my renewal of the Landmark for one year. I regret that I am late with the payment for the paper I love so much. I do so much enjoy reading the experiences of the children of God. So much of the time, they tell my own feelings. This was especially true of the ones in the last issue by Brother Paul Kirby and Sister Joan Crenshaw. If I am worthy to call them Brother and Sister, they really told my experience. I was glad to see Brother Adams' picture in the last copy. I did not have one of him.

Brother Mewborn, I hope you and your family are getting along all right.

With much love, a Sister in Christ, I hope,
Reba Neathery
Route 1
Hurdles Mills, N.C.
March 14, 1974

NOT CRAVING WORLDLY THINGS

Dear Brother Mewborn,

I am a little late with my renewal, but it seems I get worse and worse as the days go by. I kept thinking I would stop by your office and pay you, but that was not to be either.

Please come to Rougemont Church and be with us sometime. We would be so glad to have you. We would also be glad to have you visit

us in our home. We do not have much of this world's goods, but I hope I am thankful to God that He has kept me from wanting and craving these worldly things. What I am longing for now is to be rid of this sinful flesh which gives me so much trouble and, yet, I fear I never will. The little hope that has always kept me going seems to be gone. The days are dark and dreary. There seems to be no peace for me here in this life, and I am so afraid there will be none for me after this life is over. It seems that my life has always been sad and lonely, and I know it has been God's will that it be that way. Many of my friends wonder about me, and do not understand why I cannot be jolly and enjoy life more. I am just like God made me and there is nothing I can do about it. I would not change it if I could.

I went to Orlando, Fla., to visit my children, recently. While there I called Elder John and Sister Sue Simpson. They were really surprised to hear that I was so close by. They wanted me to come over and spend the night with them, but I did not have time. They would have come over to Orlando, but did not have the gas. They are planning to come to our Association the first weekend in July.

Flying back home, I looked out the window of the plane that was so high above the clouds. It was such a beautiful sight! I could never describe to anyone how I felt. One minute, I was thinking maybe this will be the end for me. Then, for a few moments, I felt that it would be all right. Then the next moment I was afraid to die, thinking if I did that hell would surely be where I would spend eternity.

Brother Mewborn, I meant to

write only a few lines, but each day I live I realize more and more that we are poor, helpless, human beings and that we are completely dependent on the God who has all power, both in heaven and in earth. We do His will and not our own.

Come to see us when you can.
Give my love to your wife, Susan.

Erma Godfrey

Route 1

Timberlake, N.C. 27583

March 13, 1974

MISSING MOTHER ON MOTHER'S DAY

Mother, on this Mother's Day,
When we address our cards;
We'll just send yours towards Heaven
For we hope that's where you are.

And as you read between the lines,
We are sure that you can see;
Just how much we miss you here
How much we loved you so.

Mama, your greatest desire,
In your notes you left for us;
To care for our aging daddy
In loving care and kindness.

Our Mother's Day gift to you is that
We are taking care of him with love;
At times it gets hard as you said it would,
But we think of your teachings from the Bible,
"Once a man and twice a child".

When we think of that scripture,
God gives us greater strength;
To realize he is old and childish
Just like our Lord said He would be.

We wore a red rose last year,
Today we must wear a white;
But precious memories of your love
Will be with us day and night.

And as we place our flowers
Upon your grave today;
I know that you will smile down on us.
So Happy Mother's Day.

In memory of our mother,

Mrs. Hettie Carroll

Written by: Christine Pourron

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
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**THE BONDWOMAN VS.
THE FREEWOMAN**

"For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise." Gal. 4:22-23. "The desolate hath many more children than she which hath an husband." Gal. 4:27. They which hath a husband are married to Christ. Paul says, "Now we, brethren, as Isaac was, are the 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 freewoman. So then, brethren, we are not children of the bondwoman, but of the free." Gal. 4:28-31.

How can you get a better defense of election than this? The children are the ones to whom the promise is

made; they are the ones embraced in the seed of Christ. That seed is born in the children of promise. It is present at the time of conception as was manifested in John the Baptist before he was born, because he leaped in his mother's womb when Mary came to visit her cousin, Elizabeth, three months before John the Baptist was born. That seed is Christ because Paul says, "Now to Abraham and his seed were the promises made. He sayeth not, and to seeds as of many; but as of one—and to thy seed which is Christ." Gal. 3:16. This writer believes that it was not only John the Baptist who was born with that seed in him, but all the children of promise have it in them at birth, but it is not made manifest in the sinner's heart until the appointed time of the Father for Paul said, "According as ye were chosen in Him before the foundation of the world," for all things have to come to pass as they were embraced in that eternal thought of God as expressed in Isa. 14:24. Now this embraces all the seed of Christ, both Jews and Gentiles. God's promise to Abraham and to his seed after him was an everlasting covenant.

The promise is not to be understood to embrace all the children of Abraham, but only those who are born of the seed of Christ, for the Apostle said, "Now to Abraham and his seed were the promises made. He saveth not, as to seeds, as of many; but as of one, and to thy seed which is Christ." Gal. 3:16.

Isaac is the type of the seed under consideration, because he said it is in Isaac that Thy seed shall be called. Now, these are the spiritual seed here who are embraced in this covenant. All the elect of God are embraced in this seed. This child,

Isaac, was born of a father who was one hundred years old and a mother who was ninety years old, and it was completely contrary to nature on the part of his natural father or mother. It is also completely contrary to nature for this seed to come up and grow in one's heart and soul and the children of the bond woman do not understand it. Therefore, they deny it and say it is not true. That is to be expected, for their eyes are blinded.

To them who are born of this seed, He is precious, for at first they can rejoice in almost every preacher who gets up, but as time goes on they want stronger food for they now require meat and cannot rejoice in the milk for food as they did when they were first born or given a hope. None will ever see this doctrine except those who were in this seed as typified in Isaac, but made real in Christ. They cannot see either until the time appointed of the Father for this seed to come up and grow in grace and faith in the Lord Jesus Christ. Those Children of the bond woman are far more in number; they grow only in flesh and blood and never know anything about this spiritual seed of Christ or the growth in grace. However, when it is embedded in the sinner's heart, it causes him to feel little and insignificant and they prefer to be silent and not be noticed, for it is a sacred thing to be with child of the Holy Ghost. The deliverance and resurrection of soul comes when Christ is formed in you the hope of glory and He arises and rolls the stone away and is revealed in the very life and conduct of this redeemed sinner. Then you do not want to converse with those of unlike experience.

You are drawn out to those of like

precious faith whom you feel love the Lord. This was David's experience. He said, "Come ye and hear, all that fear God and I will declare what he hath done for my soul." Psa. 66:16.

The inner man who is this seed of Christ, who is born in you, does not sin. "Whosoever is born of God doth not commit sin; for His seed remaineth in him and he cannot sin, because he is born of God." 1 John 3:9. That seed that is in the child of God which is Christ, does not sin, but that flesh which you inherited from your parents and from Adam does sin. 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. If then I do that which I would not, I consent unto the law that it is good. Now it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is in my flesh) dwelleth no good thing, for to will is present with me, but how to perform that which is good I find not. For the good that I would, I do not, but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law that when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members.

O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ, Our Lord, So with my mind I, myself serve the law of God, but with the flesh the law of sin." Rom. 7:15-25.

So the reader can see that the Apostle Paul well knew and un-

derstood that he was contaminated with sin in the flesh, but as with John quoted above "With the mind", they both served the law of God. There is no conflict with the two brethren, Paul and John, for they were made subject to vanity, not willingly, but by reason of Him who subjected the same in hope. The child of God is a very complex being. With his mind, he serves the law of God, but with his flesh the law of sin. The children of the bond woman in the flesh serve only the law of sin.

"For it is written that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise." Gal. 4:22-23. It was in Isaac that the seed were to be called, so the promise was to him and his seed after him. This seed is Christ. It is in the seed of all the children of promise.

"I in them and thou in me that they may be made perfect in one; and that the world may know that thou hast sent me and hast loved them as thou hast loved me." St. John 17:23. Now that is the prayer of Christ, the real Lord's prayer to His Father, that gives the children of this free woman not a security which might fail, but a surety. It ties these children with the same love for these children of promise that the Father had for the Son.

Paul tells how sure it is by saying, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor 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. So the reader can see that it is the children of the free woman that the promise is to and the children of the bondwoman are the children of the flesh. One had no more to do with it than the other. As it was with Jacob and Esau, the choice was made before the children were born and the choice was in the seed to whom the promise was made. As God was the Father of Christ and Mary was His mother, so is Christ the head of the church and the children of this free woman are His bride. The reader will notice from the above prayer, Christ asked His Father to love them with the same love with which He loved Him—His Son.

What more could these children ask? They are content with it, too, when His presence is felt and they can rejoice in that which is written in their hearts and printed in their minds. Then they, like Paul, can say that with my mind I serve the law of God, but with my flesh the law of sin.

The desolate hath many more children than she which has a husband. She which has a husband is the church, and her husband is Christ. The children by the free woman are equal to the sand of the sea, an innumerable host that no man could number. The Father had only one begotten Son, and He condescended down low enough to give this only begotten Son as a ransom for the sins of these children of the free woman who had sold themselves for naught. He loved them with an everlasting love, because they are the bride of His only begotten Son. They were in the Son from the beginning. From the foundation of the world, He stood as a lamb slain for their sakes. Since man was made subject to vanity not

willingly, but by reason of him who subjected the same in hope, some provision had to be made for His escape. The result was the crucifixion on the tree of the cross of this only begotten Son. Since a little leaven leaveneth the whole lump, it was impossible for these children of the free woman to save themselves. Since He gave His only begotten Son for these children of this free woman, He reserved unto Himself the right and privilege to decide who should be embraced in the number of this bride. The choice began to show up early in Cain and Abel and Jacob and Esau. He loved Jacob and hated Esau, because Jacob was a son of this free woman and, therefore, was a part of the bride of His Son. God reserved unto Himself the right to make choice of the bride of His Son. Since He gave the life of His Son for her, He had a perfect right to make this choice without conferring with anyone.

The seed of Christ is in the bride. He writes His laws in their hearts and prints them in their minds. No wonder Paul could say, "With my mind I, myself, serve the law of God, but with my flesh the law of sin. It is no more I that do it, but sin that dwelleth in me. Sin is in the flesh of the children of the free woman, but with their minds and hearts where God has written His laws, they, like Paul, serve the law of God. This child of the free woman is, indeed, a complex being, because he serves the law of God with his mind, but the law of sin with his flesh.

Submitted in humbleness,

I hope,

George A. Fulk

THE GOOD LORD HAS KEPT ME
Elder J. M. Mewborn,
Dear Brother in Christ:

Could you let one so low as I call you brother? I hope this finds you and yours in good health. We are in reasonably good health, naturally speaking. I am somewhat improved from the condition I was in a few weeks ago. Perhaps you remember I have been disabled for almost thirteen years, but the good Lord has kept me thus far, for some reason best known unto Him in His infinite wisdom.

Brother Mewborn, I will try to write you concerning a dream that was given to me sometime ago. It seemed that I was being carried to a place by some power that was not of my own. As we neared this place, I beheld a great group of people. They seemed to be very small, and were all seated in seats that looked very small. They were all dressed alike. As I was carried closer to them, the thought came to my mind that those seats are so small that I will be unable to sit in one of them. But, Dear Brother, when I reached where they were, the seat for me was amply large, for I felt to be the least one among them. As I sat down, there was a voice that spoke to me and said, "They are hungry, feed them." I cried out and said, "I have not where — with to feed them." Then food appeared, and they were all filled.

Dear Brother, I awoke from that dream and was given to mediate over it for some time. Then sleep overcame me again, and I had the same dream again, the second time.

Brother Mewborn, can you tell me the meaning of this dream? I seem to be in the valley so much of the time that I am made to feel that I

am mistaken in the whole matter. But my God, if I dare call Him mine, gave me a great love for His people many years ago, and I cannot stay away from them.

Please excuse poor writing as arthritis keeps my fingers drawn until I can hardly hold a pen. I feel that He has given this poor worm of the dust untold and unnumbered blessings for which I desire a thankful heart for them, unworthy as I am. Remember me and mine when at the throne of grace. I love you and all the church with all my heart and being, if not truly deceived.

(Elder) Tony E. Stowe
Rt. 3, Box 242
Stoneville, N. C. 27048

COMMENTS

I readily admit that I am no interpreter of dreams. Dreams that are inspired by the Holy Spirit are only interpreted with the gift of the Holy Ghost. Both Joseph and Daniel are types of the Holy Ghost in the interpretation of the dreams of Pharaoh and Nebuchadnezzar. See Genesis 41:25 and Daniel, 2nd Chapter. However, at Bro. Stowe's request, I shall attempt to give what little light, if any, that I have concerning his dream.

He said that he beheld a great group of people. John had seen this number when he said, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7:9-10. "And one of the

elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:13-14. The people of God have ever been an afflicted people. Their affliction is one of sin. At the pool of Bethesda lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. This great multitude (His elected church) still exists here in the world today. They come at God's appointed time and in His certain season only. At this appointed time, He moves the water of (His Spirit) and His dear people are made whole of the disease of sin by the gift of faith. Their seat, as well as their robe, is small. Brother Stowe said that these people looked very small, were all seated in seats that looked very small, and that they were all dressed alike. Oh! How true this feeling is in the experience of the Lord's little children. They are unable to prepare themselves for this seat in the solemn assembly of the saints. But, when they are brought down to see their vileness and total depravity before a just and Holy God, they cry out for mercy. He comes to them and clothes them in the garments of salvation and covers them in the robe of righteousness." See Isa. 61:10. This robe is the same white one that John saw in Revelation. When this clothing is accomplished and the suit fitted, they see their unworthiness in nature. It is then that the Lord comes with Healing (Faith) in His

wings (His Spirit), and they are given this Robe of Righteousness. This robe unto them is their perfection. They are all surely of one size in His sight when they are all blest to feel as the Apostle felt, "Unto me who am less than the least." They are poor, afflicted, heavy-laden, troubled on every side, yet not distressed; perplexed, but not in despair, persecuted, but not forsaken, cast down but not destroyed, and even tossed with the tempest. They have great tribulation, but they have hope that their sins were washed in the blood of the Lamb. In nature, one can never get to this church or exist in this number by his own effort or fleshly desire. The Spirit of God carries them to this place. When clothed in this robe, surely they desire to serve the brethren in meekness and humbleness, even as a Memorial, as when the woman broke the alabaster box (the broken and contrite heart) of very precious ointment, and poured it on His head, as He sat at meat. See Matt. 26:7. The disciples, with their indignation, were under the law at this time, and they could not understand the value of such love; neither can the world understand it today. The memory of His life will never die, and when we are brought down to sheer nothing, it is then that by His grace we are enabled to fit into this building in which Christ is the chief corner stone; it being fitly framed together groweth unto a Holy temple in the Lord. See Eph. 2:21. When the Gospel of the Son of God feeds His people, the King of Saints also is fed. Jesus told His disciples, "I have meat to eat that ye know not of." Jno. 4:32. As He was taken from prison (death) likewise His little

children are taken from death. See Isa. 53:8. He said, "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Matt. 25:35, 36. Surely it is as one has said, "The food our spirits want, Thy hand alone can give; O hear the prayer of faith and grant, That we may eat and live." The Gospel of the Son of the God is from Heaven and it will always rebound to His own honor, glory, and praise.

The servants of God, who are called from among this great innumerable company to serve these little ones, are made to have two clear, distinct feelings. One of them is expressed by the Patriarch, Isaiah, who said, "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also, I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, etc." Isa. 6:5-9. The Gospel of the Son of God brings that Heavenly food (which is Christ) that can only feed the little children. Every God-called minister keenly feels his unworthiness and his unfitness as the prophet was given to feel. The other feeling of His servants is that craving desire for

wisdom. Solomon said, "I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?" I Kings 3:7-9.

In conclusion, it is no wonder that the Lord's people do not feel worthy of the seat that the Lord has blest them to occupy in the Kingdom. Yet, it is altogether through their unworthiness and leanness of soul as caused by the affliction of sin that qualifies and places them among His humble, afflicted poor. Our hope of that immortal life came from Him who was made the least of all, (even smaller than John the Baptist) Christ, who had not where to lay His head. His seat is worthy, and Oh! could it be His blessed will that we be among that number who are found worthy to inherit that eternal seat with Him in everlasting glory.

J. M. Mewborn

CORRECTION

The following typographical error occurred in the obituary of Elder T. F. Adams in the February 1974 issue. Page 120, second column, line No. 8 counting from bottom of page towards the top, reads "He was often requested to visit the sick and afflicted which ever and anon, he did, with alarcrity and delight."

This should read "alacrity," not alarcrity.

Editor

OBITUARY OF SISTER EMMA McCULLOCK BLALOCK

The Church at Wheelers' is saddened by the loss of Sister Emma Blalock, who passed away at her home in Mebane, N.C., on February 5, 1974, at the age of 72. She was a native of Person County, and had been a loving, faithful member since June, 1943, when she offered at the water and was baptized by Elder T. F. Adams.

She was the widow of Mr. Jim Blalock for many years, and she was troubled by a heart ailment during this time which kept her from attending her meetings as she would have liked. Surviving are six daughters, Mrs. Louise Porterfield, Hurdle Mills, N.C.; Mrs. Christine Porterfield and Mrs. Nettie Whitfield, Timberlake, N.C.; Mrs. Blanche Barnwell and Mrs. Shirley Yarborough, Prospect Hill, N.C.; Mrs. Joyce Loftis, Roxboro, N.C.; two sons, James Blalock, Mebane, N.C., and Ervin Blalock, Roxboro, N.C.; four sisters, Mrs. Lessie Shoffner and Miss Hattie McCulloch, Burlington; Mrs. Naomi Brown, Liberty, N.C. and Mrs. Ruth Cates, Durham, N.C.; 17 grandchildren and 34 great grandchildren.

Funeral services were held at Wheelers' Church on February 7, 1974, at 2:00 P.M. by Elder L. P. Martin. Burial was in the Walnut Grove Church Cemetery. Her grandsons served as pallbearers.

The church at Wheelers' extends to her family our sincere sympathy, and we would say that we do not grieve as we feel that she manifested a strong hope in the Lord. Our desire also is to be made willing to die as she was and to be forever with her Maker and King, where sin and sorrow will be known no more. Her kind and gentle face will be greatly missed, and this is why we are made to mourn her passing.

Approved in conference this the 9th day of March, 1974.

Elder Burch Wray, Moderator

Brother Reuben Bowes, Asst. Clerk

ZEBULON RUFUS GAY

It has pleased our Heavenly Father to call home, away from all the sufferings and troubles of nature, our beloved brother, deacon, and friend, Zebulon Rufus Gay. He was born October 26, 1882, and died November 20, 1973, thus making his earthly existence 91 years, one month, and six days. His birth was in Pitt County, N.C., of God-fearing parents, John William and Alice Owens Gay. He lived his entire life in the community in which he was born. He married Sister Bessie Brooks, daughter of John W. and Susan Elizabeth Brooks, January 30, 1926, the wedding ceremony being performed by Elder E. L. Cobb of Wilson, N.C. Certainly the merging of these two wonderful families by this marriage is a part of "What God hath joined together." Brother Zeb joined Autrey's Creek Primitive Baptist Church in June, 1908, and his bride was a member of Red Banks Church. Both of them retained their original memberships at these churches until their deaths. They loved dearly, attended regularly, and actively supported both churches. They loved to visit the brethren, and to have the brethren visit them. Sister Bessie preceded him in death on July 28, 1965. Soon after Brother Zeb united with the church, his brethren called and ordained him to the office of deacon. He served well in this capacity as long as his health permitted. At the time of his passing, he was probably the oldest and among the best loved deacons of his day. He loved and attended the correspondance of his church, Union, and Association. His church chose him as messenger to the Association first in 1908, and without interruption he was able to attend each annual session through the year 1973.

They had no children of their own, but both of them dearly loved children. They were never too busy to stop what they were doing, to cater to children. Surely, the nieces and nephews, the children of the neighborhood, joined the children of the church who, with the writer of this epic, rise up to call them blessed. "Honor thy Father and thy Mother, that thy days may be long upon the earth which the Lord thy God giveth thee," is the first commandment with promise, and surely he claims this one and so many others of God's promises to His children. This was evidenced in his life as he was blessed of God to go about doing good. He loved, strongly advocated, and was blessed and willing to

defend the doctrines he believed so strongly, Salvation by Grace, and grace alone. His rich experience of grace that gave beautiful evidence to strengthen his hope was, indeed, wonderful to behold. His faith in Jesus gave him a supply of inner strength that caused many to behold him in amazement. Paul teaches us to "Be quiet, to do our own business, and to work with our own hands," and, certainly, this gift was exercised in the life of Brother Zeb in a wonderful way.

But, now, he has departed this life, and our hope rests in the resurrection of the dead. "Blessed are the dead, which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them", writes John. Rev. 14:13. Although we can never see Brother Zeb again in this world, we look hopefully to a new and better day, where we long to join him in heaven's court in glory; there to sing ceaseless and undivided praise to our Triune God, in God's Kingdom that shall never end.

Brother Zeb suffered tremendously in his last years, but never lacked for anything that nature could provide. Sister Bessie, as long as she was able, cared for him in a wonderful way. His nieces and nephews, his neighbors and friends were precious, and helped all they could. At the death of Sister Bessie her darling sister, Helen Brooks, began to care for him. She tenderly cared for him in life, even in death, with loving patience she administered the comforts of life to him in such a wonderful way that I feel that all who loved him join me in expressing our heartfelt thanks to her, and would say with our Master, "Well done thy good and faithful servant."

His funeral was conducted by his pastor, Elder Joseph Sawyer, and A. P. Mewborn, in the presence of his family, friends, and brethren. His body was handed back to the dust from whence it came beside his precious companion to await the "morn of God", even a morning without clouds.

Written at the request of Autrey's Creek Church by one who loved him.

A.P. Mewborn

Done by order of conference on Saturday before the first Sunday in December, 1973.

Elder Kenneth Windham, Moderator
Deacon J. B. Coker, Clerk

ALICE MAE (WOOTEN) ABRAMS

It is with a mixture of joys and sorrows that we attempt to write an epic of memorial for our beloved sister, Alice Mae (Wooten)

Abrams. We are, indeed, sad at her death, but we rejoice that she had a beautiful hope in the mercy of God. Sister Alice Mae was born January 6, 1911, and, after a final, brief illness, expired on October 31, 1973. Her funeral was conducted at Autrey's Creek Primitive Baptist Church on November 2, 1973, by her pastor, Elder Joseph Sawyer, and A.P. Mewborn. The numerous friends, relatives, and brethren, bearing many beautiful floral designs, gave evidence of the precious love she shared with so many people. Her nephews served as pallbearers, and the other ministers present served as honorary pallbearers. She is survived by her husband, Richard, her son, Maynard, his wife, Evelyn; grandsons, Daniel and William; five brothers, Curtis, Luther, W. Walter, Johnny of Macclesfield, and Woodrow of Tarboro, N.C.

From our earliest memory of her, even when she lived in the home of her precious parents, Allen B. and Elizabeth S. Wooten, she was concerned about the people she loved, and this gift never left her. She was reared in a God-fearing home, both her parents being members of Autrey's Creek Church. She always showed respect and love for the Lord's people.

On June 23, 1932, she married a local young man, Richard Abrams, and it was a beautiful marriage. Surely, only those "Whom God hath joined together" could share such a wonderful life for 41 years. They did not need to tell people of their love, for it showed continually in the good life they were blessed to share.

Alice Mae was not a very healthy girl, but she was not a complainer. The first fear of death came to this lovely couple as she gave birth to their darling son, Marynard. Her doctor and Richard did all for her that nature could provide, but it seemed that she would surely die. The Bible teaches us that for this cause "shall a woman go down in the valleys of the shadows", and the shadows were, indeed, dark for this little family. But Richard was taught to pray. He, like all of the Lord's people, pray only "when necessity is laid upon them." As he tried to pray, God spoke to him, made his faith and hope strong that she would live, and she did. For the balance of their shared life, this family was blessed to show thanksgiving to the Holy Master for the precious gift of life.

Richard united with Autrey's Creek Church the third Sunday night in September, 1969, and, as his pastor called me, he was

filled with joy for Richard and Alice Mae had, indeed, been faithful to the church for many years. But even as he told me of his joining, I was overwhelmed with a mixture of joys and sorrows for I had a dream that when Richard was baptized, our precious sister would come to my arms asking for a home with the Lord's people. Now I knew my dream was not real, for I had a funeral scheduled for the time of baptism. But our Lord works and none can hinder, for the funeral was completed, and I arrived at the water just as Elder Coker finished his opening prayer. He then requested that I announce an "open door", and I cannot describe the wonderful joy I felt as our sister came to me with outstretched arms. She was received by the church, and as Elder Coker baptized them, it was so beautiful that it renewed the hope of many who were blessed to behold that sweet moment.

Her time of membership with the church was short, but was such a joy to her. It gave her the feeling of belonging to the Lord's people as she was made a willing servant. Her experiences with the church were beautiful and on the day when she was struck with the disease of her death she attended the Black Creek Association where she was blessed to rejoice as the ministers were blessed to bring news from her Heavenly Father's home. Again, Richard was made to pray, as did her pastor, and many others who loved her so much, but this was God's time to call her away from the sufferings of all the earth to her eternal home. We shall always miss her welcoming smile, warm and firm handshake, as she greeted the Lord's people; but David hath declared "Precious in the sight of the Lord is the death of His Saints" and "Lord, when I behold thee in righteous, and wake in Thy likeness, I'll be satisfied." So, we cannot wish her back, but we long to join her in the beauties of that "Morn without clouds".

Written at the request of Autrey's Creek Church while in regular conference, by two who loved her, we hope for His sake, who, we feel, were given to share God's wonderful love with her.

Elder Kenneth Windham, Moderator
Deacon J. B. Coker, Clerk
Written by: Bettie C. Albritton
A.P. Mewborn.

OBITUARY OF
SISTER JANIE CARAWAN

Sister Janie Carawan was born in Meadows, Stokes County, N.C., September 11,

1896. Sister Carawan passed away after a brief illness in Beaufort County Hospital, Washington, N.C., on July 14, 1973, at the age of 77 years. She was the daughter of the late Fleming Howard Moran and Cornelia Frances Nelson Moran. She was married to Henry B. Carawan on September 17, 1913. Surviving are her husband; one daughter: Miss Frances Carawan of Charlotte; one son, Henry Lee Carawan, two grandsons: Henry L. and Garry Kit, all of Concord, N.C.; and one brother, Dan Moran of Orlando, Fla.

Sister Carawan was a member of Singleton Primitive Baptist Church in Washington, N.C., and served the church as clerk for more than thirty years. She was always faithful, loyal to her church, and served her duties well. Her church and family will always miss her.

Funeral services were held at 2 o'clock, P.M., Sunday, July 15, 1973, by her pastor, Elder A. L. McKinney of Scranton, N.C., and Mr. Knox Poole, supply pastor of the First Presbyterian Church of Washington. Sister Carawan's body was laid to rest under a beautiful floral offering in Oakdale Cemetery in Washington to await that great Resurrection Morning when she will hear that welcome voice, "Come, ye blest of my Father, inherit the Kingdom prepared for you from the foundation of the world."

Violet O'Neal, Church Clerk

EASTER MONDAY MEETING

Eno Church and the sister churches of the Lower Country Line Association hope to be favored to meet again this Easter Monday morning, April 15, 1974, at 10:A.M., the good Lord willing. It is our sincere desire that you, our beloved correspondents — whether you be Elders, deacons, members, or friends in the Lord — be given a mind and be enabled to be with us again at this meeting. We are glad, we hope and trust that we have been caused to be thankful, that the love of this great and mighty God has no bounds so far as man is concerned; for man can neither take from nor add to it, for God is love.

By the grace of God our desire is that this covenant-keeping God of wisdom will keep us in hope, peace, sweet fellowship and understanding by faith. May we be kept at each other's feet, esteeming brother or sister better than self in love, for the namesake of Jesus Christ. Man within himself cannot attain unto this nor perform such, but through

Jesus Christ who strengthens us, we are enabled to endure all things according to His effectual will and purpose. Surely, then, all praise, honor and all glory belong to God, the Father of all His chosen people.

We hope and trust we will be favored with your presence on this occasion. We plan to have dinner on the grounds, also. We would also like to announce the all-day meeting at Eno Church on the fourth Sunday in April, with communion, footwashing, and dinner on the grounds, desiring and trusting we will be enabled to this end.

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 Interstate 85 or 15, from the south by I-85, from the east or west by 70, or from the south by 501 or 15: turn north at Roxboro Road Exit off I-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.

Please remember us at these meetings and come and be with us. Done by order of the church in conference on Saturday, January 26, 1974.

Elder Burch Wray, Moderator
 Brother W.A. Wheeler, Clerk
 Hubert F. Browning, Committee

BLACK CREEK UNION

The next session of the Black Creek Union Meeting is appointed to be held with the Church at Creeches' the fifth Sunday and Saturday before in March, 1974. Creeches' Church is located about ¼ mile south from N.C. 42 Hwy., and about one mile East of the intersection of Hwys. 42 and 39, in Johnston Co., N.C.

Elder W. T. Barham was appointed to preach the introductory sermon, Elder Everett Holland, his alternate. We wish to invite our brethren, sisters and friends, and a special invitation is extended to our ministering brethren.

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

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ZION'S LANDMARK

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NO. 6

ISAIAH
CHAPTER 58

Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.

Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity:

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday;

And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

EDITOR

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

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

MINISTER'S WIFE RESPONDS TO EXPRESSION OF KINDNESS

Dear Brethren and Sisters in faith and precious hope.

Thank you for your many sweet, tender expressions of interest in me and mine in recent months. They have, to some extent, helped to allay the tenseness of my sorrows but, of course, time eventually heals our wounded hearts; however, I feel that it will take years rather than days for my poor, benighted, mourning heart to be healed of this severe wound. Floyd and I lived very closely. His interests were mine and mine were his. We literally shared everything. We shared a common interest in our natural lives as well as our spiritual lives. This included the church, the Lord's people, and the welfare of Zion.

I wondered, as a girl, what life would be like married to one who knew nothing of the doctrine and God that I loved devotedly. There were comparatively none in my home community who cared for the people I loved, religiously, during my girlhood days, other than my parents, a few very near relatives and one small church with eight to twelve members and a few outside believers.

As the Lord purposed it, the girl with whom I roomed in boarding school at Cary, N.C., was a cousin of Floyd's and she learned that I was a devoted believer of the Primitive Baptist doctrine, so she said to me: "I have a cousin who believes just as you do and I want you to meet him." I responded: "If he believes as I do,

I would like to meet him." The local churches, a Methodist and Missionary Baptist, delayed their revivals each year until the boarding students came so they would attend their revivals and increase their memberships. Of course, I was one of the few who was not a member of any church of any faith; however, I had a great love for the Primitive Baptist doctrine and I attended that church as often as I had an opportunity. Of course, I had no thought of the young man my roommate referred to ever meaning anything to me more than a friend, even if I had an opportunity to meet him. But I felt awfully lonely when the two churches held their revivals and I was one of the few who was not a member of one of the arminian churches or of some church. However, I did get home on weekends because I did not live many miles from the school. That saved me some embarrassment for I was only exposed to their revivals and weekly prayer meetings. Yet, that was enough for they held their revivals at night and each of the two churches had a week of revival every fall or early winter.

Now, as I have already said, the girl with whom I roomed in boarding school was a cousin of Floyd's and wanted me to meet him. Of course, I did not one time think of ever having a companion who sincerely loved the doctrine that was so precious to me, for I was only a mere girl when I was brought to repentance because of my sinful condition — ten or twelve years old. I may not have been over

eight years old. Anyway, I could not listen to a Primitive Baptist minister preach and bring out his experience of grace without shedding tears. I desired with all my heart to hear that kind of preaching, but I could not keep my tears subdued and I did not want anyone to see me cry or to know I was concerned about my soul's welfare but, being as I was, our small audiences were obliged to see me for the tears just flowed from my eyes many times when I enjoyed the preaching beyond words to express my feelings.

Before I lay down at night I wanted to kneel by my bedside and pray to the good Lord, but I did not want anyone to see me kneeling, so I would pick my opportunities. Now and then someone would see me, but I could not enjoy prayer if anyone saw me, so I tried to pick my opportunities to pray and kneel. Some rainy days I would slip out to a barn or the smokehouse where we kept our meat from the hog-killings and get in a secluded place and pray. The Good Lord blessed me sometimes to enjoy sweet communion with His Spirit in prayer. This was especially true when I could get into rather dark places where I was not likely to be detected. I have often wondered if other children, or girls, of teen-age have ever had such experiences.

My roommate continued to tell me that she wanted me to meet her cousin who believed as I did. I had not thought of this person ever becoming my husband, neither did I entertain any further thought of ever meeting him. I had other boy friends and they did not realize what the purposes of the good Lord were in this matter, or any other matters as

concerned me. But, something like two or three years after that, I visited the said roommate on a weekend. She lived about ten miles from where I was teaching and she had arranged to have some young people in for a little neighborhood gathering at her home that night and Floyd was among those who attended the occasion.

It was my pleasure to meet and be with Floyd until bedtime that night. From this occasion, our courtship began, even though I had another friend with whom I had been rather closely associated for several years and matters were rather serious between us, but there was a difference over which I had no control. I loved my church relationship. I loved the doctrine of salvation by grace and grace alone through faith and I desired a companion who felt as I did. Evidently, we were meant for each other for with him I had companionship, both spiritual and natural. Floyd was not a member of the church when I first met him, but he was baptized the summer after we were married in April, 1916. We had a very congenial, close, companionable life together. Our four boys and two girls have grown to manhood and womanhood and are the parents of eighteen boys and girls, our grandchildren.

We were greatly blessed with a mutual love — a love for the church; a love for the doctrine of salvation by the grace of God, the people of God, and a sincere mutual love for each other and the four sons and two daughters the good Lord has blessed us with. Included with these are our two daughters, or orphan girls, who were close relatives, all of whom are married with families of their own. All of our sons and daughters are all

married now with families of their own.

I believe my dear companion is now resting in glory from the trials and conflicts of life, but so far as I am concerned, since the departure of my precious companion, there seems to be very little to live for as matters are now; however, I am more reconciled than I have been. I believe my Dear Husband is in the paradise of God.

When Christ was crucified, "One of the malefactors who was hanged railed on Him, saying, If Thou be Christ, save Thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 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 23:43.

Pauline W. Adams (Mrs. T. F. Adams)

Willow Spring, N.C.,
March 10, 1974

CORRESPONDENCE OF THE LATE ELDER F. W. RHODES, SR.

We are continuing with this issue the letters or correspondence which Elder Rhodes had with his sister, Sister Elva Bates, Gastonia, N. C. There are only a few left, to be published.

Editor

Dear Sister and Family:

Your letter of November 17th, came and I was glad to hear from you again. I regret that I have not acknowledged the favor before this

late date, but as I have so many times said before, it seems that I cannot write. However, I do not claim that I am justified in my neglect. There are so many things that worry me that I often feel that I am not capable of writing intelligently, however when we are blessed to consider and realize how frail we are, we are blessed with forbearance for each others failings and faults.

Our church matters give me much concern. I am interested in the welfare of the church. I want to see and feel love, peace and true fellowship among the people of God. I sometimes fear we do not fully appreciate the many blessings that are accorded us. Anciently, this was true, when God poured out His blessings upon the people, they became exalted and forgot from whence their blessings came. This was true in olden times and it seems to me that it is equally true in these modern times. The automobile, a machine of conveyance on which people are conveyed from one point to another so quickly and comfortably at a reasonable rate of speed, is in my mind a great blessing when properly used, but when so carelessly used as it so often is, it becomes a weapon of misery and death. In fact, it has been said the automobile is an "Immoral House On Wheels." In some cases church going people are as late or even later in arriving for church services since they have the automobiles for travel, than when they went by horse and buggy. This is a truth that should not exist, but many of us violate the law of nature by sitting up too late at night. Many are so attracted by the television programs, which in many cases are

not spiritually inspired; in fact, they seldom are. Often, in fact, our children are exposed to programs that are very degrading and even detrimental because they are so demoralizing. If they are not objectionable, they are entertaining to the extent that we sit up later than when we had no television.

The truth is that even though we have modern conveniences that should enable us to get our work done quicker and earlier and promote earlier arrival for church services, we sit up too late at night and get up too late in the mornings for prompt arrival at church or for church services.

I am not condemning TV necessarily, but I do feel that I am justified in condemning many of the programs that appear on the screen, but often the quality of the entertainment appears to me to be a curse. The same applies to alcohol. Alcohol can be a blessing in some instances, but how improperly it is so often used. Fire is a blessing, but let it get out of control and think of what damage it can and does do! Water is a great blessing, but so many people are drowned by it when improperly used. Food is not only a blessing, but a necessity and it can be a curse by using it abusively and so it goes. Food is a blessing as well as a necessity, but some abuse the privilege of the use of it by overeating in fact many of us do. A home or house that is, is a blessing, but so many idolize it. With all these and many more blessings we seem to often forget from whence our blessings come. It appears to me that what it takes to make us thankful is to be deprived or brought down in poverty. When we are brought to feel the sore need of something, we

then remember from whence all blessings come.

We do not seem to know how to appreciate health until sickness overtakes us. It is none other than the Lord who can and does call our attention to the fact that all "good and perfect gifts are from above." James 1:17.) Paul said, "What is man that thou art mindful of him? or the Son of man that thou visiteth him?" We are also told that "The heart is deceitful above all things and desperately wicked: who can know it?" Jer. 17:9. Without God we cannot overcome the devil. We, one and all, know to do better, but how can we do when the wicked one in us is given to have the sway? Paul said, "I can do all things through Christ who strengtheth me." According to Paul's statement, all he ever did that was right in the sight of the Lord was through and by the strength that was given him from the Lord. The same thing holds true today. There are those who will tell us that we should go the Lord in prayer and He will give us strength. To this I answer, HOW SHALL I GO TO HIM WHEN I DO NOT FEEL THE NEED? When we fall at the rich throne of grace, the devil has already been conquered. It is then and not until then, that we are poor enough to approach the throne of grace. God's people are a poor people, but they do not always feel it. We must be made to feel poor. Who but the Lord can bring such a condition about? We must be made to feel our dependence upon God, but so long as we are under the influence of the flesh or the spirit of him who has ever been against Christ, we are independent. So long as we are independent, we are exalted. It takes afflictions to keep us on the proper

level.

David knew what he was talking about when he said, "Afflictions are good for me, for before I was afflicted I went astray, but now have I kept Thy Word." It was so in David's day and equally so now. Jesus on one occasion said, "Except ye be converted and become as little children, ye shall not enter into the kingdom." Matt. 18:3. Who is going to convert himself? I answer, NO ONE. Who wants to become as a little child, humble and dependent? I answer, NO ONE. We in our sinful nature want to be self-supporting and live upon our own resources. It is contrary to our pride to be dependent upon another. Ah, but when the Lord comes into the matter, He brings our pride to naught and down we come in a state of humiliation. Then and not until then, are we made to call upon Him. For it is God and God alone who has what our souls long for. We cannot and will not seek the Lord until we are overcome with humbleness or need and we approach unto Him believing that He is able and will have mercy on us. This is because we have been brought to feel dependent and in great need of His mercy and we are given faith to believe He is able and will have mercy on us. "Faith is the gift of God and all men do not have faith." Paul also said "Faith is the substance of things hoped for; the evidence of things not seen." Heb. 11:1.

The very reason I write and speak as I do in this respect is because I have experienced it and all who have not had a like experience will only make light of it — it is foolishness unto them. But I am pleased to say, "By the foolishness of preaching it pleased God to save

them that believe." Please notice who it is that is saved by the foolishness of preaching. It is they that believe. So you will notice that preaching does not make believers, but it is BELIEVERS who are saved. The very fact that they believe is evidence that they are God's people, the ones in whom He has worked the belief in, caused them to know the truth when they hear it proclaimed. Isaiah said: "Comfort ye, comfort ye My people, saith your God." (Isa. 40:1) again, the Lord told Peter to feed His sheep. Not one time did He tell him to convert goats and that by such conversion they would become sheep. Let's remember the Bible says, "He quickeneth whom He will." This has reference to the work of the Spirit of which God is. We are told, "It is the work of God that ye believe on me (Jesus) whom He hath sent." Jno. 6:27. So we see from the foregoing scripture that it is God who makes one believe. Paul tells us, "It is not of works lest any man should boast, for we are His workmanship created in Christ Jesus, etc. God is the Creator and we are the created and being created in Christ Jesus, we are secure. You remember reading: "I give unto them eternal life and they shall never perish!"

Wonderful doctrine — the doctrine of God and believed by all who have been called out of darkness (unbelief) into His marvelous light, and they do rejoice in the fact that what saves them both here in time and eternity is God's matchless and unmerited grace.

I hope that you are all getting along well and that you are blessed to remember and fully realize that all your blessings are from Him, to

whose name be honor, praise and glory, both now and forever more. We are all up. We have been sick with colds. Asthma and bronchitis has been and is still giving me right much trouble. I hope that I am thankful that it is no worse than it is.

Christmas as it is called by men, is just around the corner. You may not know it, but I do not think upon the day as some do. The Bible is absolutely silent of the date of His birth, and there must have been some specific reason for it. The Christmas I want to remember and hold dear is the time when the Lord was born, I hope, to me a Savior. From that time until now, every time when He comes and speaks peace to my troubled soul is Christmas — it is a Sabbath and we remember Him as our Day, for in Him is Light — He is the Son of God, our righteouensess and our spiritual Sun that brings light into our souls. God bless us to praise and adore His blessed and precious Name!

May the dear Lord be with you and give you understanding and cause you to rejoice in Jesus who is the "UNSPEAKABLE GIFT" OF GOD. Please bear with me and pardon my delay in acknowledging your letter. We shall be glad to hear from you again when you have a mind to write. So far as I know our folks are getting along very well.

Love to all the family, I remain,
Your brother in affliction,
F. W. Rhodes, St.
Durham, N. C.
December 16, 1956

ON THE ROAD TO DAMASCUS

Dear Brother Mewborn,

I hope you and your family are blessed with good health. I would like for you to give them our regards

of love. I sure have been enjoying the writings in the Landmark, especially the editorial writings of Bro. Fulk. I hope you will be blessed to continue the good work.

There is a little portion of scripture that has been on my mind for some time. This morning I got up about 4:00 A.M., and this scripture came back on my mind. So, I thought I would get pen and paper with the hope that I would be given a few things to write on it. The words kept coming to my mind, "On the Road to Damascus."

The Apostle Paul was on the road to Damascus when he was knocked down by the power of God. That is where he was when Christ was revealed in him, the hope of glory. Paul cried out, "Who art thou, Lord?" Now we know the scriptures say, "No man can say that Jesus is the Lord, except by the Holy Spirit." I Cor. 12:3. The Prophet, Isaiah, said in Chapter 53, verse 1, "Who hath believed our report? And to whom is the arm of the Lord revealed?" If we know Christ, it is because He has been revealed to us. I believe every little child of God must go down the road to Damascus. When they start down this road they are as Paul was, under the law. They seek and desire to bind others under the law. Paul had papers (letters of authority) on his person to bind people and put them in prison "under the conditions of the law." He sought to put some to death. The letter killeth, but the Spirit giveth life. Now the law was our school-master, bringing us unto Christ.

The Apostle Paul was brought from the law dispensation unto the gospel dispensation on the road to Damascus. The ones whom Paul sought to bind and to put to death

were some of those who had already gone down the road to Damascus, who had also been brought into the knowledge of the truth. The Apostle Paul stood consenting as Stephen was stoned to death. Stephen went down crying unto God, "Lay not this sin to their charge." Acts 7:60. "Stephen, being full of the Holy Ghost, looked up steadfastly unto heaven, and saw the glory of God, and Jesus standing on the right hand of God." "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." Acts 7:59.

"And as he (Paul) journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven." Now this is the light that lighteth every man that cometh into the world, the "Elect World". See John 1:9. I do not believe the ones who journeyed with Paul saw the "Light". They heard the voice, but saw no man. The light shineth in darkness, and the darkness comprehendeth it not. God has a time and a purpose for everything. When it is God's time and purpose, the "Light" will be revealed in the darkness. God's people are in darkness by nature and have no light until it pleases Him for it to be shined; then they walk by faith and not by sight. See 2nd Cor. 5:7.

God loved His people "even when they were dead in their trespasses and sins." We know that Christ is the end of the law for righteousness to everyone that believeth. How can they believe on Him whom they have not known? Christ has to be revealed to them before they know Him. Moses was not given to cross the river, Jordan. Moses represented the law and was a type of it. The law could not cross over into the gospel dispensation. If he had been per-

mitted to have crossed over into the promised land, then we would have had part works and part grace in the gospel. Thanks be unto God that he wasn't given to cross over the Jordan into the promised land. Joshua was given to lead the children of Israel over Jordan. Moses was given a view of the promised land, but he died and God hid his body so that no man could find it. See Deut. 34:6.

I believe that when one is first given a little taste of the Heavenly Manna, he is the most confused person on earth. All of the stars that he thought he was putting in his crown are brought to naught. All of the downy righteousness he had stored up are as filthy rags. It is just as an eagle that stirreth up her nest. An eagle will build her nest in the highest pinnacle of the cliff of the rock. When the little eaglets are ready to fly, the old mother eagle will start kicking the sticks out from under them. The little eaglets will hang on as long as there is a stick to cling or hang onto. But, when the last stick is kicked out from under them, they will fall. The mother eagle will then wait until they are almost ready to be dashed to pieces on the rocks below, then she will swoop down under them and carry them to safety. The same is true with a little child of God. As long as they have a stick of self-righteousness to cling or hang onto, they will hold onto it. But, when the last stick of self-righteousness is kicked out from under them, they will fall. The scriptures say, "It is a fearful thing to fall into the hands of the living God." Hebs. 10:31. But, I want you to know they fell in good Hands. They did not volunteer for the fall (neither did Adam). They

fell into those Hands (Jesus) which God already had prepared. He fell under them and carried them to safety. In the confused state already mentioned that the little child of God is in makes, or causes, him to wonder, "Am I the only one in the world who has the thoughts like me." But, again, at God's appointed time he is brought among a little group of people and he hears words he has never heard before of the Sovereignty and Omnipotence of God. Before this, all he had heard was what man should do for the Lord. Now he hears what God hath already done for His people. How Jesus stood a Lamb slain before the foundation of the world for the sins of His people. How Christ hath paid everything that stood against His people. How Jesus Christ was made a propitiation for their sins. How Christ fulfilled the law to a jot and a tittle for His people. Of God who has all power both in heaven and on earth. Of how that God (not man) rules in the armies of heaven and amongst the inhabitants of the earth. How God's people are drawn to the Saviour by His power (the Holy Spirit). Jesus Christ is the way, the truth, and the life. They now hear about Jesus who says, "I am the good Shepherd. I know my sheep. They hear my voice, they follow me. The voice of a stranger they will not follow. Other sheep I have which are not of this fold; them also I must bring." This is the bringing in of the Gentile nation. Acts 13:48 reads, "And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed." They also hear of the new covenant that God made, "After those days, saith the

Lord, I will put my laws into their hearts, in their minds will I write them and their sins and iniquities will I remember no more." Hebs. 10:16, 17. "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." Hebs. 8:10, 11, 12. Thanks be unto God who giveth us the victory through Jesus Christ.

I believe each and everyone of us if, indeed, we are children of God, must be brought down the road to Damascus. But if we glory, I hope, we are given to glory in the Lord Jesus Christ, the perfect gift of God, who shed His precious blood for the sins of His people. I feel so weak and unworthy to even come among the brethren and sisters. I hope God will ever keep me in that frame of mind and condition. I believe that God's people still have the thorn in their flesh, to ever keep them from becoming exalted.

Now may the Great I Am ever look down on the subjects of His love and preserve them in Jesus Christ, if it be His will. When at the throne of grace, please remember this poor, unworthy one. I hope the brethren and sisters will pardon my many errors, and if there be anything good in this writing, may you be given to praise the One whence cometh every good and perfect gift. The God in whom I hope to believe never made any mistakes.

This is written, I hope, in the spirit of love.

U.V. Wallace
3514 Oscar Avenue
Fort Worth, Texas, 76106
February 25, 1974

A CROSS TO BEAR

Dear Elder Adams and all Landmark Readers,

I wish to write some of my thoughts concerning the cross. Not the cross Jesus bore, but the one His followers must bear; for they, too, have a cross to bear. We often see it referred to in the scriptures and in the songs we sing, and I have often wondered what this cross is.

In hearing it referred to from time to time, I somehow got the impression it was a burden of some sort and perhaps that is true, but a burden is not necessarily a cross. That was not the prime purpose of Jesus' cross that is to burden Him. Jesus said: "If any man will come after me, let him deny himself and take up his cross and follow me." Matt. 16:24. A close look at this scripture seems to reveal that the cross is only for those who would "come after Jesus. Who are those who would "come after" Jesus? As I see it only those who have been killed to the love of sin are those who would come after Jesus. The cross is then for them, for all of them and for them only.

What then is the cross? Is it not the trials, tribulations and persecutions His people must suffer? These things are many, but the scriptures only mention one cross. Recently, I became quite concerned about this. I wanted very much to know just what the cross is, and to know if I were bearing this cross. I wondered how we "take up" the cross, which His people are commanded to do and how to tell if we are being blest in following Christ. I was given to ponder about this almost constantly. Then, one day as I puzzled over the matter, this question came to my mind; "How

did you die when you were killed to the love of sin?" Studying it from that angle, I seemed to see that we die on a cross — a cross that is perhaps the knowledge of the condemnation of sin in the flesh. Is not this when we die to the love of sin? When we are brought into this knowledge, we are made to feel the condemnation in our very own flesh. We are made to feel that we are vile sinners, and to know that we must die and we see no hope of a better life after death.

I am inclined to believe the cross His followers must bear is given them at this time — the same time the awful knowledge of the condemnation was made known to them; but they are not yet able to take up their cross and follow Jesus. For one thing, it is too heavy for them. The burden of guilt or unpardoned sin is there. A great weight of responsibility is there, for the sinner feels He must do something about this. Also, the sentence of death is there and who can bear that? The poor sinner tries but instead of taking up the cross, the cross takes him down — even down to death. Yet, in one sense he takes up his cross even then, for as Jesus bore His cross up the hill to Golgotha (a place of death), we too bore this cross along a wearisome hill, so to speak, to the place where we have to die to the love of sin.

There is another point or two I would like to mention, wherein it seems there is a sort of similarity in this dying to the love of sin and in Jesus' dying on the cross. You will notice St. John speaks of Jesus bearing His cross to Golgotha, while St. Mark, St. Luke and St. Matthew speak of one Simon who was compelled to bear his cross after Him.

Now, we will all agree that Jesus bore the cross for us. Was he not compelled to do this? Only Jesus could satisfy the law. Only Jesus was sinless. Only He was perfect in love and compassion. He alone had power to lay down His life and to take it up again. Only Jesus was capable of redeeming a people dead in trespasses and sin, and beside all this, there was a compelling force — His love for His fallen bride. On the other hand, you might say his followers, are comparable to Simon, who was "compelled to bear His cross after Him," for after all, who of us would bear this cross down into death, if we were not compelled?

Jesus was nailed to the cross. Maybe some of you will say that is going too far to say we were nailed to our cross, but all, I believe, will agree that we could not get away from the knowledge of our sinfulness. It is something we take on through life with us — our cross, as I see it.

One more point: Jesus, when dying, bowed His head and cried: "It is finished!" He referred, we believe, to the work He had come to earth to perform; the redemption of His people. Did not we also bow? Brought to the end of our way, we bowed to the will of God! "We were made to see that we could do nothing, neither toward our salvation, nor toward saving ourselves; but we were made to see that salvation is of the Lord. We could no longer trust in works, nor the arm of the flesh, but said rather: "It is finished."

Now how do we deny ourselves? and how do we take up the cross? Up to this time, self has been the most important thing in our lives. All our aims were selfish. We put self

foremost in everything. This is according to nature. So I think we are enabled to deny ourselves, first when we say: "Thy will be done, Oh Lord, not mine." "We continue to deny self thus from time to time. Then too, I think we are blest to deny self when we esteem our fellow man better than ourselves, but we are enabled to do this only when the Good Lord enables us to see our dependence on God and feel the need of Him. When we are thus enabled to do, we take up the cross and with joy find that it is now light! The dreadful sentence of death is gone, for we have passed from death unto life. We have died to the love of sin and are born again. The burden of sin and guilt is gone, for Jesus has taken that burden upon Himself. We take up the thread of our lives — this natural life, we had thought to loose — and go on as before, but with this difference, we now follow Jesus, whereas, before we followed the lusts of the flesh.

But how can we tell if we follow Him? has been a question in my mind and has caused me quite a bit of concern. I had scarcely seen what the cross was, before I became concerned as to whether or not I was a follower. Even while I felt I was bearing my cross, I could see no way whatsoever by which I was following Him. Jesus is pure, I am vile; He was able to fulfill the law. I feel to say as Jeremiah did: "Oh 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. Or as Paul said: "—What I would, that do I not; but what I hate, that do I." (Rom. 7:15) and I felt that if left alone, even if all past sins were wiped out, forgiven and forgotten, I would yet fall. I won-

dered if anyone, judging by my words and deeds, would ever suspect me of having tried to live right, or to follow His teachings. Could I be a follower? I thought of His purity, His meekness, His love, His forbearance, but in no way could I see that I was a follower. I wondered if we follow in desire only, and even this was taken away, for I felt that oftentimes the very desire of my heart is evil.

Finally, the answer came to me, I do not know where it came from, but it may have been that still, small, voice, I seem to have heard some made reference to; or it may have been no more than a thought coming up from my subconscious mind. Anyway, something seemed to say: "Follow Him as a dumb, bleating sheep follows the shepherd." I want to say right here that if I could in any way be said to be one of His followers that is exactly the way I follow!

Does anyone wonder how sheep follow a shepherd? First, I would say, they must follow in the capacity of sheep. We can no more take upon ourselves the wonderful attributes of our God head (or Shepherd) than natural sheep can change themselves into men or natural shepherds! Jesus is the divine Son of God. We are but flesh. He is the Shepherd; we are the sheep. So we must follow as sheep — even as dumb, bleating sheep. His sheep are so dumb, they do not even know they are sheep. Look back over your life. Can you tell whether you are a sheep or a goat? Or read the parable in Matthew 25:33 to 39. Notice how the sheep say: "Lord when saw we Thee an hungered and fed Thee? Or thirsty and gave Thee drink?" etc. While the goats cannot understand

when or how they failed to minister unto him. Nor do the sheep know their way about, but they are led by the Shepherd. "He leadeth me in paths of righteousness for His name sake. He leadeth me beside the still waters." (Psa. 23)

He calleth His own sheep by name and leadeth them out. And when He putteth forth His own sheep, He goeth before them and the sheep follow Him; for they know His voice. And a stranger they will not follow, but will flee from him; for they know not the voice of strangers." Jno. 10:3-5-

It seems to me here that the sheep are led somewhat by the sound of His voice. Did you ever try to follow a voice? In thinking of this, I was reminded of playing hide-and-seek when I was a child. We children loved this game so well we would even play it sometimes at night fall, when only the darkness around us kept us from seeing the one in hiding, and I still remember how I sometimes could not tell which direction the voice came from and how one time it would seem to come from the North and the next time from the South, though the one in hiding had not moved.

Is this not the way we are led? The voice is the voice of truth, for Jesus is truth. But, how often we are in darkness or ignorance of truth!; how often we are deceived in ourselves, not knowing where truth is— though truth remains stedfast! Jesus has said: "I am the way, the truth and the life." And is not this what we seek or follow after as best we can? Do we not follow as dumb, bleating sheep? Some may wonder why I say "bleating" sheep. As I see it, the sheep has but one voice. So we are bleating whether we cry for

mercy or shout for joy; whether we plead for guidance, beg for evidence, sigh, groan, praise Him or rejoice, however else we may lift our voices. Does He not even know the very thoughts of our hearts? The poet says, "He takes the meaning of their sighs, the language of their groans."

The voice of the stranger, I am led to believe, is the voice of one who is a stranger to the truth. Not that I would intentionally speak disparagingly of anyone. For we are all strangers to the truth until light is revealed.

This is getting to be lengthy, but bear with me while I tell this little experience, please. Some years ago, I went to a Sunday School and the lesson was based on a passage of scripture in John 10. The teacher read the passage: "No man taketh it (my life) from me, but I lay it down of myself. I have power to lay it down and I have power to take it up again." In making his talk, supposedly along this line, he spoke of the resurrection and said he did not know what became of the body of Jesus. This was followed by the emphatic declaration: "Don't nobody know!"

I was thrown into confusion. How could this supposedly well-read man say such a thing? How could he pass over the many references to the resurrection of Jesus' body and go on to subscribe to the theory that His body was stolen away? In my weak way of thinking, he was a stranger to the truth and, therefore, did not recognize it when he saw it. Is not this the voice of the stranger that the sheep flee from?

Brother Adams, I realize this is a long, rambling letter and that the idea I have tried to set forth may

already be familiar to many. So please use your own judgment as to whether or not this is worthy of publication.

Hester K. Bryant

Route 2, Box 16

Cumberland, Va. 23040

This is very, very good. P.W.A.

I WAS MADE TO REJOICE

Dear Brother Fulk,

I was glad to learn you are Sister Moody's brother as well as Sister Hill's. It made me feel as if I really know you. And, I believe I do through the Word of the Holy Spirit.

When I read the little Christmas article in the Landmark that I had written in the early years following, I hope, my life under grace — the years of being fed on milk and honey — (and I don't know that I have ever been weaned, but sometimes believe that I now feast on stronger meat and drink) — I was made to rejoice. It even carried me back to some of the sweet feelings (spiritual) that I trust were going on during that time.

Brother Fulk, our natural life is a mysterious thing. Surely, the spiritual life is one wrought by miracles burdens, love, joy, peace, sadness and an innumerable host of experiences. I would like to add here that I believe I have experienced many of those expressions. A spiritual life is a parable. God has to reveal it all to us. He has to show us all things, even the meaning of dreams and visions which are His by His own interpretation. They are not left to us to unravel. In fact, I do not know of a thing that comes man's way that he can call his own. God is the interpreter. He has to make it plain to His little children over and over again. As the scripture says, "Go show John again these things."

So it is with us. Even after we feel that things have been so bright and beautiful, flesh darkens and dampens our view of these wondrous works. But, the precious Lord appears from time to time to show us these things again.

Elder Floyd Adams was such a friend to me. I suppose I was the first person he visited in my little section, or may I add at my home church at Mt. Zion of the Yellow River Association, Clarke County, Georgia. I had a saying that he used to get a good chuckle about. When I would get hungry for a good newsy letter from him, I would write and ask for a "big fat" letter. The first time I used that expression, he was pretty serious. He said, "Sister Belle, I guess you mean one on the scriptures, isn't that about right?" And, surely enough, it would not be too long before I would get a copy of his editorials, even sometimes before they were published, with other good thoughts that would cheer me along the way. I suppose you know our little church was the last one he visited down here before his decease. He kept calling and telling me he wanted to be with me and our church people one more time. I kept inviting him, but it seemed that something was not just the way he wanted it to be with him. Finally, it came upon my heart to insist that he come on while he was able. Brother Fulk, had he not made it down here on the second weekend in December, 1973, he would have left this world without that last visit in our home, as well as the church. He seemed satisfied, and never mentioned coming again. You know "good friends" are worth more than all the riches of this world. That is the way I remember him and Sister

Adams as being to me. They were true friends who never let me down. Their comfort has always meant so much to me and to my husband, who is not a member. But if I may say, I do feel he is a "believer". All our ministering brethren and other church friends who visit with us speak those words concerning him.

My road, Bro. Fulk, has been no bed of roses. I have been tried, "as by fire", it seems, for a long, long time. I have been on many beautiful mountain tops and in many valleys, but there is not one pain that I would have taken away or made lighter. I realize that I have already reaped double for all the sufferings. To be left with a precious hope has no equal in this world. "What will it be like in the one to come?" No tongue can express what is laid up for Jesus' children. We only hint at it with much imperfection. But, that which Jesus places in the heart is a perfect work that no one can rob us of. No enemy can touch or move, or erase, for it is written with the "pen of life", the indelible pen. I feel that I saw the words, "My blood was shed for you, Belle, also" carved in my heart. They were given to me with the example of how, as young sweethearts, we have seen a heart carved by a strong knife into a tree; not on the bark that falls off, but into the real grain of the wood. These words seem to be as plain to me today as the day they were given. Oh, if only I could write of all the sweetness, "the honey," that Christ has been unto my soul from time to time. But, I just cannot. I can only hint a little here and a little there. These little "bethel" spots are really heaven here on earth — as close, at least I believe, as man can come. For when the work of our Lord is

over, I believe, He will call His children home. Here, I have reference to those who were given in the great covenant of redemption in the Lord Jesus Christ before the foundation of the world. They will surely be brought unto repentance in this life, and Christ will find them in His blessed faith when He comes the second time without sin unto salvation. He is Alpha and Omega, the beginning and the end of it all, and none can stay His mighty hand.

I feel that I could go on and on at this time, but I realize it may not be to you what I hope to feel at this time. I know that the same Lord has to prepare the receiver, and I am made to wonder from time to time if I worry my brethren by talking so much when I feel to be carried away in sweetness of the spirit that is beyond my control. This, I am glad to believe. For when flesh takes over, I am doomed. My greatest enemy is myself so much of the time.

Since Elder and Sister Moody visited down here, I have had you on my mind quite a bit. I wish you all would come together and visit with us at our church and in our home sometime. I would be very happy to get a letter from you. If I have said anything that you do not understand, try to overlook my way of expression. None of us write with the same words or explain things exactly alike. But the "end value", I feel, results in the hope of a great knowledge in the wisdom that Jesus has left with His people, whom we hope to be a part of. If we have a crumb — that is, "pure hope" — that is eternal life, according to the Master's teachings. The kingdom is within the hearts and souls of the Lord's little children. Jesus has the

keys. He locks and He unlocks. He kills and He makes alive. He wounds and He heals. He works and none can hinder, surely He hinders and none can work!

May God bless you in all your endeavors and continue great wisdom with you in your calling as Associate Editor with the Zion's Lardmark.

Sincerely, in a precious hope,
 Belle Massey
 RFD 1
 Hull, Ga. 30646
 February 24, 1974

**JOSEPH, A TYPE AND SHADOW
 OF THE LORD JESUS CHRIST**

Dear Brother Mewborn,

In the 50th chapter of Genesis, the Lord describes the people who do not know the Truth and God's Sovereign power over His creation. Even though they were Joseph's brethren in the flesh, they had to be made living witnesses. Gen. 50:20 reads, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

The Lord God of Heaven and earth has revealed and set forth His preordained or predestinated purposes in revealing many things and foretelling many events which He has promised to bring to pass at His appointed time and in His own particular way. He makes it so plain to the one to whom it is revealed that he cannot fail to see or to believe that which the Lord has made manifest so clearly. The Lord God promised Abraham, Isaac, and Jacob and many others, as listed in the Holy Scriptures, many things and they were sure promises. His promises are just as sure today as in days of old, and they come to pass

exactly as He decreed them or foretold them. They are made very legible to the ones who are living witnesses to God's mercy.

The Lord told Jacob in Gen. 32:28, "And He said, thy name shall be called no more Jacob, but Israel." From Israel, or Jacob, the Lord has left for our learning in detail, the record of many instances in the Scriptures of how the Israelites were kept and led by His power, love, and wisdom. It is a marvelous feast to be given to read of His everlasting love and His continual, ever-watchful care over Israel, His chosen, particular people. From Israel sprang the twelve tribes of the children of Israel, and it is heart warming to read concerning them when we are given to read with understanding. Surely, it is a feast, when blest, to meditate therein. In reading the Bible it is very noticeable that God revealed to holy men of old many things which must shortly come to pass. The Lord told Abraham, when as yet he had no offspring, that his seed would be a stranger in a land that was not theirs. He, equally, told him that they would be afflicted for four hundred years and that they would be led out by His outstretched Hand. The Holy Scriptures are very specific in listing in detail many events concerning the Lord's mercy, His everlasting love and His ever watchful care in keeping His chosen vessels of mercy. This was not only true while in Egypt, the land of darkness, but while they were being led out of its darkness and through the wilderness of sin and sorrow and into the promised land. While in the promised land they were repeatedly shown their weakness and God's ever watchful care over them. I feel

that what applied to Israel then also applies to God's chosen vessels of His mercy today, as God is not changeable; He is the same yesterday, today, and forevermore. Abraham was promised a seed, and Isaac is that child of promise and the promises of God are sure. When Isaac was born, Abraham was nearly an hundred years old and Sarah was ninety years old. Sarah was by far way past the age in life when women normally bear children in a natural way. Still God's Sovereign, immutable power must be made manifest. Isaac was born contrary to nature. So are all of God's people today. Their second birth is not of the flesh, as they are born of God. It is not of the will of the flesh, not the will of the creature, not of blood, but of God. See John 1:13.

From Israel sprang the twelve tribes of the Children of Israel, and the Lord dealt with Israel as He dealt with no other people or nation. The Bible gives a wonderful historical account or record of God's keeping His chosen people, Israel, and we know that history, if properly understood, is only God's fulfilled prophecy that applies to your life and mine as well. We either have a living testimony or a dead testimony of God's wonderful works as made manifest in revealing in us our sin and our many shortcomings while in this lowground of this world of sin and sorrow.

Jacob, in fleeing from Esau, his brother, went to his mother's brother, Laban, in Haran. There took he a wife. Jacob worked seven long years to get Rachael, only to be deceived. He was given Leah, the elder daughter, and she was tendereyed; her eyesight was dim. I feel that Leah represents

the church under the legal or law dispensation. Rachael was fair and beautiful, but she was barren. I am constrained to feel that she (Rachael) represents, or prefigures, the church in the gospel dispensation, or under grace. Leah, being tendereyed, could not see afar off. Neither can the law see mercy, as it demands complete obedience of its subjects or they are guilty. Leah was very fruitful and was older in years in a natural sense. In this sense she is somewhat like the legal dispensation which is dark and cloudy, and cannot see afar. Like the law, she was fruitful and full of works. Those who are under the law cannot see salvation by grace and grace alone. They feel that they have to do something to merit or obtain salvation. Rachael was fair and beautiful, but she was barren. She stands out as a beautiful type of the Gentile Church under grace. Under the law she was barren and could not bring forth, until God's allotted or appointed time. Then she brought forth Jacob. Jacob was the father of Joseph whom we know is set forth as a wonderful type of Christ, which I feel to be true.

Joseph was greatly blessed of the Lord, and he was hated by his brothers as he was blessed with wisdom that they could not understand at that time. He was blessed from his youth down to old age. God gave Joseph a dream which he told to his brethren; and they hated him yet the more. Joseph told his dreams to his mother and father, and they were made to wonder. Gen. 37:7: "For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and

made obeisance to my sheaf." In turning to the 42nd chapter of Genesis, it is very noticeable that Joseph's brothers came and bowed down themselves before him with their faces to the earth. Joseph knew them, but they knew him not. Now, let us turn for a moment to the one for whom Joseph stood as a type, Jesus Christ, the Son of God. Jesus was born under the law, and He told his Jewish brethren the things concerning Himself and of His dominion, power and glory. They hated Him the more and tried to do away with Him.

No doubt, Joseph is one of the most outstanding characters of the wonderful, chosen vessels of God's mercy in the Old Testament. His birth, his life, and his works stand out and set forth in divinely drawn pictures in types and shadows in similitude of Jesus Christ, our Lord and Redeemer. Joseph is only a type and a shadow of Christ, but remember, a type is only a likeness of the true substance portrayed, and it is not the substance itself. A type cannot approach the perfection of the Righteous and Holy Son of God any more than a shadow can fully compare to the object it represents.

Joseph's earthly father (Jacob or Israel) loved him and made him a coat of many colors. This coat of many colors signifies Joseph to be like the Lord's people. The Lord's people are of the Adamic family, and have the Adamic nature. Yet, they are of more than one mind. The stoney heart had to be taken away from him as our stoney heart is taken from us and we are given a heart of flesh which has warmth, feeling, and love for the things we once hated. Christ, when He was on this earth, was listed as having a

robe or coat. It was woven of one thread (one salvation) without seam; Yes, it was woven from the top throughout. See John 19:23. Also, God's free grace came down to sinful man. Christ's robe did not have colors as He was of one mind and none could change Him. So, you and I must be of one mind, the mind of Christ, and be clothed with the garments of salvation and covered with the robe of righteousness. See Isa. 61:10. Let us go back to Abraham and Sarah. When Abraham was eighty-seven years of age, Sarah told him maybe the Lord mean't for them to have a child by her handmaid, Hagar. Abraham and Hagar did have a child, by the bondwoman, and they called him Ishmael. Please notice carefully that God's predestinated purpose was that there should be some Ishmaelites from the land of Midian, the Midinites, to buy Joseph, many years hence to take him down to Egypt.

Joseph was sold by his brothers as they meant to get rid of him since they hated him. The Ishmaelites, or the Midinites, brought him down to Egypt, (notice, Egypt is always referred to as down) and he was bought by Potiphar, an officer of Pharaoh. Potiphar was the Captain of the guard. The Lord blessed Joseph, even his master, Potiphar, who was made to notice it and all prospered in his hand. The Lord even blessed the Egyptian's house for Joseph's sake. Jesus was equally carried down into Egypt according to prophecy, and the Scriptures tell us that He was born a servant in the house of Israel, for He came under the law, not to do His own will but the will of His Father which sent Him. Like Joseph, He was hated by

the unbelieving world. They could not see Him as God manifested in the flesh; they could not understand His dominion over all things, His sovereign power over all things, and as the only begotten of the Father. Joseph's brothers, like the world, wanted to think that they had a free will. They wanted their own carnal way. We know, should they have had their own carnal way, so to speak, instead of God's way, it would have been to their own destruction as the famine was very grievous.

Joseph was a servant in Egypt, under the authority of Potiphar. Jesus came as a servant, and He was submissive to the Father's will in all things. Potiphar's wife lied to her husband concerning Joseph, and by a false and wicked accusation he was put in prison. Joseph was innocent for he was faithful and true to his master, Potiphar. He could not have yielded to temptation and at the same have been a type of Christ, our Lord. It was not possible that he could yield to temptation and become a servant of sin. If that had been possible, he in no way could be called a type of Christ as Christ did not yield to temptation for there was no guile in Him to be tempted. Even in prison the Lord was with Joseph, and that which he did, the Lord made to prosper. We may wonder why these things are so recorded. I feel to believe that it is beautifully answered, or the reason given in Romans 15:3, 4. "For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached thee fell on Me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Pharaoh was king in

Egypt, and he was the symbolic head and power of Egypt, the land of darkness, where all are until they are called out of nature's darkness unto God's marvelous light. I believe that every single thing that he (Pharoah) or any of the Egyptians did to Israel was embraced in the purpose of God before eternity. It is noted in the scripture already quoted that what man did was intended or planned for evil while all that the Lord did was purposed or mean't for good. "For my thoughts are not your thoughts, neither are your ways my ways saith the Lord." Isa. 55:8.

In the 40th chapter of Genesis, we read where the butler and the baker had offended their lord, Pharoah, the king of Egypt. Gen. 40:3, "And he put them in ward in the house of the captain of guard, into the prison, the place where Joseph was bound." The butler and the baker by God's free grace were given to dream a dream. Each man had his dream in one night. Could this dream of each have been accidental? No! No! a thousand times no! It was the work of God that they dreamed. They dreamed exactly what the Lord God placed in them to dream. Joseph came unto them in the morning, and behold they were sad. He asked them, "Wherefore look ye so sad today?" They told him, "We have dreamed a dream and there is no interpreter of it." It is noted that Joseph said unto them, "Do not interpretations belong to God." Then we notice that the chief butler told Joseph his dream. "In my dream, behold, a vine was before me; and in the vine were three branches, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes." (Read the 40th chapter of

Genesis for further detail). Joseph in turn told him that within three days Pharoah would restore to him his chief butlership. The baker, seeing that the butlers interpretation was good, told Joseph his dream. "I had three white baskets on my head: And in the uppermost basket there were all manner of bakemeats for Pharoah; and the birds did eat them out of the basket upon my head." It is noted that both the butler and the baker were declared guilty by Pharoah, both being declared equally guilty in his sight. They were both cast into prison and neither denied their guilt. The Lord gave Joseph the interpretation of their dreams. To me this is a wonderful, beautiful type and shadow of Christ and His crucifixion. Christ was crucified between two thieves who were condemned criminals. Both of them were declared guilty and they did not deny such. Now, Christ looked on one of them and then he had a change of heart. The butler saw in his dream, "behold the vine was before me." Christ tells us in John 15:5: "I am the vine, ye are the branches." The vine came up and bore fruit in the butler's dream. All depends upon the vine. Without the vine, where would the branches be? In his dream the vine bore three branches. No doubt, as Joseph told him, he would be in three days lifted up as Joseph said, "thou shalt deliver Pharoah's cup into his hand." Thus, his butlership would be restored to him. To me the butler's dream had a two-fold meaning. The three dispensations of time include the old world, the legal world of worship under the law and the Gospel dispensation under Grace, all of which depend upon the

true Vine, Christ. In turning to the Gospel one, the type refers to Christ, the Son of God. Both thieves railed upon him, but when Christ looked upon one, he had a change of heart. And he said unto Jesus, "Lord, remember me when they comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." Here is listed some of the wonderful fruit of the living vine, the work of God, the salvation of His chosen vessels of mercy.

The baker, seeing that the butler's interpretation was pleasing, told Joseph his dream. "I had three white baskets on my head; And in the uppermost basket there were all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head." Bakemeats are the work of the hands of man. In the butler's dream, the vine was not in any way the works of the creature. The bakemeats were eaten by the fowls of the air, the birds, thus leaving nothing for Pharaoh. To me he represents the thief who was not given to repent with a Godly sorrow. In reading the scriptures I can find no difference between the butler or the baker as far as the natural or outward man is concerned. As we have already said, they were both declared to be guilty. This was equally true with the two thieves on the cross whom Christ was crucified between. Yet, there was one distinguished difference between them, and God so plainly revealed His Sovereign power over His creation, even in dreams. This was equally true concerning the two thieves. Christ looked on one and He had a change of heart. When God, the Holy Spirit, reveals unto us Jesus Christ as our Lord and

Redeemer, His Sovereign power is made known and His love and mercy is made manifest. That person has an experience of grace, and he is made to see that he is not his own keeper. They now feel to be the least of all in God's kingdom. All who are born in God's kingdom acknowledge that it is not what they have done, as all they have done is to commit sin. It is always what Christ has done for them and in them to His little ones. II Peter 2:9: "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." This was true then, and how true it is today!

Joseph was released from prison, and he was honored with power next to the king. Christ was made lower than the angels, for the suffering of death. Yet, He was exalted above every name, and He has sat down at the right hand of the Majesty on high. Wherefore the scripture reads, "God hath highly exalted Him, and given Him a name which is above every name." Phil. 2:9. Joseph was second in command, next to Pharaoh. Christ came down from heaven and was obedient unto the Father in ever instance and in every detail to a jot and a tittle. He came down, not to do His own will, but the will of the Father which sent Him. Joseph opened the storehouses of Egypt, and he gave food to his brethren. Christ opened the storehouse of grace and mercy to His chosen, redeemed family. Their cup runneth over with the overflowing of tears of joy, and they give Him praise, to whom praise is due, to the true and living God for His wonderful works to the children of man.

Joseph had the money put back in

each man's sack. They could not buy the corn, (grace); neither can God's people buy salvation today, as it was free to his brothers as it is also free to God's people today. Joseph sent his brothers away, but he provided them with substance necessary for life. So has the Lord Jesus Christ provided for all for whom He has shed His blood to redeem. He has sent God, the Holy Ghost, who is their ever-faithful keeper and He reveals to them Christ as their Lord and Redeemer. Joseph removed or dispelled everyone except his brothers when he revealed himself to them. The world is also dispelled or removed when Christ is revealed in power and in love to His people and in His beloved church. It is noted that Joseph tells his brothers to go home to their father, and he gave them wagons and corn. When Jacob saw the evidence, he believed and rejoiced that Joseph, his son, was alive. Christ tells us to go home to the church and tell them what great things that God, the Father, God the Son, and God the Holy Ghost hath done for us and in us. The brethren are living witnesses, and they are enabled to rejoice with them in their living evidence and with a living testimony of what Christ hath done for them.

Not only were the wonderful works of God made known to the children of Israel in leading them out of Egypt, the land of darkness, but Joseph's bones were carried out of Egypt, thus setting forth the completeness of the body of Christ, His Church. John 6:37 reads, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Joseph's bones were carried out of

Egypt and the Israelites always and ever had the bones of Joseph before them. The church, the body of Christ, ever, and always, has His death, His burial, and His resurrection before them. The Lord God of Heaven and earth told Abraham that his seed would be strangers in a land that was not theirs. Joseph reminded them that God would bring them out to carry his bones up with them. They had his dead body always with them. II Cor. 4:10 tells us, "Always bearing about in the body the dying of the Lord Jesus, that the life of Jesus might be made manifest in our body."

God's predestinated purposes reach much farther than only the deliverance of Isreal out of Egypt, the land of darkness. They also tell us of the destruction of Pharaoh and his host.

What applied to the children of Israel also applies to us today. When one is led out of darkness, Pharaoh no longer has any power over them.

John F. Simpson
901 Ave. "O" N.E.
Winter Haven, Fla. 33880
March 14, 1974

LEARNED THE HARD WAY

Dear Sister Adams,

Your lines of January fourth arrived at Chesapeake, Va., and my daughter forwarded same to me while I was visiting my son, Fred. I had hope that while away, to have visited you and yours and Elder Mewborn made an effort to find my son's telephone number and did call me at my son's home. I thought I was going to have to stay there until Easter vacation when my son could bring me home here as generally he and Dot do come to Jersey at that time. In the meantime, it seems

there had been plans made I knew not of and my daughter and nephew came for me February the first and I arrived home February the third. When Elder Mewborn phoned, I really was surprised and so much so I was lost for words to express my gratitude.

Dear Sister in Christ, the world about us is a stumbling block and I am very careful not to open a door to any criticism whatsoever. At one time in life I stood a warrior ready to defend, but I learned the hard way and by God's mercy and grace to avoid controversies. He had pity and undertook for me and made me stand still and see the salvation of the Lord.

My family is good, but not always understanding, so it is for me to beg forgiveness for them, for they know not what they do. I can only keep on praying for them that they be given light in the spirit from which I hope I was given light and some understanding.

At the time my husband was stricken ten years ago, February 2, 1964, the walls of the church at Hopewell, N.J. were crumbling. That year, I lost seven very near and dear ones by death and Charles, my dear husband, was the last one of them. He passed on December 8th, 1964, and I was a widow and an outcast or I felt to be and with no one near who could understand and had it not been for my love in Christ and the little hope I was given through prayer and light by visions and dreams, I feel that my wall should have crumbled too.

I am so thankful to God that you have such an understanding family and precious Brother J.M. near you that surely they shall be given to comfort you from time to time. To

know Him — Christ Jesus — is to be like Him and be satisfied. Being contrite and lowly brings us to His feet, as Dear Brother Adams often expressed it — "He hews us down." Man proposes and God disposes. As with me, it has been so many times down life's pathway. A few experiences — when I was a child from eight to twelve years old, my earthly father had great plans for my future. He planned a musical career for me. But at twelve or when I was twelve, my Dad was taken away and Mother at thirty-nine years of age had a ninety-three acre farm, a son seventeen and I was twelve and a little sister-Martha age four years. From there on, work was our middle names except for the baby of four years.

I had been afflicted with rheumatic fever and Corea (or St. Vitas Dance). So my musical career was turned over for better health needs. There was for me to bear a great responsibility, embarrassment, pain and anguish at times, besides no protection from my Dad. I did feel that the world was coming to an end. I was fearful when we would have a forest range burning, putting smoke clouds all about us, we could barely see the mountains. Then came Halley's comet. My school teacher informed her class of the danger of the tail of Halley's comet touching off fire and all would burn. Well, this was no help for a poor, scared, depraved child. But in some way, I seemed to be made to beg and pray.

So far from this childhood, I am now going on to seventy-six years. I had felt when Charles and I built our little home from 1943 to 1946 that we could be used up by twenty or twenty-five years, but here I am and

can see the beauty of the coming of the Lord each day knowing that God's word or prophesy is true and that His wills and shall shall be fulfilled and none can say, "What doest Thou, Lord?" or stay His Hand. The proof of men proposes and God disposes.

Oh, Dear Sister, I fear I may burden you, but I must tell you that my friend at Hopewell, N.J., phoned to me after I came from Chesapeake and said, the last active member of the Hopewell Church was closing the doors since her brother, Charles Hellings, passed away last October, 1973. She seems to feel she cannot go on alone. So whatever is to be shall be and now only Southhampton stands of Deleware River Association.

My visions as well as those of Sister Vaughn's have come to pass for Sister Vaughn saw the hurt of the Old button-wood tree, next to the church and also saw the church building pushed away back off of its foundation. I carried the top from the roof of the church never to see or find it there-after. I carried the key to the church and returned for my overshoes.

The open graves I saw last in Hopewell cemetery, I do not seem to find interpretation for and also, I was walking along beside a horse drawn sleigh which was carrying the Southhampton members and Charlie was with me as we were all heading north.

Now I must not go any further and I have many records of my dream and vision in the volumn I gave Elder Adams, but I recall different visions and dreams sometimes.

So for now I must close and with these lines, Faith, Hope and Charity

for the needed comfort at this lowly ebb of living in this Old Time World.

In sweet fellowship and in Christ evermore,

Sister Marion H. Mulholland
Lambertville, N.J.

February 1, 1974

SOMETIMES WONDER

Dear Brother Mewborn,

You will find enclosed a check for \$5.00 for another year's subscription of Zion's Landmark. It seems as though I am always late in sending in my renewal, but that is one of my failings.

I love the dear paper, and God has been so good to me, giving me eyesight enough to read. I do not get to go to the meeting very often, but I do love to meet with the dear ones whom I love so much. I sometimes wonder why I am not able to attend the meeting. Then, I know it is for a good reason, and it is the dear Lord's blessed will.

I have been reading The Signs Of Times every since I was old enough to read, and The Zion's Landmark for many years. I am sorry I did not get my renewal in on time.

May God bless you.

I am, I hope, your sister in Christ,
Lurecy McCutcheon (Mrs. A.L.)
Charleston, W. Va.

March 29, 1974

GOD GIVE ME STRENGTH

I do not pray for an easy road
Or that care shall pass me by;
I do not ask for a lighter load,
Or an ever sunny sky.

But give to me, O God I pray
Thy help from up above,
To meet each care that comes my
way
Assured of Thy great love.

God, give me strength to bear what
 Thou shall ask,
 God, give me courage as I face my
 task;
 And with Thy hand to guard me and
 to guide me,
 What is there to fear? I'll know that
 Thou art near.

I do not ask that a painless way
 Be spread before my feet;
 I would not ask that a cloudless day
 Is all that I shall meet.

But give me grace from Thy great
 store,
 Give thou the pow'r I need;
 Help me to follow, I implore,
 Wherever thou shalt lead.

God, give me strength to meet each
 coming day,
 God, give me grace to understand
 Thy way;
 And with Thy hand to guard me and
 to guide me,
 What is there to fear?
 God give me strength to know that
 Thou art near, yes
 To know that Thou art near.
 Reta J. Bell

(Selected from the "Decaturite,"
 Hospital Bulletin of the Dekalb
 General Hospital, Decatur, Ga.
 Published by request)

EXPERIENCE

While I have felt inwardly led as well as requested to write my experience, I will try to tell a little. I hope it may relieve my mind, and will be a comfort to some of God's little ones. I have often been comforted by reading the experiences of others and hearing the dear brothers and sisters tell theirs.

The first time I ever felt concerned about religion was when I was fifteen years old. Before then I went to preaching just because my papa and mama said I must go, and I loved to be with the other little girls.

On Saturday before the second Sunday in December, 1889, two sisters went before the church and were received. Nearly all in the house were crying. I did not know what for, but the answer was plain to me because we love each other. Then the question came, do you love them? The answer was, "Yes", and I was crying, too. I thought they were good people and they looked better that day than I had ever seen them look before. I have loved them ever since and hope I may continue to love all of the Lord's people. After then I wanted to go to preaching and was glad when anyone came home with us, for I loved to hear them talk. After a while, I wanted an excuse to stay at home and was shy in hearing them talk for I thought they would think I was going to join the church. I knew I was not fit, and I felt too little and unworthy to be with those good people. I had no impression to be baptized then, but wanted to be with them and talk with them for I thought they were the loveliest people I had ever seen. I wanted to talk with Brother J. W. Gardner. He was our pastor and I knew if I told him, he would tell Papa and Mama for me, for I could not, it seemed. When Brother Gardner would ask me to tell my feelings I could not, and I put it off from time to time. I was afraid I would deceive him and others. One night I had a dream, or vision, which gave me some comfort. It had been about six years since I had been concerned about the

welfare of my soul. I thought I was sick and was going to die. On being asked what doctor I wanted, I said, "Mr. Gardner". He came, talked, and prayed and said, "Follow me and I will show you where I live." I went right along, not thinking I was sick. He first went to a very common house with a dirt floor; it was wet and muddy. He said, "Here is where I live sometimes." Next we went to a better house, with floor and common furniture. There I saw his wife but did not speak to her. Next, we went to a very nice house; it was well furnished. Here, Mrs. Gardner was getting ready to go to preaching. She looked very happy. Last of all, we went to a very fine house with everything that the heart could wish for to be enjoyed and everything was convenient. It was a lovely place, and everything shone with brightness. Pretty singing woke me there.

Sometime afterwards, I told it to him. He said, "I have lived in all those places, and I feel that I have been carried as high and as low as most anybody. My wife has not been carried so high or as low as that."

I was sick and low-spirited all the summer. I thought everytime I went to preaching on Saturday I would offer to the church, but I had not told anyone and had no desire to be baptized, so I would not offer. Coming home one time, it was plain that I would not go next time. So, Mama was sick and I could not go, and the next time, I was taken on Friday with malarial fever and was very low. During that time I was carried as low and as high as I ever was at any time in my life. I was very weak and was willing to die and told those that were sitting up that I was going to die. Papa said, "No, you won't die now, for no one dies

while under conviction." Those were cheering words to me. That was a night that I cannot tell anyone what sorrows and joys I saw, but I will try to tell a little. I do not know if I was asleep or awake.

I wandered through a low, muddy, thick, woods and was lost. In wandering I came to a river of pretty water. There were some colored children making mud cakes on the banks, and they invited me to come where they were and help them. They looked to be very ragged and dirty. They begged me to come. I said nothing but looked at myself. I had been lost, and I was commonly dressed. I looked across the river, and I saw two or three white children gathering flowers. They invited me to come to them. They reached out their hands to help me across the river. The next thing I knew, I was across, but can't tell how I got across the wide river of clear water. Now I felt different; too, my dress looked different. We walked along a straight, narrow, white stone path. The children were running ahead of me. We saw a shower of rain coming as white and glittering as icicles. When it reached us, we waded through about ankle deep which was very pretty indeed. At the end of the stone walk was a gate. On the other side of the gate was a large, white, stone monument. It was large at the bottom and smaller as it ascended. High on top was God. There were steps around the throne ascending and flowers were on the right as the steps ascended. There were a lot of children going around, singing, shouting, and dancing. They seemed to be very happy. Those little children that were with me went through the gate and I was left at the

gate. They begged me to come as they went around, and they held out their hands for me and sang. One song, as they pointed upward, was, "Savior hear Him calling, Come and we will follow Thee, - another was, "Why do thou wait for another coming, do not tarry too long." I looked back and saw some more children coming. It was the prettiest singing I ever heard. I heard one of my nephews singing behind me; he was singing one of those songs. The next thing I knew I was going up with them. I saw they were all dressed in white. I saw myself as a little child, dressed in white, singing praises to the Lord with them.

Now, before I crossed the river I was troubled, but after that I cannot tell the joys I received. That was the prettiest scene I ever saw and the happiest time of my life. I have not words to express the scenery, happiness, and trouble. Then, I wanted to be baptized. I told what I saw, not thinking what it meant to other people.

When Brother Gardner saw me again he said, "I have been hearing good news about you. You need not deny it any longer." Coming home from the Association in October, 1897, at Pleasant Hill, he took a seat with me in the car on the train. He asked me to tell him some of the Lord's dealings with me, and I did. He then told Papa and Mama, and on the second Sunday in December, 1897, I went before the church. I could say only a few words. Another Sister went up. I had felt this in the song, that another one would be baptized with me. We were received, and we were baptized the next Friday by Brother Gardner. It was eight years from the first time I was concerned until I was baptized. I feel

that I have been blessed, and I have desired to be made thankful.

Evelyn Eugene Mewborn,
Snow Hill, N. C.

Sister Evelyn Eugene Mewborn died April 20, 1965, at the age of ninety-one years. She was for many, many years a member of Mewborn's Church and at the time of her death she was the oldest member. Her great niece, Mrs. Temesia Benton, recently found her experience in some of her personal papers. Since it has never been published prior to this time, we are printing it in this issue. Some of the readers will remember her.

Editor

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Zion's Landmark

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

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

Associate Editor

GEORGE A. FULK
Pilot Mountain, N. C. 27041

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**ABSOLUTE PREDESTINATION
OF ALL THINGS**

The Old School or Primitive Baptists in former years have been distinguished from all other denominations or religious organizations and sects as Predestinarian Baptists, and they have borne much criticism and vituperation from those who hold more limited views. Most of the people with whom we are affiliated and with whom we correspond today, we believe, place no limits on the absolute government of God over all beings, all events, and all worlds. The carnal mind of man cannot comprehend this; neither can the wisdom of this world approve it. The carnal mind is comfortable and at ease to delegate to God the power and purpose in decreeing all good things, as they call it. They would never have been willing to call all those things that were coming to pass with Joseph, GOOD THINGS,

but that is what Joseph was blessed to call them after they had taken place. We, like Joseph, cannot feel them as good until the Lord reveals it to us as being for our good after they have taken place with us. God sees (present tense) the end from the beginning. It was the entrance of sin into the world that brought forth death. Without sin there would have been no death, or resurrection, or eternal bliss in Heaven with the Father, the Son, and the Holy Ghost with the saints. Therefore, God saw the necessity for sin, or He would never have allowed it to enter into the Garden of Eden. It was necessary that Adam fall and, thereby, justly be guilty of the penalty of death that was placed on him and all of his posterity. The eternal purpose which God had purposed in Himself before the world began was sufficiently perfect and all-inclusive to include all things that can possibly ever come to pass or transpire, or The Father would not have declared the end of all things from the beginning. "Known unto God are all His works from the beginning of the world." Acts 15:18. The end of all things is just as clear with God before it comes to pass as it will be after it has come to pass because He saw the end from the beginning. With Him it is not a matter of learning; it is only a matter of coming to pass as it was in His (the Lord's) thought or predestination of all things.

There are many who are perfectly willing to readily admit the foreknowledge, but they deny His predestination of all things. They are not aware of the fact that it is in the predestination that He has made certain that by His determinate council and unchangeable decree.

predestination of God are inseparable. In another article this was compared to Christ and the church. Christ is the head of the church, and the church is His body. Hence, they are inseparable. Foreknowledge and predestination were declared equally inseparable. The power was declared to be in this predestination because that is where His predeterminate counsel came in. We, as earthly beings or sinners, have no foreknowledge because we have no power to bring it to pass.

This principle of the fundamental doctrine of foreknowledge is generally admitted concerning the salvation of His people. They do not want to go any farther than that. "Whom He did foreknow, them He also did predestinate to be conformed to the image of His Son." Rom. 8:29. That this well-beloved Son of God was delivered into the hands of wicked men to be crucified by the determinate council and foreknowledge of God is not so readily admitted. So now it must be clear that one cannot have the sweet without having the bitter also. Without sin there would have been no death or resurrection. "I wot that through ignorance ye did it as did also your rulers. But those things that God had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Acts 3:17, 18. "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 to do whatsoever thy counsel determined before to be done." Acts 4:27, 28. God had as much control of man in these terrible acts as He has in the rest of His creation. They did what was

predestinated from all eternity must be done. Can you possibly think of a more wicked crime?

Some feel that God does surely control these large things as the Crucifixion of Christ, but not the little things. They just do not believe God predetermined them, too. Our Saviour has informed us that His Father, in His all-pervading providence, numbers the hairs of our head, so that not a hair can fall to the ground without Him. Even the little sparrow is protected by this determinate counsel, for not a one can fall to the ground without Him. It is not without His notice, as some quote it, but it is not without Him. That makes a world of difference. It cannot fall without His predeterminate counsel. David says, "He counteth the stars." You try counting them sometime.

It is not only unreasonable, but it is unscriptural to claim that God controls some things but does not control others. If some were out of control, what might happen to us in the resurrection? This unworthy one feels so little and insignificant that if the Lord had not predestinated all things, He would certainly forget him in the resurrection. There would certainly exist this possibility if He is a God of partial knowledge, purpose, and power. If it did not include all things, some might be left out. His people are as the sand of the seas. It would be entirely impossible with me to reunite all these souls and bodies back together again in the resurrection. If we cannot include all things, the things that might seem most important to us might be left out. We would not limit the government of our God nor, because we cannot comprehend His designs, dare to say He has no designs.

God's overwhelming power can best be demonstrated by His creating a large power as in Pharaoh who was given mighty power to harass the Hebrews with plagues. God's own almighty power was then made known in His delivering the Hebrews, and ultimately overwhelming Pharaoh and his host in the Red Sea. For a powerful boxer to show his strength he must be matched against another boxer with great strength. Then, when he overcomes and defeats him, his power and strength is demonstrated. God gave Pharaoh power. Then He showed the world how easy it was for Him to overcome him. Satan is allowed to show much power, far above ours, but God overcomes Satan as He did the Egyptians in the Red Sea when it is His will to do so, as it was determined in His eternal thought or predestination. "The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will." Prov. 21:1.

As He is in one mind, and none can turn Him, His purposes are eternal like Himself. Since His decrees are perfect from the beginning, no improvement is admitted. If He had not the right to predestinate all events before He created the world, one might ask what right has He acquired since to execute the orders in that eternal thought? If sin has entered this world against His will and His ability to keep it out, why would it not enter heaven also if it is beyond His control? "Be still and know that I am God." Psa. 46:10. Therefore, let us come to the inescapable conclusion that God controls all things or He controls nothing, and surely none would have that. If we admit

that God controls all things according to the counsel of His own will, and that He is unchangeable, then we must admit that He has determined what shall and what shall not transpire. That includes all things in both time and eternity. If He has not the power to determine and control all events, how can He cause all things to work together for good to them that love Him? See Romans 8:28.

To admit the universal government of God is to admit the predestination of God over all things, from the falling of a sparrow to the final consummation of all things. Without predestination how could the Holy Ghost have inspired the prophets to speak of His coming and the Apostles to have foretold all that should ever come to pass? If predestination were not fixed in the eternal purposes of God, how could the Apostles tell us of perilous times to come in the last days?

It is, however, the desire of this one to submit these written remarks to the readers with the desire that they may be carefully tested by the scriptures and received only as they are sustained by the word and Spirit of our God.

Now, let us get back to the Lord's control over sin, instead of His being controlled by sin. It could not have entered into the world if it had been His purpose that it should not. After sin entered into the world, His control over it has been absolute and complete. Had not my reader rather believe it that way and not have the control of it turned over to Satan? Surely, all believers had rather be made to believe that their eternal destiny is in the control of God than to believe it is in the control of Satan, or even in their own control, which is

certainly not dependable.

The devil can do nothing except as the Lord gives him power. He could not even drown a herd of swine without the permission of Jesus. "The Lord hath made all things for Himself; yea, even the wicked for the day of evil." Prov. 16:4. Were it possible for anything to ever occur contrary to His purpose and decree, it might gain control and overthrow Him. The wicked sometimes feel the blame for their sinful acts, but they are not given to hate their sinful acts unless they get caught. Then they blame themselves for getting caught. The elect hate their sinful acts and also the sin that is found in their bodies, because they have the love of God in their hearts. The elect (His people) take blame to themselves for all their sins. Elder G. W. Hill said that he told the church, when he came before them to ask for a home, that he had done all the sinning and God had done all the saving. Hence, he desired to take all the blame on himself. This elect people hunger and thirst after righteousness. They acknowledge God's justice in their condemnation because they love Him.

It cannot be denied that the carnal mind is strongly opposed to this doctrine of election and predestination, especially predestination. The carnal mind is enmity against God. It seems to want to control everything itself. Paul says, "So with the flesh I serve the law of sin, but with my mind the law of God." See Romans 7:25.

Finally, let us conclude by saying that it is one thing to preach predestination (and the hearers enjoy it very much as meat to their hungry souls) and then deny it very shortly thereafter by fretting so

much about the conduct of a friend or foe. It is not becoming in any of us or the professed believer to engage in that so much. It is equal to wearing two hats, one to listen to it and another when this doctrine is applied in our lives. This writer is just as weak or even weaker as any of you in the carnal mind. He mentions this only to remind the readers of how unprofitable it is for us all to get so highly wrought up when something comes to pass or transpires that is not in accord with the feelings of our carnal minds. Let us beg God to reconcile us to whatever comes to pass for, according to this article, it could not have come to pass contrary to the will of God.

Submitted, I hope, in
brotherly love,
George A. Fulk
November 6, 1973

INDIGENT FUND

(Continued From Page 186)

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ARTHUR CAMPBELL STRICKLAND

Brother **ARTHUR CAMPBELL STRICKLAND** was born in Sampson County, North Carolina, October 23, 1889, and died February 10, 1974, making his life span on earth 84 years, 3 months and 17 days.

He was the son of the late Elder John Wesley and Eunice Jackson Strickland. His father, Elder John Wesley Strickland, served Harnett Church as Pastor for several years. Brother Strickland was one of a family of three sons and six daughters. Only three survive, namely: Mrs. Malissa Hall, Wade, N.C.; Mrs. Eunice Chestnut, Roseboro, N.C.; Mrs. Jennie McLamb, Salemburg, N.C.

In early manhood he went to Jamestown, New York, where he soon gained employment, and on December 24, 1918, he was married to Marion D. McKane. He lived in Jamestown, New York, for 56 years or until his death. They were never blessed with children.

Brother Strickland was received into the fellowship of Harnett Church Saturday before the first Sunday in June, 1964, and was baptized the following day by his pastor, Elder J. M. Mewborn along with one of his brothers and one of his sisters.

Funeral services were held in the Lind Funeral home, Jamestown, New York, the Mr. Ronald W. Newsom, pastor of the First Baptist Church, officiating. Burial was in Lakeview Cemetery, there to await the calling of his Lord and Savior.

Brother Strickland could not attend church service often by reason of the distance to travel, but he always kept the welfare of the church in mind by correspondence as long as he was able to do so. Our love and sympathy go out to all his family and loved ones.

Done by order of Harnett Church in conference on Saturday before the first Sunday in March, 1974.

Elder J. M. Mewborn, Moderator
 Graham Jackson, Clerk
 Fuller Jackson, Committee
 Graham Jackson, Committee

**OBITUARY OF
 BROTHER B. F. DENNING**

It has pleased the Lord to remove from our midst our precious brother in Christ, Benjamin Franklin Denning, at age 88. He died in the Dekalb General Hospital, Decatur, Ga., on January 23, 1974. Survivors include: his wife, one son, Horace Denning, Jacksonville, Fla., two daughters, Mrs. A. D. McGaughey, Marietta, Ga., Mrs. Caroline Weibach, LaFayette, Indiana.

Funeral services was held at the A.S. Turner & Sons Chapel on January 25, 1974. His pastor, Elder T. L. Huff and Mr. George Smith officiated. Interment was in the Decatur Cemetery.

Brother Denning was a faithful member of the East Atlanta Primitive Baptist Church for over fifty years. For forty years he was treasurer of our church and was a deacon for many years. He attended meetings regularly until failing health caused him to miss a few meetings. His home was opened to many brethren, sisters and visiting ministers. He and his wife were wonderful hosts. He loved the doctrine of salvation by the grace of God which was manifested in his countenance, his conversation, and in his daily walk in life.

He was retired from the U.S. Postal Service in 1956.

We ask that three copies of this obituary be made; one for the family, one for the church record, and one for the Zion's Landmark. Done this 17th day of March, 1974, by the East Atlanta Primitive Baptist Church.

Elder T. L. Huff, Moderator
 Sister Rachael B. Chandler,
 Asst. Clerk

Brother B. F. Denning was an humble man, and a true Baptist. I knew him for a number of years, and as a deacon in the church, none were more faithful. He will be greatly missed by his church and the Yellow River Association.

J.M.M.

**ORIGINAL BLUE RIDGE
 ASSOCIATION**

The Twenty-Second annual session of the Original Blue Ridge Association is to be held with the Riverside Church in the Collinsville Church building, beginning on Friday before the third Sunday in July, 1974, and will continue through Sunday.

Those coming from the south on No. 220, come to Collinsville. Turn right at stoplight at Hardy's Restaurant on Hwy. 609. Follow this out of town until you pass Hwy. 670, then

about 100 yards to church on left. Those coming from the north on No. 220, come past Bassett Forks. Cross bridge and turn to left on No. 670. Follow No. 670 to No. 609. Turn left, go about 100 yards to church on left.

Charles R. Ball, Clerk
Martinsville, Va.

BLUE RIDGE ASSOCIATION

The Blue Ridge Association is to be entertained with Newport News Church, to begin on Friday before the third Sunday in May, and will continue through Sunday, being the 17, 18, 19.

The Association is to be held on the grounds of Center Church which is located in Henry County, Va., on highway 687. Those who come from the east and south, come to Martinsville. Take highway 58 west toward Stuart, Va. Go about four miles, then turn right on highway 687 at Lester Robinson's Store. Then go about 12 miles to Center Church. Those coming from west and north by way of Stuart, Va., take highway 58 east. Go about twenty miles, then turn left on highway 687, then go about 12 miles to Center Church.

We invite our brethren, sisters and friends to come and be with us.

Noel Tilley
RFD 1, Box 350
Fieldale, Va. 24089

BEAR CREEK ASSOCIATION

The Spring Session of the Bear Creek Association will convene, the Lord willing, with Running Creek Church, Stanly County, N.C., commencing on Friday before the first Sunday in May, 1974, and will continue through Sunday.

Running Creek Church is located on paved road 1210. Those coming from the north will come to Richfield, N.C., and follow paved road 1210 from Richfield about 12 miles. Go by Ridgecrest School building, then about 1/2 mile to church. Those coming by Albemarle, go to Red Cross on Hwy. 27. Turn right; go about four or five miles to Ridgecrest School. Turn left and go 1/2 mile to the church. Those coming from the south by way of Wadesboro, take Hwy. 742 north to Red Cross. Cross Hwy. 27 to Ridgecrest School. Turn left, go 1/2 mile to the church. Those who come from the west by way of Charlotte, take No. 27 Hwy. east to Red Cross. Turn left to Ridgecrest School. Then turn left, go 1/2 mile to the church.

We invite our brethren, sisters and friends

to attend, especially our ministering brethren.

Floyd Moore, Clerk
Rt. 2, Box 140
Polkton, N.C. 28135

LAUREL SPRINGS ASSOCIATION

The Thirty-Seventh annual session of the Laurel Springs Primitive Baptist Association will convene, the Lord willing, at Coleman Church on Friday before the first Sunday in June, and will continue through Sunday, 1974.

This church is located one and one-fourth miles north of the Parkway on top of the Blue Ridge Mountains. Turn at mile post No. 211 which is nine miles west of highway No. 52 and four miles east of highway No. 89. Use either highway to get to the Parkway.

We wish to extend a very cordial welcome to all our brethren and sisters to come to our association, especially the ministering brethren.

George A. Fulk, Clerk
Pilot Mountain, N.C.

SALEM ASSOCIATION

The Sixty-Fifth Annual Session of the Salem Primitive Baptist Association will convene, the Lord will, with Oak Forest Church, on the Wolf Island Church grounds, on Saturday before the third Sunday in June and continue through Monday, the dates being June 15, 16 and 17, 1974.

Oak Forest Church will entertain the Association on the Wolf Island Church grounds, which is the same place the Association was held last year, 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 1 1/2 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 1/2 mile to the church on the left. There will be a marker on old U.S. 29-A at the turn.

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 His children. We pray He will continue to keep us humble and at the feet of our brethren.

John T. Lee
310 Meadowbrook Dr.
Burlington, N.C. 27215
Telephone 226-5686

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NO. 7

**ISAIAH
CHAPTER 58**

If thou turn-away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the LORD hath spoken it.

**ISAIAH
CHAPTER 59**

Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

EDITOR

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

ASSOCIATE EDITOR

GEORGE A. FULK..... PILOT MOUNTAIN, N.C. 27041

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

“THE OFFICE OF DEACON”

Beginning with this issue, we hope to publish a series of three letters that were written by the late Brother A. D. Alston to the late Brother and Sister G. S. Weider, Richmond, Va. Brother Weider was a deacon of Richmond Church at that time.

Editor

Dear Brother and Sister Weider:

For some time I have wanted to answer your letter; also, I have wanted to speak of the qualifications and requirements laid down for the deacon and the bishop but I have had no light or liberty to speak along that line.

You say that it is the greatest honor that can be bestowed upon mankind. I do fully agree, and sometimes I am enabled to say, ‘What else besides the things of God matter in this life, as well as in the life to come.’ The Scripture says, “If a man desire the office of a bishop, he desireth a good work.” And a little further down it says, “Likewise the deacons —” So it is referred to as “a good work” by Paul. Let us first consider the meaning of the word “desire” To desire means to want, or to wish for or to will. Now, who is it that worketh the will? “It is God who worketh in you both to will and to do of his good pleasure.” Phil. 3:13. Then, can man in himself will such an office? I feel that every true deacon or elder who is called aside by his brethren will, and cannot help from, crying from the depth of his heart, “Oh, my brethren, I cannot

attain unto the duties of that office; I am too weak, too vile, too sinful; I am unworthy!” Such is and such should be the very heartthrobs of the one who has been prepared by the Lord; the one with the broken and contrite heart; the one who trembleth at His word; the one “filled with the Holy Ghost” by the Jehovah God.

Unworthy? Sure, he is unworthy; so is he unworthy of the very life that God put into his body; unworthy of the food God gives him to eat, and of the air that he breathes; unworthy of the very least of all of the wonderful things freely given him of God; things natural as well as things spiritual. There is no such thing as man being worthy of anything. So his unworthiness is too self-evident to even be mentioned or considered. Any worthiness is far behind the bounds of man or earth and far in the infinity of God.

“A bishop must be blameless — “Man is conceived in sin, and dwells in darkness, utter darkness, until the Holy Spirit is sent down upon his heart and reveals to him his true condition. It is by the mercy of God that this revelation is made to him. It is by the lovingkindness of his merciful Saviour that his blame is taken from him and laid upon the shoulders of his Savior, and that he is made blameless in the eyes of the Father; being covered by the Savior’s robe of righteousness. Not one soul on earth can possibly be blameless except the Father see him as redeemed and covered by the imputed righteousness of the Son

and blessed Savior. Thus, the very first qualification must come down and be bestowed upon the creature through the merciful kindness and out of the abundance of Jehovah God.

“The husband of one wife —”. Where are true marriages made except in heaven. “What therefore God hath joined together, let not man put asunder.” Matt. 19:6. Is that just a statement? Do we think for a moment that we could disobey that? There is, in that statement, the same omnipotent power and certainty that was in His statement when He spoke this world into existence. I can no more put aside my wife in the flesh than I can take my own life. Remember, it is God who worketh in us both to will and to do. Spiritually speaking, can you put aside your little hope in the things of a life eternal? Indeed you cannot! You had nothing to do with the receiving of that hope; it is of God and by the will of God, and serves the purpose of God; and you will have nothing to do with the sustaining or the removing of that hope. We have the promise (Phil. 1:6) that when He begins a good work, He will perform it to the day of Jesus Christ, and with that promise we cry, “Lord, be merciful to me a sinner!”

Spiritually, let us look at the words “the husband of one wife”. If we are trying to hold this hope with the one hand, and the world with the other hand, are we living with one wife? If we go to our meetings on Sundays and seek the amusements of the world and the honors of the worldly societies, and the silver and the gold of the worldly riches all through the other six days, are we not living an adulterous life? When

we have been brought out of utter darkness, and have been given some light; when we have come before a merciful Savior, and been given, at least, a little hope; when we have been killed to the things of this world, and have been given a love for the blessed things of His Kingdom, then we are wedded to a new life, a new hope, a new birthright, and a new marriage has taken place. A new joining is made by the mercy of God. In our new life, new hope, and new birthright we have been told to put away the things of this world and to walk as the children of light. Now when we turn aside to the pursuits of worldly honors, or pleasures, or wealth or advantages, or when we leave church privileges for worldly gains, or when we disobey gospel rules and orders, or when we heed not the admonitions of the Scriptures and the Word of God, we are then showing contempt and casting away our birthright. Shall we be as Esau who sold his birthright for a bowl of pottage? We are then turning to and living in adultery and not “the husband of one wife”. (James 4(4). It is not of man that walketh, but of God that showeth mercy. It is by the grace of God that we may be enabled to walk in this life, the husband of one wife.

“Vigilant, sober, of good behavior, given to hospitality, apt to teach” and on and on through the qualifications. But, dear brother, how can man possess such qualities? With Paul I must say that “I know that in me (that is, in my flesh) dwelleth no good thing.” (Rom. 7:18). All flesh is as grass. How would anyone, if we all possess no good thing, ever come to possess such qualifications? Again, it is not

in man that walketh, but in God that showeth mercy. Christ said, "Without Me ye can do nothing." John 15:5. Paul said, "I can do all things through Christ which strengtheneth me." Phil. 4:13. Though in ourselves we cannot possibly possess any good qualifications, through Christ who giveth all things, we may. Again, and in every instance, it is Christ who must qualify the deacon and the bishop, and likewise every single member of His church, and every stone that will ever become a part of His Holy Tabernacle.

Unworthy? Oh, my Brother, how insufficient is the word! How impossible for poor sinful dust to qualify himself to be worthy of the very lease of anything that the gracious Lord and Savior has freely bestowed upon His little ones! Then let us not consider our unworthiness; let us not take the time to plead it; but fall on our faces in the dust and pray to God and our Savior that we may be given such knowledge and wisdom to see ourselves in the true light, and our Savior in His glorious works and ways and to be enabled to praise Him with all the honor and glory forever and ever. All of the qualifications must be given from His storehouse of bounty. Nor is His arm shortened that He cannot qualify those called in His name just as He would have them qualified; and enable them to serve just as He would have them serve. Who is weak, and who is strong, in the eyes of the Lord? What man can judge? If we judge we use human reason and human reason is sure to err. "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." Isa. 55:8,9.

Oh, for the faith to fully trust in the Lord! To be obedient, submissive and patient! What a blessing to know that all things will be done and shall be done, and that all matters shall be disposed of as seemeth good and pleasing in His sight! All of mankind is only as putty in the palm of His Hand. Who has known the ways of God, or hath been His counsellor? Who can question or ask the reason why? "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." Acts 7:51. "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66:2.

Brother Weider, it is the desire of my heart to acknowledge the loving-kindness of a merciful Savior. If I know how, I would praise His great and glorious Name. When I began this letter I honestly thought that I would not, could not, say anything on this subject. It has been on my mind for some time, but has been closed to me. Then your letter spoke of it, and a new desire came to me to say something, but it was still closed. While I wrote the first line of the second paragraph, something opened to me. For that, my dear Brother, I would, if I could, praise God with every fiber that is in this sinful body. Oh, how I would desire that all of the honor and glory and praise be unto His great and Holy Name! How I would bow down to Him in grateful praise for His merciful keeping and lovingkindnesses bestowed upon me! May the

omnipotent Hand of our Savior reach down to us, and sustain us and lead us by the right way unto the city of habitation.

Yours in the bonds of love,

A. D. Alston
 Eastern Cml Depot
 Army Chemical Center,
 Maryland
 March 8, 1949

Dear Brother Mewborn,
 I have a letter from Elder C. U. Landers that he wrote to me on January 19, 1973. I recently came across it, and I am sending it to you. If you deem it good enough for publication, you have our permission to print it.

In bonds of love, we hope,
 (Elder) Carl Dubose
 Silsbee, Texas
 February 22, 1974

THE LETTER

Dear Brother and Sister DuBose:
 I hope this finds both of you well and able to go to church.

At our age and the distance we have to travel, we do not get to go as we would like to. But, when warm weather gets here, we hope to go at least a few times during this spring and summer.

Bro. Carl, I have forwarded your letter written to me to Bro. Adams on Jan. 7th; a day or so after I had mailed it, we had a letter from Bro. U. V. Wallace, saying that he had heard that Bro. Adams was in the hospital for surgery. I have not heard anything since. I do not know how Brother Adams came out of it. If you have heard, please drop me a line.

Yes, there is one thing I believe I

know that you, I, or Bro. Adams are not going to die until God's appointed time. "There is a time to be born and a time to die." That is not your time or my time. We do not have any choice in the matter. It is God's appointed time.

Bro. Carl, I am a firm believer in God who controls all things. "He" made all things for "Himself", "yea, even the wicked for the day of evil." Prov. 16:4 & Job 21:30. That scripture says, "made all things." If it was made, then I believe God made it. And, if it was created, I believe God created it. In an attempt to try to explain my point of view, let us say we are looking at a hickory tree. Then, visualize in your mind the number of ax handles you can get out of that hickory tree. In other words, in your mind you have created so many ax handles. We will, no doubt, over-estimate as to the number of ax handles, but we are imperfect, God is perfect, and He has forever possessed all wisdom. His wisdom cannot be added to or taken from. He has all power and "there is no power but of God." I do not see how anyone who might read the Bible could deny that belief and on the other hand, claim to believe the Bible. So, to me, it seems foolish to deny that God did not know nor did He not foreknow what every creature that He made would do. God knew exactly what every creature would do and that goes for the smallest microbe as seen by the scientist under a high-powered microscope, as well as the largest mammal on land or in the sea. I believe that every one of them glorifies God because they perform the purpose for that which He created them to do. A cow lows because she is a cow. A donkey

brays because he is a donkey. I never heard of a cow braying or a donkey lowing. So it is with all creatures that God made, and without Him was nothing made. "God made the wicked for the day of evil", and they cannot help that. God made them for His own purpose and glory. I hope that I am not numbered with the wicked, but if I am, I will have to say with the poet, "If my soul be sent to hell, Thy righteous law approve it well."

The doctrine of the sovereignty of God in all things now brings us to the belief of salvation by grace through faith, a gift of God. "By one man sin entered into the world and death by sin." Roms. 5:12. "All have sinned and come short of the glory of God." Rom. 3:23. That places all men on the same level. The fact alone that he dies proves that he is a sinner. Some Adamic sinners are saved by grace and some are not. Now, who would deny the truth that God did foreknow those who would be saved and those who would not? Who has the power to rise up, question and challenge God and say, "Why hast Thou made me thus?" Rom. 9:20. "Nay. but, oh man, who art thou that repliest against God?" "Hath not the potter power over the clay of the same lump to make one vessel unto honor and one unto dishonor." "What if God, willing to show His wrath, and to make His power known, endured with much long suffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy which he had afore prepared unto glory." Rom. 9:20-23. That, to me, Brother Carl, tells us why all this was done. We notice the vessels of mercy were afore prepared unto glory. In His

eternal mind and purpose before time began, they were "chosen in Christ." We are saved according to His own purpose and grace given us in Christ Jesus before the world began.

But, all men are dead in trespasses and in sin. All they know is to fulfill the lusts and desires of the flesh. They are under the law of sin and death and the old covenant of works. Even the church was under the law of works to bring them unto Christ or unto the time of Christ. Then, by faith alone, a Lamb was offered without spot or blemish to God, pointing to the true blood or Christ who would take away the sin of the world, the world of His children or church. (The world that is under consideration here is not the world of the wicked.) So, it is written, "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." Hebs. 9:13, 14. To me this scripture is sure proof as evidence that the church has been brought out from under the law of dead works (by which no human being can obtain the eternal heaven or immortal glory) the new testament or new covenant. "And for this cause He is the mediator of the new testament that by means of death for the redemption of the transgressors that were under the first testament they which are called might receive the promise of eternal inheritance." Hebs. 9:15. In common language, doesn't that scripture put it in a nutshell? He is talking to those whom He has called. We

read, "All things work together for good to them that love God, to them who are the called according to His purpose." Roms. 8:28. They who are called are justified and they who are justified are glorified; predestinated to be conformed to the image of His Son. See Roms. 8:29, 30. Now, I believe those who are called are the ones who are "kept by the power of God through faith unto salvation, ready to be revealed in the last time." I Peter 1:5.

Again, it is written, "The Lord is not willing that any should perish but that all should come to repentance." II Peter 3:9. That means all who were chosen in Christ before the world was. Then, each one at God's appointed time is quickened, "born again of an incorruptible seed." His conscience has been purged from dead works to serve the living God. Then, this having been done, the sinner is shown what he is in the sight of God, and the showing is by the grace of God, a free gift from Him. Now tell me, how can the sinner help from loving God? We love Him because He first loved us. God, working in him both "to will and to do of His own good pleasure, "that which is well pleasing in His sight, how can that man help from loving His God and his brethren? That man will be truly humble. God cannot fail. His work is perfect. He is the rock. I am the Lord. I change not; therefore, ye sons of Jacob are not consumed, See Mal. 3:6. I hope I am one of those.

Please overlook my mistakes, Brother Carl, and if this be truth let us look to the Giver of every good and every perfect gift. Please do with this as you please. Write to us any time you have a mind to do so.

An unworthy servant and brother in hope, I hope,

C. U. and Lucille Landers

801 E. 9th St.

Coleman, Tex.

January 18, 1973

PHILPOT'S SERMON

Oftentimes, I receive much pleasure in reading from the works of Huntington, Philpot, Warburton, Gadsby, and other English Baptists. I recently read the following sermon by J. C. Philpot on the afflictions and trials of the Lord's people, and I was given a mind to have it published in the Zion's Landmark.

Editor

THE FURNACE AND ITS FRUITS

BY J. C. PHILPOT

Preached at Providence Chapel, Eden Street, London, on Lord's Day Evening, July 18, 1847.

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness, through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." I Peter 1:6,7.

The Scriptures contain a deep and inexhaustible mine of vital truth. But how are we to penetrate into that mine, and turn up some of those inexhaustible riches? Two things are absolutely needful before we can dig into this mine, and lay bare its rich contents. First, we must be brought into those states and conditions of vital experience to which the Scriptures are suited. The word of God was written for the poor and needy, the tried, the tempted, the exercised, the distressed, the

cast down, and the afflicted. If we, then, are not brought into those states for which the Scriptures were written, to us they are but a dead letter. And secondly, the fact remains of the requirement of the gift of the blessed Spirit, when He has brought us into that state of soul to which the Scriptures are adapted, and to meet the substance of that which they were written, should enlighten our understanding to see, apply the precious truth of God with power to our heart that we may believe, and seal heavenly instruction upon our conscience that we may feel what is thus divinely revealed.

What were the Scriptures written for? To make the people of God wise unto salvation. Not to furnish empty professors with notions and opinions to battle one another with; not to provide us with a little Sunday reading; nor to buoy us up with superstition and self-righteousness. They were written for the instruction, consolation, and edification of God's poor and needy children. Unless, therefore, we are brought by divine teaching into those states of experience for which the Scriptures were written, we may have wondrous light in our head, but our heart will be destitute of the power of vital goodness.

We gather, from the Scriptures of the New Testament, that the primitive believers to whom the Epistles were addressed, were enduring for the most part a great fight of afflictions; they were persecuted without, and deeply tried within. They doubtless, at first, as we in times past, did not believe that they must "through much tribulation enter the kingdom of heaven." They thought that to

believe in Jesus must surely bring nothing but peace and happiness. The bright side of things they saw; but the dark side was hidden from them. But after a time God saw fit that they should become acquainted with the dark side as well as the bright. Persecutions, temptations, oppositions, conflicts, and a variety of trials that God's people are ever exercised with, befell them. Their minds now began to sink; their faith to stagger; their hope well-nigh to give way; and, therefore, the Apostles were inspired by the Holy Ghost to write the Epistles not only to instruct, but also to comfort and encourage them in their path of tribulation.

This we find Paul setting before the church of God: "Unto you," He says, "it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Phil. 1:29. So he tells Timothy, (II Tim. 3:12) "If we suffer (with Christ,) we shall also reign with him." And again, writing to the Romans, he says, "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." (Chap. 8:18) James says, "My brethren, count it all joy when ye fall into divers temptations." (Chap. 1:2) Peter writes, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." (I Peter 4:12) "And especially, in the words before us, he addresses himself to comfort and encourage their often cast down spirits, by telling them that there was a "needs be" for the afflictions wherewith they were exercised, and that all should end eventually in "praise and honour and glory."

We may observe, I think, two

leading features in the words before us. First, their state of affliction and suffering through "manifold temptations"; with the reason why the Lord saw fit thus to exercise them; and secondly, the blessed fruits that would one day spring out of them. The Lord enable us to look at these things in the light of the Spirit; and the Lord set before me a door of utterance, that I may speak out of the fulness of a believing, exercised heart, what I see and feel in the Scripture before us. With God's blessing, then, we will take it up sentence by sentence, and clause by clause, and thus endeavor to trace out the mind and meaning of the Holy Spirit as revealed in it.

I—1. "Wherein ye greatly rejoice." Carnal joy is killed to a child of God. I do not mean to say that the carnal mind is killed. We have too bitter and painful experience to the contrary. But the sources of carnal joy are killed. Why? Because those things which in time past did afford joy, are now discovered to be empty and destitute of the pleasure once found in them. Health, strength, wealth, honour, worldly amusements, sinful pleasures—all these things could once delight and gratify the carnal mind; but God in mercy has put bitterness into this cup. Our carnal mind may still be amused by them for a time. But O, what a gloomy retrospect!, and how it pierces the conscience, that we could take a moment's pleasure, or derive an instant's happiness from those things which are so hateful and abominable in the sight of God! But if there be any real joy, or happiness, or consolation, it is only in Christ, and what of God He is made to us, and what He is pleased to

make known to our souls concerning himself — His blood, His righteousness, His love, His preciousness, His suitability, His tender compassion, the riches of His grace, His glorious Person, all that He is, and all that He has for the living church of God. If ever, as we pass through this wilderness, we feel one drop of solid joy, of true happiness, it must flow, it can flow only from one source — the manifestations of Christ to our souls.

"Wherein ye greatly rejoice." This joy may be very transient: we may have to look upon it through a vista of many years; and doubts and fears may becloud the mind whether we ever rejoice truly in Christ, or whether our joy might not have been "the joy of the hypocrite" that perisheth. And yet we are brought to this point — we can find joy and peace in Him alone. Sin, the world, the things of time and sense, business, amusement, pleasure so called, afford now no joy; there is an aching void, a feeling of dreariness and misery connected with everything short of communications of mercy, favour, and love. So that though we may not come up the whole of this divine description, and be enabled to say, 'we greatly rejoice at all times, in all places, at all seasons, in the Lord'; yet we can come to this point — we can rejoice in no other; yet we can take real pleasure in nothing else. One smile from the Lord, one word from his lips, one gracious breaking in of the light of his countenance, does, while it lasts, communicate joy; and from no other quarter, from no other source can a moment's joy be drawn.

2. But the Apostle here does not suppose that the people of God are

ever rejoicing in the Lord. His language is point blank against that. "Wherein we greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." They rejoiced in Christ; but they were not so enabled to rejoice as to have been forever done with sin, with sorrow, with doubts and fears, with heaviness of heart, and dejection of spirit. The word of God knows nothing of such a path. We are "in heaviness for a season." It may be long or short, as God sees fit. This "season" in some cases may be very frequent; in others, almost continually; nay, in some persons it may be extended well-nigh through their whole lives. I know, and doubtless you know, children of God of whose religion we have not the shadow of a doubt; yet if you go to them from time to time, what is the language of their lips? (and we are sure from the way in which they speak, it is the language of their heart) — 'Ah! I am still in the same spot; still cast down, dejected, with little peace or comfort; sometimes almost drowned with melancholy, despondency, and well-nigh despair.' But whether the "season" should be short, or whether it should be long, God has not defined, and we cannot. One thing, however, is clearly evident, according to the declaration of the Holy Ghost before us, that there is "a season" during which the Lord's people are "in heaviness".

And what is it to be "in heaviness"? Let us look at the contrary of heaviness. A contrast of the opposite often throws light upon a word. What is opposed to heaviness? Lightness, frivolity, carnal ease, dead assurance, a floating I know not where in the air

without any solid foundation for spiritual joy and peace. To be "in heaviness" is, then, to be the opposite of all this, — to have a burden tied round our shoulders, a load pressing upon our conscience, our spirits depressed, our minds dejected, our hearts labouring, and our souls groaning unto God on account of the difficulties and exercises that we meet within the way.

3. But the apostle tells us the cause of this heaviness, "Though now for a season, if need be, ye are in heaviness through manifold temptations." What is the meaning of the expression, "manifold temptations"? The word "temptation", not only means what is generally understood by the expression, such as the suggestions and fiery darts of Satan, or incitements to evil; but it includes also all that is conveyed by the phrase "trial." And the word "manifold", not merely signifies many in number, but various in kind. Look, then, at the state and case of the Lord's people here described by the pen of inspiration. It is not one trial that they have to pass through, nor one temptation to grapple with, but a whole series or succession of many and various trials and temptations. And the effect of this is to produce heaviness. How many of the Lord's people, for instance, have to wade through providential trials! And are not these a source of heaviness? When a man desires to be honest and upright, and yet things in providence go out against him, if his conscience be tender in God's fear, must it not, and will it not, be a source of pain and trial to his mind sometimes lest he bring a reproach upon the cause wherewith he is connected?

Sometimes the feeling arises from a desire to do what is right, and pay every man his own; sometimes from a fear lest the enemy should point the finger of scorn at him, and say, 'This is your religion; this is your profession; to get into debt, and pay no one.'

Again, many of the Lord's people have to pass through what the church of old experienced — persecution and opposition. How the primitive believers were especially tried in this fire, and had to pass through this furnace, persecution and opposition continually staring them in the face; so that they had to carry, as it were, their lives in their hand! In our days we are not made to suffer in this outward persecution what the church underwent in time past. But we have persecution and opposition still to endure. And if we are faithful in God's cause, we have "the scourge of the tongue", and much opposition to pass through; so that we have need that our face be set as a flint if we contend earnestly for the faith once delivered to the saints.

But again, afflictions in various shapes and forms will ever be the lot of God's people; and each knows best what his soul is most deeply exercised with.

Most of the people of God have something that presses heavily upon them; and very often the thing that cuts most painfully, and lies upon their heart most weightily, they cannot breathe forth into the ears of a single friend. And, sometimes, strange as it may seem to say, they cannot breathe it forth even into the ears of the Almighty. There is something peculiar in most of the children of God that seems to lie with the greatest weight and power

upon the conscience. They can sign under it, and groan beneath it to Him who reads the heart; and He who searches the heart, and tries the spirit, sees the painful trials, exercises, and afflictions under which His poor child is labouring; and yet he has no power, at least but rarely, to lay that very trial, in word, before the footstool of His mercy.

But besides these trials that the family of God are, more or less, deeply exercised with, there are temptations, that is, what we understand peculiarly by the word temptation, exercises of a spiritual nature, as opposed to trials in providence, or afflictions from God. The temptations, for instance, that spring from our own evil hearts, our own corrupt, deeply corrupt nature; such as unbelief, infidelity, strange suggestions and attacks from the adversary of our soul, unbecoming thoughts of God, and the workings of our carnal mind upon divine things, with a variety of exercises most painful to be felt, and yet, perhaps, scarce to be hinted at, are all included.

Now the effect of all these temptations is to cast the mind down, bring heaviness upon the spirit, deject and depress the soul, and lay it low, very low in the dust of self-abasement and self-loathing. Temptations to doubt our interest in the blood and obedience of the Son of God; temptations to question the reality of the work of grace upon our heart; temptations about the Trinity; temptations with respect to the inspiration of God's word; temptations to give up our religion, and go into the world; temptations to turn our back upon the people of God altogether; temptations presenting themselves in the house of prayer to

distract our thoughts; and when we come to the footstool of mercy, there to seek the Lord and pour out our heart, some temptation that carries our mind away to the very "end of the earth."

Thus, through these numerous temptations the soul is "in heaviness". It cannot move lightly or easily forward. Weights and burdens lie upon the shoulders, and difficulties, obstacles, hindrances are strewn thickly upon the path; and thus the soul, through these " manifold temptations", without and within, spiritual and providential, is "in heaviness" and cast down, dejected, depressed, and desponding. And is this your state and case day by day? Do you find that without, or that within, which makes you go groaning along, a poor, burdened pilgrim, signing, mourning, lamenting after the Lord, and carrying a weight that lies upon your conscience, a weight you cannot shake off. Now, if this be your case, has not the pen of divine inspiration traced out the feelings of your soul? Lightness, frivolity, dead assurance, empty notions, a name to live, a Graceless profession 'O! say you, 'God keep me from these awful deceits; let me rather be in heaviness all my days, cast down dejected, exercised, tried in providence, tempted by Satan, and having a daily conflict with the evils of my heart; O, let me rather be in heaviness all my life than be puffed up by the delusions of the devil as an angel of light, or drawn away by the delusions of the devil as an angel of light, or drawn away by the world into an empty profession.'

4. But there is a "needs be" for being "in heaviness through manifold temptations". These

things do not come by chance. "Affliction springeth not out of the ground"; it is not a matter of uncertainty; all, all is under the divine disposal. There is a "needs be". It is in grace as in providence. The child is chastised; but never without a "needs be". He must be a cruel, hard-hearted parent, who will chastise his children without cause. He must be a very wretch to do that. To beat his child, and chastise it cruelly to gratify his own malice! A man must be almost an incarnate fiend to act so. He cannot have the heart of a parent to treat his child harshly and chastise it, or even to lay the weight of his finger upon it unless there be some solid ground. Can we, then, ascribe to the Parent of all who fear His great Name — to the God and Father of our Lord Jesus Christ, what we dare not ascribe to man? If He chastise us, if He lay affliction upon our lions, if He brings trouble into our soul, if He spreads difficulties and trials in our path, if the rod of His correction cut deep into our flesh — can we, dare we, ascribe for a single moment unto God that He brings these things without cause? It would be treason against the Majesty of heaven to indulge the thought! Never; never. There is, then, a "needs be". We may not see it: it may take us years ere we see the "needs be"; and for the most part it does. I doubt not you have been where I have almost sometimes been, and have almost said when a sharp trial came, 'We never shall see the hand of God in this; that we are sure of; it is so painful, so mysterious, so dark'; and in the unbelief of our mind, in our hasty spirit, we think, if we dare not say, 'The hand of God cannot be in this; the time never can come when

I shall see any good come out of this'. Yet, when we look back we can see that good has come, that solid profit has been communicated to our souls; and we would not have been without the trial on account of the solid profit that has come out of it. Thus, as to the afflictions, trials, exercises and temptations that your poor soul is now exercised with — you may not see the “needs be”; yet there is a blessed “needs be”. Where would you be without them? I ask. If now you are carnal, worldly-minded, and frivolous with the trial, what would you be without the trial? If you are so worldly with a load upon your shoulders, what would you be if you had no load upon your shoulders? God alone knows what evils we are kept from by having loads and burdens to bear. God alone knows the snares from which he delivers our feet by laying afflictions upon us. O into what carnal ease should we not slip, if God did not keep our souls alive by exercises! O into what worldly-mindedness, pride, and covetousness should we not fall, if God by affliction and exercises did not whip us out of the path of worldly-mindedness into the path of tribulation and suffering! O what empty professors and graceless hypocrites should be if God were not pleased from time to time to exercise our souls upon the solemn things of eternity, and by various trials, temptations, and exercises, His Spirit working in them, draw the desires of our heart to His most blessed Majesty!

There is then a “needs be”. But you cannot see it. No, if you could see it, you would be as wise as God is. It is God's wisdom to conceal a matter; and your wisdom and mine is to submit to God, who is able and

willing to make all things work together for our spiritual good, though we know not when, and know not how.

II. — But our text leads us to see more particularly the good which is to spring out of these manifold temptations, and which we said, if God enabled us, we would consider in our second place: “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise an honor and glory at the appearing of Jesus Christ.” What! is there faith in the heart under all these trials? Yes, there is, in every quickened child of God: and that is His mercy, as well as His distinguishing feature. Worldly men, carnal professors, wretched hypocrites, have all their trials, afflictions, and temptations; but they have not living faith in their souls, to work in them and under them, and thus bring them safely and clearly out of them. There is the difference. But if there be this faith in our heart, if God has quickened your soul and mine, and raised up by His mighty power (for nothing short of God's power can do it) one spark of living faith within, it must be tried; for “God trieth the righteous” (Psa. 11:5), and it is “the trial of your faith”, not the faith itself, which is “much more precious than of gold that perisheth.”

1. But what is it that tries faith? Reading the Bible on a summer evening? having our family prayer with all due regularity? coming to the chapel twice on the Lord's day, and attending all the meetings? Good things in their way; I would not say a single word against any of them. But we may do all these things, and yet have no faith. What is

it, then, that tries faith? Why, inward exercises, painful conflicts, powerful temptations, and all that work within which is carried on in the bosom of the elect. Now, if there be no faith, there will be no trial of faith; but if there be faith, there will necessarily be the trial. Nay more, just in proportion to the strength of your faith will be its trial. If you have little faith you will have few and feeble trials; if you have great faith, you will have many and strong trials. And this thing shows to me, as much as anything, the emptiness — the emptiness, I say — of that dead assurance which we find so much of in the present day. There are no trials connected with it, no deep exercises, no powerful temptations, no severe afflictions, no inward conflicts. It is a sort of faith that dances over conflicts, slips over trials, and flies about unweighted by temptations. And this very thing proves its rottenness; for if it were living faith in a living soul, there would be trials proving it, bringing it to light, and showing that it is of the operation of God in the soul. Nor has this dead assurance any fruits; no humility, no brokenness, no contrition, no tenderness of conscience, no Godly fear, no separation from the world, no living to God's glory. There is not a single fruit of the Spirit attending it. And by these two things — by its being a faith without trial, and a faith without fruit — it is proved to no one who has eyes to see, not to be the faith of God's elect: for the faith that God himself is pleased to raise up in the hearts of His poor and needy family, has both trials and fruits; and by these two things it is manifested to be genuine. But O, how painful it is to have faith tried! We would gladly have sweet views of

Jesus, blessed glimpses and glances of His Person, tokens of His love, the gracious comings in of His favour, and the droppings in of His mercy and tender kindness. But no trials. O no! We would not have one — no afflictions, no powerful temptations, no painful conflicts, no suggestions of Satan, no horrible workings of a depraved nature. We should be glad to be free from all these things. As much peace and comfort as we may; but none of those painful things that give such trouble and exercise to the tender conscience. But God has put them together; and no man can, as no honest man will try, to put them asunder. If I have faith, I must have trials with it. The Lord gives no other but tried faith. He says, "Buy of me gold tried in the fire, that thou mayest be rich." Rev. 3:18. It is "the trial of your faith" which is "found unto praise and honour and glory at the appearing of Jesus Christ".

2. But the Apostle here speaking of the trial of faith, directs our thoughts to the way in which faith is specially tried. He compares it to "gold", and not merely to gold, but to "gold tried in the fire". Now, what is this figure? It is a very common one in the word of God, and very expressive — that of the furnace. But what is the gold put into the furnace for? To make it gold? O no! Let the ore be put into the fire as long as you please — the dross does not become gold, the gold does not become dross. So it is spiritually. Afflictions do not create faith — afflictions do not turn nature into grace, nor grace into nature. Grace is grace, nature is nature, in the furnace as well as out of the furnace; just as gold is gold, and dross is dross, in the fire as well as out of

the fire. But what is the effect? To separate, to bring to light, to purge away the scum and dross. Is it not so spiritually? If we have faith, we have a deal of dross mixed with it; presumption, self-righteousness, unbelief, pride, lofty thoughts of self—all this dross and filth is apparently (not really, but apparently; mingled with the few grains of faith that God may have dropped into our soul; and nothing but the fire can separate them. Now, afflictions, tribulations, and temptations are the furnace which God makes use of to separate the dross from the gold. How? By bringing it to light. Suppose I am in a trial — say, a providential trial; I want God to appear for me in providence. God does not appear. What is made manifest? Unbelief, murmuring, rebellion repining — questioning God's power, or God's wisdom, or God's goodness. How my unbelief and infidelity are brought to light by these means! Or, say that I am labouring under some powerful temptation to doubt the being of God, the inspiration of the Scriptures, the deity of Christ, the work of the Holy Ghost, or horrible thoughts that I may hint at, but no more. What is the effect? O what a turmoil takes place in the bosom! O how false faith flies away at the first touch! It cannot stand this. Infidelity drives all before it. But what do we learn by these temptations? Our own weakness and helplessness and miserable condition. The infidelity and scepticism that are mixed up with, and form part of, our carnal mind are brought to light and discovered; and thus the scum and dross are manifested in the process. But, after awhile, little faith begins to lift up her head. And

how does she manifest herself? By crying to the Lord, by groaning out her desires into His ear. And the Lord is pleased, now and then, to drop in a word, to encourage drooping faith to lift up her head; and as faith becomes manifested as faith, and unbelief becomes manifested as unbelief.

Again, I am in some temptation that brings to light all the hidden evils of my heart. O how snugly does sin lie curled up in the carnal mind! O in what secret corners of the heart do our lusts lurk like sleeping vipers! But some temptation comes that stirs up, brings to light and makes manifest these sleeping vipers, these torpid toads, and they begin to hiss and discover themselves to our astonishment. 'O! says the soul, 'that ever I could be such a wretch. I have been told, and I thought I believed what a fallen creature I was; but that I should have such pride springing up in my heart, such covetousness, such enmity against God and His truth, such sensuality, such internal defilement — O I could not have believed it if I had been told it by an angel that I was such a wretch, such a monster of inward filth, sin, and evils.' Is not this doing the soul good? Here is the furnace: out of it come the scum, foam, and filth of our carnal mind. You thought, perhaps, you were making great advances in holiness, had nearly climbed to the top of the tree, and you were getting so spiritual and heavenly-minded, that sin was almost killed. But it was not dead; it was only sleeping; just torpid for awhile. But these temptations have brought to light some of the evil that always was in your heart. It slept there, though you knew it not; it was covered up, concealed, perhaps

smothered over with a huge cloak of profession, or plastered in with some untempered mortar. But temptation has brought it to light. Has faith nothing to do here? Yes. This is "the trial of faith". Faith begins to groan out its desires to the Lord to be kept from evil, and to walk in the strait and narrow path; it comes unto the Lord and, as He enables, pleads with him; and, as he gives, lays hold of some promise suitable to its tried, tempted, exercised state.

And is not this proving that we have faith? It can be proved in no other way. We may think, vainly think, what a vast stock of faith and strength we have, when all the time our faith may be little else but presumption. There are hundreds of professors in this metropolis who think themselves strong believers; but could you take the scales of the sanctuary, and weigh their faith in them you would scarcely find a grain. Presumption, profession, notions in the head, and dead assurance pass with thousands for the living faith of God's elect. And so it would pass with you and me, if God did not see fit to exercise our souls upon the solemn things of eternity. If we had no trials, temptations, afflictions, nor inward conflicts, and were destitute of the many things within and without that we are now exercised with, we should sit in our own arm chair of carnal ease, and be as puffed up with a few empty notions as they are. But we cannot; if we fear God, we cannot. Our exercises, trials, and temptations keep us from this carnal ease. There is the conscience speaking in our bosom, and that will not let us rest in a name to live while dead. There are inward workings, sometimes night and day, and

sometimes every hour, which make us dread to be deceived by the delusions of Satan, or to take up with an empty profession of godliness.

This, then, is the effect of the furnace. The furnace does not make nature to be grace, or grace to be nature. Grace is still grace; nature is still nature. But the furnace brings nature to light; nay more, the furnace brings grace to light. And thus faith is known to be faith by the trial which it has to endure.

3. And the Apostle says, this is "much more precious than of gold that perisheth". It will not do to tell this upon the Stock Exchange, that living faith in a poor broke-hearted creature, perhaps dying in the workhouse, is better and more precious than all the bullion in the cellars of the bank. But it is so in God's sight, and should be in ours, if we viewed it as God views it, and saw light in God's light. Yes; if there be one spark of living faith in the soul, one grain of the grace of God in our heart, it is better, a thousand million times better, than if we had all the possessions and all the wealth of the men of this world put together. Doubtless, we cannot often think or feel so; yet, our feelings and unbelief do not alter the fact. The reality is the same though our poor unbelieving mind is often denying, or putting a false gloss upon the words of immutable truth.

4. But when will it be found so? "At the appearing of Jesus Christ." In that great and solemn day which is fast hastening on, when the Lord Jesus Christ will "appear the second time without sin unto salvation," (Hebs. 9:28), then "the trial of our faith", if we possess it (the heart-searching God knows whether we do possess it or not), "will be found

unto praise and honour and glory." Little "praise" belongs to it now. The world will not praise it — that we are well convinced of. Empty professors will not praise it — that we are sure of; because if we are right, they are wrong; if our religion be of God, it cuts up their root and branch and leaves it not a foot to stand upon. Satan will not praise it — that is very certain; for he fights with bitter enmity against the grace of faith in the soul. And our carnal minds, we may be very sure, will not praise it, for "the carnal mind is enmity against God." (Rom. 8:7). We must not even expect the church of God, very often, to praise it; because God is jealous of his glory, and knows what poor empty creatures we are, pleased with the good opinions of men. Thus, if we are exercised children of God, our faith will not have praise from the world, from graceless professors, from the devil, from our own carnal minds, and very little praise even, from God's own children. But it will be our mercy if it "be found unto praise at the appearing of Jesus Christ." It will be our mercy if he then salutes us with His own gracious lips, "Come ye blessed of my Father, inherit the kingdom prepared for you." (Matt., 25:34).

And to "honour", Worldly honour, we may not expect to have; God forbids us to desire it, though our carnal mind longs after and loves it. It is a bad mark if we seek it — a worse mark if we get it. But if the Lord Jesus Christ in the day of His appearing is pleased to honour our faith with the smile of His approbation, and crown it with immortal bliss and glory, we shall not need the applause of creatures; we shall not need to pine after the

honour of man that perisheth, or of the sons of men who are as grass. We shall have a crown of honour that surpasses all — an exceeding and eternal weight of "glory" in the presence of God and of the Lamb. Oh what can equal this! — to have the trial of our faith thus unto eternal glory! O ye suffering saints of God! ye tried and afflicted children of the Most High! raise up your thoughts as God may enable you — lift up your eyes, and see what awaits you. Are you tried, tempted, exercised, afflicted? It is your mercy. God does not deal so with every one. It is because you are His children that He lays on you His chastening hand. He means to conform you to the image of His Son in glory, and, therefore, He now conforms you to the image of His Son in suffering. 'O but,' you say, 'I cannot believe it is so!' No, if you could, it would not be much of a trial. This is the trial of faith, to go groaning on, struggling on, sorrowing on, sighing on believing against unbelief, hoping against hope; and still looking to the Lord, though there is everything in nature to damp the hopes and expectations of your waiting souls. Yet all will end well with the people of God. Their life here is a life of temptations, of suffering, and trial; but heaven will make amends for all. And if our faith is now tried as "with fire", it will one day "be found unto praise and honour and glory at the appearing of Jesus Christ." In that day when the secrets of all hearts will be brought to light, the faith of thousands will be found to be little else than presumption; but the faith of God's dear family will then be crowned with "praise and honour and glory"; and they shall see the Lamb as He is face to face, when all tears are wiped away from all faces.

MADE TO HOPE

Dear Brother Mewborn,

I am sending you a check for \$10.00 for renewal subscription of my Landmark for two years. You may do with the other dollar as you wish.

Brother Mewborn, I seem to be so low in my feelings that I am made to hope that I have a hope. Many of the brethren and sisters tell of their experience and point to a time and place when this spiritual experience began. If I knew anything about my experience, I believe it began when I was about sixteen years of age. I was hauling wheat for my father in a two-horse wagon. I was on a hillside and the wagon turned over. As I was getting out from under the wagon, I was not thinking of getting hurt myself. All that I could think was that the horses would run away. I believe I was made to stand still and see the power of the Lord in those horses as they were standing with their feet being raised up and down in the air. That was my first experience when I was made to "stand still and see His power".

There have been many things to take place down through my life. I could never be able to put them all down on paper. How many of us have wished that our experience was like that of the Apostle Paul, or some other brother or sister? It is recorded in the scripture that the Prophet, Samuel, was set apart to the service of the Lord from his infancy. This was not only so by the desire of his mother, but his heart was made reverant toward God from the first. In our minds he could have never pointed to any special time when he was called by the grace of God. I feel that if we love the church-elect and her

inhabitants, then it is a greater thing to know when this love began in us. With these few thoughts, I shall close.

Oh! dear Lord, day in and day out, You are the life of all things. Teach me to walk humbly in this earth to all who liveth. Give me strength to understand and the Eye to see. Help me, for without you, I am nothing. Amen.

Brother Mewborn, I hope you will be given a mind to visit the New River Association and be with Brother Sechriest in our services in the near future. I hope this finds you, your wife, and family well.

Your brother in hope,
Joseph J. Duncan
Rt. 1, Radford, Va.
April 15, 1974

FOOD FOR MY SOUL

Dear Brother Mewborn,

I am sending \$5.00 to renew my subscription to Zion's Landmark. I enjoy reading it very much. The writing of God's people is food for my soul. It seems they can tell my experience better than I can tell it myself.

I am 74 years of age. I have been a believer in the Primitive Baptist doctrine for fifty-two years. I have only been a member for three years. I asked for a home with the dear people at Goodwill in 1971, and I was received without question. Everyone has been so gracious to me, and I feel so unworthy of the love and kindness they show me. I love everyone of them.

I hope you and yours are all well.

A sister in humble hope,
Mrs. Myrtle Chatman
327 Boulevard St.
Eden, N. C. 27288

JESUS IS THE ROCK

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 before Him in love; Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved."

I would like to write some of the things that I feel I have seen, heard, and read of the Savior. We find in the book of Genesis 3:15, the first promise of the Savior: "I will put enmity between thee and the woman and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel."

According to the above scripture, the people of God were chosen in Him before the foundation of the world and have ever been with Jesus Christ in the mind and purpose of God. The church of God has ever been with Him. It is just as old as God Himself for Jesus was ever with the Father. We find in I Corinthians 10:2-4: "And were all baptized unto Moses in the cloud and in the sea; and did all eat the same Spiritual meat and did all drink the same spiritual drink of that Spiritual Rock that followed them and that Rock was Christ." We find, then, by this scripture that Jesus Christ was that Rock and was with the church in the wilderness for they came through the sea on dry ground and Jesus was with them and followed them in the wilderness and He was that Rock that Moses smote to bring out water. To me this water was for the natural life of the children of Israel as well as their cattle, but there is another

meaning to this for it is pointing to the hope of eternal life that Jesus gives to His people here in this day of grace as He said to the woman at the well, if she had asked of Him He would have given her of this water; that is a well of water springing up into eternal life. This sounds, from a natural standpoint, that there was something she could do to inherit eternal life; but not so, for there is nothing we can do to bring ourselves into the favor of God. It says somewhere, "He that calleth on the name of the Lord shall be saved", you cannot call upon God without first being born of God. How can we call on one whom we do not know?

All of His children will call on Him at the appointed time and only when we are caused to feel destitute and in great need of Him. He will hear our cry and He will come to our rescue and deliver us from the trials and troubles of this world. Our only peace is in Jesus. He was with His people in the olden days, and He was just as much a Savior then as He is now. He was with Righteous Abel, for He received his offering of the lamb. Also pointing to His coming as the perfect offering which was fulfilled at the appointed time of God, I believe He was with Noah in the building of the ark preparatory to the coming of the great, destructive flood. He was certainly with him in the saving grace of Jesus Christ in the third dispensation of time. He was also with Abraham. (The angel of the Lord talked to Abraham and promised him a son by his wife who was barren and he called his name Isaac for he was the promised seed.) Abraham also had a son, Ishmael, by the bond woman, Hagar, and the bond woman was cast out and her son with her,

because he, Ishmael, represents the flesh and Isaac represents the Spirit, or His Spiritual Workmanship, and the one of the flesh persecuted the Spirit, or the promised child. So it is today, the flesh persecutes or is at war with the Spirit, or His Spiritual Workmanship, and the Spirit is at war with the flesh. So it will ever be as long as we are in the flesh and, as Isaac represents the Spirit, or Israel, just so Ishmael represents the Arabs, naturally speaking, and they are at war one with the other today. Paul said, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other," Gal. 5:17. The Arabs having held the land for two thousand years, the Israelites are today fighting for their land back, and they will surely have all the land that God has appointed for them.

Now, back to Jesus Christ — Matthew 1:18-20: "Now the birth of Jesus Christ was on this wise: When as His mother, Mary, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife; for that which is conceived in her is of the Holy Ghost and she shall bring forth a son and thou shalt call His name Jesus: for He shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Behold a virgin shall be with child

and shall bring forth a son and they shall call His name Emmanuel", which being interpreted is, "God with us." The word "shall" means to me that it will come to pass just as God has spoken or appointed beforehand. "Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name Jesus." St. Matt. 1:18-25.

We see examples of three in one in various places in the scriptures, all pointing to the three in one God — God the Father, God the Son, and God the Holy Ghost as one God, in that world that shall never end. What a happy thought to those who are included therein! Then there is the body, soul, and Spirit; faith, hope, and charity; one Lord, one faith, and one baptism; the three in the trinity. Then Abraham went a three days' journey into the wilderness to offer up Isaac as a sacrifice. Jonah was in the belly of the whale three days and nights, and Jesus was in the grave three days and three nights, preaching to the spirits in prison.

When John the Baptist was preaching in the wilderness of Judah and baptizing those who confessed the remission of sins, he saw Jesus coming to him to be baptized and John said: "I have need to be baptized of Thee and comest Thou to me?" And Jesus said, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Elder Woodrow Lake said: "You may never have seen the river Jordan, but you were baptized in Jesus Christ there in the river of Jordan when Jesus was baptized of water," and I will go a little farther, I believe

you and every one of God's children were baptized by the Holy Ghost there in Jesus Christ when John the Baptist saw the spirit descending from God and lighting on Jesus in the form of a dove, and I believe all things were stored up in Jesus before the world was in the mind and purpose of God. After Jesus was baptized, He was led by the Spirit into the wilderness to be tempted of the devil forty days and nights and in this temptation, I believe, He made the way and secured same for the deliverance of His children who would be alike tempted, but we are never tempted beyond or greater than He enables us to bear, at least with the temptation, we are blessed with a way of escape. This way of escape was made and completed when He (Christ) endured the temptations of Satan in the forty days and nights when He was in the wilderness, even as Moses was in the Mount for forty days and night when he (Moses) completed the commandments which God gave to him. I believe that there was a completeness in the forty days and nights in both these instances, as well as the forty years the children of Israel were in the wilderness. That period of time completed their life span, naturally speaking, for there were none of them who entered the promised land with the exception of two, whom, as I recall, were Joshua and Caleb.

Apparently, some of the kings reigned forty years, that being the extent of the reign. Also, the rain fell forty days and nights, and this period of time completed the rain of the flood. God told Jonah to go and preach to Ninevah, that great city and say yet forty days and Ninevah shall be overthrown, and before

Jonah was in Ninevah it was overthrown; the old king and all the people had repented in sackcloth and ashes and that was the way God was to overthrow Ninevah. Moses was in the mount for forty days and nights and it was said that after that he was hungry, but he was not hungry while he was in the mount, for the spirit of God was upon him and he did not hunger for natural food. See Exodus 34:28, 29. Neither would you or I hunger for natural food if the spirit of God were to stay upon us forty days and nights for we would be fed by the great I AM as we were baptized in Jesus' love, so we were tempted in Him and we were crucified with Him or, in other words, our sins crucified the Lord of Glory for He came into the world to save His People from their sins and in the mind and purpose of God we were buried with Him and when He arose we arose with Him and will ascend with Him into the Heavens? This same Jesus will come in like manner as you see Him go." He, Jesus, will come in the appointed time of God to gather His jewels home and He will not forget anyone of them for they were chosen in Him before the foundation of the world and He does not forget as we do for we are weak worms of the dust and to dust must thou return, but in the resurrection we that sleep will not hinder them that are alive, for we shall be changed in a moment in the twinkling of an eye and meet Jesus in the air and will ever be with the Lord in that blessed home on high. See 1st Thess. 4:15.

Yours in hope,
(Elder) Charles R. Ball, Sr.
1420 South Askin St.
Martinsville, Va. 24112
January 2, 1974

AMAZING GRACE

Dear Elder Mewborn,

I was thinking this morning about the word grace which is the free gift of God. The Master holds the key to the fullness of its meaning. I feel it is a word the world knows nothing about. Only those whom God saved from the beginning are in this grace. Oh! my hope is that I was in that grace. I do feel it is amazing grace that has brought me thus far. This grace from God will enable us to overcome all trials, tribulations, afflictions, temptations, and vexations here in this world. I find myself begging for grace more than anything else. I believe I have been taught from it that I can only get through each day. He only promised us one day at a time.

I hope I am thankful there is a people like the Primitive Baptist with whom to share my sorrows and burdens. They are the only people on earth whom I know that believe man is helpless and that God has already done the rest for us. Whether I be one or not, I hope I am in that number for whom He died and shed His precious blood.

Sometime back I was blessed to visit in Brother and Sister Bryant's lovely home from the church at Lamm's Grove meeting house near Carthage, N.C. Sister Bryant was kind enough to share some of her Zion's Landmarks with me, but I felt so little and so unworthy to even go in their home, let alone to sit at their table. I have enjoyed them very much. I would like a subscription for which I am enclosing a check for \$12.00, also for Elder Adams' biography. He was a firm believer in the doctrine. I had not seen him since I was a young girl but after reading some of his sermons, I

was made to love him for he told the truth which is Jesus.

I hope if I am not badly deceived that I believe the truth. First of all, let me say I believe it will be standing when He (Jesus) comes again. All those whom He has put through the fire will not feel that fire anymore, but they will go home shouting and praising His blessed and Holy Name.

An unworthy sister if one at all,
in hope,
Dixie P. Eaton
Route 6, Box 356
Asheboro, N.C. 27203
May, 1974

ROMANS 5:1-9

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

And patience, experience; and experience, hope;

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

For when we were yet without strength, in due time Christ died for the ungodly.

For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Much more then, being now justified by his blood, we shall be saved from wrath through him.

Zion's Landmark

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

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THE LOVE OF GOD

Among all the things that are said of God, love comes first. It is so much in the nature of God that the Scripture has said, "God is love." I John 8:16. All that God has made (which is everything) is the object of His love. He looked over all of them and saw that they were good and very good from the very beginning of creation. He bears a general love to all men, as they are His creatures, His offspring, and the work of His hands. He supports them, preserves them, and bestows the bounties of His providence in common among them all. See Acts 17:28. He has a special love to elect men and women (brethren) in Christ. This is called His great love. See Eph. 2:4. He has chosen and blessed them with all spiritual blessings in Christ. See Eph. 1:3,4. The love of the Father appeared in His providing for their reconciliation in Christ, their regeneration and conversion, and in the gift of eternal life unto them by

the sacrifice of His only begotten Son.

The love of Christ appears in His becoming their surety, not just their security, for if one stands for one's security, he can fail. Surety means that there will be no failure. He came to do the will of God with cheerfulness. The will of God was that His Son work out the salvation of this elect, to make reconciliation for them, and in the fullness of time to redeem them by giving Himself a sacrifice for them by laying down His life on their account, including the shedding of His blood for the cleansing of their souls and the remission of their sins. All this was done for them from the great, eternal love He had for this bride before she was ever born. Therefore, the works of the sinner played no part in this sacrifice. There is no loveliness in the sinner. All men, by nature, are corrupt and are to be loathed rather than loved. Those who are loved are no better by practice than the others, all being under sin. They are by nature children of wrath even as others, and they are as deserving of that wrath as those who are not loved. (Rom. 3:9 and Eph. 2:3). The love of God and of the Son for this elect was unconditional and eternal. The sinner was and still is entirely passive in this matter. That is, he had no part in his eternal salvation.

The love of God is eternal. That is to say, it does not commence in time for it is without beginning or ending. It is as eternal as God Himself, without beginning of days or the ending of time. This fact is evident from the love of God to Christ, which was before the foundation of the world, and with the same love that He loved Christ, He loved His people

also. See John 17:23, 24. Christ was set up as the Mediator of His bride from everlasting. This proves that the love of God and the love of Christ for this Elect was from everlasting to everlasting without the beginning of days or the ending of time. II Tim. 1-9, Tit. 1:2 & 9.

James says of God that there is "No variableness neither shadow of turning." That being true, His love is also without any change whatever. It is like Himself, "The same yesterday, today, and forever." Indeed, God is love, and it is His nature; therefore, it must be without any variableness or shadow of turning. God foreknew and predestinated that His elect would fall in Adam and be transgressors from the womb. Yet, this hindered not the thought of love He had for them in His eternal thought. In time they do become changed from darkness to light and from fellowship with evil men to communion with the saints, but these events have made no change in the love of God. The love of God endures forever. It is the bond of union between God, and Christ, and the elect. It cannot be separated, nor can anything be separated from it. See Rom. 8:35, 38, 39. The union between soul and body is separated at death. Neither death nor life can separate us from this loving-kindness of God which never departs. Having loved His own which were in the world, He loves them to the end. That is, to the end of their lives, to the end of time, and to all eternity. See John 8:1.

We have people all around us who believe that we are saved by the grace and mercy of God, but they believe that after the rebirth and are born of the spirit of God that they

can do good and receive the blessings of God for it. They are deceived for they can do good only when the Spirit of good is present. This is the Spirit of love. The sinner has no more control over that Spirit after the rebirth than he did before. Christ said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit." John 3:8. Now, if one can control the wind, he can control the Spirit. He cannot control either one. So, he cannot do good at will. Void of this love acting in him to do good and provide the will and the do, all he can do is to follow his natural inclination which causes him to err. Darkness reigns in the absence of light. "Men loved darkness rather than light, because their deeds were evil." John 3:19.

"Better is a dinner of herbs where love is than a stalled ox and hatred therewith." Prov. 15:17. Where brethren differ with each other over the fundamentals of the doctrine, it does not mean that they hate each other. It means that they have to stand for the principles of love that they hope the Lord has revealed to them that are enumerated from above, or else they will be playing the role of the hypocrite. That, they do not want to do. They will suffer persecution before they will do it. They have no hate for the person of the one with whom they differ. It should be far from anyone, for if, indeed, one is given to understand it better, or more, than the other individual, it is because God loved him from eternity and He has revealed it here in time. This writer hopes all brethren everywhere will be blest to see this

and realize that without this love the Lord had for him before he was born he, too, would be blinded and think he could refrain from evil and do good at will. The truth of the matter is that all are passive. The north wind blows, and it brings chastisement. There is nothing we can do about it. Then the southwind blows, and it brings love and rejoicing. Then we do not want to do anything about it. We are, indeed, passive. Now, it is not wise for us to try to convince others who think they are active, and can do good at will whether the blessing of this love is moving them or not.

The writer hopes that the Lord will bless all of us who are in fellowship with each other at this time as well as in the future to bear with one another in minor differences and not become offended at each other. There must be no compromise with doctrine and order, but let us look over one another for good; the evil will show without looking for it. We must expect chastisement. It will surely come if we are one of His, for the Scripture teaches the principle that "Your sins will find you out." "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." Gal. 6:7, 8. There is no intention here to tell brethren how to do, for one cannot direct his steps. May the Lord direct us in His abundant love.

"By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. Now Peter thought he loved the Lord, but Christ taught him that he could not turn this love on and off at will. Surely, it comes only with the working of the love of God in your heart and soul. This love cannot

come from the world or without. It has to come from within (heaven) where the Lord is seated upon His throne to the hearts of His little ones, His elect. A parent can work only from without like a poor sinner who is standing on the outside of the church, looking in and wanting their fellowship. He has to wait for the moving of the waters (the power of the Spirit) as they did in the Scriptures anciently.

Christ showed when He was here that He and the Father loved this elect with an equal love, for He said, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou has sent me; and hast loved them as thou hast loved me." John 17:23. This clearly proves that Christ desired of the Father that He love the elect with the same love that He loved Him. In fact, Christ is the Head of the church, and the church is His body. So, it follows that the Father would love the body with the same love He had for the Head. This love did not begin here in time when the Lord manifested Himself here to you in time, and you began to feel it. It is as old as God is, and there are none embraced in it except those who were embraced in the seed of Christ, the everlasting covenant. "Now we, brethren, as Isaac was, are the children of promise." Gal. 4:28. Again, "all that the Father giveth me shall come to me." Jno. 6:37

When Christ manifests Himself in them they have a new spirit and a new heart. Then one hears His voice inwardly and responds to Him gladly, because it comes from within and with great power and love. With this new heart they believe unto righteousness and with the mouth

confession is made unto salvation. See Rom. 10:10.

These children of the free woman are few in number compared to those of the bond woman who are many in number. "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." Surely, the Lord loved you." Deut. 7:7. It is only His love that draws His people to Him. These children of the free woman do not have the power to come to Christ on their own; His love only draws them.

"And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." John 17:26. This is the real Lord's prayer, for He is soon to go into death, and He knows it. He asks the Father to keep them from evil. He desires that they be one even as Christ and the Father are one, and that He keep them from the evil in this world. If they could have kept themselves from evil as some men argue today, why would Christ have asked His Father to keep them from evil. He was not just praying for the disciples, for He said, "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one as Thou, Father, art in Me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:20, 21. The great love that Christ had for the Church, the Bride, the Lamb's wife, is manifest probably more in this chapter than any other chapter in the Bible.

Paul says, "The love of Christ constraineth us." II Cor. 5:13. Also, "And the God of love and peace be

with you." The love of Christ constrains us the keeps us from evil. It worketh in His people to do all the works that would be acceptable in His sight. Paul says, "So with my mind I serve the law of God, but with my flesh, the law of sin." So it is only the natural thing for the flesh to lust after the things of the flesh, and also in His mind for the spirit to lust after the things of the Spirit. See Gal. 5:17.

In the Psalms David says, "I will love thee, O Lord, my strength, for my help cometh from the Lord. I love the habitations of thy house." "They shall prosper that love thee." Jer. 5:31 reads, "I have loved thee with an everlasting love." John says, "We love Him because He first loved us." Jno. I 4:19

To summarize, we must conclude that God's love for the church is everlasting without the beginning of days or the ending of time, and that cannot be dissolved, severed, or separated. Paul says, "Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus." Roms. 8:39. This love is in Christ Jesus, and is not found in the sinner until Christ comes to him each time.

Written in love, I hope, George A. Fulk

October 19, 1973

CORRECTION

Please note the following correction in the editorial of the April, 1974, issue, page 187, second column, last paragraph: "There are many who are perfectly willing to readily admit the foreknowledge, but they deny His predestination of all things. They are not aware of the fact that it is in predestination that

He has made certain that by His determinate council and unchangeable decree (His eternal one mind and eternal thought) that everything must come to pass. To us it seems perfectly clear that nothing could be foreknown that was not determined. Therefore, the foreknowledge and determinate council or predestination of God are inseparable. In another article, etc."

Editor

INDIGENT FUND

Rachel L. Price, N.C.	1.00
Mrs. A. L. Nelms, N.C.	1.00
Mrs. Cross Moore, Texas	16.00
David L. Comer, N.C.	1.00
Mrs. Herbert Graham, W. Va.	1.00
James A. Brooks, W. Va.	2.00
S. S. Sauls, N.C.	1.00
Mr. and Mrs. T. R. Jefferson, Ca.	3.00
Mrs. Ada Sears, Ohio	1.00
Virgil L. Rose, N.C. "In memory of Mrs. Liney C. Rose"	5.00
Mrs. Ernest W. Gibson, Ga.	1.00

RESOLUTION OF RESPECT

Whereas, it has pleased our Heavenly Father to remove from our midst by death our dearly beloved, highly esteemed sister, Martha Craddock. Sister Craddock united with the Church at Concord, April meeting, 1948, and was baptized May meeting by her pastor, Elder S. Gray. She remained a faithful member until her health failed her.

She was born December 1, 1896, and died November 29, 1973. Her funeral was conducted by her pastor, Elder N. I. Ambrose, assisted by Elder E. C. Harrison on her birthday, December 1, 1973, at the home of her sister, Sister Mittie Skittleharpe. Her body was laid to rest under a beautiful mound of flowers to await the resurrection morning at which time we believe her body will rise from the dead and be with her Heavenly Father to praise Him in an endless eternity.

Although we miss her very much, we feel our loss is her eternal gain. Therefore, be it resolved that we desire to bow before Him who knoweth best in all things and who doeth all things well.

Therefore, be it resolved that a copy of these resolutions be spread on our church records, a copy sent to the bereaved family,

and a copy be sent to the Signs of the Times and Zion's Landmark for publication.

Submitted by one who loved her,
(Elder) N. L. Ambrose

HERSEL G. DEAN

Brother Hersel Grant Dean, the son of the late Brother and Sister Frank Dean, was born April 30, 1918, and departed this life January 21, 1974, at the age of fifty-five years. He was received into the full fellowship of Willow Springs Primitive Baptist Church at the November, 1967, meeting, and he was baptized by his pastor, Elder T. F. Adams. Elder J. M. Mewborn, assisted by Elder Jack Hawkins, conducted his funeral service. His body was carefully put away in the church cemetery at Willow Springs, N.C.

Brother Dean is survived by his widow, Sister Mary Dean; two sons, Robert and Freddy; one sister, Sister Margaret King, and two brothers: Jesse Lee and Heulon Dean.

Brother Dean was blessed to conduct himself very becomingly and humbly. A short time before his passing he was liberated to speak in public among the Lord's people, wherever he was called upon. We believe he is now resting in the Paradise of God for "By their fruits ye shall know them." It bereaves his loved ones in the flesh as well as his loved ones in Christ to be separated, but our loss, we believe, is his eternal gain. Brother Dean left a good name and report amongst us, and we shall greatly miss his presence.

Done by order of the Church at Willow Springs in conference, this the 27th day of March, 1974.

Pauline W. Adams, Committee

**OBITUARY OF SISTER
RENA STEPHENSON**

We, the members of Fellowship Church, feel to bow in humble submission to the will of our Heavenly Father who has called from this life our beloved sister, Rena Stephenson. Sister Rena was born July 18, 1908, the daughter of the late Roofie and Ella L. Langdon. She died January 6, 1974, making her stay here in this world 65 years, 5 months, and 19 days. She leaves her husband, Brother Ben Stephenson; one son, Carlie Judd Stephenson, Raleigh, N.C.; two daughters, Mrs. Ella Jean Flowers, Angier, N.C., and Mrs. Shirley Cotton, Angier, with a number of grandchildren to mourn her passing, as well as her brethren and sisters of Fellowship Church and her many friends.

Sister Rena joined Fellowship Church on Saturday before the first Sunday in July, 1939, and was baptized the next morning by the late Elder F. W. Rhodes. She was a strong believer in salvation by grace. Our memory of her will not soon fade away. We enjoy visiting in her home. 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.

Included with her survivors are: two sisters, Mrs. Annie Frazier, Burlington, N.C., and Catherine Langdon, Portsmouth, Va.; two brothers, George Langdon, Smithfield, N.C., and Utley Langdon, Angier, N.C. We extend our sympathy to her bereaved family who so patiently cared for her in her declining health.

Her funeral service was held in Fellowship Church, being conducted by Elder Curtis Parrish and Mr. Van Willis after which her body was laid to rest in Fellowship Community Cemetery beneath a mound of beautiful flowers to await the great day of our Lord.

Therefore, be it resolved that a copy of this obituary be placed on the church record, a copy given to the family, and a copy sent to Zion's Landmark for publication. Done by request of the members of the church, Feb. 2, 1974.

Elder Curtis Parrish, Moderator
E. H. Dupree, Church Clerk
Clyda Parrish, Committee

OBITUARY OF MARY FRANCES (FANNIE) STEPHENSON

We, the members of Fellowship Church, bow in humble submission to the will of our Heavenly Father who has called from this life our beloved sister, Mary Frances (Fannie) Stephenson, on February 9, 1974. She was born February 3, 1882, a daughter of the late James Monroe and Liza Jane Coats Langdon. She was ninety-two years and 6 days old at her passing. She was the widow of Willis Albert Stephenson who died in 1919 at the age of 38 years, a victim of influenza and pneumonia. To this union were born seven children. Two died in infancy. One son died in November, 1943, at the age of 36 years. His name was Jasper Stephenson. Survivors are: two sons, Myatt Stephenson, Route 1, Willow Springs, N.C., and Hugh Stephenson, Route 3, Benson, N.C.; with 22 grandchildren, 38 great grandchildren and 4 great great grand-

children.

Sister Fannie joined Fellowship Church Saturday before the first Sunday in September, 1946, and was baptized the next day by her pastor, the late Elder Shephard Langdon. She was a kind, loving member, and was so faithful to her church. We shall miss her, but our loss is her eternal gain. We feel that she is resting in the sunshine of God's eternal love, awaiting the final resurrection. "Precious in the sight of the Lord is the death of His saints."

Her funeral service was held in Fellowship Church, conducted by Elders T. Allen Johnston, Curtis Parrish, and Mr. R. H. Jackson. Her body was laid to rest beside the resting place of her late husband in Fellowship Community Cemetery beneath a mound of beautiful flowers.

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

Done by order of the church in conference February 2, 1974.

Elder Curtis Parrish, Moderator
E. H. Dupree, Church Clerk
Clyda Parrish, Committee

IN MEMORY OF THOMAS P. LOVELL

It is with deep humility and sorrow that I attempt to write in memory of one whom I loved dearly as I did Brother Lovell. There is an emptiness and a void in our church from his absence that can never be filled. Brother Lovell was born October 19, 1890. He passed to his eternal home on October 2, 1973, making his stay in this life 83 years. He was married December 1, 1915, to Mrs. Hester Campbell Lovell, and to this union was born three loving daughters, Mrs. Mary Bell Martin, Mrs. Richard Waugh, and Mrs. Earnest Groce.

Brother Lovell united with Mt. Shepherd Primitive Baptist Church Saturday, September 12, 1959, and was baptized into full fellowship of the church on Sunday, September 13, 1959. His qualifications for deacon were made known to the entire church and he was ordained to those duties January 10, 1960. Brother Lovell was always known as one of our most precious, loving members, and performed the duties of deaconship in a most Christ-like manner. It grieves us to know he will no longer be in our midst, but we desire to thank our Heavenly Father who gave him to us for a short while. We shall never forget all of the things he did to make our church more

comfortable, or his sweet smile and the loving way he made the friends and visitors at our church feel comfortable and welcome.

Brother Lovell's funeral was preached by his pastor, Elder S.T. Atkinson and by Elder C.S. Farmer. He was laid to rest October 4, 1974, in Randolph Memorial Park with a beautiful tribute of flowers, which to me bespoke the beauty of the life he had lived and the humble person he was as he lived among us. Although we miss Brother Lovell, we feel our lives and our church were enriched by having been blessed with his dear presence.

May God ever grant His most loving, tender blessings on the entire family and the ones who loved him so well is my feeble prayer.

Submitted with sorrow and with much love.

Bill Atkinson
High Point, N. C.

RESOLUTION OF RESPECT

I have been requested to write in memory of Sister Laura Stafford, a dear, faithful member of our church for more than fifty years. Sister Stafford was born August 14, 1883, making her stay here on earth ninety years. She joined the Roxboro Primitive Baptist Church June 5, 1923. She loved the church and was there whenever it was possible. She lived some distance away and it was not easy to be there in regular attendance. We, the members, miss her greatly as well as her many friends. We wish to extend to the family our heartfelt sympathy. Our hope and belief is that He who doeth all things well will comfort them in their sorrow, we hope.

She leaves one sister, Mrs. Edd Fox, with three sons and three daughters to mourn her passing.

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

Done by order of the church in conference, April 6, 1974.

Elder L. P. Martin, Moderator
Written by K. A. Gillis

**OBITUARY OF SISTER
CALLIE SAULS BRITT**

The Lord saw fit to remove from our midst, Sister Callie S. Britt, on December 16, 1973. She was born August 19, 1890, making her stay on earth eighty-three years and

about four months. She was the daughter of the late Silas and Sadie Sauls. She married Bevie B. Britt on December 26, 1909, and to this union were born four children. Two died in infancy, a boy and a girl. A son, B. B. Britt, lived to young manhood and died, leaving his wife, Ida Gordon and son, Billy. Other survivors are: a daughter, Mrs. Katie Joe McNally of the home, her husband, Bill McNally, who loved and cared for her as much as any son could have done; three sisters, Oneda S. Boone, Roselma Pollard and Maggie S. Johnson, three brothers, Paul, Russell, and Clee Sauls, and several nieces and nephews.

She joined Middle Creek Church on Saturday, September 8, 1956, and was baptized the next morning by her pastor, Elder Millard Westbrook. She always filled her seat at meeting time unless providentially hindered. She suffered a stroke four years ago, but she continued to go as often as she could. She loved the church and believed the doctrine of salvation by grace. She was a true, faithful friend and neighbor, always visiting the sick. She carried flower dish-gardens to them and did all she could. To know her was to love her.

Her funeral was conducted on Tuesday, December 18, 1973, at New Bethel Baptist Church, by her pastor from Middle Creek, Elder S. J. Sauls, assisted by Mr. Grover from Turner Memorial Church. She was laid to rest in the Church Cemetery by the side of her husband who preceeded her many years in death.

Therefore, be it resolved, that a copy of this obituary be spread on our church book, a copy sent to the family and a copy to the Zion's Landmark for publication. Done by order of Middle Creek Primitive Baptist Church in conference on Saturday, April 13, 1974.

Elder S. J. Sauls, Moderator
Brother Thomas R. Whitley, Church Clerk

Brother Clee Sauls,
Sister Oneda Boone, Committee
Sister Alice Perry

BROTHER LEE POLLARD

Our dear brother in Christ, Lee Pollard, departed this life February 24, 1974, at the age of seventy-five years. He was married to his first wife, Myrtie Weatherington Pollard, who died in June, 1960. He is survived by his second wife, Sister Lina D. Pollard; a daughter, Annie Lee Pollard; a son, Richard Pollard, all of Newport, N.C.; a stepdaughter,

Mrs. Ruth Sanders, Norfolk, Va.; a stepson, William L. Thomas, Lake Villa, Ill.; two sisters, Mrs. Katie Basden, Surf City, N.C., and Mrs. Mattie Jane Copley of Charlotte, N.C.; two brothers, Mr. Cyrus Pollard of Newport, N.C., and Elder J. B. Pollard of Jacksonville, N.C., and eight step-grandchildren. We believe Brother Pollard had a sweet hope in Christ. We feel that he had no confidence in the flesh, ever looking to Jesus for grace and mercy in this life and a hope of eternal glory in the life to come.

He suffered much in afflictions of the body the last few years of his life. Several years ago he had a stroke. Brain surgery was done in order to relieve the pressure that was caused by the stroke. It was said that when he came to after the surgery that he was preaching the gospel of the Son of God, praising His name for His wonderful salvation. This was in February, 1966.

In April, 1966, he was married to his present wife who, indeed, was a good helpmate. In May of that same year he united with the church at a Union Meeting in Wilmington, N.C. He and Brother Leo Higgins were baptized the same day by Elder H. A. Young. In June he asked that his name be placed on the church book at Newport, N.C. In September, 1966, he and Bro. Leo Higgins were ordained deacons. There was a period after this that his delight was to meet with others in the different homes for the purpose of singing praises to the Lord. His favorite song was "Jesus Thou are the sinners friend, As such I look to Thee." Llovd's Hymn 141. It was soon evident that he was desirous in holding prayer and to speak in public. He was called on to do so from time to time in the home church, and he was liberated to preach on March 20, 1971. He never did stand only for a few minutes at the time. This time was well spent in praising and honoring the God of all grace and mercy to the edifying and comfort of His people. Even though feeble, he was blessed to visit many churches in this (the White Oak) association and in some others, too.

His last illness was of a short duration. His funeral was conducted in the Newport Primitive Baptist Church by his pastor, Elder H.A. Young, assisted by Elder Horace Bryan, both of Jacksonville, N.C. His body was gently laid to rest in the Cedar Grove Cemetery beneath a beautiful mound of flowers, tokens of love and affection of his many friends and relatives. We all miss him very much, especially the ministering brethren, who say that they miss his support

in the ministry.

Therefore, be it resolved that we bow in humble submission to our God who doeth all things well. That we extend our sympathy to his wife, and other members of his family. May they ever be given to look to the Lord for His comfort and guidance. Also, be it resolved: That a copy of this obituary be sent to the family, a copy be placed on the church record, and a copy be sent to Zion's Landmark for publication.

Done by order of the church in conference
March 16, 1974.

Elder H.A. Young, Moderator
Sister Annie Higgins,
Sister Alice Hill, Committee

SISTER MAYE G. MANN

Whereas, it has pleased God in His infinite wisdom and mercy to remove from our midst by death our beloved sister in Christ, Maye Mann, widow of the late Brother Walter R. Mann, who preceded her in death eight years. The church at Newport has requested that we write a few words in her memory.

She departed this life on January 29, 1974, at the age of eighty-eight, after having been very feeble for several years. She had not been able to attend church for some time. She and Brother Mann joined the church in June, 1912. They faithfully attended church as long as health and strength permitted, always interested in looking after the general welfare of the church. Together, they visited most or all of the churches in the White Oak Association. From time to time they visited many churches in other associations, as well. She was well known for her hospitality, not only to the church, but also to her friends and neighbors. They were so kind to the unworthy writer, in a personal way, a poor, weak, younger member of the church. I think of them as my father and mother in Israel.

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing." Psalms 100:1, 2. She had a good voice and dearly loved to sing.

Sister Mann is survived by a foster daughter, Mrs. Harold Chartley; three sisters, Mrs. Murray McCain, Mrs. Nannie Garner, and Mrs. H.E. Mann; a brother, Mr. Luther D. Garner, all of Newport, N.C.

Her funeral was conducted in the Newport Primitive Baptist Church by her pastor, Elder H.A. Young of Jacksonville, N.C. Her body was gently laid to rest in the Cedar Grove Cemetery beside her beloved husband,

beneath a beautiful mound of flowers, there to await the calling of her Lord and Saviour, on the Morn of the glorious resurrection.

Therefore, be it resolved, that we bow in humble submission to God who doeth all things well. The church has lost a true, faithful member, her family a loving sister, her friends a good neighbor. However, we believe that our loss is her eternal gain.

Resolved: That a copy of these resolutions be given to the family, a copy placed on the church book, and a copy sent to the Zion's Landmark for publication.

Done by order of the church in conference March 16, 1974.

Elder H. A. Young, Moderator
Sister Annie Higgins,
Sister Alice Hill, Committee

SISTER MALLIE C. HILL

We, the members of Mt. Lebanon Primitive Baptist Church, bow in humble submission to the will of our Heavenly Father who doeth all things according to His will. He saw fit to call from our midst, Sister Mallie Chambers Hill. She was born October 30, 1892, in the Mt. Tirzar Community of Person County, N.C. She lived in the Oxford area before moving to Durham in 1933. She died January 3, 1974. She was married to Brother Elbert D. Hill, November 25, 1917. She is survived by her husband, Brother Elbert D. Hill; three daughters: Mrs. Janie H. Ripley of Greensboro, Mrs. Doris H. Nicholette of Baltimore, Md., and Mrs. Delena H. Culbreth of Durham; two sons: Lonnie E. and Charles Davis Hill, both of Durham; twelve grandchildren and sixteen great grandchildren also survive.

Sister Hill first united with the Church at Stem, February 7, 1932. She later moved her membership to Mt. Lebanon Primitive Baptist Church, March, 1953. She was a faithful member to her church. 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 that she desired, but God doeth all things well. She bore her afflictions and pains with a smile, and she was always glad to see you.

Her funeral services were held at Hall-Wynne Funeral Chapel, Durham, N.C., by her pastor, Elder Jack Hawkins and Elder S. J. Sauls. Burial was in Mt. Lebanon Primitive Baptist Church Cemetery. We are comforted with the knowledge that those who suffer with Christ shall also reign with Him.

Therefore, be it resolved that a copy be

sent to the family, a copy to Zion's Landmark for publication and a copy be kept on our church records.

Done by order of Mt. Lebanon Church in conference Saturday before the first Sunday in April, 1974.

Elder Jack Hawkins, Moderator
Nellie Hunt, Clerk

JODIE NELSON WARREN

It is with a sad heart that I attempt to write the obituary of Sister Jodie Warren, who was very near and dear to me.

The Primitive Baptist Church at Mebane feels a great loss in the passing of Sister Jodie, who passed away suddenly at her home in Mebane, N.C. She was a faithful, loving member for fifty-two years, and served as church clerk for twenty-eight years. She joined Mebane Church August 18, 1922, and was baptized by Elder C. B. Hall.

She was born in Caswell County June 25, 1866, the daughter of Steve and Jodie Nelson and passed away March 1, 1974, at the age of 87.

She was married to Walter Warren October 23, 1910. To this union were born four children; Herbert of Burlington, Paul of Haw River, Margaret Rice of Mebane, and Steve of Graham, N.C.; three grandchildren and one sister, Mrs. Daisy Burch of Greensboro. She was married to Mr. Warren for 64 years, who preceded her in death by only six months.

Her funeral was held at The William and Johnson Funeral Home in Mebane, N.C. by Elder Burch Wray. She was laid to rest, by her husband, in Oakwood Cemetery in the presence of a host of friends, beneath a beautiful mound of flowers.

We, the members of Mebane Church, wish to extend to her family, our heartfelt sympathy. We feel that she is resting in the hope of a glorious resurrection.

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 Mebane Primitive Baptist Church, in Conference May 4, 1974.

Elder Burch Wray, Moderator
Brother Victor Walters, Clerk
Sister Fannie Lee Warren, Committee
Sister Bessie Gilliam

LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with the Flat River Church, beginning Saturday before the fifth Sunday in

June, 1974, and will continue through Sunday. Elder Burch Wray was chosen to preach the introductory sermon, Elder E. H. Burchette, as his alternate.

All lovers of the turth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

BLACK RIVER UNION

The next session of the Black River Union will be held with the church at Hickory Grove, the Lord willing, the fifth Saturday and Sunday in June, 1974.

Hickory Grove Church is located about seven miles south of Benson, N.C., on Highway No. 50. Elder J. W. Hawkins was chosen to preach the introductory sermon, Elder W. C. Noles, his alternate. All lovers of the truth are invited to meet with us, especially our ministering brethren.

Alonzo Barefoot, Clerk
Newton Grove, N.C.

MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held, if it be the Lord's will, with the Mount Pleasant Church at Bishopville, S. C., on the fifth Sunday and Saturday before in June, 1974.

Mount Pleasant Church is located in Lee County, S. C. Go south from Bishopville on U.S. Highway No. 15 approximately one mile past the John Deere Dealer at the southern edge of town. Turn right on hard surfaced road and go two miles. Turn left at sign to church.

A most cordial invitation is extended to all our brethren, sisters and friends to be with us.

W. G. Brown, Church Clerk
RFD 4 Box 93
Darlington, S. C. 29532

WHITE OAK UNION

The next White Oak Union is to be held with the church at Cedar Island, Carteret County, N. C., the fifth Saturday and Sunday in June, 1974, the Lord willing. The church is located at the Eastern terminus of U. S. Hwy. 70.

Elder Dewey Humphrey was chosen to preach the introductory sermon, Elder E. D. Humphrey to be his alternate.

We desire the presence of our brethren and friends to meet with us, especially the ministering brethren.

H. A. Young, Clerk
RFD 4, Box 362
Jacksonville, N. C. 28540

LOWER COUNTRY LINE ASSOCIATION NOTICE

The Sixty-Eighth Annual Session of the Lower Country Line Primitive Baptist Association will be held, the Lord willing, commencing Saturday morning at 11:00 o'clock A.M. on July 6, and continuing through the 7th and 8th, 1974, at the permanent meeting site near Surl Church. This location is about five miles east of Roxboro, N.C., just off Highway No. 158. Eno Church has agreed to entertain at this session.

Elder L. P. Martin was appointed to preach the Introductory Sermon and Elder Burch Wray, his 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
Roxboro, N.C.

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Fremont Church the fifth Sunday and Saturday before in June, 1974. Elder Delbert Carraway was chosen to preach the introductory sermon, Elder Walter Barnes as his alternate.

The church building in Fremont, N.C., is located about four blocks east of U.S. 117 Hwy. Turn at traffic light on U.S. 117 and go through the main business part of town to church on the right.

We wish to invite our brethren, sisters and friends with a special invitation extended to our ministering brethren.

J. B. Williams, Union Clerk
Rocky Mount, N.C.

ANGIER UNION

The Angier Union, the Lord willing, will be held with the church at Bethel, the fifth Sunday and Saturday before in June, 1974. Elder J. W. Hawkins was appointed to preach the introductory sermon, Elder R. L. Fish, his alternate.

Bethel Church is located on the County Line Road between Angier and Benson, at Langdon's Store. We cordially invite all lovers of the truth to come and be with us, especially those of our correspondents whom God has called and set aside to preach His word.

E. T. Jones, Union Clerk
RFD. 3
Fuquay-Varina, N.C. 27526

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VOL. CVII

JUNE, 1974

NO. 8

ISAIAH CHAPTER 59

They hatch cockatrice' eggs, and weave the spider's web: that he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity: wasting and destruction are in their paths.

The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.

We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men.

We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us.

For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them:

EDITOR

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

ASSOCIATE EDITOR

GEORGE A. FULK..... PILOT MOUNTAIN, N.C. 27041

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Devoted To The Cause of Jesus Christ

"THE OFFICE OF DEACON"

(Letter No. Two)

We are continuing in this issue "Letter No. Two" in a series of three letters which were written by the late Bro. A. D. Alston on the above subject. This letter (second one) dwells mainly upon the subject of Jarius' Daughter. See Mark 5:21-43. It was written on or about May 20, 1949, just after his ordination as deacon at Frying Pan Church, Fairfax County, Va., on the second weekend in May, 1949.

Editor

Our dearly beloved Brother and Sister Weider:

I want to write to you, yet I do not know how, or what to say to you that would, in any measure, express what you people mean to me, or how much good your visit to us did my bleeding heart. Truly, I do not think that I have ever been in such troubles and under such burdens as I have during the past month. And I hope and pray that it is not just because I am away from my family; surely, there must be something more. Sunday's ordination lays heavy on me; and I am not there; I am away from my church and my people; so far away that I cannot get there on meeting days.

But Oh, how good it was to my heart to see your faces again! and to hear solid words of comfort from your lips. You asked that I say something Saturday. I could not; I was too filled with emotion, and could not control myself. What you said and did there in the meeting

was so sweet, and so fitting to the hearts of everyone, but particularly to my heart which seems to be brought into a prison, or under some burden that I cannot understand or express. Even to see you again did me so much good.

Mr. _____ is not a member; he was reared and schooled under another doctrine, and though I think he believes the truth, he is not grounded in it. He still seems "bookish" and with some "good works". He freely calls everyone he thinks anything of as "brother", so you can't judge by that. He knows us and wanted to come down to this meeting, so we invited him to our place. He is so schooled in the ways and expressions of the other type of doctrine that it will take him a long time, if ever, before he can come out of it. Indeed, the Lord can bring him out, and only the Lord!

We were very sorry that Bro. and Sister Fetter from Southampton, Penn., and Bro. and Sister Long from N.C., could not be with us, as we had hoped to have them with us. But, nevertheless, the meeting was sweet, and all that the Lord purposed to be there were everyone present!

I returned Monday night, arriving here at 8:00 Tuesday morning, just in time to get to work. I had such a wonderful visit, and a safe journey. I have so much for which to be thankful. I can explain to myself many reasons why I should not complain, but it does not remove my burden, nor does it enable me to cease my complaints. Every trial

must come to maturity and accomplish its purpose, the purpose of God, for which it was sent. Then, and not until then, will it be lifted and removed. The flesh must be brought to a complete failure. It is only when expectation gives up the ghost, and there seems no longer any prospect, that God will fulfill His promise; it is only when the hopes of nature (like the body of Abraham) is now dead, that the Lord comes forth, fulfills His promise, and brings the answer and the relief into the soul. Jairus came to Jesus (Mark 5:21-43) and besought Him greatly, for his case was very urgent; his daughter lay dying. Jairus, though a ruler of the synagogue and of the Pharisees, came by faith, and pleaded with Jesus to come and touch his daughter and make her whole. Jesus started with Jairus, and Jairus had reason to believe that his prayer was to be answered, for "Jesus went with him". But Jesus was thronged by the crowd, and He tarried with the woman that by faith touched the hem of His garment, and was healed. All this time the heart of Jairus was being tried, and doubt and fear arose within him. Why will not the Lord hurry and attend to my case, which is most urgent? Why does He tarry? As the time went by, the trial of Jairus became greater and heavier! He began to doubt and to fear, and his hope began to die. Then, there came one from his house saying, "Thy daughter is dead"; here his hope gave up the ghost. Here his expectations died completely. Now it was too late. Why did the Master lead him to believe that his prayer would be answered and now allowed him to realize the death of all hope of any answer?

It was at this time, this very time,

that Jairus was "in the way", and was brought to the proper condition and circumstances, and to the proper state of mind to receive the answer to his prayer. Let us look for a moment at the terms that Jairus made to Jesus: he told Jesus (1) to come (what to do) and (2) lay thy hands on her (how to do it), and (3) that she may be healed and live. Yes, he told Jesus what to do, how to do it, and what the consequences would be. Who is to tell Jesus? Who is to be His counselor? Who has taught Him, or tells Him the way to go? Suppose Jesus had gone as suggested to the house of Jairus and touched the daughter and made her whole; would all of the credit have gone to the Master, or would have some of it been held in the heart of Jairus?

Then, why did Jesus tarry with the multitude? Why did Jesus wait four days before He went to Lazarus, whom He loved, even allowing him to die and be laid into the grave? It was to show forth and to make manifest the glory of God before all men! Even in this same passage, why did Jesus stop and turn and ask, "Who touched My clothes?" Was it because Jesus did not know the woman? We cannot believe that for He knows all things, even from the foundation of the world. But He asked, "Who touched my clothes?" Why? Only to make the woman come forth, fearing and trembling to come forth before all the people and declare her condition and His greatness. She had to admit, as did Jacob (Gen. 32:27) that she was a thief; that she came without the purchase price and took virtue from Him. She had to admit that she was a robber and a thief and destitute indeed; she had to fall helpless at

His feet and declare His glory, His power and His virtue; and she had to do that before all men, openly and publicly. She had to admit from whence came all of her healing and all of her blessings. It was all to show forth and make manifest the glory of God! One case after another could be cited.

Just when Jairus was in the condition to receive the blessing, just when all hope and expectations had given up the ghost and had fled from him, then Jesus spoke, "Be not afraid, only believe." Then, and not until then, "Jesus went with Jairus" and to his house. What must have been the thoughts, fears, doubts and denials in Jairus' mind as they went together. His heart was sad. His hope was gone. "Why trouble the Master further", for she is dead. There is no further reason for the Master to come; what will He do now? Can He come only to comfort the bereaved? Why could He not have come before it was too late? What is the reason for all of these things?

This very questioning in the mind of Jairus was for a purpose and to make him ripe to receive the blessing! Jesus came. He saith unto them who wept, "The damsel is not dead, but sleepeth." They laughed Him to scorn! Yes, they denied that He knew anything about the situation. They denied not only His ability to heal, much less His ability to raise from the dead, but, also, they denied that He had any knowledge of her condition. They knew without any doubt that the daughter was dead, and that she was beyond any hope of life or healing.

The human reaction would be to turn and leave them without help; to leave them in their denial and in

their ignorance. But, Jesus looked upon them with pity and mercy, and put them all forth. Notice in verse 37, "He suffered no man to follow Him, save Peter and James and John", and now in the 40th verse, "when he had put them all out". What does this mean? Has there ever been a man in this world, except the disciples of Jesus, except those little ones chosen of the Father, redeemed by the Son, and kept and taught by the Holy Ghost; has there ever been any other man who was allowed to see and witness the power of God to raise a dead sinner unto life? Did Jesus ever appear as a Savior to any other man but His own? Did any man except His see Him after He was crucified and put into the grave? Did any other man ever see a "risen Savior"? No, they all, save His disciples, had to be put out! Then He spake the all powerful words "Talitha cumi"! Maiden come forth! Oh, how surely did she come forth. How surely did she arise! "And He charged them straitly that no man should know it." Has any man ever been able to deny this charge, and tell another (except it be from faith to faith) of the salvation of God? Unbelievers have never witnessed such power in their own nature.

Oh! I would pray that He speak the omnipotent words, "Talitha cumi", unto my soul, for there is a deadness in it! Oh, that He might come quickly and speak life unto my very soul, which seems bound and imprisoned. Indeed, may His omnipotent words be spoken to us all, and may we be brought forth to stand up and shout His praise and glory before men. Thine is the kingdom and the power and the glory forever! They denied; but

when the glory of God was manifested before them, they were astonished with a great astonishment!

Brother Weider, try to visit us again and whenever you can. If I am not deceived, I love my brethren, and my church; and most assuredly you are my brother in the faith, and in the little, but treasured hope that He, in His mercy has given us. May He sustain this hope, and in the end bring us forth unto that fair city of eternal life, where we will be enabled to praise Him forever and in a perfect manner. There we shall be like Him, and be satisfied! Our love and our humble prayers are with you and His dead people everywhere.

Yours in a humble hope,
Douglas and Carolyn Alston
Georgia Military District
P. O. Box 1736
Atlanta, Georgia

THE KNOWLEDGE AND UNDER- STANDING OF GOD'S POWER

Dear Brethren and Sisters,

The Good Lord willing, I will attempt to write again, trusting He will give me whatever is pleasing in His sight to write, for without Him we can do nothing. It is in Him we live, move and have our being. I do hope I am trusting in the Great God of Heaven and earth, the King of kings and Lord of Lords for all my help. He has said in His blessed word, "I am God and there is none else; I am God and there is none beside me." With these thoughts in mind that in Him we live, move and have our being, how can we do anything without Him? Take for instance, the grape vine, all the many branches that grow are supported by the root from which it

lives, grows, bears fruit and has its life or being. Without the root it cannot live, the root supplies all the substance the branches need to live and bear fruit; just so God is to His Church. He is the root so to speak. He supplies everything the church needs to live and grow. The church-God's people-was created in Him before the foundation of the world. The church is rooted in Him and all its help must come from Him. King David said: "I will look unto the hill from whence cometh all my help." So we see King David was trusting in God for all of His help, not trusting in man, for it is not in man that walketh to direct his steps, for a "Good man's steps are ordered of the Lord." Now if man could take the first step like the world is saying, then man would be directing his steps, but all who know that He is God and there is no God beside Him, have been brought to the knowledge of the truth. They know that God begins the work, takes the first step, the last step and all the steps in between and man has to stand still and see the salvation of the Lord. God says, "I will and you shall." When He speaks it is done, commands and it stands fast, and at His appointed time, He shuts and no man can open. He opens and none can shut. See Isa. 22:22.

I have heard it said by people in times past that they did not fear the Lord. They loved Him, they said, but they did not fear Him. The scriptures teach that "the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job. 28:28. I believe that it is plain enough to see that if you have understanding of the Lord, you have knowledge of Him. You will certainly fear Him. How could anyone love or fear

anything for which they have no knowledge or understanding. Adam and Eve had no knowledge of good or evil until they ate of the fruit of the tree of the knowledge of both good and evil. Their eyes were opened after they ate. Then, they saw they were naked before God, and they hid themselves, as they thought, among the trees in the garden. All of my life, I have heard it said, "love the Lord and He will love you, but fear the devil." He is the one, they said to fear, "for if you do bad, he will get you." The Lord has never lost one of His, and He never will. Jesus made that mighty promise to His church saying, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18. Yes, the gates of hell cannot now, have never, and never will pluck one of them out of His hand. I heard a man say (he is now dead) that some people were talking about this and he told them a person who loves God would fear Him and that God's people did fear Him, but he said, He is not the father of any that fear Him. He said he called a little colored boy across the street and said to him, "Son, do you love your Daddy? He said, "Yes Sir, I sure do." The man said, "Well if you do, now who are you afraid of, this man standing beside me or your Daddy? The boy said, "I am afraid of my father." It is the one who has the greater power that we fear.

The devil can only go so far and no farther — Job 38:9-11, reads "Hiterto shalt Thou come and no further, and here shall thy proud waves be stayed?" It is the one who said: "Let there be light and there was light" which opened the eyes of the blind and raised the dead to life. This is our hope, but I do not know

what His will is with me. I only have a hope and I hope it is the hope that the Bible says is anchor of the soul both sure and stedfast; it is a blessed hope anchored within the veil." See Heb. 6:19.

May God continue to bless His people with all needed blessings and draw them together in His love. May they ever be given to look to Him as the author and finisher of their faith and have no confidence in the flesh, for all of man's works are in vain. It is in Him we live, move and have our being.

Eva M. Hamilton

P. S. Brother Mewborn, this came suddenly to my mind and I just feel it must go into the mail today, not for someone else's benefit, but to relieve my mind. I cannot explain it now.

May God bless you and yours in the future as He has in the past.

A sister in hope,

Eva M. Hamilton

Atlantic, N. C. 28511

January 5, 1974

DOING HIM WRONG
By P.D. GOLD, ZION'S
LANDMARK—
AUGUST 1, 1879

To exalt a man to a position he is not qualified to fill does him a wrong, as well as it also robs law of its honor, or right of its majesty. Suppose a man is appointed a magistrate who is quite unsuited to it, is not the law reproached and justice mocked? Certainly, and not only that but the man himself is damaged. When people see how unfit he is for the office and what a fool he makes of himself, or how awkward he appears, when sometime it puffs him up, it causes him to be despised in the eyes of the people. He, also,

becomes corrupted. It may be, perhaps, he takes a bribe, or if not, leans to one side and shows partiality. We know that many office holders are corrupted, and it, partly, is because of their lack of capacity or inability for holding office.

It is also hurtful to license or ordain one to preach who has not the gifts and qualifications for it. The cause itself suffers by such blunders. For men will think less of the cause of truth if its advocates misrepresent it, either in words or deeds. If the preacher fails to preach the truth in a becoming manner, or though he should preach acceptably, yet if his conduct is bad it will reproach the cause of truth itself. This is a great wrong done.

Besides, the man himself, who is improperly licensed or ordained is harmed by it. He is put in a false light before the public and he is expected to do something he is not prepared to do. If he is a vain man, it puffs him up too much, and makes him think he is something when he is nothing. It cramps him and unfits him to enjoy what he otherwise would enjoy much better. If he has to be stopped it hurts his feelings and ties a weight to him that burdens him much.

The people, too, who are led by him are sufferers, for instead of feeding them the sincere milk of the word, something not suitable is given them to eat, and they become corrupted. Oh, how we feel the need of the blessing to be exercised about the gospel rules of discipline, and about what sort of persons are to be set apart as preachers and teachers in Israel.

(Reprinted By Request)

“CHRIST'S PRESENCE CLEARS THE SOUL, AND SMOOTHS THE RUGGED WAY”

Dearly Beloved, in Christ,

To each of you and to all of you, dear brethren in Christ, I want to say “I love you.” You, who are so many and yet so few. I walk so many days without the sight of your dear faces and then suddenly — Oh! so suddenly, you are there. How wonderful! I wish I could tell all of you how dear you are to me, how you brighten my life. What a lovely weekend this has been, this Mother's Day weekend, our two days of meeting at dear old Middle Creek Church. It was, indeed, a “Bethel Spot”, a covert from the tempest, a hiding place from the storm, a home for the tired and weary. I believe that I could witness with David, today, in the twenty-third Psalm, when he said, “My cup renneth 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.” Everything was just right there in the church service today; I was so happy! My cup did, indeed, run over. David was on the mountain top when he wrote the twenty-third Psalm. I felt surely to have been there today. I have also witnessed with David when he was not on the mountain top. In the 15th verse of the 22nd chapter of Psalm David said, “My strength is dried up like potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.” In the 6th verse of the 38th chapter he says, “I am troubled; I am bowed down greatly; I go mourning all the day long.” And in the 5th verse of the 70th chapter he said, “But I am poor and needy: make haste unto me, O God: Thou art my help and my

deliverer, Oh Lord, make no tarrying."

I can witness with David in this also. I have been so low that I had no desire to live in this world any longer. It seemed that there was so much more trouble than there was peace. I have been made to cry out unto the Lord many times for strength; I begged for help. Oh, Lord, help me, deliver me from this troubled time. I cried to myself, "Why has God let me come into this condition," for I could not seem to have any peace. All of the pleasures of earth and the playthings of time had grown old, the "Bethel Spots" were very few and far between. Even though I loved my family and the church (you, my brethren in Christ) I wanted to go home if, indeed, Heaven be my home. I have tried to pray more than once in past times that if I was of no use in this world, if Heaven be my home, to go on. But, God purposed to keep me on this earth. I do not know for what purpose. He has given me a will, or desire, to live, to work, to go on, and some things to treasure again. My hope was made stronger yesterday, and today as David said, "My cup runneth over. Surely, Oh surely, "I shall dwell in the house of the Lord forever."

He said, again, in Psalm 21:1. "The Lord is my light and my salvation, whom shall I fear? The Lord is my strength of my life, of whom shall I be afraid." God has restored unto me the joy of my salvation many times and He has made me to lie down in green pastures. Surely, He has visited me in times of troubles. He is a very present help when I am in need according to His will.

I know that tomorrow I shall have

to return to everyday things. This beautiful "Bethel Spot" will slip away and I will be among strangers again. We are strangers at times to ourselves even, more so, strangers in this world of woe. "Wars without and fears within, I come to thee for rest." We do not fit nor conform to the world in the same way as the world does, but there are from time to time these "Bethel Spots". Just one of these is worth it all. We travel in a straight and narrow path. There are many fences (times when we are cast down) when things seem or appear to work against us. They really work for us, however, for the Bible teaches (Romans 8:28) "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." Then, a day in His Court, these "Bethel Spots" (suddenly), and Oh! I think that one day just around the bend, just across the last final inch, just beyond this troubled world, we shall see that fair City and the Lamb, at last to be made satisfied. Oh! Hear it, loved ones, I so wish I could stay here on this mountain top, but He who lifted me up will also cast me down and I will, again, be made to beg for mercy. Oh, Lord, help me through this day! I live this way. Pray for me when at the throne of mercy for I am in need of prayer and help me through the journey of this life for it is a rough and rocky one at times. Sometimes, there will be a high bridge to cross, another time a valley, but then, suddenly, a beautiful green pasture appears with sheep enclosed therein, who feast in the presence of their enemies, and our cup will once more run over. For a little time we may say as David did, 'Surely goodness

and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever." Psa. 23.

With much love, a sister in Christ, I hope,

Joan Crenshaw
611 St. Mary's Street,
Garner, N.C. 27529
May 16, 1974

SOUND DOCTRINE LEADS TO SOUND PRACTICE

Dear Brother Mewborn,

You will find enclosed \$10.00 to renew my subscription to the Landmark. Sister Alsie Smith of Lufkin, Texas, has subscribed for me the past few years. If she does so this time, you may use the money as you wish.

My mother and father, Brother and Sister C. H. Jacobs, celebrate their 50th wedding anniversary this coming Sunday, and we are hoping for many friends to come visit us. The celebration is being held in conjunction with our regular third Sunday meeting. How truly blessed I am in having them! They are and were staunch members of the church long before my world was turned upside down and I came, I hope, to love and worship the same God they worship. It is such a blessing to be with a family whose members have been placed under the same conviction. You have been blessed in the same way, and I feel you can understand how great a blessing it is.

Our thoughts have been on the theme, "Sound doctrine leads to sound practice — Unsound doctrine leads to unsound practice." Belief in the doctrine that salvation is by grace leads to a dependence on grace for salvation. Belief in the doctrine that salvation is by works

leads to a dependence on works for salvation. Belief that God teaches His people by revelation leads to a dependence on God for understanding. Belief that man can search out the deep things of God leads to a dependence on man's wisdom for understanding. Belief that Christ has all power in Heaven and in earth to give eternal life to as many as God gave Him leads to a trust in His unfailing gifts. Belief that God is weak and has failed leads to a dependence on earning the reward of life eternal.

From the beginning sound doctrine has been laid against unsound doctrine. In the Garden God spoke the truth; Satan spoke a lie. His lie was just as subtle then as it is now. Out of Satan's unsound doctrine came unsound practice on the part of our forerunners in the flesh. God said, "Eat and die." Satan said, "Eat and you won't die." They ate; they died. It is apparent that God is the Author of sound doctrine or truth; Satan was formed by God to speak unsound doctrine, or lies. God cannot lie; Satan can do nothing else.

Then, is it any wonder, or can we reason why, Brother Mewborn, that the old fathers and mothers in Israel have stood by the belief of salvation by grace and contended for sound doctrine, knowing the results of following and putting in practice unsound doctrine? Sound doctrine does not give life, but it is food to the living who are blessed to walk therein. Unsound doctrine does not kill, but it is food to those whose God is their belly and who wrestle with it to their eternal damnation as they walk therein. I have given a few examples of what I believe is sound doctrine and unsound doctrine. You

may have many more come to mind. As all things must, it has now gone full circle, and unsound practice leads to unsound doctrine and vice versa. When we are blessed to observe those who desire the imputed righteousness of Christ, who joy in their brethren, and whose souls have been given a peace that passeth all understanding we are also given the doctrine of His love. When we are also blessed to observe those who desire self righteousness, who joy in their own ways, and whose souls are never at rest, we are also given to understand that there is a doctrine of man's works.

Good night, and hurry to see us.
 (Elder) Lynwood Jacobs
 Route 4, Box 258
 Orange, Texas 77630
 May 14, 1974

AN EXPRESSION OF GRATITUDE

Dear Elder Mewborn and family,
 I trust all of you are well. We are able to be up. We are so glad, (I hope, thankful) for the needed rain. This chilly weather, no doubt, will soon be replaced by humidity, I hope, as that is what makes the crops and gardens green.

Our building (the meeting house) at Cypress Creek is slowly showing signs of our efforts. We now have it where the top comes next. It is being made of concrete block. So far, it looks good. We must depend on God to finish it as He has brought it thus far. I know of none greater. He, only, keeps us in waiting, I trust, also patient. We are happy with the progress thus far. Thank you again for your assistance through the Landmark which has, indeed, been a most blessed help. We have had two more members added to us since we

wrote you for assistance through the Landmark. Both of these are my sisters in the flesh and, I trust, in Christ. One is the eldest of my sisters and the other is the younger one. The older one is a widow and is in Goldsboro, N.C. in a rest home. We were happy to receive them. These sweet sisters both came home to us in the month of January, 1974, making our number now at nine. What a wonderful gift to us at Cypress Creek in the beginning of this year 1974!

Please express our humble appreciation to those precious ones who have assisted us in a financial way from reading the request in the Landmark. I have sent each one a card of thanks but, Oh! how little we feel. Words cannot express our humble feeling of gratitude.

One dear soul did not give a name or return address, but He who seeth in secret can reward openly. See Matt. 6:4 So may it be.

Yours in hope,
 Minnie Jones
 Route 1
 Richlands, N.C.
 May 6, 1974

NO PART OF THE SCRIPTURE IS A MYTH

I have just finished reading an autobiography of a widely known and distinguished man who stated that some of the stories in the Bible are myths. We would ask, which ones? It has never occurred to me to question the truth of all scripture and I do believe it, sincerely, don't you? This statement by a very prominent, intellectual man brought to mind this truth in Matt. 11:25, "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." With all the worldly knowledge available to man, he still does not understand the most important blessed meaning of God's Holy Word unless he is one of those babes mentioned in this portion of the scripture, the elect family of God. How blessed we poor sinners are if it has been revealed to us by His abundant mercy. If we are blessed to believe it, we must give God all the honor and credit for in John 2:27 we read, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." No man can be taught the meaning of the scripture but by revelation and no man can hear the scripture without special ears. "He that hath ears to hear, let him hear." Matt. 11:15. A hearing ear is a gift of God to His chosen generation. How blest we poor sinners are if we possess them.

We have so much proof that all scripture is true surely no child of God who has been given revelation, ever could doubt one word of it. In the first place, we know God is all power, as stated in the scripture, and all things are possible with Him. "Without Him man can do nothing." dear Reader, do you doubt this truth? Of course not!

We read, "In the beginning was the Word," and "the Word was God." Jno. 1:1. So, we know His power is self-existing, eternal, from everlasting to everlasting. He created the entire world and spake it into existence. We must believe it as we see the world and we see the

things that are in it. We, also, believe when we read, "It is impossible with man." Could man have done any of the miraculous things God did? No, indeed. In fact, man can do nothing without the will of God. God not only created the world but He did such things as divide the land from the waters. He only had to say, "Let there be light and there was light." Before that time the world was null and void and darkness was upon the face of the deep.

We know many truths of the scripture from experience. We believe sinful, worthless man was formed from the dust of the ground and we, just such helpless creatures as we are, are here to prove it. We are told, "In the world ye shall have tribulation." Surely, we cannot doubt it when we experience such each day. We believe the Apostle Paul when He says, "We are all sinners." Certainly, we cannot deny that and know ourselves. We know it takes adversity to humble our spirit and we believe our carnal mind is enmity againt God. We read all these things in the Bible and we believe, for a certainty, they apply to, and effect, all mankind.

He said, "Blessed are they that mourn." Mourn for what, dear reader? For our lack of righteousness and worthiness. Mourn because of the sins we have committed and our inability to do better. But, thanks to His blessed Name, He says, "For ye shall be comforted." Yes, if we are one of His, we will be comforted by His presence and forgiveness from time to time in the face of all our unworthiness.

The scripture says in John 10:30, "I and my Father are one." "The

Father in me and I in Him." John 10:38. So, we understand by this scripture that the Son has ever been with the Father. Then, as I see it, there is no difference in the age of the Father and the Son since they are both from everlasting and eternal. When God appeared on earth He came in the person of His Son, Jesus, for the purpose of manifesting His great love for His people who were chosen in Him before the foundation of the world. So, His people, too, are eternal. (He chose them before they were born; and they have always been (in His mind and purpose) a part of the whole body of Christ. Therefore, whatever has come to pass with God the Father and His Son, Jesus, (who are one and the same) also, has come to pass, or will come to pass to His elected children. They were baptized with Him, crucified with Him and will be resurrected by Him in bodily form (who shall change our vile body, that it may be fashioned like unto His glorious body, etc. Phil. 3:21). Their spirit, that is already a part of God, will be reunited with the body, "be like Him and be satisfied." No part of scripture is a myth. It is so full of miraculous events the limited mind of man finds it difficult to believe or comprehend. We cannot compare God's all powerful strength with that of puny man. Poor, earthly creatures can go only until God restrains them and as far as He predestined they would go from the beginning of time, when He declared the end from the beginning. The going as well as the restraint is of Him. No event can possibly take place unbeknowing to God because of that declaration. ("He declared the end from the beginning.") And since God changes

not, "I am the Lord, I change not", everything takes place at all times as God foreordained it to take place. He is the Father, Son, and the Holy Ghost and everything is going along exactly as He has purposed, whether it be good or bad, as men may see it. It, at least some of it, might look bad to the carnal mind of man but it "looked good in His sight" and it serves His purpose.

We read, God is not only a God of love but a God of wrath, therefore, we have to believe from this truth that Satan is a part of the whole and is under the jurisdiction of God's power at all times. God restrains him when it is His will to do so. For a purpose He often withdraws His own presence and turns Satan loose on us. This was true in the case of Job. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of satan to buffet me, lest I should be exalted above measure." II Cor. 12:7. We are all in trouble when satan is turned loose on us. He lurks around me much of my time and he buffets me continually in my wrong doings. It seems that this poor sinner is never completely rid of his presence as much as I would like to be. I am well aware of his activity.

I have heard people say God has nothing to with satan or sin. I could not believe that, could you? We would have much to fear if we did not believe God rules all things, controls all things, and His power has no limit. "All things are possible with God." Satan serves the purpose for which God made him, and God is aware of what that purpose is. He made Satan and God does not make anything in vain. God gave Satan the

power to afflict His people. God hates the sin in the flesh, as do His children, but He loves sinners (Those of His choice) because He knows all mankind sin. They come short of the glory of God and that includes His chosen generation. He loves them with an everlasting love.

Of course, He does. He suffered and died for them, and their sins do not bar them from His original and immutable list He choose for Himself before the foundation of the world, before they were born, if you please. "He changes not." What a glorious thought. If it were based on the merit or righteousness of man, we all would be left out. It means hope for the poor sinner who has nothing to bring and no merit to plead. As the poet said, "Nothing in my hand I bring, simply to the cross I cling." All the sinner lives on from day to day is hope and the mercy of God.

The scripture is no myth to believers but it is a truth that comforts poor unworthy sinners when everything else fails. The Lord's people do not cry unto Him except by reason of their affliction and at that time the understanding of the scriptures is revealed to them, an is a surety. When the poor sinner is in trouble (even under conviction), he is looking for the truth, not a myth. Job said, "Before I was afflicted I went astray." Jonah, in the belly of the whale said, "I cried by reason of my affliction unto the Lord and He heard me." The children of God could not survive without the hope and comfort found in the pages of the Bible. This hope and comfort is not in the letter, but given in the revelation of His Word. It is their food, drink and healing medicine when the Head Physician

(God) is needed. How blessed we poor sinners are if we are one of His afflicted patients.

"Of all the themes we mortals know,
Election is the best;
It makes the heart with raptures glow,

And soothes the mind to rest."

(Mrs.) Elizabeth C. Edwards
417 S. Boylan Ave.

Raleigh, N.C. 27603

August 17, 1973

SOMETHING GOOD

Dear Brother Mewborn,

My address is the same as you now have it. I hope I can still get the Landmark as long as I live and the good Lord will give me sufficient eyesight so I can read it. I can't see too good but I hope I am thankful I can see a little. I enjoy the good Landmark so much. I have been reading it a long time, and my dear father took it as long as he lived. He passed away in 1912. There has always been something good about the Landmark and the dear God-fearing Primitive Baptist. If I know my heart, I have always loved them and wanted to be with them. They were so much better than I felt to be. I have always felt to be one alone. I seem to stay so low down in my feelings all the time; I do not feel fit to live or to die. I have been afflicted and poor all of my life, but then I feel like the good Lord has been better to me than He has to anyone else. I feel to be as near to nothing as anyone, and if possible, even nothing, and so unworthy.

Brother Mewborn, I just felt like I had to try to write a little. There is so much I would like to say, but maybe it is the best that I can't. I do not feel it would be worth anything to anyone. I surely do like to hear my

brethren and sisters tell their feelings and relate their experiences. They are telling mine when they are telling theirs. They can tell them better than I can.

Please excuse this poor writing. It is the best I can do. I have had an eye operation. I will be 79 years old the 9th of October, if I am blest to live that long. Please give my love to Sister Mewborn, your wife. I hope all of you are well. When you get low, sufficiently down enough and feel forsakened as I do so much of the time, please remember this poor, unworthy sinner, saved by grace if saved at all, and the least if one at all. May God's rich grace abound with you all.

An unworthy sister in Christ, I hope,

Ophelia Temple Moore
115 N. Blacknall St.
Durham, N.C. 27703
May 17, 1974

BLESSED TO SHARE THEIR THOUGHTS

Dear Brother Mewborn,

I am sending \$7.00 for my renewal to the Landmark for two years. It is a very wonderful paper, and I do not want to be without it as long as I live. I dearly love the articles and the information that it contains, as well as the dear ones who are blessed to write them. They are wrought upon by the spirit of the inward Man in being blessed to share their thoughts with the readers of the Landmark, and I am glad. I would desire even to write as they.

When reading the Landmark, the Lord provides

A source of comfort which I receive;
It being so much in harmony with

what I believe.

There is an inward feeling,
Which I so dearly love;
To read that which is so directed
from above.

It causes me to feel that those who write

Are a portion of Abraham's seed;
To write of that which I feel to be so
much in need.

Yours in hope of an endless life,
(Elder) T. T. Brammer
Collinsville, Va.
May 21, 1974

RECEIVE MUCH COMFORT

Dear Brother Mewborn,

I am so sorry I had not sent in my renewal for the dear little paper, Zion's Landmark, that I do enjoy reading so much. My health has not been too good this year, so I have been blessed to have the Landmark to read. I do get so much comfort from reading the writings of all the dear brethren and sisters. Too, I am personally acquainted with each one of the dear brethren from Texas who write for the paper. They are very dear and precious to us all.

I had the sweet pleasure of hearing (Elder) Brother Carl D. Dubose today. He was blessed in speaking, I felt.

Brother Mewborn, I will try to not let my subscription expire any more. When at the throne of grace, if it be God's will, please remember me.

Mrs. Mollie B. Standley
Lufkin, Texas
May 18, 1974

IFELT IT TO BE YOU

Dear Brother Mewborn,

I am sending five dollars for the renewal of the Landmark. I am

sorry I am late, but I just kept putting it off. I surely do enjoy reading it. Most of the time when it comes, I sit right down, and I usually read all of it, if I haven't too much to do at the time. I love the dear old Baptist people, if I know my heart. I do not get to go to church as often as I would like to. My husband is sick with a serious disease. He gets so at times he can hardly breathe, an awful struggle.

I saw you at Mayodan, N. C., last October, 1973, at our Lower Mayo Association when we were in the school library room at the high school building during our conference. I saw you standing against the wall with several others. Something told me you were the one who took the editorship of the paper from Brother Adams and that you were a preacher. The Old Baptist love you, if I know anything about it. I hope the good Lord continues to bless you to keep up the good work. I hope to meet you again at our association this year and hear you preach.

I feel to be alone so much of my time.

Your sister in Christ, I hope,
Mrs. Thomas Roberson
Stuart, Va.
May 20, 1974

ENJOYS READING LANDMARK

Dear Elder Mewborn,

Please forgive me for not sending in my renewal for Zion's landmark. I dearly enjoy reading it from cover to cover the same day it arrives.

May the Lord bless you all to still print it as long as time endures.

Yours truly,
(Mrs.) Elizabeth S. Hooks
Kenly, N. C.
May 17, 1974

NEGLECTED

Dear Brother Mewborn,

It is with much regret that I have neglected to send in my renewal. The Landmark is most of the preaching and comfort I get. I live alone. I have to depend on others to take me to church. You will find enclosed my check for renewal to Zion's Landmark. Best wishes to all.

The least, if one at all,

Annie D. Garrett (Mrs. Willie Garrett)

Rt. 1, Box 72
Rougemont, N. C. 27572
May 18, 1974

**A CRUMB OF MERCY FROM
READING**

Dear Elder Mewborn,

I am enclosing a check for thirteen dollars. Please renew my subscription for two years and use two dollars for the paper and two for the indigent fund. Please forgive me for being so late in sending this, and thank you for continuing to send the paper after my expiration date.

Elder Mewborn, I cannot express my self about the condition I feel to be in, so many doubts and fears. I often fear that my experience is not of the true faith. If I were a true child of God, surely I would have more evidence.

There was an article in last month's issue of the Landmark that I enjoyed so much (by Hester K. Bryant). "So we must follow as sheep — even as dumb, bleating sheep. His sheep are so dumb, they do not even know they are sheep. Look back over your life. Can you tell whether you are a sheep or a goat?" This describes my feelings so well. I do not know what I am. I can only hope. And for the little hope that I hope to have, I would not trade for

the whole world. Pray for me. I feel I need help and the prayers of His little ones, His blessed people.

Sister (I hope)
Awine McLamb
1733 Tarrytown Ave.
Crofton, Md. 21113
May 15, 1974

LANDMARK AMONG MY FIRST

READING

Dear Brother Mewborn,

I am so sorry that I have failed to pay my subscription to Zion's Landmark, and I do thank you so very much for reminding me. I have been sick for such a long time. I have not been able to remember many important things, and the Landmark is very important to me. I am sending \$10.00 to renew my subscription for two years. Please use the extra dollar as you see fit.

When I was a very small child, the Landmark was among my first reading. I am now almost 83 years old, and I certainly do not want to miss it now.

I am a very unworthy sister, if one at all,

Venetia Hollowell
Scranton, N. C.
May 16, 1974

THE LORD HAS BLESSED ME

Dear Brother Mewborn,

I will try to write you a few lines. I received your letter today. My address is correct. The Zion's Landmark is wonderful for me to read. I can't thank you enough for sending it to me. I am past 83 years of age. The good Lord has blessed me to see how to read it. I have not been able to go to church for seven long years but, the good Lord gives some of the kind preachers a mind to come and see me. He blesses them to preach so

wonderfully to me. I have to remain in bed most of the time. I was baptized fifty-eight years ago. I went to church as long as I was able. I cannot thank you enough for the good paper.

I hope you can remember me in your prayers. May God bless you all in health and in publishing the good paper.

Your unworthy sister in hope,
Mrs. Ellis Marshall
Arratt, Va.
May 16, 1974

A CALVINIST

Dear Elder Mewborn,

I know I am late, as usual, with my renewal. I am a Calvinist as men in nature refer to believers sometimes. The world through ignorance calls them "Hardshell." They are in truth the Predestinarian Primitive Baptist. Elder J. C. Sikes of Texas was one of the greatest gifts of all time. He was truly of this blessed faith, and staunchly contended for it.

Thank you, I am faithfully yours,

I. B. McLeod
McLeod, Texas
May 16, 1974

NOT SLACK IN PROMISES

Dear Brother in Christ Jesus our Lord,

Please pardon me for not sending in my subscription sooner as I have been sick so much lately. There have been times that I could hardly think. All last week I was sick almost unto death, or so it seemed to me. I do hope, trust, and pray that you and yours are well and enjoying every blessing that the God of Israel provides and passes on to His dear children. This goes for Sister

Adams, and all the household of faith everywhere.

Dear Brother, I am so cast down most of the time, not only from my sickness (Emphysema) but for the last two years I have had one of my sons and his wife who united with what is generally known as soft, or conditional Primitive Baptist. My son lives about one hundred and forty miles northeast of me, near Phoenix City, Ala., and until recently he has spent a great deal of time endeavoring to convince me that the doctrine of "Absolute Predestination of all Things" was wrong. But, dear Brother, I am so happy today to still realize and know for myself and not another that our God is not "slack concerning His promises". A short while ago I saw one of these promises made manifest in my son, namely, "They (my children) shall all be taught of me." They shall hear, "And they that hear shall live." Let me mention here a few words from his last letter to me; quote: "I sure do miss going to church." (This was in reference to the church with which he united. Lately, he has been occasionally attending one of our churches. "I haven't been back to our old church; I know now that I could never be satisfied with their doctrine again, but when I went there I was looking for something. I thought, maybe, I had found it. I can see now that this was not the case. I had a dream, Dad, the last time we spent the night at your house. Since that time I have been convinced in my heart that the doctrine of absolute predestination of all things is correct and true. However, since that time, there has been a great burden, a heavy weight, upon my shoulders; however, I try not to

worry too much about it as I am sure whatever it is that it will be made known to me or it will be taken away at God's appointed time. All my love, Your son."

Brother Mewborn, when this kind of a thing, being wrought by our God, at His own appointed time, in the hearts of His people takes place, it gives me great joy in the Holy Ghost. It makes and causes me to know again that He still rules supremely in the army of heaven and among the inhabitants of the earth; and that He reveals Himself and His truth only to His beloved children. So, then, I am made to rejoice, and I am given to say with two faithful witnesses, Simeon and Mary of old, who said, "For mine eyes have seen the salvation." "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Luke 2:29 and 1:6.

Please find enclosed a check for nine dollars, four dollars for my renewal, and five dollars for a new subscription for my son. I have reason to believe that my son and his wife both will come in with us shortly.

We were blessed with a wonderful communion meeting last Sunday at Gethsemene Church. A nice congregation was present and twenty-four of us were blessed to partake of the Lord's Supper, after which we washed each others' feet.

If any portion of this letter, or all of it is worthy of publication in your judgment, then you have my permission to publish it in the paper.

Yours in Christian love,
fellowship and gospel bonds,
(Elder) M. J. Allen
55 Everett Drive
Opp, Ala. 36467
May 21, 1974

SOUND DOCTRINAL THOUGHTS

Dear Brother Mewborn:

I think it is now time I was renewing my subscription to the paper. I am so absent minded that I cannot think anymore or keep up with things as I used to. Anyway, I am enclosing check for ten dollars. I can go to church hardly ever, and I love to read the paper. I get lots of comfort through the brethrens' writings. I hope you and yours will continue to be blessed to publish the paper. It is comforting to so many of us older people.

I thought when I began this that I would tell you some of the bitter experiences I have been brought through. At the time I thought they were bitter. I have been made to believe that every one of them were all good for me. Without them I would still be without any hope in God or His Son, and, perhaps, numbered with the pale nations of the dead. As it is, I hope that I have a hope in Christ Jesus our Lord.

I will have to stop. I feel that I am taking too much of your time. I hope to be one of the brethren in the brotherhood of Christ. I cannot feel worthy to address you as Brother, though I feel to know that all that I ever will know is just what God reveals to me. That is all any of us will ever know is just what God reveals to me. That is all any of us will ever know. I have read somewhere that He divideth severely as it pleases Him and the blessed Spirit. I do believe that all of the entire scriptures, every one of them, will be understood by the whole household of faith in a complete Oneness in this time world before He comes again because they were written only to those embraced therein, the generation of the Lord

Jesus Christ; but, there will be such a small portion revealed to each little one included in that number that he will never boast, save only in Christ our Lord. To each and everyone of them it is as the scripture saith, "Whom shall He teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will He speak to this people." Isa. 28:9-11. We shall praise, honor, and glorify this our God, His great and gracious name, according as it hath pleased Him in His blessed will before the foundation of the world.

Yours in hope of eternal life
in Jesus Christ our Lord,
G. B. Hawks,
Route 1, Box 590,
King, N.C.
May 27, 1974

LONGSTANDING MEMBERS

Dear Brother Mewborn,

Thank you for writing to us about our Landmark address. Yes, this address is correct.

John is almost eighty-six years old. He cannot do very much reading anymore. I dearly love the Zion's Landmark. I enjoy reading other people's experience. Some of them are so much like my own. We had Brother and Sister Adams in our home one time. He was a wonderful man and servant of our blessed Lord. It was sad when all of the readers of Zion's Landmark had to give im up, but I feel that God has given us two other good men (you and Bro. Fulk) to take up where he

left off in the endeavor to carry on the good work. John and I have been with the dear old Primitive Baptist people about fifty-nine years. We have seen some confusion and some divisions among them which is always very depressing, but God fixed all of it to be the way it is before the foundation of the world. There is nothing that any one of us can do to change it. He made the wicked for the day of evil, and they shall surely do wickedly.

I have made two trips up in North Carolina and Virginia. We visited associations in both states. We would like very much to go up there again, but John does not drive anymore and I would be afraid to try to drive that far. We are getting quite feeble now. We are having to make out with a low income. Gas is so expensive that we cannot afford to do much driving.

May God be merciful to you and yours. Remember us when God gives you a mind to pray.

John and Amanda Fralish
340 Ferndale
South Daytona, Fla. 32019
June 5, 1974

SEEKS PRAYERS

Dear Brother Mewborn,

I am enclosing check for the renewal of the Landmark which is due June 15th. Use the rest as you like. I enjoy it so much. I have never met you or heard you preach in person. My acquaintance is through the pages of the Landmark.

I feel like the Primitive Baptist are those whom I have been given to know, and they know me if I have never met them, if I am included in that number who have been killed to the love of the things of this world. The late Elder Layton Wingfield, in

the last poem in his book, so beautifully explains my feelings, "I am weary of contentions, weary of the strife for gain. Weary of this world's delusions, weary of its theories vain."

Please give Sister Pauline Adams my most sincere love. I am so sorry I have not written to her again before now. I have been on the sick list a lot lately. I know how Sister Adams feels for I have been through the same loss of a good husband. I am so glad Sister Pauline has the blessings of carrying on the Landmark through you and Brother Fulk and in your qualified experiences.

When at the throne of grace, may you be blessed to remember me in your prayer, that it can be God's will to restore my health. I hope to be thankful for the past blessings of good health up to these past few years. I am not well. Grief is the worst illness. I hope to desire the prayers of God's people everywhere. I have not written as I desired, but hope I have not worried you. I feel so blank and lifeless. Again, I will say pray for me and mine. I am remarried to a man who is good to me in a natural way. How I do hope I am not a poor deceived creature as I feel to be so much of my time. I fear that I am, however.

A sister in hope,

(Mrs. Arless) Mae B. Hiatt
(formerly Mrs. Bryan Bowman)
Rt. 2, Box 71
Ararat, Va. 24053

GREATLY BLESSED

Dear Brother Mewborn,

We have never met as I remember. I may have seen you at our Lower Country Line Association. I do not know. I am seventy-six

years old, and I enjoy reading the Landmark. I feel that it helps me to read the experiences of the brethren and sisters, and how they feel that God has blessed them. I know I have been greatly blessed to live as long as I have, and yet be able to get around as well as I do. I am blessed to do my work with the blessing of God and His mercies.

I am sending ten dollars to renew my Landmark. Use the five dollars as you see fit to help on the printing expenses of the Landmark, or to send it to some sister or brother who is not as able as I am to pay. I feel they enjoy reading them as I do.

A sister in Christ, I hope,
Mrs. Gara Day
Rt. 3
Roxboro, N.C. 27573
June 7, 1974

HAD A WONDERFUL MEETING

Dear Brother Mewborn,

I hope I am not too late in sending my renewal for the Landmark, but it seems I am always late.

We at Mt. Zion Church, near Mobile, Ala., were very disappointed because you could not be with us during our three days meeting in April, 1974. Elders Carl D. Dubose, Silsbee, Texas, U.V. Wallace, Fort Worth, Texas, and Lynwood Jacobs, Orange, Texas, were with us. We were blessed to have a wonderful meeting there. They all spoke of their love and sweet fellowship for you. We hope it will be God's will to send you forth in our way at His own appointed time and good pleasure. Much love was felt in this meeting. Four new members were received. We did not feel worthy.

I am sending a check for \$6.00 for

another year's subscription. The remaining one dollar is for the indigent fund. My God ever bless you.

I hope I am your sister in Christ,

Mrs. Lillie Sawyer
309 1st Street
Chickasaw, Ala. 36611
June 5, 1974

FOOD FOR SOUL

Dear Brother Mewborn,

I am sorry I am a little late in renewing my subscription to the Zion's Landmark. I surely do not want to be without it. The contents of the paper is food to my hungry soul, if I know myself. I hope I am thankful to God for you and your wonderful service to all of His little children who are scattered over the land. May God continue to bless you in your good work which He ordained to and for you before the foundation of the world.

Enclosed is five dollars for another year. Remember me in your prayers.

Mrs. Vercelle Fleming
Danielsville, Ga. 30633
May 28, 1974

SUBSCRIBER FOR MANY YEARS

Dear Elder Mewborn,

My husband, the late Elder Otto Brittain, passed away in 1966. He had been a subscriber to Zion's Landmark for many years. I have continued taking it, and I do enjoy it very much. I am sorry I had overlooked the expiration of my subscription. Enclosed is a check for one year. Thank you very much.

Sincerely,
Mrs. Otto Brittain
Lufkin, Texas
May 24, 1974

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

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CHRIST, THE MEDIATOR AND SURETY FOR HIS BRIDE

"Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" Hab. 1:13.

It is plain from reading the above scripture that before anyone could be saved, Divine justice must be satisfied. That satisfaction was brought by Jesus who was made the Mediator between God and man. The Apostle Paul asserts there is "One Mediator between God and men, the Man, Christ Jesus." I Tim. 2:5. Christ came as the One who stood to make reconciliation between God, the offended One, and man, the offender. Without Christ as Mediator, God, the offended One, and man, the offender, who had done the sinning, the two were as great a distance apart, farther than earth is from heaven. Christ, the Son of God,

is the Mediator between them to bring them together. Therefore, He becomes the Mediator by standing as the Lamb, slain from the foundation of the world, to His Father to make satisfaction to Him for the offense committed in Adam by His chosen people and, thus, satisfy Divine justice. Christ is the mediator of reconciliation. This is what Christ in the covenant agreement with the Father before the foundation of the world agreed to do and, therefore, He is called the Mediator of the covenant. After the fall of Adam, man was placed not only at great distance from God, but even at enmity to Him, as the carnal mind of man is. They were at this state when Christ agreed to be Mediator of reconciliation for them.

"You that were sometimes alienated and enemies in your minds by wicked works, yet now hath He reconciled." Col. 1:21. Christ, through the new and living way, brought them into the state of grace and divine favor with God; whereas, without this divine favor, they stood forever condemned before God. Christ became Mediator of reconciliation to His church in fallen man through the death and life of His Son, His wrath became appeased toward them for all that they have done.

The love of God to His people was from everlasting to everlasting. With Him there is no variableness, neither shadow of turning as written by James. (James 1:17). This reconciliation that Christ made between God and His elect was not meant to bring on the favor of God to His elect. Since Christ had stood as a lamb slain from the foundation of the world, (See Rev. 13:8) the fulfillment of this love had already been completed in the death and

resurrection of His Son in His blessed mind and will long before He actually was nailed to and crucified on the cross. Strict justice must be satisfied. His people were dead in sin through Adam's fall. They were ten thousand talents in debt, and not wherewith to pay. See Matt. 18:23-35. He has loved them with an everlasting love. It was the whole effect of that love. John 3:16 and Rom. 5:8 and John 4:10. It was love that set forth Christ to be a propitiation for the sins of His people. The reconciliation that the scriptures speak of as made by the blood, suffering, and death of Christ on the cross is not a reconciliation as to love but as to justice. This Divine justice required the reconciliation of them to God for their sins. Rom. 5:10, II Cor. 5:19, Col. 1:20, 21, and Heb. 2:17.

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins." I John 2:1, 2. Christ is the medium of access to God, and to the throne of grace. There is no drawing nigh to God except through the Mediator. No man can come to the Father but by Christ, the Mediator. In the execution of His office as Mediator, He brings a union between the two natures, the human and divine in His one Person. He is Emmanuel, which being interpreted is, God with us. He is God manifest in the flesh. In this way He is close to His Father, can reach Him as He is also God the Son, and close to His brethren as the Son of man. This was needful that He might be the Mediator of them as well as their Redeemer and Savior. It was needful that He might be their brother and kinsman in the Lord. Lev. 25:48, 49. Christ was made of a

woman that He might be made under the law, and yield obedience to it. Gal. 4:4. It was necessary that the Mediator be made man that He might be made capable of suffering death, for as God He could not die. Peace and reconciliation had to be made by blood and the suffering of death. Therefore, a nature had to be acquired or be taken on that was capable of shedding blood and qualified to suffer death without which He could not be made sin or a curse for men since the law required that He should be. He had to be made perfect through suffering that He might be a perfect Savior. Heb. 2:10-15 and 5:9, and 8:3. As man He could have a true compassion, or a fellow-feeling for them and sympathize with them in all their temptations, afflictions, and distresses. He could show love and affection to them as their friend and brother. Heb. 2:17, 18. It was necessary also that He take on Divine nature to be holy, righteous and free from all sin that He might offer Himself without spot to God, so that He might take away the sins of His bride. Heb. 8:26 and 8:14, I John 5: and 2:1. It was necessary, also, that He be God, the Son, so that He might draw nigh to God as well as near to His brethren. "Who is this that engaged his heart to approach unto me, sayeth the Lord?" Jer. 30:21. None but Jesus could do that. But, being God as well as man, His righteousness is the righteousness of God. His blood is the blood of the Son of God, and as such cleanses from all sin. If He were worshiped as a mere man, this would entail a curse upon the worshipers. "For cursed is man that trusteth in man, and maketh flesh his arm." Jer. 15:5. It is His Diety that is the foundation of worship. It

is surely God in Him that is to be worshiped. "God will not give His glory to another." Isa. 42:8. It is necessary that the Mediator be God that He might be given honor and glory divine.

So it is in the second person of the trinity, the Son of God, that Christ is Mediator, since it is a glory that only a divine person is fit to bear. It was a divine person that partook of flesh and blood. It was the Word which was in the beginning with God and was God that was made flesh, and dwelt among men. It was He who was in the form of God and thought it not robbery to be equal with Him, who also was found in fashion as a man, and took on Him the form of a servant. He was God manifested in the flesh. "Though he was a Son, yet learned He obedience by the things that He suffered." Heb. 5:8. In Christ's human nature, He was passive and it was His life that was laid down; in His Divine nature as God, the Son, He is active in it, and lays down His life on His own of Himself. He was active as God when He took His life up again. He was passive, as in His bride, in His body being raised again from the dead. His divinity is shown as God, the Son, in raising it up again of Himself. Thus, He was declared to be the Son of God with power. He was passive like His bride in that He was put to death, but He was active in the Person of God, the Son, in the giving of Himself as a sacrifice for His bride. That was His own act, and is considered active. In other words, where He was acted upon, He was passive as the church is, but where He was active, He was acting in His divine capacity as God, the Son, as Mediator between God and man. Let us remember that He (Christ) had

two natures, divine and human. II Peter 1:3, "According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the DIVINE NATURE, having escaped the corruption that is in the world through lust." The purchase price of redemption was His own precious blood, His blood as a man. What made it a satisfactory atonement is that it was the blood of Him that was both God as well as that of man. Therefore, God is said to have purchased the church with His own blood. See Acts 20:28. And, so the human nature (that of the seed of Abraham) that Christ took upon Himself was passive in that He came to do His Father's will. "Then said I, Lo, I come (in the volume of the book, it is written of me) to do thy will, O God." Hebs. 10:7. He came to do the Father's will, as it is written, "For I came down from heaven not to do mine own will, but the will of Him that sent me." John 6:39. He was active in His Divine nature when He laid down His own life and took it up again. The church is entirely passive at all times, because they have to be acted upon.

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore that holy thing that shall be born of thee shall be called the Son of God." Luke 1:35. "For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham. Wherefore it behoved Him to be made like unto His brethren that He might be a mer-

ciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of His people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." Hebs. 2:16, 17. So, it can be seen that He was a Divine person before He took on the human nature, and thus did He not take on another person, but rather another nature that He might be like His brethren in His human nature, but still continue as God in His Divine nature. Hence, His sacrifice on the cross would make reconciliation for the sins of His people. He, Christ, was in one Person, but He took on two natures. "For there is one God, and one Mediator between God and men, the man Christ Jesus." I Tim. 2:5. Hence, Christ may be described in two natures: the human nature as the elder brother among His brethren, the first born, and the Son of God in His Divinity, but both in the same person. "It behoved Him that He might be 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 His people." Thus, the Lord of glory in this manner was crucified. God purchased the church with His own blood. "Take heed unto yourselves, and to all the flock, over which the Holy Ghost have made you overseers, to feed the church of God, which He purchased with His own blood." Acts 20:28. This divine nature gives virtue and divinity to whatever He suffered in the human nature. The union of these two natures in Christ made it possible for Him to be the Son of God and the Son of man, and whatever He did in either nature was given virtue and

dignity by virtue of the Divinity that was in Him. They could kill only the son of man, but by virtue of the fact that He was also the Son of God in the same Person, His death on the cross was sufficient to make reconciliation for the sins of His people.

"All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit that God was in Christ reconciling the world unto Himself." II Cor. 5:18, 19. That is, that Adam in the fall had completely separated man from God, and reconciliation through Christ as Mediator had to be made. The ministry of the Lord Jesus Christ publishes this and declares it to His people. "I was set up from everlasting." Prov. 7:29, says Christ through Solomon. God set Him forth to be the "propitiation for sin," Rom. 5:25.

Now the ones for whom He was to be Mediator were the ones who were called and who also received the promise of eternal inheritance. Heb. 9:15. He is the one for both Jews and Gentiles and for the saints of both the Old Testament and New Testament dispensations of time. One Mediator, one Truth, one Life, which is Christ. There was but one Redeemer, one Savior, the only name under heaven given among men whereby we must be saved. His prayers are always heard. "I knew that Thou hearest me always." John 11:42. All prayers of His saints have to be heard through Christ who is making intercession for them. Therefore, Christ will be the glory and happiness of His people in all eternity.

Now, when Christ became a surety for His people their sins were

no longer imputed to them, but were imputed to Christ. That is, they were placed on His account, and He became responsible for them. Cor. 8:15. The payment of this debt was placed on Christ who became their surety. So, it is a plain case that the obligation for payment and the punishment lay not on those for whom Christ became a surety, but was transferred from them to Him. Now, since He became their surety, Christ imputed their sins unto Himself and imputed His righteousness to His people. II Cor. 5:21, Hebs. 7:20-22. Sins are debts, but Christ being an infinite Person as God, was able to pay off for these debts, and answer for these sins. He promised to do it, and He has done it and, hence, He became the surety for the saints because their debts are all paid through Christ, who is their surety. He fulfilled the law which the saints could not do. "Lo, I come to do thy will, thy law is within my heart." Another scripture says, "I will be surety for him; of my hand shall thou require him; if I bring him not unto thee, and set him before thee, then let me bear the blame forever." Gen. 43:9.

Finally, Christ will present them in the glorious resurrection to the Father without spot or wrinkle before the presence of His Father's throne in glory with exceeding joy, and then He will have fully discharged His promise in being their surety.

In this discussion of Christ as both Mediator and Surety of His people, the purpose was to show how that after their fall in Adam they were separated from God and could not possibly rescue themselves from the fall. The law was too much for them. Hence, they could not save

themselves by obedience to the law. Since they were guilty in part, they were considered guilty in all. Divine justice must be satisfied, and the sinner could not make this satisfaction because he is now carnal sold under sin, and is at enmity against God, not subject to His law, neither, indeed, can be. Their only hope is through and by a Mediator to stand between the elect who are now at earth's distance from God with no way to communicate with God. Christ agreed with the Father to be the Covenant Head, to stand as Mediator between God and the saints. In His nature that He took on as Son of God, He could communicate with God, and His prayer would always be answered. The nature He took on as the Son of Man, He could draw nigh to His brethren. Thus, He became their elder brother. Since He could draw nigh to each one, the Father and the elect, He could draw them both near to each other, that is, the Father to the elect, and contrariwise, the elect to the Father. The fall had placed them at such a distance due to Adam's sin and transgression of the law, and justice had to be meted out for this sin; there was no hope for the fallen sinner except by a Mediator, Christ Jesus, who took on the nature of man to draw nigh unto man, and the nature of God to draw nigh unto God, but both in the same Person as the Son of God.

He not only came to be Mediator between God and men, but also to be their surety. He imputed their sins unto Himself, and His righteousness was imputed unto the saints. "Blessed is the man unto whom God does not impute sin." His sins are imputed unto the Lord Jesus Christ. Christ has imputed His

righteousness unto His bride. So, finally, who has ever heard of such love as this? His Power is exceeded only by His love! He has not only forgiven her sins, but He has given her His own righteousness.

Submitted in brotherly love, I hope,

Geo. A. Fulk
December 18, 1973

Tw'as with an everlasting love,
That God His own elect embraced
Before He made the worlds above,
Or earth on her huge columns
placed.

Long ere the sun's refulgent ray
Primeval shades of darkness drove,
They on His sacred bosom lay,
Loved with an everlasting love.

Then, in His love and His decrees
Christ and His bride appeared as
one;
HER SIN, BY IMPUTATION, HIS,
Whilst she in spotless splendor
shone.

O Love, how high thy glories swell
How great, immutable, and free!
Ten Thousand sins, as black as hell,
Are blotted out, O love, by thee.

Believer, here thy comfort stands,
From first to last, salvation's free
And everlasting love demands
An everlasting song from thee
(Selected)

LOVE AND JEALOUSY

Dear Brother Mewborn,

I have been reading our old Zion's Landmarks, and I was interested in an editorial written by Elder H. O. Nash, then Associate Editor with Elder T. Floyd Adams. This

editorial appeared in the August 1, 1959, issue. Brother Nash's subject was "Love and Jealousy". After reading the editorial the scripture in Ecclesiastes 3:15 was given me, "That which hath been is now, and that which is to be hath already been; and God requireth that which is past." I believe Brother Adams told us once that he had one of every issue of the Landmark from 1886 to the present in chronological order. If you have a mind, check back to August 1, 1959, and reprint it. I desire to see it in print again.

My husband, Hezzie, joins me in love to you and family. Please remember us to dear Sister Pauline Adams.

Yours in fellowship, I hope,
unworthy though I be,

Mrs. J. H. Owen
739 Holbrook Ave.
Danville, Va. 24541

"Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame." Song of Solomon 8:6.

The Priesthood was first established in the family of Aaron, and the sons of Aaron were priests. We read in Exodus, "And thou shalt take two onyx stones, and grave on them the names of the children of Israel: six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. With the work of an engraver in stone, like the engraving of a signet shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. And

thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the Lord upon his two shoulders for a memorial." Exodus 28:9-12.

The names of the twelve tribes of Israel engraved on the two stones, six on one and six on the other, shows how God loves and cherishes both Jewish and Gentile churches. "And Aaron shall bear their names before the Lord upon his two shoulders for a memorial." The reference here seems to be to the high priest who was a type of Christ, who had the names of the children of Israel engraved so deep in His heart, there was no chance that one of them would ever be overlooked or forgotten. The desire of the bride is that her name may be engraved in a band around His arm, that she may be ever visible before Him, and have an abiding affection in His heart for her; and be acknowledged by Him as the "Fairest among women." And the desire of the Groom seems to be the same for the bride, for He said, "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." S. of S. 2:14.

The bride seems to be seeking evidence of her acceptance with the Groom. Now, there are two kinds of evidences, one is sealed and the other is open; the bride desired that His love and affection for her be not only sealed up in His heart, but that there be a manifestation of it by placing her as a seal upon His arm, in perfect view, so that she might read and see for herself. The word of

God is a seal, but it is not the sealer. The Spirit is the sealer. The word alone will never make much of an impression until the Spirit breaks the seal, and makes tangible that which was sealed up. A seal of itself will not make an impression until a piece of paper is inserted and the sealer presses the seal. When this is done, the image of the seal is impressed upon that which is inserted. And as the church is in Christ by choice, she desires that her image be upon His arm, and acknowledged by Him as the one that "Looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." S. of S. 6:10. She feels that He is strong enough to bear her up under all of her trials and temptations, for she said, "His legs are as pillars of marble, set upon sockets of fine gold: His countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, He is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem." S. of S. 5:15, 16.

"For love is strong as death," that is, the love of Christ for the church is so great that there is no more power to prevent it, than there is power to prevent death when the time comes to die. As it is not the will of God that man always live, so death, from which every living thing recoils, encounters no opposition from Him, and, therefore, conquers all her enemies. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not." I Jno. 3:1. Manner, Webster says, is: "A way of acting; a mode of precedence." The natural man feels that he must show some

interest before God will manifest His love toward him. But God says, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Eph. 2:2-7. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might shew the exceeding riches of his grace in His kindness toward us through Christ Jesus." God's love for His people is so great that "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32. God's love for His people is so strong, that He delivered His Son into the hands of the wicked to die, that they might live. This love is like God, eternal. Nothing new will ever rise up to cause Him to change His love, anymore than His mind. He is of one mind and none can turn him.

This love is self-originating only with God, not His people. To them, it is the gift of God; it does not originate in the natural heart, its source is from the bosom of God who is love. The blessed Redeemer left the glories of heaven to come to our relief, who can adequately conceive or express and that we "May be able

to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:18, 19.

"Love is the sweetest bud that blows,
Its beauty never dies;
On earth among the saints it grows,
And ripens in the skies.

The finest flower that ever blowed
Opened on Calv'ry's tree,
When Jesus blood in rivers flowed
For love of worthless me.

And soon on yonder banks above
Shall every blossom here
Appear a full ripe flower of love,
Like Him transplanted there."

"The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in his love, He will joy over thee with singing." Zeph. 3:17.

When the love of Christ is shed abroad in the hearts of His people, I believe it to be so strong with them for Him that "Many waters cannot quench, neither can floods drown it." All the afflictions, persecutions and temptations of satan can do nothing more than to chill it for a time; for the Spirit of the Lord will rise up against him, (Satan) to retain His (Christ's) work of love. He established His church for His spiritual family, called His own ministers and gave His own laws for their guidance, and, having perfected His work of love, He ascended to the mansions above, there to see the effects "of the travail of His soul."

"Jealousy is cruel as the grave".

This word, in addition to its general acceptation, means zeal, interest, and enthusiasm in the pursuit of something. We read in the scriptures that God is a jealous God, but, in this sense or usage, it means that His love for His people is so great that He forbids them looking to the gods of this world, which are many. He watches over them for good, not evil. But as the word "jealousy" is connected with the word "cruel" in this text, there is no cruelty with God. I feel to consider it in its modern meaning, which is, grudging, intolerant of rivalry, disposed to suspect, suspiciously watchful and a fear that the other fellow be not more admired.

I know of nothing among the Primitive Baptists that has caused as much trouble in the church as jealousy; This is true not only among the preachers, but also with the laity. We have, I think, such an instance recorded in the first and third chapters of first Corinthians: "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." Then Paul asked a question, "Is Christ divided: was Paul crucified for you? or were ye baptized in the name of Paul?" I Cor. 1:12, 13. I doubt if any one of them could give any special reason for their preference. Both Paul and Apollos were ministers of the gospel, and we know nothing to suggest that their preaching was not the same, so far as the gospel was concerned. But Paul pursues the subject further, and says, "For while one saith, I am Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" I Cor. 4:3. All

men have not the same gift, but if their gift is a gift of God, it is by the same Spirit; and it is carnal and cruel to disrespect and persecute the one in possession of the greater gift, just because he is thought to be more admired. I once heard a conversation between a minister and a sister in which the sister was complimenting another minister, and the minister said to her, never compliment one minister in the presence of another; and the sister said, "Why?" The minister replied, "Because it causes jealousy between them!"

Paul said, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." Paul did not mean that by his preaching he had planted souls in Christ, but by his preaching he had laid the foundation, and said to them. "For other foundation can no man lay than that is laid, which is Jesus Christ." Paul established at Corinth a gospel church and received many of the Corinthians into it. Apollos followed him, preaching the same gospel, thereby by confirming Paul's preaching watered and refreshed their souls in the things that they had heard of Paul. But, Paul gave them to understand that his planting and the watering of Apollos would not cause them to grow and produce fruit; God must give the increase. Ministers plant the word of God and water it, but they are dependent upon God for the success of their labor. Why, then, may I ask, are ministers jealous of the gift of others?

I have observed, during my fifty years among the Primitive Baptists, that every division that has come

was caused by preacher jealousy. Some of them seem to have no respect for the peace of Zion, right or wrong. To me, there is nothing more distasteful than to see a divided and quarreling church membership. On the other hand, there is nothing more pleasant than to see these members united to each other in bonds of sympathy and love, and seeking the spiritual welfare of the whole family.

"Blest be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above."

But Soloman says, "Jealousy is cruel as the grave"; the grave, like "jealousy" is no respecter of persons. It consumes everything that is cast into it. "Jealousy" is as cruel, but not as successful every time, in the destruction of its subject. Haman was jealous of Mordecai, and built a gallows on which to hang Mordecai, but instead of the gallows being tripped from under Mordecai, it was tripped from under Haman. There seems to be no limit to which a jealous person will go to destroy his rival. The gallows built for others often falls with the builder upon it.

May the prayers of the children of God, like a cloud of incense, go up to heaven in behalf of each other, and praise be unto the One who has rescued them from the oppressor.

H. O. Nash (Deceased)
(Formerly of Atlanta, Ga.)

INDIGENT FUND

Mrs. J. C. Ellis, N.C.	1.00
H. A. Parham, Ga.	1.00
H. E. Moore, N.C.	1.00
Mrs. A. L. Nelms, N.C.	1.00
Virginia Lawson, Ohio	5.00
Dorsey Meeks, N.C.	1.00
Mary Etta Jones, Washington	1.00
Robert Moore, N.C.	1.00

Mrs. Nelson Woodlief, N.C.	1.00
J. O. Bradsher, N.C.	1.00
John F. Simpson, Fla.	3.00
Mrs. Effie Q. Gowder, S.C.	2.00
Mrs. Minnie Jones, N.C.	1.00
Mrs. William D. Jacobs, Ala.	1.00
Mrs. Gela Capps, N.C.	1.00
Elder B. C. Wray, N.C.	1.00
Mrs. Lila Osborne, Ca.	1.00
Letcher R. Smith, Fla.	6.00
Gerusha Hollandworth, Va.	1.00
Nettie Sasser, N.C.	2.00

IN MEMORY OF BROTHER FITZHUGH LEE MOORE

At Person Memorial Hospital, Roxboro, N. C., April 26, 1974, the death angel appeared and removed from our midst the life of our dear Brother who had been such a help and strong supporter in our church and community. He was born January 14, 1888, and lived in Person County all of his life. He was a retired farmer, dairyman, and former County Commissioner. Brother Moore united with the church at Wheelers' in September, 1922, and was baptized by Elder J. J. Hall. He was called to serve as Clerk in April, 1928, and had served well until his death. The church set him apart as Deacon in July, 1931, and he filled this office untiringly, with dignity and unworthiness. We shall all miss his wise counsel and judgment more than words can ever express. He was, indeed, a man blessed of God. We have never known anyone that manifested more concern for the welfare of his church and the cause as it is in Jesus Christ, as he loved his God and his Maker; yet, he always was aware that it was because God had first loved him.

He was married to Sister Bera Bradsher Moore on December 11, 1910. She passed away November 5, 1962, and he had been so lonesome ever since. But, he continued to maintain his home, with the help of a housekeeper, for his ten children to visit and enjoy in his failing years. You never heard him murmur nor complain. He was given to meditate on the scriptures which was for his comfort.

Brother Moore is survived by five daughters: Mrs. Lorena Shoe, Mrs. Frances Hester and Mrs. Ida Mae Matthews, all of Portsmouth, Va., Mrs. Annie Lee Bowes of Hurdle Mills, and Mrs. Nancy Painter of Fayetteville; five sons: W. Hassell Moore of Jacksonville, Fla., Alvin W. Moore, and Robert M. Moore of Hurdle Mills, Gilbert H. Moore of Greensboro and Dewey L. Moore of

Spain; 28 grandchildren and 18 great-grandchildren also survive.

His funeral rites were held at Wheelers' Church by Elder Burch Wray and Elder L. P. Martin on Sunday afternoon, April 28, 1974. Both spoke ably in defense of the doctrine that we hope we believe and to our comfort. His body was laid to rest in the church cemetery beside the resting place of his dear wife and also beneath a beautiful floral display. Elder Wray spoke from John 17:4, 5, which reads, "I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." It was of such great comfort to all believers. The church extends to the family our sympathy in their loss as well as our own. We feel that he would not want us to grieve for him as he is now at rest and peace, awaiting the final sound of the trumpet when all His ransomed church will be raised in power and glory to ever sing praises to His Holy Name.

Done by order of Wheelers' Church, and approved in conference this 8th day of June, 1974.

Elder Burch Wray, Moderator
Brother Reuben Bowes, Clerk

MEMORIAL TO DEACON BERNARD A MALCOM

On February 19, 1974, Brother Malcom entered into rest at his home in Social Circle, Georgia. He was born in Walton County, Ga., the son of the late Archibald and Mattie Lane Malcom, on August 13, 1889, being one of eight children. Surviving is his beloved wife, the former Adelia Chandler, whom he married on December 27, 1916, in Commerce, Ga. They did not have any children of their own, but raised five of her neices and nephews. Also surviving are three brothers, Julius O., Lester A., and George B., along with a large number of nephews and neices.

On October 21, 1917, Brother Malcom joined Harris Spring Church in Newton County, Ga., being baptized by Elder R. L. Cook, the pastor. In 1937, he was ordained as a deacon and ever filled his place there. One of the qualifications, so beautifully shared by his wife, was hospitality. The front door of his home was never locked, sharing and gladly giving to all of whatever was needed. Hebrews 13:2 seems most fitting to them, "Be not forgetful to entertain strangers; for thereby some have entertained angels

unawares."

Brother Malcom's request was carried out, and his body was carried to his beloved church for the last rites. His services were held by one of his pastors, Elder Burch Wray, and Elder Thomas L. Huff, the moderator of the Yellow River Association, along with Mr. W. C. Tribble of the First Baptist Church of Social Circle. Mr. Tribble opened the service, quoting from Benjamin Franklin, and from Ecclesiasticus 44, of the Apocryphal Book. He spoke of the civic life of Brother Malcom, having served as Mayor of the City and the general welfare and interest always of its citizens. Also, the loving care he gave to the sick and afflicted of his relatives in his home, being most generous to all people. Then he closed his remarks with prayer.

Elder Huff spoke comfortingly of the long association in their life in the same faith — believing in the Absolute Predestination of all things. An example used by him was that every petal on all the flowers before us were made and opened exactly at the moment set for them. Then he took texts from scriptures, Hebrews 9:27-28, "And as it is appointed unto men to die, but after this the judgment; So Christ was once offered to bear the sins of many; and unto them that look for him shall appear the second time without sin unto salvation." Then he said, "Brother Malcom was as Paul said of Timothy-II Tim. 4:6, 7, "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 kept the faith." Acts 10:42, "And he commanded us to preach unto all people, and to testify that it is he which was ordained of God to be the judge of the quick and dead." Closing with Ecclesiastes 7:8, "Better is the end of a thing than the beginning thereof." These scriptures bore witness to the strong faith and boldness of our departed brother in the faith, Elder Huff said.

Elder Wray, his pastor present, closed the services in speaking of the loving kindness he received the many years in his home and church, the brotherly love drawn from this relationship. Then took his text from Malachi 3:16: "Then they that feared the Lord spake often one to another." Romans 9:8: "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." — saying, to follow, "Coming from the seed of Abraham and scattered in all nations, but few in number." Then he gave us the 139th Psalm for comfort, ending with Romans 10:4, "For Christ is the end of the law for righteousness

to every one that believeth." Elder Wray then asked the congregation to join in singing the first two verses of Brother Malcom's favorite hymn, "Amazing Grace." The remaining portion of the service was held at the Chandler Cemetery near Commerce, with Elder Wray closing same with prayer.

Therefore, be it resolved that Harris Spring Church bows in humble respect in the passing of our brother. He is now out of the suffering and woes of this world, and is at rest, we feel, all of which has transpired in God's appointed time.

It is requested that a copy be sent to the Zion's Landmark, one to the family and one be spread on the church book at Harris Spring.

Carolyn Peters Alston
(Clerk, Harris Spring Church)

IN MEMORY OF BROTHER WILLIAM F. DAVIS

Brother William Davis was born to Elijah Franks and Eliza Davis on October 18, 1911. He was married to Mertie Adline Nobles on December 2, 1931. To this union were born four children, one of which died in the year of 1945. Three children have survived; two daughters, Mrs. Betty Jean Wilcox of Trenton, N.C., and Mrs. Shirley Lou Hill of Knightdale, N.C.; one son, Linwood Earl of the home. Also surviving are three sisters Mrs. Julia Ann Davis, Mrs. Mary Elizabeth King, and Mrs. Donnie Lee Eubanks, all of Trenton, N.C., with one brother, Ernest J. Davis of Richlands, N.C.

His wife preceded him in death on January 20, 1969. Brother William united with the church at Davis Memorial, Richlands Township, Onslow County, N.C., the second Sunday in August, 1971. He was baptized by his pastor, Elder Arthur Young. He was well blessed to tell of his hope because he loved to talk about our Lord and Savior, and what he hoped that God had done for him. Brother William passed away from this life on the 24th of August, 1973.

His funeral was conducted by his pastor, Elder Arthur Young, and Elder I. W. Shepard. He was laid to rest in West-Lawn Cemetery in Kinston, N.C., there to await the Great Judgment Morning when time shall be no more and he will be awakened with the Saints of God there to be with Him to sing around the Throne of God forever and ever.

We miss Brother William at our church meetings and the sweet privilege of having

him in our unworthy home to sit at meat or break bread with us, and to talk about the love of God; but, we believe our loss is his eternal gain.

We resolve that a copy be sent to the family, one place in the church record, and one be printed in the Zion's Landmark.

Written by a grieved nephew and Brother in Christ,

I hope,
Elijah Furney Davis
Richlands, N.C.

ABBOTTS CREEK ASSOCIATION

The Abbotts Creek Association which is to be held, the Lord willing, with Lamm's Grove Church, will convene Friday, Saturday and fourth Sunday in August, 1974.

The church is located in Moore County, just off Hwys. No. 15 and 501, about six miles east of Carthage, and about ten miles southwest of Sanford, N.C. Watch for markers.

Our humble desire is that the Blessed Lord will give all of our loved ones a mind and make a way for them to come and be with us.

Elder C. T. Harward, Association Clerk,
Rt. No. 7, Box 866
Phone No. 776-1806
Sanford, N. C.

NEW RIVER ASSOCIATION

The One Hundred-Eightieth Annual Session of the New River Primitive Baptist Association will convene, the Lord will, at Flower Gap Church, beginning on Friday before the second Sunday in September, 1974, at 11:00 A.M., and will continue through Sunday.

Flower Gap Church is located in Carroll County, Va., about twelve miles northwest of Mount Airy, N.C. Those who come from the southeast on No. 52, turn left at foot of Fancy Gap Mountain on No. 691. Those who come from the northwest on No. 52, turn right at the foot of Fancy Gap Mountain. Follow Route No. 691 to church.

We wholeheartedly wish to extend a warm welcome to all of our brethren, sisters, and friends to come to our association. If we know our hearts, we desire to thank God for His eternal, everlasting grace and mercy upon His people. May it be God's will to humble as well as keep us that we may ever be found at the feet of Jesus as well as the feet of our dear brethren and sisters, as His little children.

Elder J. S. Sechrist, Moderator
G. E. Duncan, Clerk

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ZION'S LANDMARK

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JULY, 1974

NO. 9

ISAIAH CHAPTER 59

In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

Yea, truth faileth: and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that there was no judgment.

And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him: and his righteousness, it sustained him.

For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.

According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

EDITOR

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

ASSOCIATE EDITOR

GEORGE A. FULK PILOT MOUNTAIN, N.C. 27041

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

“THE OFFICE OF DEACON”

(Letter No. Three)

This letter concludes the series of three as written by the late Bro. A. D. Alston on the above subject. This letter (third one) dwells mainly upon the conversation that Jesus had with Mary Magdalene after His resurrection from the dead. See St. John 20: 14, 15, & 16, etc. Letter No. Three, we have been informed, was published in the Signs Of The Times in August, 1952.

Editor

Our very dear Brother and Sister Weider:

Your letter, sent to us at Herndon, that I have here is very dear to me and to us both. It is a prayer for our keeping and, particularly, for my direction and keeping as a deacon in God's house. And, it comes to me from a brother and a father in the church. I want to keep it all of my life: I want to go back and refer to it when trials and troubles seem to arise before me. You have traveled the road, and, indeed, I am only to begin. May the Lord, in His mercy and compassion, look down upon me and sustain me, and enable me to do whatever work He has for me to do in such a manner as will reflect all the glory to Him, and in every way be acceptable to Him and in His sight. Brother Weider, I look upon the days that I was privileged to know you people, and to live close to you, and to visit a little with you. I recall them with such a sweet memory. You folk seemed to us as parents. You loved us and helped us

and comforted us and advised us. At Hopewell, Va., we felt so much away from the Baptist — none there — yet you were a near neighbor! I do hope and pray that the Lord in His infinite mercy may keep and comfort you people, and the dear ones of the church there in Richmond, Va. It does seem that, as we grow older, our burdens become heavier and our afflictions greater. This life is but for a moment, relatively, and is so soon passed away and the eternal life is before us. What matters the things of this life that are so perishable and so soon gone? Let our eyes and our hearts and our souls be staid upon the things of His kingdom! And may we be kept submissive and obedient to His will; made willing to present this body a living sacrifice, holy and acceptable in His sight. For it is, indeed, by the mercy of God that we are enabled to do that! The flesh is not willing, but with spirit, as strengthened by the Lord, He can enable us to do it.

Carolyn and the girls are now with me here in Atlanta. They came down for about eight weeks, arriving here last Friday, June 17. I was so glad to see them again; what a blessing they are to me! O if I could, I would praise my Lord and Savior for sparing us to live together and to be a comfort one to the other. We have been blessed to have a companion that could understand spiritual things in a like manner, and to be made a great comfort to each other. Ofttimes, I feel that we have to be separated in order that we not depend on each other too

much, but that we be brought low and be forced to call upon the Lord in our distresses. We have to travel through the valleys else we would forget the Lord and He who saved us from our sins.

Brother Weider, you spoke of the duties that often come before the deacon. Why I had to be ordained and straightway sent away from the church — yet, not away from sister churches — I cannot know. It has been a burden to me, and a cross to me. If I must act in any way as a servant to the church, I would want it to be, at least at first, in my own church and under the watchcare of the brethren that asked for my ordination. I would want to be corrected and guided by them for, indeed, I need their guidance and their help. But, the Lord did not will it that way. Why, I cannot know. Maybe I will someday, maybe never. I want to be submissive, and I try to be obedient, but, O, how hard and how I utterly and miserably fail in my efforts. Then, again, the Lord sometimes softens my heart, and He makes me sit still in peace and in submission, but, O, how it has to be the Lord that does it!

I remember with pleasure your visit to us in May. There is no way for me to express what it meant to me. I do hope that the visit can be repeated. If I know my heart, there is a love and a fellowship there for you that is more than a natural love, nor did I put it there or have anything to do with it. It is the Savior's love that is reflecting there; it is deeper and not to be compared with a natural love. I think I love the Lord's people and the church that He sustains here on earth and, sometimes, when He enables me to

see that church and that people, as only He can enable us to do, I am made to long for them and to reach out, as it were, to embrace them with my whole heart, crying, what else in this world matters! But, then, I am snatched back to the realities of this life and my daily duties. We have only the earnest of the inheritance while here. We see Him only as through the lattice; only as He looks in by the window. He is present, yet we cannot see Him and perceive Him and embrace Him. We are made to seek Him and to go about the village in search of our Beloved. Mary Magdalene stood at the tomb, weeping, and crying for Him and seeking Him. His very presence was with her and enabled her to seek and to cry and to pray, yet she could not perceive Him. Then He spoke one word, Mary, and she knew Him and fell at His feet, and would have touched Him; indeed, would have held on to Him with every effort and every bit of her strength lest she lose Him again but, no, He would not let Mary touch Him. To see Him was enough. Mary was instructed to go to the brethren and tell them of these things. Mary was to learn that she must henceforth commune with her Savior, not by touch but by faith. She was sent away with a duty and a message from the very Savior's presence or sight. She must walk by faith. She must know by faith that He was and is always near and strengthening for every task and every trial and every day's demand.

The other disciples came, looked in the tomb, saw the grave clothes and the napkin all folded and in order; then they turned and went away to their own homes. Why did

not Mary turn away and return to her own home? Was it not the very present strength of her Lord and Master that would not let her go away? Why did she persevere? Why did she remain and cry? I cannot go! I must have my Master! I cannot live without Him; I must have Him! My very life depends on Him. So she wept and she stooped down, and she turned. It was only by His strength that she could do these things. It was only by His strength that she persevered until He made Himself known to her. Mary was the first of all of the disciples to be shown the resurrection; the very first to see Jesus after He had come forth from the grave, conqueror over the grave and death.

But I did not mean to start writing about Mary. I meant to say that I hold in my heart a deep and a God-given love for you, my dear brother. And I shall say that I believe it is of the same love that came from the Savior and existed in Mary's heart when she cried for her Lord and Master.

This Sunday is meeting day at your church; how I would love to walk in at the meeting with my little family! How I would love to hear what is said, and to speak to the brethren and friends; and how I would love to go home with Brother and Sister Weider, and talk with them, and visit with them. May it please the Lord to enable us to commune together again in His Name at some time that seemeth wise in His sight. Until then, may we be made a willing and submissive and obedient people in His sight.

Yours in the bonds of sweet love and fellowship of Christ,

A. Douglas, Carolyn and the girls.

Georgia Military District

P. O. Box 1736

Atlanta, Ga.

June 23, 1949

**WONDER, WHO CAN HELP
BUT WONDER**

Mrs. Elva Bates,
Gastonia, N.C.

Dear Sister and family:

Your letter of a recent date was received, and we were glad to hear from all of you again. I have been thinking of all of you very much of late, and I feel ashamed that I have not written you before now. But, Sister, I must tell you, as I have before, I just do not write anymore, except when I have to for the Landmark or concerning my personal book business. I even dread that. I feel that I am no good for anything. I feel so lonely and despondent at times that I even would not care if I could pass from this vale of tears.

I have been at home more Saturday nights this year than any previous year that I can recall so far. I have only spent one night away from home. I have been to church services only three times this year. I was unable to fill my appointment at Mt. Lebanon the first weekend in January. I was there at our meeting in February, this month. I was away from my work from the second day in January until the third day in February. I had another cold that brought on another attack of asthmatic bronchitis, but, thank the Lord, I am much better now.

Speaking about wondering, etc., you are not the only one who wonders. I wonder, think, and meditate on the past, the present, and wonder what the future holds for all of us. I

cannot see anything but something terrible to come upon poor mortals here. I see so many people who seem to have no thought about the seriousness of the times. Our governments, City, County, State and Federal, appear to have weakened and all are spending money, taxing, cheating, and defrauding the poor. Such cannot go on and on without a collapse in some way or other. We are living in a day of disrespect. Our young women are going in such a way as to tempt young men into lawlessness and disrespect for both themselves and the opposite sex, but they say everything is alright. They say that those who find fault do not know what they are missing. The modest, they say, are just old-timey, and they do not know what they are talking about. **WONDER, WHO CAN HELP BUT WONDER!** If there should be the dropping of atomic bombs and the shooting of destructive missiles upon our land and people they would wonder. How in the world can we expect anything other than some great judgment fall upon us? I think that you are quite right. The Bible is fast being fulfilled, and none of it is surprising to the great God of Heaven. We are not able to say which acts of men and women are justified in the sight of God. Yet, we know that the scriptures condemn all wickedness and unrighteousness. "The lot is cast into the lap, but the whole disposing thereof is of the Lord." Pro. 16:33. Prosperous times have even removed the weight of the knowledge of poverty that has kept people (including me, since a child) little and humble. We are living in the days of prosperity. We feel independent. There are just a few who,

seemingly, think upon the Lord in the right sense or light. People are living altogether for themselves. They do not care in the slightest about others. Their attitude seems to be "just so I get by, it does not matter to me about others." That attitude would be changed if the sore judgments of God would come upon this great nation of ours. I fear that something is going to take place. I do not know when, but when the fullness of time that is set apart in the mind and purpose of Almighty God comes, then I feel that the great cloud of destruction (the wrath of God) shall be poured out in His fury, and then shall people again call upon the Name of the Lord. It will be then that people shall see how disrespectful they have been. It has been said (and, doubtless, truthfully) "history repeats itself." If you will read the Old Testament scriptures, you will see that what I have just been stating has been the case in the past. In olden times, people became so ungodly until God brought on the flood which destroyed all people with the exception of Noah, his wife and sons, and their wives. How deplorable!

Am I exempt? No! I am guilty in so many ways. I am grieved because of the fact that I leave so many things undone that I feel that I should do, and I do so many things that I feel that I should not do. Yes, I go mourning—I go wondering! I feel so low and cast off. It seems the Lord has hid His face from me. I cannot speak of His power and talk of His love as I would. He has veiled Himself from me. Still, His mercy continues. Sometimes, He lets me have just a little glimmer of His greatness, and He blesses me to rejoice in His Son. It is then I feel

Him as being mine, and that some day He will take me from this sin-cursed world to One that is far better where I shall not be as I am here. Here, I am sinful and much of the time undone; but, of the better world, I now have a sweet, precious hope that there I shall finally be at rest. In that world we shall not wonder as we wonder here. If we are blessed to reach that home, we shall gaze upon the Deity in the ever-to-be adored splendor and matchless beauties of Heaven, our eternal, happy home, and with the likeness of our precious Redeemer we shall forever be satisfied. One said: "Lord, I believe, help Thou mine unbelief." I feel so much of the time to be in a state of unbelief, but, again, there is something that causes me to lift my head with joy and cry out with Job of old when he said: "For I know that my Redeemer liveth." And with David, to say, "The Lord is my Shepherd, I shall not want." In that he says, "I shall not want", he means I shall not lack for anything. For in Christ all needed blessings are stored as a sufficiency or both time and eternity, and I feel that He shall mete out the substance of every blessing for that for which we shall stand in need. He will surely give us grace for our day and for every trial. The Lord will never fail!

I am glad that you all are getting along very well. I hope Edna Earl will take care of herself. All of our family in Durham are getting along very well, so far as I know or can tell.

With best regards to one and all, and with the hope that God will bless all of you with the spirit of forbearance in casting the mantle of love over my neglectfulness, we

wish to remain with much love and best wishes from both Maie and me.

Write and come to see us.

Yours in much affliction,

F. W. Rhodes, Sr.

Durham, N.C.

February 23, 1958

This is next to the last letter that Elder Rhodes wrote to his sister, Sister Elva Bates, Gastonia, N.C. The final letter and the conclusion of this series will be published in an early, forthcoming issue, the Lord will.

Editor

"BY WHOM HE WILL"

How do you like it if another, or others, seem more favored and useful as preachers than you, yourself, are, if you are a preacher? Are you glad if they preach to profit and the people are benefited by their preaching? If you love the cause of truth more than you do yourself or your own private, or personal interest, no doubt, you are glad if others preach well and are useful, but if you are selfish and do not love the CAUSE of Jesus, truly you will not like it much if others preach well or are well received by the friends of truth. Preach as the Lord so blesses you, that is, make full PROOF of your ministry.

JEALOUSY, ENVY, SUSPICION and other evil and vile feelings have their source in this evil foundation of self-love and self-seeking. One under the garb of seemingly great devotion to truth may be zealous for his own ideas and name and oppose others when they are more righteous than he is. If we truly love the cause of God, we do not seek self or our own glory or praise, or fame, but we will be GLAD if Christ is preached and if the cause of truth is advanced. We

will love the brethren and be glad of, or when, any of them are blessed to preach well, or do well, and are praised by others.

Some people resent praise for the other fellow, or they cannot bear to hear others praised. Oh! how selfish and conceited such people are. We should be glad when any of our brethren do well and sorrow when they do not. We should have goodwill toward all men, and be glad when any give proof that they love and obey Jesus.

We should be glad if God sends by others and purifies their gift and makes them useful. It is the Lord's harvest, the people are HIS and the cause is HIS, sent by whom HE WILL. He must increase and we must all decrease. Let honor be to whom it is due. Let us desire an humble place and seek to serve others and minister to them. In this blessing alone will we find the greatest peace in that which seems to be the place that others do NOT WANT.

The Lord, He is God, and it all belongs to HIM. He raises up one and puts down another, and does no wrong to any.

Instead of preaching for a great name or to get the praise of men or to endeavor to make them think you have some deep or marvelous GIFT, may the Lord enable you and me to speak praise to Him, and ever exalt the sin-atonement Lamb of God. Ordained praise worketh for Him, (Christ) in Zion and praise belongs to Him. All should desire the blessing of exalting and glorifying that Name, the Name of Jesus. Each should love all who do this in truth. If we truly love Jesus and His cause, we will love all who honor and serve Him, and we will be GLAD when

they preach or act well.

(Elder) P. D. Gold,
Editor, Zion's Landmark,
1870-1920

(Taken from the January
15, 1882 issue, and reprinted
by request)

**ENCOURAGING NEWS FROM
ELDER GILBERT**

Dear Elder Mewborn,

I am enclosing two letters for publication in the Zion's Landmark, if you should feel that they are suitable. I have both of the writers' permission to have them printed.

Sister Mary Alice Gabbard is the daughter of Brother Garvey Cheek. She was baptized the second Sunday morning, June 9, 1974, into the fellowship of State Road Church along with Brother Lonnie Pardue. At the close of the service on Sunday afternoon, three more offered for membership, and they were all received as candidates for baptism which has been set, the Lord will, for the second Sunday in July. One is Brother Garvey Cheek's son, who is a sister in the flesh and, we feel, in the Spirit, to Sister Gabbard. Also, the wife of Brother Pardue, who was baptized in June, asked for membership along with one of Brother Robert Cheek's daughters. This was a wonderful day, one that will be long remembered.

Also, I am enclosing a letter from Sister Esther Parsons, which she wrote to State Road Church. Sister Parsons, as you may well know, resided in your (Raleigh) area for a number of years. The church felt that her many friends in that area, Raleigh and Willow Springs, would love to hear from her as to how she is

getting along. Sister Mollie Stonetreet, who is the mother of Sister Parsons, is ninety-six years of age. Sister Stonetreet was blessed to be with us on Sunday. She had not been able to be with us in several months. Her joy at the close of the service was wonderful to behold.

I hope you and your family are well. My wife and I are still looking forward in hope of seeing you the fourth weekend in August. Come to see us whenever you can.

Yours in love and hope,
(Elder) Sam L. Gilbert
P. O. Box 4391
Winston-Salem, N.C. 27105
June 15, 1974

Dear Sam and Blanche,

I do not really know how to start this letter, but I want to let you know how I feel.

I talked with Blanche for quite some time about two months ago. She knows that I have had a very trying time for several months now. What I am trying to say is that I hope what did take place was not because of my emotions. I surely hope other people will not feel that way. I was made to place myself in your hands, and of the church. If you feel as unworthy as I am given to feel, then, perhaps, you will want to change your mind about accepting me.

You see, I have been running away, and I have been trying to hide for about two years now. I had a dream (or I say a dream). I do not know if I was awake or asleep. But, if you recall two years ago on Mothers' Day, Sister Januita Hamby joined the church. She was to be baptized the following meeting day. Then, Grandma Cheek passed away on May 24th. Alex and I were

planning to attend the baptizing. On Thursday night I had this dream. I dreamed that we were at the river. You, Brother Hill and Daddy were in the water. I looked up across the water, and Grandma came walking across the water, smiling, with her arms outstretched to me. When you reached your hand up for Januita, it was me that stepped down into the water. When I awoke, I started running. I did not go to the baptizing. I made excuses not to go to church. I have been running for exactly two years. I realized this on Sunday after I had left the meeting. This had not occurred to me before. I don't know if it has any meaning or not, but I say again if you feel as lowly as I, myself, feel to be, maybe you will not want me. But I feel that I received so very much from last Sunday. I had such a feeling of peace. I shall remember this day always. I love all of you so very much. If I know my heart, there is a hope embraced within that causes me to love you and the Lord's people everywhere and the doctrine of salvation by Grace.

As I have said, I did not know how to write this letter. I feel that I have made a very poor effort, but I felt that I had to let you know what is in my heart.

Love to you both,
Mary Alice Gabbard
May 29, 1974

**TO THE MEMBERS OF STATE
ROAD CHURCH**

Dear Brethren and Sisters in the Lord:

I hope to be numbered with those whom God gave to His Son before the foundation of the world with all

of its many stars, the sun, the moon, and all its creation. I know, if I am one at all, that I am the least of all, but I feel I do love you. I would love to see you more often if I could, but I know God has a purpose in all things, both good and evil, and all things are working for good to those the Father gave to the Son, even before the foundation of the world. Not one seat will be vacant in that upper and better Kingdom, for He paid all the debt that this number owed by His own life's blood. His Son fulfilled the law to a jot and tittle. There is nothing against this number, and if I could only feel to be one of that number, but the most of my time is spent in doubts and fears. There are times I feel that I want so much to see all of the household of faith, shake their hands, and greet them once more in this world of sin, sorrow, sickness, pain, and death.

I am now at Wilkes General Hospital. I have been here for two weeks this past Sunday. I am feeling some better now, and I am hoping to go home soon. I send my love to all of you. I am hoping to see you soon. I have been hearing that Mother is some better. When I get able, I hope Nell and Bruce can bring me to see Mother, also that they will be able to carry me to church again.

With love and sweet fellowship, I hope I am

Your sister in the Lord,
Esther Parsons
Boomer, N.C. 28606

THE EVER WATCHFUL EYE OF GOD

Dear Brother Mewborn,

The church requested that I send you a copy of the minutes of the Union Meeting. They also appointed

me to write what they call a circular letter, and to this day I am not sure that I have sufficient knowledge as to what such a letter should consist of or how it should be written. But, such as it is, the churches passed on it. I am forwarding a copy to you. We really enjoyed having Elders U. V. Wallace, Lynwood Jacobs, and C. U. Landers and wife, Sister Lucille Landers, of Texas, with us.

Brother Jacobs told us of some of his experiences while traveling in his car, when his mind was so overcome. He said that before he realized it, he had reached his destination, and he wondered how he got there without hitting or running over some one in the process. I sat there and laughed. I did not know what he thought of me for it is a serious matter of which many of us are guilty. At least, it could be serious. I feel to know this right well for I have been through the same experience many times. I am confident that God rules and reigns for other-wise there would be only amazement and wonder left for us in our carnal minds. Surely, the watch care of His own is ever about us. I cannot understand it other than that the Lord worketh all things after the counsel of His own will.

On Saturday night after our meeting, I was just so overcome, that is all I can call it. Sister and I left Brother Troy Smith's, and we went over to the drug store. We were not familiar with Bakersfield, but we knew where we were and how to get back. We left the store, and I was driving my car when, all at once, I was completely void of understanding; I was seemingly in a lost condition, if you know what I mean. I was in the middle of the street, and I was stopped. She

thought I did not know what way to turn and was saying, "right, right." I could hear her, but I did not know what was right. It did not mean a thing to me. When my senses had finally returned, or when I was, seemingly, myself again, a scary feeling enveloped me. Here we were, in the middle of the street, and I knew not which way to go. She said, "If I had known you were going to do that, I would have driven." I said: "Sister, if I had known about it, I would have handed you the keys." I still cannot explain it. I was lost, and I did not know anything. How can you explain anything like that? It is rather frightening in a way.

Well, anyway, I did not even mean to write anything except that I did want to say that I enjoy reading the Landmark. I enjoy, ever so much, reading Elder Carl Dubose's writings. In fact, each and every article is just too wonderful for me. I believe you have been well blessed, Brother Mewborn, and I hope the Lord will guard, guide, enable and keep both you and the Landmark sure and steadfast in the truth.

Nancy Clay
6846 Corona Ave.,
Bell, California
December 12, 1973

The minutes of the 1973 session of the Predestinarian Baptist Churches of California, along with the Circular Letter of same, were published in the January, 1974, issue of the Landmark. We regret the delay in the publication of Sister Clay's letter.

Editor

PRECIOUS EXPERIENCE

Dear Brother Mewborn,

I am sending you a letter that I received a short time ago from a

dear sister whom I feel has a precious experience of grace. If you feel to publish it in the Landmark, you have our permission to do so. I feel that every child of God will enjoy reading it. I do not have words to express my feelings for the manner and way that I feel she is blessed, although I can witness with her, if not deceived.

With love and fellowship,
D. T. Adcock
Route 3,
Lillington, N. C. 27546
June 10, 1974

THE LETTER

Dear Brother Adcock,

I do not even know how to start this letter to one who is so dear as I feel you to be. I was so glad to see you at our Easter meeting at Eno Church, Durham, N. C. If I had not enjoyed anything else that day, just seeing you and the few words we spoke to one another would have been enough for me. I had longed to see you and thought so much about you during your sickness: also the loss we all felt in the passing of Elder Adams. I did not see him often, but if I know my heart, I loved him dearly. He was so precious. One of his great gifts to me was the love he manifested to those whom I feel to be the children of God. In all the times I knew him, I never saw him show any difference in the great love he had for God's chosen few. You could be in his presence and feel this love flowing from him. I do not think I will ever, while in my right mind, forget the Sunday I came with Newton and Glenna down to his church, at Willow Spring, N. C., and we all had lunch together. It was a wonderful day, filled with sweet memories, I do not think I will ever forget his face, while standing down

at the front of the church building, when he sent you down the aisle for me. I felt that I could not go up to him even though he had sent for me. When I reached the place where he was standing, he reached out for my hand and said, "Let me shake your hand, you precious child." Oh! how great and precious he appeared to me, but only had he known what I really am. When I tried to really tell him, because I felt that he should know the truth, he said, "It only makes me love you more." There was nothing left for me to say because my unworthiness is what I feel the most. If I know anything of the truth, I know that I am nothing and that when I would do good, evil is ever present in this flesh of mine. If I could love by "desire", I would be perfect because my desire is to be perfect. How I desire inwardly to be blessed to live and walk in a Godly manner. But, I am shown from day to day that I cannot do this. It is not in man that walketh to direct his steps. Brother Adcock, I believe every one of them (our steps) were laid out for us before we were ever born in this world of sin and woe. We were not hid from Him when we were formed in our mother's womb, and nothing before or since will ever be hid from Him. David said, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psa. 139:15, 16. His all-seeing eye is upon us at all times. He neither sleeps nor slumbers. He is God and beside Him there is none other.

Brother Adcock, you spoke to me about not having called a pastor and how the burden was upon you. I feel that it is a heavy burden you are carrying, but I believe there is a purpose in your having to wait. There is a purpose, time, and season for all things under the sun, and when that time and season comes, the right pastor will come with it. He has promised to never leave nor forsake His little ones. Yet, for a little while there are times we feel that He has gone forever, if, indeed, we have ever known Him at all. So much of my time I am doubting, wondering, and trying to fix things. I become so tired, and I grow weary of this lonesome road. I just long for peace and rest. Each day seems to get worse with sorrow and tribulation, one right after another. Oh! how I long for that blissful Home on high, from sin and sorrow free. Here, it is oftentimes in "mid scenes of confusion and creature complaints" that we must travel, but if we are His, in His love and mercy, there is a blissful home awaiting us, and nothing shall hinder His little ones from entering there. "Oh! happy day when saints shall meet, to part no more, the thought is sweet. No more to feel the rending smart oft felt below when Christians part. O, happy place! I still must say, where all but love is done away; all cause of parting there is past, their social front will ever last. Such union here is sought in vain, as then in every heart shall reign; there separation can't compel the saints to bid the sad farewell. On earth when friends together meet, and find the passing moments sweet; times rapid motions soon compel, with grief to say, dear friends, farewell. The happy season soon will come

when saints shall meet in heaven their home; eternally with Christ to dwell, nor ever hear the sound farewell."

Brother Adcock, there is a farewell to everything in this world, no matter how large or small, but thanks be unto God, in that happy place all but love shall be done away. The last time I saw Elder Adams, he was standing on the porch of your friend's home where we had lunch after church services. He had followed us out to leave, and he was waving his dear hand at us. How little did we know then that we would never see him again in this world. I don't think I had ever seen anyone whom I felt any more sorry for than I did Elder Mewborn on that day. The sadness I saw on his face broke my heart. If I know my heart, I have always loved him but since that day it seems I have been made to love him even more. He is so humble. If I could only half as much feel about myself as I do you, him and others, I do not feel that I would worry so much, but, seeing what I am keeps me down. I do not even have to arise in the mornings to see or find sorrow. I awake with it. Oh! how dreadful it is to awaken to another day, but, here again, I think of the seasons of which I have already spoken before. The changes of seasons shall come, but there shall be no change in the God of all Grace or in the eternal heaven. Surely, He is the One who said of Himself, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. 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." See Rev. 1:7, 8.

Brother Adcock, I did not intend to write such a lengthy letter, but it seems I could not stop. I believe with all my heart that you are one of those of whom He speaks when He said, "He hath made you kings and priest unto our God." See Rev. 5:10. When you are called to walk through the valley and shadow of death, you shall fear no evil, for He shall be with you all the way, even unto death. You shall finally awake with Him and be satisfied.

I was not able to attend Brother Hugh Moore's funeral yesterday, but I heard that Elder Burch Wray was blessed to speak in a wonderful way. Bro. Wray is a person for whom I have been given such a love and respect. We are so glad to have him in our Association. He is one who seems to be loved by all who know him.

I hope you will be able to come to our Association this year. Last year we followed Brother Hubert Browning down to your association. He is another one who has been called home since then. How glad I am for him, because I believe he is where associations will never break up, and Sabbaths never end! We miss him so much along with his family, loved ones and friends. He was well loved, but he felt so little.

Please give your wife and children my regards, and please write whenever possible. I am always so glad to hear from you.

With much love to you all,
Sister Rena Long (Mrs. James B.)

Route 4,
Roxboro, N. C.
April 29, 1974

THE LATE
EXPERIENCE OF

ELDER WILLIAM ADAMS

Covington, Newton Co., Ga.

May 10, 1873

Elder P. G. Gold:

Dear Brother, (If one so unworthy should be allowed the privilege of claiming the above relation to the kindred of Christ).

I have been much comforted in reading our little messenger (Zion's Landmark) and especially the May 1st issue. There was I edified and comforted, for I felt to say within (while reading the letters of Brethren Hart, Williford and others) that this is the language of Zion, the church of our God, and none can understand and love it but those who have been taught by our Lord Jesus Christ, for none can give the faculties susceptible of being taught but He. I know there is great boasting in this day of 'light and improvement' in the religious world, that men can do a great deal toward 'helping' our Lord accomplish His work, and that God has required it at their hands. We don't find anywhere in the scripture where our Lord has delegated any of His power to man to do His work! Poor, weak, frail man, where is his power? Where is his will? Where is there about him any qualification or desire to do anything good? If we will trace him up through all time, we will find him (of himself) to be totally unqualified (from the time of our foreparents who violated the law of their Creator) to perform one good act. O understand that man is a creature of God which He made good and very good. He had a right, and did give him a law, but our parents while in the garden did violate the law which brought the curse and condemnation

upon Adam and his whole posterity. We find not one particle of arrangement made whereby man could satisfy the law and become innocent in the eye of the law again, but we find it said that a flaming sword was placed there which turned every way to keep the way of the tree of life; yet we find it promised, in connection therewith, that the seed of the woman should bruise the serpent's head, although this has reference to the Saviour manifestly. Yet we understand by reading the scriptures that Christ ever did exist as the mediator of His people, and stood as their surety before Adam ever violated the law, and agreed to fulfill the law on their part, for when here upon earth He said, "not one jot or tittle of the law should fail until all was fulfilled". When He was expiring upon the cross He carried out, "It is finished" — He had fulfilled all law and justice on the part of His people, for it is said by one of the prophets, "He (God) hath laid upon Him (Christ) the iniquity of us all, and by His stripes we are healed." What, then, can come against the children of God to condemn? Who can separate them from the Lord? The Apostle Paul could not enumerate anything that could separate us from the love of God which is in our Lord Jesus Christ. It does seem to me that we ought to be encouraged daily in contemplating the goodness and mercy of our God that has, and will, sustain us through all time. Poor, weak man, indeed! Should we not cease from him whose breath is in his nostrils. He is compared to the flower of the grass. He is full of wounds and bruises and putrefying sores from the head to foot and there is no soundness in him. It is, indeed,

very unpleasant to dwell upon the condition of the natural human family. I would much delight to write about our King and His subjects that seek to dwell in His house all the days of their life, and inquire and behold the beauties of the same. They are said to be black, yet comely, and it is further declared of them, "Thou art all fair my love, I will behold no spot in thee."

"Let the shadow of a spot,
Should on my soul be found,
He took the robe the Saviour
wrought
And cast it all around."

Yes, the robe of righteousness of the children of God is of needle work and wrought with gold. Its texture is fine, indeed, for—

"No art of man can weave this
robe,
'Tis of such texture fine,
Nor could the wealth of all the
globe,
By purchase make it mine.
Tis of one piece and wove
throughout,
So curious wove that none
Can dress up in this seamless
coat,
'Til Jesus puts it on."

(From Lloyd's Hymn Book No. 184)

Dear Elder Gold, I cannot feel satisfied to close this imperfect letter without giving you a short sketch of my experience (if, indeed, it can be called such). I was born in Jasper County, of this State (Ga.), in 1831. I was brought up as moral as any youth of our country, my parents being strict Baptist of the Primitive order. Until I was about fifteen years of age, I did not realize that I was such an awful sinner in heart. I thought all I had to do to become a Christian was to leave off

my evil practices and do good, pray daily; all of which I set out to do. I thought I was succeeding very well until one day while plowing along, meditating upon my condition, these words rushed in my mind as though someone had spoken to me, "That except your righteousness exceeds the righteousness of the Scribes and Pharisees, you can in no wise enter into the kingdom of heaven." Then and there, I was made to feel of a truth that I was not only a sinner in practice, but one in heart and all my righteousness as filthy rags. As soon as I got to the end of the row with my plow, I left and went to the woods to ask God to forgive, if possible, such a poor, hell deserving sinner as I was. Yet, I could not see how it could be possible. I went back to my work with a heavy heart, but keeping my feelings to myself. I would try and waive them off, appearing as cheerful as I could, but, to myself, my awful condition was uppermost in my mind. When I would go to meeting and hear that precious, old brother, the late Elder J.H. Montgomery, preach, and describe the condition and character of the sinner, I was obliged to acknowledge within I was the one. I would often find myself involuntarily shedding tears of grief over my lamentable condition. At times the very breathings of my soul would be, "Lord, have mercy." I continued in this distressed condition for about a year which was a gloomy, desolate time to me. I was taken sick and fully believed my time had come to die. There was no mercy for such a sinner, a worm of the dust as I was. Oh, thought I, how can I bear the thought of being banished forever from all that was good. It seemed to me sometimes it was more than I

could bear, yet I had to acknowledge it was just. I kept my feelings concealed from my parents, as I thought, but was mistaken.

One day while lying on my sick bed, feeling very much distressed, my father came to the door of my room, as was usual with him while I was sick, and asked me how I felt, if any better? I told him, "No." I asked him to pray for me, though he prayed daily in his family, and for them collectively, yet I felt a great desire for him to remember me especially as a poor, lost, helpless sinner. He called the family together and they knelt around my bed. About this time, or soon after, as near as I can tell it, my burden of sin and guilt was removed, and I felt a rejoicing of soul within. I lay there meditating upon the goodness of God. Surely, thought I, this is too good for such a poor unworthy creature as I had felt myself to be. A thought suggested to my mind that I had better not say anything about it; that there might be some mistake about it all.

In a few days I got so improved in health as to walk about in the house and look upon the green foliage of nature. Behold, it did not have that sad and gloomy appearance that it once had to me. Time wore on with me. I would go to meeting, but could not feel the same weight of guilt and condemnation resting on me as formally. I was drawn out in love to the children of God, and I desired to be with them, but I did not feel that I was fit to live with such good people as I view them to be. I saw and felt so much in my contrary nature to what I thought it should be in one who was a child of God. I did not go to church in nine years (though I had been solicited to do so) but, finally, I became so distressed I could not

enjoy myself. I had gotten so I even denied that I had any hope at all and, afterwards, it would cause me to feel miserable. When I could do no better I, together with my companion, went to the church at Harris Spring in the same county on the third Sunday in December, 1855, and related our feelings. We were received and baptized on the following day by Elder Isaac Hamby.

Dear Brother, when I commenced this letter I had no idea of writing but a few lines to you privately. But since writing as much as I have, I have decided to leave it with you to dispose of as you think best, hoping if it is published, it may be encouraging to some of the little ones.

Yours in hope of a blessed immortality beyond this veil of tears,
William Adams

(Elder William Adams was the father of the late Elder James M. Adams of Monroe, Ga., and the late Mrs. H. H. Lefferts, Herndon, Va. He was the great-grandfather of the late Bro. T. R. Breedlove, Monroe, Ga., Sister A. D. Alston, Decatur, Ga., and Sister Rachael Chandler who now resides at Commerce, Ga. This experience is reprinted from the July 1st, 1873, issue of Zion's Landmark which has long been lost. It was recently found, and was sent with the request that it be republished, which we are glad to do. Editor)

MRS. JAMES CUMMINGS PASSES
My dear Brother,

I just wanted to let you know that I buried my mother on January 1, 1974. I would appreciate it if you would give notice of her death in the Landmark. If you desire more information as to her life and death, I

will be glad to give it to you. She was Mrs. James Cummings, 418 17th Street, Washington, D.C.

Gratefully yours,
Mrs. Louzenia Bushnell
P.O. Box 1214
Reidsville, N.C. 27320
June 15, 1974

Many of our readers will remember the letters as published over the past several years in the Landmark by Sister Cummings. We shall miss them, but we sorrow not for Sister Cummings even as for others who have no hope. Her hope was a good one. She often quoted Hymn No. 41 of the Lloyd's Hymn Book in her letters. We would be glad if someone would write an obituary for her for publication.

Editor

NEIGHBORS WHO CARE

Dear Brother Mewborn,

I am enclosing five dollars for a one year's subscription to the Zion's Landmark. I have been putting this off for a month. I have not been well at all this year, but I am thankful, I hope, that God lets me stay able to wait on myself. I am in my seventies, and I live by myself. I have good neighbors who come to see about me every day. I feel that God gave them to me. I am so thankful to God, I hope, for them. I do not know what I would do without them.

Please give Sister Adams my love and best regards.

I am living in hope of a better place in that eternal home not made with hands. May God bless you.

Mrs. Charlie Allen
Roxboro, N.C.
June 23, 1974

THOUGHTS ON PREDESTINATION AND SALVATION

The good Lord convinced me that the doctrine or teaching of predestination of all things is right. Before that conviction was given to me, I was at a loss as to truthful knowledge. Afterwards, the unbelief or chance system looked bad to me. There shall be no unbelief or chance system in Heaven, neither is it in His Gospel Church here below. There shall be no various, or sundry, denominations in Heaven. There, all will be as one. They will be like the Holy, sinless angels, to know all things, a pure white race. The blackest Negro and the most reddish Indian will be as white as snow. Millions upon millions, even more, die here under the covering and power of sin, under the veil of unbelief than in the faith, but millions also have been saved. The Apostle John said that he "Beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb." Rev. 7:9, 10. The Lord's people here have a cross to carry as well as the gift of many, many blessings. The greatest blessing is faith given in exchange for our cross. We are chastised according to the strength or power of sin and the transgressions of the flesh, but where Christ has cleansed the soul from its guilt, it (the soul) cannot sin.

I believe the Children of Israel, who were under the Egyptian bondage also, were also plagued with the same plagues that the Egyptians received with the exception of two. The Egyptians were

under their supreme master, Pharaoh. They were given no power to resist his edicts and orders. They were his by lawful right. Being told these things with no power (blessing) to resist was worse than the plagues. Christ, who is our life, stood between His Father and His Father's children with the accomplishment of the blessed atonement (the sacrifice of His own life's blood.) The blood from the death of the lamb as sprinkled on the lintels or gate posts of the homes of the Israelites saved them from death. So, the blood of the Lord Jesus Christ has saved His people from everlasting death and torment. Surely, through Him is our only way of escape. The Lord, said to the Elect with regard to Babylon, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:4, 5.

I am now past ninety years of age.

Mollie Salmons,
Woolwine, Va. 24185

What remarkable understanding for one of this age! One has said, "Even down to old age all my people shall prove, my sovereign, eternal, unchangeable love." We feel that the above thought is truly applicable in this case.

Editor

EXPRESSES LOVE FOR THE CHURCH

Dear Brother Mewborn,

I am sending five dollars to renew my subscription to the Zion's Landmark. Since I have had to retire from my job, due to my health, I enjoy reading it very much.

I would like, if God can see fit to bless me, to tell you a few things I have experienced in the walk of life here in this world. I hope it was God's will that He saw fit to unite me with old Macedonia Church near Reidsville, N.C., the year of 1933. I was twenty one years old at the time. I hope I was given a love for the church and His chosen elect. I have loved them every since I was a child. My dear, blessed old mother was baptized into the fellowship of Macedonia Church when I was two years of age. She has told me so many times of carrying me to the water with her when she was baptized. I was made to love them, and in the year of 1933 my burden became so heavy, seemingly, I could not bear it. One night I was given a dream. I hope I was made to love the church and His people, if He has so blessed me with an experience of grace. In my dream I was made to tell my experience at the feet of my brethren. By the grace of God and His keeping power, I have been blessed to be kept at my brethren and sister's feet. I am made to try to pray in the humblest way to God, who keeps His people, in begging Him that I will never get any higher.

I have a sincere desire in my heart that I will never cause them, or the church, any trouble. I had rather God would bless me to get out of the church than to offend any of His little ones. I believe the scripture said, "it were better for him that a mill stone were hung about his neck and that he were drowned in the depths of the sea" than to offend one of God's little ones. He is the only One that knows who is His little ones are.

I know it is in the mind and purpose of our God that we have

these hurtful separations between the churches here, but if it so pleased God to save us in the covenant of grace before the foundation of the world, I do not believe there will be any separation in heaven. Thank God, I hope He has given me a love for His little children wherever they are, and by the grace of God I can say I do not have ought in my heart against any of them.

Since it pleased God to afflict my body, I feel like the more I have to suffer here the better I am made to love them and the nearer they are to me. I have a mind to ask when you are carried to the throne of grace by His never-dying love you will remember this poor sinner, saved by grace if saved at all.

Again, to my brethren and sisters in the Lord, both far and near, I want to say by the grace of God I love all of you, although unworthy I feel to be.

A Sister in humble hope,
Bessie Clark (Mrs. E. G.)
Rt. 2, Box 76
Eden, N.C. 27288

OFFERS BLESSINGS

Dear Elder Mewborn,

Please find enclosed a check to renew my subscription to Zion's Landmark for one year. Please use the remainder as you see fit. May God bless you and your family, and may He furnish your every need.

Yours in hope,
Raymond J. Bibey
P. O. Box 281
Walnut Cove, N.C. 27052
June 2, 1974

WANTS TO LIVE CHRISTIAN LIFE

Dear Elder Mewborn,

Please forgive me for being late with my renewal. I am sending you

ten dollars for a two years subscription. Please use the one dollar as you see fit.

I would very much like for you to please remember me and my family in your prayers. I lost my husband last year in August, and my life since has been so upset. I try to beg that the Lord bless me to live the Christian life and to keep the faith I was raised to know.

Thank you,
Mrs. Paul T. Jennelle
Blacksburg, Va.
July 6, 1974

THE HOUSEHOLD OF FAITH

Dear Elder Mewborn,

I am sorry I am late sending my renewal subscription for the dear old Zion's Landmark which I have loved to read since I was very young.

I love my hope I have in our dear Lord and Savior Jesus Christ. Much love to the household of faith.

Gladys K. Robinson
Rocky Mount, N.C.

LANDMARK IS A COMFORT

Dear Brother Mewborn,

After so long a time I will try to send in my renewal for the Landmark, for I do not want to miss any of them. I am by myself most of the time as my son that is with me works most of the time, both day and night. The Landmark gives me lots of comfort and keeps me from being so lonesome. I will renew for two years as this year is already half over. I am sending ten dollars. You may use the other dollar as you see fit.

One of the least,
if one at all,
Mrs. Paul Lamm
Rt. 3, Box 41A
Kenly, N.C. 27542
July 6, 1974

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

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NO. 9

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July, 1974

**ABSOLUTE PREDESTINATION
OF ALL THINGS (CONTINUED)**

After I wrote the editorial on the above subject which was published in the April, 1974, issue (See page 187, April Issue, also Correction Notice in the May issue, page 218), the following additional thoughts were given to me on this same subject. I have written them as they came to me at the time.

G.A.F.

Acts 2:23, reads "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Also Acts 4:27, 28: "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."

Now, if God had determined

before whatsoever should be done or what should come to pass with His Son, who is the head of the church, should it not follow that He (God) would determine whatsoever should come to pass with the church is the body? Why should not the body be just as precious in the sight of God as the Head which is Christ? Christ said; "I am in the Father, the Father is in me and ye are in me", so there is an inseparable tie between God the Father, God the Son, and the bride of Christ. Therefore, the fact remains that just as sure as they did to Christ whatsoever was predetermined by the counsel of God and by the hand of God (which represents His power), just that sure they will do to you, His bride! The Gentiles, as well as the people of Israel, had a part in this crucifixion, and just that sure they will also have a part in the resurrection. Herod and Pontius Pilate, the reader will notice, were to do what the counsel and the hand of God had predetermined that they should do. PRE means before, whether it is coming before the word, "pre-determine", or the word "predestinate". The words are synonyms; that is to say, they mean the same thing. So, why should we stumble at the word so much? In fact, the Old Testament is made up of the writings of the prophets. Man has no power to see into the future, and that is just what the Lord blessed the prophets to do; to write for our benefit what God had not only foreseen, but also what He had predestinated or predetermined should come to pass. Foreknowledge cannot exist without predestination. They are inseparable. The counsel mentioned in the above scripture is His foreknowledge, and by His arm is the predestination, or power. This

arm is revealed to His people, the body. See Isa. 53:1.

He counseled with Himself since there was none greater, and He looked and there was none to help. The counsel was His foreknowledge. Since there was none to help, it was predetermined or predestinated by His own arm which represents power. The whole Scripture and the entire salvation of the elect is inseparably tied with this important doctrine. That is the reason the true believer loves it so well. He is glad that God has fixed or predetermined or predestinated every minute detail of his life. If it were on a conditional basis, the sinner knows that he would somewhere along the way have sinned enough to earn his eternal destruction in that lake of fire that cannot be quenched or extinguished. See Mark 9:43, 44.

The design of His power which displays the government of God over the wicked hands of men, which acted in the murder of the Holy Child Jesus, is suited to every event that ever has or ever will come to pass. In the case of Joseph we have a striking example of this. The brothers of Joseph were unaware that they were doing what God had predestinated or predetermined that they must do. They had no choice in it, any more than you have a choice in doing good. Men and devils act in wickedness without the least regard to the purpose or decree of God, as is shown in this treatment of Joseph by his brothers and by the wickedness of those evil men who ordered and carried out this most evil act of all time when they crucified the Holy Child Jesus. So, man is clay in the Potter's hands. He is made subject to vanity, not willingly, but by reason of Him who hath subjected

the same in hope. He was given a nature that is as prone to sin as sparks go upward, as the Scripture says. He freely does what comes naturally in sinning. It is the way of least resistance. Unless he gets caught and is punished by the law, he seems to have no regret. But, if the greatest Officer of all, the Lord Jesus Christ, arrests him, He sees that his whole life has been nothing but sin and corruption.

Gen. 50:20: "But as for you, ye thought evil against me, but God meant it unto good to bring to pass as it is this day to save many people alive." Thus, we see that men and devils act from wicked motives and with wicked hands, although God means it for good. He overrules their wicked acts and evil designs for His own glory and for the good of the called according to His purpose. Amidst all of our trials, conflicts, and opposition be this our consolation: "that death and hell can do no more than what our Father please." But, had you not rather have it that way? You certainly would not want to leave it to Satan. Since you have, by experience, lost all confidence in the flesh, you certainly do not want to leave it up to yourself. Therefore, there is no one left to trust but Jesus who gave His life for you. He did it willingly, saying, "I will destroy this temple that is made with hands, and within three days I will build another that is made without hands." Mark 14:58. He did not say I will destroy this spirit, for He said at the crucifixion, "Father, into thy hands I commend my Spirit." They could not crucify His Spirit. He told the thief on His right, "Today shalt thou be with me in Paradise."

It was here He said, "It is

finished," This meant all that was necessary for the salvation of His people here in time, as well as in eternity. All is finished. He had fulfilled all that was written of Him in the law and the prophets. "Who shall lay anything to the charge of God's elect?" "He was wounded for our transgressions, and the chastisement of their peace was laid upon Him. And with His stripes they were healed." He saw the travail of His soul and was satisfied. He has blessed us with a complete salvation, a salvation for the poor and needy. Nothing can be added to the work of this salvation, nor can anything be taken from it. None can be added to that number, neither can any be taken from it. It is finished.

Now, to return to the subject. Not only is foreknowledge connected to predestination, but so is election. Ephesians 1:4-11: "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ unto Himself, to the praise of the glory of His grace, according to the good pleasure of His will, wherein He hath made us accepted in the beloved." "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." Predestination is according to the good pleasure of His will. There are no conditions in these scriptures whatever. This election is entirely by the grace of God, and it took place in the eternal thought of God, who not only showed His power but also His love. What would such great power be worth to His children if He did not show His love. In fact,

power is exceeded only by His love. He had sons by adoption equal to the sands of the sea for number, but only one begotten Son. He predestinated this offering of this only begotten Son for the salvation of His people. Since this election took place in eternity, it was compelled to be predestinated. Consequently, conditions had to be left out. The teaching of men and of the world would have you believe it is conditional. That is, that the Lord's work is conditioned on the basis of what you do, but since it was decided in the eternal thought of God before the world was, all conditions are left out. He predestinated, or predetermined in this one thought that Christ should be the salvation of His people, that He should be the Mediator between God and man. That is, that He should stand between God, the offended one, and man, the offender, and that God's wrath should be appeased. Also, that man should escape the eternal punishment he justly deserved as based on his own merit through Christ, the Mediator. As the ram was caught in the thicket to be used as an offering in the place of Isaac, so was Christ offered in place of His bride, the just for the unjust. Since He stood as a lamb slain from the foundation of the world, it certainly was predetermined or predestinated from the foundation of the world. Why does the real church love this doctrine so much? The answer is that it leaves out all conditions, and the sinner can see that all his sins, though they be as a mountain size, cannot condemn him, eternally, if he were embraced in this promise.

There are two kinds of words in the Bible that are pronounced alike but spelled differently. One is the

SUN that shines and lights up the world. The other is spelled SON. This one lights up the hearts of the Lord's people. The natural sun, according to science, is 93,000,000 miles from the earth and is 800,000 miles in diameter. It not only lights up the earth, but warms it and causes it to be possible for both plant and animal life to exist here on the earth that there might be both food and clothing on this earth here for His bride. This natural sun does not always show itself, but it is there just the same. When the clouds disappear, the sun shines again. When it sets, darkness appears. That is typical of the adversity that comes upon the church when the real Son leaves us in our feelings. Just as the husband's bride draws near to him when danger comes, so does Christ's bride draw near to Him when adversity comes. It is here that the reader can see why adversity is necessary.

Eccl. 7:14 reads, "In prosperity, be joyful, but in adversity, consider, for the Lord has set the one over against the other to the end that man should find nothing after him." This adversity is predetermined or predestinated just as much as the light is. The one is set over against the other. Natural darkness is just as much predestinated as natural light. The one is just as essential as the other. The crops could not stand the heat from the sun continually. Neither can the church of God stand the joy from the real Son forever here in time and continue to live. The Lord has set the one over against the other, and has proportioned them out as it pleased Him who doeth all things well, both natural and spiritual. He measures His joy out to His children in drops of

the oil of joy and in crumbs of the bread of life, but it is enough to keep His bride alive and well. She could not have her fill and live any more than the crops can stand the SUN continually and live. Even a big part of the daylight hours are marred by clouds, but we know the sun is still there. The hours of our worship are often marred by darkness, but we feel and trust that Christ is still there, but not in a manifest sense that we can feel His presence. The reader must remember that this adversity is certainly and surely for his good, too, in order that his heart may be prepared for another visitation of this SON who comes with healing in His wings and live in His presence. Adversity seems to last longer and be very heavy to bear, but a few drops of this real joy of love and a few crumbs of this bread of life are far greater than the love, caresses and kisses of a mother, because it comes from within and the mother can work only make manifest from without. This natural sun, too, shines only on the outside, but the great Son shines from within and causes its subjects to rejoice from within. He writes His laws in their hearts and places them in their minds, and He is to them a God and they shall be to Him a people. There is no condition in it. The reader has no more control over the spiritual Son than he does over the natural sun. The Son is everywhere present and is always near, though we do not always feel Him. Even as the natural sun being 93,000,000 miles away is far enough off that life can exist on this earth and things are not burned up with heat, even so the Lord keeps Himself at a distance from us in our feelings that we may love His appearing

when He does appear. He doeth all things well.

Now, finally, in conclusion, let it be noted that we need not stumble and fall at the word predestinate, for it means no more than predetermine. The scripture says that the Lord "declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure." Isa. 46:10. If He determined the end from the beginning, does it not follow that He would have determined all things in between. This sinner believes that He did just that, and it is something in which we are made to rejoice, for He is just as unchangeable as that natural sun which we all can see never changes. That thought that Isaiah wrote in chapter 14, 24th verse, shows that God never changes. Time unfolds continually in accordance with that thought, and it is as unchangeable as that natural sun. God is of one mind and who can turn Him! That is a pleasant thought to the condemned sinner, for he feels that he has not only committed enough sins to send him to eternal destruction before his conviction, but what worries him now is that he is still sinning and cannot help it, for he was made subject to vanity, not willingly, but by reason of Him who subjected the same in hope. Sin brings on adversity, and adversity brings us near to God as the bride draws near her husband when trouble or fear comes. So, the Lord can draw you near to Him by adversity as well as by love. Adversity is the preparation of the heart, and after the heart is fully prepared by enough adversity, it then is prepared to give an answer of the tongue, but not until then. The reader can now

see why it is not only necessary to have natural darkness of the sun, but also why it is necessary to have spiritual darkness from the Son of God that the heart might be prepared and that the tongue might then be able to give an answer. This one believes that His Son is seated in person beside the Father where He is completely out of reach of the evil designs of wicked men, but His spirit is everywhere present and nowhere absent. He is an omnipresent God. But this is not always in a revealed and manifest sense. He comes to His bride when she has nowhere else to go, and He manifests Himself as the chiefest One among ten thousand and altogether lovely.

Submitted in hope of His mercy.

George A. Fulk

May 15, 1974

CHURCH DISCIPLINE

Next to the organization of a church in gospel order, there is nothing more beautiful and essential to the order and grace of the church than an intelligent administration of sound gospel discipline. Next to false doctrine, nothing has produced more distress in the churches than false discipline, or what might prove equally as disastrous and deplorable, true discipline falsely applied. There is a remedy for each case and a proper application of each remedy; and it is our privilege to know them in their respective order and to apply them with becoming intelligence. If the rules governing the every day affairs of the church are deduced from sound discipline and are kept alive and healthy by a faithful, continuous enforcement fraught with consistency, patience and Christian forbearance, much that is in itself of

an arbitrary nature may be avoided. When a breach, of whatever character, takes place, two things should be kept well in mind. That, first, a brother is involved who is in debt, or has been overtaken in a fault or in some such manner is in distress, who should be delivered, reclaimed, restored, gained and saved, as the case may require; and, second, that the devil is at the bottom of the trouble or matter, and must (by the Grace of God) be met, resisted and refuted. With these things in view, we may confidently expect good results from the work.

Dealings with a brother should be conducted in a brotherly manner, hence, nothing should be done harshly or rashly; and terms should not be dictated nor concessions demanded. Time should not be regarded so as to induce too great haste, depriving patience of her perfect work nor should there be an over-indulgence in time so as to impair the virtue of forbearance. The church has the promise of seed-time and harvest forever, and of the early and the latter rains, and she should act in harmony with these promises in order that peace and prosperity may abound with thanksgiving.

Every spirit begets its own likeness. If our dealings are in a spirit of prejudice, malice, envy, hatred, or ill will toward the already unfortunate one, we shall but arouse in him a spirit of resistance and resentment rather than of acquiescence and peace; and thus we would cause him to block the way of his own restoration and salvation instead of rendering mutual aid to bring about general reconciliation.

We should not allow attending circumstances to move us to

prejudice, or to judge before the time. Ample space for repentance should be allowed which the Lord only can give. We should look to the Lord for wisdom and wait for His law, and pray for the peace of Jerusalem.

The children of God are brethren in the Spirit and should deal with each other in the same spirit. Hence, one is delivered unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus. This should be done in meekness and fear, with due regard to the weakness of the flesh in us, and remembering that it is by the grace of God that any escape the effect of such weakness. However, our liability to come short should not be considered an excuse for failure to attempt to regulate the disorderly walk of others. Things should not be ignored because they are small. We are to despise not the day of small things. They are the little foxes which spoil the vines when the grapes are tender. A matter worth considering at all is worthy of consideration now. A little matter allowed to go unchecked and unheeded sometimes kindles a great fire. Sometimes, a disposition to bury things seems to prevail. If the thing is dead the best and only proper thing to be done is to bury it. Even dead flies are better buried than to be in the ointment, making it to stink. Things fit to be buried must be surely dead. If one's fellowship for another has in it things which are half dead, and still other things wholly dead, how unsavory must be the odors of such fellowship! Better for the church if all were dead and buried. Faithfulness becomes the house of God, and must also become each member

thereof. If one is truly faithful to himself, he will be no less so to his brethren. If one is not faithful over a few things, though they be small, surely he is not fit to consider great matters.

The church should consider all matters coming before it carefully and prayerfully, having in view the best and greatest possible good to all, giving strength to the feeble, confirmation to the wayward, and to the reclamation of the erring one. The first thing to be determined is whether there is an error, and, next, who is in fault and what is the remedy. The peculiar characteristics of the erring one should be well considered, and also of the one aggrieved. Some brethren seem to be on the lookout for something, and others demand more than is meet. Sometimes, one is more inclined to persecute and prosecute than he is to reclaim and restore.

In all personal or individual matters each would do well to have for his proof text the golden rule, and should first examine himself whether he be in the faith and whether he is willing to receive such judgment as he would dispense.

Sometimes the scriptures are misapplied in the administration of discipline even as they are in support of doctrine at times. For instance, in Matt. 5:23, "When thou bringst thy gift to the altar", etc., is applied to preachers and their gifts to preach, whereas this having been given under the law, it must have applied to any and all who come with gifts to be offered whether they were priest, prophet or private individual; and it must apply alike to all in the gospel in whatever respect one brings a gift to the altar. A strict application of this, under the gospel,

requires one to first be at peace with his brother before he offers his gift. This is a matter between brother and brother, and not between a brother and a church. His altar may be a stone in the wilderness, the Mount of Olives, or a foot stool in the House of God. However, he may not come to it, except in peace and fellowship with his brother who had aught against him. Thus may he offer his body a living sacrifice unto the Lord which is his reasonable service.

In dealing between brethren the place of membership does not come into consideration, unless it is to be brought before the church according to the 18th chapter of Matthew, when it must be considered by the church holding the membership of the transgressor.

If one holds a matter of grievance against a brother and does not proceed in due time to bring about a reconciliation, he becomes himself a transgressor, and his disobedience renders the whole body unhealthy, according to the character and extent of the disease, hence we cannot be too careful and faithful in seeking peace and pursuing it. If we would use just liberality in estimating the value of the peace, love, and fellowship of the brethren these blessed God-given ties would be strengthened and draw us more closely together, and we would see more clearly that our brethren have feelings we should carefully consider, and rights we ought to respect; and we would find our liberalities toward them enlarged, and our peace enhanced, our love deepened, our fellowship strengthened, our joys heightened, and the fullness of the blessings of the gospel of Christ would surely be

most sweetly enjoyed.

Churches should require the cooperation of all the members in all matters of consideration. An unwarrantable timidity on the part of some often deprives the church of the judgment of her soundest and most conservative members. Sometimes, those silent ones venture to speak later on and clearly show that they might have spoken with profit to the church when their counsel was needed; however, they prove themselves to have been transgressors in not having participated in the deliberations of the church.

In the reception of members every member present should voice his or her mind, and those absent should silently acquiesce in the judgment of the church.

The church may rightfully expect the attendance of each one of her members at her meetings for business and devotion, and should require the same; and nothing but a gospel excuse should be accepted upon their failure to attend. Members should attend at communion, and should not fail to participate in the ordinances, and upon failure to do so, the deacon should learn of them the reason for refusing to partake and see that the case is properly disposed of according to the gospel. A church is as much at fault for failure to properly enforce gospel discipline according to, and in the spirit of the gospel as is the member who is known to have transgressed. A church which is at fault in judgment should as readily reverse its judgment and correct its record as it would have its excluded members to recant. Unless the church concedes infallibility to her members, she cannot claim it in

herself.

The church should not act in anticipation of the judgment of the pastor. The opinion of the pastor should not lead but, rather, confirm that of the church. The church should rule that a matter to be private must be known only by the parties at variance; that when one or two others know the facts and fail to adjust matters they become public and must be considered by the church through her deacons or brought before the body in church meeting.

With an experience of grace in our hearts and the written scriptures in our hands, each member and each church ought to be able to render decisions according to sound doctrine and discipline which cannot be condemned. Therefore, we do not write these things unto you because you do not know them, but only to stir up your pure mind by way of remembrance.

May the Lord keep us all in His love and in His service with Godly fear, and His name have all of the praise.

P. G. Lester, Associate Editor
Reprinted from the November 15, 1921, issue of Zion's Landmark, by request.

OTIS E. COBB

It has pleased the Almighty God to remove from our midst our dearly beloved and highly esteemed brother, Otis Elmo Cobb. He was the son of the late William R. and Susan Page Cobb.

The God of all Grace brought him to ask for a home with Burlington Church April 4, 1943, and he was unanimously received. He was baptized by his pastor, Elder A. B. Barham, on May 1, 1943. Early in the year of 1946, the church recognized a gift in him for the office of Deacon. The presbytery was called to inquire into the qualifications. Finding him qualified, he was ordained June 1, 1946. He served the church

faithfully until the Lord called him home on March 29, 1974. Brother Cobb was highly favored and wonderfully blessed to believe and stand for the doctrine of foreknowledge of God and predestination of all things.

He is survived by his wife, Mamie Lou; one son, Jerry David, and one daughter, Mrs. Ben Gilmore. The funeral was conducted by Elders L. P. Martin and Hugh Wray. The body was laid to rest beneath a beautiful mound of flowers, to await the coming of the Lord Jesus Christ to be carried to the eternal home on high.

We, at Burlington Church, will miss the presence of Brother Cobb together with his family. We feel our loss is his eternal gain, and desire to ask the God of all Grace to reconcile us to His holy will.

We ask that three copies of this obituary be made, one for the family, one for the church record, and one be sent to Zion's Landmark for publication.

Done by order of the church in conference April 6, 1974.

Elder Hugh Wray, Moderator
 R. B. Hawkins, Clerk
 Elder H.F. Dagenhart,
 J. M. Rice,
 Wade A. Barham, Committee

**IN REMEMBRANCE OF
 SISTER POLLY GARRETT**

Sister Polly Rhew Garrett was born February 16, 1885, the daughter of the late James S. and Frances Clayton Rhew. She passed from this life on May 1, 1974. She was married to George H. Garrett in January, 1907. He died in 1966.

Surviving are two daughters, Mrs. Victoria Daniel, Route 3, Roxboro, N.C., and Mrs. Maria Hesse, Raleigh, N.C., and two granddaughters.

Sister Garrett joined Flat River Primitive Baptist Church in July, 1922, and remained a faithful member as long as she lived. She attended regularly as long as her health permitted. We miss her so much, and her seat in our church leaves a great vacancy.

Her funeral was conducted at Brooks and White Funeral Home, Roxboro, N.C., by her pastor, Elder L. P. Martin. Her body was laid to rest in Person Memorial Park, 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 ever 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 May 25, 1974.

Elder L. P. Martin, Moderator
 Johnnie Oakley, Church Clerk

OBITUARY

SYLVESTER LAWRENCE

It is with saddened hearts that we attempt to write this obituary of our beloved deacon, Brother Sylvester Lawrence, who was called from this life January 25, 1974, in Carteret General Memorial Hospital, Morehead City, N.C.

He was born August 29, 1893, at Otway, N.C., the son of the late Bedford and Emma Lawrence. He was baptized into the fellowship of North River Primitive Baptist Church June 13, 1916, by Elder E. F. Pollard. He was chosen as deacon July 3, 1954, and he was church clerk for several years.

He was married to Sister Julia M. Lewis Lawrence June 10, 1913, who was called away five years ago. Left to mourn his departure are three daughters: Mrs. Angus Willis, Crab Point, N.C. with whom he spent his last three years, Mrs. Eunice Beveredge, Beaufort, N.C., and Mrs. Elizabeth Nelson, Stacy, N.C.; four sons: Tilton B., Sylvester, Jr., Hassell B., all of Midway, Ga., and William C. Lawrence of Wilmington, N.C.; two sisters, Mrs. Cora D. Gillikin, Norfolk, Va., and Mrs. Beulah Weaver, Otway, N.C.

Brother Sylvester was a farmer until his health failed. He was a devoted husband and father. His deliberations and conversations were with much patience and humbleness of spirit. He was a faithful member, attending all of our meetings until just before death. He loved the doctrine of salvation by the grace of God. We, the church, feel a great loss and we miss him in his support and devotion to the church. We extend our heartfelt sympathy to the family.

Funeral services were held at the North River Primitive Baptist Church with our pastor, Elder Eddie Humphrey, and Elders Arthur Young and Dewey Humphrey officiating. His body was laid to rest in the church cemetery beneath a large mound of flowers beside his wife and two eldest sons, Hassel and Hardy Lawrence.

We are made to believe our loss is his eternal gain. Therefore, be it resolved, that a

copy be placed on the church record, one be sent to the family, and a copy be sent to Zion's Landmark for publication.

Done by order of our church in conference April 6, 1974.

Elder Eddie Humphrey,
Moderator
Clara Harris, Church Clerk,
Angus Willis, Committee

SISTER LILLIE MAE ONEAL

On October 21, 1973, the Lord saw fit to take from our midst our dear sister, Lillie Mae Cutchin Oneal. Sister Oneal was born July 15, 1897, to John and Alice Braddy Cutchin. She was married to Ed Oneal and to this union one son was born. He is Edward Oneal of Speed, N.C.

She joined the Mount Zion Primitive Baptist Church on the second Sunday in August, 1949. She was our oldest member, and she was one of the most faithful members, we feel, with which any church could have been blessed to have had.

For many years she prepared dinner in her home for everyone who attended our church services. She said that was one of her greatest pleasures. The church deeply mourns her loss and we miss her so very much.

She leaves, besides her husband and son, one sister, Bertha Lane of Scotland Neck, N.C., and two half-sisters, Mrs. Norma Bryant of Whitakers, N.C., and Mrs. Nettie Keen of Tarboro, N.C. to mourn her passing.

She was laid to rest in a Tarboro cemetery to await the second coming of the Lord.

Done by order of conference, May, 1974.

Elder B. D. Handy, Moderator
Mary M. Ward, Clerk

OBITUARY OF SISTER

FLOSSIE DUPREE MOORE

Sister Flossie Dupree Moore was born October 10, 1910, and was called from this lowground of sin and sorrow on December 12, 1973, making her stay on earth sixty-three years, two months and two days. Sister Flossie was the second one of ten children, born to Brother Alex and Sister Caroline Dupree. All of her four sisters and five brothers survive, along with her mother.

At the close of the meeting on Sunday, June 20, 1926, Sister Flossie and her sister, Sister Linnie, both came before the church at Sandy Grove, asking for a home, and both were received and baptized one month later

along with their mother, Sister Caroline Dupree, by their pastor, Elder L. H. Stephenson.

On April 17, 1932, she married John Worth Moore who passed from this life May 17, 1972. They are survived by one son, John Worth, Jr., and three grandchildren. During most of her married life, she lived far enough away so she was unable to attend her church as often as she would have liked, but after the passing of her husband she came back to live with her mother and sister, Linnie. She always attended her meetings when her health permitted. We know of no better Christian characteristics than to be made meek and humble, and to have an abiding love for the church and God. Such was the life of Sister Flossie.

Her funeral was held at Sandy Grove Church, conducted by Elders C. T. Harward and J. M. Mewborn, and her body was laid to rest in the church cemetery beside her husband to await the second coming of her Lord and Master Jesus Christ.

We, the church at Sandy Grove, do sorely miss her, but we desire to be made submissive to His sovereign, eternal, will. We feel that our loss is her eternal gain.

Done by order of the church in conference April 20, 1974.

Elder C. T. Harward, Moderator
Brother Layton Dupree, Committee
Sister Eurice Ogburn, Committee

LOUGENIA N. CUMMINGS

The death angel visited the District of Columbia General Hospital on Friday morning, December 28, 1974. He took from us our beloved mother, Mrs. Lougenia N. Cummings. She was the eldest child of Edward and Sarah Marshall Neal, having been born on May 3, 1884, in Reidsville, N.C.

In her early youth she joined the Jones' Chapel Baptist Church, and remained there until she moved to a distant community. Then she was connected to the New Center Primitive Baptist Church, and she remained there until she moved to Washington, D.C. She was then connected with the Mount Sinai Primitive Baptist Church, where she remained until her passing.

The late Mrs. Cummings was married to James Cummings. To this union were born six children. Two of them are survivors. These are daughters: Mrs. Berth Napper of Washington, D.C., with whom she made her home, and Mrs. Lougenia Bushnell of

Reidsville, N.C. She leaves behind one sister, Mrs. Esther Winchester of Pittsburgh, Pa., two brothers, Zacheriah Neal of Pittsburgh, Pa., and Jeremiah Neal of Greensboro, N.C.; eleven grandchildren, twenty great-grandchildren and one great-great-grandchild, three stepdaughters, Viola Whitsell, Laura Smith and Lillie Graves, all of Reidsville, N.C., and a host of other relatives and friends.

McLaurins Funeral Home had charge of the arrangements.

By Lougenia Bushnell
Reidsville, N.C.

PEARL C. SMITH

Sister Pearl C. Smith was born in Wilkes County, N.C., August 16, 1891, the daughter of the late John and Charity Burcham Smith. She departed this life June 16, 1972. She was the widow of the late Luther Smith. She leaves behind to mourn her passing, one daughter, Mrs. Dan Hamby, 2214 Hyde St., Burlington, N.C., three sisters, Mrs. Cora Norman, State Road, N.C., Miss Icy Norman, Burlington, N.C., and Mrs. Florence Cole, Greensboro, N.C.; one brother, Barney Norman, Ormand Beach, Fla. who also survives with four grandchildren and five great grandchildren, and many friends.

Sister Smith, together with her husband, united with State Road Primitive Baptist Church many years ago, where she remained a faithful member until her death. She was a strong believer in the doctrine of election and salvation by grace. Although in her last years she was greatly afflicted, yet her faith never wavered in this blessed truth. As long as she was able, she always tried to meet with her kindred in the Lord in the yearly communion service at her home church. After the passing of her husband, she moved to Burlington, N.C., to make her home with her daughter, Sister Dan Hamby, where she remained until her death. Sister Hamby labored in every way possible to faithfully look after her welfare and comfort in her last days. This unworthy one, together with my companion, spent many precious hours in the former home of Brother and Sister Smith, in the days now past and gone. She will be greatly missed by all who knew her, especially by State Road Church.

Her funeral was conducted at State Road Church by Elder Hugh Wray, S. L. Gilbert, and Mr. Kenneth Woods. She was laid to rest beside her husband to await the coming of our Lord when He shall return for His heart's

delight, and on the wings of His never-dying love to carry them to that home above not made with hands, eternal and in the Heaven of Heavens, where sickness, sorrow, pain, and death will be known, feared, and felt no more.

Written by request of Sister Juanita Hamby.

(Elder) Sam L. Gilbert
Winston-Salem, N.C.

IN MEMORY OF PENNIE DANIEL

Pennie B. Daniel (Mrs. A. G. Daniel) died on January 27, 1974, in Portsmouth, Virginia, and was buried January 29, 1974, in Fremont, N.C. Funeral services were held by Elder J. M. Mewborn and Mr. Frank Turner at Yelverton Funeral Home, Fremont, N.C.

Peninah Ballance Daniel was born April 26, 1886, to W. Roscoe Ballance and Sarah Hooks Ballance. Her life held many hardships. Her mother died when she was very young. Her husband, Addison G. Daniel, died when she was thirty-two, leaving her with four children, one not yet born, to bring up. She had to work hard with no earthly assurance of eventual reward or security. And, yet, when I look back on my grandmother's life, my impression is not one of heartbreak or grim, unrelenting effort, but one of grace, peace, and joy. She never felt any self-pity. Instead, she considered herself richly blessed in her four surviving children, to-wit: Sarah Daniel Vaughan, Addison Garland Daniel, W. Roscoe Daniel, and Isaac Randolph Daniel, her eight grandchildren, and her seven brothers.

She was a wonderful mother to her children. If she, herself, felt apprehensive of the future or felt inadequate to rear four children alone, her children never sensed these fears. Later, when the years brought financial security and the joy of seeing her children happily married to men and women whom she loved as dearly as her own sons and daughters, some might have thought that she felt a pardonable pride in the blessing of these achievements. Instead, however, she felt a deep humility. Taking no credit or honor to herself, she counted her happiness a blessing from the Lord.

She was a charter member of the Fremont Primitive Baptist Church which she joined May 22, 1931. She loved her church, and she lived her faith, never lecturing others about it, but was blessed to show in the beauty of her life the joy of being a manifest little one in that Kingdom that shall live and endure

forever.

"Give her of the fruit of her hands and let her own works praise her in the gates." Proverbs 31:31.

A granddaughter,
Dee Vaughan Clere

OBITUARY OF BROTHER

HUBERT F. BROWNING

We do and shall, indeed, miss dear Brother Hubert F. Browning. How often have we seen, felt, and rejoiced in the humbleness that he was so wonderfully blessed to manifest. How brotherly was he in contending for the doctrine that he loved so dearly, yet he remained so unyielding towards any compromise to the doctrine. He was an inspiration, not only to us at Eno, but we feel to all who have the cause at heart.

Since we began to write, this scripture has been uppermost in our minds in regard to the life that Brother Hubert was blessed to live: "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!" Isaiah 52:7.

Brother Browning was born July 31, 1913, and passed from this life on March 15, 1974. He loved his family as a gift of God, and we feel sure that they loved him in like manner. To this union were born seven children. One son departed this life in infancy. Left to mourn are his wife, Sister Mamie Patrick Browning; two daughters, Evelyn B. White of Siler City, Ann B. Rudisill of Charlotte; four sons: Frank Browning of Durham, Kenny Browning, of Winston-Salem, Eddie Browning of Monroe, and Tommy Browning of Barnwell, S.C. Also his mother, Mrs. Lela Dossett Browning, two grandsons, and a number of relatives and friends.

Funeral services were conducted at the church he loved so well, Eno Primitive Baptist Church, Durham, N.C., on March 17, 1974, by his pastor, Elder Burch Wray, with Elder L. P. Martin and Elder Jasper Hawkins. His body was laid to rest in Maplewood Cemetery beneath a mound of beautiful flowers.

We desire that a copy of the above be sent to Sister Mamie Browning, a copy be recorded in our church records, and a copy be sent to Zion's Landmark for publication.

Written in behalf of Eno Primitive Baptist Church.

Elder Burch Wray, Moderator
Brother W. A. Wheeler, Clerk

OBITUARY OF SISTER CORA

TILLEY CHAMBERS

With hearts filled with the burden of our own inadequacies in all things, we make the feeble attempt to express the loss felt in the passing of our beloved sister, Cora Chambers Tilley, on November 9, 1973. In man's way of thinking, Sister Tilley's 93 years were filled with many trials and tribulations, yet she was blessed to rear their nine children after the death of her husband, Rufus L. Tilley, in 1919. She was not alone, for Sister Tilley ever continued to acknowledge and praise the Lord for His amazing grace, His goodness and mercy and guidance in her travail. Her deep, abiding, God-given faith has been a comfort to these poor unworthy sinners.

Sister Tilley asked a home with the Camp Creek Primitive Baptist Church in 1902, when she was 22 years old. When this area was taken for Camp Butner in 1942, during World War II, she moved her membership to the Durham Church. In June, 1953, she became a member at Ross's Primitive Baptist Church. After June, 1958, however, we, at Eno, were blessed to have her as one of our small flock. Sister Tilley attended and served Eno faithfully so long as she was enabled. Thereafter, with a joyous heart and a loving smile, she welcomed all who were blessed to visit her in her home.

Her funeral was conducted by Elder Burch Wray and Elder Ernest Birchette, and her body was laid to rest in the Eno Church Cemetery to await God's final dispensation. She leaves eight children to mourn her passing; six daughters: Mrs. Bertha Moore, Mrs. Hettie Thacker, Mrs. Alice Gunter, and Mrs. Ruth Daniels, all of Durham; Mrs. Allie Goss of Stem, and Mrs. Nora Davis of Efland; two sons: Mr. Erwin Tilley of Rougemont, and Mr. Edgar Tilley of Stem.

Sister Tilley had a sweet hope in Christ as revealed by God's grace.

"And when my Savior calls me home
Still this my cry shall be:
Hinder me not; come welcome death,
I'll gladly go with thee."

Submitted in conference at Eno Primitive Baptist Church, January 26, 1974.

Elder Burch Wray, Moderator
Brother W. A. Wheeler, Clerk

OBITUARY OF BROTHER

CHESLEY M. MAYHEW

It is our desire and feeling at this time, while realizing my weakness and depraved condition, that our minds be directed and exercised by the Almighty God in truth and spirit to the attempt to write a few words in memory of a beloved, highly esteemed brother, Chesley M. Mayhew of Durham, N.C.

Brother Mayhew, the son of Thomas and Menty Mayhew, was born in Halifax County, Va., on November 12, 1884, and died December 13, 1971, being 87 years of age, the last one of the immediate family. In 1908, Brother Mayhew was married to his beloved companion, Sister Minnie D. Mayhew, who preceded him in death on May 30, 1971. He was buried at Eno Primitive Baptist Church Cemetery beside his wife and sister in Christ, we feel. Surviving are four sons: Burl S. and Elmore L., of Durham, N.C., Clifton D. of Herndon, Md., and Chesley M., Jr. of Arlington, Va.; another son, Roy, preceded him in death. There are nine grandchildren and eight great grandchildren who survive.

Brother Mayhew, by the mercy and love of God, was caused to love and believe the doctrine of salvation by the grace of Almighty God, who in righteousness, wisdom, and all power and in love, did foreknow, predestinate, decree, purpose, and declare all things to be as they have been, are now, and will forever be. On the fourth Sunday of October, 1928, he asked for a home at Eno Primitive Baptist Church which, we feel, he was given to love, and on the fourth Sunday of November, he was baptized into the fellowship of the church. We feel this brother was enabled by God to serve this church devotedly and faithfully for many years. On August 22, 1931, Eno Church called for the ordination of this dear brother to serve as deacon.

Not only was he caused to love the people at Eno Church, but when overshadowed by the great spirit of the love of God, he loved the Lord's chosen people everywhere. About the year of 1937, he and his wife moved their membership to Rougemont for the purpose of organizing the Rougemont Primitive Baptist Church. Later they moved their membership back to Eno, where they remained until death.

It is our desire, according to the will of God, that these sons, grandchildren, and great grandchildren be reconciled by the act of a merciful God in sending the death angel to remove our dear father in Israel

from this natural life, which relief he had desired so long. We feel to hope and trust that Brother Mayhew's memory will long linger in the minds and hearts of this sinner, as well as the other members, friends, and pastor of Eno Church, feeling he was removed from us in God's great pity, love, wisdom, and tender mercy. May we be favored to remember him in truth, sweet fellowship, and love. The Lord giveth and the Lord taketh away; blessed be the name of the Lord who is Lord of Lords, and the King of Kings, Who is the righteous and just disposer of life and death. Thanks be unto His glorious name for all things. Now we would thank God for the feeling, thoughts, and words of expression that He has given us to write at this time, unworthy as we feel to be; and, surely, if one at all, the very least of all the flock. In humble submission, we trust, we bow to the holy will of God. May the God of all power, truth, and grace keep this hell-deserving sinner in sweet fellowship, love, and truth at the feet of the church, ever looking up to God and you, His beloved, in this wonderful love of God, in the name of the Father, Son, and Holy Ghost, I trust.

Therefore, may it be 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 records.

Done by the order of Eno Primitive Baptist Church, Durham, N.C., in conference, January 22, 1972.

Elder Burch Wray, Moderator
 Brother W. A. Wheeler, Clerk
 Hubert F. Browning, Committee

MATES CREEK ASSOCIATION

The One Hundred Twenty-Second annual session of the Mates Creek Association is appointed to be held with Indian Fork Church, Culloden, Campbell County, West Virginia, beginning Friday before the first Sunday in September, dates being August 30th, 31st, and September 1st, 1974.

Those who come by way of the West Virginia Turnpike, get off at the Charleston South Exit. Follow U. S. 119 North and West Va. No. 61 to U. S. 60 to Culloden. Turn left at Elementary School on Charley's Creek Road; then go one-fourth mile to church.

We invite all lovers of the truth to come and be with us.

Elmer Smith, Clerk
 Ransom, Kentucky
 Telephone 606-427-7302

LITTLE RIVER ASSOCIATION

The One Hundred and Forty-Fifth Annual Session of the Little River Primitive Baptist Association will be held at Bethel Church, Johnston County, N.C., entertained by the Church at Raleigh, N.C., beginning on Friday, September 20th and continuing through Sunday, September 22, 1974, if it be the Lord's will. This is the same location the Association was held last year, 1973.

Elder R. L. Fish was appointed to preach the introductory sermon, Elder Curtis Parrish, his alternate.

Those coming from the north and west via Angier, N.C., take Hwy. N.C. 210 east from Angier and go about 4½ miles to State Road No. 1313, turn right and go to the end of this road, turn left on State Road No. 1551 and go about one mile to the church. Those coming from the east via Smithfield, take N.C. 210 west and those coming from the south via Benson, take N.C. 50 north; where these roads intersect, known as McGee's Crossroad, take N.C. 210 at this intersection and go west about five miles, turn left on State Road No. 1313 and go to the end of the road which will be about three miles, turn left on State Road No. 1551, and go about one mile to the church. There will be pointers at N.C. 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.

John R. Green, Clerk
Raleigh, N.C.

ANGIER UNION MEETING

The Angier Union is appointed to be held with the Church at Oak Grove, Wake County, N.C., the Lord will, the fifth Sunday and Saturday before in September, 1974. Elder Allen Johnson was appointed to preach the introductory sermon, Elder S. J. Sauls as alternate.

Oak Grove Church is located about ten miles west from Raleigh, N.C., and about six miles east from Apex, N.C., just off Rhamkatte Road, in the Swift Creek Community.

We invite all lovers of the truth to come and visit us, especially our ministering brethren.

E. T. Jones, Union Clerk
Fuquay-Varina, N.C. 27526

THE SEVEN MILE ASSOCIATION

The Ninety-Fourth Annual Session of the Seven Mile Primitive Baptist Association will convene, the Lord willing, with Hickory Grove Church, Johnston County, N.C., on Friday before the third Sunday in September, 1974, and will continue through Sunday, the dates being September 13th, 14th and 15th. Elder J. W. Hawkins was appointed to preach the Introductory Sermon, Elder W. C. Noles, alternate. Services are to begin at 11:00 o'clock a.m. on Friday.

Hickory Grove Church is located seven miles east of Benson, on N.C. Hwy. 50, ¼ mile west of Meadow High School, in Johnston Co., N.C.

A cordial invitation is extended to our brethren, sisters, and friends to come and meet with us.

Carol W. Wood, Clerk
Rt. 1, Box 425
Spring Lake, N.C.

YELLOW RIVER PRIMITIVE BAPTIST ASSOCIATION

The One Hundred Forty-Ninth Annual Session of the Yellow River Primitive Baptist Association will convene at Haynes Creek Church, beginning on Friday, September 20, 1974, and continuing through Sunday, September 22, 1974, if it be the Lord's will.

Directions: From I-85, exit at Ga. 20 south. Follow 20 through Lawrenceville to outskirts of Grayson. Take paved road which angles to the right. You will cross Hwy. 78 at caution light. Travel about one and a half miles to the church.

We extend a cordial invitation to brethren, sisters and friends to meet with us, especially our ministering brethren.

Those who desire further information may contact Elder T. L. Huff, Moderator — 535 Rebecca St., Lawrenceville, Georgia, telephone 963-2284 or the undersigned.

Jeffie Fitzpatrick, Clerk
Route 4
Commerce, Georgia, 30529

Telephone 789-3321-11a

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AUGUST, 1974

NO. 10

ISAIAH CHAPTER 59

As for me, this is my covenant with them, saith the LORD: My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

ISAIAH CHAPTER 60

ARISE, shine; for thy light is come, and the glory of the LORD is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

EDITOR

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

ASSOCIATE EDITOR

GEORGE A. FULK.....PILOT MOUNTAIN, N.C. 27041

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

EXPERIENCE OF M. K. DUREN
Brookhaven, Georgia

Dear Friends,

As I feel so little to try to express my feelings, I don't know how to start. I was asked by an Elder in our Association to write a letter to the Old Faith Contender. I told him I had thought I would try to write my experience. Only through God's holy will can I speak anything that will bring that good feeling to God's children.

Dear children in Christ our Lord, I want to say that my experience of a perfect Savior goes back when I was about three or four years old. At that time I felt the grace of God. I remember talking to my oldest brother and sister, who told me everyone had to die and I argued that we didn't and said I would ask Mother. So I went into the other room and told her what they said. I can see my dear mother as she was scrubbing the floor with a mop made out of cornshucks; as she raised up and looked at me, her face was pale white and a smile over it. She said, "Yes, son, we all have to die." Well, whatever Mother said was right, but that feeling was still there that I did not have to die.

Time rolled on until I was seventeen, and, while going to revival meetings, I heard the preacher say "Accept Christ as your Savior and be saved." I had a feeling I was too sinful to join the church. I had been to this meeting one night, and the next day I wanted to pray. I felt so unworthy I began to find a place where nobody could hear or

see me. I finally went behind the barn. I had not read the Bible at that time very much, as I have since, and read what the Lord Jesus said, "When you pray go into the closet, and when the door is shut pray in secret and the Father who hears in secret will reward you openly." This I feel to be true with me. I remember there was a path went along below Father's barn; I looked both ways to see that nobody was coming either way. I tried to pray to God to have mercy on me and, if He could see fit, to let me be a member of His visible church and give me power to live up to the roles of His church. I was not worrying about accepting Christ, but what was killing me was the question if Christ would accept me.

I went through many ups and downs; and felt that all I did was sin. I felt to be the greatest of all sinners. In 1937 this feeling came over me again. I worked hardships on my family. This feeling remained with me a good while until I came to the thought that I was going to die. I tried to pray to God the best I could to let me make a public confession to His church before I died. August 15, 1937, on Sunday night, I had a dream. I thought I saw myself in a deep valley. I looked down at my feet and saw the prettiest pond of water I ever saw. It seemed to be about three or four feet deep and clear as crystal. I was alone and wondered what this pond of water was for. Something told me it was for me to be baptized in. I looked down below the water and it turned muddy. I asked what made the

water muddy down there. I was told it is your sins making it muddy. I looked up to the top of a high mountain and saw a stairway running from this beautiful water to the top of the mountain. There were no steps. I asked how I would walk up this stairway without steps; the answer was, "It won't be any trouble to walk this stairway after you are baptized in this water." My rejoicing can't be told. For about a month I rejoiced, then became troubled about what church to go to. I thought about the Missionary Baptists and the Methodists and several others; but none of them would lift my burdens. I went on in awful trouble for a year when the Primitive Baptist came into my mind; and, bright as heaven, the burden was gone. I told my father about this. He told me to talk to the preacher at Sweetwater about it, but I didn't talk to him. I knew I had found the Church of Christ, but I became troubled again. I went to Sweetwater a few times and they preached my feelings and it sounded wonderful to me but the trouble was I felt God's children there would not take me. It seemed to me that it would be the greatest thing on earth if they would have me.

Finally, I went back to meeting and when they announced the door of the church open I was shaking hands with the preacher before I knew what I was doing. They stopped singing and sat down. The preacher said, "Go ahead and tell in your own way what the Lord has done for you." I told them what I COULD. I feel like I didn't tell them one-hundredth part enough. I thought about them not accepting me, and when I was through talking it seemed like five minutes before they

said anything, and one blessed old deacon said, "Brothers", and waited, it seemed to me a minute or more, and I thought my time had come and I knew he would say no. But when he began to talk again he said, "It is my motto when I catch a fish is to string it;" and that awful burden was lifted.

So, dear brothers in Christ, I saw the mercy of God through those brethren and sisters that day. The Psalmist says, "Behold the eyes of the Lord is upon them that fear him; upon them that hope in his mercy." So, I feel to say with David, "Surely the goodness and mercy of the Lord has followed me all the days of my life." I am ever looking to Jesus as the Author and Finisher of the faith of His children.

Your unworthy brother in hope of eternal life,

M. K. Duren

Elder M. Kelly Duren, the beloved moderator of the Yellow River Association, passed away October 23, 1972. Recently I came across his experience as was published in the Old Faith Contender in issue of October 15, 1946. Since many of our brethren, who are living today, have never had the privilege of reading it, I was given a mind to have it republished in the Zion's Landmark. Sister Duren, his beloved wife and companion, passed away in March of this year. Elder Duren was blest to serve his brethren faithfully and in a most acceptable manner. They are both missed greatly in that section, especially among the churches.

Editor

A WONDERFUL MEETING

Dear Brother Mewborn,

As I sit here searching for words

to describe our meeting at Mt. Pisgah Church, Fields, La., I find myself as John felt in Revelation. Man's words cannot describe singing as beautiful as the angels of God. Nor can they describe such expressions of love, grace, and joy as God gave us for a season.

We had visitors from Alabama, California, Florida, Louisiana, Mississippi, and Texas. My beloved mother and sister, Gladys Jacobs, said "It is just like an old-time meeting." At the beginning of the meeting, as moderator, I expressed the hope that no matter how many mouthpieces were present, I hoped there would be only one preacher. Never has a hope been more gloriously fulfilled from the pulpit. Every mouth was opened as on the day of Pentecost, in Acts 2, when they declared with one voice the wonderful works of God.

When I am blessed to hear one of our young elders stand and declare the truth and wondrous ways of Israel's God, I am made to stand in awe of that God. I am, also, hearing a miracle of God being made manifest. The truth is as everlasting, perfect, and unchangeable as God. The ways of God are so far above our ways as the heavens are above the earth. The revelation of these attributes to the church and the revelation of a portion of His ways are the manifesting of a spiritual mind to the church by an infinite God.

"Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." Isa. 33:17. As Christ shined out of the souls of our precious brethren and sisters, the light was so bright in their eyes we could see a measure of the king in His beauty. As we stood and talked

Saturday, we could see, through a glass darkly, the land that is very far off. The sceptre has departed from Judah and the lawgiver from between his feet, for Shiloh has come, and the people come for a season to Mt. Zion, the holy mountain of God. They are given a foretaste until the ransomed of the Lord return with singing unto Zion, and everlasting joy shall be upon their head. They shall come into new heavens and a new earth for the old heavens and the old earth shall pass away, and not be brought to remembrance nor come to mind.

In that new heaven of eternal bliss God's people shall understand "For I create Jerusalem a rejoicing and her people a joy, for I will rejoice in Jerusalem and joy in my people." O wonderful God that will joy in His people and they shall rejoice in their God forever. And when we have been there ten thousand years, bright shining as the sun, we'll have no less days to sing God's praise, than when we first begun. The land that is very far off shall be before the eyes of those who enter into that final port of call, and they shall disembark from the Old Ship of Zion at a port where no galley with oars shall enter therein, neither shall gallant ship pass thereby.

The captain of the Ship of Zion has been made perfect through suffering and has been crowned with honor and glory by God. By His suffering He has perfected forever them that were sanctified by being set apart in Him before the world was. Everyone shall be a passenger on His ship whose names are written in the Book of Life which is the passenger list of the Old Ship of Zion. Those whose names are not written therein are trying to row their own

boat, but no galley with oars shall enter heaven and immortal glory. Only those who stand on the deck shall hear the voice of the Son of God saying, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Look, beloved of the Lord, and see the Holy City, New Jerusalem. Go ashore and drink from the pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. Eat fruit from the tree of life, and live forever. Praise God with a perfect praise. Raise your voice in joy with that heavenly choir before the throne of the King. Behold His beauty. You have come to the land that is no longer very far off.

I cannot go on, Brother Mewborn, the light has become too bright. Tears are blinding my eyes. We love you.

Lynwood Jacobs
Rt. 4, Box 258
Orange, Texas 77630
July 3, 1974

RICH IN EXPERIENCE

Dear Elder Mewborn,

I received this precious letter from Sister Joan Crenshaw since I fell and broke my hip in the late winter. I enjoyed it so much that I asked her when she recently came to see me if I could send it to you, and if you saw fit to do so, would it be agreeable to have printed in the Landmark. She gave me her permission. Her experience was so rich the night before she wrote the letter to me.

I am now at Hillhaven Convalescent Center, Wade Avenue, Raleigh, N.C. 27605. I am doing as well as could be expected. I hope I can soon be able once more to walk

again with a walker.

My hope is that you and your family are well. Come to see me whenever you can. Remember me in your prayers. I hope to be thankful that it is as well as it is with me.

Yours in hope,
Alice Perry
June 22, 1974

THE LETTER

Dear Sister Alice,

I hope you are feeling well today. I'm over, I hope, my bronchitis. Lonnie, my husband, has come down with it and Wendell, our thirteen year old son, is not feeling well, but it is as it was purposed to be. We will be well soon, if its God's will. The Bible says, Psalms 121:4, "Behold, He that keepeth Israel shall neither slumber nor sleep." And, in Romans 8:28, the Bible also says, "And we know that all things work together for good, to them who are called according to His purpose."

Sister Alice, my heart goes out to you. I wish you did not have to suffer so but it is good to remember what the Bible says in Romans 8:17, 18: "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us." Read Romans 8:24, 25, 26 and 35. "Who shall separate us from the love of Christ? Shall tribulations, or distress, or persecutions, or famine, or nakedness, or peril, or sword." And in verse 38, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depth, nor any other creature, shall

be able to separate us from the love of God, which is in Christ Jesus our Lord." This is a precious gift, this hope and promise, even more precious than all the world. Oh, this Bible is a wonderful book. It holds so much truth. We can only understand it as we are made able to, or blest, to understand. When we read and are blessed to understand, we are again filled with this precious hope.

We had a good meeting this past second Saturday and Sunday at Middle Creek. We had good preaching and sweet fellowship. We missed seeing you and hope that soon you will be with us again. Psalms 133 speaks of the beauty of brethren dwelling together in unity. It is, indeed, like precious ointment. In Psalms 138:7, it says, "Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and the right hand shall save me." In verse 8, "The Lord will perfect that which concerneth me; thy mercy, O Lord, endureth forever; forsake not the works of thine own hands." Oh, how the Bible does comfort us.

It has been good to write you. I have so much enjoyed both reading the Bible and writing to you. I hope to see you soon. Please pray for me if you are given a mind to.

A little sister, I hope,
Joan Crenshaw
Garner, N.C.

THE ORIGIN OF THE HYMN, "AMAZING GRACE"

John Newton, the celebrated English preacher and hymn writer, realized that he was a trophy of divine grace. A while before his death, a brother minister came to

have breakfast with him. Family prayers followed the meal. Mr. Newton's sight had almost failed him, and he was unable to read. He sat and listened to his friend as he read the 15th chapter of I Corinthians. When the tenth verse was read, "By the Grace of God I am what I am," Mr. Newton began to speak: "I am not what I ought to be. Ah! How imperfect and deficient! I am not what I wish to be. I abhor what is evil, and I would cleave to what is good. I am not what I hope to be soon. Soon I shall put off, with mortality, all sin and imperfection. Though I am not what I ought to be, nor what I wish to be, nor what I hope to be; I can truly say that I am not what I once was, a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge, by the grace of God I am what I am."

John Newton could say that with conviction and joy. What had he once been? When he was seven years old, he lost his mother. A little later, he went to sea with his dad and learned all the evils of the seaman's life. Still later, he was forced into the Navy. He deserted, but was caught and stripped and beaten until the blood flowed from his wounds. He had now become a hardened infidel. He fell in with African slave traders. He went from bad to worse until he himself was sold as a slave. It was a Negro woman who bought him, and she gloried in her power over him. She made him depend for his food on the crusts she tossed under the table. He had fallen to the depths of human degradation. And yet the grace of God found him, and saved him, and made him one of the greatest ministers of Christ, and a writer of hymns that have stirred the hearts

of men the world over. Truly, he could say, "I am not what I once was." And truly he could say, "By the grace of God I am what I am."

Knowing this do you wonder at John Newton's message in the grand old hymn:

"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."

When we read this account of John Newton's life, we can understand why he wrote the nine verses (along with the regularly sung verses) which are so seldom used today. Read carefully the nine "missing" verses:

"AMAZING GRACE"

In evil long I took delight,
Unawed by shame or fear;
Till a new object met my sight,
And stopped my wild career.

I saw One hanging on a tree,
In agonies and blood;
Who fixed His languid eyes on me

As near His cross I stood.

Sure, never till my latest breath,
Can I forget that look;
It seemed to charge me with His death,

Though not a word He spoke.

My conscience felt and owned the guilt,
And plunged me in despair;
I saw my sins His blood had shed,

And helped to nail Him there.

Alas, I knew not what I did,
But all my tears were vain;
Where could my trembling soul

be hid,

For I the Lord had slain!

A second look He gave that said,
I freely all forgive!

This blood is for thy ransom paid,

I died that thou mayest live.

The Lord has promised good to me,

His Word my hope secures;
He will my shield and portion be,
As long as life endures.

Yes, when this flesh and heart shall fail,

And mortal life shall cease;
I shall possess within the veil,
A life of joy and peace.

The earth shall soon dissolve like snow

The sun forbear to shine,
But God who called me here below

Shall be forever mine.

(Selected from the "Baptist Examiner," June 29, 1974, page 5.)

**HISTORICAL
THE CHURCH I LOVE**

In the State of North Carolina, Rockingham County, N.C., is a historical landmark. Matrimony Primitive Baptist Church, located seven miles West of Leaksville, (now Eden, N.C.) claims the distinction of being one of the older churches of the county, dating back some two hundred years. Some local historians claim that it was established in 1776, A.D. Elder Francis Stone, founder of the Town of Stoneville, N.C., was for many years pastor of the church.

At one time it was known as "Old Center" Meeting House, but with

another "Old Center" in an adjoining county, the name was changed to Matrimony. The traditional story is told, its occurrence was many years ago, of the itinerant Elder on one occasion who came to "Old Center" for his appointment. Due to the fact that both churches had the same name, he turned up at the wrong Old Center. Consequently, the name was changed to Matrimony.

The first building was erected of logs. The present building is very old, and contained, at one time, an enclosed section that was used for slaves prior to the Civil War. This area was removed several years ago. The building has been kept in good condition, but in any efforts made to repair or restore it, the original layout, or design, has been kept just as it was originally constructed. It has three doors which is an "Holy number". The communion table in the building was put together with wooden pegs. The church uses a very old hand made lace linen cloth for the communion table with an original eighteenth century cut glass communion set. In the conclusion of the footwashing service, which follows the communion, a hymn is sung, and we go out just as they did when our blessed Saviour was on earth.

We feel that we need our ministering brethren to visit us as often as they can. Our communion is the second Sunday in July. Through the many years that God in His infinite mercy has blessed this little vine to stand, there have been temptations and trials for the little flock, but, we feel, Christ, our Lord and Master, has remained as the strong High Rock in these storms and distresses. Never have His

people failed to find comfort, wisdom, and strength in that Rock. He said, "I am with you always, even unto the end of the world." Matt. 28:20.

Tears are sent to wash our eyes and make sight of Him clearer. This is my belief. I hope this washing is good for my soul, even to hope that one day He "shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. Until that glorious Day, O Lord, cause our tears and suffering to cleanse us for Thy Kingdom.

Elder J. G. Gardner, Stoneville, N.C., is our beloved pastor. He has been blessed to serve us faithfully for thirty years. We love him dearly, for the truth's sake. Our precious brethren are welcome to visit us whenever you can come to see us. May God keep us, as the verse says in the Hymn Book,

"Not life, nor all the boys of art,
Nor pleasure's flowery road;
Can to my soul such bliss impart,
As fellowship with God."

Mrs. Jimmie D. Martin
Route 3
Stoneville, N.C. 27048

A GOOD LETTER ON THE RESURRECTION

Elder J. E. Mewborn,
Snow Hill, N.C.

Dear Brother in Gospel Bonds:

"Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:38, 39.

Lot's wife looked back as she and

Lot fled from Sodom. She was turned to a pillar of salt. Jesus uses this incident as a warning to us today. Luke 17:32. She became unusable. Solidified in the form of a pillar, it's savor cannot be used. Israel was forbidden to remove their neighbor's landmark (Deut. 19:14), and "remove not the ancient Landmark, which thy fathers have set." Prov. 22:28.

After Abraham was dead, the Philistines came along and filled up the wells he had dug; but in due time came Isaac, and he opened up again those ancient wells. We desire today a ministry which will faithfully stand in the ways and ask for the old paths, a ministry which will open up anew those wells of the Bible truth which unbelief and human reasoning have sought to fill up with dirt. Gen. 26:15. There are those vital points from which truth should not be hastily preached upon until the meaning is revealed of these scriptures. It is not taking just a text here and there, but every text is considered that has any bearing on the subject.

There are three standpoints from which the scriptures teach this matter.

1. In regeneration and the new birth. This is a resurrection. The quickening of the sinner into spiritual life is the work of the Spirit of God. This is a raising of the soul from its former death in trespasses and in sins, to the new life of the kingdom of God. This is being born again by the incorruptible seed of the Word of God which lives and abides forever.

2. After being born again, it is the spirit and power of the resurrection that maintains the believer in the faith and obedience of the truth. No

one of us can keep alive our own soul, even after it has been made alive. The Spirit not only accomplishes the new birth in us, but the Spirit carries it on to final victory in the day of Jesus Christ.

3. The resurrection of the body is to take place in the future day when the Lord Himself shall come from heaven to crown our faith and hope in bringing forth our bodies from the dust, changed into His likeness. Then, the sinner shall be completely saved in the believer's whole person. Nothing shall be lost except corruption and carnality. When Naaman was baptized in Jordan, his leprosy was cured and his flesh came again as flesh as a child's. The only thing Naaman lost in Jordan was his disease and corruption. This is a figure, in a sense, of what the resurrection shall accomplish for us. Death can take nothing from God's redeemed people except their mortality and corruptibility. The same body that goes down in death is the same body which shall be raised in the likeness of Christ's glorious body. The same body that is sown in weakness in a moment of death is the same that shall be raised in power. This mortal body which is, in death, sown in corruption shall be raised in incorruption. It is not another body, but the same body, changed. The mortal must put on immortality.

As Jesus went up into heaven in view of His disciples, they were assured that this same Jesus whom they saw go into heaven would someday come again in like manner. As He went, He does thus come. He will bring with Him all them that sleep in Him. He will then unite their spirits (soul and spirit) which have been with Him, to their risen bodies.

This same Jesus who was here on earth, who suffered and died for His people, is the same one who shall come again. The same Jesus that died is the same one who arose. The same one who arose is the same Jesus who has gone into heaven and is even now at the right hand of God, performing the work of a Mediator between God and man, engaged in His heavenly work of Intercessor, or Advocacy, for us as our High Priest. He has not ceased to be God. He is both man and God. The fact that the Father has glorified Him with His own glory has not changed His essential character, either as Man or as God.

Jesus is the first that ever arose from the dead. None ever arose from the dead before Him. In Acts, 26th chapter, it plainly says that Christ was to be the first that should arise from the dead, and in the 1st chapter of Colossians, it says Christ is "the beginning, the first-born from the dead." Of what is He the beginning? He was the beginning of creation. He is the beginning of grace and salvation, and He is the beginning of the resurrection of the dead. This must be because Christ has the preeminence in all things. If He was not the first to arise from the dead, if there were others that arose and went to heaven ahead of Him, then certainly He does not have preeminence in the resurrection. But the scriptures say that He has the preeminence in all things. See Col. 1:18.

Those others, like Lazarus and Jairus' daughter and with the widow's son and the child of the Shumamite were not raised from the dead and taken to heaven; they were simply brought back to this earthly state and later had to die again.

In Matthew, it says that after Christ arose the graves were opened and many bodies of the saints which slept arose and came out of the graves and went into the holy city and were seen of many. If the resurrection had already taken place with these saints at the time they died, then how could their bodies have come out of their graves after the resurrection?

The denial of the resurrection of the body compels us to twist the scriptures this way and that to suit theories, but when we are blessed to believe in the resurrection of the body, the scriptures all fit together and prove it. We do not have to bother about trying to make them mean something they plainly do not mean.

I shall leave this for your consideration. I will appreciate your telling me wherein I am wrong, if you think I am wrong. I want to be right.

Yours in Gospel Bonds,
Horace H. Lefferts
(deceased August 1949)
Leesburg, Va.

A POEM

Dear Elder Mewborn,

You will find enclosed a little poem I felt inspired to write in memory of the late Elder Wilbert Barbour who was such a dear friend of our family and all others whom he knew. I would like to have it printed in Zion's Landmark if you can see fit to do so, and if you have space.

May God bless you and family.
Verna J. Owen

IN LOVING MEMORY OF ELDER WILBERT BARBOUR

He was born to be a preacher
Revealing the scripture to all;

He had a vision of Heaven
That reminded us of Saint Paul.

He was a friend of the friendless,
Helper of those in need;
He had compassion for others
He strived to sow fruitful seed.

As he stood in the pulpit preaching
He kept his audience enthralled;
And many times people have said
He's the very best preacher of all.

He loved all the brothers and sisters
And told them so time after time;
He supported his church with his
time and talents
And to all the flock he was kind.

His dear wife, Glennia, stood tall by
his side
And was ready to lend a hand;
If the going got rough, yes, Glennia
was tough
And a friend she could understand.

He used to speak of his sainted
mother
A friend beyond compare;
And he often said, "I am ready to
go,"
"I know I shall meet her there."

He was the happiest when preaching
the word
Especially at Fellowship Church;
He has stirred many hearts with his
sermons
And lifted them from the lurch.

He would not want us to mourn his
passing
But rather rejoice and be glad;
That God has called him to his
heavenly home
Where no one is ever sad.

His memory will live in the hearts of

his friends
As long as they shall live;
And God will smile down on the little
church,
As others continue to give.
Composed by a friend,
Verna J. Owen
(daughter of Nancy F. Heath)
May 19, 1974

EXPERIENCE OF
I. W. SHEPHERD
Richlands, N. C.

Dear Brother,
I am sending to you a copy of a
letter that was comforting to me
from Brother I. W. Shepherd of
Muddy Creek Church. If you see fit,
you may publish it.

Your brother in Christ I hope,
R. W. Gurganus
Jacksonville, N. C.

Dear Brother Gurganus,
My mind has been impressed for
sometime to write you a few lines,
but I know that if the Lord does not
guide my hand that it will be like me
in nature, nothing and less than
nothing, but thanks be unto God that
I know that He can do all things. He
rules and super rules. If it be His
will, I would like to write a few
words, concerning His power and
mercy, if, indeed, I know anything
about it.

I think so much about how He has
power over all things. When He
works none can hinder, and when He
hinders none can work. When, if not
deceived, I was made to know that I
was a sinner, and tried so hard to put
it all aside with my own works, but
could not, and I would not go to
church, but I want you to know,
Brother Gurganus, that, if not
deceived, I heard the doctrine of
salvation by the grace of God
preached, and I believe that it came

straight from the throne of God. It got me in such a condition that I was made to cry and beg the Lord if it could be His will to have mercy on me, and yet I did not want anything to do with it. But there came a time when I thought that I was going to get out of it through death; and I feared to die for I knew that if the Lord did not have mercy on me that hell was my home. There came a time when I was made to know through revelation that my blessed Redeemer had paid it all when He hung on the cross of Calvary, and I want to tell you that He paid it all for His little ones. I don't know that I am one of them, but was given a precious hope in Christ.

I thought when you baptized me and I felt that everything was so bright and glorious that my troubles were all over; but I find that I still have troubles and still need the mercy of the Lord, and believe that I know, in a small way how John felt, when he wanted to know if this was the Christ or should he look for another. I become so low sometimes that nothing but the power of the Lord can raise me again; and then I can sing the songs of Zion.

Brother Gurganus, I am sitting here tonight writing to you, hoping that you had a good meeting today, and I wanted to be there with you all; knowing that within myself I am not worthy, but if not deceived I have a hope that Christ is our fitness, and He is able to make it a heavenly place if you are alone. But to hear you dear brethren telling of the power and mercy of our Lord and Savior Jesus Christ, I can hardly control myself. Oh, isn't it sweet when it is sent from heaven through the lips of His messengers? It seems I could write all night of the

goodness and mercy of our Lord, for these things do make the tears of joy flow from my eyes, but I must stop by saying if the Lord will bless you, remember me that the Lord will continue His blessings and will guide my faltering steps, and if it be His will to keep me in that straight and narrow way and keep me at the feet of my brethren. I hope the Lord may continue to lead you and bless you in that straight and narrow way that we cannot walk alone.

Your little brother in hope of the glorious resurrection in Christ,

I W. Shepherd

Recently, I came across the experience of Elder Shepherd. Many of our brethren have never had the pleasure of reading it. I was given a mind to have it republished in the Landmark. It was published in the Old Faith Contender, issue September 15, 1947. Elder Shepherd, as many of us are aware, is a beloved, faithful minister of the White Oak Association.

Editor

YE ARE NOT OF THIS WORLD

In John 18:36, Jesus says, in part, "My Kingdom is not of this world." And He says of His people, "Ye are not of this world." As we all know, there is a lot of world and a lot of worldly people. I hear worldly religion on television and radio. I know many people who say they believe it. If I know my heart and am not deceived, I am not one of them. But, I do not doubt the sincerity of their word in a natural way.

Jesus was not interested in the world, as such. He said, "I pray for them, (His children, the true believers) I pray NOT for the world, but for them which Thou hath GIVEN me; for they are Mine; and

all Mine are Thine, and Thine are Mine; and I am glorified in them." John 18:9-10. And when Jesus left the world He asked this of His Father; "Holy Father, keep through Thine own Name those whom Thou hast GIVEN me, that they may be one, as We are." John 18:11. He further states, with reference to His children: "They are NOT OF THE WORLD, even as I am not of the world." John 18:16.

So, dear reader, if you are a child of God, you are not of this world, and you cannot possibly believe worldly religion because it IS of this world and not of God. That is what the scripture teaches us. And Jesus further states: "And the glory which Thou GAVEST me I have GIVEN them (His children) that they may be one even as We are one." We read, "That which is born of the flesh IS flesh; and that which is born of the Spirit IS spirit." John 3:6. The flesh, as I see it, represents the world and the Spirit represents the child of God.

What a glorious thought, if we poor sinners were mercifully blessed BEFORE the foundation of the world to be among the chosen, the ones the Father GAVE to His Son and who, in turn, gave the glory to them, which the Father gave Him, we are one with Him. Read John 22.

A young friend told me yesterday that she had been helping "process" the thousands who had recently become Christians and made "decisions" for Christ. How would she process a child of God, I thought. And how would a child of God, on his own, make such a decision? Well, if she would only read the Book of John, or many others in the Bible, she would soon learn God's children did not make the decision. They

have been so wonderfully blessed that the decision was made for them by the Heavenly Father long before they were born in the world. It has not been left to the individual.

I believe if there is any processing done to a child of God, God does it, Himself. His processing includes tossing and turning, trials and tribulations, being made to walk through the waste howling wilderness, and sometimes carried deep in the miry clay and the horrible pit before it is finished. It is not done in one night. It does not include filling out a typed form and a promise to do better. God's processing is not that easy. Any poor sinner, who knows he is one, can tell you that. It includes baptism by fire and the Holy Ghost and the full realization of how dependent upon the Supreme Being he really is. He soon learns his good intentions and promises are hard to keep, and if they are kept it is because of the abundant mercy of God and not due to his promise to be good. If we could do this by ourselves, we would not need a Saviour, but, ah, when we are in trouble we learn from experience we cannot direct our steps and we find that God is our only refuge. And if the trouble gets deep enough, we poor sinners let Him know it or call upon Him in the best way we know how. He promises to supply our need, (not needs) and Jesus IS our need. We are comforted by the promise, "With God ALL things are possible." And we are reminded of the truth, "without Me ye can do nothing." So, we know, God, alone, makes the decisions. Why? Because he is the only One qualified to know what decision is for our good and His glory. Though these decisions were made for us before the foundation of

the world, if we are a child of God, His processing, however, is made all along life's journey and on an individual basis — between the sinner and God Above. And there is no designated place, just wherever the sinner is according to His purpose when the burden gets heavy and the NEED great. Only a child of God gets this special treatment, and in a spiritual mind he can "glory in tribulation" and praise His Holy Name. Surely, this blessing must precede the action.

What a comforting thought, knowing our sinful nature, to read the truth that says, "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." Deut. 7:6. Now, who made that decision? And were there so many in comparison with the world? Let us see what Deut. 7:7 says about it. "The Lord did not set His love upon you, nor CHOOSE you, because you were more in number than any people; for ye are the FEWEST of ALL people." And, who did this choosing? We cannot get around the fact that scripture says, "I will have mercy on whom I will have mercy." Rom. 9:15. And, so He does.

God is so powerful He did everything there was to do to His Kingdom before He started with man. He sent His Son, Jesus, down "from the bosom of the Father" to do specific work "that the Father GAVE Him to do." And Jesus said, "I doeth the will of My Father." Mat. 7:21 and on further we read: "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 (already) me I should lose nothing but should raise it up again at the last day." John 6:38-39. No wonder Jesus said, "My Kingdom is not of this world." The world must not believe it, as plainly as it is written, as the worldly preachers and teachers are still hard at work trying to save those who have no chance if they were not CHOSEN along with the "fewest of all people." We have just read where God did the choosing and that He has lost none of them. And, since "He declared the end from the beginning," God, of course, knew from that time whom he had CHOSEN and what their destiny would be from beginning to the end. If this were not true, how could He possibly "declare the end from the beginning?" And He says, "I am of one mind," and "I change not."

The comforting thought to a helpless, dependent sinner is the fact that he, himself, had no part in it; and if he is among the chosen, he has not been lost along the way. How wonderfully blessed we are if we are among those whom He says, "art mine." God looks after His elect. He loves them with an everlasting love, knowing all the time how sinful they are. He sent His son to save sinners, and that is what He meant when Jesus said, "I have finished the work which thou gavest me to do." The salvation of His people was complete forevermore — nothing to add and nothing to take away after He made that statement. So, dear friend, we cannot even decide to quit sinning, much less accomplish the performance. We never will be able to quit because the Apostle Paul said we are all sinners, and he did not say, part time. It is nothing to boast about, but it is a fact. And what can

we do about it? .

Oh, how dependent we are on the Ruler of the Universe, the Supreme Power, the Healer of all ills "Who doeth His will in the army of Heaven." We read, and we believe, "And all the inhabitants of the earth are reputed as nothing; and He doeth 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.'" Danl. 5:35. Dear Child of God, would we want it any other way? Of course not. It is God's work and His alone. He says, "Be still and know that I am God." Ps. 46:10. And He says, "Because I live, ye shall live also." How blessed and highly favored are those whose decisions are made for them and whose "Kingdom is not of this world."

Elizabeth C. Edwards
Raleigh, N.C.
October 23, 1974

GOD'S GOODNESS

God has been good to me,
I want to say;
For He lets me bow,
My head and pray.

I endeavor to give Him thanks,
Sometimes, you see;
When I think how good,
He has been to me.

God owns it all,
The rivers and sea,
The cattle and fish,
The mountains and me.

He hung on the cross,
Was nailed to a tree,
And died for poor sinners,
Like you and me.

We are saved by grace,

I want you to know,
For in the Bible,
He tells us so.

I don't know that I am saved,
He did not say why,
But gave me a hope
'Til the sweet by and by.

He knew who was His,
There was certainly a will,
When He created Heaven,
He created Adam and Eve.

By Mattie Davis
Box 24
Evans, La.

A WHEEL WITHIN A WHEEL

Wheels turns and may revolve with exceeding rapidity. They all turn together that are properly geared and run in the same track and direction. Ezekiel saw wonderful exhibitions of wheels, high and lifted up, that with the utmost ease and self-adjustment, turned in every direction, and were irresistible; a wheel within a wheel in such perfect fitness of sublimity and concert of motion that he cried, "O, wheel." Ez. 10:13.

For years I have viewed providence and grace, or grace unfolding in providence, as thus illustrated. While it is true that God sends His rain on the unjust as well as on the just, His laws operate as favorably for the wicked as for the righteous. Food is as nourishing to the natural body of the carnally minded man as it is to the righteous; the air ministers to the support of the life of the murderer as freely as it does to the innocent man; yet, it is true that in grace there is a wheel within a wheel, grace making providence sweeter, and providence

illustrating grace, and serving with opportunities for making it appear as apples of gold in pictures of silver. Grace makes a seemingly adverse providence, or a chain of such providential influences turn out an abundant yield of good fruits, as in Joseph who was a fruitful bough by the well whose branches ran over the wall. At first it looked to both Jacob and Joseph that all those things were against them. Providential occurrences, or what we call the natural, common events and course of nature, frowned so on them but grace was the hidden wheel in the midst of the other wheel, though as yet unseen. But they move in harmony, and in the fit time, with no unnecessary or blundering movements, reigning grace through a gracious providence rolls Joseph to the government of Egypt, and soon the wagons move up for Jacob to come down and live on the fat of the land of Goshen. Then the wheel within the wheel is visible, and all bless the Lord. So all things work together for good to them that love God, to them who are the called according to His purpose.

However threatening and adverse an event of nature may appear to be, looking like crushing us, yet, if the wheel of grace that is within the stroke is from the Hand of the gracious Father of our mercies, being so needful and timely, wise and merciful, then we could not do without it.

But, if grace be not in the cup, however bright and hopeful, favorable and promising the event may seem, God hath shown in grace that corrupt human nature will pervert it to harm, and it will end in death. Such is the wasteful, blasting character of man that he abuses the

best of natural blessings by serving self, and using them to gratify self. Nothing is done as unto the Lord. As a matter of course, man feels he has the right to use all things for his own pleasure. He will fret and murmur, if they be withheld, but not, thank God, if they are bestowed. Prosperity, therefore, is a great snare to the wicked.

But, when grace reigns, oh, how the sensible quickened sinner feels his utter incapacity to bless God as he ought for his daily bread, and praise His holy and ever blessed name for His immeasurable benefits. He feels unworthy of the least or of all of these great benefits; yet, he greatly longs to be thankful. Here is the wheel within the wheel. How greatly the sinner at times admires this train of God's goodness that fills the temple. How we deserve His chastenings and wonder that they are so light when our sins are so grievous, that in the midst of wrath God remembers mercy, and that in mercy He afflicts! This makes our spirit willing, and we desire to be reconciled to God. For the wheel within the wheel is turning in whither it pleases, mounting above our sins, overcoming our enmity, rising in terrible and terrific glory above the mountains of iniquity, yet softly and gently as the face of an ox, and with the pity of a Man gently soothes us in our weaknesses and infirmity, and shows His almighty greatness by pitying and sustaining the feeblest of us, magnifying itself above all that we could think. So perfect is its motion that sin is crushed, yet the sinner is saved, overcoming all opposition without crying in the streets even, or making any seeming effort, not even to breaking the

bruised reed or quenching the smoking flax, yet bringing judgment unto victory while we are given to feel that every providence is sanctified by grace. Every providence occurs to unfold grace, and grace moves in harmony with providence. All things that God does are good. He doeth all things well. The Lord God omnipotent reigneth, and all His works praiseth Him, and all His saints shall bless Him. Hence, how sweetly things turn together when we are enabled to wait on God, and trust Him, while poor Arminian human nature "Must be up and doing" as it pretends or all goes amiss. But when we are brought down in the valley of meekness, and are made to patiently wait on the Lord, and trust Him, how sweetly do His trains connect just at the proper moment, and lo, all is ready and complete, perfect, just right. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Isa. 26:3. It is the Lord then doing the work, and His work is marvelous in our eyes; for grace and providence thus move together as a wheel within a wheel. But, these things are hid from the wise and prudent, and revealed unto babes. God never reveals them to any who lean to human understanding, or human wisdom. He will not give His glory to another. The heavenly wisdom, like a fire blazing out and then withdrawing or enfolding itself, is in no sense controlled by man, but shineth where it pleaseth. How blessed are those in whom it does shine, and who see grace unfolding in providence, as a wheel within a wheel.

Elder P. D. Gold

Editor, Zion's Landmark

1870—1920

(Reprinted from the January 15,

1879 issue. This is an excellent article. Editor)

ELDER RHODES' LAST LETTER

Sometime during April or May, 1972, we began publishing a series of letters from the late Elder F. W. Rhodes to his sister, Sister Elva Bates of Gastonia, N. C. These letters embraced a period of time from 1930 to 1959. His last letter appears below.

Editor

Mrs. Elva Bates,
Gastonia, N. C.
Durham, N. C.

July 17, 1959

Dear Sister and Family:

I received your letter the other day, and I am glad that you all still remember me, one who feels that he is less than the least of all poor sinners.

I am still poor in health. As a matter of fact, I am worse off now than I was a little while ago. My nerves are on pitch again, and I am afraid that my blood pressure is getting up. It was 160 the first of April. I did not even think that it had been up like that. It was 145 the last time it was taken. I am still having asthma every day. My medical doctor filled out a blank for me to get my sick benefit insurance, and I notice that he marked up six different ailments. Here they are:

1. Bronchial asthma;
2. Recurrent upper respiratory tract infections;
3. Subacute bronchitis;
4. Pulmonary fibrosis;
5. Pulmonary emphysema;
6. B. P. H.

That is enough, isn't it? I am considering going to see the asthma doctor over at Pittsboro (N. C.) next week. I understand that he will not take a case unless he thinks he can

benefit the patient. He charges \$100.00 for his treatment. If it will do me the good that I understand that it does some, I would not mind paying the bill. I understand that he will wait with a poor person.

So far as I know the rest of our folks here are getting along very well. I hope Grover is much improved by now. It seems awfully bad to have to suffer like we do sometimes. I have never enjoyed good health, but my Lord, I would be so glad that it (my health) was as good as it was even ten years ago.

Elva, I wish that I could write something worthwhile, but, Sis, I am out for writing. Write and come to see us whenever you can. Give our regards to all the family, and may Heaven's richest blessings rest and abide with you all.

Your poor afflicted brother,
F. W. Rhodes, Sr.

Brother Mewborn, this is the last letter he wrote to me. Thank you so much for publishing them.

Elva Bates

ENJOYS READING

EXPERIENCES OF OTHERS

Dear Brother Mewborn,

I think that it is about time to renew my subscription to the dear old Landmark. It is all the preaching I have. I am so far away from any Church. I have churches all around me, but none of them preach the truth as I see it. I do not want to give up getting the paper. I love to read the experiences of others. They are so much like my own. Pray for me when you are brought low enough.

From one of the least, if one at all,

Mrs. Lillie Fridell
Hiawatha, Kans.
July 10, 1974

IN GOD'S HANDS

Mr. L. S. Prince,
Fuquay-Varina, N.C.

Dear Brother Prince:

Once again, I desire to write and you are on my mind, so will endeavor to write, hoping this finds you well as we are, and enjoying good meetings from time to time.

A certain scripture is on and in my mind at the present time and I feel I must write, seeking to gain a measure of relief. If I should have any calling at all, I feel writing is a part of it, and a number of times as the years have come and gone, I have had to get out of bed and write at one, two and three o'clock in the night. At the outset, I know and realize the results are all in God's hands, whether I be blessed to write or not.

I John 2:15 says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." As we grow older, more and more are we being turned against the things of this present world, we value them less. This is a peculiar thing to say now when fine homes and automobiles are becoming more popular, even among Old Baptist, yet I still say it.

I remember a number of years ago (1940) a voice spoke within me. I was sitting in the doorway, in the natural house in which I was born, thinking that shortly I would be moving to Martinsville, Va., and getting a better job and provide more bountifully for my family. This was between sundown and dark. All at once a voice said: "St. Matthew 6:33: But seek ye first the kingdom of God and His righteousness and all these things shall be added unto you," and by the grace of God, I

have endeavored to do just this. From my very heart, I do not love the world, for I realize in a measure that worldly things, worldly possessions can be and sometimes are taken from us. To illustrate, I once had nine hospital bills in my family, in eighteen months. Old Baptist helped me on only one. I paid the other eight myself and I was the only one working. May I now say, I realize by experience the vanity of earthly possessions.

Now coming down to the reason why we do not love the world, we read in Isaiah 26:1, "In that day shall this song be sung in the land of Judah; we have a strong city, salvation will God appoint for walls and bulworks."

A wall is a dividing line — somebody walled in, somebody walled out. Whatever the world the unregenerated world — loves now, we used to love, while dead in trespasses and in sin and whatever the world hated, we hated. But now since this change we trust we have been brought through, whatever the world loves, we hate and what the world hates we love. There is your dividing line, walled in by the grace of God and the whole world walled out. The Song of Solomon 4:12 "A garden enclosed is my Sister, my spouse, (the church). A spring shut up, a fountain sealed" and may I say this world reaches back before the foundation of the world, at which time the world and church were divided— separated — in God's will, purpose and decree, when as yet there was none of them. Psa. 139:15, 16. "My substance was not hid from thee when I was made in secret and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect

and in the book all my members were written, which in continuance were fashioned, when as yet there was none of them."

In writing and in speaking, I desire to prove the truth of what I say, "According to the Lord" and not because I say it.

Now, a little further: Eze. 36:24-28, "For I will take you from among the heathen (translate you out from among the unbelievers) and gather you out of all countries, and will bring you into your own land, (Judah). Then will I sprinkle clean water upon you (out of the river of Life) and ye shall be clean: from all your filthiness and from all your idols, will I cleanse you; a new heart also will I give you and a new Spirit will I put within you: I will take away the stony heart out of your flesh and I will give you an heart of flesh. And I will put my Spirit within you and cause you to walk in my statutes and ye shall keep My Judgments and do them." Then it later says, "Then shall ye remember your own evil ways and your doings that were not good and shall loath yourselves in your own sight for your iniquities and for your abominations."

Brother Prince, is not this our very hearts and soul's experience? "Let worldly minds the world persue,

It has no charms for me;
Once I admired its trifles too,
But grace has set me free.

Its pleasures now no longer place,
No more content afford;
For from my heart be joy like these,
Since I have known the Lord."

As by the light of opening day,
The stars are all concealed,

So earthly pleasures fade away
When Jesus is revealed. Amen

Now can you wonder why we do not love the world? Sometimes I say, the church is in the world yet, not of it; heirs of Heaven and not yet in it; thereby we wonder between them, feeling to be a stranger far from home.

I was raised poor, Brother Prince. My last wife and I were married before we ever owned a washing machine. My first wife never owned one, and I was around thirty-three years of age before we ever owned an automobile, except three or four practically worn-out ones of old models.

I now want to try to explain why I do not love the world. The Apostle Paul told Timothy: "But Godliness with contentment is great gain, for we brought nothing into this world and it is certain we can carry nothing out. And having food and raiment let us therewith be content." Timothy 6:6-8.

Before we were married, Dora had a dream: She dreamed she saw a young man standing before her, (she could not see his face) telling her he felt God had called him to preach and that he did not love money — he wanted just a living here. A voice said: "That man will be your husband." Yet, she did not know him. She dreamed also this man had a little black book in his hands.

The first time I went to see her, I had a Goble Hymn Book in my hand. I told her I felt God had called me to preach, that I did not love money, all I wanted was an honest living, and now I am her husband. Does this make sense to you? Yet, it is true.

Brother Prince, I have had a

rocky road to travel in this world, but thank God I have stood as I have. When I was over on the other side a number of them aimed to build me a new house and give it to me, but no thanks, my road was different to that. I had to come home among the Old Order of Primitive Baptists, for which I am glad. I desire to be thankful, for truly I can say I have been and am a stranger to even myself.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." To me that is a command, not an entreaty and God, Himself does the fulfilling. He does not leave it up to us to obey or disobey. We can not disobey God. He works in us "Both to will and to do of His own good pleasure." He has taken the love of the world out of my heart and given me Christ instead, if I be not deceived — "Christ in me the hope of glory." St. Matthew 6:19-21, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt; and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal. For where your treasure is there will your heart be also." This means here, now, not after awhile. Consider for a moment, the word "heaven". It means heavenly places in Christ Jesus. What words could reach high, wide, or deep enough to describe what the church means to us, its love and fellowship comparable to that above? It matters not how much nor how little one that has a hope in Christ possesses here, our love goes out to them like a river and embraces them and our heart begins to

cry:
 "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.

Thinking back over the years, the precious memories that are ours (when blessed to think) of the many sweet times and places we have been blessed to meet and Christ has been the theme of our song, and our souls have been made to rejoice, then, and to mourn, now, Brother Prince, for seldom do I ever rejoice now. May I say, think of the time in your own home, when old Brother Staples, Brother Ben Martin and I were blessed to preach there? There is not money enough on earth to purchase that one time to me. May I say still further, the Bible says "There is a book of remembrance written to all that even thought upon His name?"

Goble 119: O! May we now sing:
 How did my heart rejoice to hear
 My friends devoutly say,
 In Zion let us all appear
 And keep the solemn day!

I love her gates, I love the road
 The church, adorned with grace,
 Stands like a palace built for God,
 To show His milder face.

Up to her courts, with joys unk' own,
 The holy tribes repair;
 The Son of David holds His throne,
 And sits in judgment there.

He hears our praises and complaints,
 And while His awful voice
 Divides the sinners from the saints,
 We tremble and rejoice.

Peace be within this sacred place
 And joy a constant guest
 With holy gifts and heavenly grace
 Be her attendants blessed!

My soul shall pray for Zion still,
 While life or breath remains;
 There my best friends, my kindred
 dwell,
 There God my Savior reigns."

I realize the stroke I had affected me some, but thanks be to God, My love for Him, His church, His Son, His, doctrine remains the very same! It seems to grow deeper as I grow less and less. "He must increase, and I must decrease." That contains my heart's feelings.

Please look over all mistakes and imperfections. Cover them with the gentle bonds of love. And when you are driven down on your knees by the knowledge that you have no where else to go, please remember me and mine.

Write and come to see us.
 Humbly yours in hope,

Layton and Dora Wingfield
 Ridgeway, Va.

This letter was written by Elder Wingfield and Sister Wingfield to Brother Prince just before his (Brother Wingfield's) death which took place about two years ago.

Ed.

A DREAM FULFILLED

Dear Brother Mewborn,

It is difficult for me to find words to write this letter to express my feelings about our recent trip to North Carolina. Sometimes, God blesses us to fulfill a dream in this life. Usually, the fulfillment of the dream so far surpasses our expectations that we are made to cry out to Him from a thankful heart, "How wonderful art Thou to us, Oh glorious God of Zion." Such is our cry, and such are our feelings in this hour after being blessed to walk among yours and Brother and Sister Adams' people for a season.

In my mind, the memory of Brother Adams had become larger than life and I wanted to know why. I believe I found the answer among his people — in the hearts and souls of his friends and loved ones. In North Carolina, I found recertification of a legacy that his visit to Texas had left in my memory, the legacy of a great and manifested love that he had for Zion's children both young and old, alike. I found among his people the same great love for the truth, and the same solid reservoir of Godly wisdom that could be consulted in time of need.

While in the meeting at Willow Springs Church and in his home, we felt the spiritual presence of a father-in-Israel, a brother in hope, and a friend in Christ. I do not feel that in coming to North Carolina I stole from you anything of his memory, but I received that portion that was mine as I was blessed to walk among his brethren, and meet Sister Adams again with their sons and daughters.

To each one of you who made our stay so memorable, my wife, my son and I am deeply grateful for the part

you had in one of the greatest seasons of rejoicing we have ever known.

Since you, Sister Adams, and Brother Fulk asked us to write our thoughts for publication in the Landmark, I hope that Almighty God will bless any attempts to fulfill your requests. I believe that writing about the wonderful works of God, about His doctrine, and His church must be the outward manifesting of a gift He ordained and has bestowed before the foundation of the world. The Landmark has been the instrument whereby many blessed brethren and sisters have expressed thankful hearts to God and to Zion, and have been given to understand and experience him. Oftentimes, we believe their experiences have been our experience, which draws us nigh to the writer in spirit, though we have never known them in the flesh.

If we are given by God to write about His love, doctrine, and practice, we must be blessed to do so with the deepest hope and trust that our understanding and experience in these matters are the same as the readers. If not, they will be no more to the readers' eye than a sounding brass and tinkling cymbal to his ear.

The Old Baptist in the three Associations of our correspondence — the Union and Primitive Baptist of Texas, and the South Louisiana — are enjoying a season of the greatest joy and peace we have ever known. Even the eldest members among us are agreed in this. As long as our souls are kept slim, our spirits kept meek, and our hearts made to cry out in thankfulness to God, I believe this season will be prolonged. If we become exalted and our souls are made too fat, God will put us on a diet of sorrow and trouble to bring us

down to size again. I hope we are given to remember that the writer of the 23rd Psalm, "The Lord is my shepherd —", also wrote the 22nd Psalm, "My God, my God, why hast thou forsaken me —". Though I believe the Shepherd and the forsaken were both Christ, sometimes these words from the Psalmist David seems to fit our condition, and that of our churches.

When brethren and sisters are blessed to walk in peace, love, and joy, surely Christ is their Shepherd. When brother is set against brother, church against church, and association against association, as we all have experienced, it seems the well of living water is about run dry and we are spiritually in a desert land and a waste howling wilderness. Our hope tells us, though, that our joys and our sorrows, our problems and their solution, our weeping and our rejoicing are all of God and that therein He is glorified.

To you and all the precious ones we met, our hope is that we can come to you again, but above all, that we will be blessed to have you come our way.

In hope, and hope alone,
Lynwood Jacobs
Route No. 4, Box 258
Orange, Texas 77630
August 14, 1974

Dear Sister Adams,

It was such a delight to visit in your home. Please let Gaynell and C. G. know how much we appreciate what they did for us too. They were a pleasure to meet and to know.

We were fortunate to be there for your birthday celebration and to meet all your dear family. It helped make our visit complete.

Meeting all you dear people and visiting the various churches, makes

the Landmark come alive to us.

We enjoy the Landmark so much and we do love these people, the Old Baptist.

May God bless you.

Love,

Lynwood and Bennie Jacobs.

Dear Sister and Elder Jacobs,

It was such a delight to have you visit in our home. We hope to be favored with more visits from you and more frequently, even though my beloved companion is departed from this life. None but those who have had a like experience can ever know what a great loss I have sustained by his death. It has largely taken the joy out of my life. I love my children very dearly, but they have their families, and Floyd was my bosom companion and my daily companion. My life can never be the same anymore. However, I do not want to be a victim of self-pity, there are so many widows who have had similar losses.

We hope to have you in our home more frequently, do come again soon.

May His blessings abide with both of you,

Lovingly,

Pauline W. Adams or Mrs. T. F. Adams

Willow Springs, N.C.

MY TRAVELS HERE IN THIS WORLD

Dear Brother Mewborn,

At your request, I have a mind to write concerning a little of my travels while here in this world of sorrow and trouble. I have been low in the valley many times. If it is God's will, I will try to tell you a little of it.

From the time that I can first

remember, I felt to be less than the least of all people. I could not talk plain, as a child. I would go off to myself and I would cry. I tried to improve, but I could not. Almost everyone, including my daddy, teased me. I would try to laugh with them so that they would not know that it hurt my feelings. Then, I would go off by myself and I would cry and cry. Once, as a child, when I wanted to be in a play at church (of another faith where my mother was a member) I overheard one of the mothers say, "Joan should not be in the play because she cannot talk plain." I hid myself and cried many times because of criticism such as this. Many times, I hid in the barn and I would not come out until dark. My parents were good to me, but they did not understand how all this was affecting me. I was blessed to overcome this problem of speech at age seventeen.

I married at the age of seventeen, and my first child was born when I was eighteen. She is now twenty-one years old. Soon, there was another child, a boy who is now twenty years old. I began to get sick. I had headaches. I had stomach upset with much trouble keeping anything on my stomach. I had nightmares, and oftentimes I would wake up screaming. The doctor gave me medication. It made me sleepy. I had only a little help. My mother came when she could. I cried over my condition. I tried to pray. I felt that I could not go on. I could not even keep my husband's shirts washed and ironed. This went on for about twelve years.

Then, I went to see a new doctor. I told him I had prayed to die if I could not get better. He sent me to a psychiatrist, and I improved very

much. I can now hold a job. My way has been rough. I have a hard time of it, I sometimes feel, but I am made to know that this is what it takes for me. How little do I know what I would be if I had not been made to suffer as I have. I think, though, that the suffering in the world is not to be compared with the joy of the hereafter. Paul said, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Romans 8:18.

During those years of my illness, I was made to beg a lot and to read the Bible. I prayed for a church home, and I prayed to get well. God has truly granted me both of these things. He has led me to a land of milk and honey, and he has made me able to go often to these churches to be with these most Elect people, the precious children of God.

Brother Mewborn, I have not written all of it. I cannot do it. There is too much, but I hope I have told you some of the truth. I still feel to be less than the least of my brethren and sisters. I am not worthy of this great love, but I do love all of you, if I know my heart. I hope, if it can be the Lord's will, to bless me to write again. I desire that it be true and right in His sight. I stayed in the "wilderness" so long, and it seems I cannot cease from wanting to tell (when blessed to be on the mountaintop) of the joys of this great salvation. God has been good to me. A wonderful Savior He is!

When blessed to pray, please remember me.

With much love, a little sister
in Christ, I hope,
Joan Crenshaw
St. Marys St.
Garner, N.C. 27529
May 27, 1974

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

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August, 1974

EDITORIAL

Dear Elder Mewborn,

I am sending to you a copy of a magazine which I found in the lobby of the hospital here at Sea Level, N.C., where I work. The highway marker at the top of the page reads, "Sandy Creek Baptist Church — — Mother of Southern Baptist churches. Founded in 1755, by Rev. Shubael Stearns, whose grave is there. Two miles South." Hassell's Church History, pages 625 says, "In 1755 Daniel Marshall and Shubael Stearns, moving southward, preached and formed a church of sixteen members on Sandy Creek, Guilford County, N.C., etc." Elder Mewborn, notice the name "Reverend" on the marker. Also see page 697 in the same history.

I would appreciate it if you would comment on this in the Landmark sometime. I cannot understand how that our history recognizes this man as Old Baptist, yet the world also

recognizes this Elder and church as being theirs also.

Your unworthy Brother,
in hope,
Alton Goodwin,
Cedar Island, N.C. 28520
November 17, 1973

Old Sandy Creek Church is about four miles west of Liberty, N.C., on Hwy. 49-A. There are three church buildings located on the spot. The old building sits on top of a hill overlooking two small but modernized church buildings. Of the two better buildings, one is called Primitive Baptist, the other Missionary Baptist. The old building is square, made of heavy logs that are pinned together with wooden pegs. There is some evidence that there was once a balcony in the church building which is thought to have been used for slaves in the time of slavery. Historians have said that this area is as rich in the history of North Carolina as any other spot in the state.

Elder Shubael Stearns, a native of Boston, Mass., was, without question, of the Apostolic Faith and Practice. He preached and contended in those days that the work of the Holy Spirit was effectual immediately in the sinner's heart, and that there was no failure with God. Those whom God blest to believe in His Son were given tokens of His will. He believed that these indications or directives of God's will, of divine pleasure, partaking of the nature of inspiration, were from above. He believed that men would fulfill every step upon the same wisdom and power by which they were first actuated, and that such would inevitably be led to the accomplishment of God's purpose

within them, to-wit: the Glory of God and the salvation of His people. Being shown the way that he must travel, in the year 1754, he and a few of his members took their leave of Massachusetts. He traveled through Opeckon, Va., where he met his brother-in-law, Elder Daniel Marshall. They, both being restless men in that area, were given to move to N.C. Traveling about two hundred miles, they came to Sandy Creek, Guilford County, N.C. Here they took up permanent residence. As soon as they arrived, they built a little meeting house, and with sixteen people formed themselves into a church. They chose Elder Stearns as their pastor. It was said that the (religious) inhabitants of that area were conditional in their belief and practice, being grossly ignorant of the essential principles of sound doctrine. Having the form of godliness, they knew nothing of its power. Stearns and his members, of course, brought strange things to their ears. Quoting the early historian, "To be born again appeared to them as absurd as it did to the Jewish doctor, when he asked, if he must enter the second time into his mother's womb and be born." Having always supposed that religion consisted in nothing more than the practice of its outward duties, they could not comprehend how it should be necessary to feel conviction and conversion. Yet, they marvelled that it was, indeed, wonderful in the experience of these people to be able to ascertain the time and place of one's conversion. These things all point out the soundness and accuracy of practice as found in today's primitive churches. The early historian went on to say, "Being (the ministers)

often deeply affected themselves when preaching, correspondent affections were felt by their pious hearers, which were frequently expressed by tears, trembling, shouting, and acclamations of grief and joy. All these they brought with them into their new habitation, at which the local people were greatly astonished, having never seen things on this wise before. Many mocked, but the power of God attending them, many also trembled under the sound of such preaching. In the process of time some of the inhabitants were brought to the church, and were given to bow in obedience to the Redeemer's sceptre. Thus, a powerful and extensive work commenced, and Sandy Creek Church soon swelled from sixteen members to 606 members. Daniel Marshall, Elder Stearn's brother-in-law, was blest to lead in the organization of Abbott's Creek Church and the eventual organization of our Abbott's Creek Association, still being blest to stand in this faith, which was organized in 1832 when the Missionary movement was separated from the church. Thus followed 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 those days, many looked on these churches as being composed of ignorant people. They said that Stearn's churches permitted every ignorant man to

preach that chose, and that they encouraged noise and confusion in their meetings.

The question of Brother Goodwin is how that Hassell's Church History recognizes Elder Stearns as being of the Primitive faith and practice while also at the same time the world recognizes him as much. This is answered in the fact that 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 faith. Each church organization which is located on the site of the first established church believes that their respective organization was the first church. However, from reading the above accounts and description of some of the early characteristics and traits of these early Baptist people, one must and will know that they speak for themselves as to their favorable comparableness to today's Primitive Church.

Elder Stearns was said to be a man of small stature, but of good natural parts, and sound in judgment. Of learning he had but a little share, yet was well acquainted with books. His voice was musical and strong, which in his gift and delivery, when overpowered with the Holy Spirit, touched the hearts of believers, and fetched tears from the eyes. His character was indisputably good, but as a man, and as a minister. In his eyes was something very penetrating, which

seemed to have a meaning in every glance.

Many accounts have been told respecting the enchantments of his eyes and voice, but the two following examples are given from contemporary ministers of that day: "When the fame of Mr. Stearns' preaching (said a Mr. Lane, the contemporary) had reached the Yadkin, where I lived, I felt a curiosity to go and hear him. Upon my arrival, I saw a venerable old man sitting under a peach tree with a book in his hand, and the people gathering about him. He fixed his eyes upon me immediately, which made me feel in such a manner as I never had felt before. I turned to quit the place, but could not proceed far. I walked about, sometimes catching his eyes as I walked. My uneasiness increased, and I became intolerable. I went up to him, thinking that a salutation and shaking hands would relieve me, but it happened otherwise. I began to think that he had an evil eye, and ought to be shunned; but shunning him I could no more effect than a bird can shun the rattle-snake when it fixes its eyes upon it. When he began to preach, my pertubations increased so that nature could no longer support them and I sunk to the ground." Mr. Lane afterwards was ordained by Stearns and became a useful Baptist minister. He was one of the first ministers to enter the State of Tennessee, where he administered with good reputation and success from the Lord.

In another instance a man by the name of Elnathan Davis had heard that one, John Steward, was to be baptized on a certain day by Elder Stearns. Now, Steward being a very large man and Stearns of small

stature, he concluded there would be some diversion by attending and seeing the man drowned. Therefore, he gathered about eight or ten of his companions in wickedness, and went to the spot. Elder Stearns came, and began to preach. Elnathan went to hear him while his companions stood at a distance. He was no sooner among the crowd than he perceived some of the people tremble as if in a fit of the ague; he felt and examined them in order to find if it were not a dissimulation. Meanwhile, one man leaned on his shoulder, weeping bitterly. Elnathan, perceiving he had wet his new white coat, pushed him off, and ran to his companions, who were sitting on a log at a distance. When he came, one said, "Well, Elnathan, what do you think now of these _____ people?" (Affixing to them a profane and reproachful epithet.) He replied, "There is a trembling and crying spirit among them, but whether it be the Spirit of God or the deevil, I don't know; if it be the devil, the devil go with them, for I will never more venture myself among them." He stood awhile in that resolution, but the enchantment of Stearns' voice drew him to the crowd once more. He had not been long there before the trembling seized him also. He tried to withdraw, but his strength failed him. His understanding became confounded, and he, with many others, sunk to the ground. When he came to himself, he felt nothing but dread and anxiety, bordering on horror. He continued in this condition for some days, when the Lord delivered him. Immediately, he began to preach conversion, the Gospel being the power of God unto Salvation, raw as the world said he was. Elnathan

Davis later moved to South Carolina, where his usefulness as a minister of the Gospel was of valuable extent.

Elder Stearns died November 20, 1771, and was buried at old Sandy Creek Meeting House. His death took place almost sixty years before the division that took place in the Baptist Church in the 1830s over foreign missions. Many of the churches organized under his ministry, as well as ministers who were ordained by him in his lifetime, followed after the perniciousness of man's ways. The world has never seen this truth, and in blind nature, they never will. In another instance, near Williamston, N.C., in Martin County, a historical marker erected by the State of N.C. reads, "Skewarkey Church - Baptist congregation formed about 1780. Primitive Baptist since 1830s. Church (building) here was built in 1853." I am sure that we all believe that the church of God and the doctrine of predestination is just as old as God. He has no age, no innate weakness or restrictions and no limitations. This God existed long before the year 1830. What a shame and blight to be placed (in the church yard) on the name of the church of the membership of the late Elder Sylvester Hassell where he and his father, Elder C. B. Hassell, were blessed to serve for a period of eighty-six years! To our knowledge there has been no change in this church's Articles of Faith since 1780.

In the Apostolic doctrine, those believers who are embraced therein, including those mentioned in this discussion, have been given to know of the unutterable suffering of the obedient Son of God. Let these people be called ignorant, base,

foolish things, not mighty, not noble, being weak and despised, even as though they are not, (See I Cor. 1:26.) accursed by the world, but they are the ones who have been blessed to know that Christ's suffering was not in vain. One may push back or draw away from one of His saints whose tears of joy spring from the fountain of His dying love, by reason of offense that they fell on a new coat. Saul of Tarsus persecuted these people unto strange cities, but no adversary or foe is out of reach of His mighty power. All is in His blessed Hand. Bold as a lion, yet harmless as a dove (in the combined dreaded fear, yet drawing irresistible love of God) they knew then, even as they know today that Christ knew that in His Father's perfect love, if it were possible, He would, therefore, hear His most touching cry to Him and remove from His agonizing Son the cup of atoning suffering, even unto the death of the cross. God did not remove it. That is positive proof that it was not possible for Him (His Father) to do so, as His submissive Son knew. May it be God's will to ever bless His people (And He will surely do it) to have the faith that Elder Stearns possessed many years ago, as he went into a wilderness land, knowing that his footsteps were ordered of God. To say that God might have taken suffering and death away from His Son, and appointed some other way, would make void His word in Eden, that this son should bruise the serpent's head, and should swallow up death in victory, as he declared by the prophet, Isaiah. To say, as the world says in the chance system today, that the cup the Father gave the Son to drink might have been dashed to

the ground, and the smiting sword of justice turned aside from, would deny the truth of Christ's sign that he gave to the Jews, and would make the fact that Jonah went down to the bottom of the sea a mere accidental event, having no meaning or lesson in it. It could just as easily be said that the prophet Jonah might just as well, yea, even better, have gone to Nineveh at first, and so have avoided his foolish disobedience and worse than useless effort to go to Tarshish, and have escaped all the fearful suffering that came upon him thereby. To say this would charge ignorance and folly to the all-wise God of all things and His eternal purpose in all things, and His power over them. This doctrine the apostolic or true church has believed in all ages since the beginning of time.

J. M. Mewborn

(The writer of the above article wishes to acknowledge that a portion of the context, historical fact and data were taken from Benedict's History of the Baptist, Volume II, pages 36-40, and 366, in an effort to answer our Brother's request. Editor)

**BROTHER FULK SCHEDULED
TO HAVE EYE OPERATION**

Brother George A. Fulk, Pilot Mountain, N.C., whom we feel the Lord has blessed to so ably fill the place as our Associate Editor of the Landmark for the past year, is scheduled for surgery on his left eye on September 8, 1974, at Forsyth Memorial Hospital, Winston-Salem, N.C. Brother Fulk also has complications with his vision of the right eye. Our prayers would be, if only we could be blessed to pray, for a

complete recovery, if it could be the Lord's will. The Lord knows what is best! I am sure he and Mrs. Fulk would appreciate hearing from all of his brethren and friends.

J. W Mewborn

**IN MEMORY OF BROTHER
GEORGE McLAMB**

On July 24, 1974, it pleased our Heavenly Father to call from our midst a dear and beloved brother, George McLamb.

Brother McLamb was born October 5, 1889, making his stay here on earth, eighty-three years, nine months and nineteen days. He was the son of the late John R. and Missoure Naylor McLamb of Sampson County; North Carolina.

On September 18, 1919, he was married to Sister Carrie McLamb; to this union were born four daughters and one son; namely, Mrs. Coy T. Seiver of Cary, North Carolina; Mrs. William Clift of Memphis, Tennessee; Mrs. Harold Becker of Wilmington, North Carolina; Mrs. Elwin McIntyer of Newton Grove; son, John W. McLamb of Philadelphia, Pennsylvania.

Brother McLamb was received into the fellowship of Harnett Church the first Sunday in September, 1921, and was baptized by Elder J. W. Wyatt. He always attended services regularly as long as his health permitted. He was held in high esteem by all who knew him.

Our dear brother by an eye of faith, waited patiently and faithfully upon his God, trusting in His divine promises to His little ones until the end.

His funeral was conducted at Harnett Church by his pastor, Elder J. M. Mewborn, after which his body was laid to rest in the church cemetery. We hope to believe that he is now resting in the paradise that was prepared before the foundation of the world for all who love His appearing. He leaves to mourn their loss, his companion and children, fifteen grandchildren; one great grandchild; one brother; two sisters, and many friends. May they ever be given to look to the Lord for comfort and guidance. Therefore, be it resolved that a copy of this be placed on our

Church records, 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 on August 3, 1974.

Elder J.M. Mewborn, Moderator
Graham Jackson, Clerk
Fuller Jackson, Committee
Graham Jackson, Committee

**IN MEMORY OF SISTER MARTHA
(SUDIE) LONG WHITFIELD**

It is in deep sadness that we attempt to write in memory of Sister Sudie for we know her passing on May 11, 1974, at Rose Manor Nursing Home in Durham will be felt in this church for many years to come. She was so faithful to fill her seat so long as she was able, and her kindness to all who knew her will not soon be forgotten as she was a most gentle, loving person.

She was born in Person County, N.C., on October 20, 1893, and lived in the Bushy Fork Community until 1960 when she moved to Durham in order to be closer to her daughter who cared for her so attentively in her last years. Last October, she suffered a stroke while visiting on her church weekend and spent several weeks in Watts Hospital. She looked forward to going home which she was blessed to do for a short while until she was taken with a more severe stroke that almost paralyzed every portion of her body. It caused her to require constant nursing care, and she was fed by a stomach tube the rest of her life. Her passing was a relief, we feel, to her, but it leaves an aching void to those of us who loved her so much.

On January 22, 1919, she was married to the late Frank Thomas Whitfield and to this union was born two children who survive, Hassell Long Whitfield of Winston-Salem and Mrs. Annette W. Poole of Durham. Three grandchildren survive her whom she loved so and they, in return, showed much affection for her.

She was baptized into the fellowship of Wheelers' Church by the late Elder T. Floyd Adams on the second Sunday in June, 1937. Her humble home was always open to Primitive Baptists, and she was blessed to entertain many, as well as her kindred in the flesh. She was a wonderful Mother and manager of her affairs. Naturally, things of the world perplexed her, but she never lost

sight of her God to whom she gave all the honor and praise for her every thing. When we were blessed to visit her after her affliction, she would move her eyes as though she knew us, and the most wonderful consolation to us now is the fact that her sufferings are over. She is now at rest, asleep from whence none will ever wake to weep. We most surely miss her presence, and we are grieved. Yet, we dare not wish her back in the condition we last saw her in this life of misery, trusting to meet her on that glad resurrection day.

Her funeral was held at Wheelers' by her pastor, Elder Burch Wray, and she was buried in our church cemetery. The beautiful flowers manifested the high esteem in which she was held as well as the generous donations to the church in her memory.

Done by order of Wheelers' Church and approved in conference this 13th day of July, 1974.

Sister Frances L. Hawkins,
Brother Reuben Bowes,
—Committee

IN MEMORY OF
ELGIE LEE COLLIER

On June 4, 1974, it pleased God who does all things well to remove from our midst our dearly beloved sister, Elgie Lee Collier. She was born October 8, 1886, making her stay here on earth 87 years, 7 months, and 26 days. She united with the church at Fellowship, and was baptized the first Sunday in April, 1928. When she was a young woman, she married William Adolphus Williams, and this union was blessed with seven children, five of whom survive her: Mrs. Lillie Davis, Goldsboro, N. C., Mrs. Bessie Phillips, Rt. 3, Raleigh, N. C., and Mrs. Naomi Coats, Rt. 1, Garner, N. C., David and George Williams, both of Rt. 3, Raleigh, N. C. Two brothers: G. Willie Lee and Clarence Lee of Rt. 1, Willow Springs; sixteen grandchildren, eighteen great-grandchildren, and six great-great-grandchildren. Mr. Williams died December 22, 1927, and she later married Elder James T. Collier. He died a number of years later.

Sister Elgie was not able, due to her declining health, to attend church the last few years of her life. She was, indeed, a faithful church member. Words are inadequate to express the loss we feel. She was ever ready

to speak a word of encouragement and sympathy to all those around her, and we judged by the fruit she was blessed to bear that she was a child of God. We feel that she fought a good fight. She kept the faith, and there was a crown of righteousness laid up for her in that world that hath no end.

We, the members of Fellowship Church, desire to bow in humble submission to the will of God who does all things well, and to extend our heartfelt sympathy to her bereaved family. May they be enabled to say, the Lord giveth and the Lord taketh away.

Her funeral was held in Mitchell Funeral Chapel, Raleigh, N.C., conducted by Mr. George Helms and Elder Curtis Parrish, after which her body was laid to rest in Mount Hermon Christian Church Cemetery, beside the resting place of her first husband, beneath a mound of beautiful flowers, there to await the coming of the Lord.

Therefore, be it resolved, that a copy of these resolutions be sent to the family, a copy placed on the church record, and a copy sent to Zion's Landmark for publication.

Done by order of Fellowship Church in conference Saturday, July 6, 1974.

Curtis Parrish, Moderator
E. H. Dupree, Church Clerk
Clyda Parrish, Committee

LOWER COUNTRY
LINE UNION

The Lower Country Line Union was appointed to be held with Helena Church, beginning Saturday before the fifth Sunday in September, 1974. Elder E. H. Burchette was chosen to preach the introductory sermon, Elder L. P. Martin as his alternate.

We extend an invitation to all lovers of the truth, especially our ministering brethren.

Clyde Satterfield,
Union Clerk

BLACK CREEK ASSOCIATION

The Black Creek Primitive Baptist Association is to convene, the Lord willing, Friday before the second Sunday in October, and is to continue three days, being October 11, 12, and 13th. The association was appointed to be held with the Church at Upper Black Creek, Wilson County, N.C.

The church is located just off U.S. 301 between Lucama and Kenly, N.C. Coming South from Lucama on 301, turn left at Newman's Barbecue. The church is about one mile on

left. Those coming North from Kenly on U.S. 301, turn right at Newman's Barbecue. Those coming from the East or South, take U.S. 70 West from Goldsboro about six miles to N.C. 581. Turn right and go several miles to where No. 581 makes a sharp 45 degree left turn. (Do Not Turn) Continue straight ahead here leaving 581. The church is about two miles on right.

We desire that our brethren, sisters and friends be with us.

Paul H. Carraway, Clerk
Route 2, Box 2,
Fuquay-Varina, N.C.
Telephone: 552-2693

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at Maple Hill, N.C., the fifth Sunday and Saturday before in September, 1974, the Lord willing. Elder Eugene Shepherd was appointed to preach the introductory sermon, Elder Owen Kennedy is his alternate.

We desire the presence of our brethren and sisters to come and meet with us, especially our ministering brethren.

H.A. Young, Clerk,
Route 4, Box 362
Jacksonville, N.C. 28540

BLACK RIVER UNION

The next session of the Black River Union will be held with Reedy Prong Church, the Lord willing, the fifth Saturday and Sunday in September, 1974. Elder J. W. Hawkins was chosen to preach the introductory sermon, Elder W. C. Noles was chosen as his alternate.

Reedy Prong Church is located about four miles West of Newton Grove, N.C., about one mile from N.C 55, on a rural paved road.

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

Alonzo Barefoot, Clerk
Newton Grove, N.C.

LOWER MAYO ASSOCIATION

The Lower Mayo Association, the Lord willing, will convene with the Church at Russell Creek on Friday, October 2, 1974, and will continue through Saturday and Sunday, October 3 and 4. Russell Creek Church is located about one half mile East of No. 8 Hwy., just North of the Virginia Line.

Those who come from the East and South, select your nearest route to No. 220 or No. 8 Hwys. Those traveling 220, continue to

Junction with No. 704; turn left on 704 and continue through Madison, through Sandy Ridge to junction of No. 8. Turn right on No. 8 and turn right at first blacktop road, about one fourth mile from junction. Go to next blacktop road, turn right to church. Those who purpose to travel No. 8, follow No. 8 through Winston-Salem, past junction of 704; turn right on first blacktop road. Follow to next blacktop road, turn right to church.

We invite all of like faith, especially the ministering brethren to come and be with us.

If further information is desired, contact either of the following, Elder J. G. Gardner, Stoneville, N.C., or undersigned clerk.

Sam L. Gilbert, Clerk
P. O. Box 4391
Winston-Salem, N.C. 27105

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the Church at Goldsboro, beginning on Saturday before the fifth Sunday in September, 1974. Elder H. E. Mann is to preach the introductory sermon, and Elder A. F. Langston is his alternate.

Goldsboro Church is located about one-half mile off the By-Pass. Going South on the U.S. Route No. 117, turn right on the first road after getting on the By-Pass. The church building is about one-half mile on this road on your left.

We invite our brethren, sisters and friends with a special invitation extended to our ministering brethren.

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

WHITE OAK ASSOCIATION

The next session (1974) of the White Oak Primitive Baptist Association was appointed to be held with the Church at Newport, Carteret County, N. C., commencing at 11:00 A.M., on Saturday, October 19th, and continuing through Sunday and Monday following, the Lord willing.

Newport Church is located ½ block off Old Hwy. 70, in the Town of Newport, N. C. Those who travel the four laned U. S. 70 will turn left about three miles west of Newport, N. C. There will be pointers.

We wish to extend an invitation to all lovers of the truth to come and worship with us. A special invitation is given to those of our brethren who labour in the ministry.

M. M. Gray, Association Clerk
Jacksonville, N. C.

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SEPTEMBER, 1974

NO. 11

ISAIAH
CHAPTER 60

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Who are these that fly as a cloud, and as the doves to their windows?

Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

EDITOR

ELDER J. M. MEWBORNWILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITOR

GEORGE A. FULK.....PILOT MOUNTAIN, N.C. 27041

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

TEMPEST TOSSED

Signs of The Times
Elder R. Lester Dodson, Editor
Rutherford, N. C.

Dear Elder Dodson:

I have just noticed the date on the wrapper of my Signs. I must apologize, and I am sending renewal for two years. We, of the Virginia Corresponding Meeting, often think of you, and we wish that you might visit us. My home is now at Herndon, Va.

The Lord has been good to remember us in our wayward tossings, and He has blessed us in love and peace. I often think of the sea, and the winds, and the islands of the sea, and the little ships, and the bottom of the sea, and how God made and controls them all. The great boundless sea that covers more than three fourths of the earth's surface, with all of its immensity and power is the evil within me and in which I was conceived. The islands, some so very tiny, some a little larger, are sweet oases that I am enabled to find once in a while. They are firm and stable; they show their face above the sea and I can find a little anchorage and rest there. The little ship is me, tossed to and fro, hither and yon, up and down upon the surface of the sea if, indeed, I am sustained above the surface of that great evil. The bottom of the sea belongs to God. It is fixed and firm, and supports all things; it is the will, purpose, and knowledge, and all the graces of God. It connects all of the islands

and firm places of the earth. God controls these dark, deep places of the earth.

Think of the mass of the sea and the gigantic storms so often found raging upon it. Think of its strength and its power; how its waves roll and break as if to swallow up a little ship in a moment. Man is powerless to calm the sea, or to control a single wave of it. Man is, likewise, powerless to stop the wind, or to ask from whence it came, or whither it goeth, or why it blows and disturbs and makes angry the massive sea. Often, I have sat and watched little ships anchored at sea during a stormy day. The wind was high and the waves would toss the little vessel to and fro, up and down, sometimes standing it almost on its nose. I would think surely it will sink in spite of all, but, when the storm was past I would see the little vessel still afloat. Such is the goodness of our God. He controls the sea. He rides upon the storm. Yes, He has conquered sin and put the great leviathan under His foot but, Oh, how it swallows up a little vessel like me, except the Savior make me a vessel of mercy, and sets the bounds of the sea, and says, Thou shalt not sink; thou art mine; I am thy strength; through me thou canst walk upon the sea, and conquer over sin at last.

As I am tempest tossed so long upon the sea, always expecting to be swallowed up by it, and to sink into the bottomless depth of sin, I am blessed to find a little island in my path, given to sail into clam waters

and enjoy sweet rest in the harbor. The Holy Spirit comes with a sweet message, which enables me to sit calmly and to rest. It anchors my soul and speaks peace to all around me. Who art thou that commands the waters and the waves? Abide with me and let me find rest in thy presence.

But, for some reason unknown to me and unreasonable to me, I find myself again a little vessel in the midst of a more angry sea than ever before. The waves are higher than ever, the fury of the storm is greater than ever before, and I have to cry again and harder than ever before, "Lord, save, or I perish!" As to Peter, the Lord stretches forth His mighty Hand and says, "Oh, thou of little faith, wherefore didst thou doubt?" He brings my weak vessel into another port of rest, and gives blessed anchorage at another island.

Then I ask, Why must my faith fail? Why must I be tossed to and fro? Why must I almost sink beyond sight in the depth of the sea of sin? Why must I always doubt and fear, and over and over come to the point of denying my Savior? Then He tells me, "My strength is made perfect in weakness." How could I know the power of God; how could I believe the promises of God in deed and in truth if I were never given the occasion to prove them, or be made to call on His Name and to see His Salvation? It is by questions that I cannot answer, by things that I cannot understand or comprehend, that the infiniteness of God is brought before me and made manifest unto me.

Then, He takes me to the bottom of the sea. He shows me that He controls the deep places of the earth, and the dark places are His. That

same substance of which those islands are made is also under the sea, and is the bottom of the sea, and extends from island to island, connecting every single one of them into one single whole. "There is one body, and one Spirit; one God and Father of all." He puts the sea under His foot, and sets its bounds. He covers large portions, the bottom of the sea, from our sight; such portions are dark to us and beyond our sight or reasoning or comprehension or understanding. But, as it pleases Him in His wisdom, He uncovers and reveals to us certain small portions, the islands, and enables us to find sweet comfort and peace and rest there to our weary souls. We see such a small and finite portion at a time, but He sees the whole and the relation of every single part. His will and love are in that bottom of the sea, and is always and ever underneath us to support us, even while we are lost, sinking and crying in the storm. It is the sea of sin that separates us from His feeling presence with us. Sin cannot blind His sight or comprehension. But, Oh! how it blinds me. How dark and impenetrable it is to my weak sight! I cannot see or understand any relationship between my little experiences, but, by faith, I know that they are all connected under this sea and in the deep places where He reigns. Also, by faith, I know that all the experiences of all His little ones of all times and ages and of all places and stage of life in this world are connected in the deep purposes, shalls and wills, of the Almighty God and Savior, and that, in spite of all of one's doubts and fears and tossings, in the end, the spirit of the humble soul of the little chosen vessel will sail into the heavenly port and be

permanently anchored to praise Him with a perfect praise throughout all eternity.

Oh, Lord God and Savior, if it can be consistent with Thy Holy Will, be Thou my Captain, the Captain of my little vessel. Guide and direct me in the right channel and by the right way that I might sail into a city of quiet habitation and finally be anchored in Thy Heavenly Harbor of love and understanding!

Love and sweet fellowship to you and all those little ones who walk by faith in hope, ever trusting in a Savior too wise to err and too good to be unkind.

Major A. D. Alston
Eastern Chemical Depot
Army Chemical Center,
Maryland

December 1, 1948

“ARE YOU HUMBLE?”

The surest evidence one is humble is not exhibited in what he says about himself. One may say he is less than nothing and baser than all others, and yet not feel that way.

For instance, if you are wrong in some matter, and another person sees that you are wrong, and reproves you for it, or tells you of your wrong, and you become offended with him for it, that is good evidence that you are not humble. A man who is meek in spirit would be glad to be told of his faults, and would suffer the word of reproof.

Or, suppose you are right, if one opposes you and you get mad, that is proof you are not humble. It is natural and easy to become offended with one who tells us of our faults, or who opposes us, while we love those who flatter us and wink at our faults. There is yet hardly a worse spirit in man than this one, or one further

from the kingdom of heaven.

Preachers sometimes become dogmatical, and wish to rule in the church. Whenever the preacher gets so smart that he cannot be told by the brethren of his faults, he is far wrong. Preachers are servants of churches, and when they do wrong they should be entreated. If they are humble they will accept the reproofs of the wise; but, if they are heady and high minded, they will reject this advice as ill-timed and improper.

The humble man feels he is nothing of himself. He loves the truth, and he desires the will of God to be done. Grace is given him to receive the reproofs of life and to love them, “Let the righteous smite me; it shall be in kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities.” Psalm 141:5.

Elder P. D. Gold

(Former Editor)

From Zion's Landmark

January 15, 1881

**STANDARDS REQUIRED OF
AN EDITOR**

Elder Levi I. Bodenheimer, (M.D.) was the founding editor of the Zion's Landmark. He lived in the High Point area of N.C., at the time of his death. He wrote an article in 1874 which reflected the trials of an editor in that day and time as well as the uncompromising stand that he (the Editor) often had to take with regard to publication standards. We feel through the years the editors of the Zion's Landmark, by the Grace of God, have endeavored to maintain and uphold the sentiments and standards as expressed by our founding father and

editor, Elder Bodenheimer. That our readers may understand better regarding the burdens and responsibilities of an editor, we are reprinting for your consideration. In late years, we are thankful to be able to say that by far the majority of all writings and articles being sent to the Landmark for publication have been quite acceptable for publication.

Editor

“TO THE LAW AND TO THE
TESTIMONY”

We hope, in this address, to be able to clam the troubled waters of dissatisfaction upon the subject of the non-appearance of all communications that have been written for our columns that we have not published.

First, we set out in the commencement of publication with the following statement: “That all communications should be subject to our inspection, and if approved would be published; if not approved, they would be rejected, or if published our objections should follow.” We now have communications on hand, from esteemed brethren, that for their sake we would gladly publish, but for the cause sake, we think it best to omit their publication. And because we do not publish them, irrespective of consequences, brethren blame us, and say that we are no better able to see what ought to be published than they that write. To which we answer — they that stand off and watch the mark can see better where the ball strikes than they that shoot, for the reason that the shooter stands behind the smoke of his own gun. While we believe brethren are aiming at the mark by motive, yet

the effects, or fruit, or fruit of some communications, do not hit the mark of the prize of our high calling, (the peace of Zion and the glory of God.) We admit that some communications have gone to press in our absence that should not have been published; but, we feel clear of debarring any communication from our columns that, in our judgment, would have been conducive to the peace of Zion and the glory of God. All that we have refused to publish have either been unsound in doctrine, or so mixed with earth and flesh, that we thought its publication would not profit nor feed the souls, but that it would be productive of discord and strife among brethren and tend to sicken the soul, drive it to penury, feed the flesh, and rejoice the enemies of our faith and profession. Now it does appear to us that writers for a religious paper, if they are writing for the glory of God, would rather their production would not appear than that it should appear to the wounding or stumbling of the weak, to the feeding of the flesh, or the rejoicing of our enemies.

Now, brethren, it is no reason that a subject should be continued in the paper because it commenced! If a brother should write upon a subject out of good motion, and his views do not agree with yours, and his production is not, or is found not to be productive of peace and good feeling, is it not better to stop the subject than to continue it? Why, then, condemn us, as your editor and watchman, for so doing? We are trying to do the best we can, as we hope to be led, for the cause of Christ in judging matter for the paper. We do this without partiality to writers, without courting smiles or fearing frowns. Yea, without courting the

gain or loss of subscribers, because we know and are sure that all the subscribers we lose for being faithful to the peace of Zion is gain to the cause of Christ. Some few only have threatened to withdraw their support from the paper if we do not publish their communications. Now, to convince those brethren that we are actuated by pure motives, we will say to them, you just leave Caesar and his kingdom out, and write about Christ and His kingdom, in the spirit of the Gospel, and we are as ready and willing to publish for you as for anyone else. But if not, our conscience and our love for the peace of Jerusalem, it being our chief joy, we must beg to be excused from publishing, though we lose every subscriber and our paper goes down. We know that all devoted God fearing people desire the peace and prosperity of the church, and do not want anything to go in your paper that would distress the people of God, though they write it themselves! Therefore, it is necessary to our peace as a church that our conversation be in heaven, our heads in the Bible, our lands in the Gospel vineyard, our hearts in the love of God, our pens dipped in the ink of Grace, and our feet set upon Zion's hill, so that all we do and say may be spiritual and not carnal. As for this world and its government, the children of God will have as little to do with, think about and write about it as possible. For remember, that in natural things we do not see alike, are not talented alike, not educated alike, nor interested alike. Hence, we differ one from another upon Caesar's kingdom, and may all be honest according to their several abilities. Why then should we fall out by the way about this poor perishing world?

We have refused, and do yet positively refuse, to publish any other article upon foreign subjects; and as all worldly and fleshly subjects are foreign from gospel matter, we hereby veto every communication possessing such matter, coming from influential or non-influential writers. We, also, request brethren to write exclusively upon divine things, judging your own production by the spirit that prompts you to write. And when you are blessed to feed the poor and needy, the unworthy, and less than the least of all saints; yea, when your hearts are overwhelmed with grief and sorrows, and your darkness can be felt, then you shall be made to look to Jesus and pour out your complaints to Him; there you shall be made to ask Him for grace to sustain you in your afflictions; you shall be made to ask Him to give you patience and meekness; you shall be made to ask Him to sweeten your crosses with, "Thy will be done." You are made to ask Him to subdue sin in you, and to control all your actions. You are made to beg Him to deliver you in the hour of temptation. And if you do not receive strength to bear your troubles, then you are made to ask Him to remove the cause of your distress, and as you journey on remember your journey will soon end. We, many of us, have heart rending difficulties to encounter while battling with the world, the flesh and the devil, and oft we feel that the next storm will take us off, and if not we are brought to desire that the next may waft our weary souls across death's cold flood, out of reach of tumult, confusion and strife so that our perplexed brain may rest in death, our heaving heart be still and quiet, and

our sin-sick and sin-weary soul take the "wings of a dove and fly away and be at rest". Ps. 55:67. "Where our sun will no more go down, nor our moon anymore withdraw itself." Isaiah 60:20—but where our God will be our glory, and the "days of our mourning shall be ended."

Then, dear brethren, if you yet think we are unworthy of your fellowship, and support, because we are trying to ward off trouble from our beloved Zion, and feel that your withdrawal from our support as a subscriber is prompted by the Spirit of the Living God, and not of the flesh, you act according to your own leading of mind; and ever remember, that our prayer to God is for Israel, that they may be saved, and not that we be made rich by Israel at the expense of their peace.

All brethren and friends who approve, and are willing to sustain our position, are invited to manifest it by renewing their subscription. All wishing to discontinue will inform us at once.

Elder L. T. Bodenheimer (M.D.)
 Editor, Zion's Landmark (1867-1875)

Reprinted from December 15, 1874, Issue

AN EXPRESSION OF LOVE FROM DAUGHTER TO HER FATHER AND MOTHER ON FATHER'S DAY

Sister Nancy Clifton wrote the following letter to her father and mother, Brother and Sister Layton Dupree, on the occasion of Father's Day, June, 1974. We feel that our readers and subscribers will enjoy reading it, and will also appreciate the love and respect as made manifest in this letter. She united with the Church at Sandy Grove in the Little River Association in

February, 1972, and her parents, her mother and father, followed in March of the same year.

Editor

THE LETTER

Dearest Daddy and Mama,

I did not have a card especially for Father's Day, but I wanted to say just how much you both mean to me, as well as to all of the rest of our family.

Loretta Lynn has nearly expressed my thoughts in her song, "They Don't Make 'em Like my Daddy Anymore." I feel that few men of past years and less than a few of these years would have done for their families as you two have been blessed to do for ours. We children are the ones who are so greatly blessed from the Almighty God to have such a devoted, loving mother and father. Few children in this day and time have families as close as I feel ours is, even though we seem so far apart many times when we should all stand together. Yet, I am made to feel it is all in God's Hand and it is all in His way of bringing us even closer in time of need or sorrow. I pray some day He will bring us all even closer together in the bond of sweet spiritual fellowship. Peace, love as one, in body and spirit, even though we are apart much of the time.

Not many men would have stood by two elderly women (our great-great-aunts) and an invalid wife for months and years as you were blessed in doing. Many would have left these dear, elderly souls to make their own way the best they could, and would have abandoned a sick wife and baby if they had not been given the mind by God to help and support such loving aunts and a

precious mother in time of need. God has placed within your hearts His love for us that we shall never be able to repay or that we should ever receive from anyone else. Children may be loved deeply, but never as much as the lifelong real love from true parents as you have been blessed to possess.

We have so much for which to be thankful, and to be appreciative for, which you have given us, but, yet, we asked for more at times and some way, if it was at all possible, you usually managed to get it for us. A child once gave her mother a list of duties she had done around the house and how much she expected to be paid for each of them. Her mother gave her a list of things she had done for her child which she did for her out of love and expected no money in return for it. Some of her list included carrying her for nine months and trying to pray each night she would be a healthy baby, caring for her at night and during sickness for her loving, understanding, and forgiving heart. The child decided her mother's list outweighed her list by far, and her only answer was, "I love you, Mommie." I guess I have nothing to offer except those words either, "I love you both."

If I can be blessed to give Trinity half the love and devotion you have given us children, then my time will have been richly spent. I can think of no better gift for anyone than love. We can never repay either of you for what you have done for us. We simply offer tokens of our love on Mother's and Father's Day as a semblance of our love. I can never seem to say, "I love you", or anything else when it should be said, but I hope God gives you a mind to know I do love you even though I do

not say it many times.

I have often wondered and been made to ask, "Why me?" Why was I, so low a sinner, brought before such dear, precious believers and children of God? How could anyone accept such as I into their midst? I never get an answer except that I hope they were given to love me. If this is so, I do not know why, but I hope God has given me a heart to love them in the same love where-with I am loved. I do always get the answer that it was God's will that I be the path, or means, for two most deserving people to feel they had to go before the church. I know God would have brought you even if I were never made to have gone, but I hope that it was His will for unworthy me to be the pathway, or means for all of us, as a road is the pathway to a town or city. I was yours (in this sense) to a home of love and sweet fellowship. Perhaps, I am deceived for myself, but I do not feel I am deceived for you. If anyone deserves a place in God's house, it surely would be you. I hope that someday we will all feast in God's eternal and everlasting love abundantly in a peaceful, gladdened world that shall know no end.

We love you both,
Nancy, Ronnie, and Trinity
(Clifton)
Route 2,
Willow Spring, N.C. 27592

THOUGHTS ON SALVATION

Dear Brother Mewborn,

There are some scriptural thoughts on my mind and, the Lord will, I shall try to pen a few lines on them.

There are those who proclaim to know they are saved. I am not sure just what they mean by the

statement; but this I know, I am not saved, that, is, the natural me or natural man, for the scripture says "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. "Dust thou art and unto dust thou shalt return." Gen. 3:19. Paul says, "This mortal must put on immortality." I Cor. 5:53. So, by these few scriptures, we see that the natural man is not literally saved here in time, but he is kept by the power of God.

Now this I also know, that if one is born again of the spirit of God, then he is already saved and has been saved from, or before, the foundation of the world and "is now made manifest by the appearing of our Savior, the Lord Jesus Christ who hath abolished death and hath brought life and immortality to light through the gospel." I Tim. 1:10. So then the natural man is of the earth earthy. His desires are to the natural things of the world while the Spirit, or new man who dwells within, desires spiritual and Heavenly things. We can see then why there is a warfare that is within our members. We also are given to see how hope is brought forth by the spiritual man who controls the flesh, or outward man. Certainly, the fleshly man does not exercise the spirit, or spiritual man. Hope is what we have in this life, and the reason for it is the strong desire of the spirit (or inward man, sometimes called new man) toward God. This desire is made manifest in the natural man in the form of hope. This is the living hope that this natural body will at last be changed to spiritual, a glorified body, and ultimately a life of love in

Christ forever. This natural mind is enmity against God, and until one is born again of the spirit (made alive in Christ) there is nothing within you to bring about hope. So, without hope, I believe you are in the world without God, and God said there were those to whom He had sent a strong delusion, and this delusion is referred to in the scriptures as the one found by the natural eye and ear. The natural (carnal) mind looks for surety or security while here in the world and things to be seen with the natural eye and ear. Therefore, I believe if you have not hope, then you do not or cannot with patience wait for that which you see not. This hope is a surety for His people and this surety reaches beyond the grave. The scripture says we shall see Him as He is, be like Him and know as we are known. See I John 3:2. Christ came to the lost sheep of the house of Israel. He came to seek and save that which was lost. When you know you are lost, you surely do not know whether you are going to be saved or not. I speak from a natural standpoint, as I surely have been naturally lost in the woods, or forest, around my home when I was a young boy. While I was in this lost condition, there surely was not any certainty as to the reality that I would ever be found. But, after I was found, then came the certainty. So, then, we know we have sinned and to sin is to be lost. In this life one is given to hope Christ saved you. Then, only in the life to come will one certainly know.

Brother Mewborn, I hope to be thankful unto God for the precious hope that I feel dwells in my members, and I believe all old Baptists hope this same thing.

May God bless you to read between the lines, so to speak, as I have endeavored to express my thoughts, and give you understanding as to what I am trying to say, in such a feeble way. May God bless and keep you in all of His ways is what I hope to be my humble prayer.

Hoping to be bound by God's love,

Carl D. DuBose
Rt. 3, 355 Neel St.
Silsbee, Tx. 77656
September 8, 1974

THE SCATTERED FEW

"And other sheep I have which are not of this fold; them, also, I must bring, and they shall hear My voice, and there shall be ONE FOLD and ONE SHEPHERD." John 10:16. We believe the one fold spoken of here are God's chosen children and the one Shepherd is God, Himself. It seems to me, therefore, the one fold embraces the believing Jews, the Gentiles that were brought in (God's elect) and, perhaps, a scattered few who are following after other doctrines because the truth has not yet been manifested to them. We believe the truth will be revealed to these (if there are any) before their appointed time to depart this world. God has a preordained time for everything, and He is able to save to the uttermost, and if these few, out of the fold, have the truth revealed to them, even at the last moment of their lives (as the thief on the cross) they will be among the ONE fold, the chosen of God. Mankind has no power to save himself or prevent his salvation. That was done for him before the foundation of the world, according to scripture.

It seems to this poor sinner, we are either of the elect of God or the

non-elect, we are within "this fold" or out of it; we believe the truth or we do not believe it. THERE IS NO MIDDLE GROUND SPOKEN OF IN SCRIPTURE. His sheep follow Him or they do not follow Him; they hear His voice or they do not hear it. Jesus says, "MY sheep hear My voice and I know them, AND THEY FOLLOW ME. And I give unto them eternal life; and they shall NEVER perish, neither shall any man pluck them out of My Father's hand." John 10:30. These, the sheep whom God knows, and who follow Him, belong in the one fold and Jesus, the ONE Shepherd hears their voice.

The unbelieving Jews doubted Jesus even after witnessing the many miracles He had performed. They thought He, being a man, could not also "maketh thyself God." He told them, "The Father is in Me and I in Him." John 10:38. With all this evidence, many could not believe. It is the very same today. God, alone, can show it to them. The masses of the human race are following false prophets and believing false doctrines. Which, as we know, is as was prophesied by the writers of old. And, as has been since the beginning of time. "Those who hath ears to hear," are the only ones who can hear. The "hearing ear" is a free gift and was not chosen by man. Those who have the hearing ears have been within the fold since everlasting.

Contrary to some beliefs, God does not love all mankind. He loved Jacob and hated Esau; the same with Cain and Abel; and, I believe, the same with the elect and the non-elect. He chose Jacob and Abel, and all those he loves, BEFORE the foundation of the world — BEFORE any of them had done good or evil.

Why? "that the purpose of God according to ELECTION might stand, NOT OF WORKS, but of HIM that calleth." Rom. 9:11 How much plainer could it be, Dear Reader?

It seems to me all scripture was written to and for His chosen vessels of mercy; those whom He loves with an everlasting love; those whom He gave "hearing ears" and an understanding heart. There are no promises to the non-elect, as this sinner has been able to find. His love and His promises are for those whom He "calls mine." And, Oh, how blessed are those wherever and whoever they are! He says, "I pray NOT for the world, but for them which Thou hast GIVEN me; for they are Thine. And all Mine are Thine; and I am glorified in them." John 17:9-10. "Neither pray I for these alone, but for them (that shall be brought in the Fold) also which shall believe on Me through their word; that they all may be ONE FOLD in us; that the world may believe that Thou hast SENT me; and the glory that Thou GAVEST Me I have GIVEN them; that they may be one, even as we are one. I in them, and Thou in me; that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me." John 21:23. As scripture states; God's children have ever been with Him from all eternity. They were baptized with Him in the River of Jordan; they were crucified with Him on the cross; resurrected with Him from the tomb; and when they die, their souls will rest with Him in Paradise until His second coming; even then, they will be with Him, because He is never absent from His chosen children, "I in you and you in me;"

Those spoken of in the ONE FOLD, as mentioned, include His sheep and the Shepherd, God Himself, and they are never absent one from the other.

The world cannot accept the belief that God does not love all mankind. They say He would be unjust if He did not save those who are willing to accept Him. (Could you believe anyone on earth would be unwilling if they were given a chance?) But, the choice is not theirs; God did His own choosing before they were born — BEFORE the foundation of the world. He has not lost a single one of those nor added a single one since that time, according to scripture. We read where God said, "I know whom I have called" (no accepting to it) and they are within the Fold. Who are they? God's elect — "THE FEWEST OF ALL PEOPLE" — "a remnant shall be saved." He also says, "I will have mercy on whom I will have mercy." We do not ask the Potter "What doest Thou?" But we know that a purpose of His never fails and He does all His pleasure in the army of Heaven and the inhabitants of the earth and NONE can stay His hand."

Since there is no middle ground; we are either of the elect of God and Heaven bound or the non-elect and hell bound. WHERE ELSE IS THERE TO GO? Is there any proof anywhere in scripture that God loves everybody? And, is there any scripture to prove that mankind is given a chance to "accept" Him. What would happen to truths such as; "I know whom I have CHOSEN," "Ye have not CHOSEN me but I have CHOSEN you." "Ye are a CHOSEN generation." "And of all those I have CHOSEN I have lost not one." "CHOSEN us (His people)

in Him BEFORE the foundation of the world." And how could Jesus say, "My work is FINISHED," if it were left unfinished — souls yet to save? The words of the Bible are true, and we poor sinners can count on it. How could God "Declare the end from the beginning" if His work was not yet done? How could He redeem His people from under the law if He was not sure who they were? Oh, dear friend, we can only HOPE we are of the redeemed family of God. It seems much too good to include a sinner such as I. But we believe that salvation is of the Lord, free and unmerited; so, if the dear God Above chose us, we are, of all people, the most blessed, and fortunate, humanly speaking.

It has been said that the Primitive Baptist are a boastful people and claim they are the only ones who are saved. It seems to me they are the least boastful of any people on the face of the earth. They admit their sinfulness and unworthiness and live only by hope from day to day. They know if they are saved it is by the grace and mercy of God and not of any works of the creature. We read, "Man's works are as filthy rags." (Could "filthy rags" help God?) "Vain is the help of man." Believers of the truth do not believe God needs the help of poor sinners such as they feel themselves to be. They know they are not qualified and they do not believe they can add anything to a "finished work," that God finished.

But, dear Reader, I believe the hope you have is the "anchor of the soul, both sure and steadfast, and which entereth into the veil." Heb. 6:19. "Rejoice and be glad;" you who believe the truth, for you are "within the FOLD." I only doubt this

unworthy writer. I feel to be a wanderer, lost from the Shepherd. But, His promises are my bread and drink. He says, "I will make crooked things straight and darkness light." "He satisfieth the longing soul, and filleth the hungry soul with gladness."

Elizabeth C. Edwards
417 South Boylan Avenue
Raleigh, N.C. 27603
July 2, 1974

HE HAS KEPT ME

Dear Ones in Christ,

It is with humbleness, I trust, that I attempt to say a word in praise and honor to a precious God, and Saviour, Jesus Christ. He is both God the Father, God the Son, and God the Holy Ghost. As I look back at the path that I have traveled, He has been a precious God to me. He is surely One who has kept me when I could not keep myself.

There have been times that I felt much loneliness and desolation. I felt I would die if I could not find comfort. Yet God, at His own appointed time, comes with healing in His wings. I believe I know a little something about the dry bones, and that they can come alive and walk again. He can, and does, take us to the Banqueting House where His Banner over us is love.

Elder Silas H. Durand's daughter, Sister Mildred D. Gordy, Ann Arbor, Michigan, has sent me books by Elder Philpot. These have been like manna sent down from heaven. He explained my feelings, my experiences, and my life better than I could explain it myself.

In his article "The Refuse of The Oppressed", Elder Philpot says, "all the Lord's people are not oppressed naturally, but all the Lord's

people are oppressed spiritually.” The heavy burden of sin lays us low, and causes us to wonder what our future portion will be. When the Lord has purposes of Mercy and Love to manifest, when He is determined that a man should know Him to be the only Refuge, He lays burdens upon his back, and brings guilt into his conscience. He sets his secret sins before his eyes, He makes him feel that of sinners he is chief. Satan is the oppressor of the whole human race, but particularly of the Lord’s family. Satan, when let loose upon a man’s Soul, is harassing, teasing, tempting, perplexing and confusing. But, when we are oppressed in this way, if the Lord be our teacher, it will drive us from the creature, out of a name to live, out of a fleshly religion and natural wisdom. Surely, we are brought to the Lord Himself as the refuge of our souls.

There is a daily conflict that God’s people have to pass through. But, in order to find the Lord to be our Refuge, we must be cut off from every false refuge.

God is our Refuge in time of trouble. How weak we are in the flesh! When our troubles are lifted, and we do not feel the need of the Lord, we slip away. Therefore, it is needful that we have trouble to keep us humble. Elder Adams said the warfare between Spirit and nature (flesh) are never reconciled. It is a cross we are given and must bear. As long as we have a person, naturally speaking, that we feel we can go to in time of trouble, in our weak nature we will go to them. So, it is for our own good when we are hurt and people turn away from us, for then our refuge is God. It is hard to believe that our trials are for our own good. Anciently, He brought the

blind by a way they knew not.

If we have been blest to seek, we have at one time or another felt God’s presence. We have felt His peace in our soul. Yes, and we have also felt that loneliness if He has withdrawn His presence and peace from us. He says, if we seek we shall find, so the seeking and the finding is all of Him.

Dear little ones, if I know anything about this path that I have had to travel, I feel I have at times been brought to the depths of despair. Yet, I feel I have also felt a little of being on the mountain top. Even while in the depths of despair, we sometimes experience the water spout.

If I could say anything that would be of comfort, try not to worry over hurts and misunderstandings. God must tune in both sides or they cannot understand. The conditions and circumstances have to be such as to bring us into every trial appointed for us to bear. We have to know temptation. If God did not withdraw His strength and let us fall, how would we know our weakness, and how would we know His strength? We decrease and God increases. This is how the mansion of His perfection is fitted without seam, and truly how we reach all of one accord.

Philpot says, “If you know the least of God’s teachings, you are as safe as if you know the most.”

Praise be to God, our God, our Saviour, and the Holy Spirit, our All in All.

The very least, if one at all,

Mable Hager, Box 717, New
Bern, N. C. 28560
August 16, 1974

LETTER FROM ELDER BARNES

Dear Brother Mewborn,

I am enclosing a letter that I recently received from Elder Walter Barnes. You have his permission to use it in the Landmark, if you so desire and should you feel someone else will enjoy it as I did. As you know, Bro. Barnes has been in poor health of late. He has been in the hospital two or three times this summer, but he was able to be with us at Goldsboro Church this past Saturday at our meeting.

We enjoyed being with you and the dear people at Harnett Church Saturday night. I feel that we were blessed to feast upon the Heavenly manna, the great blessings and promises of the great I Am.

We are looking forward to seeing you at Goldsboro at our Union Meeting on the Fifth weekend. We love you and enjoy being with you, although it seems we have to go different ways the most of the time. I only hope that I am being led by that One whom you were so well blessed to speak praises to last Saturday night.

Come to see us when you can, and give our love to Susan and the children for us.

A brother, I hope,
Delbert Carraway
Sanford, N.C.
September 2, 1974

THE LETTER

Dear Brother and Sister Carraway,

I desire to write just a few lines to let you know that I have been thinking about you this week. Sincerely, I hope that you all are doing fine. As for myself, I am getting along pretty good.

Brother Carraway, I cannot tell

you how much I appreciate your visit last Saturday. You will never know what it meant to me. You had been on my mind all the week, and I told my wife that I surely would love to see you. I cannot find words to express my feelings. It seems that most of my time the things that I would like to say I cannot say. I am often made to ask, why did I say what I did? But I find that I am not my keeper and I am glad that I am not, for if we were our own keeper then we would not need our Lord and Saviour Jesus Christ to look to. It is from Him from whence cometh all our strength. It is a blessing when we are blessed to say, "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."

I feel, that if I am not deceived, I have been enabled to feel by Him that the "Lord is my Shepherd", a few times in my life. But, then most of my time I am made to say, "My God, my God, why hast thou forsaken me," feeling that the Lord has forgotten to be gracious unto me.

What a merciful God we have! He hears our cries and at His appointed time He comes with healing in His wing. He lifts us up once again, just as I feel He heard your cry, Brother Carraway, when you knelt beside my bed and begged the Lord, if it could be His will, to restore unto me strength that I might be able to go, mix and mingle with the precious people, His humble poor, once more. I feel that God heard your cry, and that He gave me strength, for when I awoke on Sunday morning, it seemed to me that I felt the sure power of the Lord with me. I told my companion that I wanted to go to Fremont to meeting. She asked me if

I felt like I could go, and I was made to say that I didn't feel like it would hurt me. When Brother Bass came and asked me if I were going to church, I had begun to doubt if I should go. I told him that I would stay home. After I had told him this, my mind was carried back to one day when I was in the hospital. I was lying there while thinking of my condition. I was made to say, "Lord, why is it with me as it is?" If I am not deceived, Brother Carraway, the Lord spoke within me and said, "You have denied your God." I was made to feel that I had trampled His mercies under the hollow of my feet all the days of my life. I was made to shed tears and beg God that He might raise me up and give me strength that I might go and tell His children what a rich, wonderful Saviour that we have; One who has done all things for His children. One who has loved them with that everlasting love.

After thinking of what had taken place with me there that day, I was made to go back and tell Brother Bass that if he would wait for me to get dressed, I would go with him. I feel we had a good meeting. I trust and hope that the Lord will keep me in a way that I can continue to go and meet with you precious people, and to tell you that I love you, I hope, for Christ's sake.

Come to see me when you can, and remember me in your prayers.

An unworthy brother in
Christ, I hope,
Walter Barnes Jr.
Lucama, N.C. 27851
July 25, 1974

SWEET BLESSINGS

Dear Elder Mewborn and family,
I trust this will find you enjoying

the sweet blessings of God, both spiritual as well as natural.

It has been a very rainy day, and I did not get to Maple Hill Church. I had guests. My late husband's sister came for the weekend. She is very feeble and in her eightieth year. I feel that we could almost say that we had meeting here at home. The two of us sat quietly together, enjoying each other's presence. I could only hope she enjoyed the visit as much as I.

Brother Mewborn, I want to express again our appreciation to our beloved friends in Zion who have tenderly and lovingly administered to our need in the raising, or building, of our meeting house at Cypress Creek. For the benefit of those who have written to us and for those loved ones who have contributed to us from time to time in this great undertaking, I wish for them to know that we are now enjoying our services in the new building which is not yet complete. But, it is sufficient for our use at the present. Again, to all of you, we extend our thanks and deep appreciation, at the same time inviting all who may have a mind to visit us. A door of welcome stands wide open to the poor and needy who knock by the way, fellow-travelers who love the true faith and sweet fellowship in Zion.

Elder Mewborn, we do also hope to have your comforting presence in the future even though we realize your time is so well taken in serving all those churches who have called you to serve them as well as your editing work with the Zion's Landmark. May it yet please the Lord to open the way for you to visit us sometime.

To those of you who contributed

and gave no name: thank you so kindly, but we would like to know who you are. God bless you each and every one.

Minnie Jones,
Richlands, N.C.
August 4, 1974

**ENJOYED READING PHILPOT'S
SERMON**

Dear Elder Mewborn and family,

I have been thinking for some time now I would write and let you know how much I enjoyed reading the sermon preached by J. C. Philpot on "THE FURNACE AND ITS FRUITS" that you had published in the May, 1974, Landmark. I feel that I received much comfort from it, as you said you often had. I hope you will be given a mind to have some more republished, such as the writing of Huntington and Warburton. I remember once that Elder F. W. Rhodes, Sr. loaned me his book of the trials, troubles and blessings of dear Bro. Warburton. I received a lot of pleasure from reading it. Elder Philpot spoke so very much my own trials and troubles which made me hope I was one whose faith was being tried as true gold is tried in the furnace of affliction.

Elder Mewborn, I would be glad to see you all and go down to church like I use to, but I am not able to go anywhere. My husband is very feeble, too, so all the pleasure I have now, spiritually speaking, is reading the Landmark. I hope all of you are well.

I wish you would write and let me know if you still remember me. I love you all, and I would be so glad to

hear from you and any of the people of God. I will close now. I love you all. Write to me in the Landmark or by letter.

One saved by grace if saved at all,

Mrs. Richard Smith
1104 Franklin St.
Durham, N.C. 27701
August 25, 1974

Dear Sister Smith

Yes, we do think of you quite often. We miss seeing you as we once did. I know that the brethren and sisters also miss you here. Of course, I remember you. I am hoping that the way will be opened soon that we may visit you.

J. M. M.

**MAY THE LORD CONTINUE
TO BLESS**

Dear Editors of Zion's Landmark:

Enclosed please find a check for two years renewal subscription to a wonderful paper, which I enjoy very much. I hope to be able to continue to be a subscriber for a long time. I hope the Lord will continue to bless every one who has a part in this worthy cause. I enjoy the experiences of God's children, which so very often seem as my own. I desire the prayers of the brethren and sisters in my behalf.

A sister in hope,
Madeline Lowry
Mount Airy, N.C.
September 20, 1974

EXPERIENCE OF SISTER HASSIE W. LONG

Dear Brother Mewborn,

Sister Hassie Long, who has been a member of Wheelers' Church for many years, was telling me recently of writing her experience shortly after she was baptized, and that it was not until after she had written it or a portion of it that she felt deliverance. I asked and received her permission to send it to you to have re-published in the Landmark. I think it was published originally in the year of 1924, so I doubt if any of the members at Wheelers' can recall reading it. Perhaps some of them have never read it. I think it is very good, and I feel many will enjoy reading it. As you know, she is a very precious sister.

Love and sweet fellowship,
(Elder) Burch Wray
Cedar Grove, N.C. 27231

EXPERIENCE

Since my mind is led so strongly, I will try to write what I feel is some of the good Lord's dealings with me, which in my effort, I hope to be guided by the good Lord. As far back as I can remember, I feared the Lord, but did not know when it began with me. It did give me so many doubts and fears. I would read the Bible, but I did not want Mother to know it for when she would come in I would lay it aside.

In a few years after I was married, there was a weather light that appeared in the north and, Oh! how miserable I was for I thought judgment day was at hand, and I would be lost. I walked and I begged the Lord for mercy. I could not sleep. I would raise up and look to see if it were gone. I could only beg God for mercy on me, and shortly

after that I dreamed of seeing the prettiest light in the west. It was above any light I ever saw. It looked like a crown, and it seemed like something said that it was the crown of glory, but I did not know what it meant. I asked the Lord if it were anything to me to let me see it again, and I dreamed the same thing again. I did not take it for a deliverance, but I felt so much better. It seemed like everything was praising God. The sun did shine as pretty and the tender grass and blooming trees were so beautiful.

I still craved to see something to make it plainer to me than a dream. It wore a way and I thought it was only imagination, but soon I was afflicted and had to go to the hospital twice. The last time I was there, I had a goiter removed and I was so nervous it seemed like I could not live. It was on the second Sunday night in January, 1921. I asked the nurse if she could do something for me. She said she had given me all the morphine that she could, and she said she could not give me anymore. I told her I did not want anymore, but I asked if she could rub me with something. She said, yes, she could do that. It seemed like it did but little good and when she left the room I thought I would be bound to die there with no one with me but strangers. I thought if I had a Primitive Baptist preacher to pray for me, I would be relieved. There was no way to get any one so I had to pray, and I asked the good Lord to relieve me or I would die. In a few moments, Oh! what a relief it was. I became perfectly easy. I could only thank the good Lord for it was His mercy on me that relieved me. Oh! it was a glorious thought to think the good Lord was with me in my afflictions. I

could not praise Him enough for His goodness and mercy on me.

On the second Sunday in September, 1923, I wanted to go to church to hear preaching but, I thought, I did not have anything new for me and the children to wear and the whooping cough was raging in our area. I thought they might get it if I went, and something seemed to say, you have the opportunity to go and if you do not go you will be cut down and they will get the whooping cough just the same. Oh! what a willing mind I had to go and did go with what I had. The words did seem so forcible. "Pride goeth before destruction and a haughty spirit before a fall." It would so often come into my mind if I felt that I did not do that which was laid upon me, that my loved ones would be taken from me.

The same fall there were several angry clouds, and I became nervous over them. One night there was the worst looking cloud in the north. My husband was at the barn; I was alone with my little children. Some of them were scared and crying and I was, too. I thought it was an awful time. I went to the window and looked at the cloud, trying to pray but I could not. There was a light that arose in the midst of the cloud, and a smoke followed it going toward the west. Then something said to me, "Where is thy faith?" I fell upon my knees, and I turned and went to bed and went to sleep and did not worry over it any more.

Then, I promised the good Lord if He would be merciful to me and guide me on the way, I would go and try to tell the good people what He had done for me. Oftentimes before, I thought I could live as good on the outside of the church as well as I

could in it, but it seemed like I could not get away from it for I felt to be so unworthy to be with such dear people as I thought the Primitive Baptist were. So, I would put it off every time.

On Thursday night before the second Sunday in January, 1923, I was ironing. It was cold and all were asleep except me. So I put my quilt down on the floor before the fire. I felt so weary I fell over on my hands to rest a little. As I fell on my hands, I saw a little babe hanging in the air, and it went back and disappeared. Christ was walking to the right and was dressed in a white robe. It was a beautiful sight. I thought I would fall on my hands again to see if I could see it any more, but I could not.

I would go to preaching and it seemed like the preacher would tell my feelings better than I could. I would want to be with them but I could not give up to go. I felt to be so unworthy. I felt like I was not fit to be with them.

On the second Saturday in July, 1924, I went to Wheelers' Church. I left home thinking I would try to tell them what the good Lord had done for me. When I went in, I said I could not go up there, but while Elder J.J. Hall was preaching I was made willing to try. When I got up there, it seemed like I could not talk like I wanted to. But, they received me with so much joy and praise I felt like I could fall at their feet. I did feel so unworthy to ask a home with them. It seemed I could not stay away from them satisfied. I was baptized the next day by Elder J. J. Hall.

It seemed like my mind was led so strongly, I had to write this for relief.

Hassie E. Long
Prospect Hill, N.C.

**LOOKING FOR OUR SAVIOUR'S
RETURN**

Dear Elder Mewborn,

By the grace of God, I hope you and your loved ones are well.

Relief for a sinner, saved by grace, if saved at all, is from the Lord. The battle is the Lord's, may His will be done. Our Saviour's return to earth is foremost in my thoughts tonight. I can only thank God for the tears I shed night and day. Relief is given to some extent. I think of the chosen few (His people) here and there. Oh! how I would rejoice to see and talk with someone of same precious like faith.

As I was blessed to hear singing this morning across the street, tears came and blended in tune. A small colored congrega-tion had assembled. I feel the need of strong meat. No, I am not by any means perfect. God is content, as we must bear the thorn in the flesh. We seek to please God only when He removes our stony heart, and He replaces it with a heart of flesh within. God be merciful to me, a sinner, is our plea. The true Sabbath is every day. We are blessed to rejoice in never-ending love and peace with our eternal Saviour. I have done all the sinning; Christ did all the saving. This is my hope.

My love for His dear people was recognized when I was a child. The Elders and other members visited my grandparents' home. I shall never forget. At that time my hope was to see one of the Old Baptists visit us, and I craved to hear words of comfort.

Brother Mewborn, is it asking too much of you to reprint my experience in Zion's Landmark? It was first published May 1, 1957; also,

March 1, 1961. The old copies have darkened from handling them. If I know anything at all, the meaning of those words is written in my breast.

Please use the enclosed donation as needed. When at the throne of grace, will you petition for the needy everywhere as well as for one who feels least of all, if one of God's chosen. May God's eternal love grant you peace.

Unworthily yours,
Miriam Lee
110 Catawba St.
Morganton, N.C.

August 18, 1974

Sister Lee, if the Lord wills, we shall republish your experience at an early date.

Editor

**THE LORD BLESSED ME
TO ASK FOR A HOME**

Dear Brother Mewborn,

I am sorry I am late with my dues to renew the Landmark. Enclosed is a check to cover the renewal.

I have missed the last two meetings at church. I am surely looking forward to next Sunday. It is a wonderful feeling of love and brotherhood to be included in such a group of Sisters and Brethren like the Lord has blessed us with at Mewborn's Church. How such good people could have accepted me, the lowest of sinners, is beyond my comprehension. I have, for a long time, had a great love for the church, but for several years I was burdened with almost a drive to find excuses not to go. Then, the first Sunday I went to church after an absence of almost a year, the Lord blessed me to ask for a home with these precious people and to receive the rite of Holy Baptism last year. What a glorious feeling! I wish

someday I could share my experiences prior to being brought before the church, but now I cannot seem to express in written words the true feelings I had. I have read other experiences in the Landmark so very much like my own, but now I do not feel I can write an article as understandable as theirs.

Please give my love and best wishes to Susan and the children and, with the help of the Lord, I hope to see you at church next Sunday.

A little sister, I hope, in faith,
Mrs. Helen Chase
Route 3, Box 679
Snow Hill, N. C. 28580
August 3, 1974

WANTS TO TELL EXPERIENCES
Dear Elder Mewborn,

I am sending a check for \$5.00 to renew my subscription to Zion's Landmark. The experiences of God's people in the Landmark have been very precious to me since I was a small child. I heard my family read them many years ago.

I believe God showed me in a dream about fifty years ago that He had heard and answered my prayers to save my soul. I hope to find time to write and tell it to you.

I hope you and family are well, and that God will continue to bless you. May you be given a mind to pray for me. I hope I am a sister in Christ.

Sincerely,
(Mrs. E. E.) Ruth W. S. Hodge
1347 Chesapeake Ave.
Chesapeake, Va. 23324
August 3, 1974

Dear Sister Hodge,

We would be glad to have your experience and thoughts for publication. When you are given a

mind and are so blessed, please let us have them.

Editor

DEPENDING ON OTHERS

Dear Brother Mewborn,

I am sorry that I am a little late sending in my renewal for the Landmark. I have been sick, and I am not able to do anything. When you get to the place you cannot do things for yourself, you have to wait for someone else. I am not able to go to church very often. I get a lot of pleasure in reading the good letters that the brethren and sisters write. Oh! if I could feel to be as good as they are, but I feel left all alone the most of my time.

Brother Mewborn, I cannot write like I want to, so I will stop here. Enclosed you will find five dollars to pay another year.

Much love to you and yours.

A sister in hope,
Mrs. J. B. Stephenson, Sr.
Route No. 1
Angier, N.C.

LOVE MANIFESTED

Dear Sister Adams,

I hope you do not mind if I call you sister. I feel in my heart that we are all brothers and sisters and Harold feels the same as I do. We both are hopeful that one sweet day we are blessed to find a home with the church. Yesterday, we went to Sandy Grove Church where the service was very sweet.

My thoughts and prayers are with you each day since the loss of your husband. I also think of Sister Annie Langdon, the widow of Bro. W. A. Langdon. After Church, we were invited to have dinner with the Layton Duprees. We had a good

dinner and a very pleasant time. It is always so nice to see families so close. There is so much love manifested. My main hope is for the welfare of my children, and my desire is that they will always love me. We are thankful to say that we are in good health.

On Sunday after we left the Dupree family, we went to the funeral of a Mr. Woodard. He was a step-son to Mrs. J. W. Phillips, my father-in-law's sister, who passed away some years ago. I did not know this man, yet I could not control my tears as I saw how his loved ones grieved because of the loss of him. I remember how I felt when I lost my mother and my first husband. My mother died in May, 1942, and my first husband died May 16th, 1960. I have noticed that so many times people die within a month or so of their birthdays. My mother's birthday was June 3rd and Arthur's birthday was May the sixth, and they both passed away in May.

While at the funeral we saw Sister Atkinson's husband. They are such lovely people. I hope to write the Duprees and thank them for having had such a lovely visit with them. I have always loved children, and I can understand their feelings, because I so well remember my own feelings as a child.

Dear Sister Adams, I hope you can forebear with me as I attempt to write you these few lines. It seems at times I am silent-without words to be spoken or written. Combined with this feeling is that ever present fear of being offensive, especially to God's little chosen ones.

I desire to be kind and considerate to all people, to comfort when, I trust, it is the Lord's will for me to do so, and not be a stumbling

block, nor add to anyone's burdens. At other times there are thoughts and words that flow so fluently that my pen can hardly move fast enough along the paper to collect and record the contents of the given thoughts.

The many letters that I read in Zion's Landmark indicate to me that your many friends, relatives and kindred in the Spirit endeavor to comfort you since the death of Elder Adams. It is with regret that I was not able to write a comforting letter to you at that time, but it was compelling fear that a letter from me would have been more imposing than comforting. Sinner that I be, who am I to even try to console the helpmate of one of God's humble servants at his passing from this life? I am sure the loneliness must be almost unbearable at times, but it is my prayer that God give you the strength to go on and may He ease the grief in your heart. When you gather with your family, your children and their families, there is an empty place that Elder Adams once filled, but may the bonds of love comfort all of you in unity and strength.

Please forgive me for letting so much time pass without keeping in touch with you for I continue to seek and beg for your friendship. May our Gracious Heavenly Father continue to bestow His many blessings on you and your family. May He lead, guide and direct your footsteps for the entirety of your life.

Begging to be your friend for Christ's sake,

Mrs. Evelyn Phillips or
Mrs. H. C. Phillips
Route No. 1,
Princeton, N.C. 27569

Thank you, dear Mrs. Phillips for your thoughtfulness and kind consideration. The longing that I have for my precious helpmate is indescribable, but I firmly believe he is resting in glory. Lovingly, Pauline W. Adams or Mrs. T. F. A.

Please write again when you have a mind to do so. F. W. A.

**WONDERFULLY TAUGHT
OF GOD**

Elder Sam Gilbert
Winston-Salem, N.C.
Dear Brother Sam,

This letter comes to you with much hope that you have recovered from your surgery, and, also, that you are doing fine. I have been trying to ask God to help you through this difficult time. You have truly been a blessing to both Lonnie and me, even though we haven't known you very long. I would, if I could, thank God for the way that He has used you to bless our souls. We have a wonderful consolation in knowing that nothing will take place with us unless God has purposed it. I sincerely hope and trust that you will soon be recovered. Our prayers are with you.

I have come to rely a great deal upon Romans 8:28, and even more so this past week. Lonnie went into the Elkin Hospital Thursday. He has diabetes. He has lost fourteen pounds this week. His sugar count went to 350, and normal is from 80 to 110. He is very weak, and his vision has become blurred. He seems to be taking it fine thus far. They are trying to get him on a pill, but if it does not hold it down he will have to take a shot every day. Remember him in your prayers. To me, he is a wonderful person and I hope I am thankful for him. I hope that I am

the kind of wife he needs. Sometimes, I feel that I fall so short of that, as well as a lot of other things. I am confident that God knows all about both of us, and our lives are going according to His sacred will.

Brother Sam, I cannot put into words how much the past four months have meant to me. I have never felt so little and so unworthy since I received a home with the dear people at State Road Church. I do not feel good enough to be a member there with you wonderful people. I have always heard that if you would just do the best you could, everything would be all right. But, I had an experience one night in the summer of 1970, during the most terrible thunder storm I believe I have ever seen. I feel I was brought to realize at that time that there was not anything that I could possibly do to bring salvation to my soul. Even the very best that I could do would not be sufficient to earn salvation for me. If I was not deceived, I believe that it was the Holy Spirit that brought me down that night. Lonnie had just started working on the midnight shift, and I was terrified to stay alone at night. But, the night I am speaking about, this fear was taken away, and I feel that hope was placed into my heart. "Perfect love casteth out fear" has become a reality in my life. I was made to realize that God is God and besides Him there is none other. I was also made to cry out to God, knowing if He did not help me, there was no one who could. What was done for me that night, no man nor even I, myself, could have done for poor me. There was a hope given to me that I had never had before, and I no longer saw myself trying to do good.

I was made to see the filthy, wretched sinner that I am. Before this experience, I had always tried to live a good, moral life, but I now believe, or hope I believe, that I have never, nor ever will, do anything that is good of my own sinful nature in the sight of God. Apostle Paul says in Romans 7:18: "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." If I am one of God's children, I know it was because, (one) I was chosen by God in Him before the foundation of the world and, (two), Jesus Christ did all that was required to be done in His life in this world, and it was finished at Calvary. If I receive a home in Heaven it will be because of those two facts, and surely not anything that I, myself, or anyone else has done. I do feel if I am blessed to reach Heaven and immortal glory I will be the very least one there. God has been so good to me. If I had to sit down and tell you all that He does for me in just one day, I would not know where to begin. I hope I am thankful.

He has given me one of the very best husbands in the world. Lonnie is good to me. God has blessed us with two wonderful children whom we love dearly. I also hope I am thankful for you, our beloved pastor, the people at State Road Church, all the household of faith everywhere, and for the love He has given me for the Primitive Baptist. I hope I truly love the doctrine, and, if not deceived, I do.

Months before I left the Missionary Baptist Church, of which I was a member, I simply could not endure nor sanction in my heart the things they believe and the goodness

they claimed within themselves. It is not that way in the Primitive Baptist. After I started coming to State Road with Lonnie, I went back only one time, and I believe my eyes were opened to show me where I must go. However, the week before I asked for a home at State Road, I had told my mother that I did not intend to join at State Road. I wanted to go to the meetings, but I did not feel that I was good enough to be a member, and I still do not. On the Sunday that I asked for a home, it seemed that both you and Elder Moody were preaching only to me. I had a lot of questions answered in that meeting, and I was made to realize that I was running from what I had already been made to believe. I realize I may yet be deceived, but I have a hope within me that something was done for my poor soul by His blessed Hand that reached back, even beyond those years that I was trying to live a good moral life. My prayer now, if I have ever prayed, is "God, be merciful to me a sinner", and I believe that my life and my eternal destination, whatever it may be, was in His eternal mind before the word was, and is, yet, in the Hands of the Sovereign God. Whatever He does will be right and just and good.

May the King of Kings and the Lord of Lords richly bless and keep you until that Great Day when He comes to gather the jewels of His mercy. Forgive me for making this such a long letter. I do not know why all this was placed in my mind, but I felt I had to write to you.

Give Blanche our love. I hope to see you both soon.

Yours in hope,
Virginia D. Pardue

Zion's Landmark

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

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

Associate Editor

GEORGE A. FULK
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**TO THE LIVING SOULS IN
CHRIST**

"Remember me, O Lord, with the favor that Thou bearest unto Thy people; O visit me with Thy salvation; that I may see the good of Thy chosen that I may rejoice in the gladness of Thy nation, that I may glory with Thine inheritance." *Psa. 106:4-5.* David was blessed to write concerning the election of God's people as well as His mercy, grace and love. Every trouble, every heart-ache, every sigh, every burden one has to bear is brought out in the scriptures somewhere, and much of it is brought out in the Psalms by David. This makes the scriptures such a wonderful book and when the blessed Spirit is willing to open it up to our hearts. He shows us wherein they are witnesses and testimonies to our experiences and food to our hungry souls.

The reader will notice that it is "Thy People, The Lord's people, Thy salvation, Thy chosen, Thy nation and Thine inheritance." One

must be brought to the unavoidable conclusion that God has a chosen people, a people formed for Himself that they should show forth His praise. *Psa. 9:13, 14.* Election soon or late is fixed in the hearts of God's people. We feel that every child that has spiritual life in him or her, will see that God has a chosen people and the longing of their hearts is to be blessed with the humbleness and love that are manifested in the life and soul of that people. If he is alive spiritually, he not only wants to be with them, but also more and more like them. If one is stripped of all he has and made a beggar, a pauper, a poor needy one with a great debt of sin hanging over him like a cancer eating away the life of the body. He is then glad to believe that God has done the choosing of His people. It is a relief, for he sees himself in the pit of sin. He can choose nothing for the choice is in the Hand of God. He sees that unless God has chosen him from eternity, he will never see His face in glory.

You will notice that David desires the favor that He-God-bears unto "Thy people," and we believe that is a favor that God bears to His people. That favor is eternal, for He has loved them with an eternal love, and everlasting love. It is manifested to His people only at the appointed time of the Father. He never had anything for His bride (the Lamb's wife) but favor. The poor, humble sinner who with the Psalmist said: "Remember me O Lord, with the favor that Thou bearest unto Thy people." Therefore, the longing cry of every quickened soul that is embraced in this and has been made to drop his proud head in shame is the one who wants this favor made manifest to

him or her so that he or she may have more evidence that he or she is embraced in this election, for a hope without evidence is similar to a body without a heart. That evidence that is embraced in this favor that David writes about is what his soul longs for, but that evidence comes only through tribulation. "Tribulation worketh patience, patience experience and experience hope."

So evidence to support a hope does not come just by asking. It comes only at God's appointed time after much preparation of the heart. Those who sow tobacco beds know that it takes much preparation to make a good seed bed. The more thorough the preparation of the seed bed the better the seed will come up and prosper, so it is with the Lord's people. The more the Lord has worked with them to prepare their hearts, the firmer and more established they are in the faith, and the stronger anchor they have. We cannot give ourselves this preparation, for it is of the Lord. This preparation is so severe sometimes that we almost despair and lose all hope. Then it is when the Lord comes and restores this salvation that David wrote about. This is a discriminating favor. It is fixed on some and not upon others. Only those who are embraced in the seed of Christ are ever shown this merciful and divine favor. The election is to the children of the free woman. The children of the bond woman are greater in number and this preparation of the heart is never made to them. These children of the free woman are very much in love with their husband, the Lord Jesus Christ. Their greatest delight is in Him, in His discriminating favor and in having it made manifest in

their hearts and consciences. They desire this favor and love to be shed abroad in their hearts and experimentally made known to them. If they could have their way, they would love Him so much they would have Him exchange this hope for knowledge. But this He will never do in this life, for knowledge puffeth up and The Lord keeps His people as the apple of His eye and will never let them go completely astray. That is, He will not suffer them to go farther than what is for their ultimate good, to show them their weakness and how terribly weak they are when He withdraws His favor and grace! It does not satisfy this bride to just believe that Christ chose a people as David writes about, but they want to feel this power applied to their hearts and to have the same sweetly revealed within, thus they pray with the Psalmist: "Remember me, O Lord, with the favor that Thou bearest unto Thy people." Therefore, the longing cry of every quickened soul that is embraced in his family of the free woman is to have this discriminating favor and love manifested and applied in his soul and conscience.

Now the character here has had all of his self-righteousness entirely stripped from him. He has lost all trust or confidence he ever had in the flesh. He realizes his utter dependence on a merciful God and his prayer is for mercy and compassion. The seed-bed preciously referred to is now ready for the seed to be sown and to feel the enjoyment that goes along with the coming up of this little plant in its tenderness and love. The Lord nourishes this little plant to see that it never completely dies. At times it seems

dead and does need watering. Then Christ blesses someone to stand in the pulpit and water that plant with the dew from Heaven. That man must first have been stripped from all self-righteousness before he can water that tender plant. If he tries to water it with anything except that which has come to him from above, that plant will look more wilted than before and feel worse than it did before. God sees to it that there will be some to stand who have had this same preparation and He will bless them to feed this little flock to whom Christ has shown favor. It may be just a drop or a crumb, but that is enough as long as it lasts. It draws the soul upward, but it will most surely cause that proud head to drop in shame. It makes him feel that God is, indeed, gracious and makes him want more, but God just applies enough to make one want more. The sinner knows from whence it comes, and he cannot keep it in its fulness.

The reader will notice again that the Psalmist refers to "Thy salvation," "Thy people" and "Remember me, O Lord, with the favor that Thou bearest unto Thy people." Psa. 106:4. He wants something made plain to him directly from God Himself, and he especially wants "God to visit me with Thy salvation." This salvation may come in many ways. It may be a salvation from doubts and fears, a salvation from guilt and condemnation, from wrath without and wrath within, a salvation from lack of faith or abounding in sin. This teaches us that we cannot have faith of ourselves, but "Where sin doth abound," it is revealed to us later that "grace did much abound." This is when rejoicing comes. Then we can feel "Thy salvation" manifested

in our souls and we know what David was talking about when he said, "Oh, visit me with thy salvation." Psa. 106:4. But how is man taught and brought to want to be visited with this salvation? The world could not care less about it and would make fun of one for begging for it. Where there is no preparation of the heart, there is no desire for an answer of the tongue and no desire for Him to visit you with His salvation, so the preparation as well as the answer of the tongue and desire of the heart for His visitation are all of the Lord. Salvation only suits the condemned.

"The Son of man came to seek and to save that which was lost and, therefore, salvation is only desired by the lost-those who are given to realize they are lost." Luke 9:10. They are the only ones who beg for it.

This lost condition comes about through the preparation of the heart. In this preparation one loses all of his self-righteous religion, all of his self-righteousness as such, all of his confidence in self, all of his hope and finally loses all that is of the flesh. He loses it by it being taken away from him, by the Hand of God who loves him too much to allow him to continue in this frail confidence. When one is brought down to where he has nothing in his hand to bring, has entirely nothing, then he is in a good condition or position to beg God "to visit me with Thy salvation." Psa. 100:4. Notice, it is "Thy Salvation", not your salvation.

This visit may come to those sitting around you and still miss you. What you are made to desire is that immediate presence of the Holy Ghost, the messenger of rest, the individual visitation of this Spirit.

Now just as certain as this desire is present, it is just that certain that He will visit you, because the desire is of Him. He that thirsteth after righteousness shall be filled. David said, "My soul thirsteth for God, for the living God." His people desire to be kept as the apple of His eye. "Hide me under the shadow of Thy wing." Psa. 17:8. After each visit when He comes, He soon leaves and we cannot retain Him as the world says they can. One has no power to bring on this visitation or to continue it after he comes. Both the preparation for this visit and the visit itself are entirely of the Lord. Paul wrote the truth when he said: "We are clay in the potter's hand." Roms. 9:21. God loved His people too much not to direct their steps and keep them as the apple of His eye."

God's people are a praying people. Acts 2:17, 18. "He pours out upon them the spirit of grace and supplication." God's people are a hungry and thirsting people; for Luke 6:21 said: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." They belong to the "Circumcision who worship God in the Spirit and have no confidence in the flesh." That confidence has been burned out of them by the one who loved them too much to leave it in them. They are given instead a tender heart, a love for the brethren, a love for peace in the church. They are made from time to time to long for this visitation of this Spirit. It has to come only at the appointed time of the Father, as everything else has to take place in time, at the appointed time of the Father. For not even such a worthless thing as a sparrow can fall to the ground without Him, so it has to be at His appointed time.

The big question with us: "Is this of God? Am I a quickened character? Is this the work of God, is this real or is it a product of my imagination? What a great joy attends us when God appears and reveals Himself to us and we can feel that, indeed, it is real! God has made us feel deep down in the innermost recesses of our souls that He has once more paid a visit to our hearts and souls.

David now wants Him to show "That I may see the good of Thy chosen." There is no good in this flesh of His people, but the spiritual blessings He bestows upon them are good, because they are from the spirit of God. It is good to be blessed with a tender conscience and a tender heart, to grieve on account of sin; none but God can cause you to beg Him for forgiveness of sin. One cannot depart from evil unless God enables or blesses him to do that. Neither can he long for a visitation of His Spirit unless He (GOD) blesses him to that end. So, the preparation of the heart for the visit, as well as the enjoyment of the visit, is of the Lord.

Now David wanted to "See this Good: That I may see the good of Thy Chosen." God's people desire to see this and feel it in their hearts and find it to be like honey in the honey comb, taste it "As a peace which passeth all understanding." We desire or want to know that He is on our side. We want to feel His strength, His power, His faithfulness and finally His love deep down in our souls and that all things are for us. Therefore, that nothing is against us. We desire that the vail be taken from our eyes, so we may see Him for ourselves and not for another. We want to drink of His love and be

filled with it. Christ said to His people: "The world seeth me no more, but ye see me, Because I live, ye shall live also." Acts 26:28.

There is a seeing of Him which is invisible to the nature of men. He is no longer here in person, so the way His people see Him is with an eye of Faith which He has blessed them with. Job said, "I have heard of thee by the hearing of the ear: but now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes." Job. 42:5, 6. If one has ever dined at God's banquet, he will drive hundreds of miles to be present with the brethren and hope that he may be blessed to dine again. They, like David, long "That I may see the good of Thy Chosen." Psa. 106:4, 5.

David wished also, "That I may rejoice in the gladness of Thy nation." That is to rejoice in the gladness of God's nation and rejoice in the gladness of the hope of being saved without money and without price, to be saved entirely by grace and without one bit of help from the flesh or confidence in the works of the flesh. Then one can rejoice in free grace and in the gladness of God's nation.

It is sweet to rest in Christ and find peace to one's troubled soul and to find salvation without money and without price. There is nothing left to pay because He has paid it all; nothing to do because He has done it all; nothing to work for, He has finished the work. He has paid the price to save the guilty souls from an everlasting punishment. This is the gladness of God's nation to feel that all is well with their souls that the warfare is accomplished and that the Church of God hath received of the Lord's hand double for all her sins." Isa. 40:2.

When your heart leaps in you for joy, then you feel the gladness of God's nation. Elizabeth had this experience, John's mother. Those who rejoice in the works of the flesh never rejoice in the gladness of God's nation. In their nature they are blind, and have been in this condition since conception. But on the other hand, the Lord's people know that sin abounds in their bodies, but where sin doth abound grace doth much more abound. Thus, they can rejoice that their salvation is entirely by grace from first to last with no confidence whatever in the works of the flesh. God says: "Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. Isa. 65:14.

So much of the time with this one, the gladness seems to be with the other brethren and this one is not blessed to see and feel the gladness of "Thy nation," but he feels that this leanness of the soul serves a good purpose for it prepares his soul for that sweet visitation when it does come. The longer the wait the more the desire, the greater the gladness when it does come. This was David's experience too. If not, why did he say, "That I may rejoice in the gladness of Thy nation." He too, was in darkness and wanted to be brought into the light. If not, why would he be praying for the gladness of this nation? He was in sorrow and wanted joy; he was in doubt and wanted to be brought out of it. He desired to be made to "Rejoice in the gladness of God's nation."

Now, finally, David expressed his desire, "That I may glory with Thine inheritance." The church is Christ's inheritance. He purchased it by His

own blood. He redeemed it by pouring out His precious blood for it. This church glories not in herself but her covenant Head, The Lord Jesus Christ.

Now to summarize, this article has meant to show that it is "My People;" Thy salvation, Thy chosen, Thy nation and finally Thine inheritance." Now that is the church and she glories in her covenant head and in Him alone. She cannot glory in her covenant Head until she is made to lose all of her self-glory. Christ takes this away from His bride at first. "Thine they were, Thou gavest them me." He had to pay a dear price for them though. He had to give His life on the cross. It was a very slow, gradual, death, lasting from the sixth hour until the ninth hour, and while suffering this precious blood ran down from His Head, feet, hands and side.

This is hid from the understanding of this church until the Lord begins to make preparation of the heart or to make preparation of this seed bed. The more thorough the preparation of this seed bed, the more firmly established will the sinner be in the faith when this little plant (the Christ Child) comes up in the sinner's heart and begins to grow, but this growth is reversed from the growth in nature. It grows in grace, not in nature, and it becomes smaller and smaller. Every time The Lord visits this one from then on, the sinner's proud head lowers toward the ground, but his spirit rises toward Heaven with praise to the Lord. Now the reader will notice that the first verse of the New Testament says: "To the generation of Jesus Christ." The whole scripture is addressed to His inheritance or to "Thy Nation, to

"Thy people."

The more this one endeavors to write these articles, the more firmly he becomes convinced that the people with whom we are connected are a part of this Nation, and are a portion of "Thine inheritance." He would like to suggest to the poor sinner standing on the outside who is looking in, to hunt no more, for this is a portion of the Lord's people. If you feel that is true, but you yourself are not included, that is a mighty good sign that the Lord has taken your self-righteousness away from you and that little seed (the Christ Child) is coming up in your heart. Now to the ones on the inside, take courage, for you are with a people who are made to desire above everything else to give God all the praise and all the glory.

Submitted in love, I hope,

George A. Fulk
December 8, 1973

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Elder J. M. Mewborn

**ROMANS
CHAPTER 12**

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

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.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

For as we have many members in one body, and all members have not the same office;

So we, being many, are one body in Christ, and every one members one of another.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

**IN MEMORY OF A PRECIOUS
BROTHER IN CHRIST,
BROTHER OSCAR LEE HOPKINS**

Brother Oscar Lee Hopkins was born in Patrick County, Virginia, on August 30, 1895, and died March 29, 1974. He was the son of the late John and Nannie Wilson Hopkins. He was married to Miss Lillie Craig on December 5, 1916.

To this union were born three sons: Harvey L. Hopkins, Fairfax, Va., Clarence and Carson Hopkins, Stuart, Va.; also, one daughter, Lucy Ann Hopkins, Stuart, Va. Brother Hopkins united with Spoon Creek Church, October, 1967, and was baptized the same month together with his wife.

To know Brother Hopkins was to love him. His daily walk was meek and humble, his conversation was of the goodness and mercy of God. He was a faithful member and filled his seat when health permitted, always greeting the brothers and sisters with a handshake of love. He is greatly missed at Spoon Creek Church, but we feel our loss is his eternal gain.

His funeral was preached at his home church by the writer, surrounded by a host of members and friends. His body was laid to rest in the church cemetery under a mound of beautiful flowers to await the coming of his Lord. This writer feels his loving spirit is

around a throne more beautiful than the flowers on his grave.

Done by order of Spoon Creek Church in conference, June 8, 1974.

Bennie N. Clifton

SUDIE E. CHANCE

With hearts filled with the burden of our own inadequacies in all things, we make the feeble attempt to express the loss in the passing of our dear sister in Christ, Sister Sudie E. Chance. Sister Chance was born November 29, 1886. She died in the Craven County Hospital April 17, 1974, making her stay on earth 87 years, 4 months and 18 days. She was married to Kenneth F. Chance who died May 21, 1962. In man's way of thinking, Sister Chance's years were filled with many trials and tribulations, yet she was blessed to rear seven children.

She was not alone, for Sister Chance ever continued to acknowledge and praise the Lord for His amazing grace. His goodness, sweet mercy and guidance in her travel, her deep abiding, God-given faith has been a comfort to many others.

Sister Chance asked for a home with the Newport Primitive Baptist Church June 15, 1935, and was baptized by the late Elder E. F. Pollard. She attended church faithfully so long as she was able. During her last few years she was afflicted so she was not able to attend church. She was always glad to see her brethren and friends when they visited with her in her home.

Her funeral was conducted at the Newport Primitive Baptist Church by her pastor, Elder Arthur Young. Her body was laid to rest by the side of her husband in the Cedar Grove Cemetery, Newport, N.C., beneath a beautiful mound of flowers, tokens of love from her family and friends, there to await that great Resurrection Morning when we hope she will hear that welcome voice, "Come, ye blest of my Father, inherit the Kingdom prepared for you from the foundation of the world." Matthew 25:24.

She leaves to mourn her passing seven children: one daughter, Mrs. William Conner of Algeria; six sons, Henry H. Chance of Alabama, Oswald, James, Joseph, and William B. Chance, all of New Bern, N.C., and Rev. Frank W. Chance of Newport, N.C.; one sister, Mrs. G. C. Pollard, Sr. of Newport, N.C., one brother, Elie Elliott of Norfolk, Va., twenty-three grandchildren, forty-one great grandchildren and many friends.

We desire that a copy of this obituary be sent to the family, a copy be recorded in our church records, and a copy be sent to the Zion's Landmark for publication.

Submitted in conference at Newport Primitive Baptist Church June 15, 1974.

Written by Sister Alice S. Hill.

Elder Arthur Young, Moderator

Sister Annie Higgins, Clerk

Sister Alice S. Hill

Committee

**OBITUARY OF SISTER
MABEL CLAYTON KING**

It is with much sadness and yet with joy for her that I attempt to write this obituary. Sister King was born August 9, 1909, and died June 30, 1974.

She leaves to mourn her passing her husband, Mr. Lee King, her stepmother, Mrs. Maggie Clayton; three sons, Marvin, Leon and John Wesley; a half sister, Mrs. Adell Brann, and four half brothers, Robert, James, Maynard and Wilmer Clayton.

Sister King was brought before the church at Flat River November 24, 1957, asking for a home, with her membership to be at Roxboro Church. She believed and loved the doctrine of the sovereignty of God in all things, by His grace. She was a God blessed woman, in the sense that He had given her a wonderful loving nature and a feeling of love for others of her family as well as friends. I feel that few people are blessed with the extent of the measure which she had. The Lord made her willing to serve others in this life, and gave her happiness in doing so.

She loved the church so much, and attended as much as was possible for her to do. Her health was not good. She was given enough strength and love to cook and do for others, never thinking of the cost or strain on her. That, too, was a gift of God. The Lord, I feel truly, loved her to take her out of this troubled world to her home not made with hands, eternal and on high.

Her husband and children were so good to her during her illness, and did everything they could to make her comfortable, showing their love to her.

We miss her presence here deeply, but we feel from time to time here on earth to have an humble hope that one day we will be carried to that eternal city to be with her and all God's little ones who have gone on before. May God reconcile her family to their loss and give them to feel she is now at rest. Our sympathy goes out to them, and in a measure

we know how they feel, for we loved her, too.

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

Done by order of the church at Roxboro, N.C., in conference August 3, 1974.

George B. Walker

Committee

Roxboro, N.C.

NOAH LAWSON

Today, I am sad and lonely. I will try to write the obituary of my dear husband who passed away the 5th of August, 1973. He was born the 6th day of November, 1898, to the late Willis and Susie Walker Lawson. He was married to Nannie Goad on December 25, 1920. He is survived by his wife and one daughter, Mabel Overby; two grandsons: Benny Baliles and Marshall Overby; one great-granddaughter, Sandra Baliles; two brothers, Ruffin Lawson, Akers Lawson; five sisters, Beatrice Morse, Mozell Datlon, Lola Hall, Grace Lusk, and Virginia Inman. We have lost a good husband and father.

He joined the Primitive Baptist Church at Aaron Fork in August, 1953. This was on the third Saturday, and he was baptized the next day. On the thid Saturday in November, 1953, they ordained him for the office of Deacon. I feel he was a truly God-called Deacon. He was carried down so low so much of his time. He spent many nights without any sleep. We had our many sorrows and joys together.

His funeral was conducted by Elders H.G. Hutchens and J.G. Gardner. He was laid to rest in the church cemetery with a beautiful mound of flowers.

Written by his heart broken wife, hoping that we shall meet together again on that beautiful shore.

Mrs. Noah Lawson

Lawsonville, N.C 27022

September 2, 1974

**IN LOVING MEMORY OF
SISTER NETTIE PERKINS LONG**

Sister Long was born October 26, 1895. She was the daughter of the late J.J.H. Perkins and Eugenia Buchanan Perkins. She was married to Arthur M. Long in 1909. He preceded her in death on January 20, 1942. To this union were born eight children: Mrs. Marion L. Oakley of the home. Mrs. Lucille L. Oliver, Mrs. Shirley L. Williford, all of Roxboro, Mrs. Christine L. Dark of Winns-

boro, S.C., Mrs. Evelyn L. Drake of Cherry Hill, N. J., Mrs. Elsie Hearn of Winston Salem; two sons, Dolian D. Long of Roxboro and Curtis Long of Winston-Salem. Also surviving are three half sisters: Mrs. Bernice Robertson, Mrs. Libby James and Mrs. Ellen Woolbert, all of Roxboro; three half brothers, Bedford Perkins of Lebanon, Va. and Ethridge Perkins of Roxboro, and Woodrow Perkins of New Orleans, La.; fourteen grandchildren and nine great-grandchildren.

Sister Long joined Roxboro Primitive Baptist Church on September 7, 1919, and was baptized by her pastor, the late Elder J. A. Herndon. Sister Long was a loyal, faithful member for fifty-five years, having been a member longer than anyone in her church. She loved her church, attending regularly as long as her health permitted. She was a devoted wife, and had a close, loving marriage for thirty-three years until her husband's death.

She was always interested in the welfare of her children, and her life was built around them. She lived for them and instilled in each of them a sense of love and closeness that will prevail even though she has gone to be with our Lord. Her passing has truly left a void in the lives of her children that will not be soon filled.

She passed away in Person County Memorial Hospital Sunday, July 21, 1974, at 9:05 P.M., after a long illness. Her funeral was conducted from Roxboro Primitive Baptist Church on Tuesday, July 23, 1974, at 11 A.M. by Elder J. M. Mewborn and Mr. L. G. Elliott. In the absence of her pastor, Elder L. P. Martin, who, at that time, was ill in the hospital, Brother Mewborn spoke most comfortingly to the children and the congregation on the scriptural subject, "At Rest". At the request of the children Mr. Elliott read the following from Proverbs 31:10-20:

- "10 Who can find a virtuous woman?
for her price is far above rubies.
- 11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.
- 12 She will do him good and not evil all the days of her life.
- 13 She seeketh wool, and flax, and worketh willingly with her hands.
- 14 She is like the merchants' ships; she bringeth her food from afar.
- 15 She riseth also while it is yet night, and giveth meat to her household, and a

portion to her maidens.

- 16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.
- 17 She girdeth her loins with strength, and strengtheneth her arms.
- 18 She perceiveth that her merchandise is good: her candle goeth not out by night.
- 19 She layeth her hands to the spindle, and her hands hold the distaff.
- 20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

Her body was laid to rest beside her husband in Burchwood Cemetery, there to await the coming of the Lord and Savior Jesus Christ.

Resolved, that a copy of this memorial be placed on the church record, a copy be sent to Zion's Landmark for publication, and a copy be given to the family.

Done by request of Roxboro Primitive Baptist Church in conference, August 3, 1974.

(Mrs. F. D.) Nettie H. Long
Her Sister-in-law, Roxboro, N.C.

MILL BRANCH ASSOCIATION

The 1974 Session of the Mill Branch Association is appointed to be held with the Tabor Church, Columbus County, N.C., beginning on Friday before the first Sunday in November, 1974. Tabor Church is located on (Business) U.S. 701, inside the city limits of Tabor City, N.C. All lovers of the truth are invited to come and be with us.

M.B. Paul, Clerk
Rt. 2, (Cypress Creek)
Myrtle Beach, S.C. 29577

UNION MEETING IN CALIFORNIA

The Predestinarian Baptist Churches of the Old School Baptist in California wish to announce their Union Meeting time, the Lord will, the first Sunday in November, beginning on Friday before, being November 1st, and continuing through Sunday, November 3, 1974. The meeting will be held with the Little Flock Church, Bakersfield, California.

Our desire is to extend an invitation to our brethren with the sincere hope that they will be enabled to come and be with us.

For further information telephone: 213-630-1130.

(Elder) Bud Smith
P. O. Box 761
Bell, California 90201

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NO. 12

ISAIAH CHAPTER 60

The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the Mighty One of Jacob.

For brass I will bring old, and for iron I will bring silver; and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise.

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

EDITOR

ELDER J. M. MEWBORNWILLOW SPRINGS, N. C. 27592

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

REMEMBER LOT'S WIFE

(St. Luke 17:32)

My dearly beloved Elder and Editor, J. M. Mewborn, Brother George A. Fulk, Associate Editor, and to each and all elders ordained to the ministry of our faith and order, deacons, clerks, and brethren, sisters, and friends, wherever you may be.

A cheery good morning to you. Having been blessed of the true and living God who declared all things, in the Association for three days of the Yellow River Primitive Baptist, on September 20, 21 and 22, 1974, held with Haynes Creek Church, Gwinette County, Ga., we were blessed to have our minds stirred up by way of remembrance, hoping they are pure.

The above text seemed to be very impressive, and a request was asked to say a few words about it. As the lot fell on me in love and fellowship, may I give to the Household of Faith my views on this wonderful portion of scripture, "Remember Lot's wife." May I ask why? Surely there is a reason. Acts 17:26 says, "God 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 (not behind) appointed, and the bounds of their habitation." We notice here Lot is mentioned before his wife. Now, we find in Genesis 19:1, two angels (not preachers of any denominations) came to Sodom at even; and Lot sat in the gate of Sodom. Brethren, I believe that Lot, at that time and place, was to a precision in that

bounded habitation exactly as God had predetermined before hand. He could not have been anywhere else for he was seated in the gate; also, we find he was already a servant of God (foreknown by the two angels). Why was Brother Lot mentioned before his wife? I feel to say he had already been born again by the spirit in order to so welcome the two angels (but his wife, no, not yet born again).

Let's see now a deeper view of this matter, "Remember Lot's wife." Matthew 5:13: "Ye (the church) are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men." Thanks be unto our God who has preserved us by power divine unto this day, so I feel the salt has not lost its savour, nor trodden down by men.

Now, how did we become the salt of the earth? (Not of the ocean). We find a witness which agrees with the witness in our heart, Mark 9:49, 50: "For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good, but if the salt have lost his saltness, wherewith will ye season it. Have salt in (not out) yourselves, and have peace one with another." Now, insert Lot's travels. Genesis 13:7-11. I am not clear here about Lot. Abraham prayed, "no strife between me and thee for we be brethren", (reference says men are brethren); however, we find Lot journeyed East and pitched his tent

toward Sodom. As Lot sat now in the gate, the angels began their mission, saying, "Arise, take thy wife, two daughters, escape for thy life, look not behind thee." See Gen. 19:15-17. Hebrew 2:3: "How shall we escape if we (church) neglect so great salvation. Which at the first began to be spoken by the Lord, and was confirmed unto us (believers) by them that heard him." See Hebs. 2:3. So, in this fleeing or journey (pre-ordained of God for His glory and for their good) they were on their way toward Zoar (beautiful)—the sun was risen upon the earth when Lot entered into Zoar. First man, Adam, is of the earth, (sun risen, the great light of the day), to give light that our natural eyes may see. The last Adam, Jesus says, "I am the Truth, the Way, and the Light." God, who commanded (not beg, hope, wish, or want) light to shine out of darkness, shined in our (the church) hearts, to give us the light (inner man) of the knowledge of the glory of God in the face of Jesus Christ. The face is the front of the head, so Jesus is the head of the church, and He is always out front to lead his people. Now let's remember the text, "Remember Lot's wife." Let us also remember Matthew 5:13, "Ye are the salt of the earth." Gen. 19:26: "But his wife looked back, and she became a pillar of salt. Became is the past tense of become. Become is to pass from one state to another. To look means we have to have eyes. Lot's wife had natural eyes when she started on this journey. I feel, brethren, she did not look back to the natural things of this earth or to the cities of Sodom and Gomorrah, but looked far beyond, and with the Eye of faith she saw Jesus, who stood as a Lamb slain

from the foundation of the world as her Redeemer and Savior. She had been born again, a new creature now, and was being blessed to walk in newness of life. To me, this is a beautiful manifestation of the washing of regeneration and renewing of the Holy Ghost to her. Let us not forget her habitation was bounded, and a time to die, a time to be born — Eccles. 3:2. Also, when the fullness of time was come, God (not help from man) sent forth the spirit of His Son into our hearts crying, Abba Father. Jesus says, I am come to take the prisoner out of the prison house (from under the law), to give them a heart to understand, to open the blind eyes, and to unstop the deaf ears. We have a witness, Brother Paul, Gal. 1:15, 16, "But when it pleased God (not one millionth part of a second too soon or too late, but to a precision time) who separated me from my mother's womb and called me by His grace, to reveal His Son in me, that I might preach Him among (not to) the heathen.

Brethren, we notice this wonderful experience now of Sister Lot. Some has said if she had not been disobedient she would not have turned to a pillar of salt. Notice she did not turn to the right nor left to get to a salt pillar, but she became a pillar of salt. The revelation of this truth by Jesus was revealed to her, and now she is out from the state of unbelief to a state of belief. She had been quickened who was dead in sin, but now she had been made alive in Christ. We notice pillars of a natural house are under the sills, properly spaced to hold up the weight of the house. But pillars of salt (believers in God) are now inside monuments of grace - chosen, called, and established in His calling, and each

pillar is exactly as God has purposed. So, dear trembling ones, cheer up, you are fulfilling a very sweet and noble part in the militant church here below. Just thick enough, wide enough, and high enough are the pillars to fulfill God's purpose. Therefore, have salt in yourselves, and peace one with another. Salt. Did you ever hear of Daniel being cast into the lion's den? Just to keep the record straight, it is not the lion's den — that would imply the lion was out and gone. It reads, Daniel 6:16, "They cast him into the den of lions," and, my beloved, that is where the church is even this day.

A lion is gifted to roar and make a big stir about things, and, don't forget, he lives on flesh and blood. "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." I Peter 5:8. So, there is a great number of people this day trying to go to Heaven by works — do this, do that, lo here, lo there — yet, we find Brother Daniel was not devoured by the lions. Why? A cat does not like salty food. The lion belongs to the cat family, and Brother Daniel was so salty, the lions could not eat him. This means, to me, that Daniel was so seasoned with grace, truth, light, knowledge, and experience, that the law worshippers could not destroy.

Brethren, the law and works of, or by man, cannot crush salvation by grace, or the pillars of salt, for He, Christ, has promised not to leave Himself without a witness. Should we be His witness (salt of the earth), we are advised to remember Lot's wife for she was brought into the fold as we hope we were. Determined was the manner — eternal favors he would bestow — yes, He decreed the very place where He would show

triumphant grace.

In the hour Sister Lot believed, I feel it (the grace) was precious to her, for the old law dispensation had been fulfilled, taken away, and she is now in a new dispensation. No more work system but under grace, truth, knowledge, and abundant mercy of God to enjoy the sweet songs of Zion, hear and understand the preaching of His word, being in the way. We hope she will be led to the Father's House — preachers called and qualified of the Lord to feed the flock, as the ark of the Lord is upon you. (Samuel 1:6-12). Verse 7 says a new cart was made (the law of God written in our hearts), and the ark was lain on the new cart. Verse 10 says two milk kine were taken, and tied them to the cart (tie means to bind, draw, or fasten together). No man cometh to me except the Father draw him. These milk kine, to me, represents our preachers (the Gospel Ministry), and we find they took the straight way (no left or right turn). Surely, today, as has always been, they believe in the predestination of all things both in Heaven and earth. Let us not forget God "declared the end from the beginning, and from ancient times the things (not one exception) that are not yet done, saying my counsel shall stand and I will do all my pleasure." Isa. 46:10. Again, Eccles. 3:15, "That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

My dear reader, please stop here and read with care Eccles. 5:8. Am I as salty as Brother Daniel? I desire to be blessed in exonerating all churches, preachers, and members, even the editors of Zion's Landmark, and state in all humbleness what I

believe. Go back now to the two cows that were tied to the new cart, those that took the straight way, and we find they went along the highway (grace) lowing. How often, dear preachers, do you go lowing, mourning, deep in the valley, sinking down with woe? These cows represent the ministers who preach the Gospel (not works). There is nothing else to preach for the Lord has stripped them of all self-righteousness, and as the cows, they had to go this highway alone for all they owned or had was the calf, and they were shut up at home. Isaiah said, "And an highway shall be there, and a way, and it shall be called The Way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools shall not err there. No Lion shall be there, not any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." Isa. 35:8-10.

Now to mention to declaring and requiring. God is a supreme being, made up of uncreated things, self-existing, perpetual in every respect, within and of Himself took counsel with no one, and when He could swear by no greater He swear by Himself and confirmed it with an oath. He had every right to require that which is past. Here comes the salt — it not only seasons the crust but through the whole pie, even to the last crumb. So, for Sister Lot to become a pillar of salt, it took one power that was able to predetermine all things. This is known to my mind as "predestination". This word means "the purpose of God from eternity, respecting all events." Included are the fall of Adam, the sparrow that does not go down without Him, even all of the car and

train wrecks, bank robberies, airplane crashes, etc.

Certain Sophists have crept into the church, and by their fallacy are trying to deceive God's children, teaching them that predestination is an act of God. It is not an act of God in the same sense as His acts of creation and providence. It is His decree, or decision, purpose or predetermination, respecting all subsequent acts of Himself and His creatures. Thus, God decreed what He would do through time, also what He would incline or cause His people to do, and what He would do through the instrumentality of the wicked. He uses them (the wicked) as His hand and sword. It is that eternal, most wise, and immutable decree of God, whereby He did from before all time determine and ordain to create, dispose of, and direct to some particular end, every person and thing to which He has given, or is yet to give being, and to make the whole creation subservient to and declarative of His own glory. God is so infinitely wise that He in the government of the world (not part of it) causes all His creatures to praise Him — the dragons, owls, whining cat, and the flying bat, even the wrath of man, and "everything that hath breath, praise the Lord." Psa. 150:6. Is this doctrine so? If not, what will we do about the rooster that Jesus told Peter about? Did he fail to crow? His will is the fountain, His decree cuts the channel, His providence directs the stream. So, Sister Lot is remembered, and for this God caused her to become a pillar of salt. His foreknowledge and predestination embraced all things, even the crucifixion of His Son for the ultimate glory and salvation of His church. So, events that take

place here are to a precision on time and in time. All of them and each of them are harmonized and synchronized together unto perfection. Surely all things are of Him.

Brethren, I see no end, so I must close.

Submitted in the bonds of
blessed fellowship,
Thomas L. Huff
535 Rebecca St., N.W.
Lawrenceville, Ga. 30245

Elder Thomas L. Huff is the beloved moderator of the Yellow River Association. A valiant soldier, he served his country faithfully on the battlefields of France in 1918 (World War I), but in a more greater conflict and more fierce battle, has been blessed to serve the Lord's people in the ministry of His Son for over fifty years. We are truly humbled when we see, even in this late day, the Lord fulfilling His promise when Jesus said, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Jno. 16:7. "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things TO YOUR REMEMBRANCE, whatsoever I have said unto you." Jno. 14:26. So, the Holy Ghost has brought to our remembrance the meaning of the substance of Lot's wife. The Lord be praised!

Editor

TO THE BEREAVED

There is a golden stairway
That comes down from the sky;

It's rungs are made of prayers
Of saints that have gone by.

It reaches up to Jesus
Who sits upon His throne;
With outstretched arms to
welcome
Each little child Home.

Should we bid one tarry
Who has a pass to go?
Who can go Home to Jesus
And leave this world of woe.

Surely we'll miss one
Who has gone now away;
We think of him with longing
To see him every day.

God's grace is sufficient
To fill our every need;
When looking only to Him;
We find a Friend indeed.

Then friends we do take comfort
In knowing God is near;
And with His blessed presence
Can every sorrow bear.

Lillian Esther Havner

Dear People,

I am late again in sending my subscription. The thought that I must write something, yet feeling that I could say nothing that would be edifying, or of any benefit, to the household of faith, along with the fear that I might offend someone has kept me. Realizing, though, for my own peace of mind, for I feel to be such a hypocrite and feel I have failed in every way and everybody, I must write.

I want to confess that I do not know whether I am Primitive Baptist or not. So much of my time I feel that I have no place in this world, and I wonder if there will be

one for me in heaven.

Being the fourth in a family of nine children, we were very poor in my early childhood. There were no Primitive Baptist Churches near us and only a few of other denominations. My mother was a member at Cedar Hill Primitive Baptist Church where I believe my uncle by marriage, Elder George Hill, preached. However, my father sold his home to follow his mother and brothers to the sandhills, (Piedmont, N.C.), so I never remembered going there.

Sometimes, my grandmother, Uncle (Elder) Gabriel Denny, and Uncle Jim Jones would come for a visit in our home. I would love to steal away from the children I was playing with to sit on the edge of the porch to listen to their conversations.

Sometime between the ages of ten and twelve years, I believe, from listening to my mother and grandmother discuss the scriptures, I was shown the great sinner that I am. I do not know how long I spent in sleepless nights while trying to beg God for mercy before He seemed to pick me up in His arms of love, and I was placed in a brand new world. I began to beg my parents to take me to church. When it was possible they would go to what, then, was a long trip to Lamm's Grove Church. I remember when the worldly songs no longer appealed to me, and I began to try to sing the dear, sweet Primitive Baptist hymns. However, our neighbors who went to other churches would often invite us to go to church with them, and I would go many times.

One Sunday in a small Missionary Baptist Church, where I went with a neighbor, an elderly,

gray headed, bearded man preached. I do not know a word he said, but he must have preached in the spirit. A voice spoke to me as I sat in my seat and said, "Deny me before men and I will deny you before My Father." I wanted so much to tell those people that I loved God, but I was afraid they would want me to join their church. I felt like the people at Lamm's Grove were my people. A short while before his death, Elder Izzie Key received me into the church and baptized me. It seemed up until this time, my life was only tears and turmoil. On the day in which I was baptized, it seemed the greatest peace came over me that I had ever experienced.

In 1946, Elder Sam Atkinson performed the marriage ceremony for my husband and me in the church at Lamm's Grove. Brother Sam and Sister Callie were the most wonderful father and mother in Israel for which one could ever hope. My church affiliation was my life. I seemed to live for the next preaching service. One time my mother remarked that a cousin of ours said she could not quite accept the Primitive Baptist doctrine, the cause or reason being that it was too hard for her. I remarked, "It is not too hard for me. It is my meat and my bread."

Elder Atkinson and wife, Sister Callie, and I corresponded and exchanged many wonderful experiences. However, there came a time when Elder Atkinson could not reach my case. He was always so willing, so kind and considerate, yet he could not understand the experiences I related to him. In 1953, or 1954, a great spiritual burden came upon me. It seemed nobody could

understand any of the things I was experiencing. The burden was so heavy. One morning, as I went to open up the little store I was operating at that time, I felt I would die if I could not share some of my experiences. Before I got my fire built in the heater, Brother Sam came in the door. It was such a relief to be able to talk to someone. At the conclusion of our conversation he remarked that he knew now why he had to come this way on that morning.

Though the way has been hard, the sweets or "handfuls of purpose" along the way far outweighs the troubles I have experienced or undergone. Brother Sam has passed on, and, I believe, he understands now what he could not here upon earth because we only see in part here.

May you, when at the throne of grace, be given to remember me. Please find check for one years subscription, with the balance to be used in your work.

Humbly,

Lillian Esther Havner (Mrs. W. G.)

Route 1

Carthage, N.C. 28327

October 9, 1974

LOVE AND GRATITUTDE

Dear Beloved in Christ,

I am here in Wake Memorial Hospital, Raleigh, N.C., for a little rest. I am scheduled to go home today, the sixth of October. I have been here for eleven days. My nerves have not been too good as of late. I have had a lot of fatigue, so the doctor thought it best for me to have some rest. I do feel much more rested than when I came here. I have begun to see how it must be in

the rest homes, and how glad all these precious ones must be to see a child of God come to visit.

Recently, at the baptism of Brother Clayton at Oak Grove Church, near Raleigh, N.C., I was standing there, looking around while watching the people greet one another with love and gratitude. I thought, "How pretty are they who their Saviour obey." I told Sister Minnie Sauls this, and she said, "Yes, but the song says, "How happy are they who their Saviour obey." Then, I knew what it was that made these people so pretty. They were gathered together with the children of God, and they were happy. Happy beyond words to express! One was being baptized. I thought, "Oh, what a wonderful experience this is." I know, for I myself was baptized a few years ago in November, on the second Sunday. I was so happy I thought I could just walk right on out into the depths. I had no fear of anything at that moment. Everything, to me, was just as it should be, and I was happy beyond words of expression.

I have often thought many times how these people at church are the prettiest people on the face of the whole earth. Now I know what it is that causes the beauty. It is that Love shining through their faces. I love them so. How could one child not love another when the light of love is there in their faces, if they are both blessed to see and feel this manifestation of His great love.

I love you all in Christ,

I hope, your little sister,

Joan Crenshaw

611 St. Mary's Street

Garner, N.C.

October 6, 1974

LOVE ABOUNDING

Dear Brother Mewborn,

May God, in His infinite grace, continue you according to His will and good pleasure is my hopeful prayer.

Today, we went to Bakersfield to be with Little Flock Church, that is, Bro. Walter Wilson, Bro. Noble Smith, Sisters Ruth Smith, Nancy Clay and Lila Osborne and myself. Bro. Walter, my dad and mother and my two sisters went together from here in Los Angeles. When we arrived, we enjoyed immeasurable joy with the brethren there. Bro. Tom Simpson and his lovely wife were also there from our church. The Little Flock Church called for the ordination of Brother Austin Tipton to the ministry. The presbytery was formed and consisted of Elder T. R. Jefferson, Elder Walter Wilson, Elder William Powell Wheat, and myself assisted by Deacons Troy Smith, and Tom Simpson. After the ordination we joined with our brethren in their communion. I was not aware that it was time for the communion meeting until after the ordination service was completed. We enjoyed beautiful fellowship in hope of Christ's love. I have been made to express this evening that my heart is filled with love abounding, and that I feel to love everyone. I was made to feel that my experience was likened to that of Brother Adams when he felt that he had no need for the oil burners. I have been exceedingly blessed, more abundantly than could ever be expressed in words of this world.

Our God has not ceased to bring to pass His wonderful miracles. Elder Jefferson's physical and mental faculties have been ex-

ceptionally keen this past month. As you may already know, earlier this year he suffered the stroke, and, since then, his recovery is beyond human reasoning. His preaching and doctrinal reasoning is so that it has not, at any time heretofore, been surpassed. The Lord has highly favored us in the bond of sweet fellowship with a renewing of hope and blessed assurance in Christ Jesus our Lord. The only sadness we experienced of late is in the affliction of Sister Turner and of Brother L. W. Langwell. Sister Turner has been shut in now for several months, and Bro. Langwell is afflicted with back trouble which prevents him from travel. This precious brother and sister are both about the same age, being on the upward side of ninety-one years. Yet, it has pleased our God that they both remain sound of mind and have continued in the doctrine which we are made to love. Today, while in the meeting, it seemed that "my cup runneth over". How wonderful and how pleasant it is that brethren should dwell together in unity.

We are few in number here and scattered; nevertheless, it pleased our God that we were gathered together for a precious few minutes during this meeting time. I have been made to think of how precious few it appears that there are among us. Rest assured that we unconditionally believe that God has a people in every kindred, tongue, nation and people, and, therefore, we hold that there are brethren even in our midst that are unknown even at this present time to us here in this broad expanse of people and territory in the west. The Lord works both the will and to do in His people, and we can only stand still

and see the salvation of the Lord. We have no desire to go abroad in this land to seek out those who are yet reserved for we are made to believe that all things were appointed of God to come to pass in the time He decreed. It is not our time, even though time was appointed unto man, and God is no timely creature, for He is God. Yet, all things come to pass in His appointed time for all things are His. We can only believe and it is our hope that he rules over all things, both spiritual and natural. He formed the crooked serpent, and He created the wicked for the day of evil. See Pro. 16:4 and Job 26:13. "The wicked shall do wickedly and none of the wicked shall understand." Dan 12:10.

This does not detract from His righteousness for He is righteous in all His works, ways, and all things. Creatures, times, beings, and events are in His mighty hands. He, only, is Supreme, Almighty, and our experience and hope bear witness one with the other and to the Holy Scriptures which are the testimony of Him, also, says, "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Pro. 16:33.

I would, if I could, lay pen down and cease and desist from this writing. My mind is led, the Lord will, that I should make mention of my experience that, also, has been made known to me by my precious brethren in hope. Have you ever felt that all things which pertain to you are amiss and that you were alone in your life; also, that you were given to feel that you are not only in error, but in gross error, that you are a deceiver to those whom you love, even desire to quit, more so to stay away with the desire not to give the brethren a false impression? Dear

Brother, the thought is constantly with me. If you love the brethren, why? Did you initiate this love? Do you love them because they love you? Do they love you because you love them? Dear Brother, the love in you is not of yourself, nor can you put it away, for it is not yours to dispose of. The love in your heart and breast is of a Higher Source. If you have this feeling, could you, or should you, lay it down? Why don't you do just that? Why not? Because, what has been formed in you is the hope of glory, Christ Jesus. He never asked you what or how; nor did He inquire of your advice for by Him are all things and by Him all things were created that were created. Without Him there was nothing made that was made. Does this include sin that renders and wounds our heart, that we also hate? Yes, dear brother, even Satan, the devil, or a devil, is God's creation. For He is a complete God in whom is all power, I say, all power both in Heaven and in earth. He has all power over all things. Contrary to popular belief among men, Satan is not the tormentor, nor does he have any power other than that which was ordained of God in Christ. For in Christ are all things, whatsoever. It is true that Satan has been given power to beset the children of God, in Christ. From what source did he derive this power? Did Satan arrive in power of himself? Not for one moment. I know and realize that some hold to the theory that evil exists of itself, but our experience and even the scriptures declare that God created all things. He formed the light and created darkness. He made peace and created evil. He, the Lord, did all these things. See Isa. 45:7. This is not a new doctrine

invented by the evil schemes of men and devils, for a witness also bears witness with us that God is over all things and all things glorify Him. Do you believe that because Joseph said unto his brothers (Gen. 50:20) that "You thought evil against me; but God meant it unto good", that you believed this doctrine? No, and why not? Because it pleased God to reveal this truth to whom it pleased Him. Not that you read (the letter that killeth) and believed but rather that you believed (the blessing of God) and read the testimony of a witness to your belief. The testimony is a record left to you of Christ Jesus, in whom is no guile, by whom all things are to your edification and to His glory. These things are left on record, not to the unbeliever, nor to educate, but rather to the believer for to bear witness one to another of the things that you have known and that is revealed unto you. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Roms. 15:4.

This knowledge of which I write is that which has kept you even from a child. Did you become a child by obedience or were you a child through obedience and from whence the obedience? It is written that "Learned He obedience by the things which He suffered." Obedience is not a thing obtained by the creature nor is it learned. Obedience was ever there (in God's eternal mind and purpose), and the learning of it was revealed to be known in due course or time. For Christ is obedience, hope, faith and charity. Only to whom He is revealed is this truth made known. To know the Lord is charity. We are

not teachers of any to know the Lord, but rather are known of Him in charity, for He is charity. We have no commission to teach Jesus, but rather the commission is of Him for instruction in Him. The truth is not taught, but rather is revealed from faith unto faith.

Now Grace, peace and mercy to the beloved in Christ who are kept by the power of God unto Salvation. The gospel is not salvation nor is it our hope, but the gospel of Christ is the power of God unto salvation, to everyone that believeth, to the Jew first and also to the Greek. He said He would never forsake us nor give His glory unto another; therein rests our hope of life eternal which is Christ Jesus. If Christ be not risen then our hope is in vain. In the resurrection of Christ lies our only hope, as the Apostle declared "if in this life only we have hope in Christ, we are of all men most miserable." I Cor. 15:19. Our living, eternal hope goes beyond natural hope, or hope against hope.

Brother Mewborn, thanks be unto our God, through Christ we hope and pray.

Your most unworthy little brother in hope,

B. K. Smith
P. O. Box 761
Bell, Ca. 90701
September 6, 1974

I am enclosing an extraction or portion of the minutes of the ordination of Elder Walter Wilson for publication, if so be the Lord will.

B.S.

Please see notice elsewhere in this issue of Zion's Landmark. Editor.

A LITTLE "MITE"

Dear Editors of Zion's Landmark,

I am sending a little "mite" to help in sending the paper to those who are not able to pay. I still enjoy the Good News it contains. That good news is that salvation is by the grace of God, and His grace alone. Also, that Christ's blood was shed for those whom He loved before they ever had a being in the world. Yes, He loved us with an everlasting love and with loving kindness He has drawn us and made Himself manifest to us in His own good time. He showed us that we were, by nature, born in sin, that we came forth from our mother's womb speaking lies.

We are happy and satisfied with our life here just like it was at that time. However, there came a time when it pleased Him to send conviction and to show us how vile we are. We were given to find ourselves lost without any hope, and without God in the world. We shed bitter tears of repentance and cried, "Lord have mercy on me, a poor sinner." And when sweet deliverance to our poor souls finally came, we rejoiced like we never had before. We give Him the honor, and we sing praises to His blessed Name. Now, we have a hope in His great and mighty Name.

Pearl Martin
P. O. Box 217
Crab Orchard, W. Va.
September 9, 1974

THERE IS A PURPOSE

Dear Elder Mewborn,

Amidst smog (my sinful nature) which overshadows my every move, thought and being, which is made in the image of God, surely, there is a purpose for it. Else, it would be in

vain. There is heaviness within me over which I have no control. Thy chastening rod is much needed. Thank you, God for it! Never have I felt so low, Brother Mewborn. In the midst of a valley of dry bones I now stand. Far away, there awaits the Promised Land. I hope it is for me.

I hope you are well in every way. I feel you can witness the weight of the afflicting Hand of God. Satan buffets me on every side, but by the grace of God, he has to flee. There is no peace and comfort to be found in an evil world. Jesus is our only peace, our only refuge. Miserable comforters bring torment to us while here on earth.

I am told to forget my troubles, to go here and yonder and all will be well. It is a blessing to be able to recognize the presence of unbelief and worldly charm. Dear God, grant me to follow thy strait and narrow way while here on this earth. There are only a few who are chosen. The Lord said many travel the wide way and broad gate to destruction. Many there be that go therein. Only God's grace is the key.

In bonds of love,
Miriam Lee
110 Catawba St.
Morganton, N.C 28655
June 28, 1974

OF LITTLE FAITH

"Set your affections on things above, NOT on things on the earth." Col. 3:2 If only we poor, unworthy sinners could be blessed in following in His footsteps and be guided by the instructions laid down in Scripture for our benefit, our path would be smoother and our life easier; but, O, we are possessed with a carnal, sinful mind and we are "Of little faith." We learn early in life that we

"cannot direct our steps," so we are at the mercy of God for every single blessing we receive from beginning to end.

Do you often feel you could not possibly be a child of God and possess the vile nature you see in yourself? I am one such person. We are admonished according to Scripture to do, Oh, many, many things becoming to His chosen vessel of mercy, but so often, most of my time, I, for one, find it is not within my power to do any of them; and I know from experience "it is impossible with men." This sinner would like to "Set my affections on things above," but much of my time they are on things of the world, just the opposite from where they should be. We are told to "Pray without ceasing," but do we rarely pray at all? We are advised "to love thy neighbor (God's children) as thyself." Do we? Is it easy to "turn the other cheek?" or "bridle our tongue." Are we "slow to anger?" Can we, in our sinful mind, do these things? Do we "Glory in tribulation?"

We read, "Do unto others as we would have them do unto us." Do we practice this or are we prone to think of self first? Do we keep the Sabbath Day Holy and do we "Neglect not the assembling of ourselves together in Holy places?" Do we trust in God with all our soul? Scripture reads, "Trust in Him at all times." Do we; or do we trust ourselves first and give up only after our own efforts are exhausted? Do we possess enough faith to believe "God has all power in Heaven and in earth and ALL things are possible with Him." Do we have enough faith to believe; "He will supply our every need?" or do we believe we need more than we

get? Do we really believe it when we read, "Whatsoever ye shall ask the Father in my name, He will give it to you." Jno. 16:23.

We know from experience we cannot possibly do these things unless we are in a spiritual mind (and God knows it, too), but the children of God live in hope day by day. In the face of all these impossibilities within them, they are still blessed to be counted among those He calls, "Mine."

God's children were bought with a price. Jesus paid the price with His blood. And if you are one for whom the price was paid, you are exceedingly rich because you did not do one atom of work for this most priceless gift. Grace (Jesus) did it all. It is as free as the wind to those of His elect. It is your inheritance. The Church is Christ's inheritance; He purchased it, too, with His own blood and His children, who are one with this Church, find their strength only in His glory. All the inheritance of God glory in Him and Him only. And, when it is all said and done and our appointed time is here, nothing else will really matter except the knowledge that God, in His infinite mercy, forgives us of our many sins and takes us, if we are His, as we are, to be with Him in that long awaited Place where there are only joy and peace forever. I firmly believe the faith of a child of God will support him in his dying hour, and he will feel a peace he has never known before. His inheritance will become a reality, and he will be gathered up in the bosom of his Saviour.

Elizabeth C. Edwards,
417 Boylan Avenue
Raleigh, N.C 27603
April 17, 1974

**BUT SPEAK THOU THE THINGS
WHICH BECOME SOUND
DOCTRINE**

Dear Elder Mewborn,

I noticed that my subscription has expired, so I am enclosing a check for four dollars for one year.

I enjoyed the article, "A Wheel Within A Wheel", by Elder Gold in the August issue of the Landmark. Since I have been led to think a great deal on this subject, I would like to write down a few of my thoughts, if the Lord will bless me to do so. Yes, the living creature is an illustration of the providence of God in time and eternity. "As the creature turned not to the right or the left, so God's purpose moves straight forward. I am God and change not." Ezekiel 1:10.

Now, a wheel must be a perfect circle in order to be successful. A circle is defined in Mathematics as being a set of points all of which are equal distance from a point within, called the center. Jesus Christ is the center, or hub, around which all things revolve. The small wheel or wheel within a wheel in God's providence in time. If you select one point on the circle and move around the circle you will come back to the same point. Thus, the beginning and ending are in the same place. "I am alpha and omega, the beginning and the end, saith the Lord." Therefore, all things which are in time had their beginning in Christ and also their ending in Christ. Alpha is the first letter of the Greek alphabet, and Omega is the last letter. All other letters are between these two. God saw the end with the beginning, and He also saw all things between the two ends.

As in a wheel, all points revolve around the center point and must be

connected to this center point. So in time, God must reveal Himself to His people through Jesus Christ, and, therefore, He has purposed all things which come to pass in time. "As I have purposed so shall it come to pass and as I have thought so shall it stand." He doeth His will among the armies of heaven and among the inhabitants of the earth." There is a limit to the number of circles in this small wheel but not so with the large wheel. As the small wheel is within the large wheel, so time is within eternity.

Therefore, the wheel is a figure of eternity. It has no beginning or ending. The two wheels must have the same center and may be called concentric circles. Also, there is no limit to the number of circles that may be drawn around a given point. There is no limit to God's providence. Around Him and in Him all things in time and eternity move and have their being.

John, in Revelation, also saw this living creature as described in Revelation. The number seven is used as a complete number. To John it appeared as things which have been, which are, and the things which shall be hereafter. The seven candlesticks are the seven churches or the complete church, consisting of all those elected to salvation in Christ Jesus before time began. Then John, also, spoke of the seven angels and the seven plagues. When God commands the seven angels, they shall pour out the seven plagues upon the earth and time shall be no more. No, man will not destroy this world for God holds the issues of life and death in His own hands, and by His own purpose shall it come to pass.

When we are so richly blessed,

we do not look at the things which are seen, but at the things which are not seen; for the things which are seen as temporal, but the things which are not seen are eternal. See II Cor. 4:18.

Yours in hope,
 (Elder) W. A. Williams
 P. O. Box 82
 Coffee Springs, Ala.
 October 1, 1974

WONDERFUL WRITINGS

Dear Brother Mewborn,
 Enclosed you will find five dollars for my renewal to Zion's Landmark. I dearly love it, and the wonderful writings of the dear people.

Thank you,
 Maggie Jackson
 1009 N. Guthrie Ave.
 Durham, N.C.
 Oct. 15, 1974

TREASURES LANDMARK

Dear Brother Mewborn,
 It is time to renew my subscription to the dear old Landmark from which I do get so much pleasure and enjoyment. You will find enclosed six dollars. One is for you to use as you see fit. I get so much comfort from the Landmark. I would really love to send it to every one who would enjoy it as much as I do. I have all the old ones I have ever received except a few I have loaned with the promise of getting them back. Some say they do not have time to read them. I read mine through before I stop. Then I read them again and again. I read the Bible and some old records about the Primitive Baptist which I have kept. All of them keep me trying to press on, I hope, for that wonderful,

blissful home on High. Some call the Primitive Baptist "Hard Shells", and some tell me there are so many more of the others. I hope to be thankful to be called a Hardshell, or to be one of the few.

There surely is no one who feels to be as little as I do. About fifty years ago, I heard an elderly preacher talking about a Betty bug. I had been told, when a child, what a Betty bug was. I could not imagine what he was talking about. Several weeks ago I was lying on the couch, where I have to spend a lot of my time. When one part of my body rests more comfortable, it gets worse in other places. It was made plain to me what that dear man mean't. I was made to feel just as little as a Betty bug, but the feeling did not stop there. I even felt as little as a worm.

I was blessed to be at the Abbotts Creek Association at Lamm's Grove two days, and I really did enjoy it. Everyone was so sweet. They looked so pretty. I really desired to shake hands with everyone. Several asked me to stay in the vicinity of Sanford, N. C. I told them my mind was to go to Chatham County on Monday morning. I have eight children who often call me and come to see me. I wanted to see them the most I ever have. Monday week came, and I had only seen or heard from two of them. I kept hearing these words passing through my mind, "Then O my soul with joy obey, thy Heavenly Fathers' call." They went through my mind every few minutes until about twelve o'clock. It seemed I was told they were given to me to renew my hope. Of course, that brought a lot of joy to me. I feasted for a little while, and then and now can just hope that it was mean't for

me.

Yes, the Primitive Baptist are the ones I love above everyone else here in this world. I surely hope I can be blessed to have a home with them, to have the sweet fellowship I receive and enjoy when with them. May the good and precious Lord bless us all is my prayer. There may not be many of them, but I think the Good Book says, "Many are called but few are chosen."

I wanted to write only a few words. I do hope I have written nothing amiss.

I hope I am a little sister, if one at all,

Esther Wall

Siler City, N. C. 27344

SECRET ORDERS

(The Farmers Alliance)

As to the propriety or impropriety of Primitive Baptists visiting with the Farmer's Alliance, or any other secret society, I desire to submit a few remarks:

This society is very popular now, and its size has reached a pretty considerable organization. The world will admire and speak well of anything that is popular, and seems to be successful. But people who know the Primitive Baptists, also know that they do not flatter or bow down to men! While they desire to be courteous and respectful to all men, and accord to every man what is his due, yet they should use no deceit nor dishonesty. They should treat the helpless, poor, and needy with as much kindness as they do the great and powerful.

We do not object to others uniting with such societies and combinations that are not hurtful; but we hold in our views of faith and worship toward God, that we should

be separate from the world, and that it would be wrong for us to join any secret society. For what we do should be open and not secret.

The life of faith forbids doing things hurtful in order to succeed. Take farmers for an illustration. They are a very important part of our population. Indeed, none are as much so in an agricultural country as we are here. Well, they have been imposed on, no doubt. They complain that merchants and manufacturers oppress them, and that corporations have greatly wronged them. In retaliation they combine while opposing combinations, and resort to the same method of redress they condemn in others. For, give them power, and they would be guilty of the same wrongs they complain of in others. This is natural. It is what we would expect any class or individual of natural men to do. For the law or spirit of poor fallen nature is retaliation. It says, if a man wrong me, I will return the same treatment to him, if I can. The principles of the Farmer's Alliance are the principles of fallen nature, or of the world. It is such as this, I will get all I can for as little money as possible, or as cheap as I can and you do the same. We will unite together for our own special interest to protect ourselves, and you do the same. This principle causes men to be set in array one against another, and tends to ferment strife and ill will among mankind. Now is this the principle of faith and of good will to men of praying for your enemies and loving them, and of "doing to others as you would have them do to you?" Is it the principle of trusting God, and if you are wronged committing your case to Him? No, it is the principle of

taking vengeance in your own hands. There is no faith in it. It is not overcoming evil with good. For this reason, a true Primitive Baptist would not join a society, or organization, like this, and if any of our people were to join it, the love of money or worldly gain would be at the bottom of it, and would prompt him. This institution of the Farmer's Alliance is of this world, and let the world have its own. It is the natural product or offspring of that spirit that seeks its own, or works for self. But Primitive Baptist should live a higher, nobler life than this, a life of faith towards God and love and good will towards men, of rendering unto every man that which is good and right, of returning good for evil, and of encouraging peace and love among all ranks, of calling no man common or unclean, of obliterating all the metes and bounds that selfish nature has erected, and of calling every man a creature of God and doing good to all men — not seeking our own good, but the good of others.

Designing, ambitious men are apt to get the management and take the control of such organizations and pervert their use. Already, we see a change in the "Farmer's Alliance". It is rapidly becoming a political organization, and all who seek gain are dictating its course and would overthrow the rights of others. Corporations have their legal rights as well as individuals and these should be respected. Primitive Baptist should keep aloof from all such interference and meddling in other men's business, and should desire to set an example of good will towards all men. Give none offence to Jew or Gentile, nor the church of God, nor Farmers Alliance, nor any other class of men, when it can be

righteously avoided. For we should harm no man, but as much as possible, live peaceably with all men.

P. D. Gold, (Former Editor)
 Zion's Landmark
 From October, 1881 Issue

The Farmers Alliance organization had its movement in the latter portion of the nineteenth century. At one time the Old Baptist Church thought it to be or looked upon it as a secret order. Members were excluded on the basis of this belief. However, as I am told, it was later discovered that it was not a secret organization, and as true Old Baptists have ever been blessed to do, the churches rescinded their actions where they had excluded such members. These members were restored to full fellowship in the churches. The editor knows of at least two instances where this took place.

Editor

SIN'S ENTRANCE INTO THE WORLD

Dear Brother Mewborn,

Since early in 1973 no subject has been greater on my mind than that contained in the question, "Did God predestinate the entrance of sin into the world?" Lack of agreement on the extent of God's predestination has caused a schism among Primitive Baptists from coast to coast who may otherwise be united in the doctrines of salvation by Grace, election, original sin, and the principles of the doctrine of Christ. In some cases it has divided churches into two camps — one group maintaining that God predestinated only the work of the Holy Spirit. Lack of understanding has caused

some Elders and brethren to leave it alone altogether.

I do not claim any special understanding of predestination, but I hope you will grant me the right to delve into the beauty of this wonderful doctrine just as deeply as I hope my mind is led by a Spirit of Wisdom and Revelation. I have no desire in this endeavour to instruct God's people, who are all taught of the Lord. I can only hope that our words will be true, and that they will strike a tender chord of understanding in the hearts and minds of those who know the truth.

The question arose from this statement I wrote in a letter to Brother Adams that was published in the Feb. 1, 1973, issue of the Landmark, "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 I might add, the commandment and the law), and the weakness that is ours in the flesh. But it pleased God to make 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."

This I do believe. No doctrine has been abused, used, denied, hated, rejected, misunderstood, defended, and loved more than this doctrine we call absolute predestination. Mixed with that wisdom the Apostle James called earthly, devilish, and sensual, it can become a convenient stump to hide one's foolishness behind. I know this from personal experience in the flesh and have seen it manifested in a few others. When used as nothing

more than an excuse, this doctrine is anything but edifying to me. However, let us not condemn the truth because the carnal man abuses it. If we do this, where shall we turn for truth. Every doctrine of Christ is abused and misused today as it has been since He entered into the world.

I now believe this with all my understanding — if the doctrine of predestination is nothing more to me than an excuse to abuse the church, or to go out and have my fill of sin and rejoice therein, the Bible says I have not been born again. I am a friend of the world, thus an enemy of God. I am in the flesh and sow to the flesh because my desires are for fleshly things. I have not had my fill of sin nor lost my desire to walk therein. I am a spot in your feast of charity, a cloud without water, a tree without fruit, twice dead. **AND IF MY MOUTH SAYS ONE THING, AND MY WALKS ANOTHER, BELIEVE MY WALKS, NOT MY MOUTH.**

I hope that a much greater experience has taught me that the doctrine of predestination was given by God to His Church; to born again believers in Christ; to those who have been made to trust in Christ and have no confidence in the flesh; to those who love their brothers and sisters in hope and manifest that love; to those whose world has been turned upside down, who are enemies of the world and friends of God; to those who sow to the Spirit and desire spiritual things; to those who have had their fill of sin and have a deep desire in the heart to be forgiven for and delivered from sin, not to walk therein. I believe this doctrine as all doctrine was given to the church for understanding — not as an excuse. I can only hope that if

we are blessed to address the question at hand, it will be an inspired search for an understanding of the wonderful works of God, and not a search for a cover-up for the foolishness of the flesh.

First, let me say that I believe God the Creator was perfect, His creation was perfect to fulfill His perfect will. When His perfect creation was finished, He entered into His rest. "He is the Rock, His work is perfect..." (Deut. 32:4). "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: And He is before all things, and by Him all things consist." (Col. 1:16, 17). "For we which have believed do enter into My rest: although the works were finished from the foundation of the world. For He spake in a certain place of the seventh day on the wise, And God did rest the seventh day from all His work." (Heb. 4:3, 4)

I believe that any and all events in heaven and in earth come to pass only as they were appointed within the framework of His most Holy will. This includes the foolish, weak, base, and despised things of the world. It includes peace and evil, light and darkness. "But God has chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; And base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in His presence." (I Cor. 1:27, 28, 29). "I form the light,

and create darkness: I make peace, and create evil: I the Lord do all these things." (Is. 45:7) Among Primitive Baptists, few will argue that God chose the spiritual gifts, and they were His to give according to the perfection of His will. But these scriptures state that God chose even the base things of the world, the most vile, ignoble, and degenerate things to the natural mind.

The choice was God's. He chose to form man from the dust of the earth — not from celestial dust. He chose to create man weak in the flesh — not strong in the flesh. He chose to make man subject to vanity — not free from vanity. He chose to form a tempter that would lie and tempt man — God cannot lie nor tempt any man. He chose to give man a commandment that man could not keep — not a commandment for man to keep. He chose to send the law to man that sin might abound — not to prevent sin. The law from Mount Sinai identifies sin — not eliminate it.

"... for dust thou art and to dust thou shalt return." (Gen. 3:19) "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) "Because the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope." (Rom. 8:20) "By His Spirit He hath garnished the heavens; His hand hath formed the crooked serpent." (Job 26:13). "Let no man say when He is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man." (James 1:13)

"And the Lord God commanded the man saying, Of every tree of the

garden thou mayest freely eat; But of the tree of the knowledge of good and evil, thou shalt not eat: for in the day thou eatest thereof, thou shalt surely die." (Gen. 2:16, 17). "And the serpent said unto the woman, Ye shalt not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as God's, knowing good and evil. And when the woman saw that the tree was good for food, and pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat." (Gen. 3:4-6)

So sin entered into the world. I find it difficult to believe, as some maintain, that God was caught by surprise and highly disappointed in Adam who they maintain was able to stand but liable to fall. If so, God compounded His surprise and disappointment on Mount Sinai when He sent the law by Moses, for the Bible says, "Moreover the law entered, that the offense might abound. But where sin abounded Grace did much more abound." (Rom. 5:20). "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). "Nay but I had not known sin, but by the law; for I had not known lust, except the law said, Thou shalt not covet." (Rom. 7:7)

The commandment to man in the Garden of Eden and the breaking of that commandment, which is called sin, did not change man's nature. It made manifest what man is in nature — a sinner. The ten commandments, and the breaking of those commandments do not change our nature. It makes manifest what we are in nature — sinners. Our need

to be saved from sin is universal for all have sinned. "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." (Gal. 3:22)

By grace, let us look at other choices of God the Creator that I believe were made concurrently with all His choices. He chose His children in Christ before the world was — they did not choose Him. He chose His people to salvation from the beginning — they did not choose salvation. His Elect were chosen by Him — they did not choose Him. His children are a chosen generation — not a choosing generation. The Apostle Paul in his letter to the Saints at Ephesus and to the faithful in Christ Jesus (throughout all ages) stated a scripture quoted and loved by Primitive Baptists in every age, "According as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love." (Eph. 1:4). To the church at Thessalonica he wrote, "We are bound to give thanks to God always for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." (II Thes. 2:13)

Christ told Peter, James, John, and Andrew that God had chosen the elect, "And except the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom He hath chosen, He hath shortened the days." (Mark 13:20) The Apostle Peter in his letter to the "Elect according to the foreknowledge of God the father—" says "But you are a chosen generation—" (I Pet. 1:2 and 2:9) The Apostle John

saw the Lamb overcome for the chosen, "These shall make war with the Lamb, and the Lamb shall overcome them; and they that are with Him are called, chosen, and faithful." (Rev. 17:14)

I believe that God prejudged man in unrighteous flesh, prefixed Christ's body and blood as the penalty for sin, and predetermined all things necessary for the perfecting of the Saints to occupy the New Jerusalem, before the world was. I believe the promises of God made known in the Bible were embodied in His compassionate will before the creation. I believe the gifts of God to men were ordered in all things and sure as He is sure, before this world was hung on nothing out in the edge of His universe.

"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." (I Pet. 1:24)

"But ye are come unto Mount Zion..., to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all..." (Heb. 12:22, 23)

"Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." (II Tim. 1:9)

"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." (I Pet. 1:20)

"But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory." (I Cor. 2:7)

"In hope of eternal life which God

who cannot lie, promised before the world began." (Tit. 1:2)

"But the gift of God is eternal life, through Jesus Christ our Lord." (Rom. 6:23)

Above all else, I believe that God formed this world for His son. It was to be a place where the Son would be made perfect through suffering. In learning obedience by the things He suffered He also was to perfect forever His bride. Through death He was to destroy him that God had given the power of death (that is the devil) over his darling bride. Through His life, death, burial, and resurrection, He has given us this hope "That neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Rom. 8:38, 39) "The church is a city walled around by the everlasting love of God. "Verily, verily I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." (John 5:24)

Is the bride weak in the flesh? Never fear. Her husband is her all in all. In Him she has an inheritance, even life forevermore. She has this inheritance by being predestinated to it according to the purpose of Him who worketh all things after the council of His own will." Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the end of the earth; 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. 43:5-7) Christ has conquered death and has brought life and immortality to light through the gospel. He died for her sins. The penalty is paid. He hath perfected forever them that are sanctified. "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sin." (Isa. 43:25) "By the which will we are sanctified by the offering of the body of Christ. For by one offering He hath perfected forever them that are sanctified." (Heb. 10:10, 15)

Is the bride without wisdom and righteousness in the flesh? Never fear. He of God is made unto her wisdom and righteousness. He reveals himself to each member of the bride, and to know Him is eternal life. He is her husband, her head, and He is coming to claim His bride and carry her home. Then she will see the king in His beauty, and behold the land that is very far off. The bride will know as she is known, and see as she is seen.

With this hope in us, and with this consolation in us, what shall we say then? Shall we continue in sin that grace may abound? God forbid. The manifested children of God cannot sin. They are not under the law, but under Grace. Sin is the transgression of the law. If under grace, they cannot transgress the law for his seed remaineth in them and they cannot sin. They are not under the law, but under grace, if so be that the Spirit of God dwelleth in them. There is no condemnation to them who walk after the Spirit, who are in Christ Jesus. He has set them free, and free, indeed from the law of Sin and Death.

That which is by faith is not sin. Every manifested child of God has received faith as a gift of God. Every child of God receives faith as a gift of God at His appointed time. To everything, there is a season and a time to every purpose under the heaven. It is not for us to know the times and seasons which God hath put in His own power. But this we do know, that whatsoever God doeth it shall be forever. Nothing can be put to it, nor anything taken from it.

I believe that God predestinated the entrance of sin into the world. If not, there would be no sin. Did He have a holy and divine purpose in this? Yes. It pleased Him to make His strength known, out of weakness — Christ in a tabernacle of clay.

Does all this mean that the children of God are never tempted? Nay, but they are tempted on every side. It means to me that without the sufficiency of His grace they would yield to every temptation through the weakness that is theirs in the flesh.

When they do yield, they know it, and it leaves a bitter taste in their souls. But there is a better thing appointed to the child of God. Love, Eternal love. Manifested love that is the fulfilling of the law. Love that is given us of God, that we might know the things that are freely given us of God, and the greatest of these is love. Without love, doctrine and practice are dead. If we cannot speak the truth in love, it profiteth nothing, but is become as sounding brass and a tinkling cymbol. Which things also we speak—not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. This is our hope. It must be our hope, that we walk in love

among God's people, that we speak words and write words that glorify God, and that we ever be blessed to worship Him in Spirit and in Truth. If so, then we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

A friend in Christ, I hope,
 (Elder) Lynwood Jacobs
 Rt. 4, Box 258
 Orange, Texas 77630
 October 24, 1974

IN MEMORY OF A DEAR ONE

Dear Elder Mewborn,

Enclosed you will find my personal check in the amount of fifteen dollars, which I am sending as a contribution to Zion's Landmark, in memory of a dear departed sister who enjoyed its contents each month. She looked forward to its coming to her each month for many, many years. She died Sunday, October 20, 1974, after a long and useful life, at the age of ninety-seven years, one month and five days. I feel I would like, at this time, more than anything else, to have this contribution sent in her memory. I hope it will be the means of helping someone who is unable to pay for a subscription to enjoy its pages as she did.

The name of this departed sister is Mrs. George A. Walton, (nee Mrs. Cora Scott Walton) of Morehead City, N.C. She had made her home with her daughter, Mrs. Charles A. Sanford, at Morehead City, N.C., for the past few years; however, she spent some time among her other children.

I shall miss this dear sister and her comforting letters, but I do feel she is basking in the sunshine of God's eternal love, never to suffer

pain, fear, or sorrow again.

I enjoy the Landmark, and I look forward to receiving it each month. With my kindest personal regards,
 A sister in Christ, I hope,
 Mrs. Amie H. Benson
 1313 General Lee Ave.
 Fayetteville, N.C. 28305
 October 22, 1974

A GREAT SOURCE OF COMFORT

Dear Elder Mewborn,

I am very sorry I have overlooked my payment. I thoroughly enjoy the Landmark, and I get a great source of comfort from all the faithful who write in the precious faith that so many in these perilous times try to destroy. I was talking with Elder Adams in my home a short time before his death, and I told him I would like to meet you. My husband has been an invalid for sometime, and we seldom attend church anymore. If you should ever be in our vicinity, it would be a great pleasure to have you in our home. I have never met you except in a dream once, but I feel that in the spirit I know you very well. We live on rural paved road no. 1517, one mile last of Hwy. 50, known as the Old Clayton Road.

I am enclosing \$5.00 for my subscription. Thank you for your kindness, and may God richly bless you and your family in preaching the gospel in the way that is so precious to me.

Sincerely,
 Mary R. King (Mrs. Chester D.)
 Route No. 1,
 Willow Spring, N.C. 27592

GOD'S LITTLE ONES

Dear Brother Mewborn,

Enclosed you will find \$5.00 to renew my subscription to Zion's

Landmark. I enjoy, so much, the writing of God's little ones. They are so dear to me, and, when I read of the experiences of the dear Primitive Baptist, I think of my dear parents, Mrs. Zora and Robert N. Radford of Tabor City, N.C. They truly loved and believed in their church. I have heard him quote so much of the reading, or expressions, I read in the Landmark. It brings back good memories when I was a child, when I went with them to the Primitive Baptist churches. Everyone there seemed to love one another, and they all had such a good time together.

There is not a Primitive Baptist Church near me, and the Landmark is such a great blessing to me. Yes, we have churches near me, but I am glad and, I hope, thankful I do believe the way I do. Money could not buy the way I believe, and I hope to be thankful that I know we cannot help the Lord. He does it all for us. Bless His Holy Name!

I did not mean to write so much. If it is God's will, remember me sometime.

A sister in hope,
Mrs. Eula Alene Horton
P. O. Box 443
Wakefield, Va.
October 27, 1974

THANKFUL TO GOD

Dear Elder Mewborn,

I am enclosing a check for ten dollars to renew my subscription to the Landmark for one year. You may use the extra five dollars as you see fit. I get a lot of pleasure from reading the Landmark. I do not get to go to church very often. I have been in the hospital again recently. I have been home only one week and a half. I would thank God for bringing

me back home once more.

I would like to write about an experience I had while in the hospital, but I do not feel able at this time to write anything.

May the Lord keep and bless you. When you are made to pray, please remember me.

One of the least,
if one at all,
Arthur L. Langdon
Route 1, Box 53
Smithfield, N.C. 27577
October 28, 1974

IN NEED OF LOVE AND PRAYERS

Dear Elder Mewborn,

I was glad to know that you and the church remembered me. Not that I feel worthy of God's peoples love, but it is because I feel the need of their love and prayers. The church could well do without me, but I cannot do without them. Oh! what a wonderful experience of Grace the dear Elder and Brother John Newton had who wrote the nine other verses of "Amazing Grace." I have read them over so many times. I do love to read articles written by those old servants. I love to read the Landmark so much. I can't find words to express my feelings. I just love the things pertaining to God, His kingdom, His works and ways, His shalls and wills.

I hope you and yours are well. I hope you can get the chance to visit us. You will be most welcomed in our home.

Tell Sister Adams I am going to write to her again before too long, if the Lord is willing. I cannot write much since I was hit by that car in town six years ago. I cannot use my arms like I once could. I desire to feel thankful to God that He spared

my life, and that it is as well with me as it is.

I get down so low in my feelings at times until I doubt and fear that I am not one of God's chosen ones. But, when I am blessed to look back over the past mercies I have enjoyed, my hope is revived again.

I will close now. Please excuse my short comings in attempting to write and all of the mistakes. I am just a sinner saved by grace, if saved at all. Please remember me in your prayers. I love you all.

Mrs. Richard Smith
Durham, N.C.
October 28, 1974

A GIFT TO US

Dear Elder Mewborn,

Enclosed is a check for \$10.00 for two year's subscription. Please use the extra money as you see fit.

Thank you very much for the Landmark. You and your staff have been a gift to feed the little ones. We feel we need this food and the thoughts that God alone can give. I feel sure you are a gift to us.

Unworthy,
Mrs. Ervin C. Willard
Rt. 2, Vance Rd.
Kernersville, N.C. 27284

APPRECIATES KINDNESS

Dear Elder Mewborn,

I appreciate the kindness you have extended to me by sending the Zion's Landmark even though my subscription had expired. I have been quite preoccupied all the summer and fall. Please continue my subscription for another two years' period of time.

I wanted to say that I especially enjoyed the last issue of the Zion's Landmark, the September, 1974, issue, especially the article on page

330, entitled "The Scattered Few," by Mrs. Elizabeth C. Edwards, 417 South Boylan Avenue, Raleigh, N. C. 27603. She writes as my dear father, the late Elder Chas. W. Vaughn, Hopewell, N. J., did many years ago.

With good wishes to you and your staff, I am,

Sincerely,
Beatrice V. Money (Mrs. Wm. R.)
Laurel, Delaware
October 29, 1974

LOVES THE LANDMARK

Dear Elder Mewborn,

I see that it is time to renew my subscription to the Landmark. Please use the other \$1.00 as you see fit. I have been in the hospital. This stay was for the most of last year as well as this year, 1974. I do love the Landmark. I could not see to write, both before and after my eye operation. I feel I have had it hard, and it has been most difficult for me to see, but I am better now. I did not have anyone to write for me. My membership is with Great Swamp Church, in Greenville, N. C. Few of the members live near me.

Elder Mewborn, I will soon be seventy-eight years of age, and it grieves me so much about Brother Adams' death. I loved him and his writings in the Landmark which were for many years. However, I feel the good Lord has left the dear old Landmark in good hands. I love all of you, if not deceived, I hope, for Christ's sake. May God ever bless you would be my heart's desire and prayer, if only I could pray. Thank you,

An humble one in hope, I trust,
Mrs. Bob Allen
1011 Forbes Street
Greenville, N. C. 27834

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. CVII

NO. 12

Second Class Postage Paid at
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Wilson, N.C. 27893 October, 1974

EDITORIAL

THE CUP AND ITS CONTENTS

Dear Elder Mewborn,

I have been very much concerned of late since hearing a discussion on the kind of wine to be used in communion. This discussion was very interesting. The opinion of the ones involved in this discussion say that we are to use wine from the vine that does not have any thorns on it. They say we should not use wine from the vine that has thorns on it. What is your view on this?

In love and sweet fellowship, an unworthy sister, I hope,
Mrs. Chester Taylor
Lexington, N.C.

I must acknowledge in the outset in the endeavor to answer, or comply, with Sister Taylor's request that wisdom and revelation must be given or prompted from the Spirit of the Lord. Without this blessing, we would be altogether in the dark and our effort would be entirely in vain. I shall attempt to give what little

knowledge I have, if any, on this subject. I realize I may be wrong. May the Lord guide my pen with wisdom.

In checking the scriptures, I find that Matthew, Mark, Luke and Paul all use the word, "cup" with reference to the communion. Matthew said, "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26:27-29. Mark said, "And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." Mark 14:22-26. Luke said, "And he took the cup and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." Luke 22:17, 18. Paul said, "After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." I Cor. 11:25.

In reading and analyzing the above quotations of the above writers, one will see that the testimonies of each of them compare favorably. As far as I can tell from reading the scriptures (those outlined above), as well as other places found in the scriptures which

relate to the communion or passover supper, there is no direct emphasis or mention as to the exact, precise contents of the cup.

In going back or searching into the scriptures we find in Exodus 12:15, in connection with the eating of the Passover that nothing could be eaten or used that contained leavening. "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." Therefore, the contents of the cup, like unto the bread, had to be pure. The Apostle Paul verifies the keeping of the feast with unleavened bread. He said, "Your glorying is not good. Know ye not that a little leaven leaveth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." I Cor. 5:6-8. Since the bread used in this connection must be pure, likewise the contents of the cup must be pure. I say this because they must of necessity be equal in value. For the same reason that they could not use bread that contained leaven or any other impurity, likewise the contents of the cup could not have been juice or any other substance containing an impurity. Juice will ferment, and, therefore, of necessity must contain foreign ingredients or a semi-catalyst which is impure to cause fermentation. Therefore, it is the writer's unbiased and complete belief that pure wine was the con-

tents of the cup on the occasion of the Lord's last supper. The contents of the cup represented the blood of Christ, and of a necessity had to have been of a pure substance.

Now, I shall return to the question as was previously asked by our Sister in the outset. Her question is, "Did the wine have its origin from a vine with the thorn or from the vine that had no thorn? Jesus said, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Jno. 15:1. What is this fruit that Jesus said was born of Him? Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another." Jno. 15:16. Paul said, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lust." Gal. 5:22-24. The fruit under consideration in this instance is of the very nature of God, Himself. Perfect, if you please. There was no sin in the body of the Lord Jesus Christ until His death or when His Father withdrew from Him.

Thorns and thistles have their origin in this world. Sin had its entrance into time after the foundation of the world. After Adam and Eve had eaten of the fruit of the tree of knowledge of both good and evil, 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; and thou shalt eat the herb of the field." Gen. 3:17. When Christ was crucified, these same thorns were placed on His head while He hung on the cross at Calvary. This was done without the gate, outside of the gate of the walled city of Jerusalem. The figure here is that He was crucified in the world for the sins of His people. While He was perfect, never had an evil thought, and no guile was found in His mouth, He was made sin for us, who knew no sin; that we might be made the righteousness of God in Him. See I Peter 2:22, and I Cor. 5:21. No more will He ever wear a crown of thorns, for He has conquered all the enemies of His people, even with the blessed promise of the final destruction of the last enemy, Death.

This true, living vine had its stem, or origin, from eternity, long before the entrance of sin and trouble into this world. As a vine must have support, so Christ was upheld by His Father until His hour had come. Then He was forsaken to die on the cross. It was then that He was made sin. But, in His resurrection, and in the hope of the children of God today, sin is finished. It doth no more abound, but grace abounds. We see Him with the Golden Crown of Perfection.

David said, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man (Adam) that thou art mindful of him? and the son of man (Christ) that thou visitest him? For thou hast made him (Christ) a little lower than the angels, and hast crowned him with

glory and honour. Thou madest him (Adam) to have dominion over the works of thy hands; thou hast put all things under his feet (Christ)." See Psa. 8:3-6. Paul referred directly to this Psalm of David when he said, "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? etc." "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death-for every man." Hebs. 2:6,9. His body only died. His soul became exceedingly sorrowful, even unto death.

In Revelation John saw, or beheld, "a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14:14. "And another angel came out from the altar, which had power over fire; and cried with a loud cry saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her GRAPES are fully ripe. And the angel thrust in His sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God." Rev. 14:18. According to Isaiah, this wine is red, again a figure or type of the blood of the Lord Jesus Christ. "Who is this that cometh from Edom with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like Him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me:

for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." Jacob did "drink the pure blood of the grape." See Deut. 32:14. Isaiah, in describing the song that is sung in the Gospel of the Son of God said, "In that day the Lord with his sore and great and strong sword shall punish leviathan, the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea. In that day SING YE UNTO HER, A VINEYARD OF RED WINE. I the Lord do keep it; I will water it every moment: lest any hurt it, (the church). I will keep it night and day. Fury is not in me: who would set the BRIERS AND THORNS against me in battle? I would go through them, I would burn them altogether." Isa. 27:1-4. He speaks here of the destruction of the sins of His people.

Here is the perfection of the glory of the Son of God. He has overcome all things (every enemy) for His little children, the blessed Prince of Life and Peace, Therefore, in the Gospel of the Son of God, He is the perfect one. No more is He a man of sorrow and acquainted with grief, with no comeliness and no form, even as a root out of a dry ground, but He is the perfect Son of God. In conclusion, it is the writers feeling that in the Gospel Church, the wine must have its derivation from the vine without thorns, since He has now put all things under Him. Yes, His people even as the Apostle Paul, have the thorn in the flesh, the messenger of Satan, to buffet them, lest they should become exalted above measure. This is while they are yet here in the world. Yet, He

said "My kingdom is not of this world." But within them is the root of the living vine and its fruit that stemmed from eternal love and glory. "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit." Isa. 27:6. In this living vine is the "wisdom that is from above. It is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Jas. 3:17, 18.

Since the root of this vine stemmed from eternity, its life was the very life of God, Himself. "For in Him dwelleth all the fulness of the Godhead bodily." Col. 2:9. The vine is the body of Christ. Christ prayed the bitter cup be removed while in the Garden of Gethsemane. In this cup where the sins of His people, and the curse of the same sin for which Adam was cursed from the Garden of Eden. The two gardens here are related in this sense. Let us remember that the tree of life was in the Garden of Eden as well as the serpent. Likewise, it was in the Gethsemane, or Mount of Olives, that Judas kissed Him. He prayed the Father that the cup be removed, but said, "nevertheless not my will but thine be done." Luke 22:42. Now the cup which He has given in the Gospel is not only perfect, but it is full. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Jno. 15:11. These grapes which yield forth the contents of this cup (like unto the blood that came from His body from eternity) did not come from the vine of thorns, for

Jesus said, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 7:16-18. So, by their fruit ye are known. Therefore, according to His (Jesus) own word or testimony, men cannot gather grapes of thorns. Certainly, we have never heard of it in a natural way. As this vine stems from eternity, so do His people, the members of His Body, and they are called by Him, Branches.

Planted in Christ, the living vine,
This day, with one accord,
Ourselves, with humble faith and joy,
We yield to thee, O Lord.

Joined in one body may we be,
One inward life partake;
One be our heart, one heavenly hope
In every bosom wake.

Complete in us, whom grace hath called,
Thy glorious work begun,
O thou, in whom the church on earth
And church in Heaven are one.

Then, when among the saints in light
Our joyful spirits shine,
Shall anthems of immortal praise
O Lamb of God, be thine.
J. M. Mewborn

ORDINATION

September 22, 1974.

Pursuant to a request of the Seclusja Primitive Baptist Church, Compton, California, made in their regular conference on Sunday, September 22, 1974, a presbytery was convened for the purpose of the examination and ordination of Deacon Walter

B. Wilson to the full functions of the gospel ministry. The presbytery was composed of the following brethren: Elders T. R. Jefferson and B. K. Smith, assisted by Deacons Austin M. Tipton, Thomas C. Simpson, Troy A. Smith and L. W. Langwell.

The presbytery was opened by the singing of a hymn, followed by prayer by Deacon Austin M. Tipton. Elder B. K. Smith was chosen moderator, Deacon Troy A. Smith, clerk, and Elder T. R. Jefferson to deliver the charge. Brother Wilson was delivered from the church and presented into the hands of the presbytery by Deacon L. W. Langwell, and the examination of the candidate, Brother Wilson, was thus conducted and completed. The members of the presbytery, all being found staisfied with the examination and the answers given by the candidate, proceeded with the ordination. The charge was delivered by Elder Jefferson, after which the laying on of hands was administered, and prayer was offered by Elder Jefferson. Brother Wilson was then returned to the church by Deacon Thomas C. Simpson as a duly ordained Elder of the Old School Baptist faith and order. Elder Wilson was then received by the church, and he was given the right hand of fellowship by the church and others present.

Elder B. K. Smith-Moderator
Deacon Troy A. Smith-Clerk

ELDER S. T. ATKINSON, SR., PASSES

Elder S. T. Atkinson, Sr., moderator of the Abbott's Creek Association for the past twenty years, and an ordained Elder since 1928, passed away September 28, 1974, at High Point, N.C. He was a faithful minister of the Gospel as well as to his churches, to-wit: Lamm's Grove, Gaines' Grove, and Mount Shepherd, for many years, and was a staunch, able defender of the doctrine of Absolute Predestination and Salvation by the Grace of God. His wise counsel will be greatly missed by our brethren both far and near. Our sympathy goes out to his dear family, especially Sister Atkinson at this time. If the Lord will, a suitable obituary will be published at a later date.

Editor

OBITUARY

We, the members of Angier Primitive Baptist Church, bow in humble submission to the will of our Heavenly Father, who has

called from this life our beloved sister, Ila Ivey, on July 27, 1974. She united with the church on July 2, 1966, by relating her experience. She was received into the fellowship of the church and was baptized the following Sunday morning by her former pastor, Elder T. F. Adams. Sister Ivey was a loving, humble sister, possessing lowliness and meekness. It is our feeling that our loss is her eternal gain.

Her funeral was conducted at her church by Mr. Darel Talbott and her pastor, Elder R. L. Fish. She was laid to rest in the old Angier Cemetery. Survivors are: three daughters, Mabelle, Iva Lee, and Marie; one son, Leon.

We, the Church at Angier, wish to extend our sympathy to the family. Be it, therefore, resolved: that a copy be given to the family, one sent to Zion's Landmark for publication, and one be recorded in our church record.

Done by order of Angier Primitive Baptist Church, and approved in conference on October 5, 1974.

Elder R. L. Fish, Moderator
 Brother D. T. Adcock, Clerk
 Brother Avery Beasley, Asst's. Clerk
 Brother D. T. Adcock)
 Sister Vada Cobb), Committee
 Sister Ruth Dupree)

CHARLIE E. POLLARD

Brother Charlie Elmon Pollard was born June 9, 1893, near Willow Springs, Wake County, North Carolina, the son of the late Mr. Julius and Mrs. Siddle Fish Pollard. He departed this life May 7, 1974, making his sojourn in this life eighty years and eleven months. He was married to the former Samantha Pearce on December 24, 1916. To them was born one child, Wilbourne E. Pollard, of the home. He leaves to mourn his passing, Sister Pollard, his son, Wilbourne, his daughter-in-law, Lottie, along with two grandsons, and four great-grandchildren, and one sister, Sister Laylon Dyson. His dear wife, son and daughter-in-law were wonderful to him in his afflictions, which were many for the last three years of his life. Brother Charlie suffered much in bodily afflictions for the last months he lived here on earth.

He was received into the fellowship of the Willow Springs Primitive Baptist Church on Saturday before the fourth Sunday in August, 1916, along with his sister, Sister Della Baker and the late Elder T. Floyd Adams. He was baptized the following day by Elder W. A. Simpkins, along with the others. The church recognized the Godly wrought gift of deacon

as had been made manifest in his Godly walk in life and concern for the welfare of the church, and called for his ordination which took place in the year 1940.

This writer has been privileged to have known a number of deacons of churches in his few years in this world, but feels to say that he has never known any who were more faithful to visit the sick and shut-ins than he; This faithfulness not only included the members of his home church at Willow Spring, but surrounding churches of the same faith and order, as well as the afflicted citizens of his community. Being a carpenter by trade, his work included days of long and arduous toil; yet, at nighttime, he would often be found among the afflicted of Zion. The writer will long remember him for this gift. I first met him in the year 1941, when he attended our association. From that time henceforth, he remained a precious brother and friend to me. He was quite active before his health failed him in attending the corresponding associations, many times going as a messenger from his (the Little River) association to her correspondents from the mountains to the seacoast. He was a lifelong friend and brother, we feel in the Lord, to the late Elder T. F. Adams, who looked and depended on him in the affairs of the Church at Willow Spring.

By his request, his funeral rites were conducted by Elder Calvin Harward, Sanford, N.C., assisted by the writer. His body was laid to rest amidst a large crowd of brethren and friends in the family plot at Willow Springs Church cemetery.

Therefore, be it resolved: that a copy be given to the family, one left on our church record, and one be given to Zion's Landmark for publication.

Read and approved in conference this the 26th day of October, 1974.

J.M. Mewborn, Committee
 Elder C. T. Harward, Moderator
 J. C. Adams, Church Clerk

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at Yopp's, Onslow County, N. C., the Lord will, beginning on Saturday before the fifth Sunday in December, 1974, and will continue through Sunday. Elder Horace Bryan was appointed to preach the introductory sermon, Elder J. B. Pollard, as his alternate.

Yopp's Church is located beside N. C. Hwy. No. 172, at Snead's Ferry, N. C.

We wish to invite our brethren and sisters to visit with us in our union meeting, with a special invitation extended to our ministering brethren.

H. A. Young, Union Clerk
Jacksonville, N. C.

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with the Church at Mingo, Sampson County, N.C., the fifth Saturday and Sunday in December, 1974. Elder J. W. Hawkins was appointed to preach the introductory sermon, Elder W. C. Noles, as his alternate.

Mingo Church is located about three miles South from Dunn, N.C., just off U.S. 421 Hwy., about ¼ mile East from same.

We invite our brethren to come and visit with us, especially our ministering brethren.

Alonzo Barefoot, Union Clerk
Newton Grove, N.C.

LOWER COUNTRY LINE UNION

The Lower Country Line Union is appointed to be held with Wheeler's Church, beginning on Saturday before the fifth Sunday in December, 1974, and will, the Lord will, continue through Sunday. The union is being entertained by Mebane Church.

Elder Burch Wray was chosen to preach the introductory sermon, Elder E. H. Birchett as his alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk
Timberlake, N.C.

MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held with Pleasant Hill Church the fifth Saturday and Sunday in December, 1974. Services will begin on Saturday at 11:00 A.M., and 10:00 A.M. on Sunday, if the Lord will.

The church is located at Myrtle Beach, S.C. Those traveling South on U.S. 17, turn right at Mammy's Kitchen, and continue about one and one-half miles to church on right. If coming by Conway, go to second traffic light at Myrtle Beach, and turn right. Continue to church on your right.

We invite our ministering brethren along with all brethren, sisters and friends to come and visit with us.

L. M. Vaught, Union Clerk,
Route 2,
Loris, S.C. 2969

MEETING AT UNION CHURCH, SURRY COUNTY, N.C., IN DECEMBER, 1974

Dear Brother Mewborn,

Please state in the Landmark to our corresponding brethren and sisters that we, at Union Church, would be glad to have as many of them as can be given to mind, to come and be with us at our first Sunday meeting in December, 1974. Services are expected to begin at 10:00 A.M. E.S.T.

If coming from the North on Highway 52, turn West on Highway 601 in Mount Airy, N.C., for a short drive to the White Plains Road or old 601; turn left and drive to White Plains, N.C. Turn left there on S.R. Road 1003 to the church. For those coming from the South and using No. 52 Highway, turn West on Highway No. 268, and drive to Level Cross. Turn Right there on 1003 for a short drive to the church.

George A. Fulk,
Route No. 1, Box 123,
Pilot Mountain, N.C.

ANGIER UNION MEETING

The next session of the Angier Union will meet, the Lord will, with the Church at Willow Spring, the fifth Sunday and Saturday before in December, 1974. Elder J. M. Mewborn was chosen to preach the introductory sermon, Elder S. J. Sauls as alternate.

We invite all lovers of the truth to come and be with us.

E. T. Jones,
Union 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., beginning on the fifth Saturday in December, 1974, and will continue, the Lord will, through Sunday. Lower Black Creek Church is located on U.S. Highway 117, about three miles South of Wilson, N.C., in the direction of Goldsboro, N.C.

Elder Bennie Owens was chosen to preach the introductory sermon, Elder J. B. Williams, as his alternate.

We wish to invite our brethren, sisters, and friends, with a special invitation being extended to our ministering brethren.

(Elder) J. B. Williams,
Union Clerk
225 Braswell Street
Rocky Mount, N.C.

C286.4
281

University of North Carolina
CHapel Hill, NC 27514
Ex.

ZION'S LANDMARK

PUBLISHED MONTHLY

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ISAIAH CHAPTER 60

Thy sun shall no more go down: neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the day of thy mourning shall be ended.

Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

ISAIAH CHAPTER 61

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 brokenhearted, 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.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

RELIGION

Did you ever notice how common a word religion is in this world, and yet how seldom it is used in the Bible, and that only once is that word used in the good sense in scripture?

The Jews had their religion that Paul profited in much before he was converted to the knowledge of the truth, but this religion which was so popular was then the persecuting power of the land.

Everybody has his religion, perhaps, but that is no evidence of true righteousness. If one is not blessed, or enabled, to bridle his tongue, his religion is vain; if one persecutes the truth, his religion is false; if one neglects the poor, his religion is impure; if one seeks worldly honor or popularity or gain, his religion is defiled.

Pure and undefiled religion is to visit the fatherless and the widow in their afflictions, and to keep himself unspotted from the world. See James 1:27.

(Elder) P. D. Gold
Former Editor
Zion's Landmark
February 1, 1881

UNITED IN LOVE

Dear Brother Mewborn,

While I was in North Carolina, I tried to describe the unity in love, doctrine and practice that God has granted to the churches here in our three Associations, the South Louisiana, Union and Primitive Baptist of Texas. I thank God that you were enabled to come to be with

us during the Primitive Association at Jasper, Texas, to see, and to share the indescribable joy and peace we are having in our churches.

The Psalmist described my present feelings, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments: As the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore." Psalm 133.

When Christ is in the heart of His people, and the dew of sound doctrine seasoned with that love descends upon a meeting of Old Baptists, what greater blessing is there in this life? Every heart with one accord feels that He is a wonderful God. It is a sweet taste of that which is to come, even life for evermore.

Petty differences are carried away in the sweet joy of His love. Even the few among us who weren't satisfied unless their wagging tongues were chewing on some devilish morsel of contention, seem to be gone. God, in His infinite wisdom, has appointed our Elders to know that each in nature is vain. He has blessed us to have a desire to walk as servants of the church, and not as masters over God's heritage. We are blessed with a desire to walk arm in arm following Christ, and not to follow any man, or be followed by

man.

To me there is no more evil spirit turned loose in the church than an Elder or group of Elders who are seeking followers. Such are accursed of Christ, and those who follow them are cursed, for cursed is the man that trusteth in man and maketh flesh his arm. The true church follows Christ, and another they will not follow.

In times passed, a few have split off and devoured, then turned and devoured one another. My prayer is that Almighty God will spare us this evil spirit. It is His church, and she is in His keeping now as it has ever been. Thanks be to God that He has given us a season free of this guile. May He bless us to follow Christ, to love one another, and to manifest that love. May He keep His servants humble before God and the church. May brethren be blessed to follow that which is good — Christ, and not follow anyone caught up in the vanity of his own mind, thinking himself to be something when he is nothing.

The church has never had, wanted, or needed but one preacher and that is Christ. Any man who is convinced that he is a preacher is in trouble and everyone around him. He is exalted and shall be abased. I tell the young Elders in my correspondence that I have absolutely no confidence in them, or in myself. But, I stand in awe of the God they are made to declare, and I hope I am made to declare.

I hope that I am thankful to God for the wonderful, precious gifts of preaching that He has given us. However, I am also thankful, I hope, that I am blessed to worship the giver of every good and perfect gift, and not the gift.

One of the things I am made to continually ask for is that God will bless me not to set one gift above another, or one brother or sister above another. "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." James 2:9. What a great blessing it is when we can rejoice equally with the frightened and stumbling beginner or the able and gifted Old Soldier of the Cross.

By and large, our young Elders have been nurtured in love as they have grown in Grace and the knowledge of our Lord and Saviour Jesus Christ. How blessed it is and how comforting it has been to them! When they stumbled God picked them up. When they went to the top of Mount Zion, God carried them there. They are all God's precious handiwork, and each is a living miracle to me, as they must be to you, after having visited in their midst.

I hope that I shall ever be thankful for the love, and tender regard that I believe God has given me for Brother U. V. Wallace, Brother Carl Dubose, and Brother Neal Luce. I hope they have some regard for this unworthy one who had the unworthy privilege, I feel, of laying hands on each one as they were ordained to the work of a servant.

Brother C. U. Landers and Brother Cecil are special to my soul, for each one was present to lay hands on me as I was ordained to the work, I hope, of a servant. Dear Brother, you and Brother Walter Wilson, along with the Elders in each of your correspondence have the same good report with us. Also, the precious brethren in Alabama and Florida.

I am amazed at Israel's God, how

good He can be to His church in blessings. It is indescribable. May He ever bless us to look to Him as the Author and Finisher of our faith, and as the Shepherd and Bishop of our souls.

A friend, I hope,
Lynwood Jacobs
Rt. 4, Box 258
Orange, Tex. 77630
November 5, 1974

I can truthfully say I was given to feel I was among my people in the Primitive Association, Jasper, Texas, on October 25, 26, and 27, 1974. The great, mighty and eternal Love of God our Saviour, I feel, is surely abounding with these precious brethren, a chain of three associations. They are joined hand in hand as a band of His little Children, faithfully contending for sound doctrine. May it be His will that He ever reign amongst them in this capacity and continue to keep them and us as He did Jacob of old, "as the Apple of His eye." Deut. 32:10.

Editor

CHRISTMAS MEDITATION

Dear Elder Mewborn,

I hope this finds you and your loved ones well. Could it be God's will, I desire to comfort as I, too, am comforted. I am led each day with new, renewed strength. It is better felt than told. I desire to observe Christmas, as such, day by day, a yearly feast. A few days before Christmas I tried in vain, I felt, to pray for peace within, that I fear not the wordly threats. The world is beautiful with God's handiwork to enliven us each day. There is a purpose for each and every deed,

good or evil, I feel. By the grace of God, the elect shall never be tempted above that which they are made able to bear. I hope in that day God will speak my name with the good sheep. I look forward to that day when He shall reveal His full triumphant power, when time shall be no more.

His manger walks with me daily. In a small basket the Christ child appeared to me as I tried to sleep one night. There was no need of tree or bright lights. I viewed the cattle there with the appearance of calm faces. I was blessed to pray as I knelt with a feeling heart of love. I knew then as I also now feel the reality of Christmas. Everything is beautiful in the inner meaning as would be shown in the world. Yet, it is not in their power to show the real meaning of it. Love is too high to be overlooked, too low to fall beneath its power and strength. It is round, as a ring; there is no end to it. If I possess true love, that is all I need. With its blessing things fall in place, not as I would but all by God's unerring touch.

Life is my fortune. God gave it to be used for His glory. He will both give and take, according to His word. Surely, there is time for all things. I desire to praise God, who is the source of all strength. The breath I breathe today or tomorrow belongs to God, as well as that which He has given us in the past.

There is a reason in having to tread the valley. Here is where we are shown beauty, sealed to all except the one to whom He reveals His touch. I desire prayer for a sin-sick sinner. The dark clouds bring heavy shadows today. Too, the sun, also, shines through. May God bless His own everywhere. "Get thee

behind me Satan." I am in a strait betwixt two. God have mercy that I be given to withstand. "Set a watch, O Lord, before my mouth; keep the door of my lips that I sin not against Thee." See Psa. 141:3.

A trembling sinner in
bonds of love,

Miriam Lee
110 Catawba St.
Morganton, N.C. 28655

CHRISTMAS

Christmas has come and gone and our shelves are filled with manmade gifts. They will fade away with the passing of time, and we will forget from whence they come. But, there is a gift not made by hand. If you possess it, you are Heavenly blessed. Man cannot manufacture it, sell it, nor can it be plucked out of your hand. It is everlasting. If you are a child of God, you possess it but you did nothing to merit such a precious gift, and you cannot give it to others. There is only one source of a gift so priceless — the Lord Jesus Christ — who gave it to you before time was, and it will be yours when time is no more. It was bought with the precious blood of Jesus Christ, and was presented to His elect — those He calls, "Mine". It was wrapped in love (eternal) and tied (the finished work of Christ) with the blessings of a true and merciful Saviour who asks nothing in return. But, in return, you give all you have to give, your love for, and belief in, Him as your only hope of eternal salvation.

You did not receive this gift last Christmas under the glitter of a lighted tree. It has been yours from everlasting, but your best Christmas

was the day it was made known to you, perhaps in the darkness of night when, suddenly, God relieved you of your wearisome burden of sin, and He gave you a gift of hope in the Lord Jesus Christ. It is as permanent as the moon and stars, and it will be your guiding light forever and forever. There is nothing to compare with it in this earth.

We like to renew our efforts as the New Year approaches to live a better, more deserving life, but we know from experience "It is not in man that walketh to direct his steps." We will falter along the way many times before the year ends. We would, if we could, leave behind and forget the things that caused us sorrow and regret in the year just past, and we would desire to follow in the footsteps of the Apostle Paul: "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." Also, we would, if we could, be satisfied and count our many blessings day by day, but flesh is weak and many things are "impossible with man." We read, "Vain is the help of man", but, praise His Holy Name, we have a better source of help and it is sure and steadfast. "My help cometh from the Lord, which made Heaven and earth. I will lift up my eyes unto the hills from which cometh my help." Ps. 121:1-2. And on, "The Lord is thy keeper; He will not suffer thy foot to be moved: He that keepeth thee will not slumber." When our hope seems almost ready to fade away, we look to the only One who can restore it. We take courage when we read the blessed truth: "God hath ALL power in Heaven and earth and NONE CAN

STAY His hand." Dan. 4:35. He is never completely absent from His children because "He is everywhere at all times." And we read with comfort and assurance: "Be of good courage, and He shall strengthen your heart, all ye that HOPE in the Lord." Ps. 31:24. We often get discouraged and depressed as we travel through this uneven journey of life, but we are made to remember that our Lord Jesus Christ suffered before us. His cross was heavy. We read: "He is despised and rejected of men, a man of sorrows and acquainted with grief, etc." Isa. 5:34.

God's people experience a life of trials and tribulations. He did not promise the sun always to shine. He 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." Zeph. 3:12. Be grateful if you have hope you are one of those, for it is by the mercy of God that you do trust Him, only a gift of God that you can. We are never carried so deep in despair that we are not enabled to find hope in the scriptures, and we are wonderfully blessed if they apply to us. They give us reason to rejoice. "And whatsoever ye shall ask in My name, THAT WILL I DO, that the Father may be glorified in the Son." John 14:13. And He states further: "If ye shall ask ANYTHING in My name, I will do it." John 14:14. "Behold, I am the Lord the God of all flesh; is there anything too hard for Me?" Jer. 32:27. And we read on for more assurance; "And I give unto them eternal life, and they shall never perish; and no man is able to pluck them out of my hand." John 10:28. A gift from God of a hope that we are among those whom He calls "Mine"

is all the gift we will ever need. His glory will shine forever.

Elizabeth C. Edwards
Boylan Ave.

Raleigh, N.C.

January 18, 1974

**"HID FROM THE WISE AND
PRUDENT, AND REVEALED
UNTO BABES"**

We read where it took thirty-six men (prophets and apostles) sixteen hundred years to write the Bible, starting with Moses fifteen hundred years before Christ and ending with Saint John the Divine one hundred years after Christ. According to scripture, the Bible was written by the divine revelation and inspiration of God as the authors, the prophets and the apostles, were inspired and moved by the spirit of God to do so. "With God ALL things are possible." and, with God, we have the Word as proof of truth. With men, and without God, the scriptures could not have been written. And, until this day, whatever God sees fit to reveal to His chosen generation is the only way anyone can understand the truth of the scripture. "Grace and truth came by Jesus Christ." John 1:17. And to a sinner such as I, the revelation of the scripture is, and has been, very, very limited. But, I am thankful for every crumb. We read, "But my God shall supply ALL your need according to His riches in glory by Jesus Christ." So, according to scripture, we get what we need. I truly believe this includes the need of all of God's children whoever and wherever they are.

Recently, an interviewer of another faith came to question me

about my church standing (whatever that is). He had heard I believed a peculiar doctrine; one that did not embrace missionary work. This fact seemed to concern him deeply. He asked, "Would you sit idly by and LET people in heathen lands die without knowing Christ." I said, "No, not if I could help it but I simply could not help it." I asked him what he proposed for me to do? He answered; "You should contribute to a fund used for the purpose of sending Christians into these lands to tell them of Jesus." (Oh, me, oh, my). To this I said, "The Bible states, 'Behold the Lord's hand is not shortened that it cannot save, neither His ear heavy that it cannot hear.'" Isa. 59:1. "So, surely, you must admit the Lord can reach these people with His own hand; scripture says, 'His hand is not shortened.'" I continued, "Certainly, we must admit, He is far more qualified than mankind to do this job for we read; 'All things are possible with God.' and we know from experience that sinful man has no such power. In fact, scripture says, 'With man it is impossible,' and I am persuaded this is one of the things that is impossible with man." He then quoted the scripture; "Go ye into all the world and preach the gospel to every creature." Mark 15:16. He did not finish the part that reads; "And he that believeth (already) and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16. "He that believeth" are the chosen children of God who cannot help but believe because the choice is not theirs. God works the belief in them. And since the children of God were saved before they were born even before the foundation of the world, and

there is none left to save, according to scripture, our mission would be useless. I told my inquisitor if he believed scripture he must admit God could preach, or reach, or hear the people He created for Himself BEFORE the foundation of the world, and it would not be an impossibility for One who has ALL power to do this for the people "He formed from the dust of the ground." There has never been a chance for man, of himself, to accept or reject Christ. "God does His OWN will in the army of earth and Heaven." And we read; "He is everywhere at all times." Just this morning I heard a worldly profession take as his "text" "Bringing Christ to the nation." (What would poor sinners do if He ever went away and left them?) It seems sad to realize how many people believe they can save themselves and help save others. Nothing on earth could stop God from reaching the so-called heathens in other nations if it were God's will to do so. Of course not; who and what could stop Him? Surely, the so-called heathen could not possibly feel the need of Him anymore than this sinner who lives in a so-called enlightened world. If everyone felt as sinful and unqualified to tell people of other lands about God as this unworthy writer, there would be no volunteers.

Just suppose we should volunteer to go on such a mission? What would we tell these people? We could not tell them to accept the Lord Jesus Christ and be saved because scripture tells us it cannot be done. We read where this important work was done BEFORE the foundation of the world. We could not tell them to read the Bible and learn of Him

because it tells us it is only through revelation of the Lord Jesus Christ that we learn of Him ... and God does His own revealing at His own appointed time. God sent His only begotten son to suffer and die on the cross for the sins of His people, and, while on that cross, He said, "It is finished." That statement, and that important event, sealed the salvation of ALL of God's people for evermore. We do not believe God suffered His beloved Son to spill that precious blood in vain or for an unfinished work. Can we read scripture and find anywhere, in any form, an unfinished work for sinful man to do? Of course not. We read in Revelation. "I am Alpha and Omega, the beginning and the end." We, and others, could read all day and all night without learning anything spiritual or the purposes of God unless it was His foreordained will to reveal the meaning to us. The carnal mind cannot comprehend the truth of the Word. God's chosen children were born of the spirit, and it takes a spiritual mind to understand the revelation of God's Holy word. "He that is born of the spirit IS spirit and He that is born of the flesh IS flesh." This will ever be the truth. "God speaks and it is done." "He is of one mind and changeth not."

My interviewer mentioned the difference in the size of his church and its membership in comparison with the one I attend. I told him I saw nothing in scripture that says God attended large churches and scripture in the Old Testament makes no mention of church membership. The Prophets and Apostles did not even belong to a militant church as far as we know.

We believe that wherever God makes His presence known is where He is — be it in our country, a foreign land, a small church or a large church ... it could be in the wilderness. God preached in the wilderness, and it says of Him, "He had not where to lay His head."

I will quote from the writings of that great saint of God, William Huntington, who wrote way back in the 17th century:

"I am persuaded that it is the presence of God, and that only, which concretes a house of prayer; that it is God blessing the habitation of the just with His presence that makes the tents thereof holy; and that it is on WHATEVER SPOT God is pleased to visit a soul with His powerful and free salvation, and to manifest Himself a sin-pardoning God, through Christ, by His most holy spirit; such spots of ground, and such ONLY, can, with propriety, be called holy ground."

God alone is qualified to judge which spots are called holy ground, and at which spots He makes His presence known. What could large churches or large memberships possibly have to do with God's chosen? We read; "He made His church NOT TO GROW." And, of His people; "Ye are the FEWEST of all people." "A remnant." My interviewer left saying, "I am uneasy about you." (I am uneasy about myself). Certainly, from all earthly evidence, this man gives a better performance than this unworthy writer. We just do not believe the same thing. We read; "It is my Father's good pleasure to GIVE you the kingdom." "It is my Father's good pleasure to hide these things from the wise and prudent and

REVEAL them unto babes." Why? "Because it seemed good in His sight." It is God will and ye shall. And scripture tells us, "What the Lord hath done it is done forever." And we believe that "Nothing will feed God's sheep but the bread of life that comes from Heaven." Man cannot supply it; it is not his to supply. I do believe, if not deceived, the doctrine the Primitive Baptist preach is the truth. They preach from the scripture as the words are put in their mouth. "I will raise them up a Prophet from among their brethren, like unto thee, AND WILL PUT MY WORDS IN HIS MOUTH; and he SHALL speak unto them ALL THAT I SHALL COMMAND HIM." Deut. 18:18. They are not carried away with the ills of this world, and they believe the fact that God is still in command and what is and will take place at all times was foreordained. "He declared the end from the beginning;" so they do not believe anything is going amiss. This sinner wishes she was blessed with some evidence and assurance that she is worthy to even believe as they do. I do not believe a true believer in the Primitive Baptist doctrine will ever be led away from that belief by false teaching. We read in Col. 2:8. "Beware lest any man spoil you through philosophy and vain deceit, after the TRADITION OF MEN, after the rudiments of the world and not after Christ." And again: "And this I say, lest any man should beguile you with enticing words." Col. 2:4.

In I Peter 2:21: "He hath left us an example that we should follow His steps." All of God's children are made to cry out; "O, that I knew where I might find Him," and could

"follow His steps." This writer falls far short.

Elizabeth C. Edwards
417 South Boylan Avenue
Raleigh, N.C. 27603
May 20, 1974

GOOD ASSOCIATIONAL MEETING

Dear Elder Mewborn,

I truly hope you are all well. We are about as usual. We missed you so much at our Association, the old White Oak. I hope you can come at some other time. We did have good preaching, never to be forgotten. There are no earthly- words to describe the sweetness, power, and glory. I failed to get there on Monday, but was happy to hear of the new member, Bro. Cyrus Pollard. He has waited so long, but we believe it was on scheduled time.

I am sending \$5.00 for my Landmark renewal as it is a little past due. The other dollar is for you to use as your judgment deems best.

The enclosed article is for you to do with as you deem best, also. I hope your parents are doing well. Come to visit with us as soon as you can.

Yours, I hope, in loving, sweet fellowship,

Minnie Jones
Richlands, N.C.
October 30, 1974

SOUND ORDER AND PRACTICE

Now that I am settled, after a day of usual labor, or work, I am at a loss as to what I shall write. I have had a lingering reminder, for the past two days to write for the benefit of myself and, I hope, for others. May it please God, upon whom we must depend, for the preparation of the

heart and the answer of the tongue, to drop the dew of refreshing grace upon (us) the grass, that we may behold the lifting up and reaching up of our spirit in praise to the gentle Giver of all good things.

For these last two days I am given to reflect back when I was younger, and was very inexperienced, pondering, and with much wishful thinking. As I went along life's journey among the different religious denominations that I had previously visited, on one occasion, I was asked a very solemn question on that memorial day as I tremelingly stood before those aged, qualified deacons. The question rectified my entire being for I doubted myself as to being able to answer such an unexpected, yet serious, solemn question by the deacon of Cypress Creek Church.

These fruitful pillars have long since gone from this time world, but sweet memories with me still stand out clearly and distinctly. Great fear exceedingly filled my being as I was dumbfounded and did quake within before these gray haired, wisdom born, established and qualified brethren. They were to give the sentence of life or death to a timid, young, trembling sinner who, at that time, felt that I knew not what a true hope in Jesus Christ really did mean. This was the question they asked me, "Are you willing to forsake all other denominations and orders for this one church and all worldly amusements?" Oh! what searching of self I was given to feel that I might give a true and proper answer because I was afraid to lie to these brethren who looked so kindly, even with looks of pity to this sinner who sat dumbfounded before them. I had considered the primitive faith

different from all other, but the difference at that time I could not define for I knew so very little of any. So, at this bar, I halted for a brief moment, then slowly my feeble answer was a timid, "Yes."

This experience has never left me as of yet, for my conscience has been grieved so many times since that day because of my ever subjection to sin, seemingly at hand on every corner.

Getting back now to the worldly denominations for a moment, I feel some of them, it seemed, took, or tried to take, advantage of me; maybe because I was younger and unexperienced, or there may have been other reasons. I only knew I dreaded them because I knew not what to answer when they asked why the Primitive Baptist held close communion and would not visit, or fellowship other denominations.

My dear uncle, who was also a Primitive Baptist minister, lived nearby, and as I came from a neighborhood store one afternoon, I met him. We both were on foot. After we had talked for a little while, I eagerly asked him the reason why Primitive Baptist held so close together and would not yield to visit, nor claim fellowship with the worldly churches. Never will I forget the answer he gave me, for it was no problem for him to answer the question that I had pondered seriously in my heart for sometime. It made sense to me then and there, and from that day, I never have had any trouble with myself or anyone else on this subject.

He said, "Sister Minnie, you are not a married woman now, but when you do marry you will be satisfied with the husband of your choice." Oh! how beautifully true were these

glorious revealing words. To this present day, I have never had anymore desire to go among sundry religious denominations, and there is no problem in my excuse to not go when I am asked, which is often the case.

I have no desire to hurt anyone's feelings, but I am quite sure I have often done so. If a frank, honest, true, excuse hurts then, I cannot help that, and I have no condemnation. I think it would be otherwise if I pretended to enjoy something that I dislike so very much. I am most happy for others to attend church services where I go, but I never relish the begging of another to go along with me. The reason worldly denominations beg and persist is of the flesh, and such is unprofitable in the Great Kingdom of the true and living God.

Submitted, I hope, in the love of Christ and for His Cause,

Minnie Jones,
Richlands, N.C.
Oct. 28, 1974

ZION, A FOUNTAIN OF GARDENS Dear Brother Mewborn,

I am enclosing \$5.00 to pay my renewal to the Landmark for another year. I am not able to attend any Saturday meetings or associations anymore. I am in my nineties. So, I am glad to get the Landmark.

Zion is called a fountain of gardens, a well of living waters, and streams from Lebanon. Soloman said, "Thy plants are an orchard of pomegranates, with pleasant fruits,"; "a fountain of gardens, a well of living waters, and streams from Lebanon." S. of S. 4:13, 15. "Awake, O north wind; and come, thou south; blow upon my garden,

that the spices thereof may flow out," because of the savour of thy good ointments. "Because of the savour of thy good ointments thy name is an ointment poured forth, therefore do the virgins love thee." S. of S. 1:3. Even "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." Isa. 35:1. The wilderness is within our sinful heart, and we of ourselves are never able to come up or out of it to remain.

My road in this world has not been a flowery one. I am made to believe that surely those who belong to Him will be carried to Heaven, but this road leads through many doubts and fears, that often prevail.

When God blows or sends His Spirit among His own Elect, "the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. The glory of Lebanon shall be given unto it." Isa. 35:1, 2. In Adam, the Church of God is dead in trespasses and in sin. While in this desert, or wilderness condition, she (the church) has no spiritual consolation. Then when He sends forth the Spirit as it is blown upon Zion, the voice says, "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into His garden, and eat His pleasant fruits." S. of S. 4:16, 17. When this sweet, heavenly breeze is blown upon our hearts from the south, then shall the wilderness blossom and bud, and it shall bring forth fruits unto righteousness.

The great wind of the Spirit of God and God's great love was wonderfully set forth in Elijah's translation as well as on the day of

Pentecost. In the wilderness the light of the moon was as the light of the sun, and the light of the sun was sevenfold as the light of seven days. The seven spirits will shine sevenfold. The light that shone in the homes of the Israelites in Egypt where they were encased in the Egyptian darkness did shine sevenfold. "Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible one shall be brought low. And in this mountain shall the Lord of Hosts make unto all people a feast of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." Isa. 25:5-7. This is the veil of vengeance and unbelief. "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation. 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." Isa. 25:8, 9. The power of faith shall be great in that day and time. The seven spirits produced the seven colors, and there are three shades to every color.

Your sister in hope,
Mollie Salmons,
Woolwine, Va.
July, 1974

THOUGHTS ON MELCHISEDEC

Dear Brother Mewborn,

I want to write a few lines to you and tell you just how much I rejoiced in your presence at our Association, the Primitive Baptist of Texas.

Meeting you in person meant so much to this poor sinner. To know you, personally, makes the Landmark mean that much more to me.

As I told you, in our conversation, about things I had tried to write, I am going to send these few thoughts to you. I know that if they contain no truth you will not print it. This is what makes the paper mean so much to me.

A brother in hope,
Alfred DuBose
October 31, 1974

THE PRIESTHOOD OF CHRIST

"Jesus, made an High Priest for ever after the order of Melchisedec." Heb. 6:20.

Melchisedec was not God, nor a form of God. He was King of Salem, crowned and ordained by the order of God. He had neither beginning of days nor ending of life. (Heb. 7:3)

Let us look again at Hebrews 6:20. Christ was made a high priest forever, after the order of Melchisedec, not a priest after him. What I am trying to say is that He was made a high priest after the same order as Melchisedec, and that order was of God. So, as it was true in the case with Christ, likewise was it true with Melchisedec, whose priesthood was without beginning of days or ending of life. One might attempt to argue that Christ had beginning of days and an ending of life. He was crucified in the flesh, and only in this sense could this be true. This would have to do with His coming into the world, to this low ground of sin and sorrow, or His natural life here in the world. Looking at it spiritually, He came from God and He went back to God.

In John 1:1,2, we find, "In the beginning was the Word, and the

Word was God. The same was in the beginning with God." The writer here believes that the Word, as used, is Christ, who was ever with the Father even before the foundation of the world. "In John 17:5 we read, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." So, these scriptures show us that Christ (in Spirit) has ever been with the Father, even as He shall be forevermore.

In the Book of Acts 1:11 we find, "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." Therefore, we find that this Jesus, Priest and Saviour, was from everlasting to everlasting. We find, then, that both Melchisedec and Christ were priests of the most High God, Christ being the Mediator between man and God, who was made an High Priest forever after the order of Melchisedec, the latter whose priesthood was "by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God; abideth a priest continually." Hebs. 7:2,3. Thus, the priesthood of Melchisedec was more in type or shadow than any other as found recorded in the scripture.

The priesthood of Aaron and Levi were both taken from among men, and in Heb. 8:3 we find that this man must offer somewhat for himself as well as for the people. From Hebrews 7:24, we see that his priesthood was changeable, whereas the priesthood of Jesus Christ is not

changeable. The priest who was taken from among men went in once a year to the Holy Place, making an offering for himself and then for the people. Read Heb. 8:3 and Lev. 9:7. Christ entered into the holiest of all once. "For such an high priest became us, who is holy, harmless, and undefiled, separate from sinners, and made higher than the heavens; who needeth not daily to offer up sacrifice, first for his own sins, and then for the people: For this he did once when he offered up Himself." Heb. 7:26,27.

So, this high priest (Christ) is now gone to the Father, and as we find in Romans 8:27, "He maketh intercession for us and the saints even with groanings which cannot be uttered, according to the will of God." This brings on more thoughts, but I shall stop here as this is getting rather lengthy.

Brother Mewborn, do with this as your judgment compels or as you think best.

Alfred Dubose
Rt. 3, Box 17
Silsbee, Texas
October 31, 1974

**ANXIOUS ABOUT ELDER
LITTLE'S
HEALTH AND WELFARE**

Dear Brother Mewborn and the Household of Faith everywhere,

I hope this finds you well at this time. I am down in the valley so low so much of my time because I cannot do the things I would or desire to do. My experience is as Paul of old, "for what I would, that do I not; but what I hate, that do I." Romans 7:15.

I am enclosing a letter and a little gift. You may publish the letter if you feel it is in harmony with your

feelings. This letter was received from Brother (Elder) W. A. Little, Fort Worth, Texas. I do not know if he is still living. I did not see the post script on the back side of the last page when I received it. I was looking over my letter file recently, and I found the post script. I am so sorry I did not answer it, as I should have done so. I am inwardly hurt over not having written to him. So, I hope it is given of God if Elder Little is still living that he may see this in the Zion's Landmark. I know I cherish his Godly inspired, treasured letters. For one of such an ripe age to have such a good memory, so alert in thought, is truly a blessing from the Hand of God! I hope he is recovered from his illness. If you have any information about his condition or health status, please let me know through the pages of the Zion's Landmark, or if you prefer and have the mind to write to me personally, it will all be the same as far as I am concerned.

I love to hear from the Old Baptist as well as God's humble poor everywhere, if I know my heart. I hope I am one of this number. Remember me if you can when blessed to pray. I am one who feels to be in need of prayer from His dear people.

A Sister, I hope,
Mae B. Hiatt
Ararat, Virginia
November 5, 1974

THE LETTER

Mr. and Mrs. Hiatt,
Ararat, Va.

Dear Brother and Sister in Christ,

I hope I received your good letter and enjoyed reading it in the true sentiment and spirit in which I feel that it was also written. Sorry was I

to learn of your illness. I truly hope that, by this time, you are much improved. I have been of the opinion for many years that inasmuch as our well days are appointed unto us, even also our sick days are appointed unto us. When one of our sick days comes around, we are going to be sick, and all the doctors in the world cannot prevent it. Job says, "He performeth the thing that is appointed for me: and many such things are with Him." Though He slay me, yet will I trust in Him." Job 23:15, 13:15. Blessed assurance that He is our hope, strength and trust; that He, in His goodness and mercy, will lead us by the still waters and cause us even to cry, "The Lord is my Shepherd, I shall not want." He might not supply all we in our Adamic nature might want, but He has promised to supply all our needs in due season. Peter 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 (given Him) should come to repentance." II Pet. 3:9.

So, the question follows, if God was not willing that any should perish, what was His will? His will was that all shall come to repentance, but we know at the same time that it is ONLY the goodness and mercy of God that leads them to repentance.

There is a natural sorrow that befalls all alike, the world over, as that which occurs over the loss of our loved ones— father, mother, brother, sister, wife or husband. Then, there is a spiritual, Godly sorrow over things, so to speak, your sins which you are given to feel so heavily in your travel from the knowledge of nature to grace. Your

sins boil up before you like the waves of the mighty waters, only to burst overhead, enclosing you in total darkness; then you are found begging the Lord for mercy, "O Lord, show me the way."

I do not feel that it is necessary for me to explain further the pitfalls and ordeals that a little child of grace has to suffer in their travels in being led from the knowledge that transpires from nature to grace since it is a secret only known to them; and, further, it is a secret you cannot tell the world for it is foolishness unto them. They (the world) cannot receive it, neither can they know it (the secret) for it is spiritually discerned. If this be true, then it is by what of a spiritual knowledge which the world by their natural knowledge knows nothing about, for the natural man receiveth not the spiritual things of God, neither can he know them for they are spiritually discerned. See I Cor. 2:14. And why? For, as yet, they are of the world, and, therefore, they speak after the world and the world heareth them. Then why try to teach one that which he or she cannot receive or know? One does not teach their children "right from wrong" for the purpose of causing them to become their children, but it is true because they are already your children. Jesus chose twelve apostles, and He said one of them was a devil which applied to Judas. So, it was not the crime that Judas committed that made him a devil, but the committing of the crime only manifested the fact that he was already a devil. The biting of the snake does not necessarily make the snake poisonous, but in its biting will the evidence soon be born out that it was already a poisonous snake. The

action of the man who stole the horse did not make him a rogue, but the fact serves as evidence that he was a rogue before he stole the horse. Therefore, as man is shapened in sin and conceived in iniquity, well could David say, "The wicked are estranged from the womb. They go astray as soon as they be born, speaking lies." Psa. 58:3. Mark you, it says, the wicked are estranged; that is to say, they are separated from their mother's womb. The infant was wicked before it was born, wicked while yet in its mother's womb. What David means by this is that the infant was a sinner before it was born, but the infant is not a practical sinner until it is born, neither is the man who stole the horse a practical rogue until, or after, he stole the horse; nor the snake a practically poisonous one until it has bitten you; nevertheless, the snake is possessed of a poisonous nature by virtue of its capacity to poison. Neither was Adam a practical sinner until after he had violated the law. Adam was made of a lustful nature, and James said, "When lust hath conceived, it bringeth forth sin." Jas. 1:15. Even was it true with Adam. When the lust in Adam conceived, it manifested its nature in his transgression of the law and, at once, we, together with Adam and all of his posterity fell under the sentence of sin and death.

Now, I am not through with the subject, but, lest I worry you, I shall close. I hope to hear from you again, should you have a mind.

Yours in bonds,
W. A. Little,
Ft. Worth, Texas
November 5, 1974

P. S. I am going this morning to the hospital to be operated on for

what is supposed to be cancer of the mouth, but let us try to pray the will of the Lord be done.

W. A. L.

From information at hand as of this date, November 18, 1974, it appears that Elder Little is able to be up and about at his home in a normal way.

Editor

ENJOYED GOOD PREACHING

Dear Brother Mewborn,

This check is to renew my subscription to Zion's Landmark for another year.

We surely did miss you at our Association, the White Oak. I was favored to be there all three days, and I was blessed to enjoy the good preaching. I stay up most of the time, and am staying by myself with the exception of the time when the children come. My wife is still in the nursing home at Porters Neck, and she stays about the same condition most of the time. We wonder, sometimes, why these things are as they are, but I feel that the good Lord knows best what we need. He has promised to supply all of them.

My only living brother in the flesh, and I hope in the Spirit, Cyrus Pollard, joined the church at the close of the Association. I was made glad, as we had been looking for him for a long time.

Pray for us and come if and whenever you can.

Yours in hope,
(Elder) J. B. Pollard
Jacksonville, N.C.
November 5, 1974

THE UNPARDONABLE SIN

We have been requested to give our views on what constitutes the

blasphemy against the Holy Ghost, the sin which Jesus said should not be forgiven unto men. Inasmuch as it is necessary to have the Scriptures upon this matter plainly before us as we write, we shall begin by quoting those passages which refer to this matter. The first is in Matthew 12:31, 32, and reads as follows: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whomsoever speaketh a word against the son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

The gospel according to Mark 3:28-30 puts it in this way: "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they said, He hath an unclean spirit." Turning now to Luke 13:10, we find it thus: "And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost it shall not be forgiven." Both in Matthew and in Mark this declaration of Jesus concerning the unforgivable sin is in connection with the Pharisees accusing Jesus of having cast out devils by Beelzebub the prince of devils. This ascription of the work of the Holy Ghost to the devil is what is called the blasphemy against the Holy Ghost. To thus ascribe the work of the Spirit to the

devil is to be guilty of a sin which shall not be forgiven. The period during which this sin shall not be forgiven is "never". Matthew puts it, "Neither in this world, neither in the world to come." Mark says, "Never." Therefore, we take it that the expression "Neither in this world, neither in the world to come," is the same as "Never." That is, whosoever ascribes the work of God's Spirit to the devil is a lost soul; there is not forgiveness for that sin throughout all the period of time. As for the heaven beyond this life, there will be no sin in that world, therefore, there is no forgiveness of sin there. To be guilty of this blasphemy is to be in danger of eternal damnation.

In the eternal mind and purpose of the infinite, all-wise God from before the foundation of the world, God's elect were not, and have never at any time been in danger of eternal damnation. When the blessed Jesus declared this truth about the unforgivable sin against the Holy Ghost, He was then in the legal or Jewish world. Under that legal covenant and in that legal world, there was no such thing as forgiveness for blasphemy against God. Witness the Scripture in Leviticus 24:16: "And he that blasphemeth the name of the Lord, he shall surely be put to death and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death." When Jesus further said, "Neither in the world to come," he had no reference to the world of eternal glory beyond this mortal life. He meant by the world "to come" the gospel world or age which was to follow after His

ressurrection from the dead, when the legal world or age should have come to an end. As there had been no forgiveness in the legal world for the blasphemy against God, so there is not now any forgiveness for this blasphemy against God in this Gospel world. The law of Moses could not forgive that sin, but killed him who committed it, neither does the gospel of Christ forgive blasphemy against God, but excludes from the household of faith one who ascribes the Spirit's work to the devil. Therefore, neither in the law world nor in the gospel world is there forgiveness for the sin against the Holy Ghost. The word "never" does not mean eternal. It means "at no time", and has reference to the whole extent of time, that throughout the whole period of time there is no forgiveness for blasphemy against the Spirit. We know that this subject has been a matter of great concern to many of the Lord's dear children, because most of them have at some time in their soul's travels feared themselves to be guilty of the unpardonable sin. That great adversary of the soul's peace, the devil, loves to tease and torment the children of God, and his accusations against the brethren are never so poignant as when he can take the very Scriptures of truth and hurl them at the saints. Never is Satan so plausible as when he comes garbed as an angel of light, quoting passages from the sacred book. But, while he quotes Scripture at times, he always quotes it piecemeal, never having any regard for the context; and while he often quotes it glibly, he never construes it correctly. Nevertheless, the pain which Satan causes by his gross misapplications of the Word are terribly acute, and

they give rise to sore doubts and misgivings on the part of the harassed believer.

Now, we feel to say emphatically that where one has a fear lest they have committed the unpardonable sin, the presence of that very fear is itself an evidence that the unpardonable sin has not been committed. Those who are guilty of this unpardonable sin never have any such fear about it. The presence of the fear proves there exists also a reverence for God. Where reverence is found, there can be no blasphemy. A spiritually awakened soul is alive to sin, the unawakened soul is dead in sin. When dead in sin, there is no fear of sin, indeed, no consciousness of sin at all. To be conscious of sin and to be in fear of it is evidence of spiritual life.

We feel to say to our readers, especially to those who may have at times feared themselves guilty of the unpardonable sin, that if you were really committing this terrible sin you would not know it, you would be callous and hardened and without feeling any pain about it. The fact that this fear of the sin is with you shows your conscience to have been made tender regarding the offensiveness of sin, and this fear of the Lord is the knowledge of life to depart from the snares of death. Jesus says in the Scripture quoted from Matthew that a word spoken against the Son of man shall be forgiven. This means that any offense which comes against Jesus shall be forgiven. All the sins which are chargeable to the second Person in the Trinity are forgiven, it does not at all matter what may be the character or kind of blasphemy or sin committed. If it be an offense against Jesus Christ, it shall be

forgiven. Jesus Christ is the Mediator between God and God's elect, and is the elect's Surety for all the debts they owe to divine justice. Almighty God has laid on His Son all the sins of His elect children. There is not one single sin which the elect of God have committed, or are committing at this present time, or that they may or will commit, but that Jesus Christ has atoned for the whole of them. He has washed away all the sins of His people in His own blood. This is because the sins of all God's chosen people come against the Son of man, Jesus Christ. He is the Scapegoat for all of them and bears their sins, all of them, away into the land of forgetfulness, whence they shall never return to be remembered any more, never to be again charged to their account. On the other hand, the sins which come against the Holy Ghost are not forgiven. This is because there is no mediation provided in the Will of God for these sins. These are the sins for which Jesus Christ was not made responsible; the debts for which he was not made Surety.

Suppose Mr. A. gives to Mr. B. his note for \$500, and that Mr. A. asks Mr. C. to go his surety on this note. Mr. C. consents to be A.'s surety. In the event that A. cannot pay this note, C. will have to pay it, because he is the surety for it. But suppose Mr. D. also owes Mr. B. a note and that D. fails to pay it. Now B. goes to C. and wants C. to pay D.'s note. Will C. do it? He will not. Why not? Because C. is not D.'s surety, therefore, he is not liable for D.'s debt. Jesus Christ, the Son of God, was from all eternity the predestinated Mediator and Surety for His people who were chosen in Him before the foundation of the

world. All their debts to God He will pay and has paid. He gave His life for them. But, Jesus Christ is not Surety for the sins of the whole human family. Therefore, the sins of those for whom Jesus was not made Surety, are not atoned for and never will be atoned for. All those sins are sins against God the Spirit directly, without a mediator to stand between and render satisfaction for them. Therefore, these offenses being against God, the Spirit, and not against Jesus Christ, have never forgiveness. There is no sin so terrible, no blasphemy so heinous, but what it is possible to be forgiven, provided it is against Jesus Christ; that is, provided He is the Surety for the transgressor committing that sin; but, even it be but a word against the Holy Ghost there is not forgiveness anywhere for it, because it is an offense for which there is no mediation provided, no surety to pay it.

The Apostle Paul had at one time been a blasphemer, as witness his first letter to Timothy, thirteenth verse. But this blasphemer found forgiveness. Why did he? Because Jesus Christ was from all eternity predestinated to be his Savior; therefore, He is the Surety who paid all Paul's indebtedness to divine Justice, thus bringing unto Paul the forgiveness of all his sins. No doubt, there have been many who have blasphemed God who have not found forgiveness as Paul did, who were naturally no worse men than Paul had been, but who obtained no forgiveness because Jesus Christ was not from eternity responsible for their safety, was not made of God to them their Surety. Therefore, their sins were against God the Holy Ghost, without a mediator to stand

between them and divine justice to make good the debt that they might go free.

From all this line of thought which we have been pursuing here, it will be seen that it is not possible for a child of God to commit an unpardonable sin. There is not one single sin of all the elect of God which Jesus Christ is not the atonement for. If there is anything which He left out or overlooked, then He is not the perfect Captain of their salvation, but liable to err, as the rest of us. Since He has, however, perfected all His set-apart, or ordained, people by the one offering of Himself, it follows that not one of them can commit an unforgivable sin. This unforgivable sin is the sin committed by the wicked, or by those who were not included in the covenant of election before the foundation of the world. Their sins have no atonement. There is no mediator provided for them; hence, their offenses are directly against God the Holy Ghost, and not against Jesus Christ. If they were against Jesus Christ they would be forgiven.

We hope we have made ourselves sufficiently clear so that you have been able to grasp our view of this matter. We hope we may have been enabled to set at rest your fears as to yourselves being guilty of this unpardonable sin. If you have had a fear within yourself that you may have been guilty of this, that very fear is testimony of spiritual life within your soul; having this hope of life, you must belong to Christ, and belonging to Him you have Him as your advocate in the court of heaven to present you faultless before the throne of God. Belonging to Him, you cannot sin yourself away from Him. "For I am persuaded that

neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

(Elder) H. H. Lefferts

The above article on "The UNPARDONABLE Sin" was an editorial in the August 1925 issue of the Signs of the Times. The editor of this paper shares the sentiments, fundamental points of doctrine with scripture interpretations and illustrations as has been set forth in this article. He would like to suggest that this Landmark be set aside, kept or filed for future use since this topic or subject is one of constant or continuous inquiry among many people.

Editor

**REPUBLICATION OF ELDER R.
LESTER DODSON'S
EXPERIENCE**

AND CALL TO THE MINISTRY

Dear Brother Mewborn,

I hope all of you are well. I am not well, and do not get to church very often. I do a lot of reading, especially the old Landmarks. Some date back as far as 1905. I love them so much. I came across the date, August 1, 1922, Vol. LV, No. 18, in which is the experience and call to the ministry of the late Elder R. Lester Dodson. To me it is most wonderful, especially when some of the instances and circumstances have been the same as my very own. Many tears are shed when I read it, which is often. I wonder if it would be asking too much for you to republish it again in the Landmark. I know your space is

limited, so do as you see fit as time and space will permit. I feel some of the younger members would enjoy reading it, and, perhaps, would be comforted by it.

I prize the Landmark among my most precious books. The Landmark is such a comfort to me, although I do not feel worthy of my many blessings. Eighty-one years is a long time to live in this world.

The least, if one at all,

Annie D. (Mrs. Willie) Garrett
Route 1, Box 72

Rougemont, N. C. 27572

July 26, 1974

**EXPERIENCE AND CALL TO
THE MINISTRY**

Dear Brother Ker:

As there were a number of things I omitted to speak of at the time of my ordination, (Nov. 8, 1920), which I desired to mention, I shall attempt to write an account of what I hope has been the dealings of the Lord with me, and I shall begin by going back very early in life. When I was but eight months of age, my mother was removed from the scenes of this life, but through the care of my father, grandmother, others and later my step-mother, I was brought up through boyhood. I was considered to have possessed a very stubborn disposition, and it required many thrashings at times to straighten me out, but along with that, at about the age of ten or twelve years, as I remember, I was given a desire to read the Bible and Zion's Landmark, though I did not wish anyone to know I was interested in such literature. On one occasion my step-mother came down to a barn where I was reading the Bible aloud, as I was wont to do, and I well remember how ashamed I

was that she had caught me reading. I was also fond of lining out and trying to sing hymns that I had heard ministers line out, which I would do as I attended the cattle in the fields.

Educational advantages were rather limited in that immediate section of the country at the time, and I failed to make the best of the opportunities I had. Leaving home between the age of seventeen and eighteen, I attended a business college in Richmond, Va., for about six months, after which I began my career in the business world. I still read the Bible and the Landmark, and, occasionally, would get to hear an Old Baptist sermon. In my travels I came in contact with all kinds of young men, some good and others bad. On several occasions I recall having planned to do things which would have meant more or less my destruction, and which, looking back now, I can but regard as God in His providences having kept me from. Surely, His ways are mysterious in providence as well as in grace.

In the Fall of 1906, I went to Wilmington, N. C., to live and there my associates, both young ladies and young men, were mostly Methodist. They held classes on Sunday afternoons, and when the time came for them to go I seldom could accompany them, my desire being to go to my room, get in the closet, shut the door, fall on my knees and try to ask God to have mercy on me. On March 1, 1907, I returned to Richmond, Va., where I was associated in business with my eldest brother. He was held in high esteem by the members of the New School Baptist Church, where he was a member, and was a very

active and conscientious worker, being president of one of their societies. A very short time following my return to Richmond, a meeting of about two more weeks duration was held at his church, during which I was influenced to unite with them. I loved the Primitive Baptists then, but as there was no church near, and being told that I would not find any church in perfect agreement with all I believed, I cast my lot there. Instead of the satisfaction and relief I had hoped to obtain, my trouble soon broke out in a new and more deadly form than I had ever known before. This time I felt to be without God and without hope in the world, with not a single friend in all the universe to whom I could turn for advice, and my cry day and night, at home, in the office and on the street, was with groanings which could not be uttered. My burden grew so heavy that I was compelled to seek relief somewhere, and though it was a great cross to me to have to tell my brother I had come to where we must part in our church affiliations, I realized I could not endure to live where I was, as I was. They had put me on a committee to go out and get people interested in the church, and this I could not do. About this time I learned of an appointment for Elder Sylvester Hassell in South Richmond and I determined that I should go to that meeting. My prayer was that it would decide my future course if the preaching was the kind that fed my starving soul, also that I would ask to have my name removed from the records of the church where I was. The meeting was held in a small hall, and well do I remember the occasion. There were but few present, but I believe

the Lord was there, that He was in the preaching and the hearing and the understanding. The text was: "Behold, the Lamb of God, which taketh away the sin of the world". John 1:29. It seemed I had never heard such words fall from mortal lips as Elder Hassell uttered that day. My heart was filled with rejoicing, and the tears flowed freely down my cheeks. I was among strangers in the flesh, and would but could not keep back the tears. This did decide the case for me for I returned fully determined to "come out from among them". My brother, an old deacon, a very devout and sincere man he was, too, and the pastor of the church reasoned with me, the latter telling me that the people who believed what I professed to were few in number, old in years, would soon pass on, and the church would become extinct, to which I replied: "I have nothing to do with how many or how old they are — that is God's work and He will see to it, but as for me, if I stand alone, I stand alone." It was my only foundation, and all other ground had become as sinking sand. Having taken this course, a weight which had been crushing me down, was apparently lifted bodily from my shoulders, and for a time I felt much relieved. There was no longer any doubt, neither has there been since, in my mind which was the true church of the Living God, but many doubts arose as to my fitness to be among such people as they appeared to me, and having past through a very distressing experience, and believing it was not essential to eternal salvation to have my name enrolled on the Primitive Baptist Church book, I concluded I would live outside the portals of the

church. But, I was to be taught "man might propose, but God would dispose; man might plan, but God would execute." I had a great desire to hear preaching, and planned my vacation so as to be at the old home during association time.

I left Richmond one morning in August, 1908, and went to an appointment of Elders P. D. Gold and Isaac Jones, some 140 miles away. I do not recall anything in particular about the preaching that day, but while singing the closing hymn one of the deacons arose and asked Elder Gold to announce an open door for the reception of members. When the singing resumed, some unaccountable power took possession of me, and when I came to myself, I was standing in front of the pulpit. All I could do was to weep, and were it not for what Elder Gold said regarding some correspondence which had passed between us, I am sure they would have had very little reason to have received me. Not long after that, a church was organized at Richmond, and I took my letter there as a charter member. Some of the brethren soon began to intimate in different ways that they thought I had a gift to speak, and occasionally I was asked to speak in prayer and on one occasion to talk from any scripture that was on my mind. I was now having trouble of another kind, and realizing my utter insufficiency in every way for such work as this, I began to draw back. About this time, whether in a dream, I know not, I appeared to have gone with my stepmother to church, and upon entering I saw there was no minister in the stand. Several held a consultation, and the lot fell on me. When I walked into the stand and

faced the audience, among them was an Old Baptist minister, Elder J. E. Herndon, and this seemed to strengthen me, causing me to hope the Lord had not left me alone. Then came the opportunity to be transferred by my concern to its New York City office, and I felt this was my chance to get out of my trouble. I would go to New York among strangers and not mention to anyone anything about my impressions or the attitude of the brethren there about my speaking. It so turned out that chance did no more for me than it did for that certain poor man who went down from Jerusalem to Jericho. Those who are familiar with the Ebenezer Church in New York know that on the first Sunday of each month, a Conference meeting is held at which time all are given an opportunity to speak their minds, and after hearing the different ones tell of their travels it was not long before I found myself trying to speak of the goodness and mercy of the Lord to me, for it did seem He had brought me by a way I knew not, and into very pleasant pastures in casting my lot among such lovely people. As time passed on, I was called upon on certain other occasions to say something. I was not content to keep silent, but only got deeper in trouble when I tried to talk. What could I do? Where should I go? I endeavored to reason with the Lord, as it were, and to tell Him as did Moses that I was not the man, that I was not eloquent, had a very limited education and no right understanding of the scriptures. I would also try to review my life before Him, and I tied to show Him how utterly unfit I was to be one of His servants. I, by no means, measured up to the standard fixed

by Holy Writ, and many times was I in a state that I would rather die than live. I would go the 14th floor of my office building, and something would seem to almost draw me out. On Sundays, on my way to meeting, I would cross a high bridge, and, as I walked across, I could see in my mind's eye a picture of me leaping from the top of the bridge to sudden destruction in the waters far below. Sometimes, while riding on the trains to and from my work the thought would come, if there could only be a wreck and no one hurt but me, what a relief it would be to leave, forever, the sufferings of this world. To add fuel to the flame, conditions at my office were almost as near unbearable as it was possible to be, and while I had been able to lay aside but very little, I finally decided that I would rather sweep the streets of the city than endure longer what I was undergoing. I was cautioned not to give up a certainty for an uncertainty, as I proposed to work on a commission basis, but God has been good in His providences, and this change, which conditions compelled me to make, has proven one of the best in my life. During this period I was also having considerable trouble with my throat, and finally I was advised to go West in the hope that climatic conditions would benefit me. This suggested another opportunity to run away, but, again, my plans came to naught. Since I was hedged about and could not flee to some unknown part, I determined from time to time to quit trying to speak, and was so wrought up on one occasion that I told our pastor, Elder McConnell, if he persisted in calling on me, it would force me to remain away from the meetings. But the love he

and other dear brethren bore towards me, which was manifested in such various and wonderful ways, at times, broke down my rebellious spirit, and a love was begotten in me which caused me to say, "Lord, here am I, use me as Thou seest fit." While my case seemed as hopeless to me as the valley of dry bones did to Ezekiel, I had to adopt his language and confess, "O Lord God, thou knowest," and "Thy will, not mine, be done."

For many years any writing that savored of one's call to the ministry, or the obituary of a minister, has been quick to attract my attention, and seldom was any duty too urgent to prevent a suspension until I had read the article. Some have come very near to me in their writings, and as I have been given to walk with them, I have wept for joy. Occasionally, one would talk to me as though he understood the yearnings of my fainting heart, and particularly on one occasion did Elder H. H. Lefferts seem to read as an open book the inner most desires of my soul, and he told me the things that my hearkening ears were longing to hear, on his way to the station after having preached for us in New York. I have desired above all else that the Lord would lead me in a plain path in this most solemn matter, knowing that except He build the city, they that labor, labor but in vain. Sometimes, I felt he gave me a message — scriptures would fasten themselves upon my mind, and would remain with me until I had tried to write or talk about them, and I begun to watch the providences of God in opening a door for me to speak. There were times when I felt I had been given a text, and I looked in vain for the Lord to

open the doors; at other times He would open a door in a most unexpected and wonderful way; it might be through sickness, inability of a supply to come in the absence of our pastor, or some other channel. I remember, especially, an occasion when I was troubled about attending an Association and I believe I inquired prayerfully of the Lord concerning the matter and received the command to, "Go and as ye go preach saying the kingdom of heaven is at hand." Upon arriving I found about twenty-nine ordained ministers present, and the committee on arrangement was troubled to know how to preach them all. I thought, after all, I was mistaken and the Lord had not sent me there; yet, somehow, I could not doubt that the Lord had given the command to go. To my utter surprise, a few hours before the closing of the meeting, a sister of long standing of the church with which the Association had been convened went to the committee and urged them to arrange some way for me to speak as she was very anxious to hear me. This sealed the command which had seemed to come direct from God to "Go, and as ye go, preach saying, the kingdom of heaven is at hand." This was after I had been licensed by the church, and it was during this period that I hesitated to go to meetings for fear of being misunderstood.

Some very wonderful promises have been made precious to my soul from time to time, notably among them was when the news of my having been licensed by the church was conveyed to me (I was not at the meeting) by a sister who had just received the news, and came over to see us (where we were spending our vacation), thinking I knew about it. I

was much surprised and disturbed over the news, and as I pondered it in my heart, the language of the Prophet Isaiah, 43rd chapter, came with much sweetness: "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. For I am the Lord thy God, the Holy One of Israel thy Saviour." Again, when I was on the verge of writing the church and asking them to rescind their action in licensing me, being also terribly perplexed that day with the solving of a business problem which taxed my very wits, I sought refuge in the scriptures that night upon reaching home, but not knowing where to turn. The Bible opened at the 32nd Psalm, and I began reading at the top of the page, not the first verse, and soon came to this language: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eyes." I had no thought that such words were in the Bible, and it appeared as though the very breathing desires of my soul were here being answered; the yearnings of my heart were that the Lord would instruct me, and teach me, and guide me, and this was the very thing He was promising to do. To be sure, it was as a nail driven in a sure place, and for the time being, I rested there, because it was in this Great Teacher that my soul had put her confidence, knowing that all other leaders are blind, and that if

the blind lead the blind, they both shall fall in the ditch.

I cannot record the evidences some have had of their call by grace to serve the true and ever-living God, and while I long for brighter evidences and renewed tokens of His love, yet, I desire to acknowledge before men that He hath not dealt with me as I have deserved, but that His goodness and mercy have followed me all the days of my life, and my desire is to dwell in the House of the Lord and to inquire in His holy temple forever. One day in the King's court is worth a thousand in the tents of wickedness.

At best, I can only hope to furnish a very imperfect account of the great and mysterious ways of God in dealing with the children of man, and of His infinite wisdom, His Almighty power, His matchless mercy and His undying and incomprehensible love which contrived and wrought out to perfection in all its details His Covenant of salvation by grace. "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

In conclusion, may I say that the church has proven a home, indeed to me. I am satisfied that I have found my Beloved dwelling in His people, and I hope I possess the evidence of having passed from death unto life spoken of by Paul—love for the brethren. My life has been such as to require forgiveness, longsuffering and forbearance of my brethren, but their love has been unchanging, and their fellowship I covet. Surely, here my best friends, my kindred dwell,

and here God my Saviour reigns.

In hope of eternal life
through Christ Jesus,
R. Lester Dodson

Elder R. Lester Dodson was for many years pastor of the Ebenezer Old School Baptist Church of New York, N.Y., as well as having been editor of the Signs of the Times from about 1930 to about 1948 or thereabout. We are glad to republish for the benefit of brethren and friends as per Sister Garrett's request.

Editor

ASK CONTINUED BLESSING

Dear Brother Mewborn,

I am sending you my renewal for Zion's Landmark for another year. I enjoy reading its contents, comprised of the experiences, the editorials, correspondence, and all others. My subscription is out the first of December. I hope you and family are all well. I hope you will continue to be blessed as you have already been of the good Lord to carry on with the Landmark. Enclosed please find five dollars for my renewal.

In love and hope, an unworthy sinner,

N. B. Brown
Rt. 1, Box 54E1
Bishopville, S.C.
November 10, 1974

SPIRITUAL UPLIFT

Dear Elder Mewborn,

I am sorry I am running late with my renewal to the Zion's Landmark. I am enclosing ten dollars for a two year subscription. Please use the extra one dollar as you see fit.

I really do enjoy reading every page of the Landmark. It gives my

spirit a lift which is very low at times.

An humble one in hope, I trust,
Mrs. Rena Tolbert
1523 W. Pine St.
Mt. Airy, N.C. 27030

LOVE FOR THE LANDMARK WITH MANY TRIALS

Dear Brother Mewborn,

I am sending a check for five dollars to renew my subscription to Zion's Landmark. I did ask you to discontinue it last year, but conditions prevent it at this time. I am not yet ready to give it up, having lived with it all my life. I am old and very feeble. It gives me great comfort in my lonely hours. I am so thankful I can read and write as well as for all of my other blessings, too.

I have deep sympathy for so many, far and near. My son's case, or sickness is pitiful, indeed. He gave me this check. He wrote it himself. I have heard of late that my sister, Julia Stallings, is in the hospital, seriously ill, at Wilson, N.C. I have called of late to hear from her, and am glad to say she is some better. I had a call from my sister, Orié Elliott, Norfolk, Va. She is the youngest of seven and I am the oldest. There were five girls and two boys. Four are now deceased, and three girls are living.

The Lord's grace has been sufficient for us in all our trials. "Oh God give me strength and courage, I pray. May Thy Hand guard and guide me to know that Thou art near." I hope you and yours are well. Remember me and mine in your prayers.

Saved by grace if saved at all,
Mrs. Frances D. Harrison
Box 149-Woodland Acres
California, Md. 20619
November 11, 1974

Zion's Landmark

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

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**THE PHARISEES AND
SADDUCEES**

Dear Elder Mewborn,

I trust these lines may find you and family in good health. I am well as usual at this time. Tonight, I was reading and came into this scripture that has ever caused me to ponder over the meaning, and I now turn again to you in hope that the blessed Saviour may illuminate your mind with wisdom from the storehouse of tender mercy to be a comfort unto many others as well as to myself. The scripture is found in St. Matthew, 15th Chapter, 5th and 6th verses. I never remember reading this except I am given to ponder over it as to the true meaning in this lesson as was taught to His disciples by their loving Shepherd, the Son of God.

Minnie Jones
Richlands, N. C.

The verse of scripture for which Sister Jones requests my views is found in Matt. 15:5, 6. However, I

shall quote the first four verses preceding this scripture that we may have a more complete or full meaning in the context. "Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever, shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free." "Jesus said, Thus have ye made the commandment of God of none effect by your tradition."

There were at least two groups of religious people according to the scripture, who were the keepers and administrators of the law that reached back to Moses, prevalent in the time of Christ's ministry on earth. These were the scribes or Pharisees who claimed to believe in the resurrection of the body of the Lord Jesus Christ, as well as the being of God as a Spirit. The Sadducees believed in neither of them. When Paul was brought before the high priest, Ananias, he (the high priest) commanded that those who stood by Paul should smite him on the mouth. They had no love for Jesus, either. "And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him God shall smite thee,

thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God." Acts 23:1-11. It is evident from the reading of this scripture, the Pharisees claimed to believe in the resurrection while the Sadducees denounced it as well as the belief of a future life. Accordingly, the Sadducees believed that angels did not exist nor did they believe in the existence of the Spirit. Regardless of the differences that existed between them, they were sticklers to the keeping of the law, formalists in every sense of the word, and in their self-dedicated principle to serve the law, were bigoted to the utmost degree. Jesus constantly denounced them for their hypocrisy, which was shown by their care for the minutest formalities imposed by the traditions of

the elders, but not for the mind and heart which should correspond. These people were ambitious, arrogant, and proudly self-righteous, all of which qualities were contrary to His teachings. Herein is explained in part their intense hostility to Him. They had great influence over the people who had come to believe as they did, but when Jesus performed the many miracles and the following of people was more for Jesus than for them, such partially explained their demand for His crucifixion.

Jesus well described them to His disciples in the audience of all the people when He said, "Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation." Luke 20:46, 47. All of the above characteristics indicate they desired to be seen of men. These people in a natural way were descendents of Abraham and his seed through the lineage of the law. This lineage, they thought, was thorough and sufficient grounds for their qualification in performing the worship of God in the places of worship in that day and time. However, let us remember that Paul said, "For the promise that he should be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. 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." Rom. 4:13, 14. In their endeavor to keep the law (which only Christ did) they became so corrupt in mind and heart that

Peter said, "For it had been better for them not to have known the way of righteousness, then, 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 was washed to her wallowing in the mire." II Peter 2:21, 22. These people had never at any time been given any knowledge of the righteousness of God which is by faith. They were given the law under the legal way of worship, (called by Peter "the way of righteousness)" and they, by their own conceit and vanity of mind, had departed from it.

On the occasion of the scene of the above scripture, they had put Jesus, as they thought, to the test. Our Lord has ever been the great witness for His people. He was able and did defend the church, the Bride, the Lamb's wife from all of her enemies. They said to Jesus, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. It was their custom to specifically and carefully wash the hands prior to eating or breaking of bread. This great witness for the people of God (who spake as man never spake) said, "Why do ye also transgress the commandment of God by your tradition?" One of the commandments given to Moses in the Law said, "Honour thy father and mother, etc." "But ye say, Whosoever shall say to his father or his mother, it is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." There had been through the many

years since the giving of the law of Moses by God a binding or an incumbrancy on the part of Israel that offspring were obligated to parents in their old age to care and see to their temporal welfare and well-being. "And he that curseth his father or his mother shall surely be put to death." Exo. 21:17. This commandment was given by Moses in connection with the commandment on the tablet of stone, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Exo. 20:12. Christ quoted a portion of this saying to the scribes and Pharisees. They looked upon this commandment in the early days of national Israel while under the law as being a positive command of God. In it was understood that parents were to be cared for in the very strictest sense of the word by the offspring. Failure to do so was regarded as serious as the commandment says, "shall surely be put to death," or "let him die the death." There was to be no abusive language to parents, no slighting of them, or neglect, and they were to have the best of care and attention when needy and in distress, to supply their temporal wants.

This was a plain command of God, written by His own hand, and it was delivered by Moses to them. In this commandment was understood the high esteem parents were to be held in by their children, but also of honoring them with their (children's) substance, feeding, clothing, and supplying them with the necessities of life when they stood in need thereof, which is but a reasonable service for all the care, expense, and trouble they (the parents) have encountered while bringing them up in the world.

It was these commands that Christ was showing the Jews (scribes and Pharisees) that they had transgressed by their tradition. It would appear that His testimony, while on the witness stand in defense of the blessed truth, was bitter to these people since He showed them they were more guilty by transgressing the Law of God than His disciples had been while transgressing the tradition of the elders (men).

These people had reached the point in their state of corruption of mind that an excuse of a few words would exempt them from this obligation. Jesus quoted them from previous answers they had given their parents. "It is a gift, by whatsoever thou mightest be profited by me." He was merely quoting them when He said, "he that honoureth not his father or his mother, he shall be free." In other words, in everyday plain English, so to speak, it means, "we are getting out of it this way."

Mark uses the phrase "Corban" in addition to those words used by Matthew as quoted in the text. "But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free." See Mark 7:11-13. Corban, in the Hebrew, means "gift", which was devoted or offered to sacred use. The use of the word was said to have been unalienable, and could not be converted to any other use. When "Corban" was used among the Jews, it meant a vow or an oath, whether it respected a man's self, or others, he was therein restrained and prohibited from any further obligation for whatever cause that may have been involved.

Vows were upheld by the law of Moses, and the penalties for failures to uphold them were severe under its system of government. When he said "Corban, that is to say, a gift, by whatsoever thou mightest be profited by me," he means to say whatsoever profit or advantage thou might have, or expect to have from me, it is as a gift devoted to God. We are giving it to the Lord. Instead of rendering due accord to the parents as required by the law, they said simply, we are giving it to God, instead. This gift, they said, could never be revoked or converted to another use. When a man made the vow of Corban, it was to stand good, regardless of its use, and they used it to exempt themselves, as they thought, from the requirement of the law of Moses. By not honouring the father and mother as required by the law, or doing anything for them in the way of relief, well might Jesus say, "thus have ye made the commandment of God of none effect by your tradition."

In conclusion, the above described Phariseism is yet present and practiced in the world today. Jesus said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." Matt. 15:8. "They have a zeal of God, but not according to knowledge." Rom. 10:2.

Let us ever remember that God's sovereign will has embraced all things. Soloman said, "To every thing there is a season, and a time to every purpose under the heaven." Eccl. 3:1. God's purpose for the existence of these people was brought to light when "the chief priests and scribes sought how they might kill Him; for they feared the

people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray Him unto them. And they were glad, and covenanted to give him money." Luke 22:3,4,5. The Lord had as much purpose for them as He did for Judas to the end that His Son should be delivered at His appointed time into the hands of sinful men to be crucified, suffer, bleed and die for the sins of His people. The Apostle Paul, who emphasized many times the omission of boasting in the faith of the children of God, was one of these people in his state of unbelief and sin prior to his conversion or new birth. He was called "Saul of Tarsus." He said "that after the most straitest sect of our religion I lived a Pharisee" in his divine testimony before Agrippa. Acts. 26:5. In this occurrence of reality (Paul having been a Pharisee) was born out John's testimony to the Pharisees and Sadducees in the wilderness, "but when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. And think not to say within yourselves, We have Abraham for our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3:7,8,9. There was no stone any harder against the truth (unbeliever in nature) than Saul of Tarsus. However, since "There is nothing too hard for God", (See Jer. 31:17) He raised up this man, Saul of Tarsus, to be a child unto Abraham and his seed through

the righteousness of God which is by faith. He was transformed from the kingdoms of men and the earth into the everlasting Kingdom of God, the Church. Surely, God has a purpose in the Scribes, Pharisees, Sadducees and their high priests as well. What a comfort it is to be enabled and blessed in believing this glorious doctrine and truth!

J. M. Mewborn

ORDINATION

October 6, 1974

Pursuant to a request of the Little Flock Church, Bakersfield, California, made in their regular conference on Sunday, October 6, 1974, a presbytery was convened for the purpose of examination and ordination of Deacon Brother Austin M. Tipton to the full functions of the gospel ministry. The presbytery was composed of the following brethren: Elders T. R. Jefferson, W. P. Wheat, W. B. Wilson, and B. K. Smith; Deacons T. C. Simpson and T. A. Smith.

Elder B. K. Smith was chosen as moderator, Deacon Troy A. Smith, clerk, Elder Walter B. Wilson, to offer prayer, Elder T. R. Jefferson to deliver the charge, and Elder W. Powell Wheat to present Brother Tipton back to the church upon completion of the business at hand. The candidate was delivered and presented into the hands of the presbytery on the motion of Deacon Troy A. Smith, seconded by Elder Wheat prior to the aforementioned selection of the officers of the presbytery. The examination of the candidate was conducted and completed and prayer was offered by Elder Wilson. The charge was thusly delivered by Elder Jefferson, after which the laying on of hands was administered and prayer was offered by Elder Jefferson. The ordination then being completed, Brother Tipton was returned to the church by Elder Wheat as a duly ordained elder of the Old School Baptist faith and order. Elder Tipton was then received by the church, and he was given the right hand of fellowship by the church and others present.

Elder B. K. Smith, Moderator

Deacon Troy A. Smith, Clerk

OBITUARY

Roy Mays Doss was born June 7, 1909, and passed away December 29, 1972. He was the

son of John D. and Minnie McBride Doss, Sr. He leaves to mourn his passing, his wife: Mrs. Naomi Biggs Doss, Martinsville, Va., one daughter: Mrs. Lawrence Atkins, Collinsville, Va.; two sons: Carson L. Doss and Bobby G. Doss; three grandchildren and three step-grandchildren; four sisters: Gracie Knight, Mrs. Annie Hawkins, Mrs. Rachel Larch, and Mrs. Nannie Stevenson; two brothers: Brother Elmer Doss and John Doss, with many relatives and friends.

Roy was loved by all who knew him. He was a friend to all, and a special friend to the Lord's "afflicted and poor people". Although Roy was not a member of the church, yet, we who knew him believe that his name is enrolled in that "Book of Life and of the Lamb". He expressed a desire to unite with the church shortly before his passing; however, he passed away before the desire could be fulfilled. He was a strong believer in the doctrine of election and predestination. This writer never knew him to depart one iota from these blessed truths. Roy was a loving husband to his wife, and was a precious father to his children and relatives in the flesh. I have often times seen him rejoicing under the sound of that heavenly gospel note from on High. Apart from his family, no one will miss him any more than this unworthy writer. Naomi and children, you loved him, we all loved him, yet, the Heavenly Father loved him better.

O may we, who are left behind to mourn his passing, be given Grace in Christ the Saviour to walk in the way of righteousness, and meet Roy over in that Heavenly Land where parting will be no more.

His funeral was held at Pleasant Grove Primitive Baptist Church, December 31, 1972, by Elders Claude Brown, B. N. Clifton, and Sam L. Gilbert. He was laid to rest in the church cemetery to await the coming of our Lord to gather His children home to rest forevermore.

Written by request,
Sam L. Gilbert
Winston-Salem, N. C.

EVA MAE P. PEARCE

It is with sad and humble hearts that we mourn the passing of Sister Eva Mæ P. Pearce, along with her family and friends. She was born May 3, 1908, the daughter of Mr. and Mrs. William Thornton Pollard of Willow Spring, N.C. She departed this life September 15, 1974, making her stay here on earth 66

years, 4 months, and 12 days.

Her funeral was conducted at Willow Springs Primitive Baptist Church September 18, 1974, at 2:30 P.M. by Elder J. M. Mewborn, after which her body was laid to rest in the church cemetery beside her husband, beneath a beautiful mound of flowers. He preceded her in death about four years.

In May, 1926, she was united in marriage to Brother Ervin Bainum Pearce. To this union were born two sons: Julian Wade Pearce of Willow Spring, N.C., and Leon Macon Pearce of Route 1, Holly Springs, N.C., who survive. Also surviving are: eight grandchildren, three great-grandchildren, her mother, Mrs. Virginia Ethel Pollard, three sisters, Mrs. Olene Pearce, Mrs. Grover Bowden and Mrs. Margie Spivey, all of Willow Spring, N. C., with many nieces and nephews.

Sister Eva united by experience with Willow Springs Primitive Baptist Church on the fourth Saturday in August, 1938. She was baptized the next day by her pastor, Elder T. Floyd Adams. Sister Eva's and Brother Bainum's faithfulness to the church's sick, as well as those in the community, will always be cherished by all who loved them. She always filled her seat as long as she was able. Her health was bad the last year or more of her life. She cared for and had charge of the cleaning and upkeep of the church building, cemetery, and church yard for many years. She and her husband, who was a deacon, were always faithful to visit both Associations and corresponding churches far and near. Sister Eva was a firm believer in the doctrine of salvation by grace and grace alone, and loved peace. She had a wonderful voice, and enjoyed song services at meeting and in the homes. It fell her lot to help in many funerals with the singing far and near.

To know her was to love her. She enjoyed having her brethren and sisters visit with her to talk and to speak of their experience in a Godly conversation, with praise to her Saviour.

The church requests a copy be sent to the family, one to Zion's Landmark for publication, and one for the church records.

Done by order of the church in conference on the fourth Saturday in October, 1974.

Elder C. T. Harward,
Moderator
J. C. Adams, Clerk
Lillie Kearney,
Samantha Pollard,
Virgie Dean, Committee

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DECEMBER, 1974

NO. 2

ISAIAH CHAPTER 61

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vinedressers.

But ye shall be named the priests of the LORD: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

For your shame ye shall have double, and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them.

For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.

I will greatly rejoice in the LORD, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

EDITOR

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

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

RIGHT MIND

Surely, we should be of one mind and one accord if we serve in the name of the Lord, and do His will.

For instance, a church meets in conference; but, how can anyone or all the members do the will of the Lord unless they have the mind of the Spirit?

If one who has been an offender comes forward to confess his wrong, and asks forgiveness, how can you or the church restore such an one in the spirit of meekness, unless you yourself and the church are also meek? If you are rash, or exacting, or not humble, you will not, indeed, do the will of God in forgiving him.

Suppose a member has done wrong, and has not confessed his fault to his brethren, how can you rebuke him for his fault unless you, yourself, are in the spirit of faith?

If one should come to the conference to relate the dealings (as he hopes) of the Lord with his soul, you are one of the judges; how can you sit as a judge unless you are in the proper spirit to judge another unless you are prepared to judge righteously?

One comes in the name of the Lord, as he says, how can you judge as a wise man and faithful hearer unless you are spiritual?

Suppose there is a trouble or difficulty in the church where several brethren are involved, and there are two sides to the matter, and, as usual, all are wrong in some respects, yet they are good brethren who are at strife (really, it is so natural for the best to get wrong),

how can you help to settle such troubles and deliver these distressed brethren unless you have the wisdom from above? You must have the mind and spirit of Christ or the unclean spirit cannot be cast out. You must have the gift of healing or you cannot relieve in such cases. What a great gift is the gift of healing in such difficulties.

Let each one desire the spiritual examination of himself and see if he is in the Spirit, and is spiritual, and, hence, prepared to judge and act as a true servant of the Lord, and do the will of the Lord. In all things we should seek to know and do the will of God, and pray His will might be done. What manner of persons ought we to be in all holy conversation and godliness.

We must be, ourselves, partakers of the spirit and fruit thereof; we must, ourselves, be exercised unto godliness, and have travail therein or we cannot do the will of Him who is holy and righteous. Hence, the importance of earnestly calling on the Lord to fit us for all our duties and privilege is greatly desired by all of us.

(Elder) P. D. Gold
(Former Editor)
Zion's Landmark
March 15, 1881

TRUE LOVE IS STRONGER THAN DEATH

Dear Brother Mewborn,

I hope all of you are getting along alright. We enjoyed the services very much at Willow Springs Church the fourth Sunday in July past. I felt

it to be a great blessing to have Sister Charlie Thomas come with us. She made the trip down so much more enjoyable.

Brother Mewborn, I would like to take this opportunity to try to write a few words of appreciation for the several articles of experience that you, Brother and Sister Adams, and Brother Fulk saw fit to publish in the Zion's Landmark. At the time that I sent my first experience that was published in the December 1, 1970, issue, I had no idea that it would ever be published because, at the time, it seemed the world had turned its back on me with not a friend to be found. But I realized, too, if God be for me who can be against me. I would like to thank you again for all your love and kindness manifested toward me. Words could never express the encouragement and strength your kindness has given me in continuing to look upward and onward. Truly, it has been a cup of cold water in our dear Savior's name, and also to feel that someone had seen the Grace of God bestowed upon my life.

Brother Mewborn, I am sending you a copy of a letter that I received from one of my sister-in-laws in 1968. I have been wondering if you might think this letter as suitable for publication. My sister-in-law had been sick for several years. She had gone to many doctors, and she was in and out of hospitals. Seemingly, no earthly doctor had the cure. I believe her experience had been the same as mine, and as recorded in St. John, Chapter 3, and 1-8 verses: "There was a man of the Pharisees named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto Him, Rabbi, we know that thou art a teacher come

from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I say unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is everyone that is born of the spirit."

Also, in my sister-in-law's letter, David, my brother in the flesh, of whom she was speaking, was undergoing the same thing as she. To me his experience would be recorded in St. Luke, 15th chapter, the parable of the lost sheep, of the piece of silver, and the prodigal son. He later left home, and was gone for many years. About a year after he left, our mother was made reconciled over him in a dream. She said she dreamed she was at her home sitting in her rocking chair while grieving her heart out over David. She said Elder Roy Smith, who was her pastor, came up and patted her on the shoulder and said, "Sister Meeks, don't worry over David anymore because the same Lord who is looking after him is also looking after us." She said after that dream the Lord blessed her to never worry over him any more. Years passed without a word from

him, but she still remained with that same reconciliation. David returned a while after our mother had passed on. He was as strange as if he had been from another world. He was so pitiful. I literally felt I could take him in my arms as I would a little baby. Surely, the good Lord had truly been his Shepherd. God sent him back to us in time and on time, through which his life was spared for us to get him in a hospital. His doctor put him on 100 per cent disability. Many people said there was no hope for him, but thanks be to the good Lord. He blessed me with an eye of faith and the hope I would see my brother healed as he is today. He started drawing a Government pension from the day that we got him in the hospital. He now has a good job of his own, a little home, and a nice car. God has so richly supplied all of his needs.

I shall never be able to begin to tell you the seriousness of the condition in which David came back to us. After all the brothers and sisters saw the strange condition in which he returned, unfortunately, there were only three homes where he could spend or was allowed to spend the night. Once, a postal inspector came to our house with a bundle of strange letters that he was writing to many different states. The inspector said he was our responsibility, and that we should get him in a hospital. I told him I knew that, but it seemed I stood mostly alone in the matter since the rest of the family felt he was mixed up with a mob who would kill all of us. When he returned, some said he was not our brother (the one who left us), that he was a stranger. Some outside of our family (whom I love dearly) turned their backs upon me,

saying I was out of my place. But, God continued to give me strength and peace of mind that I was in His will in the whole matter. Many have been back and have asked my forgiveness while others have shown it without asking. They constantly come to tell me how well David is doing and what a great miracle that was wrought in his life. Somehow, all during this dark, troubled time, it seemed I found great comfort in the twenty seventh Psalm: "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."

I felt a dream had come true during the struggle of it that I had at the age of thirteen years. I dreamed that I was walking from town about dusk. I had gotten about half way home when I stopped and looked up to my left. I saw a little gray dove flying towards me with two little round things about six inches long in its feet. It gave me what it was carrying. As I was walking on to where we had recently moved, which was about a mile further, I was still carrying the Angel in my arms as I got to a large Crepe Myrtle tree. As I reached the end of the drive in our yard, the Angel flew out of my arms and went back into the same direction that it came from as a dove. I believe the Dove was a symbol of the peace and love that has drawn our family and our people closer together, also, others whom I have observed through this very trying time to help our brother. I have wanted for sometime to write to you, but I could not get my mind together enough to get it mailed. During the strike at Dan River Mills, my husband and I worked from ten to twelve hours a day due to so many people being out. I believe that God

had a purpose even in the strike because those who continued to work were paid well. The good Lord knew that we needed the help due to the expensive circumstances that He had purposed should be sent our way.

So often when this great feeling of thankfulness surges through my very soul for this great miracle, I feel like shouting it from the highest mountain top. I feel I can witness with King David when he said, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." Psa. 23.

Yours in sweet bonds of love,

Annie Barber
 133 Burwood Place
 Danville, Va. 24541
 August 31, 1974

Sister Barber stated that she saw a dove flying to her with two little round things in its feet. Two gifts which the Lord's people receive at the Hand of the Holy Spirit are faith and hope. These gifts are as perfect as He is perfect. Our only perfection is in Christ, His Son. Our only hope is in the faith that we are in Him, that we were chosen in Him before the foundation of the world. The Lord has made His people "perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever Amen." Hebs. 13:21. "Herein is our love made perfect." 1st John 4:17.

We are publishing the letter of her sister-in-law as well as the one which she received from her brother.

Editor

LETTER FROM SISTER
 BARBER'S SISTER-IN-LAW

Dear Ann Jane,

I received your letter yesterday. I was glad to hear from you. I wanted to tell you, Hicks, Jim, and the rest, I got a letter from David. He said they were running tests on him. They have not entered him in the hospital yet, but I feel they will because he has his heart set on it.

Ann Jane, that was a good dream you had about David. I feel he will be well. I have had dreams about him, and I feel he will be well in spirit, if not in body. I feel his bad health has been put on him for a purpose. I feel that way about mine. I truly feel God was with me all the way. I did not know it at the time, but now I am glad I had to be carried through this experience. I would not take, or exchange, anything for it. I believe God gave you that dream for a reason. God knows what we stand in need of, and if we are His, He knows how to give it to us. It took my sickness, and the Lord knows I needed that to be made to appreciate what He had blessed me to have. I have had good dreams that taught me to understand, and God's love to make me to know what I am. That is how I am given to understand. I feel God has given me a spiritual love for David. That is the reason I do not wish to say anything about him. This was when he said he was mixed up and in trouble. I am not scared or afraid of David, but I did not want to get in trouble. That is the reason I feel God gave me those good dreams about David, for He knew what was going to take place. But, I hope I will be kept, that I will never get mixed up with the world's works if I know it, not for anyone, not even for my own children. I know we cannot help

from worrying over our loved ones, but I would not think for one minute except that God has His purpose in all things. It is all worked out according to God's purpose. If this were not true, you would have been afraid. God showed you not to be afraid. I am afraid of many more well people than I am of the sick ones. I have been sick enough to die. All I wanted or desired was for people to speak a kind word to me when I was so terribly low and in this cast down condition. It was during this time I would hear someone say they were afraid of me. I would think, in my mind, "Lord, I would not hurt them for anything." When they would start asking me questions, I would get as mad as I could possibly be, for I felt they thought I was crazy. When I returned from the hospital, I found out they were saying just what I had felt. I now knew how David felt when he told Hicks he did not want anyone bugging him. That is why I did not feel to ask him anything nor did I feel to say anything about him. It is true I did not know how he felt; only God knows. If he is a child of God, He will show him what to do about his health, and He will be on time too, for He knows what he stands in need of. He sure did know what I needed, and He knew, also, how to make me well, too. I have heard people say, "Don't let your nerves get so bad before you do something about them." I feel our sicknesses, trials and afflictions are laid out for us, and when we reach the time appointed for us to get sick, we will get sick. When God gets ready to make us well, He will show us where to go and when to go.

When I was sick at our other house, I felt I was about to die. God

only knows how really sick I was. My feet would swell, seemingly ready to burst. Every where I went, people would ask me what was the matter with my feet. They were swollen so large. One day our Primitive Baptist preacher came down to the house and he asked Hicks would he object if he took me down to see this old colored preacher? (Primitive Baptist) Hicks told him, "No." Hicks told him he was willing to do anything for me. So the preacher, Hicks and I went down to his house. He tried to pray for me, and I felt if it were God's will, I would be made well. Two or three nights after that, I do not know whether I was asleep or partially awake, I heard a voice say, "I will heal you." I felt a touch on my left arm, and my feet have not swelled since. This is true. Hicks and the preacher are witnesses. God knows this is the truth. That was how I was made well that time. I have really tried to thank God for what He has done for me. This is the way God shows His power to us sometimes. I have been carried to the bottommost pits of torment. It matters not with me who knows it. Some people seem to feel ashamed of their sickness, but God knows I am not.

I feel I have been shown many things, some of them concerning my having to enter the hospital. One night I heard a voice say, "You are going to be treated just like Jessie." I arose early the next morning, and I told Hicks about it. But, then I did not believe as the Old Baptist do at all, for I thought a person was on his own, so to speak. I did not believe it, and I later forgot it. About four months afterwards, I was ready to enter the hospital. When I got home I

was made to remember that voice. I told Hicks that I had been through the same experience as Jessie. Yet, I did not believe as the Old Baptist until the Holy Spirit, I trust, overshadowed me. While in this condition, I had no control of my own self, not even my own mind for a space of time. I was shown many things I had done and why I did them. I was also shown the Old Baptist were right. I have loved them ever since. When I am blessed, at times, I feel they are the prettiest people on earth. I feel they are my own family. My earthly, or natural, family are just my flesh and blood. This is how God's power has overtaken me at times. I am afraid I will do something wrong. I know I do things and say things that are wrong, and people tempt you or make you say things you worry about. But, God knows I do not want to hurt anyone on earth. He knows our hearts. I feel sorry for people who make fun of God's Church, His doctrine, and His people. God showed me where to go to church. He showed me we were saved by His grace, and not of ourselves. When He places His love in our poor hearts, we are made to thank Him for our sicknesses, our health, and our everything. I would not change a thing that has ever occurred or taken peace with me. I admit there have been times when I would have liked to have changed them, but now I am made to feel thankful for my sickness. Through this means, God worked His love in my heart for the church and for His people. He has been with me all the days of my life that I have lived on this earth, but I did not know it until the Holy Spirit, I trust, taught me and showed me what I am, a sinner, and what I had

to experience.

Please write to me soon.

Love,

Marie

June 4, 1968

**LETTER FROM SISTER
BARBER'S BROTHER**

Dear Ann,

I was delighted to hear from you! After twelve years of having been away, I did expect to find many changes to have come about. For some, I am sorry. (Our mother had just passed on, he was referring to her.)

I was within the West until about two weeks ago. At that time I came here to West Palm Beach. While I was in the West, I decided to move here to live. I am unemployed at the moment, and while I am jobless, I am taking a rest. I hope to become employed by the end of the month, however.

I am very happy to be in this area. I have always loved the ocean environment and the salt water and air. There are some good people here. I have lots of things in mind to get done here, so as time goes by, I purpose to get them done; I am looking forward with pleasure and much anticipation in getting them done.

It is my hope that things are going well for all of you. I wish so much that you and, perhaps, Partin, would correspond with me for the time being. I will give thought to writing to some of the others later.

It might be a while before I call, Thank you for giving me your telephone number. I will close.

Love,

David

GIVEN AN UNDERSTANDING

Elder J. M. Mewborn

Willow Springs, N.C.

Dear Elder Mewborn,

We have just received our October, 1974, issue of Zion's Landmark, and I surely did enjoy it. Being acquainted with you, Brother (Elder) Bud Smith and Brother (Elder) Lynwood Jacobs made it more enjoyable, or it seemed more like a visit with each of you. I agreed with each of you in what you said. We knew Bro. Lynwood Jacobs before he united with the church, and it does me so much good that he has been given an understanding of the scripture. Bro. Mewborn, that brother has experienced what he writes. Everyone of these young Elders whom you met while here at the Primitive Baptist Assn. at Jasper, Texas, I knew before they united with the church. They can truthfully say, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:12. Bro. Lynwood told of sin coming into the world as I believe it. As Bro. Huff says, "Certain Sophists have crept in" spying out the liberty of the saints and telling them the doctrine we have been blessed to believe would make God the author of sin. They cannot make my God anything. "He" (the Lord) possesses every attribute of Divine Perfection. He cannot make any mistakes, and He doeth according to "His" will in the army of heaven and among the inhabitantants of the earth: and none can stay "His" hand." Even "declaring 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. Surely, as I have thought, so shall it

come to pass; as I have purposed, so shall it stand." Isa. 4:24. As God is all-wise, one eternal "Now" with Him and "all things are naked and open unto the eyes of Him with whom we have to do."

I would like for some of these Sophists to tell me how sin entered into this world if He did not purpose it, and by what law are they going to judge Him? Sin is the transgression of the law. God is under no law; He is the giver of the law and also He fulfilled the law. If there had been no law, there would have been no sin or sinner and, consequently, no need of a Saviour. Then, may I ask, how would God have shown His mercy, loving kindness and power? Since God is a perfect workman, I believe He did this the perfect way. "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?" Isa. 43:13.

I agree with Bro. Huff that everything that had come to pass, is coming to pass now, or will come to pass in the future, does so exactly as He thought and purposed that it should, and it doesn't vary one millioneth part of a split second from His appointed time. How could it be otherwise when He is perfect?

I cannot refrain from saying a few words about Mrs. Elizabeth Edwards' article. She describes me as well, or better, than I could do myself. "Oh, ye of little faith." It was a wonderful article. A number of years ago, I was the youngest Elder among the Union Association. The Primitive Baptist Association, the South La. Association and what was then known as the New Hope Association of Texas of which I was Moderator. Three little weak churches constituted the New Hope

Association. One church went down, and the other two were so weak with so few members that we could not take care of an association. So the two churches, each in conference at their regular meeting time voted by unanimous vote to discontinue the Association. The older Elders passed away year by year, and Elder P. E. Weisinger was the last one who passed on in 1972. As the older ones passed on, I worried. Would the good Lord raise up more to feed His flock: "Oh! ye of little faith." This experience shows me how weak I really am. You have met the young brethren, and I hope I am truly thankful to Israel's God that He in His infinite wisdom, kindness, and mercy has seen fit to raise these brethren up and give them an understanding and utterance of tongue to declare the unsearchable riches of Christ. I said I knew all of them before they united with the church. No, I had not met Bro. (Elder) Neil Luce, but I met him soon thereafter. He quit the church for Masonry, but was made later to come back, acknowledging his wrong and gave up Masonry. He has been blessed and enabled to declare the unsearchable riches of Christ. He was in hell while he was out of the church. I believe I know him and can feel with him as well, or maybe a little better, than the other brethren because I had to be delivered of the same thing. But, in these things, I believe each of us, if I am included in the "us," have been taught that God's work is perfect. This belief is that we are nothing, deserve nothing, and of ourselves can do nothing. That all things are possible with God, even to make a rooster preach the apostle a sermon, calling a ravenous bird from the east, or to

make a dumb ass speak with a man's voice. Then, it is no wonder that He can make a little, puny man preach the truth against his (the man's) natural will. Oh! the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" Romans 11:33.

Thanks be unto our God who doeth all things perfect. "Known unto God are all His works from the beginning of the world." Acts 15:18. He is now making manifest in time what He thought in His eternal mind which He purposed before the world began. No wonder the scripture reads: "That which hath been is now; and that which is to be hath already been; and God requireth that which is past." Eccl. 3:15. I agree with Elder T. S. Huff about Lot's wife. Also, I agree there is no end to it for the half has never been told. And I believe you will agree, the greater one is given to see Israel's God, the smaller he is given to see himself. He is made to declare, if he is housed in heaven and immortal glory, that it will be by the grace and mercy of the God of love.

Brother Mewborn, do with this as you see fit. It might be best to cast it into the wastebasket. My wife sends love and greetings.

Your brother in Christ, I hope, an unworthy servant of the servants of our Lord and Saviour Jesus Christ,

C. U. Landers
801 E. 9th St.
Coleman, Texas

November 21, 1974

**LOVE IS THE TRUE
IDENTITY OF THE CHURCH**

Dear Brother Mewborn,

Sometimes my "Martha" duties take so much of my time that there is little left for my "Mary" pleasures.

This morning I am being made to forget the daily cares, and, if God will direct my mind, I shall write my thoughts on the subject: "What is the Identity of the Church?" the question has been in my mind for about two years.

Recently, I was attending an associational meeting of one of our sister associations. The young elder who was moderator was not sure if he should close the Sunday service with the ritual of taking the parting hand. No one from the association helped him to make a decision; so I told him it had always been the custom to do so. Then a deacon of the church where we were meeting spoke up and said that the "Rules of Decorum" stated that the association would be closed by prayer. The young elder continued with the parting hand.

During the lunch hour I went to the deacon and apologized. He said, "You do what you want to do in your association, we will do what we want to do in ours; but, if we do not follow the rules we will soon lose the identity of the church."

I did not know how to pursue the subject; so I was given to close my mouth for fear I would wade off into deeper waters. I was confused because, to me, the parting hand service is one of the old landmarks. Up until about four years ago, I never attended a three day meeting that was not closed with it.

It came to me then that, if the identity of the church consists in

observing rules and landmarks, we are lost, for what is a landmark to one may not be to another. What is observed in one association may be unimportant in another. In that we have no unity. It continued to bother me. My apology was sincere for I would not knowingly have offended my brother for all the world.

Some months later I attended a union meeting in another of our sister associations. Between afternoon service and supper time, a group of us were sitting under the trees discussing questions as they arose. There were several elders in the group. I asked my question, "What is the identity of the true church?" I got very little response. One elder was especially silent.

When we gathered for evening service, he was the choice of the preaching committee. Well, he took off after the subject like a hound after a rabbit. He quoted John 13:34-35, "A new commandment I give unto you. That ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples; If ye have love one to another." When he sat down the congregation had no doubt wherein the identity of the church lies.

It is an odd thing. I have heard many sermons based on verse 34. I even wrote an article on it which Brother Adams printed in the Landmark, but never before had verse 35 so much as registered in my mind. Since that night I feel that it is imprinted in my heart as well as my mind. Now, I know that rules and landmarks observed just for the sake of the rules and landmarks must, inevitably, not only obscure the true identity of the church but, also, destroy any church body

militant founded on them alone.

As one of our elders says, "Doctrine and order are nothing if love is missing." With the fruits of love manifested who can be concerned about rules and landmarks!!! Why do I become so bold as to say that? Because, if Christ's spirit is there His laws are written in our hearts and minds, and we will obey them. I do not mean that a church does not need order. However, it has been my experience that when iron-fisted discipline enters the door, love flies out the window carrying our peace and unity with it. Many of our rules and practices arose out of a need for them. Lining a hymn is one of them. In the early days of the church in this country, there were few hymn books, and few who could read them. The leader read two lines of a hymn and the congregation sang them while sitting. They remained seated while he read the next two lines (if they had started to rise as he was reading the next two lines no one would have understood the words). When he finished reading they started singing as they arose. By the time they had finished those two lines quietness reigned, and they were ready to proceed to the end of the hymn. Now that everyone can read and has a book, the ritual is no longer necessary, but, to me, it is imbued with a solemnity that is beautiful and worthy of perpetuation. Whether or not we perpetuate it has nothing to do with the identity of the church.

I know one church body that has a rule that someone must read the Rules of Decorum every three months. There was a time when that was necessary, perhaps. Today, when everyone can read, such a

procedure is no longer necessary, but if it would make some member happy to perpetuate the custom, there is no reason why it should not be done. It is a matter the entire church should decide by vote.

I could go on and on with a discussion of rules and landmarks, the reasons for their being, and why they are no longer necessary. The fact that what is a landmark to one individual or church body may not be to another, but time and space do not permit. The one thing that must, and does, remain the same is our basic doctrine. However, to be effective in this life, that very doctrine must be steeped in and practiced with love.

In conclusion, let me repeat, "By this shall all men know that ye are my disciples; if ye have love one to another." He did not say, "I hope you will love one another as I have loved you." He commanded us to do so, and with that commandment he gave us the power to keep it.

Dear Brother, we have not words to express what your visit mean't to us. We appreciated your letter expressing what it mean't to you. I believe it is because we have been given the secret word that opens the door to His kingdom in our hearts, and sheds His love abroad among us that we are able to manifest the peace and unity that you found when you visited us at Jasper, Texas.

Lynwood is, of course, number one in my heart, for he is my natural son as well as my spiritual brother in hope. All the other young elders I call my number two sons, for I hope I am their mother in Israel. May I add you to that list?

May God bless you and yours in the prayer of a sister in hope.

Gladys (Mrs. Curtis) Jacobs
Fields, La. 70641

P.S. Do what you want to with this. Maybe the wastebasket is its worthy resting place.

Perhaps you may add to it if you wish to publish it. I am not trying to preach a sermon. My wish is that the church may be led or be blessed by the spirit of Christ to put landmarks in their proper place.

G. J.

The Apostle Paul reiterated the above point as stressed by Sister Jacobs in 1st Corinthians 13:1, 2, 3, 4, as follows, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Surely, it is and shall be as she has said that "doctrine and order are nothing if love is missing."

Sister Jacobs is the wife of Brother Curtis Jacobs, Fields, La., and the mother of our beloved Elder and Brother in Christ, we feel, Elder Lynwood Jacobs, Orange, Texas. I am given to feel that surely she is a true Mother-in-Israel.

Editor

GRATEFUL AND THANKFUL

Dear Brother Mewborn,

It was so good to be at Willow Springs Church again yesterday.

The preaching was good, and it was wonderful to see the precious ones again. Willow Springs is my second "home church". I love them next to Middle Creek, and I desire to feel grateful and thankful to God that both churches and all the other churches that I have been blessed to attend have been kind enough to let me be among them. This is a gift, for in myself I can do nothing. I cannot even desire to go to church unless God sees fit to grant me this wonderful privilege, and it is, indeed, a privilege. So much of my time I seem to be unable to even think upon such wonderful things as the church. I am unable to sing, even unable to see and understand so much of my time. I go around with ears that cannot hear, eyes that cannot see, and, seemingly, a heart that cannot understand. Then, suddenly, it is there again, I am at home once more. I am again among the most blessed of people. My heart is filled with love and joy. Oh! to be there, to be on top of that mountain of love and joy. To be there is precious beyond words. "How happy are they who their Saviour obey." We are only happy when we are blessed in His obedience. So much of my time I am in the wilderness, far, far away from home and from it all or, at least, I seem to be; but, then again, I am blessed to be in His presence, I hope. My joy is great and I cannot express it in mere words.

During my recent illness, I was made to beg God to strengthen me, to let me be well again. I felt to be in a pit, unable to climb out. I lay on my bed, and I was to beg God to let me be well again. I wondered if my family would not be better off without me. I told my husband that if

I could not get better, I hoped that God would take me on. But, Brother Mewborn, it was not in my hands. I could neither get well nor die within myself. I was made to beg God to have mercy on me. I felt to be very small and insignificant. I was made to see what it was like to be weak in body. I thought of the aged, the sick, and the weary. I knew, as I had never known before, how it really is to be so weak and helpless. I was made to beg God to help me. God did deliver me from that state of being, and now my heart sings once more. How good our God is to us! How powerful He is! He lets us go through just enough trouble that we may know a little of what it is like to be troubled or sick. We only know about the things we have experienced for ourselves. He teaches many things through these trials and tribulations. The scripture says, "For in my wrath I smote thee, but in my favour have I had mercy on thee." Isa. 60:10 So, we are given a hope, a hope for mercy, a hope of eternal life, a hope of a home in Heaven where there will be no more sickness, no more sorrow, where all will be joy and happiness forever, where there will be no night and where the streets are made of gold. Our Father in Heaven is a wealthy God, having all wisdom and understanding, having all power that there is; with Him "of whom shall we fear".

Brother Mewborn, I would like to have the Landmark sent to my father, R. J. Butler, Dublin, N.C. You will find a check for five dollars to cover this for one year. I just hope that he can be blessed to enjoy it as I do, but that, too, is in God's Hands.

Please pray for me, "for the effectual fervent prayer of a righteous man availeth much." Jas. 5:16.

A Little sister in Christ, I hope,
Joan Crenshaw
Garner, N.C.

November 14, 1974

P.S. Brother Mewborn, my dear friend and sister in the church, Becky Coleman, called me tonight and she asked me to look for a hymn that she had looked for but could not find. I have found it, and it expresses my feelings so well. It is on page 255 in our hymnal, "How tedious and tasteless the hours, when Jesus no longer I see! Sweet prospects, sweet birds, and sweet flowers, Have all lost their sweetness to me. The midsummer sun shines but dim, The fields strive in vain to look gay, But when I am happy in Him, December's as pleasant as May."

Please try to look over my many mistakes. I am a very poor writer.
J. C.

EVENTFUL MEETING

Dear Brother Mewborn,

We had a wonderful meeting the first weekend of November, 1974, embracing three days and three nights. We were blessed in having with us three able Elders: to-wit, Elder Pete Hendrix from Ocala, Fla., Elder Carl Dubose from Silsbee, Texas, and Elder U. V. Wallace from Ft. Worth, Texas. The latter two Elders wives' were blessed to be with us, also. The Lord has blessed us with many able Elders who have visited us here in California. You were here once, also our dear (the late) Bro. T. F. Adams, who was here with us several times. Elder C. U. Landers and wife have visited us many times. Also, Elder John Simpson and wife, and last, but not least, last year we were blessed to have with us Elder Lynwood Jacobs of Orange,

Texas. In June, 1974, my wife and I were blessed to be at his home church for a three day meeting in Fields, La. I could only hint at best of the love and sweet fellowship that we saw and were blessed to receive at that meeting; The love of Jesus Christ shown in their faces and hearts. If the Lord wills, we hope to attend the three day meeting at Athens, Texas, in July, 1975.

Oh! Dear Brother, you are always on our minds. As you have such a burden, not only to speak before the chosen people of God, but now to have the burden of editing the Zion's Landmark. Dear Brother, do you remember the words that God spake unto Ananias, when he spoke of the Apostle Paul? "I will show him (Paul) how great things he must suffer for my name's sake." Acts 9:16. When we are blessed to stand and speak before the children of God, we are not preachers; but rather, if, indeed, He is with us, we are only a mouth piece of Jesus Christ. He is the only preacher. He said, "My doctrine is not mine, but His that sent me." Jno. 7:16. Also, He said, "The words that I speak unto you, they are spirit and they are life." Jno. 6:63.

Now, Dear Brother, who sent his only begotten Son into the world to save His people from their sins? Was it not He who said, "I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also

do it?" Isa. 46:9-11. Did not Peter say unto Jesus Christ, "Lord, to whom shall we go? Thou hast the words of eternal life." John 6:67, 68. Jesus said unto Peter, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Jesus said unto Peter, "Upon this rock I will build my church." Matt. 16:18. As it is written, "He is the Rock, His work is perfect: for all His ways are judgment: A God of truth and with out iniquity, just and right is He." Deut. 32:4. Now, when Jesus said, "upon this Rock", which is the Three-in-one-God, to wit: The Father, The Son and the Holy Ghost, these three are one. He (Jesus) said, "upon this Rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18. Was not this the same church that David was given to speak of in Psalms 139: 15, 16, saying, "my substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them?" Now, did not the Apostle Paul say unto Timothy, "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.

Now, Dear Brother, we live in that hope of which the Apostle Paul said unto Titus, "In hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1:2. Did Jesus finish the work the Father gave Him to do? In John 17, we find the prayer of the Lord

and Saviour for His people, when He said, "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which thou gavest me to do. And now, oh! Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Jno. 17: 1-4. What can we say further? (The half can never be told). "If God be for us, who can be against us?" Romans 8:31.

Dear Brother, I cannot seem to find a place to stop. Forgive me, please, for taking your time. Please give our love to your family, to dear Sister Adams, and all the brethren whom we met while in your part of the country. If it be the Lord's will, we would like to visit there again some day. Myrtle is still working in the hospital.

When at the throne of grace, if it be the Lord's will, please remember these two unworthy sinners.

With love through Christ, we hope,

Austin and Myrtle Tipton
733 7th St.
Hollister, Calif. 95023
November 18, 1974

RECEIVE MUCH COMFORT

Dear Elder Mewborn,

I am very sorry I am late in getting my subscription to you. I lost my dear husband the eighth of October, 1974. I had so many things to do that it just slipped my mind. Thank you for sending it to me. I do

not want to miss a single issue. I get a lot of comfort from reading the Zion's Landmark.

I was very sorry to miss the Black Creek Association this year. I missed seeing all of you. I hope these few lines will find you and yours in good health. My family and I are well. Please pray for us when you are blessed to that end. I feel we need the prayers of all of God's little ones. May the Lord bless you and your staff to continue to write for the comfort of all of the little flock wherever they are found.

A little sister in hope, if one at all,

Mrs. A. J. Best
Dewitt, Va.

November 20, 1974

**"ALL MINE ARE THINE,
AND THINE ARE MINE,"**

AND "NONE OF THEM IS LOST"

We read in Proverbs 18:24, "There is a Friend that sticketh closer than a brother," Who says, "Cast thy burden upon the Lord and He shall sustain thee, etc." Ps. 55:22. For further assurance, He says, "I will never leave or forsake thee," for "I neither slumber nor sleep." Omnipresent is He, meaning, "Everywhere present; nowhere absent." And we are warned; "Ye shall be persecuted," but, what then? "but NOT forsaken." O, what comforting words to poor, undone sinners! How often we are made to feel the need of such a Friend, and how often we are made to cast our burden upon Him!

I feel for a certainty I could not now, nor have I ever been able to get along in this world of sorrow, trials and tribulations, without the love for, and faith in, My dearest Friend, (I hope) the Lord Jesus Christ, in

whom I am made to put all my trust. I realize this more as time moves on away from me and closer to the end of my appointed existence here in earth that was allotted to me before the world began.

I have experienced many disappointments, heartaches and sadness along the way, yet, I feel deeply grateful for all the many blessings bestowed upon this unworthy writer by the Giver of "ALL good and perfect gifts," Who has sustained and kept me throughout this uneven journey of life. Most of my real joys have come from Above, (I hope) when God, in His infinite mercy, made His presence known, momentarily, and caused me to dwell in Heavenly Places from time to time. He graciously provided such a place on several occasions in recent weeks when I was privileged to attend the Primitive Baptist Associations here in North Carolina, and Virginia, and to meet with His saints and share with them the "joyful sound" of the Truth brought to them by His servants, the Elders of His Church.

The more I heard the gospel preached the more thankful I was made to feel for His abundant mercy in making known to this unworthy sinner the identity of the True Church, and for granting me the privilege of listening to the gospel of Jesus Christ with (I hope) a "hearing ear." I often wished I could listen forever, and not have to return to the world of sin, confusion and tribulations all around me. Sometime, when listening, this sinner would forget there was an outside world, and I was made to "Rejoice and be glad," because, for a few moments, I was away from it. I was in a better and safer place.

But, while in this earth we are not given much of the Heavenly Home we long and hope for, and we have to survive on the glorious promises proclaimed by the Elders of today, and recorded by His prophets and apostles of old, for our comfort and hope. These blessed promises, surely, must be the food God had in mind when He said, "Feed My sheep and feed My lambs." This food, the gospel of the Lord Jesus Christ, surely, comes down from the very throne of God. And, every promise He gives to His people is sure and steadfast, and no man can take it away from them and no man can give it to them. God's promises are not man's to give. They are to and for His children, those He loves with an everlasting love. And, He gives them His Love and Grace as free and unmerited gifts to those He calls "Mine."

God causes His people to gather together in bonds of love and friendship unknown to the world and the non-elect. (All of God's promises — all scripture — were written to His CHOSEN generation). Every child of God who is privileged to hear the gospel of the Lord Jesus Christ has been and is the recipient of His abundant mercy, and they were chosen by Him to hear with a "special ear," before the world was created.

I firmly believe every Primitive Baptist believer who attended the various associations are God's chosen vessels of mercy. Why? Because scriptures was being fulfilled at every turn of events, and they were in the fulfillment. (Only God's children could have been in it.) He told His disciples to "Feed My sheep," and that is what the Elders were doing. Surely, it was

His divine blessing to them. And where did they get the food? "I will put My words in thy mouth." (No long notes to refer to from prior study.) God said, "take no thought how or what ye 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." Matt. 10:10-20. And, why were those people sitting out there listening if they were not being fed something they like? "Manna from Heaven." Many of them came hundreds of miles for a taste of it. They did not have to come. Many, no doubt, had a church within sight of them — (One is only a block away from me and nice people go there). But, Primitive Baptist want "Food" they can digest (The truth). "And a stranger (false prophet) they will not follow, but will FLEE from him, for they know not the voice of strangers." John 10:5. "And when He putteth forth HIS OWN sheep, He goeth before them, and the sheep follow Him, for they KNOW HIS VOICE." John 10:4. And His sheep follow Him wherever they can hear His voice (far and near) and they flee from the places His voice is not heard. (Scripture fulfilled.) This unworthy writer hopes she is with those who hear His voice — and I do flee from false prophets.

How could the Elders preach unless "they be sent?" and how could the congregation hear without a "hearing ear?" "Those who have ears to hear, let them hear." Why would the young and old put their arms around each other unless they "love one another" (The only commandment they can do keep). Faith cometh by hearing, and hearing by the word of God. How

shall they hear without a preacher, and how shall they preach, except they be sent? See Roms. 10:14, 17.

So, my dear believer, what more could you possibly want in this earth than feeling and seeing a part of scripture being fulfilled (as it is written), and enjoying a foretaste of better things to come (Heaven)? And, to be blessed to meet with His people and hear again and again what God has in store for those "peculiar and poor people" He chose for His very own BEFORE the world was in existence, and to be told (and believe) that God does NOT accept the works of man, but that eternal life is a gift from Him, free and unmerited.

You who believe this doctrine are "within the Fold" and the Supreme Ruler Who put you there will never let you out; "I in you and you in me." "What God has done is done "FOREVER." You are as everlasting as He is, and He knows every one of you and "calls you by your name." His Word tells us so. Oh, if this sinner had more assurance and evidence she was with you; But we live by hope and we read; "Hope that is seen is not hope." So, we journey onward day by day, depending upon His blessed promises and Truth to carry us through to the end of our appointed time, hoping we will at last be blessed to meet with those He calls "Mine" and "be like Him and be satisfied." He says: "Fear not LITTLE flock, for it is your Father's good pleasure to GIVE you the Kingdom." Luke 12:32. (How sweet the sound!) If you are of that little flock, you will be THERE. It must be true. We have His word.

Elizabeth C. Edwards,
Raleigh, N.C.
October 23, 1974

**AFFLICTIONS WORK TOGETHER
FOR GOOD TO THEM
WHO LOVE GOD**

Dear Elder Mewborn,

Inez, my dear wife, was admitted to the Craven County Hospital in New Bern, N.C., on Monday morning, December 16, 1974. I have just arrived home from the hospital. They have been running various tests on her all this week. When they get through with all the examinations, they will let her come home the last of this week. If it is necessary, they will admit her after Christmas for her operation. She is well as can be expected at the present time. The rest of our family are doing fine. I sincerely hope this finds you and your precious family enjoying the best of health.

Brother J. M., I am not too good at choosing words or in writing; however, I believe you know my feelings and what I mean. We do not punish our children because we hate them, but we sometimes do because they are ours and because we love them. I likewise believe God chastises us because He loves us, and if He loves us that is evidence that we are His. Without this sweet hope life would be of all men most miserable. When we are blessed to describe God's power to the fullest of our weak ability, it (His power) still reaches even far beyond that. Oh! how sweet to have such a wonderful Master to lean on.

Brother J. M., you will never know how much Inez and myself were humbled in the love and sweet fellowship we received when we asked for a home with the precious members of Mewborn's Church last meeting. That was the most beautiful congregation of dear ones

this poor sinner has ever cast his eyes upon. Surely, pure love was all that could be seen and felt. Although, as unworthy as I feel, I am humbled, yet I hope to be thankful to be numbered with them.

I feel that you are a true servant of God; and my prayer is that He will continue to keep you and guide you for His namesake. It is my desire that you remember me and all my loved ones in your prayers. Please forgive all mistakes that I have made.

A little brother,
Parrott Mewborn Gray
Route 1, Box 303
Kinston, N.C.
December 18, 1974

**GREETINGS TO MY BELOVED
BRETHREN IN THE SOUTH**

Dearly beloved in Christ,

It will be two weeks tomorrow that I have been here at my home in New Jersey. I came home with my son and his wife from Chesapeake, Va., to be with my families here for Thanksgiving Day of which I never feel is just a day set apart, but really is every day from eternity, for it is by grace we even exist. Our blessings bestowed upon us both in the spirit as well as the natural are of charity.

I am seemingly quite confused as to how to get organized on how to catch up with my duties both here at home as well as coming out to make acknowledgment of my loved ones in Christ who made my visit in the Carolina's and Virginia so enjoyable by visiting numerous associations and homes. The hospitality was wonderful and comforting, attended by and embued with the spirit of love and fellowship in truth, all of which

was precious ointment to the soul.

At this time I am forwarding these lines, hoping they shall go out in print in Zion's Landmark to let each and every one whom I met, both at meetings in your homes. It was one of my greatest pleasures in my whole life, to be blessed to embrace in the true love of God, a family set apart in humble hope of salvation by grace or Christ the Lord of Glory, crucified for our salvation.

These lines are to let all of you know that I hope, in due time, to write the addresses at hand to express my thanks, but I fear it could really be extended just to far hence before I could write to the last ones. It does not seem enough to give in return for such kindness bestowed upon me.

So, again, with thanks, prayer, praise in Christ, of Christ, and in His blessed name and for His sake in my most humble way I am made to say, "Blessed Lord of love, thou art."

Love, in the glorious
fellowship of Christ, and in
hope of salvation by grace,
(Sister) Marion H. Mulholland
Lambertville, N.J.
December 10, 1974

A GOOD EXPERIENCE

Dear Elder Mewborn,

I desire to try to write you a few lines. My husband and I enjoy the Zion's Landmark so much. I love the Primitive Baptist dearly, if I am not deceived. I had never been to the Primitive Baptist Church until Mr. Hill and I were married twelve years ago. I liked to go to their church meetings. By some means or cause I never loved Sunday School. I joined a Methodist Church when I was about thirteen years old. As I said, I liked to go to church, but I

always felt that there was something sweeter beyond me I had not yet found. After Mr. Hill and I were married, I went with him to the Primitive Baptist meetings. I was miserable. I would go out and lie down in the car when we were at all day meetings. He would often tell me on Sunday, "Now I will take you to your church today if you want to go." But, Brother Mewborn, I did not want to go. I got so I could not sleep at night. I would wake up with tears in my eyes, and would say to myself, I do not want to die without a home with the dear Primitive Baptist people.

One night I had a dream. I saw Jesus coming after me. He was descending out of the sky with great white wings. He was as large as a real man. I thought I was not fit to live or to die. When I awoke, I was so frightened. I was so miserable I did not know what to do. This went on for a good while. Then I had another dream.

This time I dreamed the world was on fire. I could see the earth burning with a blue blaze. I thought one of my friends said to me, "Mary, this is it, the world is coming to the end." I was so frightened! I was trying to get to my husband. I thought he was someplace in the crowd of people who were there for I wanted both he and I to go together. When I awoke I was so frightened I thought surely I was going to die.

Soon after that dream took place, on May 14, 1967, at Ross Church, in Durham, N.C., Elder Jack Pulliam, Elder Harry Dagenhart and Elder Earnest Burchette preached that day. Elders Pulliam and Dagenhart spoke that morning. Every word that was spoken was said to me. I tried so hard to leave the church that

day. My husband's sister, Mrs. Alma Blalock, was in the Oxford, N.C., hospital that day. I asked my husband if he was going to leave after lunch and go to see her. He said, "Brother Burchette may say something else. We will want to hear him this afternoon." I was so miserable. At the close of the service I asked for a home with them. My husband followed me, and he said he wanted a home with them, too.

I have often thought of my dream when I was trying to find him for us to go to the end together. I still do not feel I am worthy of being among you precious people, but I cannot stay away. Wherever you go I want to go. I want to live with you, and I want to die with you. Ruth said, "Entreat me not to leave thee, or to return from following after thee: for whether thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried." Ruth 1:16, 17.

From a unworthy sinner
 saved by grace, if
 saved at all,
 Mary (Mrs. Kenneth C.) Hill
 RFD 2
 Franklinton, N.C. 27525
 December 2, 1974

A WONDERFUL EXPERIENCE

Dear Brother Mewborn,

You have recently been on my mind, particularly the past week, as well as the dear Primitive Baptist people. I do not remember if I ever met you as a child or when I was growing up, but I do know I love your writings and all the experiences of the dear people of God here. My late father, R. N. Radford, Tabor City, N.C., was well acquainted with you.

He knew your father and his people since he grew up in the same neighborhood where you originally came from. He loved you and your people very much. If I am not deceived, I do believe they are God's little ones.

I am not a writer, but if the blessed Lord directs me to write a few lines, I will tell you of the dream I had last week. I dreamed I was at Tabor Church, Tabor City, N.C., with a small gathering of people. I was asking for a home with them, the dear Primitive Baptist. I was trying to tell them that my name was on the church book at one time, and before I could tell them they all gathered around me and were welcoming me. Oh! how sweet all their faces looked to me. I never did explain to them why. In a distance were my dear parents, Mr. and Mrs. R. N. Radford, and my father was chopping wood. I ask them if it was wrong for him to work on the Sabbath? Some more sweet faces were with them, and they all came over where we were gathered together. Oh! how sweet they all looked to me. I woke up, crying, and praising the Lord. I was thanking Him for such a wonderful dream. I just wanted to tell someone, and I thought about waking my husband and telling him. I was so happy, and I was made to feel he would not believe me. I have not told him yet, but it has been on my mind. I wanted someone with whom to share it.

The Lord has been so good to me, and I am made to feel so humble and unworthy most of the time. I hope I have not burdened you too much, but Oh! I was so happy when I woke up; all of my burdens were gone. I felt I could climb the highest mountain, but most of the time I am down in the valley. When I get the Landmark,

read and reread the experiences and writings of the dear people of God, it lifts me up. Thursday is Thanksgiving Day, and I hope you and yours a happy and blessed day. Every day is Thanksgiving Day to me. If it is the Lord's will, pray for me.

A sister in hope, if
one at all,
Mrs. Eula Alene Horton
P. O. Box 443
Wakefield, Va. 23888
November 25, 1974

DEATH HAS LOST ITS STING

Dear Brother Mewborn,

I am sending a check for five dollars for which please start the Landmark coming to me.

I have written what I promised you I would, but I have made so many blurs in it I am about not to send it. But, I do not have time to write it again. If you can't use it by making a few corrections and looking over my mistakes, just discard it, and there will be no hard feelings.

My love to you and family,
Lelia W. Lamm

Dear Brother,

I have felt impressed for several years to write what I am now attempting to write, but I feel like I can't wait any longer because I promised you I would try.

This experience dates back to 1927 while my first husband was confined to his deathbed with tuberculosis. He was confined to his bed for a year, and as I watched him failing each day, I felt I could not bear up with the thoughts of one I loved so dearly having to suffer the sting of death. I wept when I was out of his room, and I tried to pray until

I was lost for words.

One night I dreamed that he and I were on our way home. There was a compelling power with us that we had to go home. We were on a rugged, country road, but we found ourselves in a house (that has appeared to me as Contentnea Church). There were people and beautiful flowers inside, and some I knew were members of Contentnea Church. We were conscious of the compelling urge that we had to go home so we started, as we thought, in that direction. The road got worse and worse. We came to a steep hill, and it looked as if it would be impossible for us to make our way.

I knew there was a river at the top of the hill, but it did not enter my mind there wasn't a bridge for us to cross over to the other side. When we got to the top of the hill, there was the river and no bridge. The water was black as ink, and it was rolling and tumbling. We thought it was the worst looking sight, we had ever beheld, or had ever seen, and we wondered how we could ever get home! The sight took our strength, and we fell to the ground unconscious. We woke up on the other side, and that was the most beautiful place I have ever seen. There were the same flowers and people that we saw on the way in the house. Brother Mewborn, that was heaven and that black angry river was death. I do not believe God's little ones will feel the pangs or sting of death. The Bible tells us death is swallowed up in victory. That was a lot of comfort to me in the passing of my dear one. I feel sure he fell asleep, and was borne across the angry river on the Wings of God's eternal love to be awakened in His likeness, be like Him, and be satisfied forevermore.

It is wonderful when, for a season, I can be blessed with that hope that I can meet Him there where there will be no more parting, tears to shed, but to be given an endless eternity of peace and joy. As the dear old song says, "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."

Yours in hope of eternal life beyond the grave,

Lelia Lamm
625 Benton St.
Wilson, N. C. 27893
November 27, 1974

LANDMARK, ALL I HAVE

Dear Brother Mewborn,

It is time to renew the dear old Landmark. Please find enclosed \$5.00 for another year. I do not want to miss a copy. It is all I have. I do enjoy reading all the good letters and experiences of the dear children of God. I have to use a reading glass most of the time as my eyes are failing so fast.

I will have to make this a short note, and I hope you can read it. I hope the Lord will continue to bless you in your work.

A sister in hope of eternal life,
Mary Etta Jones
Route 5, Box 205
Chehalis, Wash.
November 5, 1974

UNWORTHY OF THE LOVE OF THE BRETHREN

Dear Elder Mewborn,

Enclosed is payment for two more years for the Landmark. Do what you will with the other dollar. I wish it could be many times more. This has been a very rough year for me and my family. But, thanks be

unto God, we are all able to be up and going.

I sure do appreciate the sound doctrine which the paper contains, and, if I know anything about it, I also know from whence it comes. I hope you and yours have many years of good health and happiness.

I feel so unworthy of the love of all the churches and the brethren and sisters.

Mrs. C. W. Stewart
Rt. 1, Box 432
McLeansville, N.C. 27301

SEEKS PRAYER

Dear Elder Mewborn,

I see by the paper that my subscription has run out. I am sorry I am late. I have now moved to an apartment, so I have a new address.

I love to read the Zion's Landmark when the Lord sees fit to give me an understanding. I seem to be down in the valley so much of the time, begging the good Lord to be merciful to me a sinner. When I would do good, evil is present with me. Sin is mixed with all I do.

Pray for me when it goes well with you.

Lillie Fridell
200 S. 7th St.
Hiawatha, Kans.
Nov. 10, 1974

ENJOYS LANDMARK

Dear Elder Mewborn,

Enclosed you will find a check for my next year's subscription for the Zion's Landmark. I enjoy it very much.

Humbly yours, I hope, a brother in hope,

S. F. Hamilton
Vero Beach, Fla.
December 4, 1974

DEATH CAN PROVE A BLESSING

My dear Brother J. M.,

I desire to write just a few lines tonight as I am sending you a sweet letter written to me from Sister Mabel Biggs, of Bunker Hill Church, near Kernersville, N.C. She is Brother Seth Biggs' wife, and I appreciated it so much. I feel sure you remember her father who was an Old Baptist preacher. He was Elder Tucker. He was sound in the doctrine, and was a very able gift.

I do hope this finds all well with you and yours and come to see us soon.

Love and fellowship,
(Elder) Burch Wray
Cedar Grove, N.C.

Dear Brother Burch,

Last Tuesday as I sat in Wolf Island Church while waiting for the family to come for the funeral of your dad, and after seeing him so calm and still, and, I feel, free from all pain and suffering forevermore, the words of this song came into my mind most vividly. "The time is swiftly rolling on when I must faint and die; my body to the dust return, and there forgotten lie. Let persecution rage around, and antichrist appear; my silent dust beneath the ground, there's no disturbance there." The thoughts kept coming to me of how tired and weary we become sometimes; so many things disturb us here in this world, and we fear for our children and grandchildren. Sometimes we can't help but feel it is a blessing from our heavenly Father that it is through death we are taken from this dying world even though we become forgotten dust by people as the dear hymnwriter has expressed. It seems

that death becomes a rest, and there is no disturbance there, for our bodies and minds become so tired sometimes.

But, there is something still better, I feel, if you have ever been blessed to feel the love and forgiveness of the blessed Saviour with such power and sweetness. It is something we can never explain; but, at that time, when He spoke that blessed peace unto our souls, a peacefulness within was given that you almost felt you could grasp. Now, we cannot help but long for it many times. We just feel, if that peace was just a foretaste, we will be perfectly happy and satisfied in the perfect love of Jesus, if we are ever blessed to reach that happy shore. I wish I could write as I sometimes feel, but it is so hard to put in words what we are given to feel at times. I just felt I wanted to write you a few words.

We, each, had our fathers with us right many years. Yours was seventy-seven years of age. My dad was eighty-three, yet death is very sad at anytime. My mother was taken from me when I was just ten years of age, and you were blessed to have yours longer. I am, at times, blessed to say and feel that God doeth all things well.

All of you come to see us. You will always find a welcome at Bunker Hill Church.

One who has, I feel, been made to love the things you preach, but still a weak sinner,

Mabel Biggs
Greensboro, N.C.
January 21, 1972

Zion's Landmark

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

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ADVERSITY VERSUS JOY

It may be observed that there is a set time for each of these: prosperity and adversity; and, that the time is short and, therefore, called a day. The one is good and the other evil according to the outward appearance, judgment and esteem of men. Prosperity is oftentimes hurtful unless one is kept by the power of God, and he is made to see that it works for his good. Adversity is useful to the souls of the elect. God has set the one over against the other. They both come by the appointment of God. Each comes in its own proper time and in its own proper place. They succeed each other, and they answer to one another as day and night, summer and winter, health and pain, even life and death; and eternal life is set over against eternal death, eternal life for the elect and eternal death for the non-elect. All of these experiences work together for good for the elect. Both the adversity and the joy work for the good of the elect.

David said in one of his greatest periods of enjoyment, that is in the twenty-third Psalm, "Thy rod and thy staff, they comfort me." So David saw that the rod, which compares with the adversity here under consideration, did comfort him when he was blessed to feel it as he was when he was writing this Psalm. The staff is compared to the joy referred to in this scripture that this article is concerned with. "In the day of prosperity, be joyful, but in the day of adversity, consider; God, also, hath set the one over against the other, to the end that man should find nothing after him." Eccles. 7:14.

Man is left only to hope, not to know. He not only does not know what will be after him, but he does not know what will come upon him here in time. But, during all these periods of adversity here in time, there is in his breast a feeling of love placed there by God, and it will make him feel as Job did, "though He slay me, yet will I trust in Him."

In fact, it is that period of adversity that brought on that sincere begging for His mercy and forgiveness. He, God, knows exactly how to balance off the adversity against the joy which is to follow, the one against the other. Each will come in the appointed time of the Father, and each will be set in its proper time and place, and they shall be proportioned by the Father in accordance with His Holy will and divine purpose. Nothing can come to pass to rush along the joy nor to hinder the adversity. The preparation of the heart is precious in the Lord's sight, and nothing shall come to pass to hinder His work in the preparation of this heart. "The preparations of the heart in man and

the answer of the tongue is from the Lord." Pro. 16:1. It is not all adversity, for the heart has to be watered or fed occasionally. That is just as sure as the adversity. They come in proportion to each other. One follows the other. They succeed each other, and they answer to one another. God has even set natural life up this way. Night follows day; summer follows winter. All this is done that man should find nothing after him. His life is based on hope. He can not know what will be his hereafter or even what will take place with him here in time. He is left as clay in the POTTER'S hands; he is a helpless being. He is completely, entirely, and altogether passive. This means he has to be acted upon, and he must be given the "desire" first and the "do" second. He may even be given the desire and not be given the do. It all comes to pass by appointment, each shall be in its proper place and proper time with the adversity first to prepare the heart and make it ready with the joy coming just in time before it is too late. For after all, this little plant must not die. It has to be watered from time to time with the dew from Heaven. It may come through the mouth of one of His servants whose feet are spoken of as being beautiful, or it may come when one is alone. It may even come when one is trying to write an article. God has set the time and place, and He is not limited. Therefore, it does not have to be at preaching or at meeting that the Lord has set for the period of joy as spoken of in the above scripture. It is not all adversity and afflictions. The Lord pours in the oil of joy also at the appointed time and place and in the right proportion. His people do not go begging for this bread of joy

forever without being fed sometimes. David said in this connection, "I have been young, and now am old; yet have I not seen the righteous forsake, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed." Psa. 37:25, 26.

But they are made hungry first, as David was when he begged the Lord to restore unto him the joy of Thy salvation. David had been blest with this adversity, and now his heart is seeking some joy, but it is the adversity that prepares the heart and makes it want the joy that David wrote about. David had enemies both from without as well as from within the camp of Israel. The Philistines were enemies to Israel, and he slew the Philistine giant, Goliath. Within the camp was King Saul who was jealous of David, and David knew of his jealousy from which he suffered greatly.

Things are so divinely set, both the joy and the adversity, that the little, humble ones can find no reason to justly complain at their lot, for he knows that he is certainly not capable of directing his steps, and he had far rather be made to leave it to the One that he hopes has forgiven his many sins. He had rather leave his adversity and his joy to the One that he feels is far more able to direct his steps than he himself is, for he feels that he has neither the wisdom nor the power to direct his steps. Man is left, so he does not know what will be after him, even what his case and circumstance will be, neither here nor hereafter. So he must be made to trust in One far greater than he himself as the scripture says, "Sufficient unto the day is the evil thereof." Matt. 6:34. We, therefore,

would have a sufficiency for every circumstance if we could, but you see that is the evil thereof. So, things are left so that we must trust in Him and not in our own sufficiency. It is those periods of adversity that teach us to look to Him, and not to ourselves.

Job is a good example of this adversity. He was smitten with sore boils, and he even wished for death. His wife told him to curse God and die, but that love that is in the bosom of the elect was in Job's heart. He told her that she spoke as one of the foolish women. Job knew that adversity must come, because he said, "shall we receive good at the hand of God, and shall we not also receive evil?" "Though He slay me, yet will I trust in Him: but I will maintain mine own ways before Him." Job 2:10 and 13:15. Job knew that the Lord would also be his joy, for he wrote in 13:16, "He also shall be my salvation, for an hypocrite shall not come before Him."

Job 14:5, "Seeing his days are determined, the number of his months are with thee, Thou hast appointed his bounds that he cannot pass." Job 14:14: "If a man die shall he live again? All the days of my appointed time will I wait till my change come." Job 23:3: "O that I knew where that I might find Him, that I might come even to His seat." Job 23:13-16: "But He is in one mind and who can turn Him? And what His soul desireth even that He doeth. For He performeth the things that are appointed unto me, and many such things are with Him. Therefore, am I troubled at His presence; and when I consider I am afraid of Him. For God maketh my heart soft and the Almighty troubleth me." So the reader can see

that both the trouble and the joy are from the Lord, that both the adversity and the prosperity are of the Lord. It is also made plain that He is of one mind and none can change Him, and that He performeth that which is appointed to His people just as He did that which was appointed unto Job. When Job was blest to consider, he was afraid of Him. God made Job's heart soft; that is, He gave him joy. The Almighty also troubled him; that is to say, He blest Job with the blessings of adversity also. He thus made Job to hunger for His mercy and joy that Job's wife seemed to know nothing about. The world that is not blest with Job's spirit, of course, thinks that the Lord's little ones are peculiar for they have not had an experience similar to Job's. So it is easy to see why they would not understand, but you see how Job answered her. The true Israel of God today is just as firm in their belief as Job was in his day. They are that way because of experience. Anything that humbles one and makes his heart soft as Job wrote about is a precious experience for him no matter how painful it may be to the flesh or how troubling it may be to the soul. It seems awful at the time during the period of adversity as it did with Job, and as it also does with us. But great will be the joy both here and in eternity. The thing that this writer is attempting to write about here is the wisdom that Soloman wrote about and asked for. It comes only through both adversity and through joy. The adversity comes first, and then the joy. Each comes, as Job wrote, in its appointed time and place. The plant must be made thirsty first at which time its roots grow downward. Then the rain comes and waters the plant,

thus bringing the joy. Let us desire courage. Life is not all adversity, for joy will come in the morning. The darkest time is said to be just before dawn of the day, but day will surely come, bringing this joy to the heart.

David, in his 23rd Psalm, expresses it well. In verse 2 David says, "He maketh me to lie down in green pastures: he leadeth me beside the still waters." The reader will notice that David is passive in his expression. God does the making of David to lie down in green pastures. It is the Lord that leads David beside the still waters. In the next verse it is the Lord who restores David's soul. The Lord does the leading of David in the paths of righteousness for His namesake. David is helpless in all of these matters of righteousness just as we are. These periods of joy come only at the appointed time and place. Think what adversity David had to go through at the hand of Saul before the period of joy came, and David expressed it in this twenty-third Psalm, but even then if the reader will notice, David is only the recipient of this joy. He has done nothing nor is he doing anything to bring it on in order to deserve it. The Lord's joy is given to His people even though they do not deserve it. They beg for it, but when it comes they know that they do not deserve it. And David had his periods of adversity, because he said; "even 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." He even says that God's rod of adversity comforted him as well as His joy. Nothing but wisdom could teach David that. It takes that wisdom which is only the fear of God

wrought in one's heart to know that it is God who controls the rod as well as the staff, and that it is He who applies each at His own appointed time and in His own place. None but the true Israel of God have been taught this. God even prepared the table of joy for David right in the presence of all this adversity, and David's cup of joy ran over, but if the reader is familiar with the Psalms, he will know that David went through much adversity before the blessing of such joy finally came.

Now, David and Job were not the only Bible characters who experienced adversity versus joy. Think of Jonah who was made to feel so terrible that he was made willing and agreed for them to throw him overboard for the fish. Think of what adversity he did suffer while down in the belly of hell, but also think of what exceeding great joy he did enjoy when he was made able to say that salvation is (entirely, completely, and altogether) of the Lord. He could not say that deep down from the innermost recesses of his soul until he had had this terrible adversity. Now the overwhelming love of God was enough to balance off for all his suffering.

Think of Joseph who was sold by his own brothers in the flesh, and then was lied about by this woman who accused him of wanting to lie with her, and got her husband, Potiphar, to have him put in prison. There, the Lord was with him. No matter how great the adversity, the Lord is still with His people. Joseph interpreted the dreams that the butler and baker had. He told the butler that his butlership would be restored to him and that the baker would be hanged. He requested of the baker that he remember him

when he was restored. But, he did not remember it until the king had a dream, and then he told the king that there was a man in prison who could interpret his dream. The king sent for Joseph to tell him the meaning of his dream, and Joseph told him the meaning of it. Then is when the joy was set in for Joseph. He was wonderfully blest from then on. In type and shadow, Joseph was even blest to intercede for his brothers as Christ has for His people, and finally to reveal himself to his brothers as Christ did to His own by revealing Himself to them (His people) while in the world through the medium of the Holy Spirit.

Now, the Lord's people are a crippled people. They, like Jacob, are a crippled people from the time of the new birth, and they remain one to the end. It is necessary that they are made an humble people and possess a meek and contrite heart. The rod of God provides enough adversity all through their life to keep them as the apple of His eye. Joy is set over against this adversity so as to keep it in balance, for joy is also sure to come. The greater the adversity, the greater the joy when it comes.

The Lord supplies His oil of joy in sacred drops of His love, and His bread of life in crumbs of mercy; but a crumb of mercy or a drop of His oil of love will balance off for a ton of adversity. Think of what joy that the three Hebrew children had in the burning, firey furnace while with the Son of God who was present there and was walking with them! Think of the rest and peace that Daniel had that night in the den of lions with the Lord present to protect him from the lions. Both of these experiences were worth a ton of adversity that

the old king, Nebuchadnezzar, had brought on. The Lord makes His people very hungry for these crumbs of mercy and drops of the oil of His sacred joy, and He then just administers enough to make them want, or desire, more.

Submitted in hope of these crumbs,

George A. Fulk

April 2, 1974

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Mrs. J. W. White, N.C.	5.00
J. P. Temple, N.C. (in meomory of Mrs. Louise P. Temple, former member of the Raleigh Primitive Baptist Church)	25.00

OBITUARY

Sister Mamie Hill Edwards of the Hood Swamp Community of Wayne County, N.C., was born February 28, 1894, and passed from the scenes of this life April 3, 1973. She was twice married. The first marriage was on December 12, 1908, to Giles Hill, who passed away on May 29, 1926. To them were born nine children all of whom preceded her in death except one daughter, Mrs. Edna H. Fields of Snow Hill, N.C. She later married Mr. Melvin Edwards who died March 29, 1937. She remained a widow for thirty-six years.

Sister Mamie, like many of the Lord's children, united with the doctrines and teachings of the world while in her state of unbelief. However, it was in God's will and purpose that she be dealt with by Him, and she was shown, or revealed the blessed truth and understanding as it is in Christ Jesus, the Lord of Glory. She was led away from Mystery Babylon, and was made to ask for a home with the Primitive Baptist Church at Goldsboro where she was baptized the first Sunday in June, 1952, by Elder W. G. Pate.

She had many trials and sorrows in this world. She saw all of her nine children laid to rest with the exception of the one daughter who is mentioned above. Yet, she never wavered, but continued walking steadfastly in the truth. She truly believed in the power, love, and mercy of an all-wise God, and expressed her faith and belief in Him many, many times.

She was faithful to her church at Goldsboro. She lived in the adjoining community of our church at Mewborn's, and rarely missed a meeting with us there on the second weekends.

May it be God's will to comfort the surviving daughter, and, also, her only surviving sister, Sister Flora Hill, Kinston, N.C.

Written at the request of the family for publication in Zion's Landmark.

B. L. Bartlett
Route 1
Pikeville, N.C.

MILTON L. BARTLETT

Brother Milton L. Bartlett was born August 4, 1902, in Wayne County, N.C. He passed away August 7, 1973, after eight years of constant confinement in his home in Saulston Township, Wayne County, N.C. He was first married to the former Esmond Wiggs on January 12, 1927. To them were born four children, two of whom survive. These are Mrs. Grace Rose and Mrs. Audrey Fleming of Goldsboro, N.C. His first wife passed away March 3, 1932, after which he married Mrs. Mamie Tillman on November 12, 1932. Five children survived this marriage, to-wit: Mrs. Evelyn Hines, LaGrange, N.C., J. W. Bartlett, Milwaukee, Wis., Mrs. Shirley Bedford, Goldsboro, N.C., Mrs. Esther Gardner, Goldsboro, N.C., and Milton Paul Bartlett, Pikeville, N.C. His widow, Mrs. Mamie T. Bartlett, survives, also. She faithfully waited on him in his sickness, and never wavered from his bedside for a period of about eight years, as already stated.

Brother Bartlett united with the Primitive Baptist Church at Goldsboro, and was baptized on the first Sunday in May, 1948, by Elder W. G. Pate. The church recognized the gift of deacon as had been made manifest by his godly walk, and called for his ordination to this sacred office which took place on September 5, 1948.

This writer personally knew him for many years, and he will always cherish and treasure the blessed acquaintance which the good Lord blessed us to share together. Brother Bartlett was a most dependable deacon, and God gave him strength to stand firmly and faithfully in his service to the church. When the division or separation came among the churches in Eastern North Carolina in the early fifties, he was one of the first to speak out against the doctrine of conditionalism that pervaded many of the churches in that day. He was blessed to take a firm stand, and as such was a "bright and shining light" to many of his brethren. He was sound in the faith. He was, also, a most beautiful singer, and greatly enjoyed the simple song service in the worship of God.

May the God of all grace ever bless his children and widow. Written by request.

J. M. Mewborn

**IN MEMORY OF SISTER
HATTIE ROGERS MOIZE**

On Monday, October 14, 1974, the death angel visited our midst again, and took the life of Sister Hattie Moize at Maple Heights Rest Home, Roxboro, N.C., at the age of eighty years. We feel she lived a full, useful life, always striving for that which was good and pure. Our lives were much enriched by having known and loved her. Her life had been a lonely one for many years since the death of her husband, Joseph Moize. They were not blessed with any children, yet she did not complain as she was blessed to be close to her God. She was at the rest home for only a short while, and she seemed content, momentarily, at her lot. She said that she did not bring her winter clothes with her for she hoped not to need them, in which God was so good to her by taking her to her reward. She desired not to be burdensome to anyone.

Surviving are five sisters: Mrs. Elsie Lunsford, Rougemont, N.C., Mrs. Julia Blagock and Mrs. Bertha Ashley, Timberlake, N.C., Mrs. Octavia Moize and Mrs. Alma Terry of Hurdle Mills, N.C.; two brothers: Allen Rogers, Timberlake, N.C.,

and Jesse Roges of Hurdle Mills, N.C.

She united with Wheelers' Church, and was baptized at the September Meeting, 1934, by Elder T. F. Adams. Her funeral was held at Wheelers' by her pastor, Elder Burch Wray, at 2:00 P.M., October 16, 1974, whose text was from the 15th chapter of I Cor., "Death is swallowed up in Victory." I don't think I have ever witnessed a more fitting subject, as well as vivid insight than was displayed in his discourse. Another expression that met with my approval was "of her being peculiar", as I feel that all of His chosen ones would be of that category for they are sick of worldly things, ever looking to Him for all their strength and guidance.

Her body was laid to rest in the Berry's Grove Baptist Church Cemetery by the side of her dear husband to await the summons from on high, when she, with all the household of faith, will be raised to ever be with the Lord.

Done by order of Wheelers' Church and approved in conference, this 7th day of December, 1974.

Elder Burch Wray, Moderator
Bro. Reuben Bowes, Clerk

**OBITUARY OF SISTER
ELIZABETH BROWN BEASLEY**

We, the Mount Pleasant Primitive Baptist Church at Bishopville, S.C., bow in humble submission to the infinite will of our Heavenly Father, who called from our midst Sister Elizabeth Brown Beasley on December 15, 1973.

Sister Beasley was born March 8, 1894, to Brother Harmon and Sister Sarah Elizabeth Brown. Survivors include four daughters: Sister Lucille Beasley, Mrs. Doris Haithcock, Mrs. Lillie Mae Davis and Mrs. Evelyn Brown; four step-daughters: Mrs. Ransom Dority, Mrs. Richard Brown, Mrs. George Brown and Mrs. John Price; one step-son: Mr. James N. Beasley; three brothers: Brother Newton Brown, Brother George Brown and Mr. James Brown; one sister, Mrs. Eula Smith.

Sister Beasley united with the church on the second Sunday in July, 1960, but had filled her place there many years previously. She loved the doctrine as preached by the Primitive Baptists, and she traveled far and near in her younger years to hear that certain sound.

On December 17, 1973, services were held in the church, and she was laid to rest in the church cemetery to await the morning of that great Resurrection Day.

Done by order of the church in conference this the 7th day of December, 1974. Request was made to send one copy to Zion's Landmark for publication, one to the family and one spread on the church record.

Elder J. H. Carter, Moderator
Bro. W. G. Brown, Church Clerk
Sister Lucille Beasley, Committee

**OBITUARY OF BROTHER
ALGIE L. BLALOCK**

It is in much sadness and a feeling sense of our weakness that we attempt to write in memory of our dear brother, Algie L. Blalock, who passed away at his home October 28, 1974, at the age of seventy years. He was a firm believer in the glorious doctrine of election and predestination, and in his few but well chosen words, bore evidence of his conviction.

Jesus said, "No man can come unto me except my Father which sent me, draw him" and how wonderful this was manifested in our dear brother. It was most comforting to the church when he was blessed to ask for a home, and he seemed very happy after waiting for many years for this blessed privilege. Thanks be unto God for His unspeakable gift. Brother Algie was well aware that all that he was or ever hoped to be was by the grace and tender mercy of our God. Even as the Apostle Peter has left on record, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1st Pet. 1:3, 4, 5.

We feel assured that when Jesus comes again to call for and raise the jewels of His mercy, to take them home to the Father, Brother Algie will be in that glorious number. My acquaintance with him has much enriched my life, and I hope that we at Wheelers' will be given to think of his gain rather than our loss. Also, we desire that his dear wife, Mrs. Allie Wade Blalock, and his daughters, Mrs. Dorothy Whitfield and Mrs. Nettie Jackson, and their families be reconciled to their great loss.

Approved by Wheelers' Church in conference this 7th day of December, 1974.

Elder Burch Wray, Moderator
Brother Reuben Bowes, Clerk

OBITUARY

Hallie Mae Stowe Corns was born in Patrick County, Virginia, the daughter of James Robert and Mattie Biggs Stowe. She died June 20, 1974, at the age of 69 years, 3 months, and 25 days. She is survived by her husband, Brother James Henry Corns, eight stepdaughters: Mrs. H. A. McDaniel, Mrs. Zana Stowe of Martinsville, Va., Mrs. Edgar Hawkins of High Point, N. C., Mrs. Velma Dillon of Sandy Ridge, N. C., Mrs. Zula Handy of Norfolk, Va., Mrs. Christine Ramsey of Rocky Mount, Va., Mrs. Dorothy Stanley of Roanoke, Va., and Mrs. Bessie Sheppard of Summerfield, N. C.; two stepsons: C. J. Corns of Walnut Cove, N. C., and Earl Corns of Martinsville, Va.; three sisters: Mrs. Addie Smith of Stuart, Va., Mrs. Mary Sue Macemore, and Mrs. Ada Gauldin of Martinsville, Va.; four brothers: Russell Stowe of Martinsville, Va., Arthur, Enock and Otis Stowe, all of Stuart, Va.; one half brother: Shelbourne Stowe, Fieldale, Va.

All, who knew Hallie, loved her. She was blessed to manifest a kind, humble countenance wherever she appeared. She was always ready to help in time of need. Hallie was not a possessor of the wealth of this world, but we, who knew her, believe that she possessed riches far greater than this world can ever afford. She was not a member of any church, yet she was a believer in the doctrine of salvation by grace. We all considered her a sister in Christ the saviour. She was blessed to walk in that humble manner that is so seldom seen in this day. In the last years of her life, she was deprived of the privilege of visiting the churches she loved so well, by reason of the afflictions of her aged husband. I never heard of anyone saying that she ever complained of her lot while she lived here in this world. She will be greatly missed by all, who knew her, especially by her dear husband. We believe that our loss is Hallie's eternal gain. So, grieve not for her dear husband, brothers, and sisters, for Hallie is sleeping that blessed sleep from which none ever wake to weep.

Her funeral was held at Russell Creek Primitive Baptist Church by Elder Drew Mabe, Elder Benny Handy, and S. L. Gilbert. She was laid to rest in the church cemetery to await the coming of our Lord, to be carried to that House not made with hand, eternal and in the Heaven of Heavens where parting is no more.

Written by request, Sam L. Gilbert,
Winston-Salem, N.C.

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ZION'S LANDMARK

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VOL. CVIII

JANUARY, 1975

NO. 3

ISAIAH CHAPTER 61

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

ISAIAH CHAPTER 62

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence.

EDITOR

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

ASSOCIATE EDITORS

GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

**IMPORTANT ANNOUNCEMENTS
FOR
LANDMARK SUBSCRIBERS
AND READERS
1—NEW ASSOCIATE EDITOR
IS NAMED**

As we begin the publication of the Zion's Landmark for the year 1975, which is the One Hundred and Eighth year of publication, we feel more mindful than ever of our complete dependence on the God of all grace for His continuation and perpetuation of the paper. Our reasons for these feelings are outlined and given below.

It is with much sadness that we announce, at least for the time being, the temporary discontinuance of the able writings of our Associate Editor, Brother George A. Fulk. To be as brief as possible, yet to the point, by way of explanation, I shall quote a portion of a letter that he wrote to me last November, 1974.

"Dear Brother Mewborn,

My cataract operation was a complete success, and my eye has healed beautifully according to my ophthalmologist as well as another highly trained and specialized one in the care of eyes. However, they have found spots of deterioration behind this eye like the one in my other eye. Thus far, they have not fitted me with glasses.

Brother Mewborn, it is with much sadness that I write to you that I will not be able to do any more writing, at least for the present time. I thought it only fair that I told you and the subscribers of the Zion's

Landmark. I do see to get around some where I am familiar with the surroundings, but otherwise my going by myself (without help) is small. I am hoping that glasses will help me.

I really have enjoyed the writing of the editorials, and would like to continue; but, the time comes when we all have to give up things we have loved. My wife and I both are trying to become reconciled to the condition as we know there is nothing we can do to change things.

With the very best wishes for you and the continued success of the paper, I am,

An unworthy brother in bonds,
George A. Fulk"

After what we hope has been much prayer and desire for God's undertaking and leadership in our behalf, Brother Fulk and I have concluded to add the name of Elder Lynwood Jacobs, Orange, Texas, as an Associate Editor to the paper. Judging from the several articles that he has been blessed to write for the paper and from the most favorable comment and reaction received from the readers in behalf, we feel (and are made to sincerely hope) that the Lord is in the matter.

Brother Jacobs is a member of the South Louisiana Association, and is presently serving the Mt. Pisgah Church of this association. He is also pastor of Zion's Rest Church, Tomball, Texas, of the Union Association. He is in his latter forties, and is currently a science teacher at the Little Cypress-

Mauriceville Consolidated High School of Orange, Texas. He holds a B. S. Degree from Louisiana State University, and an M. S. Degree from McNeese State University. But, most of all, we believe that he holds the degree of Salvation which he received from the school that Jonah attended. This degree came from the Lord. We welcome him to the editorial pages of the Zion's Landmark.

With my feeble efforts in attempting to serve three churches, coupled with the daily responsibilities in my small insurance business, and the time required with my family, I desperately feel the need of the assistance of an Associate Editor. In fact, I do not believe I could quite carry on unless the Lord, in His mercy, sees fit to provide me with the capable assistance of some qualified and established Elder. We believe that the good Lord has made this manifest in Brother Jacobs.

2—PRICE OF PAPER IS INCREASED

Another problem that faces me as your Editor of the paper at this time is concerning finances. The Zion's Landmark has no means of defraying the expenses of publication except from renewal fees in the amount of \$5.00 per year. People have been generous in occasional outside contributions as well as for remembrances to the fund established for those who are unable to pay. We have no endowment or trust fund nor any proceeds from any outside source to supplement monthly printing expenses. Our only means has been and is from the annual fee collected for each subscription. I learned after

the death of Elder T. F. Adams that some of our people were under the impression that he left considerable funds in his will for the maintenance and future support of the paper. This was not the case, however. He left the funds only on hand for paidup subscriptions. This money was your paid subscription fee on hand for the paper at the time of his death.

On January 7, 1975, I received the following letter from our printer, as follows:

"Dear Elder Mewborn,

We have enough Landmark paper to last through the February issue. I have just received the latest paper prices, so beginning with the March issue we will have to increase the price of printing the Landmark by \$35.00 per monthly printing cost. I sincerely regret the increase, but due to increase in the cost of supplies, we have no choice.

Sincerely,

Bruce Langley"

The Wilson Daily Times

It is with much regret that I announce at this time that we will have to raise the yearly cost of the Landmark from \$5.00 annually to \$6.00; Elders from \$4.00 annually to \$5.00. The regular two year rate for subscribers will increase from \$9.00 to \$11.00. This is necessary to offset, or cover, the above increase for paper. This price increase is effective with the March, 1975, issue.

I wish to say that there is no profit to be made in the publication of the paper. I am printing below the budget for the paper for the year January 1, 1974 to December 31, 1974. We have been able to just break even as the budget will show. My personal time, as spent for proofreading and editing the paper, has been, and is, truly a labor of

love, I hope. The purpose of the printing of the expense account is to show our subscribers that the above increase is not only justified, but that it is also necessary, and also that you may know the financial condition of the paper.

RECEIPTS:

Total income derived from subscriptions, gifts, contributions for Indigent Fund \$6,900.00 appx.

DISBURSEMENTS:

Paid Wilson Daily Times for printing paper \$4,110.00
 Paid Bookkeeper for keeping records 1,200.00
 Paid Typist for typing material for printer 600.00
 Postage, Telephone and Office supplies 404.59
 Contribution to Associate Editor for assistance rendered in writing editorials 100.00
 North Carolina Sales Tax, as required by law 151.81
 Total \$6,566.40

\$6,900.00

On Hand 350.00 appx.

In closing this article, I would like to make an appeal to our subscribers that they obtain new subscriptions for the paper wherever possible. It is necessary that we continue to obtain them in order for the survival of the paper. We do have discontinuals from time to time due to death, failing of eyesight, etc., and new subscribers help to fill these gaps. I deeply appreciate the efforts from everyone. Without God's blessings of your help, patience, support, and understanding I could not continue. Let us hope that it is His will for the paper to continue. I deeply desire your prayers.

Please send all correspondence

to my address in Willow Springs, N. C. Some of our subscribers have been sending renewals and correspondence to the printer's office in Wilson, N. C. It should be sent to me, at P. O. Box 128, Willow Springs, N. C. 27592, instead of Wilson, N. C.

J. M. Mewborn

THE GOOD SAMARITAN

Dear Norris, Betty and Boys,

I have heard from you pretty regularly through Mother's letters, and I feel that I have written you messages through her. I might write you directly once and let her hear through you.

Norris, you have had quite a spell of sickness. You have had to "be still". You have, in a way, been brought to your knees. I am sure you have had time to meditate, and I hope the Lord has given you some comforting thoughts in and through the trials that you have had.

The scripture says, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Hebs. 12:6. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Zeph. 3:12. He will make them poor, and He will afflict them in this life in the soul and in this body. The trying of our faith is the proving of His salvation with us. In Psalm 91, the last promise made is "And shew him my salvation." How will we ever know His salvation unless we are brought to the very ends of our own ways, and until all of our own strength is gone? In our last breath we cry, "Lord, save us: we perish." Matt. 8:25. Then He sends the Holy Spirit which picks us up, puts us on His own beast, carries us to the inn, pays

our keep, and He promises to pay anything and everything that shall ever come against our account. You are familiar with the parable of the Good Samaritan, but read it again in Luke 19: No, I was thinking of the parable of the ten pounds, read Luke 10:30-35, carefully and thoughtfully. The "certain man" is the character that is of most concern to us as representing the little child of grace. The Good Samaritan, of course, represents the saving grace of the Holy Spirit. This certain man must have lived in Jerusalem, the city of the living. But as you, and I, and all of the little ones when we are not kept, turn and lose sight of our Lord, then we see the bright lights of the worldly city of Jericho; we gather up strength of our own, riches of this life and start out to see Jericho. He went a part of the way; he was overtaken by thieves, he could not be helped by the priest or the Levite who represent the law, for there is no cure in the law. It only pronounces the guilt and the condition, and then passes by. He was picked up, half dead, by the Samaritan, and thus was saved and returned, I would judge, to his dwelling place in the city of the living.

Was it not necessary that the certain man see the lights of Jericho? Was it not needful that he attempt to make the journey in his own strength? Was there not a lesson for him to learn? Was it not the same lesson that Peter had to learn when he denied Christ thrice? Yes, this certain man had to learn that he could not keep himself. It was needful that the Lord turn His Face for a moment that the faith of this man might be tried. But, Oh, what a mercy that the Lord sent the

thieves to stop him before he went all the way to Jericho! Did the thieves just happen along? Oh, no indeed!, but, the Lord in faithfulness and in mercy sent those thieves at just exactly the right time and place. Also, the Lord controlled the every detail of that robbery. What did the thieves take? They took only the worldly goods; they took the raiment that ornamented the body, they wounded the flesh; but, they could not touch this man's spiritual life. The thieves had now done just exactly what the Lord purposed to be done to this certain man. They had made him poor by taking his worldly good, and they had afflicted him by wounding his flesh; thus, that which was so needful for the learning of the certain man had been brought even by the thieves. The certain man had been made "afflicted and poor" as the Lord will have His people.

I just want to emphasize here that this afflicting and this trial was so very necessary for the teaching and the disciplining of this man. He must learn his own weakness and the treacherousness of his flesh. He must learn that he cannot keep himself even for a moment, but must be ever made to look up unto the Lord of all mercies. But, the dear Saviour had not lost sight of this man for one moment. It was needful that Jonah go to Ninevah by way of the fish. It was needful that Daniel pass by way of the den of lions. It was needful that Paul be imprisoned and fettered with chains about his feet and his hands. It is also needful that you and I go by way of many pits, trials, and temptations for our own learning. And, in it all and in every case, our dear Saviour is watching every move that is made, and is

directing every shaft that falls. "Not a single shaft can hit, until the God of love sees fit!" Our Lord and Saviour came upon this earth not to do His own will, but the will of Him that sent Him! And thus He walked in humility and in meekness and as a servant. He laid down His glory with the Father, took upon Himself the cloud of flesh, and fulfilled the law to the last jot and tittle for every one that the Father gave Him. The Samaritan said to the innkeeper, if anything come to his charge or against him, I will pay it; charge it all to my account, for he is mine and I will honor every debt or every obligation that shall ever come against him! Oh, what a good Samaritan! Oh, what a blessed Saviour!

The Lord looked down on this certain man, lying there half dead, helpless, and utterly unable to turn a hand for himself, and in mercy and in pity sent the good Samaritan. He expresses His love and mercy in Songs of Solomon 2:14, "Oh my dove that art in the clefts of the rock, in the secret places of the stairs —", etc. Here He looks with the same love and mercy on His little one, now afflicted and poor, and crying unto Him for mercy, as if to say: Oh my little one, it is necessary that you be made afflicted and poor for a little moment; you are safe in this condition; you know your conditions, and you know your Saviour. Cry unto Me, let Me hear thy voice, call upon My name and I will deliver thee. Look unto Me with thine eyes, let me see thy countenance, for thou art lovely to me, and I will save thee out of all of thy troubles. Thy faith must be tried and proven, but I will preserve thee and bring thee again to dwell in Jerusalem.

Except we be tried in this manner, how shall we ever "see His salvation?" If we were never on our knees, if we had never fallen into the pit and could not possibly get out, if we never had such an occasion to cry unto the Lord and to feel and see His deliverance, how would we ever know that He could and would deliver us? How would we ever know by experience that His promises are true? How could we ever be made to prove His love and His mercy? Oh, can't we see that it is needful that we fall into the pit? Must we not be brought low, afflicted and poor, that we may learn of His salvation? He walked a meek and lowly way while here on earth, and must we not follow in His footsteps to be brought into fellowship with His sufferings? Oh, yes, these trials that come to you and come to me are so very necessary, and they must needs be for our own learning of His salvation.

So, the Lord in mercy afflicted this certain man; and the Lord in mercy sent His relief and restored him. I think I experienced a little taste of the "pouring in of the oil and the wine" and of the binding up of the wounds, about two weeks ago. It seems I was thrown under an impossible situation here in the Army Unit. I just felt that I could not take another step; surely, I was at the ends, indeed, of my strength. I know I cried to the Lord that way: "Lord, I cannot take another step. Do intercede for me!" Well, I was never in more turmoil through the day, but the next day the Spirit triumphed and though the situation in the Unit was not changed, I felt a pouring in of oil and wine and a binding up of my wounds. The oil represents the grace of our Lord,

and the wine, the gospel of peace. Every time I tried to rebel and say, "I cannot", then the voice from behind (it was behind, for I was facing the wrong way) spoke: "Is my Arm shortened that I cannot reach you in this pit? Have I not always preserved you and brought you through every trial? Have I ever left you to perish utterly? Why do you doubt, and where is your faith?" So did the struggle go on within me between the flesh and the spirit. But, when the Lord increased or gave the spirit and caused it to prevail, Oh, how sweet was the feeling of the pouring in of the oil and the wine. The hurts were no more felt so keenly. It all looked right and proper, and I could then praise the Lord for the very trial because of the "pouring in of the oil and wine". I could feel a little of what Paul mean't when the thorns were not removed and yet he lived to say "I rather glory in mine infirmities, that the power of Christ may rest upon me", that I may learn of Him, and be brought into sweet fellowship with His sufferings.

Norris, I have gone too far with this, and am getting too lengthy. The thought that I desired to bring to your mind is that you have been afflicted, as all of His little ones shall be. I hope and pray that you may be blessed to see something sweet in it all, that you may be brought to see more of His salvation; that you may be taught a lesson in patience and in waiting on Him, being so helpless in yourself. Oh, how I feel the necessity of patience myself. These things cannot be learned of ourselves like a school lesson, but they have to be forced upon us. We learn to swim by being cast into the deep waters; the little eaglets learn to fly when the

mother kicks them off the highest cliff. They feel sure they will meet their end on the jagged rocks beneath but, no, the mother flies beneath them and bears them again to the high crag of the rock. Here is the pouring in of the oil and the wine; here is the seeing of His love and His mercy and His salvation. Oh may your eyes be fixed steadfastly upon Him, and wait in patience for His deliverance. I think of a scripture in Hab. 2:3, "the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it, for it will surely come, it will not tarry." We cannot see and understand things as the trials are upon us, but we are admonished to wait, and to trust and patiently endure; for the reward and the blessing will surely come. It will never fail. The Word of the Lord is sure.

Our trials are very necessary for our own good, every single one of them. Let us not forget that our Lord and Saviour is ever present, measuring to the last degree every trial to us, and likewise every bit of the strength to stand that trial. Every one of His little ones are in His school, and they shall learn His lessons. May we be given an understanding of these things, and with the blessing of patience, submission and in His obedience endure and persevere to the end. The Kingdom is His who perseveres to the end.

If this doesn't mean anything to you just cast it aside. I guess I am trying hard to speak it to myself. Indeed, I need it so much. O for the patience to endure; for the courage to go on, knowing that He is God and all wisdom rests with Him, that He is our mercy, and in faithfulness is

sending every trial and every affliction in love for us. Oh for the strength to walk in faith the course so fixed and set before us, with our eyes and heart fixed upon Him in whom is our All and All! I have my trials, and you have yours, and everyone has his own. To everyone they are measured by the Man with the line in His hand, and the Lord God Jehovah is ever present, directing it all, even to the wag of a dog's tongue!

“Keep silence all created things,
And wait your Maker's nod;
My soul stands trembling while
she sings,
The honors of her God.
Life, death and hell, and worlds
unknown,
Hang on His firm decree;
He sits on no precarious throne,
Nor borrows leave to be!”

Watts

That is our God. May we be enabled to worship Him in Spirit and in Truth.

My love and my prayers are with you all.

Douglas (A. D. Alston)

February 27, 1951

This wonderful letter was written by the late Major (Brother) A. D. Alston to his brother in the flesh, (and we feel in spirit), Norris Alston, Atlanta, Ga., which included his wife, Mrs. Betty Alston, and sons, Charles and Pat. Brother Norris Alston resides in Atlanta, and is a faithful member of the East Atlanta Primitive Baptist Church.

Editor

WHAT IT WAS LIKE

ONE HUNDRED YEARS AGO

The year 1876 has gone! No one can regain, or recall, a single lost

moment of it; yet, God will bring it and all its events into judgment.

What a year of restlessness it has been! How much has been spent to see that which satisfieth not! How many dollars have been spent in visiting the Centennial to behold what progress the nation has made in 100 years? Yes, man says he has made progress. He says he can count the stars (but I do not believe it). He has made discoveries and brought forth inventions, (but is there anything new?). After all, does he know anything more about himself than our fathers knew of themselves?

Our fathers gave us a good form of government, if the people were right. The mistake in supposing we would be better than we are, and would appreciate liberty. Whenever men succeed by buying votes, or other trickery, or when men will sell their votes for money, or office, or other such favor, we are very much corrupted. It is the people that make the government; a bad government, therefore, is evidence of a bad people.

I remember in my time and generation when law was clothed with majesty in the eyes of the people, when men regarded their word, and felt bound by it. We should desire repentance where in we are made to turn away from our wickedness, and be humbled before God, through which we can only receive His blessing to us as a nation. After all, we have the deepest reasons for the cause of thankfulness to God that He has restrained the wrath of man and prevented war — that he has blessed us with good crops generally, so that we have bread for man and beast.

Though we have not peace in the

world, there is a kingdom unchangeable from generation to generation. In that blessed kingdom, not of this world, there is peace and love, power and glory. No corrupt man, no traitor, no flatterer, nor deceiver, no lover of the world, no hypocrite, none that disturb, ever see that Holy Mountain; no lion, nor ravenous beast shall be there, no vulture's eye hath ever seen it. There is no bad timber in this building. No war-like ships with oars ever enter Her harbor of peaceful waters. No enemy shall ever spoil Her eternal beauty, nor break Her peace. None of Her cords shall ever be loosed, or broken. To be blessed to labor in His kingdom is to me worth by far more than all the glory of this world. I would rather be a doorkeeper in the house of my God than dwell in the tents of sin! What a blessing to be counted faithful by the Lord.

What the future may bring forth I pretend not for a moment to know. One thing I can say, that wicked men will wax worse and worse, and "there shall be wars and rumors of wars, but the end is not yet." Matt. 24:6.

Another thing I can say is that the Word and Work of the Lord will also prosper, and His kingdom, like a stone cut out of the mountain without hand, will also beat to the dust the great image of wickedness, and overturn, beat down, and destroy the kingdoms of this world, until they all shall perish, but of the Government and Kingdom of Jesus, there shall be no end. See Daniel 34-45.

Brethren and friends, let us take courage. Truth will prevail. Let us desire wisdom. In being made wise, we shall redeem the time. In this wisdom we shall be ready unto every

good work and word. Surely, your labor is not in vain in the Lord. To all my readers I wish a prosperous new year, if the Lord will.

(Elder) P. D. Gold,
former Editor

From the January 1877 issue

Please read the above article, and compare events and conditions of times in that day with those of which we are now experiencing. One can easily tell that there has been but little change. Apparently, in that day and time, the astronomers were trying to count the stars. In this day and time, men claim they have been to the moon. Corruption of men's minds and of governments at large indicate that the nature, knowledge and disposition of man's mind has not changed. Neither has the Mind of Christ in the hearts of His people changed as he has indicated in the last four paragraphs of this article.

Editor

THE SHALLS AND WILLS OF GOD

"But we are bound to give thanks alway to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." II Thess. 2:13.

I love that doctrine. That is God's doctrine and man does not like it, will not have it, until he feels himself so low down and such a vile sinner that there is no hope for him. I believe God puts every one of His little children in that kind of condition before they are "born again". God shows them what they are by nature. "We were by nature the children of wrath, even as others." Notice this scripture says "by nature". Let us remember the

scripture speaks of vessels of wrath and vessels of mercy. See Romans 9:22. This "by nature", and "the children of wrath even as others" is written, I believe, to show the children of God who live in hope and by faith that they are no better than "the others". They do not have one thing to brag about for boasting is excluded even if you were one of those "chosen" to believe from the beginning. I do not believe it will make him boast, but rather the belief will humble him and cause him to desire to give thanks unto his God. Sometimes, I feel that I have been given "everlasting consolation and good hope through grace". When I am blessed in the examination of myself, I see my skirts as black as the pots of Kedar. That every examination makes me love the doctrine of God our Saviour, the doctrine of election and predestination, more than ever. For, if I am not one of those chosen in Christ before time began, I am gone, surely, world without end. Some will say, "accept Christ as your personal Saviour, get down on your knees and pray until you know you are saved". But, I read in the scriptures where it says: "It is not of him that willeth nor of him that runneth but of God that sheweth mercy." "Therefore hath He mercy on whom He will have mercy and whom He will He hardeneth." Roms. 9:16-18.

I do not see how I could change that if I stayed on my knees the rest of my life. That is what God says, and God does not change. He cannot change, and the self-willed or self indicted prayer of man does not change God. True prayer indicted by the Spirit of God shows that the man is already changed. This prayer is for "Thy will be done". Read the

Apostle Paul's experience in Acts. 9:11. Let us read what the scripture says about prayer as follows.

The Lord told Ananias that Saul of Tarsus was coming to see him. He told the Lord he had heard of Saul and, in short, he said he was afraid of him. The Lord told Ananias, "Behold he prayeth." He was not afraid of Saul then. And, so the Lord gave Saul a praying heart, a pure heart, and with it a sound mind. Saul was having the saints put in prison, and was playing havoc with the church prior to that time. Paul said, "I obtained mercy, because I did it ignorantly in unbelief." I Tim. 1:13. I believe there are many out in the world without God and without hope who think they are out there saving souls and they think they are doing God's will. But, at God's appointed time if they were chosen and elected to salvation, they, too, will obtain mercy and come out from among them just as the Apostle Paul did. Paul said he was a pattern for them who should follow after. I believe each little child that is brought into the fold is cut from the same "pattern". They are taught the same identical thing. How little, unworthy, vile and helpless they are! When they see themselves as nothing and have the experience that they themselves can do nothing, then the doctrine of election sounds good to them. They hobble along as a crippled one the rest of their lives, hoping they are one of those "chosen in Christ before the foundation of the world." They rejoice in God's predestination, His purpose and decrees, and His foreknowledge. May I ask this question, "How could God predestinate His children to be conformed to the image of His Son if He did not foreknow all things?"

How could the true born again children of God have any confidence in the promise of life eternal before the world began if He did not foreknow all things?" How could a perfect, allwise God not have foreknown all things? He did foreknow all things, made all things for Himself, has all power over all things in heaven and in earth, and there is no power but of God and the powers that be are ordained of God.

Now, will you please tell us, Mr. Ashdod, the difference in God's predestination, His purpose, His decrees, His shalls and will, His ordination. If you want to leave these off and just accept foreknowledge, then you can have your "miserable comforters" doctrine. I do not have any use for it. I had by far rather be made to rest in the Sovereign, eternal wills and shalls of Israel's God. "The Lord hath made all things for Himself; yea: even the wicked for the day of evil." This embraces "all things". If the devil, Satan, that old dragon, the serpent, is a thing, God made him. That scripture denies the thought that the devil is eternal. God made all things, including the cattle upon the thousand hills, every beast of the forest, all the fowls of the mountain, and the living things in the sea. Each of them brings forth after his kind, and acts and moves according to the nature God gave it. Now, is that not true with the devil? The devil is a destroyer. "Your adversary, the devil, as a roaring lion walketh about seeking whom he may devour." I Peter 5:8.

Is not Satan wicked? "The wicked shall do wickedly and none of the wicked shall understand." Does that apply only to the devil or does it also apply to the generation of vipers

of whom Christ speaks? I have been told that all are goats until they are born again. To me the devil, vipers and the goats belong in the same category, and are not like the sheep. The children of God, those who belong to Him, are described by the Apostle Paul, "For as many as are led by the Spirit of God, they are the sons of God. 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. 8:14, 15.

So, in the mind and purpose of God, part of Adams race were sons. They are His chosen generation. "Many (the sons) shall be purified tried and made white, but the wicked shall do wickedly and none of the wicked shall understand, but the wise shall understand." Dan. 12:10. Why do the wise understand? Because, "Ye are in Christ Jesus who of God is made unto us wisdom and righteousness, and sanctification and redemption." I Cor. 1:30—2:10. Christ's righteousness is imputed unto them. He is their sanctification and their redemption, and He gives each of His "heaven born" children faith, hope and charity, and wisdom; He gives unto them a measure as He sees fit for each of them to have. "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God, not works, lest any man should boast. For we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10. Were all of the contents of this scripture something that just happened or is happening, or did God foresee, think of, purpose and predestinate it? I say God saw it, thought of it, before

time was, and He purposed it to be so because He works in them "both to will and to do of His good pleasure." Phil. 2:13. Therefore, the creature (heaven born, or born again man), does show his faith by his works. This is done by how he acts and how he lives. And, as Bro. Lynwood Jacobs says, "if his mouth and deeds accordingly do not correspond, you will know him by his deeds, not by his talk. "Judge the tree by its fruit." Thistles do not come forth from a grapevine, neither do grapes come from thistles. And if Christ be in you the hope of glory, the body is dead because of sin, and that man will be made to live contrary to nature. Bearing his cross, he will go moaning, groaning, hobbling along as a crippled one, rejoicing in the Holy Ghost. Though he may not think so, he will be manifesting the fruits of righteousness, some of which are peace, love, joy, long-suffering and charity, and charity never faileth.

I believe what I have written is the way of God's children in this life. They certainly do not know that they are among those chosen in Christ, but they have a good hope and strong consolation that they are. They are made to realize that hope that is seen is not hope. They are made to wait patiently for that which they see not. This is a life with our Lord and Saviour Jesus Christ in a new world on the other side of the grave.

Here in this life "the wicked shall do wickedly and none of the wicked shall understand." They have, since the serpent in the Garden of Eden, been trying to prove the doctrine of God a lie. God has His purpose in their attempt. But, "the powers that be are ordained of God", and God says "hitherto shalt thou come but

no further: and here shall thy proud waves be stayed." Job 38:11. Men will never prove the doctrine of God a lie, but in trying to do so, they merely manifest what they are.

May the God of all grace and the Father of all mercy have mercy on all of His children everywhere. May they be blessed to continue to sing praise unto Him in this life. May this unworthy one be found among those who will sing praise unto Him in that world which is to come. Brother Mewborn, about a month ago I awoke about 3:00 a.m. and could not sleep. The first scripture quoted in this writing came very forcibly upon my mind. I started writing, and this is it. Do with it as you see fit. I am glad to learn that Bro. Lynwood Jacobs is to become one of our Associate Editors of the Zion's Landmark. I do not believe he will advocate anything except the truth, and I love him for it.

Your brother in hope,
(Elder) C. U. Landers
801 East 9th Street
Coleman, Texas 76834

"MIXTURE OF JOY AND SORROW"

Dear Brother Mewborn,

You will find five dollars enclosed for the Landmark. I have wanted to find words to tell you how much we appreciated your visit to Bunker Hill Church on the third Sunday in December. I have never heard preaching that comforted me more. My heart was so saddened because of my brother's, (Brother George Fulk) condition. For a little while I forgot everything except how great God is. That blessed feeling can never be put into words. I stay so low so much of the time that I am made to wonder if one so great as He has

ever been mindful of me. When I am made alive and made to rejoice in hearing someone tell of His greatness, I just want to shout it to the housetop. If it were not for His reminding us, we would forget how great He is. I would, if I could, thank Him for those precious visitations of Spirit. I am just as helpless to do that as I am to realize His wonderful power. His ways are so high above our carnal thoughts and imagination that we will never understand except what He reveals to us. His power is so great that He can take one as dead as I felt to be and make them rejoice in Him.

I live from one week to the next in hope of going to church, in hope of hearing someone ascribe all glory, honor, and praise to this great God. I don't always hear it. That does not keep me from wanting to go back at the next meeting, hoping I will be blessed to hear once more.

When George died, among the many thoughts that came to me was the one as to how I would live without him. Would I have a way to go to church? I have spent many lonesome hours without him. The good Lord has been so merciful to me. I have not had to miss one Sunday because of a way to go to church. I could never thank the Giver enough. Our friends have been so kind and good. I love them. I don't want to lose sight from where such blessings come. I surely feel to deserve them the least of all.

I will go back to Brother Fulk's eye problem again. It is certainly a cross, and it is so hard to bear. This great God, about whom I have been trying to hint, is able to reconcile us to the extent that we are made able to bear it. I believe He will reconcile Bro. George to His will. He is such a

brave person. He has had a lot of battles in his life. The good Lord's power has enabled him to withstand them all. I believe he will come out more than conqueror over them all. What is there to gain in this life for the Lord's humble poor except a hope of a better world? Life is like a shadow. It is here today, and it is gone tomorrow. If it were possible to prepare for death and the hereafter, I feel I would surely be on the job. I feel I know without a doubt that this great God is all of our salvation for time and for eternity. I am just living in hope that His mercy included me. I am a constant sinner.

I enjoy Paul's writing. I am so glad he said that when he would do good, evil was present, that what he did, he would not. That certainly applies to me. I cannot even direct my thoughts. I sincerely believe God is able, if it is His will, to save one as vile as I feel to be. I live on His promises. I never doubt His power. I feel if my soul is sent to hell, He has surely afforded me the best in life.

If you feel this would mean anything to anyone, you may print it. I have only hinted at how good I feel this great God has been to me and my family. I surely feel for you with the responsibility of this paper. I believe Brother Lynwood Jacobs will be worth a lot to us as Associate Editor of the paper. The best of everything to you and your family.

Love,

Ada Hill

Greensboro, N.C.

Sister Hill is the widow of the late Elder George W. Hill, Greensboro, N.C., and is also a sister of Brother George Fulk, our Associate Editor of Zion's Landmark.

Editor

"HE SHALL SEPARATE THEM ONE FROM ANOTHER, AS A SHEPHERD DIVIDETH HIS SHEEP FROM THE GOATS." Matt. 25:32.

In reading scripture we understand more clearly the meaning of the word, "SEPARATION" as it pertains to it. "In the beginning God divided (or separated) the light from the darkness," "day from night," "land from the seas," and His Heavenly Kingdom from the worldly kingdom."

We read in Matt. 25:32; "And before Him shall be gathered all nations; and He (God) shall SEPARATE them one from another as a shepherd divideth his sheep from the goats."

John Gadsby, a strict baptist, and a writer of over a century ago, described, in a literal sense, what he saw during his visit to Mount Sinai and the Holy Land: "I saw thousands of sheep and goats in various parts of the land. The flocks were entirely SEPARATED. There was not one goat amongst the sheep nor one sheep amongst the goats. And most characteristic of all was the fact that the goats were first; next, the shepherd, while the poor sheep were content to follow, as though too timid and fearful to be first."

Just as God's sheep, His elect, until this day, are content to follow the Shepherd (Jesus) while the worldly followers (non-elect) forge ahead in an effort to make a way of their own (and help God). But, we read; "He GIVETH power to the faint and to them that have no might, He increaseth strength." Isa. 40:29. The sheep, God's chosen, follow the Shepherd (Jesus) and are

content to depend upon Him for their strength, comfort and salvation.

It seems, according to scripture, in the mind and purpose of God, there has always been a SEPARATION in everything spiritual from everything worldly. There are many recorded records to prove it. He SEPARATED His love for Jacob and Esau; Cain and Abel; the elect and the non-elect. He SEPARATED His church (one) and "made it not to grow" from the thousands of churches that grow, according to the worldly believers, by leaps and bounds.

He SEPARATED the eight souls in the ark — Noah and his family — from the other inhabitants of the earth who were, at that time, numberless. He SEPARATES the believer of the truth from the non-believer; those dead to sin and those dead in sin, (the sinner who knows he is one and the sinner who considers himself saved and without sin). The Apostle Paul says "we are all sinners" and Jesus says, "Yet are saved by grace, and live by hope." He establishes the hope, however, and His children live in hope of a better world. That is all the assurance they have in this time world.

He SEPARATED the nations, as stated above, and we read further; "And He shall set the sheep on His right hand but the goats on the left." Matt. 25:33. (Read all of Matthews, chapter 25 and you will understand what happened to the sheep and the goats.)

He SEPARATED "The five foolish virgins from the five wise virgins." He SEPARATES the dross from the silver; "Take away the dross from the silver, and there shall come forth a vessel for the finer."

Prov. 25:5. And, "Thou putteth away all the wicked of the earth like dross (scum)." Ps. 119:119. He SEPARATES the two "like corn is sifted (SEPARATED) in a sieve." Amos 9:9.

It seems, also, according to scripture, this separation comes on down to the believers in the Primitive Baptist doctrine (the truth) who have a SEPARATE love for the brethren and sisters who believe this truth from believers of other faiths who do not believe it. There is a SEPARATE love they feel for those of like faith from their own families. (If I had to make a choice, realizing my utter dependency on God's promises, I know the decision I would have to make if I expected to have peace of mind in this world). We have to depend on the promises and love of God to exist in this wilderness of woe. We know we cannot depend on the promises of our friends, our relatives or our own family. They, like our helpless selves, cannot keep one single promise without the will of God. Every promise they make, or keep must come through Him. We know from experience; "Vain is the help of man." We also know from experience that God's promises "are sure and stedfast" and He says, "I will never leave or forsake thee." This is more than we can say of mankind. When the going gets rough, our so-called friends will forsake us, but we read, (And, oh, what a comfort it is) "There is a Friend that sticketh closer than a brother," (Who is no other than Jesus Christ). So, knowing the truth, how could we possibly make but one choice? "God has promised strength equal to the day." (Strength today, strength tomorrow, but one day at

the time). That is more than our friends can promise — they do not have the power. "God goeth before His sheep, and He maketh a way for them."

God SEPARATED the worldly-wise from the spiritually-wise (revealed wisdom of His Kingdom). Only God's elect are spiritually wise. He taught them their wisdom. His servants, who proclaim the truth, are often uneducated insofar as the earthly schools go, but they were CHOSEN by God for His own school and are taught by Him, the "Headmaster," a REVEALED doctrine the worldly teachers know nothing about.

We read that the Apostle Paul was a highly educated man in the wisdom of this world. He could speak fourteen different languages, but this man-taught knowledge did him no good when he was enlightened to preach the gospel of Jesus Christ, and He admitted it. We all know it is true by reading what he said; "I neither learned it of man nor was I taught it by man, but by the REVELATION of Jesus Christ." What more proof could we possibly need to understand that God reveals the truth to whom He will, His own vessels of mercy? Paul is the only one of the Apostles and Prophets who was educated in the wisdom of this world, and since it did him no good when he needed it most, what did it amount to? I believe God had a specific purpose in calling one worldly educated man to proclaim His truth and that is to prove the uselessness of worldly education in a spiritual sense — in God's Kingdom. "My Kingdom is not of this world." But I believe everything He created serves a purpose of His.

We read in I Cor. 1:29: "But God

hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; that no flesh should glory in His presence. That, according as it is written, He that glorieth, let him glory in the Lord." I Cor. 1:31

As we have mentioned, God made SEPARATIONS before the foundation of the world. He chose His heirs of promise in His mind and purpose, and SEPARATED them from the non-heirs; "Be ye not unequally yoked together with non-believers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness; and what concord (harmony) hath Christ with Belial (Satan)? Or what part hath he that believeth with an infidel?" II Cor. 6:14-15.

But the glorious thought and comforting truth is, there is one IMPORTANT EXCEPTION. "God will NEVER separate His love from His children." He has always loved them and He always will. "I have loved thee with an everlasting love." Jer. 31:3. "We are one and the same." "I in you and you in Me." He is our EVERYTHING! Without Him life would be useless! When the going gets rough and we cannot make it alone, He whispers this to our weary soul: "Cast thy burden upon the Lord, and He SHALL sustain thee." Psm. 55:22. What more assurance could a poor sinner want? "If God be for us, who CAN be against us?" With God at the helm, His children can weather the storm through all eternity. "He will not suffer thy foot to be moved: He that keepeth thee will not slumber." Ps. 121:3. His strength and His power

and His protection has no end for those He calls "Mine." It is everlasting.

Elizabeth C. Edwards
Raleigh, N. C.
December 3, 1974

STRONG IN THE FAITH

Dear Brother Mewborn,

I am sending you my renewal for the Zion's Landmark for another year. I enjoy reading it very much.

I just wonder if your dear father, Elder Joshua Mewborn, is still living? He spent the night with us one time some years ago at our association, the Mill Branch. We enjoyed him very much. I shall never forget that visit!

I am sending you five dollars for the renewal of the Zion's Landmark.

With love, I hope I am
a sister,
Mrs. Thelton C. Hardee
Route 4
Loris, S.C.
December 30, 1974

Thank you for your inquiry concerning my father. He is yet living, and is able to be about his home near Snow Hill, Greene County, N.C. If he is blessed to live until March 21, 1975, he will be eighty-six years of age. He united with the church in 1913, and was ordained to the ministry in 1917. So far as I know, he is one of the oldest, if not the oldest living ordained minister now living in the United States, having been ordained for a period of fifty-eight years. He is able to attend some of the meetings at his home church on the second weekends, where he occasionally speaks from his wheelchair, where he has been constantly confined since July, 1963, when he suffered a

severe stroke. At times he is wonderfully blessed, though in much affliction, to comfort the Lord's people in attendance there. The Lord's little ones when blessed with a hearing ear can easily tell that his faith is yet fixed on the One who is on His throne in the mystical realm of Heaven and Immortal Glory. I do appreciate your inquiry of him.

J. M. Mewborn

**"NO MAN CAN COME TO ME,
EXCEPT THE FATHER WHICH
HATH SENT ME DRAW HIM: AND
I WILL RAISE HIM UP,"**

etc. John 6:44

"And when He was gone forth into the way there came one running and kneeled to Him and asked Him, Good Master, what shall I do that I may inherit eternal life? And Jesus sayeth unto him, Why calleth thou me good? there is none good but one, that is God." St. Mark 10:17, 18.

We will first notice that the one who came running to inquire of Jesus, may have been running, but may not have been sent. We notice that he kneeled, but it does not say here that he kneeled down. There are many today who are running and who are kneeling, But, the true born child of God is brought, and he comes kneeling down, helpless as a child. He has no good works to claim as justification to receive pity or mercy from the Son of the Living God. He has been made a poor beggar, knowing there is nothing he can do to inherit that heavenly home of peace and rest. Jesus full well knew that this one was not empty of such works; therefore, the instant question came from Jesus, "Why calleth thou me good?" Can anyone call him Good Master in natural understanding. No, they must of

necessity be made to "bring forth therefore fruits meet for repentance. These spring forth not only from mere kneeling, but from being made to kneel down, down, down.

After telling Jesus of how he had kept all the commandments, Jesus told him to go and sell all that he had and give to the poor. This made him sad. The way our blessed Lord leads us makes us all sad. It is not agreeable to nature to be made to follow Christ. It is in being made to kneel down, and nature does not enjoy kneeling, most especially in kneeling down or in being brought down.

The 21st verse says, "Then Jesus beholding him loved him." The love of Christ is (to begin with) accompanied by lowliness, meekness and humbleness to poor dependent creatures who are made to depend upon an independent God. These must go, being sent forth as empty vessels, dependent on Him who worketh all things after the council of His own will. If it could be God's will to enable me to express my views here, I feel when Jesus said "why callest thou me good", was not meant to portray or reflect that Christ, God's Holy Son, was not good in the sense of righteousness, but rather He was inquiring as by what authority did anyone have in calling Him good. Therefore, one has to believe that he is saved either by man's so-called good deeds, or by God's great, amazing work of grace.

Oh! glorious, great, and good Thou art. Oh! most precious beloved Son of God Thou art, to lay aside Thy crown for our poor souls. See St. Luke 3:7. Here, also, John asked a sharp, piercing question, "Oh, generation of vipers, who hath

warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance," etc.

Submitted in love and for the truth's sake, I hope,

Minnie Jones
Rt. 1, Box 335
Richlands, N. C. 28574
November 15, 1974

DECLARES HONOR AND PRAISE

Dear Brother Mewborn,

Enclosed is my check for five dollars for another year's subscription to the Landmark.

I love the sound doctrine as set forth in the Landmark. It is the work of God that we love this doctrine that declares all honor and praise unto His High and Mighty Name.

Your brother, I hope in
Christ,
S. E. Rakes
Rt. 1, Box 156
Dublin, Va. 24084
December 1, 1974

GIVEN STRENGTH AND COURAGE

Dear Brother Mewborn,

Enclosed you will find five dollars for my subscription to Zion's Landmark. I enjoy reading the experiences of others. I so often think of my dear mother, Mrs. Lougenia Cummings, who so dearly loved the Landmark. I can truly say that the Landmark has truly been a blessing to me. It has given me more strength and courage to press on. So, I ask the prayers of you and His people. Please pray for me.

Your sister in Christ,
Mrs. Lougenia Bushnell
P. O. Box 1214
Reidsville, N.C. 27320
November 2, 1974

FOOD TO OUR SOULS

Dear Elder Mewborn,

I am sending a check for two years subscription of Zion's Landmark. We like to read it so very much. The good editorials and writings of the brethren and sisters are food to our souls. We love to read the paper from cover to cover.

Yours in belief of the truth,
L. M. Johnson
Route 2, Box 143
Hurricane, W. Va. 25526
December 15, 1974

AID FOR INDIGENT FUND

Dear Brother Mewborn,

How are you and yours? I hope you all are well, and that you enjoyed a good, quiet Christmas.

I see by my label on the Landmark that it is time to renew my subscription. I am enclosing a check for ten dollars. Use the nine dollars to renew it for two years. You may add the one dollar to the indigent fund to help to send the Landmark to someone unable to pay. I like to read the Landmark.

A sister in hope,
Mrs. Ruth Coker
Route 1, Box 118
Tabor City, N.C. 28463
December 27, 1974

ENJOYS LETTERS

Dear Elder Mewborn,

Enclosed you will find a check for five dollars for our renewal to Zion's Landmark. We surely do enjoy reading the good letters from all the brethren and sisters.

Thank you very much.
Mr. and Mrs. H.F. Owens
303 E. Church St.
Farmville, N.C.
December 23, 1974

FAMILY TREE SUBSCRIBER

Dear Elder J. M. Mewborn,

I am enclosing five dollars for renewal of the Zion Landmark. I think it expires this month. My sister, Mrs. Elva R. Bates, has been having it sent to me. I told her I would send you the money for it this time. I like to read it as my father subscribed for it as long as he lived. He has been dead about fifty-four years. I enjoy reading the experiences of the dear ones.

Thank you,
 Hannah R. Hartel
 1815 Vale St.
 Durham, N.C. 27703
 December 11, 1974

GOD'S PREDESTINATION

Dear Elder Mewborn,

I hope you have had a nice holiday season. Christmas is always a sad time for me. I somehow feel the spirit of Christmas should be with us throughout the year. Yet, we cannot secure nor retain love in our hearts as we choose.

I am in the process of typing the article "The Wilderness Wanderer" by Elder Philpot for publication. It was such a comfort to me, and I was given the desire to share it with other way-worn travelers.

I wanted so much to come back toward Raleigh or Durham, but now can only be given to feel or say that God knows best. I even went to Raleigh and took a job with Singer Co. last summer, hoping something would open up in that area for my husband. When his job came through, it was here in Craven County. Yet, some of the people I have met, and some of the situations I have already known, seem to bear out God's predestination and purpose of our coming here. The

hymn says, "Hinder me not, ye much loved saints, for I must go with you." I have nowhere else to go. So much of the time I feel I have to travel alone, I hope by the grace and companionship of God the Father, God the Son, and God the Holy Ghost. I pray His will be done.

I love you all. If you feel led to do so, I hope you all will come to see me.

Sincerely,
 Mable Hager
 P. O. Box 717
 300 Avenue D
 New Bern, N.C. 28560
 January 2, 1975

LOVES OLD BAPTIST

Dear Elder Mewborn,

I am sending five dollars to renew my paper. I am late, for which I am sorry. I surely do love to read it. I am not a member of the church, but I love you dear people. I do not get to go to church very often. I obtain joy from reading the experiences of God's dear people. I love the dear old Baptist people.

Thank you so much,
 Mrs. Lula Helms
 Route 4
 Waxhaw, N. C.
 December 10, 1974

SEEKS CONTINUED PUBLICATION

Dear Elder Mewborn,

Enclosed please find check for nine dollars to renew my subscription to Zion's Landmark for two years. I do not want to miss a single copy.

May the Lord bless you to continue to publish it for many years to come.

Mrs. Gladys Howery
 Blacksburg, Va. 24060

RELIGIOUS EXPERIENCE

Dear Brother Mewborn:

The enclosed article was written by my son, Danny. He asked me to send it to you. He said he would like for you to read it, if you could spare the time. He would, also, like for it to be published in the Zion's Landmark, if you deem it worthy. As you may already know, Danny is in disability retirement from the air force. I believe he had a religious experience while stationed in Vietnam, but as to what extent, or conclusion, may be reached within the realm of your own judgment.

We are hoping and also trying to pray that God will restore our son's health.

Yours in love and hope,
I. R. (Ray) Casey
Clayton, N. C.

I WANT TO LIVE MY EXPERIENCE THAT TOOK PLACE IN VIETNAM

For many days death was a part of my thinking. Now, I desire to live in hope of the blessings of a Saviour. For many years I had thought about the death of my mother and father. This dwelled on my mind almost all the time. It was hell on earth. I could only see myself all alone, and I was without family and friends. I lived in a morbid world.

While in high school I began to write poetry. Poetry helped me express my inner self, or inner feelings. I was a troubled being, one with many doubts and questions. I began to start thinking about war. Would I have to go to war? I thought about the supreme sacrifice, dying, for one's country. I begun to think

about the death of a poor, country boy who had never traveled away from home. To die was for honor, or for an idea. That idea was America, the land that struggled for peace.

I was named class poet, and I wrote about my thoughts. Life is like a tree, a creation of God. Life should be full, and allowed to blossom. Life is good, and God is good. I thought about my life as a slender tree that is not strong, even without the hand of God to direct the life. God directs everything, and He is the only Supreme Power. I almost cried when I delivered my poem at our Junior-Senior Prom. I felt like I could not go on, that death was the only answer. I never told anyone about my troubled mind.

Then came college. I looked at college as a way to solve some of my problems. I would get my degree, and become an English teacher. I would remain young, and I would deliver great lectures about the great writers of the world. It didn't work out that way — I flunked out of college. I had so many questions that had to be answered. I studied about the great literary writers, and I secretly wanted to publish a book. I had two poems published during my junior year. They were the worst ones that I had ever written. I had to move on, and the service was near at hand. It was time for me to go into service and to war. Once more, I thought about death. Death would be so easy — the end, just to rot, and never be seen again. Oh, it would be easy! I wanted an end to my misery. But, I now know that beauty can come from misery. God knoweth all things, even every sparrow that falls from the tree.

Vietnam was the answer to all my questions. God came to me in

Vietnam. I was baptized, I feel, by the Holy Ghost. I really believe that. As a result, God gave me hope and courage and the knowledge of a new life, a life in Christ, His Son. I am now made to believe that there is something better beyond the grave. Now, by faith, I am made to believe there is great meaning to my life here in the world, caused by my hope even in His everlasting life. Now, I want to live.

Danny Casey,
Route 1
Clayton, N. C. 27520
December 28, 1974

Acts 2:39 reads, "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." It is, indeed, comforting when we are made to feel that we can see such promises are as written above being made to come to pass.

Editor

**ELDER GILBERT BEEBE'S
VIEWS ON THE ENTRANCE
OF SIN INTO THE WORLD**

Dear Brother Mewborn,

Attached is a portion of the late Elder Gilbert Beebe's views on the doctrine and teaching of Absolute Predestination of All Things. May God direct you in the matter.

(Elder) W. W. Hudson, Jr.,
208 Federick Street,
Bastrop, La. 71220
January 11, 1975

But say some to whose minds the doctrine of the universal government is obscure "we admit that God has predestinated some things, but do not admit that He has

predestinated all things which come to pass." Let us see how this partial or limited government would accord with the Divine record. Suppose that in what we have been contemplating of the Heavens we should find the sun and moon, and all the stars but one, held firmly to their orbits by the irresistible will and decree of God, and that one solitary star, without any fixed orbit, is allowed to range the infinity of space, wandering with more than lightning velocity, guided only by chance; where would be the safety of all the other stars? what would become of the predestination of those heavenly bodies intended to be preserved from hazard by the decree of God?

To us it has been a comforting thought that God has set the bounds of our habitation on the earth, and the number of our months is with Him, and our days are appointed to us as the days of an hireling, who cannot pass His bounds; but what assurance of safety would that afford, if He has left murderers and blood thirsty men or devils unrestricted by His predestinating decree? To our mind, either everything or nothing must be held in subjection to the will and providence of God. Even the wickedness of ungodly men is restricted by predestination, so that "the wrath of man shall praise God, and the remainder of wrath He will restrain."

"Pains and deaths around us fly—
Till He bids we cannot die;
Not a single shaft can hit
Unless the God of Heaven sees fit."

For death and hell can do no more than His hand and counsel have determined shall be done. Does

this make God the author of sin? or, in other words, does this make Him a sinner, or charge on Him an imputation of impurity? By no means. Against whom is it possible for God to sin? Is He amenable to any law above Himself? If so, by what law can He be indicted, in what court can He be tried or convicted? How preposterous! It is His eternal right to do all His pleasure, "Nor give to mortals an account, or of His actions or decrees."

It savors of atheism to deny that He is the self-existent, independent God who has created all things for His own sovereign will and pleasure. And if it be admitted that He had a right to create the world, and all worlds, it must then be also admitted that He had a right to create them according to His own will and pleasure. Worms cannot charge Him with error because He did not assign them a more exalted place in the creation, or for creating them worms instead of men. Men cannot justly charge Him for not creating them angels, nor angels because He did not make them Gods. The world, with its infinite variety of living creatures, from the minutest insect to the most huge monster, as well as man, were all made for the pleasure of their Maker, and all must subserve the exact purpose for which they were made. Even the crooked serpent, as well as the harmless dove, all were pronounced good in their respective places; NOT GOOD IN THE SENSE IN WHICH GOD IS GOOD, but good because they were precisely what He intended or predestinated them to be. Had the serpent been straight, or the dove crooked, or if the things made had been different from what the Creator intended, there would

have been a defect in the workmanship. We cannot, with such exalted views as we entertain, think that God has ever failed to secure the perfect accomplishment of His own design or purpose in anything He has ever done. The entrance of sin into the world, and death by sin, which by the offense of one man has passed upon all mankind, was no unprovided-for event with Him, to whose eyes sin, death and hell have no covering. The eternal purpose which God had purposed in Himself before the world began was sufficiently perfect and comprehensive to include all that could or can possibly transpire, or He would not have declared the end of all things from the beginning. "Known unto God are all His works from the beginning of the world." (Acts 15:18)

Elder Gilbert Beebe

From "Absolute Predestination of all Things," SIGNS OF THE TIMES, Oct. 1880, and also from PREDESTINATION, by R. Lester Dodson, pg. 87-89.

It has recently come to our attention that the minds of some of our brethren are unsettled on the point of doctrine as believed by the Old School Baptist which relates to the origin and entrance of sin into the world. We know of no better gift or authority, other than the Apostles themselves on this subject, than the late Elder Beebe. We are herewith publishing the above abstract on this point of doctrine, hoping that it will be of benefit to our brethren. The Editors of this paper wholeheartedly subscribe to the above views as set forth, expounded, and upheld by the late Elder Beebe.

Editor

**“THIS IS THE WAY,
WALK YE IN IT”**

Dear Elder Mewborn,

I am sorry I have waited this long to renew my subscription to Zion's Landmark. I am sending my subscription to you now. I enjoy it very much, especially the letters which contain experiences of Grace. They are very much alike in their comparableness to some of my own experiences. It is a great comfort to be enabled to feel God is ruling all things. He knows my every thought, temptation, need, and my every weakness. He has a purpose in all of them for my good, and I can only praise Him for it. When I look back over my life, at the mistakes and blunders I have made, (I can't go back and change my sinful ways) I can only say, "if not free grace then I am lost." So, it is a great comfort to know we are not saved by our works.

I often have dreams that are of great comfort to me. One time I heard something say, "This is the way, walk ye in it." I awoke with those words running through my mind. They kept going over and over for two or three hours after I had gotten up. I do feel cast down at times until He lifts me up. Then I know He has a purpose in that, too.

I live where I cannot go to meeting except about twice a year. This is about 250 miles away from my home. My husband passed away six years ago last July, and I can only go when I can get someone to drive my car for me. This is a busy world in which we live, but it does not bother me as I live out, away from the world's fast pace, among the trees and nature where I can see God's handiwork around me. I can feel His presence with me. I feel it

is all of His will. So, it is a comfort to me when I can hear Him say, "This is the way, walk ye in it." The twenty-third Psalm is very comforting to me, also the fifth chapter of Job.

From one in His love, hope and fellowship, I trust,

(Mrs.) Blanche B. Brown
Route 2, Box 32
Chattaroy, Washington
January 16, 1975

**HEALING TO MY HEART
AND SOUL**

Dear Brother Mewborn,

Enclosed is a check for \$6.00 to renew my subscription to the dear Landmark which is long past due. I hope you will forgive this lonely sinner. I have been so down and out these past months. It seems like I do not have a friend except the dear old friends of the Landmark. These good experiences lift me up sometime. I feel they do not need me, but, Oh Lord, how I need them.

Dear Brother, how I love you and your good writing. I hope it is for God's cause and sake. Your and Brother Fulk's writing in the Landmark have a healing to my heart and soul. The article in the October issue of the Landmark about Lot's wife stands out to me relative to a vision I had when I was twelve years old. This article mean't so much to me that I just read it over and over. I was shown at that age in the vision that I could not do anything, and today I am sixty five years of age. I feel smaller now than I did on that day. I cannot say, and put it into words, as it is all too great for me.

Please come to see us at Tom's Creek Church. We feel we need you. Brother Claude Brown is our dear

pastor. We love him and his faithful companion. Love and sweet fellowship to all of you dear ones.

A sinner saved by Grace if saved at all. There is no other way.

Mrs. Everett Snider
Route 2, Box 6
Denton, N. C. 27239

A REVELATION FROM GOD

Brother Mewborn,

I want to say in my heart, "Dear Brother, "but I feel so unfit to say "Brother" to the extent that I hesitate to say it to any of God's little ones. In my sorrow and grief you, Dear One, are on my mind. I want to see you so badly that I had to write you a few lines. Dear Brother, I feel so alone and downcast. I am made to wonder if I have ever felt the goodness and mercy of the Lord. They seem to be so afar off that I am made to cry, "O Lord, let me see the beauty of the Rose of Sharon", and let me smell the fragrance of it one more time before I die. Brother Mewborn, my mind is carried back to last fall when I was visiting with God's people at the Associations. I believe I saw and felt that His love and keeping hand were with them. They (the brethren) were so good to this poor sinner that I still shed tears even now to think how they were so good to let me visit with them. I think of them, and am made to wonder "is it well with them?" I love them so much, and my prayer is that when they are made to beg to God, He will bless you all to pray for me.

Brother Mewborn, I did not intend to tell you this, but it seems I have no control of my pen. I know I had no control of what was shown to me, but I was traveling on a lonesome road. I came to a gate that was locked, and there was a little bunch of people who were so hungry.

It looked like they would faint, and I felt the same way. We could not go any further, and suddenly the gate was opened, and we were carried to a house where they all went inside except me. I could not go in. While I was standing there, there appeared a little woman and two strong men. I could see the woman, but the two men were in the shadows with a light around or about them. I could not move, but one of the men said something to her. She looked at me and said, "Go in with me, for you have got to feed them." I knew I had nothing with which to feed them. But, it was with me the same as it was in my experience. When I was placed on that path and as I was carried along when I could not go any farther in my own strength, something would strengthen me. I saw this food coming out of Heaven to my mouth, and I was made to cry aloud. It was carried to His people, and then it returned to Heaven. Oh, Brother Mewborn, how those people looked in that house! Their faces began to glow, and the tears of joy appeared in their eyes. Then my hope was made known and my faith saw the two men who were with me. They were the Father and His Son who died for His people.

Dear Brother, I am so little. I hope you and God's little ones will be blessed to pray for me and for one another that the God of Heaven will sustain us with food from Heaven and on High. O tell them that I love them! Is it any wonder then that we are made to believe in the doctrine of Salvation by the Grace of God?

Yours in hope,
(Elder) I. W. Shepard
Rt. 1, Box 348
Richlands, N. C. 28574
January 4, 1975

Zion's Landmark

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

Editor

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

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January, 1975

THE ONLY SAFE KEEPING

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Peter 1:5.

This Epistle of Peter, like all the other Epistles, was written to the quickened family of God and not to the world. In other words, it is addressed to the "generation" — not generations," of Jesus Christ". Matt. 1:1. Thus, this Epistle by Peter was addressed "to the strangers who were scattered throughout", those whom he says, were "Elect according to the foreknowledge of God, the Father." See I Peter 1:1, 2. So the promise is unto the elect, who are the ones kept by the power of God. It takes God's power as well as love to keep them from all their enemies.

The children of God as well as those who believe in Christ only in name (the letter) read the same scriptures, but they believe in them

(each) in a different way. By way of understanding them, their thoughts travel in two different ways. The one who is a believer in them only in name believes it because he reads it in the Bible (the carnal mind). But the spiritually quickened or made alive soul believes it because the Holy Ghost has applied it to him, and has revealed it to him within his heart and soul. The family of God reaches the true meaning of these scriptures in a far different way, also. It is not just by merely reading them in the Bible, but their reading is accompanied by trouble, distress, affliction, temptation, and tribulation. They are made hungry before they are fed, and they have to get cold before they are clothed. Notice, too, that they are passive. They have to be clothed and fed; they cannot clothe and feed themselves as the nominal believer says he can. They are an afflicted and poor people who are made to hunger, indeed, before they are fed. They are made to feel their nakedness before they are clothed. They learn by these troubles that they are an afflicted people and poor by reason of their afflictions. The nominal believer can feed and clothe himself at will, and he is very ready to criticize the one who feels that he does not have this power to be used at will. He that has been made alive believes in it in a spiritual way, but the one to whom nothing has been revealed believes it in a natural, or carnal, way. The first believes it with his heart; the second believes it with his head. The first one feels it in his conscience, while the other has it floating around in his brain. The nominal believer, or the believer only in name, is satisfied with it as he reads it in the Bible; he knows

nothing in an experimental way, and he makes light of one who does. He knows nothing of spiritual trials, because he thinks he can keep himself. So you can see, the scripture that Peter gives would not apply to him, for he is active, not passive, and he feels he can keep himself. The Bible is addressed to the passive one, the one who has to be kept, and he cannot in any way keep himself. He has to learn this lesson over and over again until he has not one bit of confidence left in the flesh. He has been made to learn the hard way by dreadful experience that he cannot place one bit of trust in self.

The word "kept" is a very significant one, and it means a great deal to this passive one who cannot keep himself. There is a "wall of fire round about them", and they are kept by His power and love. See Zech. 2:5. This fire (Spirit) not only has power, but it has love also. Any good mother would keep the offspring of her womb, but she does not have the power. She has the love, but she does not have the power. God has both, and He used both of them to the utmost in keeping His people. His people are walled in, so to speak, for there are many enemies lurking around both from within and from without. Surely Jerusalem, the church, is our spiritual mother while we live here in this sinful, vile world.

One enemy is the world. To the nominal believer opposition from the world is not felt. Many times this is the sore experience of the one who has been separated from the world. The latter one still has to remain in it, and he is subjected to many criticisms and pitfalls. He has been made to feel that the world is his enemy because it is the enemy of

God and of Christ. Since it is an enemy to them, it is also an enemy to the true believer who suffers many times in his conscience caused by this most ill-feeling situation. The true believer desired to be in reality just what he professes to be; that is, a follower of Jesus. He is one who really desires to walk as Jesus walked here on earth. It is he and he alone who really knows that the world is his enemy. This character knows full well by experience, unless kept by God through faith, that he will become entangled in this world himself.

Satan is another enemy. He is continually on the look out, and is ever watching for weak places where he may harass the souls of God's elect family. Sometimes garbed as "An angel of light", he may appear. See II Cor. 11:14. Then we are prompted to "call evil good, and good evil", (See I Sam. 25:21), put bitter for sweet and sweet for bitter, darkness for light, and light for darkness. See Isa. 5:20. He tempts us to set up some creature holiness of our own. Sometimes, he comes upon us "As a roaring lion, seeking whom he may devour". See I Peter 5:8. He stirs up everything that is hateful and dreadful in our carnal nature and minds. He stirs up the baseness that is in our carnal minds, and he tempts us to take part in things when our conscience is telling us that it would be harmful to do. We go ahead sometimes when not kept, and we fall for his temptations. Then we suffer shipwreck later for it, but this is all in the eternal thought of God that He may cause good to come out of evil, as in the case of Joseph and his brothers. We, thereby, are taught that His people are kept by the

power of God as Peter wrote, and that we can put no confidence at all in Satan's urgings. Who can know the base lusts that are in one's heart better than the ones who have had the experience, and who are also kept by the power of God? Many pitfalls, and dreadful, shameful sins have been committed upon the urgings of Satan by this big sinner. But, believer, take comfort in these words that He keeps us by the power of God and the love of the Lord Jesus Christ. This inner is not worthy to counsel his brethren, considering his own base lusts and weaknesses, but I would like to say, however, that it is a great blessing when we are made to beg God to show us for our selves for what we truly are. Then, we would have no trouble in forging our brethren their trespasses. If we are ever blessed to see how far we have missed the mark and the exceeding shamefulfulness of our own sins, we will be made willing and most eager to forgive others who are kept by the means of repentance through the power of God.

Probably the greatest enemy of us all is self. He does appear in so many ways. He is even at times a profane self. At other times he appears as a righteous self, thinking he has become so good that he has some righteousness of his own or performed some good deed or act for which blessing is expected in return. He even looks down upon his relatives and associates for not being as righteous as he thinks, or feels, he is. He may even become so exalted in his feelings as to be promoted to a presumptuous self in his natural state of mind or being. Then, he really has become exalted in himself. Then, he is in for shipwreck, for the Lord appears to

him and shows him his real self, and he has learned a great lesson. He has learned the meaning of self-defeat.

Another self is an overanxious self. That is the state that this one often gets into, and he does himself harm as well as the cause to which he is working. The disciples became overanxious out there on the sea when the storm arose. It looks to us as though they would have felt safe with the Master on board, but He has to manifest Himself within our consciences and souls before the selfanxiety can leave. He is all around us now, because He is omnipresent (everywhere present, here now); but, unless He makes His presence felt within our consciences, we are still troubled with anxiety. When we feel that keeping power through faith that Peter wrote about, our fear and anxiety leave us. One might continue this, mentioning many different selves, but they are all self-defeating, because they are self-serving. Another is self-pity. Christ taught self-denial, but He has to bless us to do or perform it.

Those who have had an experimental acquaintance with these enemies, both external and internal, will be glad when the Lord drops a crumb of His mercy their way. Their spiritually sharpened sense of taste will make it taste better to the hungry soul than any natural food could possibly taste. Then we can also see Him by an eye of faith; we can feel Him experimentally in our consciences by the power of faith that He has blessed us with at that time; now we can hear Him with this faith because He has given us an hearing ear. Our senses have been given spiritual application, and, as Paul said, with the mind we serve the law of God,

but with our flesh the law of sin. See Romans 7:25. The Lord keeps His people by forming a link of grace in their hearts which furnishes, or transmits communications between Him and them. He keeps them by breathing that faith that Peter wrote about in their souls. That faith causes them to look to Him in cases of distress and trouble. He keeps them experimentally and spiritual as the great Bishop by planting His grace in their souls, and He gives them faith to look to Him who keeps them by His power and His love. He gives them faith which serves as a beacon of light by which they can see with an eye of faith; they can hear with an ear with which to hear and a heart with which to understand; they can now feel because they have been given a meek conscience with which to feel. See II Cor. 11:2. Faith, like the modesty of a chaste virgin, when in the presence of one possessing an impure motive or desire, draws back from a misleading, or alluring, look from the one who would seek to entice her into anything that would lead to immodesty or unbecoming behavior, for she has a chaste principle in her heart as placed there by the power of God to keep her from the least sign of that which would appear improper or out of place on her part. This is done only through and by faith. She is no more able to keep herself than is the newborn baby able to walk. For the living soul in Christ there is a secret recoil, a living fear that cries to the Lord for help. See Deut. 22:27. "For he found her in the field, and the betrothed damsel cried, and there was none to save her." Here is one who is really alive because she is crying for help. She is blessed with

faith which is the power of God through faith, working fear in her heart. It causes her to recoil and draw back from evil. The true believer feels himself such a wretch that it will take all the power of God, he feels, to keep him from evil, but the Lord proportions the power to the remedy, and the remedy is proportioned to the case. So the power is always great enough to rescue the living soul who is possessed with fear as well as faith. These living souls are kept by the promises of God, by the faithfulness of God, and by the love of God. They are kept as a city which hath walls and bulwarks, and are fortified by God Himself against every foe, let it be natural or otherwise. Oftentimes, we become anxious, wondering whether our hope is real and genuine. Will I prove to be a castaway? Is my heart really under divine teaching? But, the Lord says, they are kept by His power through faith unto salvation and they were kept under the law, shut up unto the faith which should afterwards be revealed. They receive the end of their faith, even the salvation of their souls. See I Peter 1:9.

Well, then, poor doubting, distressed, fearing, guilty and condemned sinner, this promise is to you. It is just as safe and sure as God is because He has promised to keep you by His power through faith, and there is no power except it be from God. You might say, "I do not doubt His power, but is it for me?" Yes, if you meet the test for a living soul in the Lord Jesus Christ. Then, it is for you. May He be pleased according to His will to drop a crumb of His mercy or even drop an ounce of His love from His Heavenly Sanctuary from time to time that we

may be given to trust in His promise, that we may be "Kept by the power of God"; kept from all evil, kept from errors of the day, kept from the wiles of Satan, kept from the deceits of our own hearts, kept from thousands of snares, both known and unknown, seen and unseen, hidden and discovered, that are spread before our feet continually. If you are personally and individually interested in this blessed promise, this sacred promise from the mouth of God Himself, "Kept by the power of God through faith unto salvation", then take courage because I believe the same Lord that promised this has also taken up His abode in your hearts for keeps, and He will fulfill every one of His promises. The fact that you are interested in your Heavenly Father's estate or inheritance is a very strong sign, or indication, that you are a spiritually living soul, an heir of God and a joint heir with Christ. These are the ones to whom this promise is made. If we are sincerely and inwardly interested, deep down in the innermost recesses of our souls in this promise, then the Lord has given us that interest, and He will keep us during what portion of time or the few remaining days or years of our pilgrimage in this world and life. He will hold us up that we shall not fall, and He will present us before His face in glory to ever be with Him whom, we feel, our souls "loveth".

Romans 5:21 reads: "And being fully persuaded that what He had promised, He was able also to perform." Paul here also tells us that He is fully able to do what He has promised. We must be aware of the fact that it is God that begins this work in us also. See Phil. 1:6. The

initiative is entirely with Him. We are as inclined to go astray as sparks are to go upward, according to the scriptures. He begins this work in the heart of His bride. He manifests this love to her before she ever feels this love for Him, as the Bob White whistles, or calls, for his mate first, and then she whistles back. So it is with Christ, the Bridegroom, who begins this work with His bride, the Church. The female bird hears the call with its natural ear, but the church hears it through this faith that Peter writes about, and she is given to feel it in her heart and conscience. The sinner is made to hunger and thirst for this call with a deep, abiding hunger and thirst so that it will be really enjoyed with heart-felt thankfulness when it does come. Therefore, the initiative as well as this keeping is of the Lord. The nominal believer feels that the initiative is with him, but the elect feel that they are kept by the power of God through faith unto salvation, ready to be revealed in the last time. She has been given to know that it starts with the Lord of Host, and His militant elect desire to give Him all the praise from first to last.

"Being confident of this very thing, that He which have begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6. Here, Paul tells us that the initiative is with the Lord Jesus Christ, and also that He will continue His work until the end of time. Paul agrees with what Peter wrote, "You are kept by the power of God through faith." It cannot be stressed too much that the entire work of salvation from its very beginning to the final conclusion is of the Lord Jesus Christ. We have people all around us who believe that after one

become a spiritually living soul that he can keep himself, act in righteous living, and avoid these pitfalls if he will stay in the straight and narrow path, but that word is spelled "strait" way in the scriptures. It is spelled "strait" which means difficult. The path that the Lord's people have to walk in is not spelled straight, as a straight line. The ones who can walk in that path have a woe placed on them, "Woe unto him that is at ease in Zion." Amos 6:1.

Now, by way of summary, let us stress that this is a very important doctrine, and let us desire thankful, humble hearts that the Lord has cast it in our lot to be associated with a faith and order of churches and a correspondence of precious brethren who believe the whole truth. These people believe that all the work of salvation is entirely and completely of the Lord. Any doctrine to the contrary is of the carnal mind. Christ is the bridegroom, and the church is His bride. The bride in natural life looks to her husband to keep her, and she looks to him for protection in power that she does not have. A natural bride would have very little respect for a husband who was as weak as they would have Christ to be. It seems that they have all the initiative with the bride, and that she not only starts the good work, but she can direct her steps, and keep herself from evil. That is nothing but the argument of the carnal mind, because that is the way the man in nature wants it to be. Many people that go by the name of Primitive Baptist preach and believe that the spiritually living soul can turn the spirit of God on and cut it off as one would the water faucet in his kitchen, and that if he runs into what we call trials and

tribulations, it is entirely a matter of his own fault or doings. We believe that these things (circumstances that give rise to the result and the result itself) are both appointed unto us, and that we could make a world just as easy as we could avoid a one of them. That is the truth.

Humbly submitted,
Geo. A. Fulk
January 31, 1974

HASSELL'S CHURCH HISTORY
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The initial printing of Hassell's Church History last year was rapidly sold out. A second printing has been completed of the 1973 edition, and is now ready for mailing. It was necessary to increase the per copy price to \$9.40.

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IN MEMORY OF
ELDER S. T. ATKINSON

Our hearts have been saddened, and we at Lamms Grove Church feel we have suffered a great loss in the death of our beloved pastor, Elder S. T. Atkinson. He was born June 3, 1900, and passed to his eternal home September 27, 1974. He served Lamms Grove faithfully and well for twenty-nine years. Even though the distance was great and his health was not good, he was prompt to fill his appointments. He truly felt the weight of a pastor to our little flock who was given a deep love, adoration, and great respect that words cannot express for our beloved moderator who was given to us by the One who knows our every need. He was called each year to serve this church by a unanimous standing vote. This continued action of our church proved our confidence and love toward him. We feel the Lord gave Lamms Grove to Elder Atkinson, and also gave and sent him to us when we were in need of a pastor. He was loved by all, especially the children as he always remembered them with much affection. Elder Atkinson was a very able moderator of the Abbotts Creek Association for twenty years, and he was called to serve for another year at its last meeting, 1974, just prior to his death. He was a firm believer in

to visit. She was truly a minister's wife, and is a friend to everyone. We can only say, "The Lord gave and the Lord hath taken away; Blessed be the name of the Lord." Job 1:21.

Approved by the church in conference on the first Saturday in January, 1975, with request that a copy be sent to the family, one to Zion's Landmark for publication, and one be entered on the church record.

Elder C. T. Harward, Moderator

Sister Wilma Comer, Clerk Protem

**OBITUARY FOR
ANDREW JONES HILL**

Brothers, Sisters, and Dear Friends:

Andrew J. Hill was born March 27, 1883, and passed away December 9, 1974, making his stay here on earth 91 years, 8 months and 11 days. He was married three times. The first time was to Mamie D. Hill, second to Nancy W. Hill, and the third time to Maude O. Hill. All three are deceased. Surviving him are four sons and three daughters: Isaac Hill of Rougemont, N.C., Robert Hill of Durham, N.C., John A. Hill, and Henry S. Hill both of Roxboro; Mrs. Blanche Garrett and Mrs. Fannie Dean both of Rougemont, and Mrs. Nora Wells of Burlington, N.C. Also surviving are eight stepchildren, thirteen grandchildren, six step-grandchildren and eighteen great grandchildren.

Brother Andrew was a member and the oldest Deacon of Rougemont Primitive Baptist Church. He united with Damp Creek Church May 29, 1910. He was ordained a Deacon May 10, 1924, where he served until Camp Creek Church was disbanded when the Government took over the property on June 20, 1942. Upon the disbanding of Camp Creek Church, he joined Rougemont Primitive Baptist Church by letter where he served as a Deacon until his death. Funeral services were held at Rougemont Primitive Baptist Church December 11, 1974, at 2:30 P.M. by the pastor, Elder L. P. Martin, assisted by Elder Jack Hawkins. Burial was in the Hill Family Cemetery.

I do not feel that Brother Andrew would want his worldly feats talked about, but rather the doctrine he loved so well. I do not know of his natural accomplishments, but I feel the two greatest events that took place with him was when God visited him in love and mercy and gave him a precious hope that one day after this life he would be taken to a place where sin and sorrow would be no more.

the doctrine of salvation by grace and predestination which he upheld and faithfully proclaimed. To him there was only one true and living God, and one Lord Jesus Christ.

Our deepest sympathy goes out to Sister Callie, who was his faithful companion for over fifty years. She was often blessed to speak words of comfort when his feelings were low. She was blessed to stand as a pillar of strength during his ministry, traveling side by side to the many churches and associations wherever and whenever he was given a mind. Secondly, was the time when he would be taken out of this world, something he had longed to take place for such a long time. God strengthened his hope to the extent in his latter years that his greatest desire seemed to be to want to go home. I believe Brother Andrew knew if he reached Heaven and immortal glory it would be by the Grace of God, and that it would not be by anything he had done for Salvation is by the Grace of God and not of works lest any man should boast. I feel that he was given to know that the way of man is not in himself. It is not in man that walketh to direct his steps, but that he was dependent upon an all wise and merciful God for everything, even the air he breathes and the strength to breathe it. I believe he was given faith from time to time that was strong enough to say with the poet that one day he would "bathe my weary soul, in seas of Heavenly rest, and not a wave of trouble roll, across my peaceful breast." I feel that he believed that before time God did ordain, set apart, and predestinate everything to be as it is, and that God declared the end from the beginning; that He set the wheel of time in motion, and is watching things come to pass as He ordained it to be. He, further, believed that nothing could transpire or have its being without God.

I feel so unworthy and unqualified as I attempt to write these few lines. I hope that God will give me the same faith, I feel, that he gave to Brother Andrew, so that when the time comes for me to breathe out my last breath, I can feel as I hope I have felt a few times in life and can freely say, "Come, welcome death, I will gladly go with thee." I sometimes long for the peace that I feel is laid up for the children of God. I feel Brother Andrew is sleeping that sweet sleep that only God's elect are given and are enabled to know.

I would say to Brother Isaac, Sister

Blanche, the rest of the family, and the Rougemont Church, whom I feel will all sorely miss Brother Andrew in days to come, that he has gone where we can't call him back. But, if we are by the grace of God what we hope to be, some day we won't go of our own strength, but we, too, shall all be carried to that city not made with hands, eternal and on high, whose builder and maker is God, there to forever sing His praise in a world where there will be no sin and sorrow. Suffering will be no more, but there will be one everlasting day of praising God the Father, the Son, and the Holy Ghost in a world that will never end.

Submitted in love, I trust,
John Blalock

It was my unworthy privilege and blessing to have known this dear brother for nearly thirty years. He spent a night in my father and mother's home many years ago. His faith was solid as a Rock. No brother was more faithful in visiting associations in this part of the country than was Brother Andrew J. Hill. He has gone from the evil to come.

Editor

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the Church at Memorial, Wayne County, N. C., beginning on Saturday before the fifth Sunday in March, and will continue through Sunday, the Lord will.

Memorial Church is located about three miles West from Fremont, N. C. Directions are as follows. Going South on U. S. 117 toward Goldsboro, N. C., after you pass traffic light in Fremont, N. C., turn right. Go two blocks, and turn left. Follow straight to Church about three miles on your right.

Elder Water Barnes was chosen to preach the introductory sermon, Elder Everett Holland, his alternate.

We wish to invite our brethren, sisters and friends to meet with us with a special invitation extended to our ministering brethren.

J. B. Williams, Union Clerk,
225 Braswell Street
Rocky Mount, N. C. 27801

MILL BRANCH UNION

The next session of the Mill Branch Union is to be held with Mill Branch Church the fifth

Saturday and Sunday in March, 1975, the Lord willing. Services are to begin Saturday at Eleven O'Clock and Ten-Thirty O'Clock Sunday.

To those traveling South on U. S. 701, turn left at Sidney about ten miles out of Whiteville. Go about one and one half-miles to Church on left. We invite the ministering brethren, sisters, and friends to worship with us.

L. M. Vaught, Clerk
Route 2, Loris, S. C.

ANGIER UNION MEETING

The next session of the Angier Union will meet, the Lord will, with the Church at Fellowship, Johnston County, N. C., the fifth Sunday and Saturday before in March, 1975. Elder Curtis Parrish was chosen to preach the introductory sermon.

We wish to invite our brethren sisters and friends to come and be with us.

E. T. Jones, Union Clerk
Route 3,
Fuquay-Varina, N. C. 27526

MONTGOMERY UNION

The Montgomery Union was appointed to be held at Montgomery Church, the fifth Sunday in March, 1975.

The Montgomery Church is located midway between Christianburg, Va., and Blacksburg, Va., on Route No. 460.

A most cordial invitation is extended to all our brethren, sisters, and friends, and we especially invite our ministering brethren.

Kate Bugg, Church Clerk,
740 Roanoke Street,
Christianburg, Va. 24073

YELLOW RIVER UNION MEETING

The next session of the Yellow River Primitive Baptist Union Meeting will convene, if the Lord wills, with the Church at Mt. Zion the fifth Sunday and Saturday before in March (29th and 30th) 1975.

Mt. Zion is located on the old Atlanta Highway, Highways Nos. 78 and 29, six miles west of Athens, Georgia.

We invite all lovers of the truth, especially ministering brethren, to meet with us.

Jeffie Fitzpatrick
Association Clerk
Route 4
Commerce, Georgia 30529

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FEBRUARY, 1975

NO. 4

ISAIAH CHAPTER 62

And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

The LORD hath sworn by his right hand, and by the arm of his strength. Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A PROCLAMATION AND REAFFIRMATION OF OUR FAITH

In recent months, it has come to our attention that some of our brethren have become confused or, apparently, they are not settled in their mind of understanding on several vital points relating to the doctrine and belief of the Church of the true and living God. These points under consideration have always distinguished the non-believing world from the believing world, the Church of the true and living God. These vital points have ever been believed by the church, and have been maintained from time immemorial.

One of the points under consideration relates to the origin of sin and the means and cause of its entrance into the world.

Let there be no mistake concerning the position of this paper as to its stand on this most important subject and matter. We believe and hold steadfastly, as it has ever been the case, of the doctrine of God's supreme and absolute sovereignty over all things, as verified by the scripture, "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him. And He is before all things, and by Him all things consist." Col. 1:16, 17.

The ground upon which Moses stood was called "Holy Ground" by

God, Himself. Moses had no shoes when he stood there. See Exodus 3:5. Neither do they (His servants) have them today when blessed in being made to stand in the sacred pulpit of the truth of the most High God. (Their feet are shod with the preparation of the gospel of peace. Eph. 6:15.) The life (here) is more than meat and the body more than raiment. See Matt. 6:25. When the Spirit of the Lord abounds, the ground is solid enough and firm to the extent that the "gates of hell shall not prevail against it." Matt. 16:18. The foundation stone is strong to the extent that, being cut out without hands, smote the image upon his feet that were of iron and clay, and brake them to pieces. See Dan. 2:34.

We are republishing in its entirety the immortal declaration of truth as was published by the late Elder Gilbert Beebe on this subject that our position, as a periodical, may not be left in doubt. May His Name be praised!

Editor

The Old School or Primitive Baptists in former years have been very definitely identified and distinguished from all other religious or ecclesiastical organizations as PREDEDESTINARIAN BAPTISTS, and as such have borne reproach and vituperation from those who regard as the absolute and all-pervading government of God over

all things, all events, and all worlds. With deep solicitude and painful concern we have witnessed in the preaching and writings of some of our brethren a disposition to so yield or modify the doctrine as to limit its application to such things as the carnal mind of man can comprehend or the wisdom of this world can approve. While some will concede that all things that they regard as pure and holy are ordained or predestinated of God, they deny that the absolute government of God does dictate by absolute decree the wicked works of wicked men and devils, for that, they say, would make God the author of sin. They, therefore, set up their judgment, and set bounds for Infinite Wisdom to be restricted to, and beyond which limitation He must not extend His government, without subjecting Himself to their censure as an unjust God and the author of sin. But how lamentable is the infatuation of poor, blind mortals, when

“The vain race of flesh and blood
Contend with their Creator, God;
When mortal man presumes to be
More holy, wise or just than He.”

There are undoubtedly many of the dear people of God who feel jealous for the glory of God, and who, without any aspiring ambition to be wise above what is written in the sacred Scriptures, from inability to comprehend the two great parallel mysteries of godliness and of iniquity, have felt a commendable concern lest in our weakness we should impute to God aught that would reflect on His adorable perfections, or withhold from Him that which He has ordained for the manifestation of His glory. It certainly becomes us, as finite

beings, to speak of Him and of His government with fear and trembling. He is the high and lofty One that inhabiteth eternity, and His name is Holy. His attributes are veiled in that infinity which no finite being can be searching find out. He keepeth back the face of His throne, the place and power of His government, and spreadeth His cloud upon it. As the Heavens are higher than the earth, so are God's ways higher than our ways, and His thoughts higher than our thoughts. The standard of infinite purity and holiness is the will of God. There can be no higher law than the will of God, for only to the standard or counsel of His own will and pleasure does He Himself conform. “He worketh all things after the counsel of His own will.” Ephesians 1:11. “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. In this connection He says, “I am God, and there is none like me.” And in the revelation of the Lamb, in whom all the fullness of the Godhead dwells, “The four and twenty elders fall down before him that sat upon the throne, and worship Him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power: for Thou hast created all things, and for Thy pleasure they are and were created.”—Revelation 4:10, 11. “O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? For of Him, and through

Him, and to Him, are all things: to whom be glory forever. Amen." Romans 11:33-36.

When God created the Heavens and the earth, no other power than His own was employed, no wisdom but His own was consulted, nor was there any other than His own will to dictate what, how, or for what purpose anything should be created. As a potter has power over the clay, it is His right to form His vessels as he pleases; and if He forms of the same lump vessels to honor and vessels to dishonor, who shall dispute His right to do so? The prophet says God is the potter and we are the clay; then, "What if God, willing to shew His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy, which He had aforeprepared unto glory." Romans 9:21-23. Dare any of us poor, finite worms of the dust dispute the sovereign right of God to do all His pleasure in the armies of Heaven and among the inhabitants of earth? "Shall the thing formed say to him that formed it, Why hast thou made me thus?" How appropriate and forcible are the words of Job, "Hell is naked before Him (God), and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in His thick clouds, and the cloud is not rent under them. He holdeth back the face of His throne, and spreadeth His cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of Heaven tremble, and are

astonished at His reproof. He divideth the sea with His power, and by His understanding He smiteth through the proud. By His Spirit He hath garnished the Heavens; His hand hath formed the crooked serpent. Lo, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?" Job 26:6-14.

Can we contemplate the awful majesty, profound wisdom, deep and unsearchable counsel, infinite goodness, unerring workmanship in all that He has condescended to let us know of His great and marvelous works, from the spreading abroad and garnishing of the wide Heavens, down to the formation of the crooked serpent, and still stand in doubt of His predestinating power and unrestricted government over all beings, all worlds, and all events?

Are death and hell and all things naked before Him, and destruction uncovered to His all-seeing eye, and yet unlimited by His power and wisdom? Has He stretched out the north, and balanced the earth upon nothing, without any design, purpose or decree concerning their subsequent destiny? Has God bound up the waters in His thick cloud, and "given to the sea His decree, that the waters should not pass His commandment" (Proverbs 8:29), and yet left all to the vagary of chance? When He set His throne above the Heavens, was it to be the place of no power in controlling the destiny of all things in Heaven and earth and hell? For about six thousand years the sun, moon and stars have with exactness filled their respective orbits, and without the variation of a second of time from their creation made all their

revolutions, in obedience to the decree of the Creator. Is it by chance that "The Heavens (thus) declare the glory of God, and the firmament showeth His handiwork?"

But, say some to those minds the doctrine of the universal government is obscure, we admit that God has predestinated some things, but do not admit that He has predestinated all things which come to pass. Let us see how this partial or limited government would accord with the Divine record. Suppose that in what we have been contemplating of the Heavens, we should find the sun and moon, and all the stars but one, held firmly to their orbits by the irresistible will and decree of God, and that one solitary star, without any fixed orbit, is allowed to range the infinity of space, wandering with more than lightning velocity, guided only by chance; where would be the safety of all the other stars? what would become of the predestination of those heavenly bodies intended to be preserved from hazards by the decree of God?

To us it has been a comforting thought that God has set the bounds of our habitation on the earth, and the number of our months is with Him, and our days are appointed to us as the days of an hireling, who cannot pass His bounds; but what assurance of safety would that afford, if He has left murderers and blood-thirsty men or devils unrestricted by His predestinating decree? To our mind, either everything or nothing must be held in subjection to the will and providence of God. Even the wickedness of ungodly men is restricted by predestination, so that "the wrath of man shall praise God, and the remainder of wrath He will

restrain."

"Pains and deaths around us fly—
Till He bids we cannot die;
Not a single shaft can hit
Unless the God of Heaven sees fit."

For death and hell can do no more than His hand and counsel have determined shall be done. Does this make God the author of sin? or, in other words, does this make Him a sinner, or charge on Him an imputation of impurity? By no means. Against whom is it possible for God to sin? Is He amenable to any law above Himself? If so, by what law can He be indicted, in what court can He be tried or convicted? How preposterous! It is His eternal right to do all His pleasure, "Nor give to mortals an account, or of His actions or decrees."

It savors of atheism to deny that He is the self-existent, independent God who has created all things for His own sovereign will and pleasure. And if it be admitted that He had a right to create the world, and all worlds, it must then be also admitted that He had a right to create them according to His own will and pleasure. Worms cannot charge Him with error because He did not assign them a more exalted place in the creation, or for creating them worms instead of men. Men cannot justly charge Him for not creating them angels, nor angels because He did not make them Gods. The world, with its infinite variety of living creatures, from the minutest insect to the most huge monster, as well as man, were all made for the pleasure of their Maker, and all must subserve the exact purpose for which they were made. Even the crooked serpent, as well as the harmless dove, all were pronounced

good in their respective places; not good in the sense in which God is good, but good because they were precisely what He intended or predestinated them to be. Had the serpent been straight, or the dove crooked, or if the things made had been different from what the Creator intended or purposed, there would have been a defect in the workmanship. We cannot, with such exalted views as we entertain, think that God has ever failed to secure the perfect accomplishment of His own design or purpose in anything He has ever done. The entrance of sin into the world, and death by sin, which by the offense of one man has passed upon all mankind, was no unprovided — for event with Him, to whose eyes sin, death and hell have no covering. The eternal purpose which God had purposed in Himself before the world began was sufficiently perfect and comprehensive to include all that could or can possibly transpire, or He would not have declared the end of all things from the beginning. "Known unto God are all His works from the beginning of the world." Acts 15:18.

But there are many who admit the foreknowledge of God, and yet deny His determinate counsel, on which the certainty of all the events of time depends. Men may have a limited foreknowledge of things which God has made certain by His determinate counsel and irrevocable decrees, as it is said, "The living know that they must die;" but God's foreknowledge depends on nothing outside of Himself, for He has challenged the universe to tell with whom He has taken counsel, or who has instructed Him. To us it seems perfectly clear that nothing

could be foreknown that was undetermined, and that the foreknowledge and determinate counsel or predestination of God are inseparable.

It is also generally admitted that in the salvation of His people, "Whom He did foreknow, them He also did predestinate to be conformed to the image of His Son" (Romans 8:29); but that the well-beloved Son of God was delivered into the wicked hands of men to be crucified by the determinate counsel and foreknowledge of God, is not so readily admitted. The wicked works of those who crucified the Lord of glory were not foreknown by His murders; but it was foreknown and determined of God, Peter said, to those whom he charged with the wickedness of killing the Prince of life. "I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Acts 3:17, 18. "For of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done." Acts 4:27, 28.

The wickedness of men in betraying and crucifying our Lord had been positively predicted from the days of Abel, in what God spake to the fathers by the prophets, and by what was signified by all the offerings which were made under the former dispensation. The pieces of silver for which He was betrayed were counted and declared hundreds of years before Judas was born; and the dividing of His garments, and

the lot cast for His seamless robe, was determined of God and declared by the prophets. The history of Joseph, and the wickedness of his brethren, was in fulfillment of his dreams, and in accordance with the purpose in which Joseph said, God meant it for good. As for his brothers, they had thought evil against him.

It has been said by some that these great events which God has overruled for good were ordered of the Lord, but that the smaller matters, and the wickedness of men, were not predestinated. Our Saviour has informed us that the determinate counsel of God in His all-pervading providence numbers the hairs of our head, so that not a hair can fall to the ground without Him; even the little sparrows are protected, and the ravens are provided with food by His determinate counsel. And Paul assures us that "We know that all things work together for good to them that love God, to them who are the called according to His purpose."

It seems to us unreasonable, as well as unscriptural, to say that the government of God directs and controls some things, and that other things are left to the control of men or devils. If God's government extends only to the good deeds of men, then is His absolute government totally excluded; for "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3:10-12. We would not limit the government of our God, nor,

because we cannot comprehend His designs, dare to say He has no designs.

"He in the thickest darkness dwells,
Performs His work, the cause
conceals;
But, though His methods are
unknown,
Judgment and truth sustain His
throne.

In Heaven, and earth, and air, and
seas,
He executes His firm decrees;
And by His saints it stands confess'd
That what He does is always best."

Men act voluntarily when they commit sin; they have no more knowledge of or respect for the purpose of God, than Joseph's brethren or Potiphar's wife had in his case, for there is no fear of God before their eyes. It is even so with the princes of this world; if they had known Jesus, they would not have crucified the Lord of glory. But it was needful that Joseph should be cast into prison, and it was expedient that Christ should suffer; therefore, that knowledge was withheld from the persecutors of Joseph and of Jesus, until they should fill up the cup of their wickedness. And it is thus in the wisdom of God that the world by wisdom shall not know Him. Yet such is the wisdom, power and righteous government of our God, that He can and does set the exact bounds by which the wickedness of men and devils is limited, and beyond which they cannot go. Satan is bound a thousand years with a great chain, and after the thousand years he shall be loosed for a short time. With all his rage and malice he is restricted by the

supreme power and decree of God, to do no more nor no less than what God will overrule for the good of His people and for His own glory. And thus also, "God, willing to shew His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction," as in the case of Pharaoh and the Egyptians, hardening the heart of Pharaoh until all the plagues and judgments were accomplished, and His own almighty power and glory were then made known in delivering the Hebrews, and in overwhelming Pharaoh and his host in the Red Sea. "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 9:17-22.

The Apostle, fully aware of the disposition of the carnal mind to cavil and reply against the sovereignty of God in the execution of His pleasure, did not attempt to apologize for God, or so to modify the doctrine as to render it less objectionable to the carnal mind; but he called attention to the infinite disparity between the infinitely wise, holy and omnipotent God, who holds our everlasting destiny, and by whose long-suffering we are permitted to live, and poor, finite, depraved, short-sighted man, and the daring presumption and extreme folly of questioning the justice or wisdom of God in working all things after the counsel of His own will. We regard it as a very serious matter to charge that God cannot govern the

world, by His own determinate counsel, wisdom and power, according to the eternal and immutable design or purpose purposed in Himself before the world began, without subjecting Himself to the charge of being the author of sin. Sin is the transgression of a law under which the transgressor was justly held amenable, and to the penalty of which he is subject. But we have endeavored to show that God is under no law but that of His own will and pleasure, and, therefore, He doeth His pleasure in the armies of Heaven and among the inhabitants of earth. He could by no law be held under obligation to leave the affairs of this world or any part of them to be governed by chance, or by the will of men. As He is in one mind, and none can turn Him, His purposes are eternal, like Himself. His decrees being perfect from everlasting, admit of no improvement or change. If He had not the right to predestinate all things pertaining to the events of time before He created the world, we ask what right has He acquired subsequently to execute the orders of His throne? If it had been His pleasure to have prevented sin from entering into the world, can we doubt His power or wisdom or ability to have done so? If sin has entered this world in opposition to His will, or because He had not the wisdom and power to prevent its entrance, what assurance have we that it will not also enter the world to come? But it is to our mind far more consistent with what God has graciously made known to us of His being and attributes to believe that God had a purpose worthy of Himself, however inscrutable to us, in regard to the entrance of sin, as

well as in regard to all things else. He bids us "Be still, and know that He is God." To our feeble mind the conclusion is unavoidable, that the predestination of God either controls all things or nothing.

We look at a vast complicated machine, with its ten thousand wheels. We cannot comprehend or understand its workings, but we are told that the machinist has a perfect knowledge of all its parts save one; there is a definite use for every wheel and spring, but one is held in the machine which has no certain motion or definite use. How long could that machine run in safety, with the unruly part liable at any moment to throw the whole into confusion? We cannot see how any part of the government of God can be absolute and secure, if God has not the undivided government in control of the whole in all its parts; and, if He has today the full control, had He not the same control yesterday and forever? If He has not the full control today, is there any certainty that He will have tomorrow or at any future period? If we admit that God absolutely governs all things according to the counsel of His own will, and that He is immutable, then we must admit that He has determined what shall and what shall not transpire in time or in eternity. But to deny His universal control of all things, including all principalities and powers, thrones and dominions, things present or to come, whether they be visible or invisible, is to deny that He is the God of the whole earth, and virtually deny His eternal power and Godhead. If He has not the power and wisdom to determine all events, how can He cause all things to work together for good to them

that love Him?

But while we hold that He is supreme in power, and that He works all things after the counsel of His own will, we are certain that he reigns in righteousness, and that there is no unrighteousness with Him. To admit the universal government of God, is to admit the predestination of all things, from the falling of a sparrow to the dissolution of a world. In the absence of predestination, with what certainty could the Holy Ghost inspire the holy prophets and Apostles to foretell all that should ever come to pass? If it were undetermined in the purpose of God, how could the Apostles tell us of perilous times that should come in the last days, or apostasy from the faith, and spiritual wickedness in high places?

But we will submit these remarks to the consideration of our readers, and desire that what we have written may be carefully tested by the infallible standard, the Scriptures, and received only so far as they are sustained by the word and Spirit of our God.

(Elder) Gilbert Beebe,
Editorial, Signs of the Times,
October 1st, 1880

The late Elder Sylvester Hassell published the above article in his Church History, and will be found at page 943. This act by him, as historian, speaks for itself.

EXPERIENCE OF A YOUNG SISTER IN CHRIST

Dear Elder Mewborn,

It is with great fear that I attempt to write, as I do not desire to say anything that would hurt, or hinder, anyone. I am writing as a beggar, desiring your consideration of the

enclosure, while taking your valuable time of which I do not feel worthy.

On January 5, 1975, my daughter in the flesh, Carole Ray, who I hope, to be a sister in Christ, if we be not deceived in our feelings, was baptized by Elder Calvin Harward after asking for a home with the church. I had hoped, if this ever took place, that few would be there. As her mother I know how shy she is. Well! wouldn't you know, I do not know where all the people came from, but Lamm's Grove Church was full at the service on that Sunday. (January 5, 1975) I turned around to look at the congregation while she was before the church, and I was frightened. When I looked back at her, I did not see a daughter, but I believe I saw my sister in Christ. Then all fear left me.

I have felt for a few years that she was gifted in her writing. After finding her in the wee hours of the morning writing the enclosed, I asked her for her permission to send it to the Landmark, hoping you would consider publishing it. I told her it seemed lengthy. She said that she could not help it. I hope it is not too great a task to ask. You were acquainted with her great grandmother, Mary Frances Gilbert. She was one of the oldest members at Sandy Grove Church. I do believe Carole's hope is great. She said that before she had nothing, now she has everything. I have feasted for months on experience after experience in her humble way which she has been given. She would relate them to me. I felt blessed just to have her as a daughter, but "God moves in mysterious ways, His wonders to perform," etc. I feel so blessed in

having my family, and the love we all are blessed to share. I am such a sinful person. God has every right to cast my soul into torment, but from time to time He seems to smile on me.

A sinner in hope that God considered me in His election,

Nancy Spivey
Rt. 9, Box 1134-H
Sanford, N.C.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:" I Peter 3:15.

I was born on December 17, 1958, in Greensboro, N.C. I can't say I had a complete, happy childhood. I had my happy moments and my sad ones. But, "We must have the bad times to enjoy and appreciate the good times." This was first told to me by my grandmother, Ruth Sharpe, when I was of a younger age. I was, and I am still, a thinker. A lot of times I do not seem to know or understand the reason for my thoughts.

I recall one night while with my grandparents. We were visiting my older brother at a private school where he attended at that time. I was lying on a cot. My grandmother must have sensed that I could not sleep, for she asked me, "Carole, can't you sleep tonight? Is something on your mind?"

My reply was, "Mama Ruth, lately I have been lying awake, thinking of things I have never thought of before. I know I need my rest, but I just can't seem to sleep." She asked me concerning my thoughts. I answered, "I think about my life, what has occurred in

my past, what will take place with me when I am older, and I am made to think about the Lord." She told me, "A young girl of eleven years should not be troubled with things such as these. The Lord will take care of it all and you also." I thought about these words for a long while before I fell asleep.

The next day I awoke, and it seemed as though I was somewhere else during the night. I felt rather strange. My grandparents and I were to go on a boat ride that morning. The wind was blowing hard, and the waters were rough. The water shook my grandfather's boat, and it would beat the sides of it. We three went out, and I was frightened. I sat quietly, and then I remembered what my grandmother had told me the night before: "The Lord will take care of it all, and you also." After remembering these words I was no longer frightened of the water. It was meant, or purposed of the Lord, for me to hear those words that night. I truly believe this. This was my first experience if you could speak of it as such.

When I was ten years of age my family moved further into the country. We were the first to move in that small area. A few months later a new family moved just up the road. They had a daughter whose name is Connie. She and I became close friends. I would go to church with her, but not often. She was nine at that time and had a strong belief in Christ. She would talk to me about God and what she believed. I have always felt good about her; that the Lord will take care of her, also. We still write to each other, and when I would be down and out, so to speak, she would write to me saying that the Lord was by my side. She was

begging that He keep me in the faith. When she would write these things to me, it made me feel even better about her.

Then when I was about thirteen, I met a girl at the age of fifteen. She was also quite different from other girls even as Connie was. Her name is Grace. I would go to her house when I was feeling down and out. She would always stop what she was doing to talk to me. I was comforted with the things she said. She, also, is a strong believer in Christ, our Lord, and our Savior. I recall one day when she brought me home from her house. We had been talking about the Lord. She pulled in the driveway and pointed to a tree, saying, "Do you see that tree? That tree is God; He is everywhere!" I was silent. I could not speak for a few minutes.

After my baptism, one night, Grace was strongly on my mind. I called her, and she had been sleeping. I told her I had been baptized. She replied, "I felt that you would be someday." I asked her how she knew. She told me that she had been given a strong feeling. She asked me if I remembered the day when she said the tree was God. I told her I remembered. She said, "Ever since that day I have had this feeling about you."

Other churches that I had visited before did not comfort me in any way. I did not feel that my place was with them. When I was younger I had the strong feeling that there was a special place for me that God had already arranged. When I was fifteen I use to go to a church below my house. I did not know why I went. I would not go often. I would also go to church with my mother who is a member at Lamm's Grove Church. I could not understand the doctrine, or

the preaching, but I loved to hear the preaching. I enjoyed being in the church meeting with the people, to just be with them. "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance." Psalms 89:15.

It seemed that I was now going to church more than I had before. I would ask my mother where would preaching be the following Sunday, and, usually, we would be there, both of us. I would be at church more than usual. There was something going on deep within me that I could not understand. But, I felt it had to do with the church. I would sometimes be in my room thinking, and I would begin to cry. I would stay awake at late hours of the night, and would meditate about my past life, present condition, and future events. If I cut off the electric light, I would have to rise again and cut it on. I would read the Bible or the Landmark. Sometimes, I could not do either, although I wanted to so badly. I would try to find something to comfort me, but could find nothing.

Through the valleys does my mind wander.

It searches, but very seldom does find

What it searches for.

Many years it has traveled,

But many more it must go;

For it is young, and I, also, am young.

So tired am I tonight; my mind is tired,

My body weak, but I'll continue going,

To search for the place that is my own.

As I have already mentioned, I am a thinker. My thinking would

very often be deep; so deep I would not know what I was thinking about. I recall one day while at school I felt I could not speak to anyone. I wanted to be alone, somewhere that I could hide from people. I was feeling down and out, and I did not know what to do. When I came to myself as best I could, I wrote this poem and the prayer that follows it.

Pressure building up,
Every second, every hour;
Burst into tears, then quit.
Sitting, listening,
Pressure from somewhere,
Deep inside.

"I feel pressure coming from somewhere it's deep inside. I sit in class and try to learn but pressure keeps building everywhere I am or whatever I do. It's inside. I'll try to keep calm and not be ill, for it will do no good. But, what is inside my soul, my mind, and what is causing this pressure to rise? Help me, dear Lord, for I need you more than ever, if anyone can help, You are the One. Help me to understand, help me in school and in everything I do. Don't let me hate someone who dislikes me, for I feel so guilty and badly every time a bad thought runs through this mind of mine."

"Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." St. Matthew 7:7.

About one week before my baptism, I was downstairs by myself but I was not alone! I felt so much joy within my heart. I felt that nothing would ever go wrong. I was so happy that night. I wrote a poem that night to express further how I felt.

My heart is filled with so much joy,

Unbelievable, unreal, or is it?
Tears flow like a river;
No dam could stop it,
But they are tears of joy.

I could not write poetry or write
what I feel if it wasn't for the
Almighty God. I am thankful, I hope,
that He has given me the gift. If it
were ever taken from me, it would
be the will of the Lord. "The Lord
gave, and the Lord hath taketh
away." Job. 1:21.

LOVE

For it is lost,
The time is gone
And all will see;
The everlasting love.
But a word,
A four letter word,
It is so loosely used,
So abused.
Sometimes it may be real
Then again killed.
For it is used.
A time will come
And we shall hope
Time allows us
To see the love.

I would love to share a few more
poems that I feel I have been
inspired to write, I hope.

So as said,
Everyone is here for a purpose.
So, some things must come around;
Some things have just got to come.
I sit, and wait, and wonder why
It hasn't come yet.
It just hasn't come.
I don't want to sit my life away,
So I'll search and wonder why.
I don't want to search my time
away;
So I'll work and live, and wonder
why
Till the day I die.

I hope that some of you can relate
to my poems, and how I felt during
these moments.

My leaves were brown and,
Almost dried out.
But something came my way,
Without a doubt and
Helped my leaves,
Gave me hope, faith, and courage.
Now my leaves are like a rainbow.

FOREVER ARE THE YEARS

Forever are the years,
in which I hope to live.
Forever are the years,
in which I have been given.
Forever are the years
in which I hope to be.
Forever are the years
I hope that I may see.
Forever are the years,
All the lies, all the hate.
Forever are the years,
That I'll be loving you.
Forever are the years,
I pray you'll love me, too.

These poems are a few that are
special to me in their own way. I
desire to relate a few of my
experiences if I can.

A few months before the Abbott's
Creek Association at Lamm's Grove
Church, I was lying on my bed. My
mind was not on any one thing. I just
was not able to sleep. I had just
closed my eyes when I heard a voice.
It seemed to be coming from one
certain direction. The voice called
my name twice. I first thought that
it was Mama calling me. I could not
call back out to ask her. I opened my
eyes and looked toward the
doorway. There stood a woman
dressed in white. I could not see her

physical features, but all I could see was this woman dressed in white. I closed my eyes. I did not understand then what was taking place. I was scared, but I could not scream. I opened my eyes once more. I arose in bed and looked at the doorway again. It seemed as though this woman was further into the doorway. She was looking over me. I lay back and closed my eyes. I was not frightened anymore. I felt peace within. I then fell asleep.

At the Association during one of the days that I was there, I was sitting in my mother's car. A feeling came over me that I desired to go and sit with my mother to hear preaching. Elder Clifton Farmer was in the pulpit. There were some younger children in the car with me. I did not want to hurt their feelings in any way, so I told them I wanted to go sit with Mama.

Another day that I attended, I was in the car again. The people were in the church, and they were singing. I could not hear what they were singing at first. Then it seemed as though I were in the church; the singing was so clear to me. It was so beautiful. The hymn that was being sung was No. 189, "Jesus thou art the sinners friend."

After the Association I was at Lamm's Grove again. Brother Calvin Harward got up, and we were to sing a closing hymn. He said, "I have a mind to sing No. 189, I don't know why." I lifted up my head, and I shook and trembled. We had begun to sing, and then I felt as though Brother (Elder) Sam Atkinson (deceased at that time) was there in Lamm's Grove that day. I could hear him singing with us. I heard his voice so plainly. Brother Sam was very special to me as he was to

many others. His blessed memory is still near and dear to all of us.

Another experience I had was at Sandy Grove Church. Denean Harward and I got up and left early at the end of preaching. We walked out to the graveyard. For some reason I had a desire to find my great grandmother's grave. She was Sister Mary Frances (Barbour) Gilbert, who was a member at Sandy Grove. It was windy and cold that day. Denean and I were both shaking because of the coldness. It seemed as though I had walked right to where her grave was. I stood there and read her name, and then I was warm for a few moments. I had stopped shaking. Denean asked me then if I were cold. I answered her, and I told her I was not.

I desire to say that so many are so dear to me. I love you all. Even though I have not mentioned, or called, your name in what I have written. I feel you dear readers will know of whom I speak. I love the church, the people, the precious brethren and sisters. I love all of you, wherever you are.

I would, also, like to tell of a dream I had a couple of weeks after my baptism. I dreamed that I was having trouble with students at school. It seemed as though Sister Edna Dupree was sent there to help me out. She took me by the hand, and she told me not to worry about the others, that I would be kept safe. She hugged me and she walked away. The trouble that I had in the dream was taken away. Sister Dupree is also very special to me, and her husband, Brother Layton Dupree. Their daughter, Sister Nancy, is also dear and special to me. I love every one.

I had trouble at school. I got very

upset one day. The vice-principal saw me crying. I saw him coming toward me, and I tried to get away from him, but I could not. He took me into his office, and he started to talk to me. He said things that upset me even more. Once, while sitting there, I closed my eyes. I was taken away. I was in a church. I do not know which church it was. My mother and Sister Nancy were on my left side and Lottie Harward, Bro. Calvin's wife, was seated on my right. I was so happy to be there with these two beside me, and others who were gathered together in that place. I then opened my eyes. This same man was talking to me, and he made a statement about the Bible. I said, "The Bible is what God purposed it to be."

He asked, "And what is that?" I replied, "What it is." He did not say anything for a moment or two. Then he called Mama. I was so happy to be with a sister in Christ, my mother, I hope, one who understands more than the others. It was meant to be this way. It could not have been any other way. It had to be this way. It is the will of the Lord.

I believe in His power, I hope.
I believe in His love, I hope.
That is all we can do, Brothers and Sisters, is hope.

Many have seen His power.
Then, again, we feel so unworthy.
I pray, I hope that the Lord is with you and me.

I know what I have been;
No other power but His, I hope.

A sister with great hope, if I am not deceived,

Carole Ray
Sanford, N. C.
January 27, 1975

THE TWO SONS OF ABRAHAM ISACC AND ISHMAEL

Dear Brother Mewborn,

I enjoy reading Zion's Landmark very much. I especially, recently, enjoyed the article by Elder Lynwood Jacobs on the entrance of sin into the world. I must say that I agree with him on this subject as to his interpretation of this point of doctrine. I am, I hope, his yoke fellow in the blessed Cause.

It seems to me that I have had a desire for the past few days to jot down a few thoughts that have come to mind on the subject of bondage, could it be that the good Lord would lead my mind to that end.

We read where Abraham had two sons. One was by Hagar, the bondwoman. He was born of the flesh, and he was given the name of Ishmael. The other one was born of Sarah. He was born under the promise. He was given the name of Isaac, having been born of the free woman. "But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise." Gal. 4:23. "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." Gal. 4:26.

Here, I believe that Agar represents the fiery mountain where God called Moses, and He gave him the two tables of stone on which was written the law, known as the Mosaical Law, that we have with us today. It is our hope that we have been delivered from under the bondage and curse of this law, and by reason of this belief we are made to hope that we are among those who are called the children of promise,

the redeemed of the Lord.

The law is called the schoolmaster that brings us to Christ. See Gal. 3:24. The law, being weak in the flesh, is not able to bring us salvation. God, in His infinite wisdom, made man subject to vanity; thereby, he is not able to keep the law. I believe it was not in God's infinite purpose will that man could keep the law. The law, being weak in the flesh, is not strong or pure enough to save sinful man. There had to be a stronger power given, or sent forth, from God, and that power is God, Himself, and His incarnated Son, the Lord Jesus Christ. Paul said, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster." Gal. 3:24.

The Israelites, dissatisfied with the absence of Moses, prevailed on Aaron to make for them an image to worship. So, Aaron took the gold that came with them out of the Egyptian bondage, and he molded a golden calf which they worshipped. When God sent Moses back to the Israelites with the two tables of stone, or the law, he (Moses) saw the golden calf. Moses dropped the two tables of stone, or the law. Therefore, he was the first to break the law that God gave him while in the mount.

Now to return to Abraham, I believe that it was God's Holy and Divine Will that Abraham did act and carry out His purpose for God worketh all things after the council of His own will. Everything is for His own pleasure and glory. The two sons of Abraham had to be born.

So, I believe we have Abraham's children, Ishmael, who is the child of

bondage, and Isaac, the child of promise. The latter points to those who were embraced and cleansed in the pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. See Rev. 22:1. The fountain of this river was opened on Golgotha's hill, at Jerusalem. These "living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be." Zech. 14:8. I believe that this is the Salvation of God which reaches all the way back to the beginning of time, and also all the way to the end of time. It covers and embraces all of the children of God who were given to the Lord Jesus Christ in that great covenant of electing Grace, established by God and before time began.

I believe that Isaac, the son of Abraham and Sarah, represents, or is a figure and type of, the children of promise. This number comprises the church which is made to live by hope and faith in this world. The Lord said to Jacob, "I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins." Gen. 35:11. Paul said, "Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." Hebs. 11:11, 12. To me, this clearly shows the power and strength of the true and living God.

It is a mighty comfort to be

blessed in believing that these people (the children of promise) are surely the ones for whom the Lord God Almighty sent His only begotten Son into the world to seek and to save. They are no longer under the law, its curse of sin and penalty of death.

To briefly sum up my thoughts, I believe that until the children of promise are made manifest in Grace, they are under the law of sin and death, or bondage, even as the children of Israel were under bondage down in Egypt until God delivered them from their taskmasters. When the Lord delivers us and makes us manifest in His Grace, love and mercy, we are no longer under the law, but as the Apostle said, "For sin shall not have dominion over you: for ye are not under the law, but under grace." Roms. 6:14. Then, if we are under grace, the law has no more power over us for then we are wholly under the power of the Spirit of God. This is the reason that causes us to believe in the doctrine of God's complete and full sovereignty over all things. God, Himself, in the manifest power of His Son, the Lord Jesus Christ, is the chief cornerstone of that building, an house not made with hands, eternal in the Heavens.

Your little brother in hope,
if one at all,
Denver D. Cryer
Route 1, Box 156
Merryville, La. 70653

THE GREAT PHYSICIAN

Dear Brother Mewborn,

My precious mother always says she moves as the Spirit directs. I hope that is the condition I am in now. I have a desire to pen a few of

my unworthy thoughts on, "... Yea, I have loved thee with an everlasting love: therefore, with loving-kindness have I drawn thee." Jer. 31:3. Dear Brother, whether my unction be on evil or a good unction, God only knows. But this I know, dear brother, I can only speak that which is present on my feeble and unworthy mind. So then, in hope of being blessed to write the truth and revelation of Christ I take pen in hand, with great doubts and in hope of humbleness, to relieve my mind on the above mentioned scripture. (I know you can't read this but my mind is stirred to the extent I have not time to try and make good sense. Please forgive me.)

Yes, dear brother, if I know my heart I love you and the doctrine you hope to stand for. Yes, if not deceived I love the Old Baptist (Old School Predestinarians of all things), every one of them. Please forgive me in my forwardness, but I can't help saying I love you all. We are bound to give thanks to God, always, for you brethren, beloved of the Lord. What a precious blessing to feel and hope, maybe just one of His precious children would have just one pleasant thought toward the likes of me. Oh, thanks be unto our God! Yes, I can say, "our God", for there was nothing made that wasn't made by Him. So then, in the creation, I can surely say, "He is our God." But, dear ones, it is only in hope that I can call Him "our Father". Thanks be unto God for a precious hope in Him, and His everlasting love and kindness toward them whom He has loved with an everlasting love and drawn with loving kindness.

I love you. Oh, if only I could say

for a truth that I love God! What trembling there is within me just to think of His greatness and my nothingness, and weakness. Thanks be unto God for His mercy and kindness, love and forgiveness. Yes, I hope the great emotion boiling within me is an undying love for God, and, I hope, my Father and His people.

With an everlasting love have I loved thee and with lovingkindness have I drawn thee. Oh, for the truth of it! He loved His children even when they were dead in trespasses and in sin. He hath (already) called them out of nature's darkness into the glorious liberty of His love and truth.

Yes, dear ones, you must be tuned to the cord of God's love to receive His precious love and forgiveness. You have to be tuned to the key of love, and only God, the Master Tuner, can tune your heart strings to this peculiar key. It is a key unknown to the wisdom and works of this world. How is your heart tuned to this peculiar tune? By God, through His power and wisdom, through the operation of faith. This is the removing of the heart of stone, and the placing in of the heart of flesh. (Praise God). This is a very painful operation, and is only performed on the household of faith, the household of Jacob. He said He would remove the heart of stone, which is tuned to the key of works, and yoked to bondage and condemnation.

He does not give a pain killer to those who undergo the operation of faith. This operation begins when the recipient is filled with doubts, and has not faith in his or herself. They wonder, and have a desire to hear the truth. This is the symbol of

an unearthly illness, with an unearthly cure. Those who begin to suffer this illness will often turn first to the beggarly elements of the world, and to self for relief and a cure. But, they only get sicker and weaker. They seek the cure of the law and bondage, but there is neither relief nor cure there.

Thanks be unto God, the Master Physician, who at this same time and instant is revealing unto this very sick one that there is no earthly (man's wisdom) cure for his or her illness. They feel surely they must die, and they must die to the love of the lust of the eye, the carnal mind, and flesh. They must come alive in faith. What a painful and low estate these precious ones come to before they are drawn to the Master Physician. He came not to the well, but to the sick, for the well need not a physician. So then, these sick ones are made to fear and tremble, at the beginning of wisdom. They begin to lose their trust and hope in the wisdom of the world and their self ability. Then they are turned from earthly things to heavenly things. Christ now becomes visible to them, and they follow Him. They are led by God, the Master Physician, who prepared the cure before the illness came. He performs the operation of faith which is the removing of the heart of stone (the law), and places within a heart of flesh (the law of love, and the spirit of life in Christ Jesus).

Yes, dear ones, this is a painful time, and for the recipient it is a time of intensive care, as Jonah in the belly of the great fish, who was made to cry out, "By reason of mine affliction." This is their cry for they know they are afflicted, poor, and have nothing to offer. Oh, what a

lowly and needful state they are now in! They being to call upon the name of the Lord. The Master Tuner is now tuning a new heart, as they grow in Grace and knowledge of the Truth, to the tune of love and humbleness. Their heart of flesh is strung with love which is tuned by the Master Tuner.

We can see why we are sometimes on the mountain top, and sometimes almost under the mountain. The heart is never perfectly tuned in this life, for we still have a doubting key in us, as we still have the infirmity of the earthy with us. But, dear ones, when the tuning becomes finer and sharper, we rejoice greatly and our hope is very bright and vivid. When the tuning dulls, then our hope dims, and our doubts and fears grow within us. But God's love never completely fails or fades away, but the scripture must be fulfilled that says, His children are afflicted, and poor, and even a peculiar people. Poor in self-righteousness are they, afflicted with hope and much doubt.

Precious ones, in the life beyond this world, then will the heart strings be perfectly tuned to the very fullness of love, and all doubt and hope will have vanished. Then His children will worship Him in truth and perfection always, in the pure, undying, everlasting love of their Father and God, the Master Tuner and great Physician. Surely, we hope against hope, that each one of us has been afflicted, and operated on with the operation of faith by the Master Physician.

OH, how we are made to hope, and our prayers are for Israel, that she shall be saved.

I close in hopes of ever going, never doubting God and His wisdom and power. Never having any confidence in the flesh, I hope to trust in God and His infinite mercy.

In bonds of His love, I hope,

(Elder) Carl D. Dubose
Route 3, 355 Neel,
Silsbee, Texas 77656
February 10, 1975

This is a wonderful article, and is so filled with and expressive of divine truth.

Editor

HE FIRST LOVED ME

Dear Elder Mewborn,

I am enclosing money for renewal of the Zion's Landmark. I surely do enjoy reading it very much. It is a great comfort to me. I live by myself. I will soon be seventy-four years of age.

The Lord has been good to me. I humbly desire that He always will bless me to follow Him through evil as well as good report. We all are not kept at times, and sometimes we make mistakes. I am made to realize this truth, and I am made, I hope, by His grace to put all of my trust in Him. I love Him, I trust, and if I am blessed to that end, it is because He first loved me.

I love all the Old Baptist people, if I am not deceived. I desire to be an enemy to no one. The Lord sends the rain on the just and the unjust. None can question Him, or say "Why doest Thou?"

Yours in hope,
Lovola D. Rumley,
4009 Yanceyville Street
Greensboro, N. C. 27405

FORGETFUL AGE

Dear Brother Mewborn,

Enclosed you will find a check in the amount of ten dollars for two years subscription to the Landmark. Use the other one dollar for the Indigent Fund.

Again, I am sorry for being late in sending it to you; my intentions were to send it in December. I find as I grow older that I am more forgetful. I enjoy the Landmark very much, and am glad that Brother Floyd Adams saw fit to leave it in such capable hands.

Thank you for bearing with me.

In love, I trust,

Mrs. Hugh Allen
Route 1, Box 139
Stem, N.C. 27581
January 20, 1975

**“ENDEAVORING TO KEEP THE
UNITY OF THE SPIRIT IN THE
BOND OF PEACE.” EPH. 4:3**

The following article was a recent exchange of correspondence between Elder W. W. Hudson, Jr., of Bastrop, La., and Elder Lynwood Jacobs, Orange, Texas. At the time it was written by Elder Jacobs, it was intended for correspondence only, and it was not written with the viewpoint of an editorial for the paper. Therefore, we are publishing the correspondence as an article for this purpose.

Editor

Dear Brother Jacobs:

If not deceived, I enjoyed your article, “Sin’s Entrance into the World,” in the October, 1974, issue of the Zion’s Landmark, and believe it to be the truth as I see it.

If your mind is exercised, I would

like to know your views on this Scripture: “I form the light and create darkness: I make peace and create evil. I the Lord do all these things.” Isaiah 45:7. Please notice that light and darkness are opposite from one another, as well as peace and evil. In the first chapter of Genesis it says that darkness was upon the face of the deep. “God said, let there be light and there was light.” At this point there is beauty and rich food, if the Lord would bless us to enter into the matter.

“I make peace and create evil.” If not deceived, I believe this expression “create evil” has been mishandled quite often. Paul said, “nor handling the word of God deceitfully.” II Cor. 4:2. Please look at the different definitions of the word evil. Next, look at the Concordance for the word evil and notice that it does not have the same meaning everytime it is used in the Bible.

Peace and evil are opposite from one another. God is the only one who makes peace. Could this have reference to Jesus making peace for His people? “Mercy and truth are met together, righteousness and peace have kissed each other.” Psalm 85:10. “Having made peace thru the blood of the cross —” Col. 1:20. The blood upon the cross has satisfied injured justice. (See Song No. 7 in the Lloyd’s Hymn Book.)

Jesus said, “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you —” (John 14:27). This is the peace of God that rules within the heart of one. (See Col. 3:15). The spirit of God is what blesses us to have peace within our souls, and the spirit of God is what blesses the churches to have peace.

God has a purpose in the divisions among His people here upon this earth, and He shall gather them together at that appointed time. God is the only one who is able to do this. "For God is not the author of confusion, but of peace, as in all churches of the saints." I Cor. 14:33. The beauty of the matter is there is nothing that is able to separate us from the love of God. See Romans 3:35-39.

In closing, I hope that God has directed me in writing to the extent that you may be stirred up to write an article on Isaiah 45:7. If that be the case, then the honor, praise and glory belongs unto God.

Please read pages 35 and 45 of ABSOLUTE PREDESTINATION by J. Zanchius. We quote from page 89: "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."

Your yoke brother in this wilderness of sin,

(Elder) W. W. Hudson, Jr.
208 Frederick St.
Bastrop, La. 71220
November 25, 1974

Dear Brother Hudson,

Thank you for your kind remarks about the letter in the October, 1974, issue of Zion's Landmark. I hope that I might be given to write on the subject you have suggested. However, experience has taught that I can't write the truth, any more than I can preach the truth. The Truth is Christ. Spiritual enlightenment comes from Him. If we are given to write or speak the truth, He is the giver and controller of the thought, and He alone is glorified. I believe that each such incident was ordained by the Holy

Will of God before the world was.

I have tried to preach and to write the truth. It came to nought. When the try is taken away, then, and only then, does that condition we call true liberty come to pass, if it comes to pass at all. I have only my experiences and the judgement of the brethren in this, but I have been given great confidence in them. They are God's Holy workmanship, and are treasured up in His everlasting love. He fulfills their every natural and spiritual need. May we be blessed to walk in love among them, looking to Jesus Christ, who is the author and finisher of their faith, and the Shepherd and Bishop of their souls.

You stated in your letter, "God has a purpose in the divisions among God's people here upon earth, and He shall gather them together at the appointed time." I believe your statement is true, but He, also, has a holy and divine purpose in those who speak out against these divisions and the fleshly foolishness that fosters and perpetuates them. The Apostles spoke out against such with great boldness. Some of the divisions are so old that the reasons for them have been forgotten or distorted with time. Yet, they persist, even though if you go among the "other side", you often find that they are not the "other side" at all, but are your own people.

God willing, let us look at a great division in the church in the Apostle's day, and, hopefully, learn not only a lesson but a course of action as well. That is why it is there, for the church to learn from it. In the 15th chapter of the Acts of the Apostles the church is given one of the great lessons in the Bible.

There was a division among the

brethren concerning the rite of circumcision. Some men taught the Gentile brethren, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Such a doctrine of works was directly opposed to the doctrine of Salvation by Grace being taught by the Apostle Paul and Barnabas. They disputed this greatly, and went to Jerusalem with others, there to meet with the Apostles and Elders for to consider of this matter. After much disputing, the matter was settled in peace, and, I believe, in love. The Apostle Peter reaffirmed the doctrine of Salvation by Grace, "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we are able to bear? But we believe, that through the Grace of the Lord Jesus Christ, we shall be saved, even as they."

One of the great lessons I find in this is as follows: A problem in the church, plus love, equals a solution. A problem in the church, minus love, equals trouble, confusion, and often divisions. Experience has taught me that when a problem arises, immediate open and frank discussion is the best course. It is not allowed to fester and become an open sore that may erupt with a division in the church. In the past, I have been guilty of confusing the "sweeping of a problem under the rug and hope it will go away" with patience. Certainly there are problems that require patience, and, hopefully, God will bless us with love and a sound mind that will lead to a peaceful solution.

We have divisions in the church, but I believe God will bless us with the grace to reconcile our differences in love and give no

occasion to the flesh. The Apostles had a serious problem, but love for one another and sound doctrine brought a peaceful solution. By the grace of God they were blessed to give no final occasion to the flesh.

Do not brethren in this day have the same love to lead them and to strengthen them in their decisions? I believe they do. God has given the Apostolic Church in every age the power to keep His commandments, just as He gave to the Apostles to keep His commandments. Christ gave to the church, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." This was a commandment with power, given to His church. He gives His people the love to keep this commandment. They love one another, and manifest their love one to another. They have a deep desire for the righteousness, joy, and peace in the Holy Ghost, which are the fruits and blessings of those who have that Kingdom within, that shall break in pieces all other kingdoms.

"By this shall all men know that ye are my disciples, if ye have love one to another." It doesn't say they will know that I am a disciple if I have preached or written the truth. I am a disciple only if I am blessed to speak the truth in love, if I love the brethren, wherever they may be. This is why, I trust, that my heart cries out to Almighty God to remove these devilish bars that have caused divisions that separate me from them in this present world.

I want to make a few things clear, if I am blessed to do so. I am not referring to the separations between those who don't worship the same God. These separations are needful. I am not referring to separations in

time and space. In other words, I can't attend my home Association and any other Association on the same weekend. Neither can I visit as often as I would like, because God has given me a desire to be attentive to the churches in the three Associations of our correspondence.

I am concerned here only with the divisions that separate those who have been blessed to love and worship the same God. You must first have been united to be divided. I am referring to divisions that separate the precious lambs who are often victims when a divisive spirit runs amok in our midst. I am speaking out against divisions that occurred among our forefathers, and that have been passed down to their natural offspring who may love and worship the same God. Because our Grandpas couldn't get along, are we to stay divided? We are not under the Old Covenant, that the iniquities of our forefathers are laid upon the second, third, and even the fourth generation.

I have heard it said that preacher jealousy is the cause of most of the divisions among the Primitive Baptists. This is impossible. Christ is not jealous of Himself. He is the only preacher the church has ever had, needed, or wanted. "... To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice." John 18:37. I believe this scripture applies today just as much, and in the same manner, as it did in the selfsame day it was spoken. "For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10:20. "He that hath the Son, hath life; and he that hath not the Son of God, hath not

life." I John 5:12. If we hear or know the truth, it is because the Spirit of truth has come to guide us. "... when He, the Spirit of truth, is come, He will guide you into all truth, for He shall not speak of Himself ..." John 16:13. May God give us the spiritual sense to know that when, of it, we feel a pang of jealousy, this is of the devil, the evil spirit we are all subject to.

To me, there is no greater evil turned loose in the church than some man who thinks he is a preacher and wants followers. I have no desire to follow any man, nor do I feel to have any desire for men to follow me. God forbid. My hope is that God will bless me to walk with that little flock of His beloved sheep, following Jesus Christ. He is the good Shepherd that goes before His flock, and He leads them in and out of green pastures. Another they will not follow. Neither will they hear the voice of a stranger.

Factions in the church are the fruits of the flesh, according to the Bible. See Gal. 5:19-21. Sometimes I wonder if there are a few among us who can't be satisfied unless there is some trouble at hand or brewing. I thank God that spirit is not in our midst, or if it is, Grace is keeping it under subjection. How unprofitable are those who are constantly stirring trouble, nit picking over doctrine, taking sides for or against somebody, or talebearers. May God keep our hearts and our ways, and grant that we may do justly, love mercy, and walk humbly with our God. We are to judge no man, but we are to judge the fruits of every man whether they be of God, or the flesh. Hopefully, God will bless us to judge righteous judgment, by His Spirit, and from our own experience in the

flesh.

God has granted the three Associations in our correspondence a period of the greatest unity in love, doctrine, and practice we have ever known. This is true even to the oldest members among us. It is true in the churches in California and near Mobile, Alabama, where we have been blessed to visit. I believe it will soon be true throughout the country. God, as He has ever done, is bringing His people out of Mystery Babylon. The instrument He uses is love and unity in the Holy Spirit. Love for one another. Love for sound practice. This is the unifying force that has ever identified that One body, held together by one Spirit, with one Hope of their calling, that is the Church of the Living God.

Are we to endorse unsound doctrine? No, ten thousand times no. Is there not an excuse to rise up in self-righteous power to "defend the truth"? What an abominable thought. The Truth has all power in heaven and in earth. He is as everlasting, pure, and perfect as God the Father. The Truth is His own declarer and His own interpreter. He is well qualified and quite capable to stand alone. We need Him to defend and intercede for us, not the other way around. The Truth comes to them afore prepared to receive Him. The Way, the Truth, the Life, the Resurrection, the Power from on high, is in you when Christ takes up His Spiritual abode in your being. **HE IS THE INNER MAN.** When you have Him, you have it all, for Christ in you the hope of Glory, is your all in all.

I believe God has given me a love for the brothers and sisters who write on love, experience, doctrine, and order in the church, whether

their words are published in a paper or in direct correspondence to me. If their understanding of some subject is different from mine, I don't hesitate to say so, but I hope, trust, and pray that this is done in love. I can't teach anyone anything, for I know nothing as I ought, and must needs be taught of God as all others.

Now unto Him who is able to do exceeding abundantly, above all that we ask or think, unto Him be glory in the church, by Christ Jesus, throughout all ages, world without end. With this salutation may God bless me to sum up my hopes, knowing full well that He will do above all that we ask, if we ask not amiss.

I hope those in our midst who believe in the Absolute Sovereignty of God will be blessed to declare boldly this doctrine. Every church that holds to and boldly declares the Omnipotence of God has the mark of the Apostolic church.

I hope brethren everywhere who have been separated from those they love will be blessed by God to come together to praise, honor, and glorify Him in unity of the Spirit of Grace. We all receive Grace according to the gift of the measure of Christ. May His Grace sustain us, direct our hearts, and bless us to recognize and speak out against the fruits of the flesh that bring about and sustain the divisions of our beloved people. May He keep us from fostering and perpetuating these divisions. Above all else, may He give us those peacemakers who have already been blessed of God in Christ.

A brother in hope,
 (Elder) Lynwood Jacobs
 Route 4, Box 258
 Orange, Texas 77630
 January 17, 1975

Zion's Landmark

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

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EDITORIAL

Elder W. W. Hudson, Jr. of Bastrop, Louisiana has asked my views on the scripture, "I form the light and create darkness: I make peace and create evil. I the Lord do all these things." (Isa. 45:7)

I once asked Elder Paul Weisinger what this scripture meant. With a twinkle in his eye, he said, "It means just what it says." I would probably be better off if I said the same thing and let it go at that. However, in obedience to Brother Hudson's request, I will express any thoughts I am given on the subject, if it is in God's will.

I inferred from his letter that he was especially interested in some comments on the "create evil" part of this scripture, so I will start there, Lord willing.

First, I want to say that I believe the manifested child of God is a triune spiritual being. He is subject to an evil spirit, the spirit of man,

and the Holy Spirit. I hope to be blessed to comment on these three in the order listed.

I believe that evil is the fruit of an evil spirit. Whatever the outward manifestation, I believe that both natural and spiritual evil are the fruits of that evil spirit. Whatever the definition of evil, it is the fruit of one evil spirit. God created that evil spirit, the created man, and the spirit of man, subject to that spirit, with no doubt about the outcome. I believe that is why He said, "I create evil." The crooked serpent in the garden was the symbol of that evil spirit, just as Satan, the Devil, or Beelzebub are all symbols for that same spirit. We are all subject to the same lying spirit that tempted Mother Eve, that was in Saul, that was in the mouth of Ahab's prophets, and that tempted Christ. It is said of this evil spirit that he was a liar from the beginning, and the father of lies. (See Joh. 8:44) The fruits of this evil spirit are too numerous to mention all, but here are a few: Factions in the church, anger, hatred, strife, lies. (See Col. 3:8-9; Gal. 5:19-21; Eph. 5:3-6.) These are the fruits of our carnal mind, the fruits of Death.

I believe that we know the things of man by the spirit of man that is in us. (See I Cor. 2:11) I understand this to be the spirit that Adam received when he became a living soul, a living, breathing natural man, with blood coursing through his veins. If this had been the point where Adam received the Holy Spirit, his desire would have been to the Tree of Life. With opened eyes, he could have seen the Tree of Life as he walked in the garden. He would have eaten thereof, and lived forever. He could never have gone

down under the law of sin and death. Sin could not have entered into the world because his wife was one with him. The Indwelling or Holy Spirit makes manifest in God's people the righteousness of Christ, signified by the coats of skins, made by God, and put on Adam and Eve by God. (See Gen. 3:21) This is when they received for the church the promise of the Holy Spirit and the imputed righteousness of Christ.

I don't know what is evil in the sight of God, but I don't believe that the fruits of the spirit of man are evil in His sight. I don't believe that it is evil for a mother to love her child, or for a man to do an honest day's work for an honest day's wages. I don't believe that it is wrong for a husband to love his wife, or for her desire to be to her husband, nor for a son or daughter to love and honor their earthly parents. To me, we do such things by the spirit of man that is in us by measure of the gift of God.

We can't receive the things of God by the spirit of man that is in us. They are foolishness to the natural man, neither can we know them for they are Spiritually discerned. (See I Cor. 2:14.) Yet, I don't believe that by the spirit of man we are carnally minded. When the spirit of man is brought under subjection by the Devil, then we are carnally minded, a mind that is the very essence of death. Then the fruits of the flesh are evil. Then a mother may hate her child, or a child his parents. Then a man may be filled with the lust of the eye, the mind, and the flesh, or hate his brother. Against such, we have laws.

For the non-elect, it stops here — with the spirit of man that is in all of us by measure, and the evil spirit we are all subject to. For the elect's

sake, we must go one step further. They are subject to the Holy Spirit. The fruits of His Spirit are acceptable unto God: Peace, Love, Brotherly kindness, Humbleness, Faith, Prayer, Patience. (See Gal. 5:22-23; II Pet. 1:5-10; Col. 3:12-16) These are the fruits borne by brethren who love one another, of those who have been born again, who have been freed from death and given life and immortality through Jesus Christ. Against such there is no law.

In the scripture under consideration I believe peace is a symbol of the fruits of God's Holy Spirit, which He gives to them that are His, at His appointed time. To be Spiritually minded is life and peace. This is the peace that passeth all understanding.

I want to comment on a quote in the note at the end of Brother Hudson's letter, (See letter and reply in this issue, appearing just before editorial) "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." (p. 89, *Absolute Predestination* by J. Zanchius.) I don't have a copy of this work, so I must comment on this statement out of context.

In one sense, the statement is correct, but in another sense it bothers me. I hope I am wrong, but I get the feeling the author is trying to defend God, or excuse Him from something. Why? By what precept does the God of this universe need defending, or excusing from anything? God created the world and all things therein. His creation is perfect. God created the wicked to do wickedly. Can they do otherwise? The Bible says the wicked shall do wickedly, and none of the wicked

shall understand. (See Dan. 12:10) He fitted the vessels of wrath for destruction, to shew forth His wrath and make known His power. (See Rom. 9:22) If the word wicked implies gross violation of moral law, God gave that law, without giving the power to keep it. Was there any doubt about the outcome?

Who blinded the eyes of the multitudes, and deafened their ears that they should not understand? Prophecy declared it. "By hearing ye shall hear, and shall not understand, and seeing, ye shall see, and not perceive." (See Matt. 13:14) This was spoken of a people not yet born, neither had they done good or evil. Christ spoke in parables to the multitudes, because it was not given to them (in that day or this) to know the mysteries of the Kingdom of Heaven, but to His disciples it was given. To them He said, "But blessed are your eyes, for they see: and your ears, for they hear." Christ's disciples have ever been blessed at the appointed time with hearing ears, seeing eyes, and an understanding heart. "He that is of God heareth God's word." (Joh. 8:47) "The hearing ear, and seeing eye, the Lord hath made even both of them." (Pro. 20:12)

From the transgression in the garden Adam and his posterity have never been free from sin, except by the Grace of God. "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) "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." (Psa. 32:1, 2)

Christ came into the world to

save His people from their sins. He came out from God and came into the world. If anyone can prove to me by the Bible that His trip was planned AFTER sin entered into the world, I will say that the devil's will alone controlled the entrance of sin into the world, that Satan's power in the garden was greater than God's power, that Satan did pluck a sheep out of Christ's hand, that Satan is a self-existing power co-equal with God, that God did not create all things, and that all power is not of God.

I believe that Christ's trip into the world to save sinners was set forth in the will and purpose of God BEFORE sin entered into the world. Therefore, I believe God predestinated the entrance of sin into the world, that Satan's power in the fall of man was an instrument of God's Holy will, that Satan cannot pluck one sheep out of Christ's hand, that God gave Satan the power of Death, because He had already given Christ the power of Life, the power to destroy Satan and his works.

The Bible says that Christ was foreordained before the foundation of the world, but was manifest in these last times for you. (See I Pet. 1:20) I believe He was manifested a saviour because He was ordained a saviour before the foundation of the world. God's purpose and Grace was given us in Christ before the world began. (II Tim. 2:10)

I believe that God created this world and all things therein to get praise and glory out of His creation. He gets praise and glory out of His creation just exactly as it is. If one hair of our head was not numbered, if one drop of rain failed to fall, if one of the wicked failed to do wickedly

and understood, if just one human was not a sinner, then God would be dishonored, and all His works could not praise Him. Yea! Christ made a trip from the portals of Glory, and bled and died for naught.

If I may speak from belief and experience, I will describe as best I can what spiritual darkness and spiritual light means to me. For many years I believe I was in spiritual darkness — not because the Light was not shining — but because I was blind and could not see. Then for a while, I believe I could see the Light in the eyes of the members of the church, but could not comprehend it. Now, I not only believe I can see the Light in their eyes, I believe I know what that Light is — Christ in them, the hope of Glory.

To me, spiritual Light is Christ in you, and spiritual darkness is the absence of Christ. He is both our Light, and our Spiritual eyes. "I am the Light of the world." (Joh. 8:12) "The Lord is my light." (Psa. 27:1) "The Lord shall be thine Everlasting Light." (Isa. 60:20) I believe the world in this instance is the Church, that He is the Light in every member of the Church, and that His light is Everlasting. The Light does not make us sons of God, it makes manifest that we are sons. "And because you are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." (Gal. 4:6) If we have Everlasting Light we have eyes to see the love, and the fruits of love, in those who also have that Light in them. Yet, in one sense, we are only as the moon, reflecting the light of the Sun of Righteousness.

At times, it seems the Light grows dim when we are full of doubts and fears, and temptation.

Then, by faith, we are blessed with faithful John to view that city four square, the New Jerusalem, coming-down from God out of heaven, adorned as a bride for her husband. When faith is fulfilled and we see that city in all her beauty, then and only then, will we see true Light in all His glory. "And the city had no need of the sun, neither of the moon, to shine in it: for the Glory of God did lighten it, and the Lamb is the light thereof." (Rev. 21:23)

Just as the sun arises with warmth, and life sustaining power, so does the Sun of Righteousness arise in the soul of them that fear Him, with healing in His wings. (See Mal. 4:2) If we have seen that Spiritual Light, we know what light is. If we have not seen, nor felt, its life giving power, we are in spiritual darkness. "And the light shineth in darkness, and the darkness comprehended it not." (John 1:5) When that true Light lights every one that comes into the church, it cannot be hidden. That is why I believe that a church only says "amen" to what they believe God has wrought in the soul of one who comes asking for a home. Without this fruit, we make a mockery of the precious rite of water baptism.

This Spiritual light gives life to the scriptures of promise. Without it, none can speak or hear the truth in love, but is as the priests of old, dead wherein they were held in the letter of the word. But God who made the light to shine out of darkness shines in the heart of His people, to give the light of the knowledge of the glory of God in the face of Jesus Christ. This is the Light in the heart of His people that is called Love, Life or Christ in you. To me, they are all from the same source.

I believe I was blessed in a vision to see the Light of the Glory of God in the face of Jesus. I was borne down with the weight of my sins into a partly kneeling and partly prone position. My face was being forced deeper and deeper into the miry clay. I tried to raise up with all the power of my strength, but could not lift the great burden of my own sins. Suddenly I heard a soft voice say, "Come, little brother, you who are weary and heavily laden, and I will give you rest." The great burden lifted at once. I was given to rise, and as I rose He reached out His hand and took my hand in His. I felt to be as a tiny child as I looked into the face of pure Love, of perfect Immortality, the risen Christ. I feel even smaller today, but He is my hope.

Lynwood Jacobs

NOTICE

The Obituary of S.T. Atkinson and Andrew Jones Hill are being reprinted in the February issue to correct printers error as made in the January issue.

IN MEMORY OF
ELDER S. T. ATKINSON

Our hearts have been saddened, and we at Lamms Grove Church feel we have suffered a great loss in the death of our beloved pastor, Elder S. T. Atkinson. He was born June 3, 1900, and passed to his eternal home September 27, 1974. He served Lamms Grove faithfully and well for twenty-nine years. Even though the distance was great and his health was not good, he was prompt to fill his appointments. He truly felt the weight of a pastor to our little flock who was given a deep love, adoration, and great respect that words cannot express for our beloved moderator who was given to us by the One who knows our every need. He was called each year to serve this church by a unanimous standing vote. This continued action of our church proved our confidence and love toward him. We feel the Lord gave Lamms Grove to Elder

Atkinson, and also gave and sent him to us when we were in need of a pastor. He was loved by all, especially the children as he always remembered them with much affection. Elder Atkinson was a very able moderator of the Abbotts Creek Association for twenty years, and he was called to serve for another year at its last meeting, 1974, just prior to his death. He was a firm believer in the doctrine of salvation by grace and predestination which he upheld and faithfully proclaimed. To him there was only one true and living God, and one Lord Jesus Christ.

Our deepest sympathy goes out to Sister Callie, who was his faithful companion for over fifty years. She was often blessed to speak words of comfort when his feelings were low. She was blessed to stand as a pillar of strength during his ministry, traveling side by side to the many churches and associations wherever and whenever he was given a mind to visit. She was truly a minister's wife, and is a friend to everyone. We can only say, "The Lord gave and the Lord hath taken away; Blessed be the name of the Lord." Job 1:21.

Approved by the church in conference on the first Saturday in January, 1975, with request that a copy be sent to the family, one to Zion's Landmark for publication, and one be entered on the church record.

Elder C. T. Harward, Moderator
Sister Wilma Comer, Clerk Protém

OBITUARY FOR
ANDREW JONES HILL

Brothers, Sisters, and Dear Friends:

Andrew J. Hill was born March 27, 1883, and passed away December 9, 1974, making his stay here on earth 91 years, 8 months and 11 days. He was married three times. The first time was to Mamie D. Hill, second to Nancy W. Hill, and the third time to Maude O. Hill. All three are deceased. Surviving him are four sons and three daughters: Isaac Hill of Rougemont, N.C., Robert Hill of Durham, N.C., John A. Hill, and Henry S. Hill both of Roxboro; Mrs. Blanche Garrett and Mrs. Fannie Dean both of Rougemont, and Mrs. Nora Wells of Burlington, N.C. Also surviving are eight stepchildren, thirteen grandchildren, six step-grandchildren and eighteen great grandchildren.

Brother Andrew was a member and the oldest Deacon of Rougemont Primitive Baptist Church. He united with Camp Creek Church May 29, 1910. He was ordained a Deacon May 10, 1924, where he served until

Camp Creek Church was disbanded when the Government took over the property on June 20, 1942. Upon the disbanding of Camp Creek Church, he joined Rougemont Primitive Baptist Church by letter where he served as a Deacon until his death. Funeral services were held at Rougemont Primitive Baptist Church December 11, 1974, at 2:30 P.M. by the pastor, Elder L. P. Martin, assisted by Elder Jack Hawkins. Burial was in the Hill Family Cemetery.

I do not feel that Brother Andrew would want his worldly feats talked about, but rather the doctrine he loved so well. I do not know of his natural accomplishments, but I feel the two greatest events that took place with him was when God visited him in love and mercy and gave him a precious hope that one day after this life he would be taken to a place where sin and sorrow would be no more. Secondly, was the time when he would be taken out of this world, something he had longed to take place for such a long time. God strengthened his hope to the extent in his latter years that his greatest desire seemed to be to want to go home. I believe Brother Andrew knew if he reached Heaven and immortal glory it would be by the Grace of God, and that it would not be by anything he had done for Salvation is by the Grace of God and not of works lest any man should boast. I feel that he was given to know that the way of man is not in himself. It is not in man that walketh to direct his steps, but that he was dependent upon an all wise and merciful God for everything, even the air he breathes and the strength to breathe it. I believe he was given faith from time to time that was strong enough to say with the poet that one day he would "bathe my weary soul, in seas of Heavenly rest, and not a wave of trouble roll, across my peaceful breast." I feel that he believed that before time God did ordain, set apart, and predestinate everything to be as it is, and that God declared the end from the beginning; that He set the wheel of time in motion, and is watching things come to pass as He ordained it to be. He, further, believed that nothing could transpire or have its being without God.

I feel so unworthy and unqualified as I attempt to write these few lines. I hope that God will give me the same faith, I feel, that he gave to Brother Andrew, so that when the time comes for me to breathe out my last breath, I can feel as I hope I have felt a few times in life and can freely say, "Come, welcome death, I will gladly go with thee." I

sometimes long for the peace that I feel is laid up for the children of God. I feel Brother Andrew is sleeping that sweet sleep that only God's elect are given and are enabled to know.

I would say to Brother Isaac, Sister Blanche, the rest of the family, and the Rougemont Church, whom I feel will all sorely miss Brother Andrew in days to come, that he has gone where we can't call him back. But, if we are by the grace of God what we hope to be, some day we won't go of our own strength, but we, too, shall all be carried to that city not made with hands, eternal and on high, whose builder and maker is God, there to forever sing His praise in a world where there will be no sin and sorrow. Suffering will be no more, but there will be one everlasting day of praising God the Father, the Son, and the Holy Ghost in a world that will never end.

Submitted in love, I trust,
John Blalock

It was my unworthy privilege and blessing to have known this dear brother for nearly thirty years. He spent a night in my father and mother's home many years ago. His faith was solid a Rock. No brother was more faithful in visiting associations in this part of the country than was Brother Andrew J. Hill. He has gone from the evil to come.

Editor

OBITUARY

God, in His infinite wisdom, saw fit to remove from this life our sister, Sadie Peed, who was born on January 4, 1887, and departed this life on November 21, 1974. Sister Peed united with the Church at Angier on June 7, 1942, and was baptized the following month by her pastor, Elder T. F. Adams. She was an humble, precious member, always attending the meetings unless she was provisionally hindered.

Survivors include two daughters, Mrs. Velma Love and Mrs. Siddle Kline; one son, Oscar H. Peed; two step-sons, Willie and Ira Peed; one sister, Mrs. Roxie Thaxton; ten grandchildren and fourteen great grandchildren. Her funeral was conducted at Wheelers' Primitive Baptist Church by Elders B. C. Wray and H. D. Wray, after which her body was laid to rest in the church cemetery, 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 Peed has ceased from her sufferings, and that her soul and spirit are now resting in the Paradise of God. It is given unto us to bow submissively to God's will, knowing that He is too wise to err and too good to be unkind.

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 January 4, 1975.

Elder R. L. Fish, Moderator
 Brother D. T. Adcock, Clerk
 Brother Avery Beasley, Ass't. Clerk
 Sister Ruth Dupree)
 Sister Ernie Prince) - Committee
 Sister Annie B. Jones)

**IN MEMORY OF SISTER
 VIRGINIA WHEELER**

It has pleased the God of All Grace to remove from our midst Sister Virginia Wheeler, on September 11, 1974. She was fifty-seven years, three months and sixteen days of age. The daughter of John and Anna Corn, she was born in Patrick County, Virginia. Sister Wheeler was first married to Mack Ward in 1935. To this union was born two sons, Johnie M. and Jimmy R. Ward. Her first husband passed away in 1964. She was married to William Wheeler in 1965.

Sister Wheeler joined James Street Primitive Baptist Church in Burlington by experience July 5, 1958, and was baptized August 3, 1958. She was a good, faithful member and attended her meetings as long as she was able. Sister Wheeler was stricken with the dreaded disease of cancer for two years, but she kept the faith. She bore her cross with a smile. She was an inspiration to all who visited with her. We feel that she was not alone in her suffering, for she continued to praise the Lord for His love and goodness. She had a God-given faith that was a comfort to all who knew her.

Her funeral was held at James Street Primitive Baptist Church by her pastor, Elder Hugh Wray, assisted by Elder H. F. Dagenhart. The body was laid to rest to await the coming of our Lord and Savior beneath a mound of beautiful flowers in the Memorial Cemetery. We extend our sympathy to the family.

Be it therefore resolved that three copies of this obituary be made, one for the family, one for our church record and one for publication in Zion's Landmark.

Done by order of the church in conference August 31, 1974.

Elder Hugh Wray, Moderator
 R. B. Hawkins, Clerk
 Sisters Pear Allison and Jane
 Barham, Committee

**IN MEMORY OF SISTER
 ANDRA BARNWELL**

It has pleased the Lord to call from our midst, Sister Andra Barnwell, on September 6, 1974. She was the daughter of the late Mr. and Mrs. Andrew Pleasants, and the wife of the late Thomas Y. Barnwell. She lived to be eight-one years old. She left to mourn her loss, two daughters: Mrs. Robena Anderson and Mrs. Margaret Mann; six sons: Charles S., Thomas A., Brother Curry D. and Ernest F. of Burlington, N. C., Jesse H. of the home and James D. Barnwell of Goldsboro; twenty one grandchildren and seventeen great-grandchildren and many friends.

Sister Andra Barnwell joined the James Street Primitive Baptist Church of Burlington by experience, June 1, 1957. She was baptized by her pastor, Elder G. W. Hill, on August 4, 1957. She was a faithful member as long as she was able to get about. We all miss her pleasant smile and gentle manner.

Her funeral was preached by Elder Hugh Wray, assisted by Elder L. P. Martin. She was laid to rest beneath a mound of beautiful flowers in the Bush Arbor Primitive Baptist Church Cemetery, there to await the coming of her blessed Saviour, Lord Jesus Christ, when all the Saints will hear that welcome voice, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Matt. 25:34.

We extend our sympathy to the family. Be it, therefore, resolved, that a copy be given to the family, one sent to Zion's Landmark for publication, and one recorded on our church record. Done by order of the church in conference the first Saturday in September, 1974.

Elder H. D. Wray, Moderator
 R. B. Hawkins, Clerk
 Sisters Pearl Allison and Jane
 Barham, Committee

RESOLUTION OF RESPECTS

On November 12, 1974, our Heavenly Father reached down, and He took from our midst a dear and beloved sister, Sister Roena Reaves. Sister Reaves was born July 4, 1900, and died on November 12, 1974, making her stay here on earth seventy-four years, four months and eight days.

She united with the Primitive Baptist Church at Bethsaida on the first Saturday in August, 1956. She remained a true, devoted member, attending church regularly as long as her health permitted. She was held in esteem by the church and all that knew her. She leaves behind her to mourn her death five beloved children, three sons and two daughters, grandchildren, relatives, and a host of 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 resolution be sent to the bereaved family and third, that a copy be sent to the Zion's Landmark for publication. Fourth, that a copy be spread on our church book.

Done by the order of Bethsaida Church in conference on Saturday before the first Sunday in December, 1974.

Elder W. C. Noles,
Sister Cleo Noles, Committee

EASTER MONDAY MEETING

Eno Church and the sister churches of the Lower Country Line Association hope to be favored to meet again this Easter Monday morning, March 31, 1975, at 10:00 A.M., the good Lord willing. It is our sincere desire that you, our beloved correspondents — whether you be Elders, deacons, members, friends in the Lord — be given a mind and be enabled to be with us again at this meeting. We hope and trust that we will be favored with your presence on this occasion. We plan to have dinner on the ground also.

It will be greatly appreciated if you, who read this announcement in the Landmark, will please announce these meetings at your churches and gatherings.

Those coming from the north by Interstate 85 or 15, from the south by I-85, from the east or west by 70, or from the south by 501 or 15: turn north at Roxboro Road exit off I-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.

Please remember us at these meetings, and come and be with us.

Done by order of the Church in conference on Saturday, January 25, 1975.

Elder Burch Wray, Moderator
Brother W. A. Wheeler, Clerk

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with the Church at Primitive Zion, Harnett County, N.C., beginning the fifth Saturday and continuing through Sunday in March, 1975. Elder Allen Johnson was appointed to preach the introductory sermon; Elder W. C. Noles is appointed as his alternate.

Primitive Zion Church is located about three miles West from Coats, N.C. We invite our brethren to come and visit with us, especially the ministering brethren.

Alonzo Barefoot, Union Clerk,
Newton Grove, N.C.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union was appointed to be held with the Church at Wheelers', Person County, N.C., beginning Saturday before the fifth Sunday in March, 1975, the Lord will.

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

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at Ruhama Meeting House, beginning the fifth Saturday in March, 1975, at 11:00 A.M., and will continue through Sunday, the Lord will.

The church building is located in Morehead City, N. C., just one block North of U. S. Hwy. 70.

We invite our brethren to come and be with us, with a special invitation extended to the ministering brethren.

H. A. Young, Union Clerk
Jacksonville, N. C.

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ISAIAH CHAPTER 63

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

For the day of vengeance is in mine heart, and the year of my redeemed is come.

And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

EDITOR

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

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HISTORICAL AND DOCTRINAL

Dear Brother Mewborn,

Enclosed is a circular letter from the minutes of the Second Session of the South Louisiana Primitive Baptist Association held with Antioch Church, Calcasieu Parish, Oct. 2-3, 1875. The author of the letter was Elder W. M. "Bill" Perkins.

Elder Perkins was born in Calcasieu Parish in June, 1827. His grandfather, Rees Perkins, brought a letter from the Welsh Neck Church in South Carolina to Mississippi, where he and others organized the Ebenezer Church in Wilkinson (later Amite) County, May 9, 1806. Rees Perkins later moved his letter to Antioch Church in Marion County, Miss. which was nearer his home. He was in St. Landry Parish, La. by 1824, and he became an early member of Antioch Church, Calcasieu Parish.

Brother Bill Perkins was ordained an elder about 1860. He was not only a gifted preacher, who could stand for hours declaring the unsearchable riches of Christ; he also was one of the most respected men to ever live in the Big Woods of Calcasieu Parish. When disputes arose in the community, rather than go to court, those who wished peaceful settlement would come to Brother Perkins who would arbitrate the dispute. His decision was accepted as final in such cases.

During the Civil War, Brother Perkins was the civilian caretaker for a 50-mile section of the Military road that extended from Nibletts

Bluff on the Sabine River (about 4 miles from my house) to what is now the Vernon Parish line. This road was held as an effective supply line to the Confederate Army near Alexandria, Louisiana, by the Confederate victory at Sabine Pass, Texas.

Brother Perkins died in 1905 at age 78. He was an ordained elder over 45 years according to an inscription on his gravestone. He is buried in the Big Woods cemetery which is on the same site as Antioch Church. He baptised my grandfather, Elder P. H. Jacobs, who knew him well, and who told me many vivid stories about Brother Bill.

Antioch Church, where this Association was held, was formed Oct. 21, 1827, by Elder Joseph Willis, with five members. Elder Willis was called by some "the Apostle of the Opelousas" because he went through this storied part of Louisiana organizing Baptist churches. According to my father, Elder Willis is listed on census records as a mullato. History says that three of the earliest members of Antioch Church were two female slaves, Mary and Phylis, plus one male slave, in addition to the five members already mentioned.

Antioch Church was soon beset with the same doctrinal problems that were prevalent among the Baptist all over the country. When she finally split over support for missionary societies, Sabbath-schools, and prayer meetings,

Grandad said that the church split right down the middle, about 50 on each side. The same man who donated the original tract for the church and cemetery, donated a like tract to the missionary group, but kept title to about a thirty foot strip of land between the two tracts. (A rice canal now runs between the two cemeteries.) He said if they needed separation, he wanted to oblige.

In 1830, the Louisiana Baptist Association convened with Antioch Church: "Introductory by Joseph Willis, who was afterwards elected moderator, with Joel Coe as Clerk. Eleven churches were represented, reporting an aggregate membership of 326." (p. 182, *History of Louisiana Baptists*). From this same history, I find that this association was formed as follows: On the 31st of October, 1818, the Baptist churches in Louisiana west of the Mississippi met by messengers with the Beulah Church, at Cheneyville, Rapides Parish, for the purpose of being organized into an association, which took the name Louisiana Baptist Association. Five churches represented with a total membership of 86 at this first meeting.

The Louisiana Baptist Association was founded upon sound Articles of Faith. From its inception in 1818, to 1830, you can see from this narration that it prospered. In 1830, it was said to occupy a territory "350 miles long, and 125 miles broad." What fertile ground for Satan! By 1834, and I quote, "the following resolutions indicate the spirit of the Association:

Resolved: That this Association most affectionately recommend to the churches to sustain the Louisiana Missionary Society, and

thereby promote the preaching of the Gospel.

Resolved: That we earnestly recommend to the churches, that have not already done so, to organize themselves into Sabbath-schools."

Mr. Ford, the clerk of the association in 1834, says that competition with the Methodists caused these early Baptists to try Sunday schools. In his Ms., "History of the Early Baptists of Louisiana", he says, "To the Methodists belongs the credit of introducing Sunday Schools in the bounds of this Association. In 1829 Sunday Schools started in the different towns and neighborhoods where there was any probability of their being continued. But, the Baptists stood aloof for several years, and in fact there was a general prejudice against them." When the Baptists got around to trying missionary revivals it was said that "accessions to their numbers are yet small," as a result. You can readily see why Antioch Church was rent in 1833 into two factions as already reported.

I must report that Antioch Church is now dead, her last member having recently departed this life. But for more than 130 years, she fulfilled a purpose of usefulness" to her God.

Bethlehem Church at Merryville is the only one of the original churches still active in the affairs of the South Louisiana Primitive Baptist Association formed in 1874. Mt. Pisgah, organized about 1880, first represented at the Association in 1881, as far as we know. These two churches are all that are left of an Association that at that time had 10 churches and 154 members. Antioch Church was one of the original

churches in the Association, and Brother Perkins was instrumental in the formation of the association.

In closing these remarks, I would like to thank my father, Curtis Jacobs, who is clerk of the Association, for furnishing the historical data used in this narrative.

Lynwood Jacobs
Route No. 4, Box 258,
Orange, Texas, 77630
January 3, 1975

CIRCULAR LETTER

The South Louisiana Primitive Baptist Association, in session with Antioch Church, Big Woods, Calcasieu, La., October 2d and 3d, 1875, to the Churches of which she is composed, sends love and fellowship in the Lord —

BELOVED BRETHREN:

By appointment, when last convened in an associate capacity, we address you this circular upon the subject of the doctrine of God our Savior. We understand the term "doctrine" so often mentioned in the Scriptures, to embrace the fundamental principles of the Gospel as taught by our Savior and His apostles. The people were astonished at His doctrine in the days of His nativity. Why? Because He taught as one having authority, and not as the scribes. We learn that all Scripture is given by the inspiration of God is profitable for doctrine, etc., and believers in the primitive age of the church continued in the apostles' doctrine and fellowship. Further — that the apostle Paul thanked God in behalf of his Roman brethren, that they had obeyed from the heart that form of doctrine which had been delivered to them.

He healed diseases, cast out devils, cleansed the leprosy. He only had to say to the sick of the palsy, thy sins be forgiven thee; or, take up thy bed and walk. He commandeth the stormy winds and raging billows of the great deep, and they obey His voice. He speaks and it is done. He commandeth and it stands fast. With the command to a dead Lazarus to come forth, death, the king of terrors, surrenders the subject, and the grave yields at once that obedience which is due to Him who has triumphed over death, hell and the grave. He is King of Kings, and Lord of Lords; the Alpha and Omega, the beginning and end of all things.

When we are blessed in considering, brethren, our fallen and ruined condition, by reason of sin and transgression, represented in a state of nature, as without God and without hope in the world, then we can truly see in our nature that we are dead in trespasses and in sins; alienated from the life of God through the ignorance that is in us. Because of the blindness of our hearts, we are guilty, miserable and condemned under the righteous sentence of God's holy law. Yet, God in His infinite wisdom and boundless love, laid help upon One that was mighty and able to save. The language of Jehovah is, "I have found a ransom." The Sword of justice that had long slumbered, was at length commanded to awake against the Shepherd, and 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." Zech. 13:7. We hear Christ saying, "I am the good Shepherd, I lay down my life for the sheep," not for the goats. To some

He said, "ye believe not, because ye are not of my sheep." We hear the prophet saying, "all we like sheep, have gone astray, and the Lord hath laid upon him the iniquity of us all." Again He says, "Lo! I come to do thy will, O, God!" He takes upon Him not the nature of angels, but the seed of Abraham. He comes in a body prepared, pure and spotless, being made a little lower than the angels, for the sufferings of death.

He was made in all points like unto His brethren, but without sin. He came as the near kinsman, as the daysman, as the Redeemer of His people; not to place mankind in a salvable condition, as some affirm, but to finish transgression, and make an end of sin, and bring in everlasting righteousness; to reveal God as a just God and a Savior, and the Justifier of the ungodly. He was wounded for our transgression, and bruised for our iniquities. He was a sin-bearing sacrifice, and offered Himself to God without spot and without blemish. The Savior's mission into the world, and dying the ignominious death on the cross, was not simply to render the exercise of mercy consistent with the justice of God the Father, nor to show His abhorrence of sin, and His determination to punish it. The fiery law which went forth in thundering peals from Mount Sinai, loudly attests His abhorrence of sin, together with the destruction which was visited upon the ancient wicked cities, in suffering the vengeance of eternal fire. Christ as a surety and substitute in the eye of divine justice, being one with His people — they being bone of His bone and flesh of His flesh — did, in answer to the demands of the holy law, pour His soul out unto death, and gave His life

a ransom for many, to be testified in due time. Was the ransom given, and the price paid, sufficient? The Scriptures abundantly declare it, and faith answers in the affirmative. Then the release of the captives must follow. Yes, brethren, Jesus says, "because I live, ye shall live also." Then while there is compassion in His bosom, and power in His hand, the trophies of His victory, the price of His blood and the monuments of His mercy, will finally be brought home more than conquerors through Him, who loved them and gave Himself for them. As the sins of His people became His by imputation, being transferred to Christ, so does His righteousness become ours by imputation. Justice can claim no more — our sins, original and actual, having met the punishment due them, in the person of the adorable Redeemer, will no more be remembered against God's people, than the debt of an insolvent debtor when discharged by the surety, will ever be arrayed in court against the debtor again.

In the new and everlasting covenant of peace, He says "I will be merciful to their unrighteousness, and their sins and iniquities; I will remember no more." O! brethren, why is it that the sins of His people will be remembered no more? Because, Jesus their representative and surety has obeyed the law in all its latitude, in all its demand in their behalf. He hath appeared once in the end of the world to put away sin by the sacrifice of Himself. Then it is Christ's obedience and His glorious righteousness imputed to the sinner, that constitutes Him righteous, and justifies him in the sight of God. Here mercy and truth meet together, and righteousness and

peace kiss each other. They are said to be justified by faith, not, however, as the procuring cause of our justification, but only as an instrument by which the righteousness of Christ is received. It is not the act of believing, that justifies, but the thing believed, relied on, is counted to the believer for righteousness. Hence, it is said He is the Lord, our righteousness. The saints of old declared that they would go forth in the strength of the Lord, and they would make mention of His righteousness — and of His only. It is called the righteousness of God. It is a righteousness that justifies. It is the best robe, compared to linen, clean and white; to wrought gold, fine raiment of needle work. Then, brethren, continue in the doctrine; contend earnestly for the faith once delivered to the saints. For we are informed that the time should come when they would not endure sound doctrine, but after their own lusts should heap to themselves teachers having itching ears, that they should ever be learning, yet never able to come to the knowledge of the truth. Why were they not able to come to the knowledge of the truth? Because in the light of the wisdom of this world, man can neither know nor comprehend heavenly and divine things.

We are told the world by wisdom knew not God, so then, flesh and blood did not reveal a saving and experimental knowledge of Christ to Peter; neither was Paul taught it by man, but by the revelation of Jesus Christ. As all who become the sons of God, were born not by the will of man, not by flesh, nor by blood, but were born of uncorruptible seed, the Word of God, which liveth and

abideth forever. Then, brethren, we desire the fulfillment of the admonition of the apostle Paul, not to be carried about with every wind of doctrine, etc.; but be ye steadfast, unmovable, always abounding in the work of the Lord, knowing that your labor in the Lord is not in vain.

Done by order of the Association.

W. M. PERKINS, Moderator

E. A. PERKINS, Clerk

THE WELSH BAPTISTS

According to David Benedict's History of the Baptist Church in America, it was in the spring of the year 1701, in the Country of Wales of the British Isles, that several Baptists in the counties of Pembroke and Caermarthen resolved to go to America. One of their company, Thomas Griffith, was a minister, and they were advised by him to be organized into a church prior to leaving the old world. They took his advice, and as a result sixteen people were constituted into an organized church. Religious persecution was said to have been the cause of their separation at that time from the old world.

In the month of June, 1701, they met at Milfordhaven, Wales, and embarked on board a ship called "William and Mary". On the 8th of September following, they landed at Philadelphia. In the year 1703 they took up land in New Castle County, Delaware, to the extent of approximately 30,000 acres from grantors who had directly purchased the same land just previously from William Penn. The tract of land became known as "Welsh Tract". In the same year they built a little meeting house of logs. Later, in the year 1746, a small

brick building (size 40 feet by 30 feet) was built which still stands today. The bricks in this building came from England, and were carried by mule-back from New-castle to the present vocation. It has been said that the mules were led by women members (sisters) of the congregation or church.

Because of the extremely cold winters in that area at that particular time, a group of these Welsh Baptists departed from the States of Delaware and Pennsylvania in the year 1730, and moved southward in search of a warmer climate. An historical marker erected on U.S. Hwy. 117 at Burgaw, N.C., Pender Co., by the State of North Carolina reads:

“WELSH-TRACT”

About 1730, a group of Welsh from the Colony of Pennsylvania settled in this area, between the Northeast and Cape Fear Rivers.”

Of this group was Lancelot Jones who was one of the founding members of the Seven Mile Church, Sampson County, N.C., as well as the Welsh families of Edwards and Williams and others of this same family of Jones who were influential in establishing many of the early churches of the White Oak and Bear Creek Associations. They spread out in both a southerly as well as westerly direction. The descendants of these same three families still constitute some of the membership of churches in these three associations until this day.

Later, in the year 1737, according to the historian, Benedict, thirty of these Welsh immigrants again left the provinces of Delaware and

Pennsylvania, and moved forward into South Carolina, and they finally settled on the Great Pee Dee River, sixty miles north of Georgetown. They brought duly granted church letters of dismissal with them, and soon established the church known as “Welsh-Neck” which is descriptive of the people who founded the church, and of its local and peninsulated situation as founded on the river, at a place called Catfish. They later moved fifty miles higher up the same river, where they made a permanent settlement. There were approximately thirty members of the Welsh Tract Church in Delaware that made the settlement in S.C. This was the same Welsh-Neck Church in S.C. from which Elder Rees Perkins moved his membership to the Ebenezer Church in Mississippi, when the latter was organized, in 1806.

From the establishment of this mother church in the State of South Carolina came a number of churches, as history records; one of them is the Church at Mount Pleasant which has continued from that day until this day in the same doctrine, faith and practice as these saints of many years ago were so emboldened. Many of us are acquainted with our precious pastor and brother in the ministry, Elder J. H. Carter of Manning, S.C., and the other precious brethren of this dear old church. This ancient influence of these brave and faithful brethren also led to the eventual organizing of the Church at Little Pee Dee, located near Conway, S.C. Both of these churches are two of the oldest still active in the Mill Branch Association of South Carolina, and their extraction is traced to these early Welsh Baptists who immigrated

to America from Wales.

All of this history is mentioned to show or prove that it was Elder Rees Perkins who moved from the Welsh-Neck Church in S.C., to Mississippi in May, 1806, who helped in the organization of the Ebenezer and Antioch Churches which Elder Jacobs has mentioned in his introductory letter of this article, and ultimately to the organization of the South Louisiana Association which still stands today in the State of Louisiana, of which Elder Jacobs is a member.

We believe it was the same Angel of God which went before the camp of Israel anciently and also behind them with the fiery pillar of the cloud by night and the cloudy pillar by day that also accompanied these saints of old which also gave them light and comfort. (The Gospel of the Son of God.) It was darkness to the others, the Egyptians, so that the one came not near the other all the night. See Exodus 14:21, 21. Long have been many of the journeys of the Lord's people in this world, much have been their suffering, and many have been their afflictions, but the Lord's guiding Hand has always protected and kept them in such a way that even in this day we are made to rejoice in this same blessed truth when divine and holy fellowship of the same bodies are enjoyed amongst us, a blessing received only from His High, and Mighty Hand. Nothing except the Apostolic Faith could create such a relationship which has not changed over the years. Surely, a journey that can be traced from Pembroke, Wales, to Louisiana, especially in that day when the only means of travel were by boat, teams of horses and mules, and by walking, would

truly be considered a long and arduous one. God gave them His blessed Love in His dear Son, and they were blessed in this Love to Love Him and, likewise, cleave one to another. There were few roads or paths, and only an Indian trail here and there, but amidst forestlands infested with reptiles and insects, swamps and rivers, God permitted them to worship Him under their "own vine and fig tree." See Joel 2:22. May it be His will to keep us as He did them!

Editor

GLEANINGS IN RUTH

Dear Brother Mewborn,

I have a desire to try and express to you the joy I experienced in having your presence and fellowship this past weekend. I feel so unworthy of such love, yet, I hope through His Grace and tender mercy I will be kept in such a way that we might be blessed many more times to feel His presence and witness His power through His servants as the Lord, I feel, blessed you to manifest both at the Fremont and Seven Mile Churches on Sunday. I do hope that God will give you a mind to come and be with us again. Only those who have to go and stand before His children can know the joy of having one of His servants who is established in the doctrine, as I feel you are, to come and be with them.

It seems that I have been blessed yesterday and today to relive most of the day that we spent together. What better way to end such a day than to be blessed to go into such a wonderful home, and partake of both the natural and spiritual food, witness the love, humbleness, and sweet fellowship that were expressed at Sister Loistine Best's

home on Sunday afternoon.

Brother J. M., God's purposes of which you so richly spoke, seem more dear to me as the years go by. Yes, dear brother, I also believe that He purposed all things, not just a part. This includes not only the things that men, in their carnal judgment, may attempt to qualify as good, but all things. Was there not a purpose in Naomi being left in the land of Moab? She was left alone with the two daughters-in-law. But, when did she have a desire to return? She was given that desire when she heard how the Lord had visited His people and had given them bread. Yes, dear brother, Naomi felt to be starving to death. Did she not say that she "went out full and the Lord hath brought me home again empty." Ruth 1:21. (Did not the prodigal son return to his father when he became hungry?) Was there not a purpose in their respective trips? Yet, when Ruth left there were two in-laws there. Why did Ruth say "Entreat me not to leave thee?" I feel Ruth had seen and felt something wonderful in this experience. She had seen that light that had shone in Naomi, a type of the militant church, that others also can see. Naomi could not see it, as you cannot see it in yourself. Ruth, also, felt something in her heart. I believe she felt that drawing power of which the scripture records, "No man can come to me except the Father which hath sent me draw him." John 6:44. Now Ruth was told of this by Boaz, who typifies here in this instance the Lord Jesus Christ, a mighty man of wealth and power. So, she begged Naomi, a type of the church where we receive gospel fellowship, to let her go and glean in the field where she might find grace.

(Did not the patriarch, Jacob of old, wrestle with the angel until the breaking of the day that he might bless him?) See Gen. 32:24. Dear brother, where else can you find the riches of God's grace except in Christ, the Son of God?

Now, while Ruth was in the field, Boaz came and said unto his reapers, "The Lord be with thee." Here, again, Boaz typifies our Lord and Master. You may disagree here, but I believe that he was speaking to his servants. These are the ones whom he has called to be the undershepherds of the flock.

Let us pursue the subject a little further here. After he had told them, "The Lord be with thee", they sat down to eat. The reapers sat with him as they had before, but he commanded little Ruth, a figure of the little child of God, to do likewise. But who fed her there? Was it the reapers? No, dear brother. Who fed the ones around the table on that dark and doleful night? But, He said, "if I go not away, the comforter will not come unto you. But if I depart, I will send him unto you." Jno. 16:7. What did Boaz say when Ruth left? Did he ask the reapers if they would like to feed her? No, he commanded his "young men". Notice here that he did not call them reapers, but commanded his young men to let fall also some of the handfuls of purpose for her. Let her glean even among the sheaves, and reproach her not. Leave them, he said, that she may glean them and rebuke her not. Ruth 2:15, 16.

Now when that commandment came, it was to the young men, as spiritual men, to let (the word "let" here is the same as when he said "let there be light and there was light") fall, and, dear brother, when He

says let fall also some handful of purpose, you will see that young man (or servant) stand, and it shall fall from his lips, just as it did here in this instance from the young men's hands. And that which comes forth will He LET by that commandment. It will surely be that food from the Master and His gracious table. It is owned by Him, and not by the young man is it owned. It will fulfill His purpose. Again, it is that purpose which He had predestinated or foreordained to be done.

Did it not take all the suffering, the long journey, the hunger and, also, the labor before Ruth was brought before the Master? But, how great was the feast for little Ruth! What was her desire when she had finished? To go back and find those handful of purpose again. Dear brother, when she was blessed to find it, was it not the same food again? God's little ones will never tire of this food. Their souls crave and desire it above all things! Neither will they desire to eat any strange food either. They desire the bread of Heaven, the bread of life.

I know this is getting too lengthy, but there are just one or two more thoughts I would like to mention. Little Ruth was blessed not to follow the young men. Oh, what a blessing! We would not have the trouble among us that we have experienced in recent years of today if we all were blessed in not following the man. Ruth was blessed in knowing who her Master was. She was given knowledge that the Reaper (the minister) acted only by commandment, and that which he brought forth, was not his to give at will. This food belonged to the Master. When Ruth brought forth

the evidence of her encounter with Boaz, Naomi said to her, "Blessed be he of the Lord who hath not left off his kindness to the living and to the dead." "The man is near of kin unto us, one of our next kinsman." (our elder brother). See Ruth 2:19, 20. His wonderful relationship or kinship to poor, feeble, undone, dying sinful, wretched men was made possible by the Covenanted God of all Grace through His blessed Son, as the Apostle expressed, "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." Gal. 4:3, 4. The Apostle Paul also verified this same kinsmanship or relationship when he said, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest, etc." Hebs. 2:14, 15, 16. Surely, this Man is so nearly the next of kin to His blessed people that the dear old poet said, "I'll own my relation, my Father is God!"

Dear Brother, there will always be a witness, and I feel that you were blessed on Sunday to be one.

I did not intend to be so lengthy. Give our love to your family, and

come to see us when you can.

If one at all, an unworthy brother,

(Elder) Delbert Carraway,
2810 Lakeside Drive,
Sanford, N.C. 27330
January, 21, 1975

**“CAST THY BURDEN
UPON THE LORD”**

Psa. 55:22

“And thine ear shall hear a Word behind thee saying, **THIS IS THE WAY**, walk ye in it, when ye turn to the right hand and when ye turn to the left.” Isa. 30:21.

I heard a worldly professor say over the radio recently; “The highway to Heaven is straight and smoothe; the gate is wide open and we should accept God and walk in it.”

His text was, “Enter ye in at the strait (difficult) gate, for wide is the gate and broad is the way, which leadeth to destruction and **MANY** there be that go in thereat; because strait is the gate, and **NARROW** is the way, which leadeth unto life, and **FEW** there be that find it.” Mat. 7:13-14.

If the highway this man was speaking of is straight and smoothe, there must be more than one highway, and he and I do not travel the same one. Mine has been crooked, and bumpy, difficult and narrow along the entire uneven journey. My cargo has been heavy. The fact that it has gives me a little hope. Did God promise an easy way? We read: “It is through **MUCH** tribulation that ye enter the Kingdom.”

God's children carry heavy burdens, crosses, trials and tribulations along “The Way” He prepared. Occasionally, He gives

them a period of rest after they have trodden through the wilderness, and they are blessed to stop by the wayside and refresh themselves with His presence, His promises and His assurance that, “It is I, be not afraid.” This little respite gives them courage and “strength for the day,” and they are enabled to pick up their cross and journey on to the next resting place. So, this is the travels of God's Vessels of Mercy all “The Way” to the end of the Trail. But, He gives them just enough sunshine to light their pathway before darkness overtakes them.

“This **IS** the way; walk ye in it.” Dear child of God, you know from experience if you have walked, and are still walking, in it; it is not all sunshine and even.

“The Way,” God had in mind, this sinner believes, includes persecution; “Ye **SHALL** be persecuted, but **NOT** forsaken.” See II Cor. 4:9. (God leaves a promise). And we read further, “Blessed are they which are persecuted for righteousness sake, for theirs is the Kingdom of Heaven.” Mat. 5:10. (God never leaves His children without hope).

“The Way” includes suffering; “For I will shew him how great things he **MUST** suffer for **MY** name's sake.” Acts. 9:16. “If we reign with Him, we must suffer with him.” II Tim. 2:12. (But, Oh, is it not worth it, little children?)

“The Way” includes sorrow; “For I am ready to halt and my sorrow is continually before me.” Psm. 38:17. Jesus was acquainted with sorrow. “He is despised and rejected of men; a man of sorrows (many) and acquainted with grief.” Isa. 53:3 (Should we expect less?)

“The Way” includes humiliations

and temptations; Consider Jesus when you feel humiliated; how He had to endure the contradictions of sinners. "Tempted of the devil."

"The Way" includes grief; When you are grieved remember Jesus was acquainted with grief from His very birth, and "no where to lay His head."

"The Way" includes a broken heart; Jesus said. "Reproach hath broken my heart and I am full of heaviness; and I looked for some to take pity; but there was none; and for comforters, but I found none." And we read on, "They gave me gall for my meat; and in my thirst they gave me vinegar to drink." Psm. 69:20-21.

Dear Reader, do we want to travel the smooth and straight highway the world speaks of, or should we consider it a GIFT of God if He directs us along the straight and narrow pathway that Jesus took, passing the bottomless pit and the door to the fiery furnace around every curve and bend in the road; sometime in the wilderness of woe and sometime in the desert land; sometime forsaken by our worldly ties (but kept by the power and promises of God); and sometime weary of it all.

Do we want to shun trials and sorrows? "Ye shall have trials and tribulations on this earth." Remember, there can be no rainbow without the raindrops; no Heaven without afflictions — yes, afflictions without Heaven but no Heaven without afflictions. What formed our rainbow? there had to be a cloud and raindrops somewhere in the sky. Briars (pricks) produce the rose; rain (tear drops) brings forth the fruit (godliness); Darkness or gloom (sadness) before the dawn;

need or necessity before prayer. The knee is straight (self-sufficient) before it is made to bend (humble). The rod (chastement) before the staff (support) ... sometimes God spreads a cloud for a covering, but always, for the child of God, the sun eventually breaks through. True, He hides His face and withdraws His presence, but not for long. He is really never absent from His children; the cloud is just covering them for a purpose. Remember this, little children, God, in His abundant mercy for His CHOSEN generation, chose "THE WAY" — Your Way ... and He is the One who prepared it for you from everlasting. Do you trust Him with His choice of The Way you should walk? Never fear; "God is PERFECT in ALL His works and ways," and everything that has ever been, or ever will be, done for you is for your good and His glory. "I will supply your need," (Jesus).

When I think of "The Way" as it is, knowing we are told to "walk ye in it," even an unworthy sinner like this one can, momentarily, "Rejoice and be glad" and "glory in tribulation." If "This is the Way" what have we to fear but the Lord? And if we have traveled "The Way" long enough, we fear the Lord for we learned at the beginning of our journey that "The fear of the Lord is the beginning of wisdom." We read, "Hear council and receive instructions, that thou mayest be wise in thy latter end."

Others can hurt us deeply, but they cannot destroy us if we are God's children; They can cast us down, but not destroy (God will not allow it) "What shall one then say to these things? If God be for us WHO CAN be against us?" Rom. 8:31. God

is the Shield and Protector of His children. "I will not suffer thy foot to be moved." We read; "NO WEAPON that is formed against thee shall prosper and every tongue that shall rise against thee in judgment thou SHALL condemn. This is the heritage of the servants of the Lord, and their righteousness is of ME, saith the Lord." Isa. 54:17. And He will plead thy case: "Therefore, thus saith the Lord, Behold I WILL plead thy cause, and take vengeance for thee." Jer. 51:36. (Could we want a better Attorney?) He knows the offender: "Woe unto the world because of offenses; for it must needs be that offenses come; but woe to that man by whom the offense cometh." Mat. 18:7 "A false witness shall not be unpunished and he that speaketh lies shall not escape." Psm. 19:5.

Many of my dear friends tell me of their troubles, trials and tribulations. We are all beset with them. But are we blessed in following the instructions of our dear Saviour? "Cast thy burden upon the Lord; and I will sustain thee." "Come unto me all ye that are weary and heavy laden, etc." "Be of good cheer;" God will protect you; Vengeance is His; judgment is His; salvation is His. He is the WHOLE COURT; your case cannot go further; nowhere to appeal. He tries your case, and passes His judgment. There is no other One who is qualified. If you are His Chosen, His Home is your Home. Your enemies nor satan are not known. God did not choose them to live in His mansions in the sky. He says, "Depart from me; I know ye not." In His Home, and yours, there will be no sorrow, no tears, no broken hearts, no disappointments, no

sickness or grief that His children have found all along "The way." For "This Way" will be ended and God, in His infinite mercy, will gather you to His bosom and take you in His everlasting arms for all eternity. How do we know? The glorious promises we read tell us so. We must believe them; they are true, we can count on it. "My promises are sure and stedfast." There can be no doubt. I believe many of God's children would welcome death for they believe there is a better Home for them. "The Way" gets weary. They believe, too, that "Weeping may endure for a night, but joy cometh in the morning." Psm. 30:5.

Those dear saints of God at Indian Fork Church in West Virginia sang this song during the Mates Creek Association last fall, 1974. I heard them, and I believe the angels in Heaven heard them, too. Do angels and an unworthy sinner hear the same singing?

"We shall sleep, but not forever—
 We shall rest beneath the trees;
 We shall wake to live forever
 In the land where Jesus is;
 Then weep not for me,
 Then weep not for me,
 For I am going o'er death's river,
 And you soon will follow me."

Elizabeth C. Edwards
 Raleigh, N.C.
 January 7, 1975

BEING RECONCILED

Dear Brother Mewborn,

I notice my subscription to the Landmark is due. It is a very good paper, and I do want to keep it coming my way. I enjoy very much reading others' experiences, when they resemble or compare to my

own. The only thing is that others' experiences seem so rich and good while mine seem so weak. I surely do not rejoice in others' tribulations and trials, but I do rejoice that they are given to be reconciled to them and still made able to speak praises to a Holy and righteous God. You know, that is a wonderful blessing. From time to time, I read of some who lose their brethren and sisters, families and friends, and I read of their sorrowing in their loss. Yet, during all of this time they are giving thanks to God for having known them, and for His blessing of having them in their midst for a time. Is not that the precious love of God that is placed in their hearts? I certainly do believe it is. They have been given a taste of that Heavenly Manna that comes down from the Almighty God, who is the giver of every good and perfect gift, having made known unto them the riches of His love, mercy and grace. They do not look at the deeds of the flesh that their loved ones performed while upon this earth. That which is born of the flesh is flesh and can be no better than that from which it is born. That which is born of the Spirit is Spirit and it is just as pure as God, Himself. There is no justification in the flesh or the works of the flesh. God's people are made to trust in Jesus Christ and His justification. They have been made to know that they are strangers and pilgrims in a foreign land. Their hope is not in this life, but in life beyond the grave.

Brother Mewborn, I wanted to write a few thoughts that were on my mind. If you think these few lines might be a comfort to some of the precious brethren and sisters who are scattered abroad, you may use it.

We surely did enjoy your presence among us at the Primitive Association at Jasper, Texas. We enjoyed the precious words you were blessed to speak. We hope we are ever made to give thanks to God for you. Visit us any time you can. You are welcome among us. I hope to see you at Mt. Zion Church in Mobile, Alabama, the second Sunday, Friday and Saturday before, in April, 1975.

May God bless you, your family and friends, and the brethren and sisters in that part of the country, if it be His Holy Will.

Your brother and sister, I hope,
U. V. and Opal Wallace
3514 Oscar Avenue,
Fort Worth, Texas 76106
January 21, 1975

LOVES UNITY AMONG BRETHREN

Dear Brother Jacobs:

Your article, "United in Love", in the November, 1974, issue of the Zion's Landmark is very good. It is strange, indeed, that we have the same thoughts. That article told my feelings, and you used many of the same expressions that I seem to use. That gives me some sweet evidence, I hope, that we are taught by the same Teacher. It causes us to rejoice when we can feel the love of God flowing within our hearts. Of course, we do no feel that way all the time. At other times when darkness crosses our pathway, doubts and fears compasses us about, and then we know something about the prison of darkness. "Bring my soul out of prison, that I may praise thy name." Psalms 142:7.

I have thought of this scripture: "And there was war in heaven —"

(Rev. 12:7). I wonder if this heaven has reference to the churches here upon this earth. I do not believe that there is war in the eternal place that God has prepared for His people.

I love this expression of yours: "My prayer is that Almighty God will spare us this evil spirit," in your article. (Pg. 3). When you mentioned the evil spirit, it reminded me of the rubuke of James in the 4th Chapter, first verse: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" Notice the eleventh verse: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge."

There are many places in the scriptures that show God fought the battles for the Children of Israel. We have a spiritual battle, and it is only through the strength of the Lord that we are enabled to stand. "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." II Cor. 10:4, 5. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12. Do you believe this scripture is in connection with the "war in heaven"? How about "spiritual wickedness in high places"? Does this mean or have reference to

ministers who are in so-called "high places" in the churches? Did not Diotrephes occupy a high place in the church? "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." III John 1: 9, 10. Diotrephes certainly did not have the right spirit to do those evil things which was hurtful to the church, as well as the blessed cause.

Saul was not possessed of the blessed Spirit when he was jealous of David, and he even tried to kill him. See I Sam. 18:8-12. Let us quote the 12th verse: "And Saul was afraid of David, because the Lord was with him, and was departed from Saul." How strange! Saul was both afraid and jealous of David because the Spirit of God had departed from him and was with David.

Do you believe that we are plagued with the same evil spirit in the churches today? "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." I Peter 5:8, 9. It is comforting to know that our brethren in this world both feel and know something about our afflictions and tribulations. Therefore we have companions in our tribulations. See Rev. 1:9. The poet was not alone when he said:

"I find myself out of the way
My thoughts are often gone astray
Like one alone I seem to be,
Oh! Is there any one like me?

(From Song 380, Lloyd Hymnal)

In closing, may the Lord bless
both of us to hold to the truth, and
earnestly contend for the faith which
was once delivered unto the saints.
Jude 3.

Yours in hope,
W. W. Hudson, Jr.
208 Frederick St.
Bastrop, L.A. 71220
January 31, 1975

SOURCE OF COMFORT

Dear Brother Mewborn,

After reading the report of the increased cost of printing Zion's Landmark, I felt that I should try to help a little with the expense. The paper has been a great source of comfort to me for many, many years as I surely do enjoy reading the wonderful experiences of the brethren and sisters, many of whom I have never had the pleasure of meeting in this life.

I know it is a great responsibility along with your other duties, but I do not know of any one whom I feel is any better qualified to handle the job. I humbly trust and hope that you will be blessed, or enabled, to keep the dear old Landmark going. I try to get as many subscriptions as possible, but most of our members in this part of the country already are subscribers.

I hope you and your family are as well as usual. We stay about the same. My wife is still in the nursing home at Porter's Neck. This is the fourth year that she has either been in the hospital or nursing home, but I do hope to be thankful that it is no

worse. I am along except when the children come, which is as often as they can. We do have good children, together with their husbands and wives. We dearly love them all, and hope to be thankful for all of them.

We hope you can visit us again before too long. Our love to you and all the family.

Yours in hope of a better life in the world to come,
(Elder) J. B. Pollard
Richlands Hwy.
Jacksonville, N.C.
February 17, 1975

IN MEMORY OF

SISTER BERTHA CHANDLER

Dear Elder Mewborn,

I received the notice that my Landmark expires with the December issue. I am enclosing \$5.00 for my renewal.

I am also enclosing a copy of a poem which was written by my dear sister, Bertha Chandler, June 16, 1963. She passed from this life March 29, 1966. To me it is such a beautiful poem for I feel that it not only expressed her true feelings when she was brought so low in despair, but also the feelings of most of us when we feel all hope is gone and when we are made to beg God for mercy. Bertha was a member of Surl Church, and she loved the church more than anything else in this world. I miss her so much, but I feel she is sweetly sleeping in that eternal rest and peace. I thought you might remember her, and also might enjoy reading it.

Pauline Chandler
Roxboro, N.C.
January 10, 1975

Yes, Sister Chandler, I fondly remember you and your sister,

Bertha, so very well. Wonderful memories yet linger of seeing both of you together with many others at the Lower Country Line Association many years ago. They do not fade.

J.M.M.

“CAST DOWN, BUT NOT
DESTROYED
(II Cor. 4:9)

Dear God, I know nowhere else to turn,
My heart and soul are filled with unrest
But deep down I know it is for my good:
An all wise Loving God knows best.

But somehow God, I'm made to doubt
And quake and tremble and wonder why
That others seem no trouble to know
And very little peace have I.

I know that I've been truly Blessed,
Beyond all measures the world could know
For Thou didst come to me one day
When in my despair I had nowhere to go.

So why should one so blessed of God
Be made to doubt and fret so much,
If I be one Thou hast redeemed
And am a member of thy Holy Church?

Sometimes, Dear God, I'm made to feel
I am deceived and do deceive
Thy dear Saints who on that day
With open arms were made to receive.

O God, I know not how to walk
Nor how to say things as I would

Enable me Dear God to win the fight
Enable me to do and live as I should.

The way seems dark and oh; so cold!

Most of my time there is no light,
I seem to be wandering all alone
No way I can turn seems to be right.

Turn Back? Oh no! there's nothing there;

Fight On? It seems I can't go on;
So it seems there's nothing to do but wait
And trust in Thee my soul to calm.

Hate? No, I do not really hate.

Confused? Yes, because It's so unreal

To love so very much and yet,
Not seem to be able to feel.

The bond that once I felt so strong
Towards me by God's Humble poor
And made me feel I did belong—
Oh! could I feel that bond once more!

And for a brief moment feel to belong,
Then the darkness would not seem so long.

But so unworthy and vile am I
How could I hope for or desire
That Thou wouldst turn an ear to me?
Not fit to live, not fit to die.

But If I cannot hope in Thee
Where could I turn, what could I do?
Pray hear this sinner's anxious plea;
Renew my faith and strength in Thee.

Bertha Chandler (Dec'd.)
Roxboro, N.C.
June 16, 1963

SWEET REMINISCENCES OF THE PAST

Dear Brother Mewborn,

Please renew my subscription to Zion's Landmark for another two years. Enclosed please find my check for payment.

I wish to state how very much I do enjoy the Landmark, and I have for many years. There are many rich gleanings for me in the pages of it. There are so many rich experiences penned down, and oh! so many cherished reprints from the dear Elders, sisters, and brothers who have passed from our scene and midst here on earth. There are so many whom I remember from a child, and many whom my parents knew and read from their pen, as well, also, my grandmother. I doubt if you recall me, although I feel sure you knew my parents, the late Elder Bernice F. and Georgianna Wood, who were members many years at Bethsaida Church near Benson, N.C., until they fell asleep in Christ some years past. How well do I recall Elder T. Floyd and Sister Pauline Adams. Although, she may not remember me. For sometime now, I haven't been able to get down and be in the midst of all those who mean so much to me during my sojourn here. Will you remember me with my love in Christ to Sister Pauline Adams? How I have shared her mourning and loss of Bro. T. Floyd, having before her, to also tread the same path. I guess these are some of the things which have attuned my heart so alive in the dear hymns, "Blest be the tie that binds", "Amazing Grace" and oh! so many others which I cannot pen down just now.

Providence granting, I do hope someday to be able to get down to

North Carolina, and it is my deep desire and hope that I can sit under the sound of your voice and hear you declare the full and true gospel of our Lord and Saviour Jesus Christ who is the Lord of all salvation, all grace, world without end.

Yours by His mercy, in hope and trust, I hope to be one in your least kinship in Christ, the Living Lord.

A sister, I hope,
Violet M. Copenhofer
4113 54th St.
Bladensburg, Md. 20710
February 7, 1975

I well remember you, Sister Copenhofer, when you were with us in the annual sessions of the Seven Mile Association in the latter 1950's and early 1960's. It is our hope that you can be blessed to meet with us again this year, 1975. The association (yours, the Seven Mile) in my opinion enjoys some of the best sessions of any which I am blessed to attend. I am sure Sister Adams will appreciate your remembrance of her.

Editor

REASSURING WORDS

Dear Editors of Zion's Landmark,

I see I have not sent any funds to help on sending the good paper, Zion's Landmark, to those who are unable to pay in a long time. This enclosed amount of five dollars isn't much, but will help some.

Several Primitive Baptist papers come into my home each month, but none of them I like as well as I do the Zion's Landmark. The print is perfect and I can read it well, although my eyesight is not as good as it was when I was younger. I cannot expect it to be too good at my age. I am seventy-eight years old,

and I am not a well person.

I have been with the Old Baptist since I was seventeen years old. I have seen a lot of changes in my short time among some of them. The times have changed, but one thing is for certain and sure, I haven't seen any change in the Maker and Creator of all things.

We have been wonderfully blessed. The sun still shines. Our seasons are still here, and they will remain as long as the earth continues to stand. That is a promise God made, and not one of His promises can fail!

Yours in the blessed hope,
 Pearl Martin
 P. O. Box 217
 Crab Orchard, W. Va.
 January 16, 1975

**EXPERIENCE OF A YOUNG
 SISTER IN CHRIST**

Dear Brother Mewborn,

You probably do not remember me, but I am Sister Janie McGee's youngest daughter. I recently was received into the fellowship of Little Creek Church, and I was baptized by Elder R. L. Fish and Elder Curtis Parrish.

I had been going to a psychiatrist for three years. I have been made to see the Light, and it seems everything is appearing before me. God has given me that Light.

I had an experience when I was three years old. That was sixteen years ago. I shall never forget it. I had a beautiful vision that taught me not to fear the dark. The Lord appeared to me with an angel on either side. "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."

Now, I know the One whom I need more than all. I do not need a psychiatrist; God is my only desire. I was ready to give up, but God appeared. He changed my life. In Ecclesiastes 3:3 reads, "A time to kill and a time to heal, a time to break down and a time to build up."

I am teaching music now by the grace of God. For a girl at nineteen, that is proof of the power of God. God has truly blessed me. You may publish this letter in Zion's Landmark, if you see fit.

A little sister in hope, with faith and love,

Janet McGee
 Route 3, Box 240,
 Benson, N.C. 27504
 February 3, 1975

LANDMARK IS UPLIFTING

Dear Brother Mewborn,

Enclosed you will find payment for another year's subscription for the dear Zion's Landmark. I enjoy reading it so much. It is oftentimes a great help to one who is down in the valley. I get there, myself, very often.

I try to beg our dear Lord for His mercy on this poor sinner. May God bless you and all the editors to continue with the wonderful work of the dear Landmark. I hope every one is well, and you are enjoying another year.

Please remember me when low at the throne of Grace.

A sister in hope of eternal life, if one at all,

Zettie Rivers
 517 W. Madison St.
 Lake City, Fla. 32055
 January 15, 1975

MEDITATIONS
(Lord, Keep Us)

All the thanks that we can give
Are not enough, dear Lord, to Thee,
For all Thy blessings while we live
Throughout this life, on land or sea.

Thy watchful eye e'er looks down
Beholding us as we tread this
ground,
Guiding our footsteps lest they stray
Out of the strait and narrow way.

For Thou, dear Lord, dost surely
know
But for Thy grace our feet would go
The way of Satan's evil ways
That fill with sin all of our days.

'Tis by Thy grace that we are kept,
Yea, e'en when we in darkness slept,
And groped in darkness of our fate-
Thy loving kindness, O how great.

All we have we owe to Thee,
For 'tis Thy grace that made us free.
Thy darling Son Thou didst give,
That we in Thee should ever live.

Thou art strong, but we are weak,
Thou giveth strength that we may
seek
To know Thy will, and keep Thy
word,
For 'tis Thy grace that saved us,
Lord.

Thou hearest all our feeble cries,
Knoweth our needs, for Thou art
wise.
All our help must come from Thee,
Thy mighty power will ever be.

Endow us with Thy spirit, Lord,
That we may lean upon Thy word.
Cause our hearts to sing Thy praise
For all Thy wonderful works and
ways.

Our debts to Thee we could not pay,
Thy blessed Son for us did pray,
As on the cross He hung and bled,
And gave His life in our stead.

Grant us, Lord, our hearts to be
Ever thankful unto Thee.
At last receive us to Thy breast
Forever with Thee in blissful rest.

Meta B. Rohrbaugh
125 Cooley Road
Williamsburg, Va. 23185

LOVES ELDER JACOBS

Dear Elder Mewborn,

I am sorry that I had not sent in my subscription and that I am late. Elder C. U. Landers wrote me that Elder Lynwood Jacobs is now an Associate Editor of the Zion's Landmark. I am sure you could not have gotten a better Minister or Elder than Bro. Jacobs. He has been to our church at Dustin, Okla. many times. He is surely a sound Old Baptist Minister. Our church in Dustin, Oklahoma, has Elder C. U. Landers as our pastor. He has been so for twenty years or more. Elder U. V. Wallace visits us often, and Elder T. R. Jefferson from California has visited our little church. We only have meeting twice a year. Most of the members are at the age where we can't go as we once did. Brother L. W. Langwell of Los Angeles, California, and I were baptized together in 1923.

So, please again forgive me for being late.

As ever a brother and sister in hope,

George and Flora Clour
P. O. Box 124,

Elmore City, Oklahoma 73035
January 12, 1975

Zion's Landmark

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

Editor

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

Associate Editors

GEORGE A. FULK
Pilot Mountain, N. C. 27041

ELDER LYNWOOD JACOBS
Orange, Texas 77630

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Wilson, N.C. 27893 March, 1975

**BROTHER FULK DESIRES TO
CONTINUE WRITING FOR
LANDMARK**

Dear Elders Mewborn and Jacobs,

I have found that the black background behind the white letters on the typewriter makes such a contrast that I can see to type a little for which I hope the Lord has given me a truly thankful heart. I cannot use the concordance to look up scriptures as I wish I could. Typing that is double spaced is fairly easy for me to read. My eyes tire easily. The doctor said my right eye was 20-400, and my left eye was 20-200. He told me that this trouble would not improve. It has left me so it is hard to tell who anyone is unless I get right up close to them.

I talked to the doctor about writing editorials. He said to go ahead and write them, but I feel that if my writings have, indeed, been of any value to the Landmark that my eyesight is such that I could not be a

full time contributor to it any more. The desire is still there, and the love for the brethren, I hope, has been multiplied seven fold. Without adversity no one has anything to write or to speak about except the outer man, and that is of no interest to the ones who are made to rejoice in the inner man and have no confidence in the flesh. I hope to write some yet, for I have enjoyed it very much.

I certainly welcome Elder Jacobs to the editorial staff, and after his mother's article entitled, "Love is the True Identity of the Church" in the December, 1974, issue of the Landmark, I welcome him even more.

With much love,

Geo. Fulk

Rt. 1, Box 123

Pilot Mountain, N.C. 27041

February 24, 1975

EDITORIAL

Elder W. W. Hudson, Jr., of Bastrop, La., has written to me and asked the following question, "Do you feel that Revelation 12:7 could have reference to divisions among God's people here upon this earth? "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." There are connecting or related scriptures found recorded in Rev. 13:4, which read as follows, "Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them THAT

DWELL IN HEAVEN. And it was given unto him to make war with the saints." Rev. 13:4, 5, 6. John also saw this revelation, "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge AND MAKE WAR." Rev. 19:11. The conflict or warfare between these two armies is described by John as follows, "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." Rev. 19:19.

From time immemorial there has been much opposition (at times there has been much more than at other times) against the truth as it is in Christ Jesus, the Lord of Glory. This opposition has always stemmed from darkness or from the unbelieving heart. God controls this opposition for His saints according to the Will of His own good pleasure. His beloved saints (those who have been given hope in Christ) receive this persecution and opposition in the same faith that the Apostle Paul received it, "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." Roms. 8:28. This opposition had its beginning or origin in the morning of time when God spoke to the serpent and said to him, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. The word bruise as used in this connection denotes conflict to the extent of warfare. I believe that this enmity is found within the ranks of the militant

church as well as from without. The Apostle Paul verified this point in the following scripture: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor. 6:14-18. I feel that this scripture applies to the militant ranks of the church, and beyond that point so far as it shall reach.

When God said, "It shall bruise thy head," this referred directly to the resurrection as well as the life and death of the Lord and Saviour, Jesus Christ. A bruise within the confines of its own definition constitutes an injury. The encounter of Christ with Satan in the wilderness during those forty days together with every miracle that He performed during His thirty odd years in the world, and finally His resurrection from the dead made the complete, final atonement for sin. In this offering by His Father, it has been said, "For by one offering He hath perfected for ever them that are sanctified." Hebs. 10:14. When God said, "Thou shalt bruise his heel," (and again, a bruise as such

constitutes or infers injury), this quotation or saying has reference to the church which fell in the ruins of Adam in the morning of time. A bruise to the head is much more greater in severity than a bruise or injury is to the heel. A bruise to the head can be so great so as to prove fatal, while complete annihilation of the heel does not kill or destroy the life that is in the body. All of us are familiar with the manner and way in which serpents are destroyed in a natural way. This injury by Christ to the head of the serpent was permanent in that Satan was left in a dying way; also, He destroyed His works and set the bounds of his kingdom as was foreknown in His own mind and purpose before the world began. In Christ's post resurrection word, He delivered to Satan the following message, "I have the keys of hell and of death." I take this to mean that Satan does not even possess or hold the keys of his own kingdom. See Rev. 1:18. While we have briefly seen that the head of the serpent has been injured, on the other hand some of the injuries that were done to the heel of the woman embraced the beheading of John the Baptist while he was in prison. See Matt. 14:10. "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, etc." Hebs. 11:36, 37. "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent taketh it by force." Matt. 11:12.

The word enmity means "ill will

on one side or both; hatred; rancor; especially mutual antagonism that embraces hostility." Enmity has also been described as the feeling that enemies have for each other. Let me say that the carnal mind has not at anytime in the past, is not at the present time, neither will it ever be reconciled to the Infinite Being (and understanding) of the Godhead. The enmity that he placed between the seed of the serpent and the seed of the woman has never been reconciled, neither will it ever be reconciled as such in the sight of God. "The Lord hath made all things for Himself: yea, even the wicked for the day of evil." Prov. 16:4. "The wicked is reserved to the day of destruction, and they shall be brought forth to the day of wrath." Job 21:30. The wicked here are the non-elect. In the New Testament scriptures they are sometimes referred to as goats.

There were false prophets in olden times as well as false teachers in the days and times of the apostles. False prophets and false teachers as such would have to appear under the heading "Antichrist." John said, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." Ist John 2:18 & 21, 22, 23. To my understanding the two doctrines, one of antichrist, the other of Christ, each stem, the former from the

serpent, the latter through the seed of the woman, as made manifest in the virgin birth of Christ. The two nations, the non-elect and the elect, are both here under consideration. They cannot under any circumstances be reconciled, and they cannot live in the same house. In a literal sense, when they are both outwardly sheltered in the same dwelling or under the same roof, sooner or later, a conflict will arise, and the war of which Elder Hudson has made inquiry will soon begin. This warfare is more intense and the enmity between the two seeds is at its raging height when, according to the Will of God, He sees fit to afflict His saints or people in the following manner. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel: for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." II Cor. 11:13, 14, 15. When the transformation, that the apostle has mentioned above, reaches fruition, then I believe we have the condition that the apostle also had reference to when he said, "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, AGAINST SPIRITUAL WICKEDNESS IN HIGH PLACES." Eph. 6:10, 11, 12. To my understanding, this spiritual wickedness to which the apostle has

made reference is created or brought on by these false apostles who have by the will of the flesh (carnality) transformed themselves into the apostles of Christ, even as Satan is transformed into an angel of light. At first they cannot be detected or their identity is obscured and unknown by a voluntary humility. However, sooner or later, they must be brought to light for at some given point they will choose darkness rather than light. This is only characteristic of man. A man may attempt to hide secret sins from his brethren and the church, but as I have said, sooner or later, the following scripture will be made manifest, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John 3:19, 20, 21. When the battle reaches this point, then we have the warfare which Elder Hudson has mentioned in the outset of this article. However, so often at this state or point, many of these false apostles will have gained the upper hand of churches while many fainthearted sheep are deceived, and the flock is often led away. In the end of this battle, one can in retrospect look back and understand in some small way the reason why Cain and Abel could not worship together, neither could Jacob and Esau walk or travel as one in their earthly sojourn. Isaac and Ishmael, although half-brothers according to nature, were separated in feeling while trying to abide within the household of Abraham. The prodigal son and his elder brother could not love their father as

one. The scribes, Pharisees and Sadducees were the relatives in a natural way to the Lord Jesus Christ (the natural descent of Abraham), yet their followers were domiciled in two separate places.

An attempt or an endeavor to continue to abide together under the same roof will, sooner or later, lead to the feeling that Soloman was given when he said, "It is better to dwell in the corner of the house top, than with a brawling woman and in a wide house." Prov. 25:24. How could he have known about a brawling woman if he had not dwelled with her. Job experienced the contact with this same woman, and he referred to her as "one of the foolish women". Job 2:10. Because one may have the same natural ancestry or may even be close kin in a natural way does not make them related spiritually, nor does it identify them as being in the true household of faith. It is recorded, "For they are not all Israel, which are of Israel: Neither, because they are the children of Abraham, are they all children: but, in Isaac shall thy seed be called." Romans 9:6, 7. The enmity between Jacob and Esau was even made manifest between them before they were born. See Gen. 25:26 and Hos. 12:3.

Today, when the Gospel is preached an alarm is sounded, else it is no gospel. Anciently, the trumpet was the means for calling the camps together for both peaceful assemblies as well as for war. "And the Lord spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of assembly, and for the journeying of the camps. And when they shall blow with them, all the

assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an alarm, then the camps that lie on the east parts shall go forward. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey; they shall blow an alarm for their journeys. But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. AND IF YOU GO TO WAR IN YOUR LAND AGAINST THE ENEMY THAT OPPRESS-ETH YOU, THEN YE SHALL BLOW AN ALARM WITH THE TRUMPETS; AND YE SHALL BE REMEMBERED BEFORE THE LORD YOUR GOD, AND YE SHALL BE SAVED FROM YOUR ENEMIES." Numbers 10:1-9. From the above description of the signals of the trumpet, there was one signal for an alarm, one for war's alarm, and one for the peaceful assembling together of the camps of Israel. Notice that both trumpets had to be blown in order for them to be saved from the enemy. This writer feels that it has been his privilege and blessing a few times in his life to have heard both trumpets sounding with the blasting of all three of the signals. This occurrence has not often, however, been the case. The prophet, Nehemiah, left on record a beautiful sanction or endorsement of the above description when the broken walls of Jerusalem were

being rebuilt. He records, "So built we the wall; and all the wall was joined together unto the half thereof: "Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows." Neh. 4:6 & 13. Then he records, "They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me." Neh. 4:17, 18. It is true today that when the Gospel is preached that we have an uplifting in heart, a building back or restoration while the Lord Jesus Christ also defends His people from their enemies. Keep in mind that the trumpet was made from one whole piece of silver. It was not made of two pieces and put together. (A blend of self righteousness and the righteousness of God.) It was of one piece, the same as the coat of the Lord Jesus Christ. "Now the coat was without seam, woven from the top throughout." John 19:23. The Gospel Trumpet as well as the Robe of Righteousness were both perfect. The elect church (in His sight) has no spot or wrinkle. There is a glorious sound from the Silver Trumpet. To the unbeliever, when it falls upon his ear, it is severity. Paul said, "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness." Roms. 11:22. It is only His grace that can keep us in this goodness.

From the interpretation that one would have or be given from the above Old Testament scriptures, it would appear that there were certain specific sounds which were given by the trumpeters, and the children of Israel knew these sounds as well as what they meant. How true this is in the Gospel of the Son of the true and living God today! His sheep hear as well as know the Voice. The two Silver trumpets point to and are also a figure of the Gospel ministry in which there is a rightly dividing of the Word of truth, sometimes called the separation or the dividing of Law and Gospel. It has also been called "separating the precious from the vile." 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." I understand from the following that when man attempts to blow the one trumpet, it gives an uncertain sound. "For if the trumpet give an uncertain sound, who shall prepare himself to battle." 1st Cor. 14:8. The two trumpets must be joined together, the melody of which brings a oneness in harmony, and a unison in strength that is perfect. It is no wonder that the prophet recorded the sound of this trumpet as follows, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." Isa. 89:15.

I have heard it said as an every day expression, perhaps, all of my life that Satan was once an angel in heaven, but God kicked him out because of his disobedience. I do not believe that he was ever in the eternal heaven to have been kicked out, neither do I believe that the war or warfare which Elder Hudson has mentioned in the outset of this

article has ever occurred or will occur in the eternal heaven. The Lord Jesus Christ described the fall of Satan as follows, "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And He said unto them, I beheld Satan as lighting fall from HEAVEN. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." In this blessing of great, exceeding rapture these seventy marvelled and were astonished at the great power given them through faith in being made to see the fall of Satan to the extent that they should reign over him. Jesus said, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in HEAVEN." Luke 10:18, 19, 20. It is this writer's firm belief that one can only experience the knowledge of the fall of Satan in a perfect way when he is cast out of the unbelieving heart. This operation is described as follows, "When a strong man armed keepeth his place, 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 divided his spils." Luke 11:21. To my understanding, Jesus is referring directly to the new birth, the operation whereby His children are given faith and hope, as He (Himself) said, "But if I wish the finger of God cast out devils, no doubt the kingdom of God is come upon you." Ezekiel described this operation in this manner, "And I will give them one heart, and I will put a new spirit within you; and I will take

the stony heart out of their flesh, and will give them an heart of flesh." Ezk. 11:19.

The question was once asked me by a dear brother (now departed from this world), "What literally became of Satan after he beguiled Eve in the garden of Eden, after both Adam and Eve became transgressors of the law of God?" As I hope I am given to understand the truth, all of Adam's posterity fell victim of his design, and, as such, are yet under the rule of the reigning power of sin and death, even the bond of iniquity and the fall of bitterness. God clothed Adam and Eve in coats of skins, a wonderful figure of the wrought righteousness of Christ. Job was clothed in this same wrought righteousness, and God revealed to him the extent of Satan's kingdom when the question was asked by God to Satan through him (Job), "From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." Peter said, "he walketh about, seeking whom he may devour." 1st Pet. 5:8. From the morning of time the bounds of Satan have been set, as indicated above. The reign of Antichrist is limited to or within his (Satan's) own kingdom. From the moment that the stony heart is removed and the heart of flesh is given, Satan is driven back into the flesh (the world), and a conflict between two natures is felt in the individual for whom receive the experience. I believe this work is truly the casting out of Satan. Once this operation is completed within the breast of one of His little ones, he will be made to feel from an eternal sense that he (Satan) has been bound, and that his kingdom is

henceforth and forevermore under subjection.

The prophet Isaiah said, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" (Here I believe reference is had with the scripture, "And thou shalt bruise his heel.") "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit." Isa. 14:12,13,14,15. John Milton once wrote what is called a classical interpretation of the fall of Satan from heaven, perhaps, with the thought in mind of showing this fall in an intangible, fantastical light. This writing in the academic knowledge of men has been called a masterpiece, and is entitled, "Paradise Lost." This writer fully believes that this fall of Satan in reality is much nearer than fantasy to those to whom it is given to be felt. From the standpoint of the casting out of Satan from a literary or academic quality, in that event it can only be known in the natural order or the carnal mind of men.

Satan or Lucifer attempted to lay his groundwork for his ascension into heaven (the church) when he had the immortal encounter with Jesus in the wilderness of Judaea. "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee:

and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God." Matt. 4:5,6,7. Even after Satan had showed him all the kingdoms of the world and their glory, saying unto Him, "All these things will I give thee, if thou wilt fall down and worship me." It was not possible that He could fall, because He had stood as a Lamb slain from the foundation of the world. Rev. 13:8. Lucifer said, "I will exalt my throne above the stars of God." Isa. 14:13. This was impossible since the moon (The Law) stood between the woman clothed with the sun who had upon her head a crown of twelve stars, the elect church of God, and the dragon. Christ fulfilled that law; therefore, those twelve stars (the number composing the Apostolic Church) are safe forevermore. They are kept by the power of God. Even though his tail drew the third part of the stars of heaven (the seed of the serpent bruising the heel of the woman), in God's own appointed time, she (the woman) brought forth the man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne. After His resurrection from the dead, the Lord Jesus Christ ascended back to His Father's throne in Glory. I believe that this same woman (the church) while she is here today in the world (wilderness) hath a place prepared of God in His blessed peace and righteousness. And he (Satan) "prevailed not," neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the

whole earth: he was cast out into the earth, and his angels were cast out with him." Rev. 12:8 & 9.

In this mighty hope today is the blessed consolation of the final culmination or end of a warfare that can never be revived nor refought. We hear of wars and rumors of wars in the earth, but this hope is for eternity. Christ destroyed the works of Satan and of his kingdom by His unblamable life, and He made an end, not only to sin, but the power of the grave by His resurrection from the dead. The last enemy that shall be destroyed is death, and this glorious event shall take place when He comes again the second time without sin unto salvation, in that day when He comes to be admired of His saints. When the elect church of God is resurrected on the morning of that great day, it is then that shall be brought to pass the saying that is written, Death is swallowed up in victory." John said, "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Ist John 3:2. Following this final victory, there will come a kingdom where no warfare can ever be found within her borders, "there the wicked cease from troubling; and there the weary be at rest." Job 3:17. It was one of old who said, when he well described the blessed truth,

"It cannot in Eden be found,
Nor yet in a Paradise lost;
It grows on Immanuel's ground.
And Jesus' rich blood it did cost."

J. M. Mewborn

March 16, 1975

REMINDER

Beginning with the March, 1975, issue of the Landmark, the price per year is changed as follows, to-wit:

One Year	—	\$6.00
Two Years	—	11.00
Elders		
One Year	—	5.00
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**HASSELL'S CHURCH HISTORY
NOW AVAILABLE AGAIN**

The initial printing of Hassell's Church History last year was rapidly sold out. A second printing has been completed of the 1973 edition, and is now ready for mailing. It was necessary to increase the per copy price to \$9.40.

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3310 Grant Road
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OBITUARY

God, according to His determinate will and counsel, removed from our midst Brother Herman D. Thompson, being one of the children of the late Debro and Liza Peedin Thompson of Johnston County, N. C. He was born on May 21, 1902, and departed this life on December 11, 1974. He and Sister Thompson were joined in Holy matrimony on December 11, 1926, and were blessed with approximately fifty years together. Brother Thompson was an humble, faithful member, always attending the meetings unless he was providentially hindered.

Survivors include his wife, Sister Nona Thompson, Rt. 3, Selma; one son, Herman Ray, Rt. 2, Smithfield; two daughters, Mrs. Walter Ralph Edwards, Pine Level and Mrs. Kenneth Hamm, Rt. 2, Clayton; two sisters, Mrs. Sallie Broughton and Mrs. Ida Parrish, who was deceased on January 6, 1975, both residing in Selma. Brother Thompson united with the church at Little Creek on September 20, 1970, and was baptized on September 25, 1970, by his pastor, Elder T. F. Adams, assisted by Elder J. M. Mewborn.

His funeral was conducted at Little Creek Primitive Baptist Church by his pastor, Elder R. L. Fish, assisted by Elders S. J. Sauls and T. Allen Johnson, after which his body was laid to rest to await the glorious resurrection of the body.

We, the Church at Little Creek, wish to extend our deepest sympathy to his family, as well as all who were near and dear to him, 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.

Brother Thompson believed that salvation was not based upon the efforts of the creature, but rather by the eternal and sovereign grace of God. He was a wonderful husband and father to his wife and children, and the memories of him will long linger in the hearts of those who loved and knew him.

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 Little Creek Primitive Baptist Church in conference on January 18, 1975.

Elder R. L. Fish, Moderator
 Brother I. R. Casey, Clerk
 Sister Lizzie Parker,
 R. L. Fish, Committee

CAROLINE L. DUPREE

Realizing our weakness and inability to pay tribute to one we all loved and esteemed so dearly, we trust that the God of all wisdom and power will guide our pen to that end.

Sister Caroline Langdom Dupree was born September 24, 1886. She was the daughter of Willie C. and Delia Thompson Langdon of Johnston County, N.C. On February 21, 1906, she was married to the late Brother Alex Dupree, and to this union was born ten children — five boys: Hughes, Brother Walton, Clyde, J. C. and Gerald; and five daughters: Sister Linnie Dupree, Sister Flossie Moore, Mrs. Eunice Yeargin, Mrs. Vida Mae Parrish and Mrs. Clara Denning. All survive except Sister Flossie.

On July 17, 1926, Sister Caroline came before the church at Sandy Grove and related her experience. She was received by the church, and on the following morning was baptized along with her two daughters, Sister Linnie and Sister Flossie, by their pastor, the late Elder L. H. Stephenson. For the next forty-eight years she was a very humble and devoted member.

On October 5, 1974, Sister Caroline passed from this life, and on October 7, her funeral was held at Sandy Grove Church, conducted

by her pastor, Elder C. T. Harward and Elder J. M. Mewborn, after which her body was laid to rest in the church cemetery beside her husband who passed away on January 21, 1961, there to await the coming of her Lord and Master to fashion her body like unto His own glorified body, to take her home to live with him forevermore. She was a dutiful wife, a loving mother and devoted member of her church.

Done by order of Sandy Grove Church in conference January 18, 1975.

Elder C. T. Harward,
 Moderator
 Layton Dupree, Church Clerk
 Layton Dupree, Committee
 Sister Eurice Ogburn,
 Committee

IN MEMORY OF DEACON MARVIN D. VANCE, SR.

I shall make a feeble attempt to write the obituary of my dear father and, I hope, brother in Christ who died on August 17, 1974. Being born in Forsyth County on December 9, 1891, making his stay on earth eighty-two years, eight months and eight days, he was the son of the late Dewitt M. and Flora Crews Vance, and he was united in marriage to Hattie Vestal Mabe on October 6, 1920. To this union were born eight children. His devoted wife and two children preceded him in death. He was survived by six children: four boys, Coy, Marvin D., Jr., Jack and Joe; two daughters, Mrs. Milton Kiger and Mrs. Richard Velines; one brother, Crews L. Vance; three sisters, Mrs. C. L. Matthews, Mrs. Chester C. Wilson and Mrs. William Westmoreland; twenty three grandchildren and twelve great-grandchildren.

Brother Vance was ever mindful of his dependence on God, and he believed that everything was preordained and only unfolded according to the determinate counsel of God's Holy Will. He loved the doctrine of predestination.

On the fourth Saturday in May, 1921, he came before the Primitive Baptist Church at Bunker Hill, Forsyth County, and told them what he hoped the Lord had done for him. He was gladly received in full fellowship by the membership of the church. He was baptized on the fourth Sunday in May, 1921. He was appointed a trustee of the church property on the fourth Saturday in February, 1935. The church called Brother Vance to serve as a deacon, and he was ordained the fourth

Sunday in March, 1936.

Brother Marvin was a faithful member to his church, and he was blessed with a great desire to visit with his brethren and sisters and friends for forty-eight years before he was disabled by a stroke in May, 1969. From that time to the date of his death, he was denied the sweet privilege of going to church and visiting with the brethren and sisters.

His funeral was conducted by Elders John Lee and S. T. Atkinson, Sr., at his home church, Bunker Hill, being attended by a host of his friends and loving members of the church. He was laid to rest in the church cemetery beneath many beautiful flowers.

The church requested a copy be sent to the children, one to Zion's Landmark for publication and one for the church records.

Done by order of the Bunker Hill Primitive Baptist Church in conference on the third Saturday of November, 1974.

Coy M. Vance, Ass't. Clerk
Raleigh, N. C.

IN MEMORY OF
MRS. CORA L. WALTON

We three remaining children and our spouses wish to pay a special tribute to our mother, Mrs. Cora L. Walton, by sending this obituary to be printed in the publication she loved so dearly: "Zion's Landmark". Her Bible, her Primitive Baptist hymn book and an issue of "Zion's Landmark" were ever near her, and, being an avid reader, she spent many hours enjoying them.

Our mother was born near Jacksonville, N.C., Onslow County, N.C., September 15, 1877. She was the daughter of Gabriel J. and Mary Dixon Scott, and became the loving and helpful wife of George A. Walton who preceded her in death by fourteen years. She succumbed on October 20, 1974, following a brief illness in the hospital at Morehead City, N.C., the area in which she had spent most of her last few years.

In the two and one-half years prior to her death, she was bereaved of two sons and one daughter: Dr. Cyrus L. Walton, Gordon J. Walton and Eveyn W. Proffitt.

Left to mourn her loss are three of her children: Mrs. Gertrude W. Lockamy of Jacksonville, N.C., Mrs. Ella W. Sanford, Morehead City, N.C., and George D. Walton of Jacksonville, N.C. She, also, left one sister, Mrs. Olive Scott Higgins and one brother, R. N. Scott, as well as eight grandchildren and

twelve great grandchildren. In addition she left two neices: Miss Nannie Walton and Mrs. Lissie W. Merkle, and a nephew, Eldridge Walton, to whom she and our father gave loving care and protection, and, likewise, received in return their love and affection. She also left among other relatives a sister-in-law, Mrs. Fannie W. Paderick, of whom she was very fond. She had a host of friends in near and far places whose many tributes, in various forms, have brought much consolation to us. Her wide correspondence with her relatives and friends was a source of tremendous pleasure to her.

Since childhood, she had been devoted to the Primitive Baptist faith, and on May 3, 1931, united with the church, attending faithfully all meetings she possibly could. Only when it was unavoidable was she absent from the church of her membership. Her faith was strong, and she loved her church family, many of whom expressed to her the inspiration she conveyed to them by her perseverance in continuing to appear at meetings at home as well as distant places, despite her difficulties of age and the impediment of arthritis which for many years made activity painful for her.

All through her adult life, she was intensely civic minded with a great interest in the progress of her community and country. She was keenly interested in the welfare of her friends and neighbors, and always lent a helping hand when needed. She accumulated many experiences during her ninety-seven years, enabling her to impart words of advice and comfort to the many who sought her counsel.

A wonderful mother she was. Uncomplaining of her disabilities, she most courageously accepted life as she found it. As she was often secured in her great faith, many were blessed to see her. We are grateful for the many years we had her, and in our tremendous love for her our memories we yet reach out and touch her gently.

Her children,
Gertrude W. Lockamy
Ella W. Sanford
George D. Walton

This dear sister was a member of the Church at Southwest, near Jacksonville, N.C.

Not in nature did she possess such virtue, but the God-given faith which was manifested in her life truly made her a star in the church. She did not follow man but the opportunity availed itself! May His Grace attend those who so lovingly administered to her.

Editor

OBITUARY OF BROTHER E. H. CLAYTON

We, the church at Middle Creek, hope to bow in humble submission as we try to write the obituary of our beloved brother, E. H. Clayton. Brother Clayton was born June 10, 1915, and was called out of this world of sin and sorrow on Sunday, December 8, 1974, making his stay here on earth fifty-nine years and six months. He was the son of the late Zeb V. and Bessie Clayton. He was married to the former Nellie Staphenson, and to this union was born three sons. He is survived by his wife, Sister Nellie, sons, Kenneth, Walter, and Stewart; five sisters, four brothers, several nieces and nephews and a large host of friends.

Funeral services were held Tuesday, December 10, at Middle Creek Church, conducted by his pastor, Elder S. J. Pauls, assisted by Elders Curtis Parrish and Allen Johnson. His body was laid to rest in the family plot at Willow Springs Church Cemetery. To know him was to love him, by both young and old, and this was very much in evidence by the large attendance at his funeral.

Brother Clayton united with the church at Middle Creek the second Sunday in January, 1954, and was baptized by his pastor at that time, Elder M. F. Westbrook, the second Sunday in February, 1954. The church saw and felt the qualifications of a deacon in Brother Clayton, and he was set apart and ordained the second Sunday in April, 1959. This humble servant was wonderfully blessed to faithfully serve until the end. For the twenty years and eleven months that Brother Clayton was a member, he was blessed to attend every meeting during this time. The only exception was the second Sunday in December, 1974, the day he passed away.

Our hearts are saddened and burdened at his passing. We shall miss Brother Clayton so much. We feel we have had a great loss. We hope and do feel that he is now in that home not made with hands, eternal in the heavens. One of his favorite hymns was "There is a

House not Made with Hands," and he requested this to be sung on Saturday in our service, before his passing away on Sunday.

Brother Clayton filled his seat faithfully at church, and we miss his kind smile. We truly feel his interest was keenly in the welfare of the church. May his family and all concerned be made reconciled that the good Lord does all things well. We shall miss him, but his memory lingers on with us. We would not call him back into this world of sin, sorrow, sickness and death. "The Lord gave, and the Lord hath taketh away; blessed be the name of the Lord." Job. 1:21. May the good Lord continue to bless and keep us all in our humble prayer.

Be it resolved that a copy of this obituary be given to the family, a copy sent to Zion's Landmark and a copy spread on our church records.

Done by order of Middle Creek Church, in conference, Saturday, February 8, 1975.

- Elder S. J. Pauls, Moderator
- Brother Thomas R. Whitley, Church Clerk
- Sister Minnie Lee Sauls)
- Sister Joan Crenshaw) - Committee
- Brother Thomas R. Whitley)

LAUREL SPRINGS ASSOCIATION

The Thirty-Eighth annual session of the Laurel Springs Primitive Baptist Association will convene, the Lord willing, on Friday before the first Sunday in June, 1975, and will continue through Sunday.

It will be held at Union Primitive Baptist Church near Mount Airy, Surry County, N.C., which is on S.R. 1003. Those coming from the north will turn right off highway 52, where it intersects with Highway 601; drive for a short distance to old 601, and drive to White Plains, N.C. Turn left at this point on S.R. 1003, and drive to church. Those coming from the south will use Hwy. 52 to No. 268. Turn left on it to Levels Cross. Turn right there on S. R. 1003 for a short drive to the church.

The brethren and sisters are cordially invited to attend, and most especially are our ministering brethren invited to be with us.

George A. Fulk, Clerk
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NO. 6

ISAIAH CHAPTER 63

I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

For he said, Surely they are my people, children that will not lie: so he was their Saviour.

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old.

But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.

Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?

That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

That led them through the deep, as an horse in the wilderness, that they should not stumble?

EDITOR

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

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“GOD ALSO BEARING THEM WITNESS, BOTH WITH SIGNS AND WONDERS”

(Hebs 2:4)

Dear Elder Mewborn,

Once again I take paper and pen in an attempt to express my feelings.

How happy I was to finally get to meet you and hear you preach what, I believe, is the Truth. I was blessed to hear you, Elder Jack Hawkins, Elder Lynwood Jacobs, Elder Moody, and Elder Gaines on the fourth Saturday night at Gaines Grove Church last July, near Goldston, N.C.

I believe my old deaf ears were opened again today at Rock Hill Church at Asheboro, N.C., and I heard the good news from on High. It seems there are so many times I go to church when my ears are completely stopped from hearing. “Oh, God,” I beg, “let me be one who has ears to hear.”

During lunch today I was talking to that dear sweet lady that everyone calls “Ma Johnson”. We were talking about the letter that was reprinted in the July, 1974, issue of Zion's Landmark, that was

written by Elder Gold and it was dated May 10, 1873. I told her that I had rejoiced in reading that letter and seeing that it had been written over a hundred years ago. It has the same meaning as if it were written only yesterday. She said, “Yes, and if someone else writes the truth another hundred years from now it will be the same.”

Elder Mewborn, some people do not believe in dreams or visions, but I believe there is no man that can make himself dream or keep from having a dream or a vision. While in my natural sleep I was made to see myself inside a great, large building. The thought came to my mind that this is a schoolhouse. I was standing in a large corridor, and I was lost and afraid. I had a piece of paper in my hand with the numbers 254-B written on it. I thought that this must be my room number and I had to get there, but I did not know where it was. I had walked and walked all through this tremendous building, but it was in vain; I could not find this room. As I was walking down this hall, a large rough looking man pointed his finger at me and said, “You better get in your place.”

Before I had seen that man I had not received enough courage to knock on one of the many doors I had passed, searching for my room. Now, I was so afraid I would do anything to find that room.

I went straight to a door and knocked. A young lady came to the door, and I showed her my piece of

paper. She said, "It is in the basement," and she shut the door quickly. Now I was running to get to the basement.

When I go to the basement I was made to stop right in my tracks. I could see that beautiful door with the numbers 254-B written on it. But between me and the door there was a big hole in the floor that contained darkness greater than any darkness I have ever seen. I could not see any way, whatsoever, to get to that door. Then there appeared in front of me two flights of stairs. One was on the side of the hole I was on, and it led down. The other was on the other side, and it was going up. I do not remember going down the stairs that was on my side, but I could see myself going up the other side. I was not walking on my own; it seemed as though I was being carried up those stairs.

When I got to the door it opened. Standing inside was a beautiful, white-haired woman with her arms held out. She said, "I have been waiting on you." I went straight to her, and she embraced me and comforted me for I was crying. After she had held me I looked around the room and I saw other people seated in there. They were so beautiful. They looked so calm and satisfied.

Finally, I asked this woman where she was from. She named two places that I recognized, and then she said, "and Alpha".

Elder Mewborn, if not deceived in the matter, I believe I have been made to love you as well as all the other precious people I have met who believe in the Truth.

Yours in humble hope,
 Ferrell R. Martin
 Route 13, Box 258
 Lexington, N.C.

BELIEVES IN SOUND DOCTRINE!

Dear Elder Mewborn,

I just received my January issue of the Landmark, and I noticed that my subscription expires with the March issue. I also note the increased cost for printing, and, therefore, the increased subscription rate to cover said increase. Brother Mewborn, the Lord willing, I shall enclose six dollars with this writing for another year's subscription.

I enjoy reading all the writing in the Landmark. All of them undividedly declare the all in all, complete greatness in all things of the Almighty, three-one God. It is He who ever was and is the super ruler and controller over all things and events to ever be or take place. It is He who set all things in motion with their every function. They were all foreordained, fixed and declared as to the precision of time and place, and any and all other things which have to do with their every existence. In other words, if I truly do know my feelings, and heartfelt belief concerning these things, then I can in truth say that I do believe in the doctrine of the absolute predestination of all things to ever take place or transpire here in this universe. I further believe that the grace of God ever was and is the one and only medium whereby any soul has ever or shall ever reach heaven and immortal glory. In God's choosing, or election, of His children from or before the foundation of the world, they (and I hope I) were therein graced with His merciful choice. When they are called out of nature's darkness into the marvelous light of His beloved Son, Jesus Christ, they are again graced

with His great and marvelous workings unto them, and, I hope, me. From the very beginning of time and all the way through, even unto the end of the world, His children are graced with the faith in believing that all things work together for their good. the workings (not the creature man of himself, oh, no, not that), but of the Three-in-One God. His name is praised, honored and glorified. For what He receives, past, present, or future, unto Himself is of His own preparation, from start to finish.

May His children everywhere continue to be graced with His comforting strength unto their (and I hope mine, also) poor souls, is my prayer for Christ's sake. I hope I ask these blessings in His name and for His sake, God knoweth.

Do with this as your mind shall lead you.

Your brother in the Holy Spirit, I hope,

Troy G. Shepard,
Route No. 3, Box 244X
Kitty Hawk, N.C. 27949
February 19, 1975

**HAS LOVED THEM
FOR MANY YEARS**

Dear Brother Mewborn,

I received your notice yesterday that our subscription for Zion's Landmark had expired in October, 1974. Enclosed please find our check for two years' subscription. Please accept the balance of the check as a contribution to your paper. I am sorry the renewal is late, and I want to give you my reason, or explanation, as nearly as I can. I realized that it had expired, and I had hoped to see you at one of the meetings some place and give it to you there. It has not worked out that

way. It seemed I should have mailed it to you before now, but I felt led to write a few lines to go along with the check. I dreaded it so badly until I put it off as long as I could. I desire to express my thankfulness, and I do hope that I am thankful for the comfort received from the Landmark as well as the Primitive Baptist people through the many years. I can truly say that the Old Baptist are the only people that have ever comforted me, in my experience in this present world. I found a love for them in my heart in my early teens. It grew stronger as time went on. In my twenties it grew stronger. In my thirties it grew so strong until I went back to feeding with them on the truth that they were blessed to preach. I fed with them here and there where they were having meetings, and I could go. I believe that I was fed with that Bread that cometh down from heaven, and I believe that I was shown the place where that food came from.

In December, 1972, the church at Little Creek gave me a home, and in August, 1974, we (my wife and I) moved our membership with the beloved people of Newport Church, Newport, N.C., in the White Oak Association.

I believe that in the mind and purpose of God, before the world began, that He planted that love in me for the Old Baptist Church and what they set forth. My prayer is that He will never allow me to offend one of His little ones, and that they will continue to let me have a church home with them the rest of my allotted time in this present world.

Brother Mewborn, I felt like I wanted to talk to some one so I just placed my feelings on paper. May

the God of all Grace bless you and all who are near and dear to you by the ties of nature, along with the Household of Faith everywhere and the blessed inhabitants of Zion.

Sincerely,
 J. C. Carroll
 Box 32
 Newport, N.C.
 January 11, 1975

WALKING IN LOVE

As the Lord blesses us, it is good to walk in an humble manner. It is good to watch over one another for good and not for evil. Love covers all sins. (See Proverbs 10:12 and I Peter 4:8). Do we have the love of God in our hearts? Does He bless us to make it manifest in our walk? Something is wrong if our walk and our talk do not coincide. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the spirit in the bond of peace." Eph. 4:1-3. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.

Consider this exhortation in Eph. 4:15: "But speaking the truth in love, may grow up unto Him in all things, which is the head, even Christ." He did not say to speak the truth in an angry spirit, but speak it in love. When the Lord blesses us, our words are spoken in Love. In connection with the thought of speaking the truth in love, let us consider this scripture: "A soft answer turneth away wrath: but grievous words stir up anger." Prov. 15:1. We may not agree with our

Brother upon all points of the doctrine, but it is good to give our views in the spirit of love. What will we accomplish by giving our views in an angry spirit? We will stir up anger. (Please reread the last scripture.) If God blesses us with a soft answer, it will turn away wrath. (Read Prov. 15:1 again).

May God bless the truth in honor and praise and glory unto His Holy Name.

W. W Hudson, Jr.
 208 Frederick St.
 Bastrop, La. 71220
 Feb. 4, 1975

**ENCOURAGING WORDS FROM
 SISTER GORDY**

Elder J. M. Mewborn
 My dear Brother,

As one said in the Landmark which has just arrived, "I want to say in my heart "Dear Brother", but I feel so unfit to say Brother that I hesitate to say it to any of God's people." This number of the Landmark was a great comfort to me. I feel so alone, but my heart was comforted as I read so many letters, describing my own feelings. I would be very sad if the Landmark had to be discontinued. I was very sorry to know that Brother Fulk's eyesight will not permit him to write any more for a while. I trust that glasses will enable him to read and write again in the near future. I believe it was a good move to ask Elder Lynwood Jacobs to be an associate editor. I know it is all far too much for you with all your other heavy duties.

I did not realize that the cost of getting out the Landmark had risen so sharply. I would feel very sad to have the paper fold up.

I was very glad to read that your

father is in fair condition and can get out to some of the meetings at his home church.

I hope Mrs. Mewborn and the children are well. I trust that God will renew your strength day by day.

Enclosed you will find a check for ten dollars to help a little bit on the Landmark.

With dearest love to you all,
Mildred (Durand) Gordy
Ann Arbor, Michigan

SISTER MIRIAM LEE'S EXPERIENCE

By request we are republishing the experience and some earlier writings of Sister Miriam Lee. She has been a frequent writer and contributor of letters for us to the Zion's Landmark for a number of years. Her membership is with Clement Church, near Four Oaks, N.C., of the Little River Association. (Editor)

GOD'S GREAT LOVE!

Elder Shepherd Langdon,
Dear Brother Langdon,

I have felt the need to write or either talk with someone for some time. Feeling to be so weak and unworthy to even speak of Heavenly things and yet having the desire to do so, unless I am inspired from above, there is nothing I can do. It seems that I have always felt to be alone and different from anyone else. Before I had tasted God's love, I felt to be as good as those around me, but when this light came, I saw myself so differently. My unworthiness is now so apparent, it stares me in the face constantly.

I have longed to know just what is meant by the scripture that speaks of the Holy Ghost descending upon the people with a shout, but the more

I read my Bible, when I am blessed with understanding, the clearer this picture is. This is the way I was filled with the love of His spirit. I was visiting my sister, not realizing I would be in the hospital soon. The night before I was taken sick I was preparing for bed when a golden path from Heaven descended upon me with a shout. It was the most beautiful scene I have ever seen. I did not realize the joy and peace that was mine. It grows dearer as the days go by. Nothing can compare with the hope and sweetness we have in Christ alone. I have days when I wonder if everything is gone. I feel so depressed and fear I am deceived and have deceived those I love so dearly. Then my thoughts are carried back to the night when my soul was made alive with a realization of His love and I was enabled to rejoice in His great name. I was made to say, with David of old, The Lord casts me down, and He lifts me up. My mind is drawn from the cares of the world and centered on the everlasting love of God. The flame that is kindled in my breast, I hope, will keep me from falling to temptations that encompass me at times. God does not tell us that we will have no temptation, but that He will give us strength to endure. The love He has put in my heart is none other than the love He promised those who obey, and this obedience is brought about through His love, for He says, "By loving kindness have I drawn thee." I feel to be so unworthy! How could He give such love to the creature that I feel to be?

When I see the painted skies at sunset, I think, How Beautiful Heaven must be. I think of the faces of the brethren and sisters as we sit together and God blesses you to

proclaim the glory of His love. Having been given a taste of God's love seems to cause me to hunger and thirst even more for an outpouring of this love. The more I receive the more I want. I hope to have seasons of hunger until I am made perfect in His love. Realizing the weakness of the flesh, I continue to feel guilty before a God so full of love and ready to forgive. If I am one of His, I am the least. Hoping to be one, I am what I am by the grace of God. I hope He will keep me humble and submissive to His will.

I hope I have not bored you. There is so much I could say if I were able to express it. You can tell my feelings better than I can. I hope the Lord will continue to bless you and yours as He has in the past. I feel built up every time I hear you preach. I desire to give God the praise, for we are His and whatever we do in His Kingdom is of Him whose pleasure it is to give us the Kingdom.

A sister in hope,
Mrs. Miriam Lee
410 Barbour Street
Clayton, N.C.

(From the May 1, 1957, issue of Zion's Landmark)

WITH GOD, HAND IN HAND

Dear Brother Adams,

It seems "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." Phil. 1:23. Begging for mercy to fill the hunger in my soul to tell in part what great things Christ has done for me, whereof I have been made glad. Yet, within myself, I feel to be so vile and unworthy of the privilege to call Him my Lord and my God. Without His outstretched arms and His abiding mercy, I

could not so much as lift my eyes from the wretched creature I feel to be, and feast them on heavenly and divine things. If, by His grace, this should comfort His lambs, to Him be all honor and glory. I cannot so much as lift my pen but that I hear a still voice within proclaiming His love. Now is the accepted time; fulfill the plea that within you is struggling to be released.

Brother Adams, I was wonderfully inspired a few days ago. It appeared as though I was walking hand in hand with God. His Spirit was apparently overshadowing my mind. I felt to be drawn from things of this world. Col. 3:2, 3 says: "Set your affection on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God." This we are enabled to do when so overshadowed by God. He gave me to know I could not reach Him now, with comfort as only He can give in abundance, in outpouring of His Holy Spirit. At this moment to my right from above, a host of angels in heavenly array appeared in all brightness, their faces beaming with love. They seemed to beckon and yet to bestow. For to my right I beheld our dear brother whom we loved so well, Brother Everette Dupree. He was so happy and beaming with joy. I also was overwhelmed with the same, praising God and rejoicing with one I feel to be in the arms of Jesus, resting, awaiting the resurrection morn when he and all God's children will be reunited with loved ones where God is the light. Darkness and death will be remembered no more. All will be joy and one eternal bliss.

I was taken out of this world and carried above where He gave me to rejoice with angels of His love. O,

could I have stayed, I would have agreed. There comes one mightier than I whose will I desire to know and to do, "Whose shoe's latchet I am not worthy to unloose." He knows what is best. He was feeding my soul so that this frail body of flesh might carry on. "For to will is present with me; but how to perform that which is good I find not." Rom. 7:18.

I cannot describe these precious moments nor give God just praise. I am not fit to handle, touch, nor taste. And, too, I feel I must not bury His magnificence as did the slothful servant with his Lord's money. Matt. 22:18. God is so good, so kind, so merciful to feed my soul with bounties of His Kingdom. I go hungry most of my time seeking more evidence. Am I one of His chosen, or not?

It seemed that I could not come to stop with my writing, God being my co-pilot. Do with this as you think best — correct, rebuke or disregard. When at a throne of grace, remember this poor worm of the dust.

One in hope of eternal life,
Mrs. Miriam Lee

Sister Lee was wonderfully blessed with such a glorious revelation. With such a beautiful experience it seems that one would never doubt, but we do, for even John who baptized Jesus, doubted. He sent two of His disciples, when he had heard in the prison the works of Christ, "And said unto Him, Art Thou He that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the

dead are raised up, and the poor have the gospel preached to them." Matt. 11:3, 4, 5. - (Editor, T. F. Adams)

(From the March 1, 1961, issue of Zion's Landmark)

AN EXPERIENCE OF HAPPINESS

Dear Brother Mewborn,

The following experience was told to me by my mother, Mrs. Daisy Peedin, Selma, N. C. At the time she had the experience, she desired to leave it on record, but was not physically able to write it on paper at the time of the occurrence. At her request I assisted her by transcribing it upon paper as she related it to me. I did not feel worthy of the blessing of being able to assist her in this manner. If you see fit to do so, you have her permission to have it published in the Zion's Landmark.

Yours in love and hope,
Kenneth Peedin (Minister)
(Son of Mrs. Daisy Peedin)
Selma, N. C.

AN EXPERIENCE OF HAPPINESS

A short time after this past Christmas, 1974, a depressed feeling seemed to settle upon my shoulders due to the death of my beloved husband, Earnest Peedin who passed away last August, 1974. It seemed as if the Spirit of the Lord had departed from me, never to return. I was placed in a dark, dreary pit from which I thought I would never be able to see the Light or feel the presence of the Holy Spirit again.

But, the Holy Father is a merciful Father, and He will not put any burden on any of His little children that is too heavy to bear. The

Apostle Paul said, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." I Cor. 10:13.

We must never forget, as we find in Romans 5:1, 2: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God."

Before the death of my husband, Earnest A. Peedin, we lived alone. We had a telephone, and Kenneth and David, two of my sons, and Inez, a daughter, lived nearby. They were in and out of our home every day and night, constantly checking on us. I am not able to see very well, and at times I could not see to do the things for my husband that I felt I should do, or that should be done for him. But when Earnest fell that morning and just before his death, I felt the presence of God with me. He gave me the strength to do what had to be done about getting help. I felt the presence of God's spirit throughout his last sickness, death, and funeral. It was after this when I became so depressed, as before stated.

One afternoon I lay down upon my bed and fell asleep. Brother Mewborn, when I awoke from my sleep that afternoon, I have never in all my eighty years felt the happiness as I did then. The burden of being lonely and lost from losing my husband had been taken from me. I had nothing in my heart but a peace I had never felt before, and a love for everyone.

I know, now, when we are carried

down in the place of lonely despair that, at the appointed time and place, God will lift us up and place us in His rest. We then cease from our labors and troubles for we, by His mercy and grace, are made to see, feel, and enjoy the love and peace of mind that only the Holy Father above is able to give unto His little children.

The happiness I received from this experience was so great that I felt I wanted to share it with others

Your sister in Christ I hope,
 Daisy Adams Peedin
 Rt. 3, c-o Mrs. Troy Thompson
 Selma, N. C.

We are grateful to Sister Peedin's son, Kenneth, for his willingness in assisting her in this manner. For those of you who may not know or would be aware, Sister Daisy Peedin was a sister in the flesh to the late Elder T. Floyd Adams.

Editor

"WAIT MY SOUL
 UPON THE LORD"

Mrs. Elizabeth Edwards,
 Raleigh, N. C.

Beloved in the Lord:

"Blest be the tie that binds
 Our hearts in Christian love.
 The fellowship of kindred minds,
 Is like to that above."

With all of the precious letters being found in the dear old Landmark, making life worthwhile, I seem to be so far away from what I love and what I hope to be. Had I never tasted, handled, or felt the precious love in Christ, I could be fully satisfied. Yet, I know I love the brethren in like precious faith, and do find your writings filled with all of that which my heart and faith desires.

So, Sister, I am just made to

watch, wait, and stand still and see the salvation of the Lord. When one has been given to love so deeply and sincerely then to have to come into barrenness, it really does give wonderment. Yet, I at one time would not have noticed it while dead in sin, unaware of truth. I, seemingly as a glacier, just drift along by the cold northern waters of the great and mighty sea. I read and feel to know the glory, honor and might of God. Yet, I am not given as once I was to bring forth or express the inner man of life, and my begging is so scattered and useless.

I trusted I would be given to write in spirit in due time, and that time is not yet. I am not worthy to come out to you, yet my hope and praise is all in Christ Jesus. For I know there is but one power, one God of all gods, Lord of lords, King of kings, and I do feel I can not lose this faith. But, should it be God's will to remove this faith, I do know it is His will be done. Not so, as yet. So, wait my soul upon my Lord. Wait and see the salvation of the Lord. For God is word and truth of His word. His law is love.

Often, I have felt to go forth and do things, to express my self, and before I can act all is vanished. Be it not for grace, the staff of my salvation, I fear I am lost, or I am a deceiver. How did I become in this condition? God knows and I trust, hope, and believe His purpose was, is and shall be to the fulfilling of a mission.

You dear saints were so good to me, by His mercy and grace. How can I ever be of any worth? If the world has fenced me in I might say I am imprisoned, but not by desire, so

"If I must sing, I'll sing of grace
Which raised me from the fall,

And led me to a hiding place,
Jesus, my Lord, my All.

T'was grace that bro't my roving
feet
From sins' destructive road.
And pointed out a sure retreat,
Jesus, my blest abode.

Of grace, I'll therefore loudly sing,
As long as I have breath.
Nor will I fear the dreadful sting,
That arms the monster, death.

I do recall my dear grandmother in her last days seemed to have a great worldly duty in helping the aged and comforting those about her with worldly comforts. So much of her life was tried until she was a beggar for Christ's sake. She was washed in the flood to be tried as silver and refined as gold. Then, in her seventies and eighties, she was burdened or else rejoiced in comforting the senior of her age and older. So, really, I can not complain, for

"Why should the children of a king
Go mourning all their days?
Great Comforter, descend and bring
Some token of Thy grace.

Thou art the earnest of His love
The pledge of joys to come;
And thy soft wings, celestial dove,
Will safe convey me home."

So, really, I am not mourning, but in great wonderment. And should God bless me not to mourn in my later day, I can say with Job that my latter days are far better than my former.

Dear Sister in the love of Christ, I feel to reject what I have written and discard it for it seems of little worth.

Yet, again, I seem to feel it should go forth as there must be others' experience to compare.

When I came home from N. C., I had hope to see about a church meeting house of our faith that it might be opened. Then to find it had been turned over to the council of Baptist churches, a missionary sect. Right then I had to stand still for I am not prone to be mixed in the affairs of the world. I know if God's will is to open the doors to benefit of the Old School Baptist, then the doors of Locktown (Kingwood Church at Locktown, N. J.) will be reopened.

Oh dear, I hope you might get a crumb of what I feel to be forwarding, and if all is too far fetched, kindly dispose of this letter for I fear I am not worthy to be writing or trying to express my thoughts.

I hope these lines find you and yours in the best of health and with comforts, both spiritual and otherwise. Thanks so much for the lovely visit in your home last fall, 1974. I shall never forget.

Even so, I am one in humble hope,

Marion H. Mulholland
Lambertville, N. J.
January 28, 1975

**CONCERNED ABOUT BRO.
FULK'S HEALTH**

Dear Brother Fulk,

A friend loaned me a few issues of the "Zion's Landmark", and I have just subscribed for it. Your article entitled "Absolute Predestination of all Things" in the April, 1974, issue and the article "To the Living Souls in Christ" in the September, 1974, issue is very good. I was really looking forward to reading more of

your writings, because I do believe that God has blessed you to rightly divide the word of truth.

I received a letter from Brother Mewborn a few days ago. He told me the sad news that your health is failing you, and that you had sent him your last article last week. The way may appear dark for you at the present time, but God is able to do wonders. My prayer is that God may restore your health so that you may be able to write comforting articles for God's hungry poor. May it be His will to restore your health, and to continue to bless you with His spirit to write.

In June, 1969, we had an automobile accident in the State of New York. I was in the hospital for three weeks, and I do not remember being there. (I had a head injury). The doctors told my wife that I never would talk again, and that I never would work again. The doctors were wrong in both estimates. I was off from work for eleven months, but God blessed me to go back to work. I am still working.

God has blessed my memory to the extent that I can work, and serve churches. To be brief, God has done wonders in my case; although my memory is not as keen as it was before the accident, it is still good. I pray that God will do wonders in your case.

Yours in His great love,
W. W. Hudson, Jr.
208 Frederick Street,
Bastrop, La. 71220
December 9, 1974

ASK FOR PRAYER

Dear Brother Mewborn,

I am sending five dollars for my renewal subscription for the Zion's Landmark. I am sorry I am late. I

love to read it so much, when the Lord sees fit to give me an understanding heart. I am so much in the valley so much of my time, begging the Lord to be merciful to me a poor sinner. Pray for me when it is well with you.

A sister in hope of eternal life,
Flora Woodard
518 N. 12th St.
Smithfield, N.C. 27577
January 27, 1975

**THE EXPERIENCE AND
OBITUARY
OF SISTER REPSEY PHILLIPS**

This obituary is written in loving memory of Sister Repsey Phillips who passed from this life November 10, 1974. She will be sadly missed by her four children and her friends. She dearly loved her church and her fellow members. While going through her few precious possessions, her daughter found some folded, yellow pages that Sister Phillips had written forty-five years ago on January 5, 1930, before becoming a member of Otter Creek Primitive Baptist Church.

The following is a copy of Sister Repsey's notes:

"I feel like writing a few words. If I leave this world before I can have a home with you (Primitive Baptist Members), I shall not be satisfied. I feel that the Lord has shown me a better home hereafter. This fall and winter has been a terrible time for me.

I sit and cry most of the time, and I feel like I am losing my mind. The sun shines, but it looks like a ball of fire. My mama visits me, and I tell her how red the sun is. Then, I begin to cry. Afterwards, she goes home, and she tells my sisters that I really am losing my mind, and they would

have to take care for my small children.

When I had carried my burden as long as I thought I could, I began to think about where I might get some help. I had always gone to the doctor before, and had never given the Lord any credit. But now from my heart I asked, "Oh, Lord, what have I done to suffer like this." Well, it wasn't long before I had what I must call a dream, yet it was much plainer than a dream to me. I was told to go and join the Primitive Baptist Church, and "you shall be healed".

Within the next few weeks there was a revival at a church near my home. I thought I would go and join this church and get rid of my burden, but after I joined my burden was worse than ever. I would look up at the red sun and beg the Lord to help me.

When I had suffered as long as I felt I could, I heard a voice saying, "Your name is in the wrong church." I still did not know what to do. I could neither eat nor sleep, and my family could not understand me anymore.

I wouldn't tell anyone about the dreams that I had begun to have, but I couldn't get them off my mind. I dreamed there was a war going on, and guns were firing. Jesus was hovering over the guns, but not a shot or smoke reached Him.

Later in the week I dreamed there was an old lady here at home with me, and the world was coming to an end. I saw a cross covering the whole world toward the sunset. The lady climbed on a block of wood, and I climbed up with her. I reached for my family. I knew she was a Christian, and that she would be saved. I wanted to be saved, too. The flame went on, but we were saved.

This bothered me so much until I finally told my family that the world was coming to an end.

I am still burdened and having dreams. I heard a voice one night telling me that my blood would turn to water, and you shall leave this world.

"Oh Lord", I begged, "I am a lost sinner, and I shall die and go to torment, please have mercy on me." I knew I must die and leave my children in the hands of someone else. I cried day and night, knowing I had to die.

A few nights afterwards, I had gone to bed. There was the prettiest light around me on the bed, and a voice said, "The same one is here to care for your children that took care of you." Then I could realize how helpless I was, and I could see how God had taken care of me. After this my burden seemed lighter.

The next dream was a week later. I dreamed that when my crown was filled with blessings, I could reach the everlasting Home. I knew for sure now that I had to die because I was such a sinner. I felt there was no forgiveness for me. "Oh Lord, I have got to leave my children", and was strongly in my mind." (end of quote)

Sister Phillips did leave her old world. She joined the Primitive Baptist Church shortly after she wrote this experience.

Sister Repsey was born in Wilson County, N. C., May 22, 1899. It was January 5, 1915, when Sister Repsey was married to Amos Phillips. The good Lord blessed them with four lovely children, one daughter and three sons: Mildred, Willis, Bennie C., and Russell.

Sister Repsey loved the Doctrine of Electing Grace, and she seemed to enjoy the fellowship of the church

as long as she was able to attend. I would like to tell her children, family and friends, who were so devoted to her, to grieve not over Sister Repsey, for deep down in my heart I feel that God loved her best, and that our loss is her eternal gain.

Her funeral was preached at her home by her pastor, Elder Joe Sawyer. Her body was laid to rest in the Macclesfield Cemetery beneath a mound of beautiful flowers to await the Resurrection Morning.

Resolved, that a copy of this experience and obituary be sent to the Zion's Landmark, and one to the Signs of the Times, for publishing, and one placed on the church record.

Done by order of Otters' Creek Primitive Baptist Church the first Saturday in December, 1974. Written by a brother and sister who loved her, Joe B. Coker and Lina Gardner.

Elder Joe Sawyer,

Moderator

Joe B. Coker, Clerk

THE GREAT TEACHER

We read in Isaiah 14:13 — "All thy children shall be taught of the Lord."

My carnal mind, it seems, never can get this truth in my head. I often have been guilty of attempting to say or do something (as unworthy as I am) to influence my children and friends that would prove to them the truth of the Primitive Baptist Doctrine. Sometime, I wonder if I believe what I read. (I do). The scripture plainly tells us in many places that only the power of God can reveal the truth to His children. And, if it is never revealed to them, I hardly see how they can be His. ("ALL thy children SHALL be taught of the Lord.") Certainly, we read where He did the choosing, and

none have been saved or lost since then. The Apostle Paul tells us how he received his knowledge of the truth; "I neither received it of man, neither was I taught it of man, but by the REVELATION of Jesus Christ." Gal. 1:2. We forget that "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. And how do God's children hear except by "the hearing ear?" And only God can provide the "ears to hear." Mankind can no more give another knowledge of the scripture than he can give him a "hearing ear." As we mentioned above, the same Power that revealed the truth to you, will also have to reveal it to your children and your friends. Revelation of the scripture is not man's to give to another. "Many things are impossible with men," and I am persuaded this is one of them. "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." Isa. 35:5. And, we know that only the power of God can perform such miracles. And, we also know that "God has all power in Heaven and in earth." I fear my faith is not as strong as my belief. "Oh, ye of little faith." But, then, again, only God can give us faith so, it all reverts back to Him and Him only when it comes to teaching others the truth of what we poor sinners believe — (And who am I to tell anyone about spiritual things?) "ALL THY CHILDREN SHALL BE TAUGHT OF THE LORD." (I forget). We have to look to Him for everything worthwhile. "Look unto ME, and be ye saved, all the ends of the earth; for I am God, and there is NONE else." Isa. 45:22. We cannot look to the world for comfort and happiness. The eyes of the world are blinded by the god of this world —

the things God abhors. His children approve of the things God loves. And, we cannot look to man for help because we read, "Our help cometh from the Lord." He and He only can help the extreme cases: "Behold, I am the Lord, the God of all flesh: is there ANYTHING too hard for me?" Jer. 32:27. And we read on: "Ah Lord God! behold, Thou hast made the Heaven and the earth by Thy great power and stretched out arm, and there is NOTHING too hard for Thee." Jer. 32:17. Surely, great faith is required in believing the doctrine and truth that "ALL things are possible with God." We lose sight of the miracles He performs; we forget to "Be still and know that I am God," or to "Stand still and know that salvation is of the Lord." And, sadly, we only ask for help from Him when our own resources are exhausted, failing to remember what Jesus said in His Farewell Sermon: "And whatsoever ye shall ask in MY NAME, that will I do, that the Father may be glorified in the Son. If ye shall ask ANYTHING in MY name, I will do it." John 14: 13-14. His words are so reassuring: "I will not leave you comfortless: I will come to you." John 14:18. Why, but for the lack of faith, do we ask man first? We read, "Vain is the help of man" and "It is impossible with man." Yet, often, the ALL-POWERFUL God is our last resort. One reason, perhaps, is because we often ask for the things we want instead of things we need, and we lose faith. But, we forget God said, "I shall supply all your NEED according to my riches in glory." And what we get is for our own good and His own glory. If we ask amiss, we are still made to trust and depend on Him; "I will give thee strength

for the day." God alone is the judge of what we need and when. "Delight thyself also in the Lord; trust also in Him, and He shall bring it to pass." Do we believe it or not? "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou SHALT be fed." Psa. 37:3. "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." Psm. 37:3, 4. We read where these promises are "The triumph of the man of faith." How blessed is the man with sufficient faith to keep his mind on Him who, and who only can supply that faith!

And, how blessed we are also if we are made to be thankful for all our many mercies bestowed upon us by our Supreme Ruler, Redeemer, Saviour and Giver of all good and perfect gifts. God's children are really not their own; they belong to Him the scripture says so: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." I Cor. 6:19:20. "Ye are not your own" then, because Jesus Christ bought you with a price," the price being His atoning blood on the cross. Once you buy something and pay a price for it; it is yours, not the person's from whom you bought it. Therefore, according to scripture, you belong to Jesus Christ who bought you and "You are one and the same with Him." "I in you and you in me." What a glorious and comforting thought to know from reading the Truth that if you are a child of God, you, as sinful as you feel to be, still can belong to One without sin, Holy and righteous — the All Powerful

God Who created Heaven and earth! Such is the abundant mercy God has for His own — those for whom He died on the cross; those for whom His Heavenly Father sent to this low ground of sin to redeem. Those He calls, "Mine." It seems far too good to include one as unworthy as I. What would poor sinners do without the promises of God? They are "our strength for the day," our meat and drink and our candle of light in the dark wilderness of woe in which we sometime find ourselves. Occasionally, I feel cast down and sad when all of a sudden a sweet promise of God floods my unworthy mind (unworthy of the thought) and it sweeps away the gloom and the light grows brighter. There are hundreds of assuring and comforting promises, and we are blessed when the one we need most is given to us. "Cast thy burden upon the Lord and He will sustain thee." "I neither slumber nor sleep." "Always present; never absent;" "Come unto me all ye that labour and are heavy laden, and I will give thee rest." "Peace I leave with thee." "The God of Peace Shall be with you." "Ye shall be persecuted; but not forsaken." One to fill every need you ever have if only we have faith to believe and do as we are told: "The fear of man bringeth a snare; but whoso putteth his trust in the Lord SHALL BE SAFE." Pr. 29:25. Oh, what a sincere desire poor sinners have to be safe ... safe in the arms of Jesus, who bought them with a price because He loved them from all eternity. The very thought itself is healing to the weary soul. "Jesus was made sin that we (His children) might be made the righteousness of God in Him." The Lord asked; "Who would set the

briars and thorns against me in battle?" And, in Isaiah 27:4, Jesus answers: "I would go through them." He did it all! Surely, we never should doubt One who has done so much for poor, undone, unworthy sinners, such as we, who give nothing in return. He says; "I will remember your sins no more." What a kind and merciful God! We read, also, this blessed assurance of what He will do for His own; "Thou wilt cast all their sins into the depths of the sea." Micha 7:19. Does it not give you comfort to be made to hope your sins are among those He "cast into the depths of the sea" to be remembered no more? If you are one of those He chose for His very own BEFORE the foundation of the world; BEFORE you had done good or evil, your sins, dear child of God, are "in the depths of the sea," never to be washed out by the angry waves on the sands of time. God never will see them again. "I will remember your sins no more." That is what HE said. If you have been given faith to believe in God and to put all your trust in Him, these assurances belong to you and you belong to Him. It must be true. We have His word.

Elizabeth C. Edwards
417 South Boylan Avenue,
Raleigh, N. C. 27603
February 2, 1975

**LOVE FROM MOTHER
TO HER SON**

Dear Brother Mewborn,

I am enclosing a letter which my late mother-in-law, Mrs. Kate N. Alston, wrote to my husband, A. D. Alston, in 1923. I feel that it was good that you did get to meet her. This letter is a very good example of her manner and conversation. I had

many little precious notes at her death. I made them while visiting with her during her last illness; her conversation was so much upon heavenly topics. She would tell me that it was good that we understood each other.

I HOPE with all my heart that I am NOT too presumptuous when I say that her son was my life, and our last days together were not spent in passing of the day. I tried to always make her as comfortable as possible. Then we had our visit together. Many times it was in the late afternoons. This was in the evening of her life, but she was completely and solely ready for the crossing of Jordan at ninety-six years of age. What a long life she had!

You will notice in her letter to Douglas that she mentions the late Elder Irwin of Texas. It is wonderful to know that our relationship with Elder U. V. Wallace and Elder Lynwood Jacobs brings back Elder Irwin after a period of fifty years! Elder Irwin visited quite often in my late grandfather's home (Elder J. M. Adams), of Monroe, Ga. He also visited us in my parents' home as well. Now to think Brother Wallace is pastor at Pilgrim Church, Elkhart, Texas, where he is buried! I had wondered many time as to whatever became of him.

Yours in precious bonds of His grace,

Carolyn P. Alston
891-C-5 White Pine Drive
Decatur, Georgia, 30032
March 20, 1975

Dear Heart,

I just mailed you a letter this morning, and by same mail I

received two from Brother Irwin. I am sending you one of them to read, as I think it will encourage and strengthen you. I know you are too naturally humble to become heady over the compliments he has paid you. He seems to have an implicit confidence in your manhood and an abiding and unlimited faith in your ability and ambition to desire that which is right and good, no matter what the cost may be.

If one really desires to do that which is right, there is always a cost — a price to be paid. This consists in the loss of the friendship of the world, even of influential men who might help one in business life. This includes the loss of pride, headiness and many things dear to the flesh. While we know in our hearts that we are really better off without false friends and hypocritical pride, yet it costs the natural man dearly. This humbles him deeply; only a few can stand the test, and they only do so by the grace and mercy of a loving God and Father; for left to ourselves we do the things which we desire most, and these He hates because they are evil.

Saint Paul said, "The evil which I hate that I do, and the good which I would that I do not, for when I would do good, evil is present with me." So if he needed the grace of God daily, even hourly, it is certain that the Lord's people still need it. We, like Paul, feel to pray to God to remove this sin and evil from us that we may worship Him more truly. And this answer to Paul is His answer to all His people, which was and is, "My grace is sufficient for thee." So for His own purpose it is His will and pleasure to keep evil before us while we are in this world that we may know that all power is His, and all

good comes from Him, and that He is all our strength; indeed, that His grace is altogether sufficient to deliver us from every temptation. Isaiah said, "Can a woman forget her suckling child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Isa. 49:15. Jesus said, "I am with you always, even unto the end of the world." Matt. 28:20. O, think of this, Dear, these blessed proverbs, these blessed words are truth!

We often feel that He has forgotten or forsaken us, and left us to the wiles of the devil and the evil within us, but He is ever near us. He will not suffer us to be tempted above that which He will make us able to bear. O, what soul stirring, comforting and cheering words are these! How humble and thankful we desire to feel before Him! What peace and comfort we get from reading in His word to us of His "exceeding great and precious promises". I often feel to pray with David, who is the type of all God's people, and who wrote the Psalms, "Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord my strength and redeemer." Psa. 19:14. Thou art all I have, and all that I desire in Heaven.

I pray, dear heart, that we may always speak of Jesus and His word, the thing which is true, and which honors and glorifies Him alone. For we know that "Salvation is of grace, a gift of God, not of works lest any man should boast." Yet, we, everyday, hear many boasting of the good things they have done for Him and that which they intend to do. Natural goodness, no doubt, has its place in this time world, but it is

good to know that we are not to purchase salvation (a gift of God) by these so called moral works of ours. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." Isn't that scripture plain to the point? Yet, they misread it, or rather, they do not read it at all. They depend on their preacher to read and tell them, and he shuns these scriptures which condemn him.

Jesus said of the Scribes, Pharisees, and hypocrites, "Ye are from beneath, I am from above: ye are of this world, I am not of this world. Ye are of the devil, and his lusts ye will do." And as long as they are in this world, these will persecute the Lord's people because of the truth. The devil and all of his seed hate them. God permits this hatred for His own purpose and glory, whether we undersand it or not! So, we can only pray "Thy will be done in earth as it is in heaven." We know that His will is done, and His name will be glorified. We are made to say, "Amen and Amen, come quickly Lord Jesus" and forever stamp out all evil in this earth, which is Thy footstool, even the sin which is in thine own subjects, that we may praise thee wholly and, indeed, in truth, for Thy great mercy and Thy great love wherewith Thou hast loved us and saved us from all sin and corruption, having purified us to the praise of Thy glory forever and ever, Amen.

Is this kind of conversation monotonous to you, dear? These things are so beautiful to me. If I once begin speaking of them, I never know where to stop; indeed, there is no stopping place. There is no end to the loveliness of the words of the Bible, no matter where I am, or

what I am talking of. These things are so often present with me, always just beneath the surface. May God keep them with me always, for surely they would not be there unless He, in goodness and mercy, put them there. It was He who gave me this love and reverence for His words and for Himself.

I guess Sister has told you the news, if there be any. I need only to say that I love you. I love you, and pray for you every hour, that God may keep you, for we know that He alone is able to deliver you from every temptation which the devil may set before you. "For God tempts no man." I hope I am thankful to God that He has laid His restraining hand upon my children, and has separated them from the world. O may it please Him someday to reveal His whole beautiful truth to us in that world without end.

Mother

(Mrs. Kate Norris Alston)

It was my unworthy privilege and blessing to have known this dear sister, and also for the blessing of having visited with her in her last days on earth. This sister was a grand-daughter of the late Elder Benjamin Lloyd who compiled the Lloyd's Hymn Book that is so commonly used among the Primitive Baptist Churches in the Southern part of the United States.

Editor

HE MAKETH THE STORM A CALM

Dear Brother Mewborn,

I have been lying here, for two or three hours, in my bed writing to you in my mind. I thought to myself, if only I could pen some of it down on paper, but, knowing how completely

helpless I am to do anything of myself without that great guiding Hand of God who rules all things both heaven and in earth, I knew I could not write one word.

I was sixty-six years old on the fifth of March, and the day I was brought forth from my mother's womb, I started on a journey, and Oh! what a mysterious journey it has been. I have not made one step that was not ordained by the great, mighty Hand of God who made all things for Himself without the help of man. Since they (the world) believe as I once did (that He needs their help), and if they knew anything about the great love and power of God, the One that I hope I love with a love that passes all understanding, they would realize how helpless they are. But, how can they know unless it pleases God to reveal it to them. He has a purpose in everything being just as it is whether we understand it or not. Oh! how I long to understand some of the great mysteries of God. I am so confused, and I feel to be a stranger in a strange land. I do not understand myself, and I know other people wonder about me. I know there is One that doesn't have to wonder about me, because He made me just as He would have me be. As I said before, I am on a journey, and He is directing each step I take. I know the way is rough and rugged, and I will stumble and fall, cry and beg, shed tears of sorrow, and wonder if it will be His will to keep me in the way until my journey's end. My life has been a mystery to me. The most of my time I am wondering and searching, and reaching out for something. I want to know more about this great Love of God. I am

not saying that I have ever known anything about it, but I do know something has taken place in my life that has changed it completely. I believe He controls all things, even the little ant that crawls on the ground, the grains of sand, the leaf that blows on the tree, the rain that falls, the snowflakes which float down from above so beautifully, our thoughts, and our steps. I could go on and on, and never hint at His greatness, because I am nothing and less than nothing. If there was one little thing that He didn't control, He would not be God, but He says, "I am God and there is none other." Oh! how wonderful it is to be in the Hands of a God that is so great that He can keep you from all harm, if it is His will.

Brother Mewborn, I go for a long time and never pick up my Bible, but lately it is hard for me to lay it down. I do not know why because I know I cannot find out anything by searching. Nevertheless, I keep trying. The older I become the more vile and sinful I seem to be, and each day I live the more afraid I become that hell will be my portion. This stays on my mind most of the time, and I cannot help it. My children think this is the reason I stay so weak and nervous. Maybe it is, I do not know. But, however it is, God has ordained it to be, and I know He makes no mistakes. It is as the verse of this hymn says,

"My trials, my conflicts, my
comforts and cares,
The Spirit of prayer and the
answer of prayer;
The steps that I tread and the station
I feel,
My Father determined and wrote
in His will."

He says, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:9-11. "Behold, the Lord's hand is not shortned, that it cannot save; neither his ear heavy, that it cannot hear." Isa. 59:1. His ear is not heavy that it cannot hear the cries of His little children, when at times they feel like He has forsakened them. I know I do not deserve the least of His mercies, but He says in His word, "I love them that love me; and those that seek me early shall find me, for whoso findeth life, findeth me and shall obtain favor of the Lord." Pro. 8:17 & 35. Oh! how I love this blessed peace. A man hath joy by the answer of his mouth, and a word spoken in due season is like apples of gold in pictures of silver. How good it is! I do not want to say anything to hurt anyone. He says in His word that "a fool's mouth is his destruction, and his lips are the snare of his soul." Pro. 18:7. "Oh! to be kept", is my begging from day to day. I know the thoughts of foolishness is sin, and I feel to be the vilest sinner that ever lived. Oh! the many tears that I shed and the sorrows I see, knowing what I am, and wondering what is going to become of me. This is the greatest

fear in my life. I am so confused many times. I have a feeling in my heart that I want to praise God, and thank Him for keeping me thus far in life, and I have, I hope, a good desire to be kept the rest of this journey in fellowship and love with His little children, and cause them no trouble. Sometimes He maketh the storm a calm so that the waves thereof are still. Then there is blessed peace, and until then there is no peace. Oh! to lie down and not be afraid, and fall asleep in a sweet hope that one day we will be awakened and see Him as He is, be like Him, and be forever satisfied. I wish that I could feel that these precious words applied to me. "A few more storms shall beat, On this wild, rocky shore; And we shall be where tempests cease, And surges swell no more."

Brother Mewborn, I do not know whether you know any more about how I believe since you have read this or not, but I believe I have been made to know it is a fearful thing to fall into the Hands of the true and living God. I believe He made all things, controls all things, and that there is not anything taking place other than that which He ordained and predestinated to be or come to pass before the world began.

God blesses my pastor, Brother Letcher Martin, to preach this doctrine, and it is what I believe. If it is not the truth, then I know there is no hope for me. Most of my time that is the way I feel. That is why I have to cry and beg, and why I am so afraid that I am mistaken in it all. Then, again, I am given to think of these words, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and

not be weary; and they shall walk and not faint." Psa. 40:31. I can read this scripture sometime and rejoice in it. I am made to hope that someday I will be where the weary are at rest. Thanks be unto God!

Give my love to Susan, and come to see us whenever you can. I am sending ten dollars to renew my Landmark for a year, and please use the other as you wish.

With love and sweet fellowship,
I hope,

Erma Godfrey

Route 1

Timberlake, N. C. 27583

March 12, 1975

We feel that Sister Godfrey has been wonderfully blessed in writing for the Landmark, and we hope it can be the Lord's will that she be enabled to write again.

Editor

STRENGTH TO CARRY ON

Dear Brother Mewborn,

Enclosed you will find a check for \$6.00 to renew my Landmark subscription for one year. I do not want it to stop coming for I enjoy reading it very much.

Brother Mewborn, I am a poor writer. I never got much schooling. I believe you have a heavy load with your work as well as being editor of the Landmark, but I hope God will give you strength to faithfully carry on your work as editor of the Landmark.

My address is the same. I will say farewell for now. Come to see us if you ever can.

C. V. Brady

7 Mitchiner Dr.

Rt. 3

Smithfield, N.C. 27577

"GOD IS NO RESPECTER OF PERSONS"

Dear Brother Mewborn,

I am writing this letter to renew my subscription to the Landmark. It has been one year now since I subscribed for the paper, and I have fully enjoyed each issue. I have found it very comforting as well as enjoyable. I have enjoyed the articles on experience as well as those of good sound doctrine.

I believe that my God has blessed this one sinner in that my cup runneth over. I believe I can call Him my God, because He created the heavens and the earth and everything in it. The Psalmist David was given to say in the 24th Psalm, "The earth is the Lords and the fullness thereof; the world, and they that dwell therein" belong to Him. since man is of His creation, this means He is our God. Brother Carl Dubose, and Brother U.V. Wallace say this does not mean that He is our Father in Heaven. He can only be our Father in Heaven if we were chosen in Christ Jesus before the foundation of the world. We cannot accept Him, neither can we let Him enter into our lives; nor can we buy the gift of eternal salvation with corruptable money. If there is any salvation for this poor sinner, then I must of necessity have been made acceptable in the Beloved, as found recorded in Ephesians 1:6. Simon, the sorcerer, thought that he could buy the gift of God with money. (See Acts 8:20-23). The Apostle Peter said, "Thy money perish with thee", and in verse 23 he says, "For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Therefore, God comes to man, not man to God.

Brother Mewborn, I did not mean to get off on the scripture, or to talk

on them. I only wanted to write for renewal to the Landmark for another year. I am sure you know and believe that the mind of man deviseth his ways, but it is the Lord that directs his steps. God is the only Sovereign power that rules the thoughts and intents of the mind of man. Without God man cannot do anything.

So if you can forgive me for taking your precious time. I shall close and get this in the mail, as I do not want to miss a single issue of Zion's Landmark. I am enclosing ten dollars. I want to renew my subscription for another year, and I have a dear Aunt for whom I would like for you to send it also. She believes the Primitive Baptist doctrine as strongly as any one I know, although she is not a member of the militant church. Her address is: Mrs. Sallie DuBose, Route 2, Box 266, Jasper, Texas 75951.

May God continue to bless you and your loved ones.

A brother in hope,
if one at all,
Alfred DuBose
Route 3, Box 17,
Silsbee, Texas 77656

DESIRES AND CRAVES THE TRUTH

Dear Elder Mewborn,

I wanted to write and express my feelings on an article that was published in the September, 1974, Landmark concerning the standards required of an Editor, written by Elder L. I. Bodenheimer, M. D., the first editor of the paper. It seemed that some subscribers threatened to withdraw support from his paper if he did not publish their communications. He answered them by saying, "Just leave Ceasar and his kingdom out, and write about

Christ and His kingdom, and we are ready and willing to publish for you as for anyone else." He said for them to write about Christ and His kingdom in the spirit of the Gospel.

I read that article with much interest for I feel like I well know the sound of Ceasar's kingdom, and it does not feed my soul. I don't want any part of Caeder's preaching. I feel like I have had enough to sicken me to death of Ceasar and his works. I want to hear Jesus Christ (and Him crucified) preached, and as my mother use to say, "Candid and plain praise does not belong to man; all praise belongs to the Giver of every good and perfect gift." I believe in and am a lover of the shalls and wills of God, His grace, love and mercy. I believe in the full and complete predestination of all things, not just a part.

Elder Mewborn, I wrote for relief of mind. Please do as you see fit with these few lines, and remember one who is the very least, if one at all, in your prayers.

Not worthy of the least of God's blessings and saved by the grace of God, if saved at all, I hope I love you all.

"I love Thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer
saved

With His own precious blood."

Mrs. Richard Smith
1104 Franklin St.

Durham, N. C. 27701

January 5, 1975

HEARTFELT THANKFULNESS EXPRESSED

Dear Elder Mewborn,

I am enclosing a check for renewal of my Landmark for one year. You may use the remaining

portion of it to help out on the yearly expense of our Church at Mewborn's since I haven't sent any assistance for last year.

It seems that the Landmark is the only way I have now of getting any spiritual comfort. I am blessed in reading it and my Bible. I really have enjoyed the January and February issues, especially the piece in the January Landmark on "The Only Safe Keeping". That was submitted by Brother George A. Fulk, an Associate Editor.

Brother J.M., come to see us if and when you can. I know you have a lot to carry, especially with your father in his condition. I am feeble as well, but the good Lord has blessed me so far to be able to get up, put my clothes on, and walk a little with my cane. Oh! what a blessing it is! Praise His Holy Name for Christ sake!

Give my love to Susan and the children, and tell them I love them, too. Also, give my love to your dear old precious Dad and Mother, and tell them I love them.

A sister with a great hope,
if I am not deceived,
Leorah Gray
303 Gray Road
Havelock, N.C. 28532
March 17, 1975

**FEELS THE LANDMARK
IS SOUND**

Dear Brother Mewborn,

I see it is time to renew my subscription. Enclosed you will find a check for two years, and use the other amount as you see fit.

We live about ninety-three miles from the nearest church, but so far we have been blessed to go and hear the blessed truth preached by Elder Shipman at Stockdale, Texas. The church is small in size and also in

membership.

It is so good to read the Landmark, and be made to enjoy the blessed experiences of others. There is nothing but free grace preached and written in this paper.

May God continue His blessing upon you dear Editors, and may He give us a hearing ear as we read the dear paper. Thanks for the Landmark.

With hope of love to all
of God's people,
O. W. Parks
Refugio, Texas 78377
April 10, 1975

REMEMBER ME

Dear Elder Mewborn,

You will find enclosed a check for six dollars for my renewal for another year to Zion's Landmark. I am sorry I am late in sending this renewal. Please forgive me and think of me in your prayers as a sinner, saved by grace, if one at all. I hope I love the doctrine your paper sets forth.

A sister in hope,
Vera Simpkins
Rt. 1, Box 256
Hiwassee, Va. 24347
March 10, 1975

A CHILD OF GOD

Dear Elder Mewborn,

I am enclosing five dollars for my renewal to the Landmark. I enjoy reading it very much; most especially do I enjoy the writings of Mrs. Elizabeth C. Edwards of Raleigh, N.C. I truly believe she is a child of God. No one could write as she does if they were not.

Come to see us when you can.

Your brother in hope,
Alton Goodwin
Cedar Island, N.C. 28520
February 20, 1975

Zion's Landmark

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

Editor

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

Associate Editors

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Orange, Texas 77630

VOL. CVIII

NO. 6

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Wilson, N.C. 27893

April, 1975

SOME THOUGHTS ON EDITORIAL WRITING

Dear Brother Mewborn,

When I write an editorial for publication in *Zion's Landmark*, I can only hope that it is the truth. However, I learned a long time ago that if my belief on some subject is different from that of most of my brethren, I had better take a long, hard look at that belief. For this reason, I hope that any brother or sister who disagrees with a belief I express will feel free to let me know. I enjoy discussing the scriptures with my brethren. In fact, it is one of the greatest pleasures in my life.

Editorials in the *Landmark* could be restricted to those subjects that cover only the milk of the doctrine and that are relatively easy to express and understand. This would be the easy way, the safe way, and, perhaps, the "better or more popular" way. The only thing wrong with such an editorial policy is that

there are those who desire the strong meat of the doctrine. I hope that God will lead our minds to write on the deep things of God, as well as the beauty of the simplicity that is in Christ Jesus. I seek not popularity, but the truth, if not deceived.

I strive to express my beliefs clearly and plainly, but one of the weaknesses of this finite creature is the inability to do so. Another, and greater fault, is this: it may be expressed in such a way that it seems clear to me, but it may not be clear to another. This is the curse of trying to speak of infinite immortality, with finite, mortal words and ways. However, I find some consolation that John, who was inspired to write the "Revelation", had the same problem. Mere words, as such, were not sufficient to describe the glory and beauty of things that he was blessed to see.

It has been my experience that most of our misunderstandings come from this inability to express our beliefs plainly. I certainly don't go along with the shibboleth, that God's Holy Spirit teaches one believer one thing, and another believer something entirely different about the same subject. The weakness I find is in me, not God.

Lynwood Jacobs
R.t. 4, Box 258
Orange, Texas 77630
April 11, 1975

THE FLESH AND THE SPIRIT

Jeremiah 17:5 reads, "Thus saith the Lord; cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." It is "not by might, nor by power, but by my spirit saith the Lord of hosts." Jer. 4:6. The

weakness, therefore, is in the flesh, and the power is in the spirit. Cursed be the man who puts his trust in the arm of flesh. That is our natural way when a problem arises. The first thing we seem to want to do is to try to work it out in the way of nature or in the way of the flesh. We cannot even win one battle much less win the war. It is won "not by might nor by power saith the Lord but by my spirit." The victory is not to the strong; neither is the race to the swift, for it is of His spirit each time. There is a purpose in our trying to work out, or solve our problems, ourselves, and we fail. Then we know that there is no confidence at all to be put in the flesh. It seems, though, that we have to learn that lesson over and over again. When the Lord comes, we say to ourselves, "why did we lie awake, laboring, trying to work this out, knowing full well that there is nothing that we can do about it? Still we try and at the appointed time of the Father, He works it out so easily, and wins the battle for us. It seems that we would learn that sometime, but when another problem comes we have to learn it all over again. Finally, we do learn to have no confidence at all in the flesh. Even the Son of man in the Garden of Gethsemane begged His Father thrice and said, "The spirit indeed is willing, but the flesh is weak." Matt. 26:41. As long as we are in this flesh which is a temple of the soul, it seems we will have a tendency to hold on for the things of the flesh, but the body is temporal; it will see corruption. There is a curse placed on us when we place our trust in any save this Holy Spirit. Christ is no longer here in person, so we are blessed in trusting the Comforter

which He said He would send when He went away. This Comforter is the Holy Spirit which He compared to the wind that bloweth where it listeth. You can hear the sound thereof, but cannot tell from whence it cometh nor where it goeth. So is every one who is born of the spirit. He appears that way every time, not at our time, but at the appointed time of the Father.

This one used to wish so much that he could have lived at the time of His appearing here on the earth, and he could have gone up to Christ in person and poured out his complaint, but that was not to be. He said, "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Jno. 16:7. We now have to communicate with Him through this Spirit, the Holy Comforter. This takes place not at our time, but at the appointed time of the Father.

He has placed His laws in our minds, and written them in our hearts: saying, "I will be to them a God and they shall be to Me a people." The message He has written in these hearts and minds is Love. He said the law may be summed up in one. That is that you "shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself." Matt. 22:37. He continually taught His disciples to love one another as He loved them. Now we cannot do this in the flesh, for the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other: so that ye cannot do the things that ye would." Gal. 5:17. We are made to

beg of Him, and this begging is that He might appear once more. It is a blessing to yearn for His appearing, for "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 4:6. We want to be filled at our time. We do with patience have to wait for it, and He enables us to run the race that is set before us with patience. We must of necessity learn that we are not our own keeper, but we are clay in the Potter's hands in whose providence and absolute predestination are all things both natural and spiritual in both time and eternity.

These fleshly bodies are the greatest work that our Heavenly Father created, but even they are temporal and are subject to old age, disease, decay, and final corruption. We do not put our trust in them, but He places it in this Comforter whom He did send when He went away. If our trust is placed in flesh, money, worldly things, or even in one's own children to the extent of worshipping any of these things, there is a curse placed on us according to Jeremiah, as already quoted. If that love mentioned above is written in our hearts and placed in our minds, then Christ is, indeed, our chief delight and the chiefest one among ten thousand and altogether lovely. We do not worry about the laws written by Moses which placed a yoke upon our forefathers that they were unable to keep as Peter told the brethren who wanted salvation based on strict adherence to the law. After he had that vision on the housetop, he was fully convinced that he had been wrong. Then he could agree with Paul and the others that salvation was entirely, completely, and freely altogether of

the Lord by grace through faith as Paul had been teaching them. The Apostles, as well as the ones who live in this day, were taught by His Spirit to have no confidence at all in the flesh. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." John 14:26.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15:26. This same Spirit was in Elizabeth when she cried out, "And whence is this to me that the mother of my Lord should come unto me?" Luke 1:43. The babe leaped in her womb and this was the sixth month with her. Mary had visited her cousin, Elizabeth, in the hill country of Judea. She, too, had been visited by the Holy Ghost, and she was so happy that she said, "My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior." Luke 1:46. This was a dear meeting of two very happy women, for Elizabeth was considered to be barren, and Mary has been informed by the Holy Ghost that she is to be the mother of the Lord Jesus Christ. She did not understand at first, for she said, "How shall this be, seeing I know not a man?" Luke 1:34. But she was told by the angel that the Holy Ghost shall overshadow you, and that holy thing which shall be born of thee shall be called the Son of God. She did not doubt the word that she had received from the angel, and was so happy that she wanted to tell the good news to her cousin, Elizabeth. They had a most wonderful meeting. This Comforter,

the Holy Ghost, had not only performed this miracle in Mary's womb, but also had performed a miracle in her heart. She felt not only this great love but also she felt lowly and humble, as the Spirit always makes one feel, for she referred to herself as the lowly handmaiden of the Lord.

The Holy Ghost not only brings joy and happiness as it did to Mary and her cousin, Elizabeth, but also boldness and love as it did to Stephen when he was being stoned to death. See Acts 7:59. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit: And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." And so the Holy Ghost brings joy as with Mary and Elizabeth and also boldness, love, and humility was with Stephen whose death was a type of Christ's death. For as it was with Christ, who said, "Father, forgive them; for they know not what they do," Stephen asked that this sin (his martyrdom) not be laid to their charge.

In the Garden of Gethsemane, Christ prayed three times with drops of sweat dropping down as it were great drops of blood in agony of soul, but in the third prayer His Father reconciled Him, and He told His disciples to "sleep on now and take your rest, behold the hour is at hand and the Son of man is betrayed into the hands of sinners." Matt. 26:45. There on the cross, as He hanged from the sixth hour until the ninth in great agony, He, too, asked His Father to forgive them, for they knew not what they did. I feel that this is the same Spirit that was in Stephen when he was being stoned to

death, and he begged his Father not to lay this sin to their charge.

Christ told them shortly before His crucifixion that if He go not away that the Comforter would not come, and we have already noted the many scriptures which refer to the Comforter as the Holy Ghost. So it is the Holy Ghost that enters into His people when they are blest to speak with love, boldness, and with great joy of soul and spirit. It was by the Holy Ghost that the prophets and Apostles were blest to write so wonderfully in their day, and it is still by that same Holy Spirit that His chosen people and servants are enabled to speak or write today. It was this same Spirit that blest Paul and Silas to sing while in prison with their legs in stocks. The jail keeper became so frightened that he threatened to kill himself, but Paul told him to "do thyself no harm," because they were not leaving until the magistrates who tried them come to release them. Here again the Comforter or the Holy Ghost brings not only boldness, but also great joy of spirit to these prisoners. They were far happier than the jail keeper who was afraid they would escape and he would be fired.

Christ is no longer here in person, but He is here in Spirit in the person of the Holy Ghost, the Comforter, that He promised to send when He went away. He said that the Comforter would show you all things. We want Him in great manifestation, but He manifests Himself only in a few drops of the oil of His joy and in crumbs of mercy as the bread of life. It is a great blessing to hunger and thirst after Him, for if we do we shall be filled at the appointed time of the Father. We cannot even give ourselves this

appetite, this hungering and this thirsting after Him, much less are we able to satisfy this desire. There must be "a need" prepared or a preparation of the heart before there is an answer of the tongue. The world tells you that the Lord wants you to believe, but the scripture says that it is the work of the God that you believe on Him whom He hath sent. He has to work in you before you even have a desire to believe. Faith is the gift of God. When Christ was here in person, He told the ones for whom He performed miracles, "Great is thy faith: be it unto thee even as thou wilt." Matt. 15:28. It still comes in exact proportion to the measure of faith which is the gift of God.

"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.

Tis pleasant to believe thy grace,
But we had rather see;
We would be absent from the flesh,
And present, Lord, with thee."

"The Spirit itself beareth witness with our spirit that we are the children of God." Romans 8:16. It is to be noted here that it is His spirit that beareth witness with our spirit. This is to say that the initiative is with Him. That means that the visitation of His Spirit is at His time, and it comes as the wind which bloweth where it listeth. If one can control the wind, he can control this precious Spirit. We will drive hundreds of miles to meet with the precious brethren, hoping that we will be blessed in feeling this Holy Spirit as it "beareth witness with our spirit that we are the children of God." When our hope is

strengthened, we can then feel that His Spirit is eternal. When it bears witness with our spirit, then we are blessed with the greatest feeling that ever comes to mortal man. That is what gives one evidence that he is a child of God. "For all flesh is as grass, and the glory of man as the flower of grass." I Peter 1:24.

Phil. 1:23 reads, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:". Now it was Paul's spirit that had been bearing witness with Christ's, and it was Paul's soul that was to depart and be with Christ, for his body would be placed in the earth and wait until the resurrection. The reason it would be far better is that he would be free from sin and all other troubles that accompany this flesh. Christ's spirit would bear witness with Paul's continually and eternally.

Now, in conclusion, it has been the purpose of this article to stress, or point out, that no confidence whatever should be placed in the flesh, for "cursed is man that trusteth in man and maketh flesh his arm, whose heart departeth from the Lord." The reader will notice in this scripture that it is the heart which departeth from the Lord when man is making flesh his arm. This body is precious to us because it is the temple of the soul, and Christ takes up His abode here in our hearts, writes His laws in our hearts and places them in our minds, but we must put our trust in His Spirit that He promised at His death that He would send back in the form of the Comforter which was to teach us all things that ever He did. This placement of trust cannot be accomplished without His blessing. He is no longer here in person, but

He is here in Spirit. This is the Comforter which He visits His people with at the appointed time of the Father. It is not by might nor by power, but by His Spirit, saith the Lord. His people have access to Him through the visitation of the Holy Ghost, which is this Comforter that His people long for so very much when they are blest to hunger and thirst after Him.

This sinner, or unworthy one, had no idea until recently that he would ever be furnished the pleasure of writing again. But, thanks be unto God who has blest me far above what the doctors had thought possible. I still cannot tell who people are until I get right up close to them, but please join me in thanking God that it is as well with me as it is.

The Landmark is highly favored in having Elder Lynwood Jacobs as Associate Editor. He has been blessed in writing some excellent pieces recently. His editorials have been deep concerning the doctrine. Let us remember his formula that problem plus LOVE equals SOLUTION. May I add THAT PROBLEM MINUS LOVE EQUALS CONFUSION.

Submitted in hope of the Comforter's mercy,
 George A. Fulk
 March 24, 1975

**HASSELL'S CHURCH HISTORY
 NOW AVAILABLE AGAIN**

The initial printing of Hassell's Church History last year was rapidly sold out. A second printing has been completed of the 1973 edition, and is now ready for mailing. It was necessary to increase the per copy price to \$9.40.

Orders may be sent to:
 Old School Hymnal Company, Inc.
 3310 Grant Road
 Conley, Georgia 30027

**(CORRECTED REPUBLICATION)
 IN MEMORY OF
 MRS. CORA L. WALTON**

We three remaining children and our spouses wish to pay a special tribute to our mother, Mrs. Cora L. Walton, by sending this obituary to be printed in the publication she loved so dearly: "Zion's Landmark". Her Bible, her Primitive Baptist hymn book and an issue of "Zion's Landmark" were ever near her, and, being an avid reader, she spent many hours enjoying them.

Our mother was born near Jacksonville, N. C., Onslow County, N. C., September 15, 1877. She was the daughter of Gabriel J. and Mary Dixon Scott, and became the loving and helpful wife of George A. Walton who preceded her in death by fourteen years. She succumbed on October 20, 1974, following a brief illness in the hospital at Morehead City, N. C., the area in which she had spent most of her last few years.

In the two and one-half years prior to her death, she was bereaved of two sons and one daughter: Dr. Cyrus L. Walton, Gordon J. Walton and Evelyn W. Proffitt.

Left to mourn her loss are three of her children: Mrs. Gertrude W. Lockamy of Jacksonville, N. C., Mrs. Ella W. Sanford, Morehead City, N. C., and George D. Walton of Jacksonville, N. C. She, also, left one sister, Mrs. Olive Scott Higgins and one brother, R. N. Scott, as well as eight grandchildren and twelve great grandchildren. In addition she left to nieces: Miss Nannie Walton and Mrs. Lissie W. Merkle, and a nephew, Eldridge Walton, to whom she and our father gave loving care and protection, and, likewise, received in return their love and affection. She, also, left, among other relatives, a sister-in-law, Mrs. Fannie W. Paderick, of whom she was very fond. She had a host of friends in near and far places whose many tributes, in various forms, have brought much consolation to us. Her wide correspondence with her relatives and friends was a source of tremendous pleasure to her.

Since childhood, she had been devoted to the Primitive Baptist faith, and on May 3, 1931, united with the church, attending faithfully all meetings she possibly could. Only when it was unavoidable was she absent from the church of her membership. Her faith was strong, and she loved her church family, many of whom expressed to her the inspiration she conveyed to them by her perseverance in continuing to appear at meetings at home, as well as distant places,

despite her difficulties of age and the impediment of arthritis which for many years made activity painful for her.

All through her adult life, she was intensely civic minded with a great interest in the progress of her community and country. She was keenly interested in the welfare of her friends and neighbors, and always lent a helping hand when needed. She accumulated many experiences during her ninety-seven years, enabling her to impart words of advice and comfort to the many who sought her counsel.

A wonderful mother; uncomplaining of her disabilities; courageously accepting life as she found it; secure in her great faith. We are grateful for the many years we had her and in our tremendous love for her our memories reach out and touch her gently.

Her children:

Gertrude W. Lockamy

Ella W. Sanford

George D. Walton

GEORGE IURA CLOUR

It pleased the great and Almighty God to call from our midst, (Deacon) Brother George Ura Clour on March 6, 1975. Brother Clour was born May 16, 1896, at Burkburnett, Texas, making his stay here on earth seventy-eight years, ten months and ten days. He is survived by his wife, Sister Flora C. Clour; three sons, Benard, Bill, and Don Clour; two daughters, Verda Dyer and Treva Turner; two sisters, one brother, thirteen grandchildren and one great-granddaughter.

Brother Clour had lived at Elmore City, Oklahoma, for the past twenty-six years. He was a member of the Primitive Baptist Church at Dustin, Oklahoma. He loved the brethren and sisters, and was blessed to serve the church as deacon for many years. Elder C. U. Landers of Coleman, Texas, is pastor of the church at Dustin, Okla. Brother Landers was sick and unable to be at the funeral service. Brother Clour was loved by all the brethren and sisters who knew him. He was blessed with a wonderful family. The little church at Dustin, Oklahoma, meets only twice a year in May and October. They are wonderfully blessed in the truth, if this writer is not deceived.

Brother Clour was a subscriber to the Landmark for many years, and he surely did enjoy reading the paper. He told me once that when he received his Landmark, it was like going to a meeting to him.

We hated to see Brother Clour depart from

our midst, but we believe our loss is his eternal gain. All that was mortal was laid to rest beneath a beautiful mound of flowers, to await the return of our Lord and Savior with all His Holy angels to receive His own unto Himself. I truly believe Sister Flora, his dear companion, and family have been blessed to be reconciled to the precious will of a Sovereign, Holy and Righteous God.

U. V. Wallace, Moderator
Fort Worth, Texas

MRS. CANZADA BAREFOOT LEE

Mrs. Canzada Barefoot Lee was born July 1, 1882, in Johnston County, N.C. She passed away November 10, 1974. She was the wife of the late Elder Xure Lee, who for more than thirty years served churches in the Seven Mile and Little River Associations. Mrs. Lee leaves to mourn her passing two daughters Mrs. Ocey Lee Draughan of Dunn, N.C., and Mrs. Lalon Lee McCullen, Clinton, N.C., and one son Leland Lee, Dunn, N.C. She is also survived by five grandchildren and five great grandchildren.

Her funeral was held at Skinner and Drew Funeral Home, Dunn, N.C., at 11:00 A.M. November 12, 1974, by Elder J. W. Hawkins. Love for her was shown by the host of friends that were present and also the many lovely floral designs.

Mrs. Lee was never blessed to join the church here in time, but she loved the doctrine of salvation by the grace of God. We feel she was blessed to manifest the fruits of the spirit, that, indeed, she was led by Jesus who, we believe, was formed in her the hope of Glory.

She revealed a most humble spirit, never complaining at her lot here in this life. She never desired to be waited upon. Her desire was to do for others, those whom she loved, her family and friends. I never heard her speak an aught against anyone.

She was indeed an inspiration to all who knew her and those who came in contact with her in this life.

The inscription on her tombstone described the life that she was blessed to lead with her husband and family. "A faithful wife and Mother and a tower of strength to her husband in his labors."

May it be God's will that He render unto us the same guidance through the spirit of His love as we feel was manifested in Mrs. Lee in her sojourn in this life.

Let it be resolved that we bow in humble submission to the will of the heavenly Father.

Request was made to send a copy to Zion's Landmark for publication, one inscribed on the church record, and one be sent to the family.

Written by Elder J. W. Hawkins

Approved by Mingo Church in conference this 8th day of December 1974.

Elder J. W. Hawkins, Moderator

Lalon McCullen, Clerk

OBITUARY OF

ELDER ERNEST ATTEBERY

The Lord, in His wisdom and by His will, called our beloved brother and pastor, Ernest Attebery, on November 8, 1974, at Sublimity, Oregon. He was laid to rest on November 11, 1974, in Lone Oak Cemetery at Stayton, Oregon. His burial sermon was preached by Elder Ben Preston, who came into the church under his pastership in 1965.

Elder Attebery and his wife joined the Salem Old School Baptist Church at Weiser, Idaho, and were baptized by Elder B. O. Jeffery. He was ordained a deacon in 1950, and to the full work of the ministry in 1954. As long as this church was active, he was faithful to drive the many miles from his home in Hermiston, Oregon, to Weiser, Idaho, a distance of two hundred, fifty miles, to fill his appointments there; to preach the unsearchable riches of God and the doctrine of Salvation by grace.

He was, also, chosen pastor of the Big Springs Church at Elgin, Oregon, Pleasant Grove Church of Naches, Washington, and Bethel Church at Riffe, Washington (now Mossy Rock, Washington). These churches were one to three hundred miles from his home, but he was always there on the appointed date, accompanied by his faithful wife, Floosie, whom he married in Weiser, Idaho, on January 14, 1914.

She was the daughter of Samuel S. and Elsie Newman, and was born December 1, 1893, at Weiser, Idaho. To this union were born three sons: Orville of Pomeroy, Washington, Donald, of LaCenter, Washington, and Virgil, of Pleasant Hill, Oregon. Four daughters: Nita Gower, of Aumsville, Oregon, Irma Bryson, of Hood River, Oregon, Ila Martin, of San Rafael, Cal., and Doris Holmquist, of Aumsville, Oregon; twenty-two grandchildren also survive.

Elder Attebery was born at Spokane, Washington, on February 20, 1892. He was the son of Elder T. E. Attebery and Idella Wagner. He is survived by his wife, one

brother, Tom of Fruitland, Idaho, and five sisters. His days were eighty-two years when he was called home. He had been an invalid for a year at the time of his death.

He was a true shepherd of God's sheep, caring for each as their needs might be. The writer was brought into the church under his pastership in 1961, and traveled with him and his wife on many trips, when he was blessed to preach God's word, both to the churches under his care and to other sheep outside that area at Spokane, Washington. I was baptized in the Weiser River, in Idaho, in 1961.

We know that our loss is his gain. We know that we are here for only a short time according to God's calendar. We, also, know that he filled the place given to him by God to do while he was here.

Written by one who knew

him well and misses him,

Charles W. Bond

Baker, Oregon 97814

OBITUARY OF BROTHER

ELBERT HILL

It is with a sad heart that I attempt to comply with the request of the church at Mt. Lebanon, but by the Grace of God I will do the best I can. The church at Mt. Lebanon feels a great loss in Brother Elbert Hill's passing, but we feel that our loss is his eternal gain.

Brother Elbert Dewitt Hill was born on November 10, 1896, in Person County, N. C., the son of Charlie and Francis Oakley Hill. He departed this life on January 8, 1975, making his stay on earth seventy-eight years. He was united in marriage to Mallie Chambers, on November 25, 1917. Sister Hill was called to her eternal home on January 3, 1974. To this union were born two sons and three daughters. They are: Mrs. Doris Hill Kiel of Baltimore, Md., Mrs. Janie Hill Ripley of Greensboro, N. C., and Mrs. Delena Hill Culbrith of Durham, N. C.; two sons, Lonnie E. Hill and Charles Davis Hill, both of Durham, N. C. Twelve grandchildren and sixteen great-grandchildren also survive.

Brother Hill united with Gooch Memorial Primitive Baptist Church, Stem, N. C., April 3, 1932, and was baptized the same day. He was ordained deacon and served Gooch Memorial Church for several years. On February 22, 1953, he received a letter of dismissal from Gooch Memorial Church, and on March 1, 1953, he united with Mt. Lebanon Primitive Baptist Church by letter in full fellowship. He retained his deaconship, and was enabled to serve faithfully to the end.

Brother Hill was a loving brother, and by the grace of God tried to do what was right in whatever came before him, to the best of his ability. He was a firm believer in salvation by the grace of God and the doctrine of foreknowledge and predestination of all things. I have heard him say that we had no choice in anything, naturally or spiritually. He believed that whatever our lot was in the eternal mind and purpose of God, we would have to bear it. He believed the scripture very strongly, "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.

Brother Hill is going to be greatly missed by his church and all who knew him. We feel the Lord has called him home where there will be no more sorrow and afflictions, but where there will be eternal peace in a world that shall never end. May God, the Ruler and Controller of all things, enable us to say, "Thy will be done, Blessed be the name of the Lord."

His funeral services were held at Hall-Wynne Funeral Chapel, Durham, N. C., by his pastor, Elder Jack Hawkins, and Elder S. J. Sauls. Burial was in Mt. Lebanon Church Cemetery beside the grave of his beloved wife, Sister Mallie Hill, to await the coming of our Lord and Master.

Be it resolved that a copy be sent to the family, a copy of Zion's Landmark for publication, and a copy put on our church records.

Done by order of Mt. Lebanon Church in conference Saturday before the first Sunday in February, 1975.

Written by one who loved him, his little brother in Christ, I hope, Wilmer L. Hunt.

(Elder) J. W. Hawkins, Moderator
Nellie Hunt, Church Clerk

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at North River, beginning on Saturday before the fifth Sunday in June, 1975, and will continue, the Lord willing, through Sunday. The dates are June 29, and 30, 1975.

Elder Eddie Humphrey was chosen to preach the introductory sermon, and Elder Dewey Humphrey was chosen as his alternate.

North River Church is located near Otway, Carteret County, N.C. Follow Highway U.S. 70 East from Beaufort, N.C., for about thirty miles. Turn right at Otway, and go for about one mile to church building or meeting house

on your right.

We invite our brethren, sisters and friends to meet with us, especially our ministering brethren.

H.A. Young, Union Clerk,
Route 4, Box 362
Jacksonville, N.C. 28540

SALEM ASSOCIATION

The Sixty-Sixth Annual Session of the Salem Primitive Baptist Association will convene, the Lord will, with Burlington Church on Saturday before the third Sunday in June, and will continue through Monday. The dates are June 14, 15, and 16, 1975.

The Association will be held Saturday and Sunday at Haw River School, Haw River, N. C. The school is located on highway U. S. 70 and N. C. 49 in Haw River, N. C., just east of Burlington, N. C.

Those coming by way of Interstate 85 should exit at the Haw River Exit (Jimmy Kerr Road) between Graham, N. C. and Mebane, N. C. Those coming from the east should exit and turn right. Those coming from the west should exit and turn left. Follow Jimmy Kerr Road approximately 2 miles north to the first stop light. Turn left onto U. S. 70. Follow U. S. 70 west to the next stop light where you will junction with N. C. 49. Turn left and follow U. S. 70 and N. C. 49 west to the next stop light. Turn left at this stop light onto the school ground.

Those coming from Mebane by way of U. S. 70 and from Roxboro by way of N. C. 49 should proceed to the junction of U. S. 70 and N. C. 49 at the stop light. Follow U.S. 70 and N. C. 49 west to the next stop light, and turn left onto the school ground.

Those coming from Burlington and Graham by way of U. S. 70 and N. C. 49, should follow U. S. 70 and N. C. 49 east across the Haw River Bridge. After crossing the river, proceed east to the second stop light and turn right onto the school ground.

On Monday the Association will be held at the church, located on James Street in Burlington, N. C.

We desire to invite all of our corresponding brethren, sisters, and friends to attend our Association. We desire to thank God for His grace and mercy in keeping us in peace and in fellowship with His children. We pray He will continue to keep us humble and at the feet of our brethren.

John T. Lee
1956 East Webb Ave.
Burlington, N. C. 27215

Phone-226-5686

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ZION'S LANDMARK

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ISAIAH CHAPTER 63

As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowles and of thy mercies toward me? are they restrained?

Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer: thy name is from everlasting.

O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.

We are thine: thou never barest rule over them; they were not called by thy name.

EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

REMINDER

Beginning with the March, 1975, issue of the Landmark, the price per year is changed as follows, to-wit:

One Year	—	\$6.00
Two Years	—	11.00
Elders		
One Year	—	5.00
Two Years	—	9.00

A GOOD MEETING IN CALIFORNIA

Elder W. W. Hudson,
Bastrop, La.

Dear Brother in Christ,

I received your good letter and, to say the least, I was much comforted in reading it. I know I am but an unworthy worm of the dust, but the God in whom I have been made to believe is a merciful God. He is the God who works all things after the council of His own will. He is the One who declared the end from the beginning, and I believe everything between these two points.

I surely do believe it was in God's eternal providence and purpose that all those things worked out for me to visit Brother Zack Norris. An experience like this one strengthens the little dab of hope I have. My hope gets mighty dim at times, and I am ever looking for more evidence.

I am made very interested when I hear one proclaim the glorious doctrine of the Sovereignty of God, His greatness, and His mighty power and, last but not least, His great love wherewith He hath loved His people even when they were dead in trespasses and sin.

I was very glad you sent the

article written by the late Elder Gilbert Beebe for publication in the January and February, 1975, issues of the Landmark. When one sends in an article like that one, it is evidence he believes the truth contained in it. I do love to hear or read where one declares, or proclaims, the absolute predestination of all things. That is the doctrine of God, if I am not deceived. May His great name ever be exalted above every name that is named, both in heaven and on earth. The apostle described the greatness of Christ in God when he said, that Christ's name was above "every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." Eph. 1:21-23.

Brother Hudson, my wife and I and Elder Carl DuBose and wife, Sister Lou, were blessed to attend a three day meeting at Bakersfield, California, the first Sunday (weekend) in November, 1974. It was a wonderful meeting. The Elders present were: T. R. Jefferson, Powell Wheat, Bud Smith, Walter Wilson, Austin Tipton and Pete Hendrix of Ocala, Florida. On Saturday night the preaching committee called Elder Austin Tipton to go forward, followed by Elder Wheat. The service was closed by the moderator, Elder Wilson. Brother Austin stood about fifteen minutes, Brother Wheat for over an hour, Brother Wilson for about twenty minutes, and he was trying to

close the meeting, but Brother Bud Smith said, "You just wait a minute; I have something to say." Brother Bud preached about twenty minutes and the brethren and sisters were giving him the arm of fellowship. The next thing we knew Brother Pete Hendrix was up and preaching. Everybody sat down. He preached about thirty minutes, and then Brother Jefferson came forward, and he went to preaching. I never saw anything like it. The church did not need a preaching committee; all that was required was a starter. Surely, it was as the day of Pentecost. I feel the Lord wonderfully blessed us all to enjoy that meeting. I don't think anyone became tired. During the entire day of Saturday there were thirteen sermons preached. I surely was made to feel that the Preacher (Christ in the Person of the Holy Ghost) was there. There has been only one Preacher, and that is our Lord and Saviour Jesus Christ.

Brother Hudson, many across the world are afraid to declare the doctrine of absolute predestination of all things. They are afraid in so doing that they will make their God the author of sin, and, perhaps, might offend some brother or sister in the church. I surely do not believe I can make our God (in whom I hope to worship and believe) anything. They are blessed who are not offended in Jesus. "There is no power but of God; the powers that be are ordained of God." Roms. 13:1. "He is above all things, and by Him all things consist." Col. 1:17.

There are many brethren scattered across the land, and I believe they are brethren with whom I would like to meet and also be associated with. God, in His infinite wisdom, has established a barrier

between us. The same God is able to remove that barrier at His appointed time, and also according to His will. I hope I am blessed to stand still and wait upon His divine guidance and power. I hope I am made reconciled to His will. I hope the God of all Grace will bless you to stand firm in His great name and decrees and enable you to give Him the praise for it.

I am enclosing a copy of our minutes, the Union Association of Texas. It has some names and addresses you may desire to have. I know we set up Rules of Decorum and regulations, by which we agree to be governed, but if the precious love of God is not with us, we don't have a thing. I believe that this love is the true identity of the church of God. This is a sure sign of her mark.

Brother Hudson, I am a poor writer, and I surely hope I have not worried you with my rambling. I started writing, and could not find a place to stop. May God bless you and yours, if it be His righteous and Holy will.

From a poor and unworthy one if one at all,

(Elder) U. V. Wallace
3514 Oscar Avenue
Fort Worth, Texas 76106
February 26, 1975

OUR GOD IS OMNIPOTENT

Dear Brother Mewborn,

I am pleased to learn through the Landmark that Brother George Fulk's eyesight has improved to the degree that he can write some again. I thank God for him. He has a wonderful gift in writing for the paper.

I have wanted to write you for sometime. First, I would like to express my appreciation for the kind letter you wrote to us after Mama's

death. Your words and thoughts have been a comfort to the family and me.

The Lord will, I will endeavor to pen a few thoughts that are on my mind concerning the sovereignty of God and His love for the church as manifested through the gift of His Son, the Lord Jesus Christ. I am persuaded to believe that God alone is sovereign. He alone is supreme in power, having supreme dominion over all things. He is an effectual ruler. He created the heavens and the earth, and declared it good and very good. "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11.

The scriptures are written for our learning. I mean by this expression to say they are a witness to our experience. It is by experience that we are taught. Since I was a small child, I have felt to be a poor, helpless, unworthy sinner. I was caused to see that I could do nothing for my soul's welfare, and I was made to beg unto God for mercy. I believe He heard my cry, and He sent peace unto my troubled heart. From my earliest remembrance I have had an undeniable conviction that there is a sovereign God who rules and controls all things. He has a perfect right to rule in me and over me as it seems good in His sight. This belief has not changed over the years, but by the grace of God, it still abides in my heart.

I believe that all men are the children of God by creation. However, God, in His infinite wisdom, before the foundation of the world, by reason of His love, chose a certain people, a portion of His creation, and set them apart for heaven and immortal glory. He

chose them in His Son, and gave them to His Son, and He gave His Son to them. His Son was with God when this election was held. "In the beginning was the Word, and the Word was with God, and the Word was God." St. John 1:1. Paul said, "Ye are complete in Him." Col. 2:10.

So, we believe a separation was made by reason of love, and this love has been manifested through the gift of Christ to the church. This love is pure and holy. This love is Christ, and it is alone through Christ that the church does worship God in Spirit and in truth. (See Ephesians 1:3-6).

It is not by reason of any good that we have done through man's works of righteousness that this love is given, but it is by the grace of God. He is righteous, and we are undone sinners. Jesus set forth that there is none good but God. (See St. Matt. 19:16, 17 and St. Luke 18:18, 19).

If one is a child of God, he is brought very low, and He is caused to feel the great burden of his sin. The child is made to cry from within unto God for mercy. God has ever heard the prayers of His little ones. This cry for mercy has ever been answered by the appearing of Christ in the heart of the afflicted child. This beloved Christ, who is the manifestation of the love of God, has ever comforted the wounded heart and cured the sin-sick soul. It is then that the child worships God and sings a new song, even praise unto His holy name. When this love is born in the heart of the child of God, the child will love God. He will love the Son of God, and he will love the brethren and sisters, those who compose the militant Church of God. When this love is born in one, it will be made manifest to the church.

Many trials, troubles, and

tribulations beset the children of God. Many dark clouds are caused to roll. Many times he is tempted and he often feels forsaken. However, this truth stands in that nothing shall ever separate the Church of God from the love of God. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution or famine, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Romans 8:35-39.

There are wars and rumors of wars. False prophets and deceivers have arisen. As it is written, many shall be deceived. Divisions have come, and they pain our hearts and trouble our souls. We love peace and desire unity, but if we are what we hope we are, it is all for our good and for the furtherance of the gospel. We believe, as did the men of old, that the truth as it is in Christ shall stand. "And this gospel shall be preached in all the world for a witness unto all nations; and then shall the end come." St. Matthew 24:14. However, the bride of Christ, the elect Lady, the Church of God, is not separated, nor shall it ever be, for it is bound together by the love of God in Christ Jesus.

Unworthy though I be, there is something in my heart I have desired to tell the little ones of God since my childhood. I have never been able to express in fullness what

I hope has been done for me. I hope a few times I have been favored to just hint at it.

Your unworthy brother
in hope,
(Elder) John T. Lee
1956 E. Webb Ave.
Burlington, N.C. 27215
March 13, 1975

ELDER LITTLE CONTENTS FOR THE FAITH

Dear Elder Mewborn,

You will find enclosed a letter postmarked December 13, 1974, from Elder W. A. Little, of Fort Worth, Texas, which I felt I wanted to share with you, and possibly others, as it has meant so much to me. Elder Little is a gifted writer, and he seems to be blessed with God's spirit each time he attempts to write. I have other letters from him I have thought I would send to you to enjoy, also, and possibly share with readers of the Landmark, if you see fit.

I truly hope his physical condition has improved, as the November issue of the Landmark stated he was to have had surgery on November 5th. The enclosed letter was mailed, or postmarked December 13th, at Ft. Worth, Texas, making me hope that he is most likely improved, as he did not mention the surgery, or his physical condition.

When, and if, you can have a mind, I wish to be remembered in your prayers when at the throne of grace.

An unworthy sister, if one at all,
Amie H. Benson
1313 General Lee Avenue
Fayetteville, N.C. 28305
January 11, 1975

Mrs. Amie H. Benson,
Dear Sister in Christ, I hope,

I received your nice letter sometime ago and was glad, indeed, to hear from you. I very much enjoy getting letters from the brethren and sisters. It causes me, however, unworthy I feel to be, to rejoice in the spirit, the rock of our salvation, that gave them a mind to write such wonderful letters. I hope I love all of God's little children, that the Lord in His goodness and mercy has so blessed to bring forth a "thus saith the Lord" as evidence of their hope of that eternal life from God who cannot lie and promised before the world began. Such was the promise of eternal life that was sent down from heaven, and it was this same God who sent His ever blessed Son to die for the sins of His people. Our Saviour, the second person in the Godhead, was born of a woman, born under the law, to redeem His people from under the law. See Gal. 4:5 verse "And she shall bring forth a Son and thou shalt call His name JESUS for He shall save His people from their sins." Matt. 1:21 The word "shall", as used in this text, is evidence of the fact that there is no condition therein. The word "shall" as used in this instance is rather to be looked upon, or interpreted, as a code of law. "For He shall" means that He must obey this law. This Command of God was His will, for the will of the Father is but the sovereign law of God, and Jesus admitted this to be true when He said, "I came down from heaven not to do (obey) mine own will but to do (obey) the will (law) of Him (the Father) that sent me." Jno. 6:38. For what purpose? To save His people from their sins. Such are the chief fundamentals of the covenant

of redemption. It is not as some claim, who say that it was an agreement between the Father and Son. On the other hand, it was the Father (who ordered in all things and sure that His beloved Son in whom He, the Father, was well pleased) that sent Him (Jesus) in full accord with the will and purpose of Himself to die on the cross for the salvation of His people. Oh! if we could only feel, irregardless of our unworthiness, assured of the fact that we were one of that number! But such is too much. It would destroy the hope of every little child of Grace of a better world to come, for we would already be in possession of the fruit of heaven here in this time world. And though we are made to feel many times that He has forsaken us, He has only momentarily removed His holy and divine presence, and has left us in the darkness of doubt and fear to the extent that our little hope becomes so very faint and weak. It becomes so weak that we can only behold Him as a shadow of a great rock in a weary land. "Return O Holy Dove, return," leave us not in despair, but cause us to believe, O Lord, thou art everywhere, and though unworthy we feel to be, unto Thee we must confess. For what thou hast done for us, O Lord, is more than we deserve; we are only old, Adamic creatures, vile, corrupt sinners? Now this fact was made certain, not possible, by Adams' violation of the law. Was this event unforeknown of God? I mean by this to ask, "Was the entrance of sin into the world unforeknown?" If it was foreknown, then its entrance into the world was not a possibility, but rather it was an absolute certainty. I mean by this to say that God foreknew it, the

violation, the event, the entrance of sin into the world in His mind, will, and purpose. Therefore, before the mountains were brought forth, the world framed, or time began, the Father determined to save His people from their sins through the medium of His only begotten Son in whom He was well pleased. He, also, determined (predestinated) that sin should be here from which His ever blessed Son would save them. So it can be seen that sin was first in order. It was needful that the offense (sin) come. If needful, then it was necessary; if necessary, then it was essential, and without it there would have been no salvation. Jesus was sent to save sinners. So, it can be seen that sinners had to be here in this world. Jesus was not sent to save His people from their sins, and then had to wait until sin was manifested, or until sin entered the world. Sin was already here, and when He shed His blood on the cross for the remission of, and for, the sins of His people, He saved all the Father gave Him, born or unborn; He has never saved another one since, for there are no more to save. His last words were, "It is finished." John 19:30. But if He is still saving them, then it is not a finished salvation. It is not a finished work, but He told the Father that He finished the work that the Father gave Him to do. Jesus was sent down from heaven as a gift unto His people, and His people were a gift unto Him. All things are very necessary or essential to the life and salvation of God's people or the church. He (Jesus) came down from heaven, as I have already said, as a gift unto and for His people. He came to supply all their needs. This gift did not include all that they

might want from the old, Adamic nature. This nature is like a greedy dog, not knowing when it has enough. The children of God cannot measure the goodness of God, although He causes all of His goodness to pass by them. They are like my child and your child. They still long for more.

God is love, and we love God because He first loved us. What was it we did that caused God to love us? Absolutely nothing. God is the first cause of all causes of and for all things, but He is not caused to do anything, for He is the cause within Himself. He (God) is the first cause, for He is first in and for all things. By no means was He caused to hate Esau nor was He caused to love Jacob. God is not persuaded through the power and influence of cause. For the children being not yet born, either having done any good or evil, but only according to His purpose that the purpose of God according to election might stand," "for Jacob have I loved, but Esau have I hated." Roms. 9:11 & 13. So He loved Jacob before He did anything good. He hated Esau before he did any evil. Consequently, it can be seen that it was not what they did as men may qualify in their finite judgment as good or bad, that God loved one and hated the other. Why was there such a drastic difference between the children? No other reason is offered save that it seemed good in His sight. "Has Gabriel ask the reason why, or God the reason given; Nor does the favorite angel pry, between the folded leaves." God offers no excuse, reason, wherebys or wherefores, for His work. He is an independent God who acts upon the volition of His own free will, and there is none other such

character of whom you will read in the scripture that so acts.

Every piece of God's handiwork is made a law. Jesus was no exception in this blessed knowledge until after His resurrection. He said, "I came not to do mine own will." He also said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever He doeth, these also doeth the Son likewise." Adam did nothing upon the volition of his own free will, but man's every thought, word and deed is ordered in all things and sure according to the sovereign will and power of the Almighty God. He also said, "Without me ye can do nothing." John 15:5.

Now I have written you this long letter, and I have said nothing, I fear, of any comfort. I only wrote those things which came into my mind. Please pass by my mistakes, bad spelling, etc.

I am hoping this will find you well and enjoying the sweet fellowship of the brethren and sisters from which it would seem your part of the country is so well blessed to have. I hope, should you be given the mind, to hear from you again. I hope you enjoy a nice Christmas with the brethren and sisters, and if Jesus is present with you in spirit, you will enjoy a good Christmas.

I am,

W. A. Little

3926 Carnation St.

Ft. Worth, Tex.

December 13, 1974

A GOOD MEETING IN MOBILE

Dear Brother J. M.,

Back in the ancients of eternity God, in His timeless mercy, ordained an ingathering of His beloved people in a little church, Mt.

Zion, near Mobile, Alabama, the second weekend in April, 1975. In the eyes of one beholder, He ordained to shine down on this little flock with a brightness of His glory seldom known in this life. I thank Him from the very depths of my soul that He blessed us to witness this manifestation of His everlasting grace to His people. Love was without dissimulation. His doctrine came from the mouths of His servants in a veritable flood of good tidings of great joy. Songs poured out of joyful hearts through voices tuned as the angel's harps. It was overwhelming.

Sunday morning I was filled with a mixture of indescribable bliss and great fear. As the brethren sang the old songs which have endured through the ages, and that have brought so much joy to the hearts of His saints, my cup ran over with a flood of tears. Then, great fear came upon me at what I was seeing and had seen for three days. These thoughts came to my mind. Out of all the people on the earth today, yea, out of all the annals of time, I was shown that few had ever seen such a season of unity in love and doctrine as I was witnessing. The great fear came from wondering if I truly knew what was happening here, and feeling that I could never be thankful enough, though blessed to prostrate myself before the throne of grace forever.

I believe that love is what drew people to this little church from the breadth of this nation; love for God and His doctrine, and love for one another. Doctrine was the food that fed those drawn together by a love that knows no bounds. It reaches beyond rivers and states and mountains, even to the throne of God on high from whence it comes.

There were fourteen mouthpieces and no guile that this observer could see. This is a true miracle of God. There is no discord when love is the theme, and God makes every tongue as the pen of a ready writer to declare His works, His ways, and His saving grace.

I have been blessed to visit Mt. Zion Church many times over the past twelve years. Members of this church have visited for many years among the churches of the three associations of our correspondence in La. and Texas. My grandfather, Elder P. H. Jacobs, and Elder R. P. Hendricks, who served this church for many years, were close friends. After Elder Hendricks passed away, a long dry season set in for these precious brethren. God gave them the Grace not to reach out in desperation and grab the first thing that passed by to serve them as moderator. They were steeped in sound doctrine and could settle for nothing less to serve them than one who spoke their beliefs. When Elder Rufe Griffin's first wife passed on, he was freed from the close attendance she required through a long illness. He was called as the moderator of Mt. Zion Church. Then God gave to one of Elder Hendricks' sons, Elder Pete Hendricks, a precious gift of preaching. Brother Horace Shumock, who was staunch throughout the years of their trial of patience, is one of the deacons. Brother Woodrow Shumock is the other. The membership of the little church has grown until it now exceeds thirty. One sister asked for a home in the church during this meeting.

I was blessed to meet for the first time Brothers Geo. Paul, his wife, and his sister, Sister Macie James of Pensacola, Fla., and Brother W. G.

Brown and his wife, from the Mill Branch Association of South Carolina. Hopefully, God will bless me to visit among those precious ones soon.

Elder Woodrow Lake's brother, Bro. Bill Lake came to the meeting with Elder John Simpson from Florida. Elder Bud Smith's father, Brother Noble Smith, accompanied him from California. Elder Austin Tipton's wife came with him from California.

I was glad that Sister Vera Weisinger, Grapeland, Texas, the widow of Elder Paul Weisinger, was able to get a way to the meeting with Elder Neal Luce. She is a mother in Israel to all us young Elders.

Enclosed is a list of the Elders and licentiates who were at the meeting. I hope you will publish it as an example of the width and breadth of this ingathering. Only a wonderful God could appoint His people such a season of rejoicing.

A brother in hope,
Lynwood Jacobs
Rt. 4, Box 258
Orange, Texas
April 30, 1975

Elders present at the meeting were:

Carl D. DuBose, Rt. 3, 355 Neel, Silsbee, Texas 77656; Otis Freeman, Rt. 3, Northport, Ala. 35476; R. M. Griffin, 1409 Leland Dr., Northport, Ala. 35476; Pete Hendrix, 3005 N E 25th Cts., Ocala, Fla. 32670; Curtis Lynwood Jacobs, Rt. 4, Box 258, Orange, Tex. 77630; Neal Luce, Rt. 3, Box 289, Kemp, Tex. 75143; J. M. Mewborn, Willow Springs, N.C. 27592; John F. Simpson, 901 Ave. O, NE, Winter Haven, Fla. 33880; B. K. "Bud" Smith, P. O. Box 761, Bell, Ca. 90201; Austin Tipton, 133 7th St., Hollister, Ca. 95023; U. V. Wallace, 3514 Oscar St., Fort Worth, Tex.

76106; Walter Wilson, 520 S. Astell Ave., West Covina, Ca. 91790; Licentiates Denver D. Cryer, Rt. 1, Box 156, Merryville, La. 70653; and Alfred Dubose, Rt. 3, Box 17, Silsbee, Tex. 77656.

THE FEAR OF THE LORD

"The fear of the Lord is the beginning of wisdom: And the knowledge of the holy is understanding." Proverbs 9:10.

To be fearful, one must first know or experience the object or act which places or causes this fear in him. So, then, to fear the Lord one must have a knowledge or experience of Him. Now, this we know according to scripture, God is the Teacher and Revelator. John 6:45 reads, "And they shall be all taught of God." Matthew 16:17 reads, "For flesh and blood hath not revealed it unto thee, but my Father which is in heaven." How, then, does one know Christ or the Father? It is only by revelation. Luke 10:22 reads, "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him." This revelation comes unto His children at a time appointed of God. I do not believe that one can fear God with a Godly fear until after this time of revelation. Then, after the revelation, comes the beginning of fear. This is a strange kind of fear inasmuch as this fear is mixed and mingled with God's pure love, shed abroad in the heart. Also, as one grows in grace and knowledge of the truth (Christ), one begins to understand in some measure why he has been made to believe in the doctrine of salvation by the Grace of God.

I feel that knowledge is of little

value without understanding. By illustration I mean to say that according to knowledge, 2 plus 2 equals 4; but, understanding is to experience 2 apples plus 2 apples is 4 apples. Then by the experience of having seen 2 apples plus 2 apples equals 4 apples, one understands his knowledge, and this is wisdom. Then I believe knowledge plus experience equals understanding and this equals wisdom.

I believe the children of God are taught of Him to know the Father, Christ the Son, and the Holy Spirit, and these three are one. The children then have knowledge, and their experiences, according to this knowledge, give them understanding of the Holy One and this is their wisdom. Then finally I am made to believe the fear of the Lord is the beginning of wisdom because one is made to fear not them which kill the body but rather are made to fear Him which is able to destroy both soul and body in hell. See Matt. 10:28. This fear is a reverent or filial (with love) fear toward God because, according to our understanding, God is the power of all powers, the Creator of all things, and the Giver and Taker of all things. By this wisdom we are enabled to know we are saved by the Grace of God, and this grace is a gift from God unto His children. A striking characteristic of this fear of all fears in His children is the often asked question within, "Am I one of His children? Was I chosen in that great covenant of redemption before time began? Was that precious gift of grace (Christ) given unto me?" These are surely and truly fearful thoughts, and without this precious hope I do not believe these little children (God's children) could bear it. Hope is wisdom unto His children,

because they know their works of righteousness are nothing more than filthy rags before God. They know if righteousness comes by the law, then Christ is dead in vain. These things become knowledge by revelation and are understood only by experience. They come not by the understanding of the letter of the Scripture but rather is found in the Spirit of wisdom as contained in the hidden meaning of the wisdom of the scripture according to revelation. They know they are saved by hope. See Rom. 8:24. I believe the mark of the Godly hope is the desire to be enabled to walk in the footsteps of Christ, and to be loved with His everlasting love.

God's children fear Him according to their wisdom. I believe this wisdom is the love of God in their hearts which is His Son, the Lord Jesus Christ, formed in them, the hope of glory, and their wisdom is according to their knowledge and understanding. "For unto whomsoever much is given, of him shall be much required." Luke 12:48. Paul said, "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Roms. 5:3-5.

Finally, Hebrews 10:31 reads, "It is a fearful thing to fall into the hands of the living God." They (His people) stand in fear inasmuch as they are given to stand in hope, and this hope is something they surely see not. It is what they are waiting for, not being sure of what lies beyond the grave for them.

Thanks be unto God for this precious hope in which His people

are enabled by His grace to stand, the unspeakable gift of God.

In bonds of love, I hope,

Carl D. DuBose

Rt. 3, 355 Neel

Silsbee, Texas 77656

March 15, 1975

SALVATION, THE FREE, UNMERITED GIFT OF GOD

"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.

"According as He hath CHOSEN us in Him BEFORE the foundation of the world, that we (His children) should be Holy and without blame before Him in love." Eph. 1:45.

It seems to this unworthy writer that the above scripture, quoted from the Epistle of the Apostle Paul to the Ephesians, covers the whole matter. If nothing else had been written in regard to the eternal salvation of God's chosen generation, this is enough. It proves that man has absolutely nothing to do with his own salvation. It is a gift from God — and a gift is free and unmerited. There is not one single thing man can do from the time he is born into this world until the day he leaves it to bring himself in favor with God. God needs no help from sinful man whose foundation is the dust of the ground. Scripture tells us God's work is finished — forevermore. He sent His only begotten Son, Jesus Christ, to finish it. He came down from the "bosom of His Father" to do His Father's will. And His Father's will was that His Son redeem those God had CHOSEN (from the foundation of the world) from their sins. This He did.

In the mind and purpose of God His children have always been

saved, according to scripture, and He gave them to His Son by adoption. And when Jesus did what His Father sent Him to do, He said: "I have glorified Thee on earth; I have FINISHED the work which Thou gavest Me to do." John 17:4. And, what can helpless man do to a work that Jesus said, Himself, "is finished." Then, "These words spake Jesus, and lifted up His eyes to Heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son may also glorify Thee. As Thou hast GIVEN Him power over all flesh, that He should GIVE eternal life to AS MANY as Thou hast GIVEN Him." John 17:2. According to scripture, only God, Himself, has ever saved a man's soul. And He saved all of His people in His mind and purpose before they were born. He chose them Himself and He calls them "mine." When He chose them, they had not done good or evil and He has not added one or lost once since that time. Scripture substantiates this belief.

Jesus had a specific work to do — to execute His Father's will, and He said: "For I came down from Heaven, NOT to do Mine own will, but the will of Him that sent me." John 6:38. If Jesus, the Son of God, could do no more than His Father's will, what sinful man would exalt himself and claim he can save his own soul or that of another — or, even assist in the matter? Jesus explained what His Father's will was: "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 the last day." John 6:39.

So, God GAVE CERTAIN children to His Son (not all flesh) and Jesus said; "that of all which He hath GIVEN (already) Me I should

LOSE NOTHING." God not only gave certain ones to His son, but He explained further: "And this is the will of Him that sent me, that every one which seeth (in spirit) the Son, and believeth (already) on Him, may have everlasting life; and I will raise him up at the last day." John 6:40. Where, please tell us, does mankind come into the picture to help God with anything, anywhere, under any circumstances? If God GAVE His Son the people HE (God) CHOSE to GIVE Him, and He said, "that He should GIVE eternal life to as MANY as Thou hath GIVEN Him" (no more, no less), what can helpless man do to change it? Nothing, of course. What wasted time and effort to try (only false prophets would consider it). We read; "With God ALL things are possible." What does scripture say man can do? "With me, this is impossible." God has POWER! We read on; "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh ALL things after the counsel of HIS OWN WILL." Eph. 1:11. And He further states: "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. And, again, in Isa. 48:11. "And I will not give MY glory unto another." And, lest any man should boast, we read on: "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 understand and knoweth Me, that I am the Lord, etc." Jer. 9:23-24. (To be made to understand and know the Lord would give a believing sinner something to glory about). We read,

“God hath made the earth by HIS power; He hath established the world by HIS wisdom (not man’s) and hath stretched out the Heavens by His discretion.” Jer. 10:12. Let’s repeat: “Without God, man can do nothing.” “With man this is impossible; but with God ALL things are possible.” Mat. 19:26 — and on: “For with God NOTHING shall be impossible.” Luke 1:37. “And, He said, the things which are impossible with men ARE POSSIBLE with God.” Luke 18:27. Dear Reader, can you help but believe it?

So, sinful man does not fit into the picture of God’s work. If he is trying to do any of it, he can, according to scripture, rest from it — just quit. God does not need help from anyone. He is ALL powerful; He owns everything there is; He “spake the world in existence” BEFORE He even made man. And what He spake in existence is still here under His complete control. Nothing is going amiss. “He declared the end from the beginning” And, “What He (God) has done is done FOREVER.” He says, “I am of ONE mind and I CHANGE NOT.” According to scripture, absolutely nothing has changed from God’s original purpose. He is the Potter — NOT the clay. HE formed the vessel. He knew by a “thought” what and how everything would be to begin with, in between, and at the end. How else could He have “declared the end from the beginning?” This is what the scripture is all about. What God has done; not what man has done. When God blesses us with inspired understanding, we can read it and see for ourselves. And, if we are the children of God, (those He CHOSE to be His), we cannot help but believe

every word of it. If we were not chosen by Him, we cannot believe it. The Bible was written for His CHOSEN generation. If we are His, we know from experience and revelation the scripture is the truth. We know from experience and from reading the scripture that it is being fulfilled day by day. And we know that God is at the helm. Mankind cannot add one thing to it or take one thing away. It stays fixed, like He fixed it. What can helpless man, who is dependent upon God for the very air he breathes, do or say in the face of all the proof setforth in the scripture — that God did it all, and that “man’s work is but filthy rags.” ...“Salvation is the GIFT of God; NOT OF WORKS lest any man should boast.” Dear child of God, “Let him that glorieth, glory in the Lord.” How blessed are God’s children who are so highly favored with such a blessing!

I will say again, as I have said many times before, I am not worthy to write one word regarding scripture, but I do strongly believe what I write.

I live by hope.

Elizabeth C. Edwards
417 South Boylan Avenue
Raleigh, N.C. 27603
March 2, 1975

ST. LUKE, CHAPTER 5, VERSE 23

“Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?” This was the question asked by Jesus, to the scribes and Pharisees when they reasoned among themselves, when Jesus had pronounced forgiveness to a man brought to Him and was let down from the housetop through the tiling. The God-given inspired faith was being demonstrated in those who let

him down as well as in the poor, afflicted sinner who received deliverance from the weight of sins and transgressions.

Today, many are seeking relief from bodily ailments through the various doctors and physicians of the land. There are many different sorts, or kinds, of these doctors. Some are for the treating of mental ailments, some for the bodily affliction, but none have ever compared with this merciful Physician, who still, as in that day, looks in pity and forgiving compassion on those who are brought to Him (Jesus) through faith. "Oh, then dear reader, here is that grain, the very least of all seeds, faith, which is the strength of the Almighty. It did enable that poor sinner to obey Him when he said, "Arise, and take up thy couch, and go into thine house."

Did that mean all affliction, pain, or distress were banished forever? This banishment is what mankind seeks. This is what the carnal mind desires. But, not so. Jesus bade him, "Arise!" Here was granted strength to bear afflictions, losses, and crosses, and the blessing to glory at the same time in all of these tribulations, for this is the bed, or couch, where he had lain before until it became unbearable, even until he had come to all ends of the earth. Faith, then, drew him to Jesus who freely delivered and forgave him. Yet, he must still, by faith, carry the grievous distresses of the same old affliction, to wit: grief, discomforts, doubts, and fears.

The only difference now is that one travels by faith. This faith makes us look to God, the Giver, who made us rejoice in His love and forgiving power. Sometimes we are enabled to sing in the desert when

faith shines brighter. Our hope is revived, or renewed, and our old bed then is easier to carry. So, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: And ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. 11:28-30.

Submitted I hope in the same faith, love, and hope in Christ Jesus,
Minnie Jones
Richlands, N. C.
April 25, 1975

**GREATLY ENJOYED
BROTHER FULK'S EDITORIAL**

Dear Precious Ones,

In the January issue of Zion's Landmark, Brother George A. Fulk had an Editorial "THE ONLY SAFE KEEPING". God said, concerning His truth and word, that "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.

Words of Truth are so bountiful, so far reaching, in so many ways that its well never runs dry. Brother Fulk said, "The Bible is addressed to the passive one. The one who has to be kept, and he can not in any way keep himself. If God will only bless me to convey the desolate feelings I have had in the past, it was like this. It was like I was dying, and I would not get relief. I would travel miles and miles, feeling if I could just talk to someone, maybe I could get relief. All the time I was feeling worse. Then, I said if God would bless me to stay at home and just not see anyone or talk to anyone, maybe everything would be better. I have received so much comfort from books that Sister Mildred Durand Gordy has sent

to me by Elder Philpot. Reading them has been like manna come down from heaven. Then this article came by Brother Fulk.

Brother Fulk said, "probably the greatest enemy of us all is self. Self appears in so many ways. At times, he is a profane self. Other times, he is a righteous self. Another self is an over-anxious self. The disciples became over-anxious out there on the sea when the storm arose. It looks to us as though they would have felt safe with the Master on board. But He has to manifest Himself within our consciences and souls before the self-anxiety can leave. He is all around us now, because He is omnipresent (everywhere present here now) but unless He makes His presence felt within our consciences, we are still troubled with anxiety. When we feel that keeping power through faith that Peter wrote about, our fear and anxiety leave us." **HERE WAS MY ANSWER.**

Here was my answer to the lonely desolate feelings. God was there as much as He ever had been. The **MANIFESTATION** as far as I was concerned was absent. Oh, what a blessing to receive the answer!

All of our trials and troubles are sent by Him to bring us to His feet, even His footstool, beneath His throne, bringing us to God as our Refuge. It is as the refining of sugar, melting the seams, removing the spots and blemishes; trimming, hewing, planeing, making the mansion ready for the Father's house.

I believe I viewed God's children (His blessed Church) for a second, when I was baptized, and they were all one size. I pray that God will

bless all of you, wherever you are, to know and feel how much love I feel for you tonight.

Sincerely,
Mable Hager
P. O. Box 717
New Bern, N.C. 28560
April 5, 1975

GOD'S GOODNESS AND MERCY IS FOREVER

Dear Brother Mewborn,

I have been wanting to write a few lines to send to the Landmark. I do not feel worthy to write to God's dear people. I love to meet His dear ones, and rejoice with them in our dear Saviour's love. It is my hope God will keep me at the feet of my dear brethren, His dear saints, and bless me with an humble spirit that I may not offend one of His little ones.

God has been so good to me all the days of my life, and I know that it is only by His goodness and mercy that I am yet alive unto this day. I had polio when I was two years old and I am thankful, I hope, that God has kept me all these years. I am now forty-seven years old, and my father died and left us. I know it has been a very lonely experience for my mother to be left here with the other members of my precious family.

My mother and I live together, as you know, which I have never married. Oh, what a sweet mother I have. We attend several of our local churches in the Raleigh area which are Old Baptist. She joined Helena Primitive Baptist Church of the Lower County Line Association many years ago. Last April, 1974, on the first Sunday, I asked for a home with them, too, because I loved them, and I wanted to be with my mother. I was baptized on the first

Sunday in June by Elder Earnest Burchette. Also, my brother, Connie Clayton, joined at Oak Grove Church near Raleigh, N. C., the third Sunday in August, and he was baptized the third Sunday in Septmeber by Elder Allen Johnson. To me, 1974 was a year I shall always remember.

Brother Mewborn, if you have an extra picture of Brother Floyd Adams, will you please send me one. I loved him very much, and I want to keep it with my precious keepsakes.

Your sister in Christ, I hope,
Eunice Clayton
Box 524
Cary, N. C. 27511
February 11, 1975

EXPERIENCES SO MUCH LIKE MY OWN

Dear Brother Mewborn,

I am enclosing \$6.00 for a one-year renewal subscription to the Zion's Landmark. I love to read them. I read and reread them, and I enjoy them so much. I hope to be able to continue to be a subscriber for a long time. I hope the Lord will bless every one who has a part in this worthy cause. I enjoy the experiences of God's little children which so very often seem as my own.

I desire the prayers of God's little children everywhere, unworthy though I am. May God give us grace to stand, and also make us thankful to Him for His many blessings and mercies. Oh, God, give me strength and courage to endure to the end!

Pray for me when you are brought low to the throne of grace.

One of the least, if one at all,
A sister in humble hope,
Mrs. Myrtle Chatman
327 Boulevard Street
Eden, N.C. 27288

BRING BLESSED FELLOWSHIP

Dear Brother Mewborn,

I notice that my subscription to the Landmark expires with this issue. I am enclosing a check for another year's renewal. I do enjoy the paper so much. The experiences, sermons, and editorials seem to bring a blessed fellowship with a precious people closer when day by day the world would, seemingly, push its false doctrine into our lives. As Brother Lynwood Jacobs says, "the milk of the doctrine" is sweet and we love to hear it, but sometimes we desire the "meat of the doctrine."

Although it is not always clear (the understanding is dimmed), but we see "as through a glass darkly". That one single glimpse is precious to us, and is sufficient for the time.

Bro. Fulk's editorial this month (April, 1975) is so beautiful. Thank God, he is able to write to us so ably.

Thank God for you and your able staff who edit this paper.

A sister in hope,
I hope,
Marjorie Whitescarver
1301 Delmar;
Palestine, Texas 75801
May 13, 1975

ENJOYS READING ARTICLES OF LANDMARK

Dear Elder Mewborn,

Please renew my subscription to the Zion's Landmark for another year. I do enjoy reading it. I am not a member, but I enjoy the articles in the paper very much. This is the only kind I have ever liked.

Yours in hope,
Carrie Martin
Box 264
Crab Orchard, W. Va. 25827
March 6, 1975

**GOOD MEETING AT
GAINES' GROVE
(Near Goldston, N.C.)**

Dear Brother Mewborn,

I am enclosing \$5.00 for renewal of my subscription to Zion's Landmark for another year. I enjoy it very much. I sincerely hope that you and all of your family are well.

Brother Mewborn, I do not feel that I shall ever forget the fourth Saturday night's meeting in July, last year at Gaines' Grove Church when you, Elder Lynwood Jacobs, Elder Jack Hawkins, Elder Moody and Elder Ralph Gaines were with us. What a wonderful meeting that was! I hope all of you can come back to see us soon.

I love you all, if not deceived.

An unworthy sister, the least, if one at all,

Mrs. Joe Hilliard,
Route No. 1,
Goldsbon, N.C. 27252

THE SINNER'S PRAYER

I was born a sinner,
I have lived in lust.
Like my father Adam,
I came from the dust.

But I hope I love my Savior,
For often to Him do I pray.
When temptation overcomes me,
And I have gone astray.

I confess my sins to my Savior,
And shamefully do I pray.
That my Lord may forgive me,
For what I've done that day.

When I'm burdened down with
trouble,
And cannot see my way;
Then again I pray that He will make
for me
Tomorrow, a better day.

When my neighbor and my brother
are having trouble,
And I can help no other way;
Then again I pray that He will bring
to them
Peace on that day.

When I am made to kneel in prayer,
My heart goes out for those I love;
When I seek help from God above,
Because I have no doubt of His great
love.

That's why I am made to try and
pray for those whom I love,
I know there will be a day not so far
away,
When my Lord will call me
And I will have to go away.

Then again I pray that I will hear my
Lord
When He calls me on the great
resurrection day.
I hope to be one of His chosen
Standing by His right hand.

When He turns to His chosen,
I want to hear Him say, "Blessed
you be,
Come unto Me, inherit the Kingdom,
That was prepared for you from
Me."

In my Father's house are many
mansions that you see,
Because you have been chosen for
My bride-to-be.
When I was nailed to the cross, back
in Calvary,
I proved My love, I shed My blood, I
died to make you free.
And this is why you are here with
Me.

I want to wear a robe of pure white
linen
That has been washed in Jesus'

blood.
Proudly standing in that shining
garment
Whiter than the fallen snow.

May I be given to wear it in His
honor of His precious love.
I want to live in that great mansion,
and walk the streets of gold.
Then I would desire to thank my
Lord
For saving my worthless soul.

I want to stand beside that beautiful
river Flowing from God's great
throne;
And watch the shining, crystal
water,
As they downward flow.

I want to hear the golden harps in
heaven
While angels are gloriously singing;
They will sing and shout, "Glory,
glory hallelujah"
To our Heavenly King.

I want to hear that mighty trumpet
in its' golden tone,
Playing the sweetest music, flowing
through my veins;
Playing in the key of peace, joy and
love,
To our Heavenly King.

Now if God will permit me
To have a mind to pray,
I will pray that we all be joined
together
On the great, holy day.

And sing with the angels
And in that golden tongue;
Singing, shouting, praising, "Glory,
glory,
Hallelujah", to our Heavenly King.

So for now, let's all join in peace, joy
and love;

For now I hope I love my God;
Blessed be His name forever,
Glory, glory, hallelujah to our
Heavenly King.

Jesse Shumock
6313-B Cottage Hill Road,
Mobile, Alabama 36609

**"REMOVE NOT THE ANCIENT
LANDMARK" Prov. 22:28**

Dear Sister in Christ the Saviour,

I had desired to write to you
earlier with the thought in mind of
trying to express my humble
appreciation, in the name of our
Lord, for your kind and thoughtful
letter in my behalf. It brought a joy
and consolation to me that I cannot
express in words. It appears that so
many things in this day arise to
distress us, and troubles are brought
that, sometimes, we feel we cannot
bear. The troubles of the natural
things of this world cannot in any
way be compared with the troubles
that arise within the Church of God.
Whenever I arise before the afflicted
poor of the Lord's redeemed, the
church and her blessed welfare are
foremost in my mind. This has been
for many years now. I see so many
departures from the true order of
the church in this day. I cannot say
that I have heard what I am about to
write from the pulpit, but I have
heard it in conversations. I do not
intend to criticize or condemn
anyone. But, I have heard it said to
me that we "we must conform to the
changing times of the world." Sister
Alston, God does NOT change. "For
I am the Lord, I change not."
Further, the Prophet of old left in the
blessed testimony, and He left it for
"our learning". "Remove not the
ancient Landmark, which thy
fathers have set." Prov. 22:28. The
Landmark in my feeble

understanding is Christ, the Redeemer. He was set from the very beginning, and He has been high and lifted up through all the ages of time. Within this blessed "Landmark" is the doctrine, order, and practice of the Church of God. Christ, the Redeemer, has ever been with His people through all ages. He is our joy, when by faith we can behold Him in all His glory. Yes, He is with us when the light of our hope is hid in the midst of the doubts and troubles that so often beset us. No man nor any set of men can remove this Landmark.

"Restore unto me the joy of thy salvation." Psa. 51:12. There is a good thought here. David knew the salvation was still there, but the joy of it was gone. This absence caused him to doubt that the Lord had ever remembered him in this great salvation. The Landmark was with Adam and Eve in the Garden of Eden. In the midst of the garden stood the tree of life. (See Gen. 2:9 verse) It was with Abraham when the Lord called him out of his own country, and He told him He would give him a land. Abraham knew nothing about what kind of land this would be. Yet, he went forth from his own country in answer and obedience to the Heavenly call. The land that he received, or that which his offspring received, was a land of hills and valleys. This is the travel of the children of the Heavenly Father today. They are sometimes up, and sometimes they are down.

"Mixtures of joy and sorrow
I daily do pass through
Sometimes I'm in the valley,
Then sinking down with woe.
Sometimes I rise above Mt. Pisgah,
I almost reach the sky."

This Landmark was with the prophets through all of their travel here below. Oftentimes, they doubted the Lord had ever called them out, and they felt that all was lost forevermore. Yet, they still cried to the Great I Am, "Lord Redeemer, Lord, remember me." The Landmark was with the children while they traveled through the wilderness. When they could find no water to drink and railed against Moses when he was leading them forth from the Egyptian bondage, He was commanded to strike the "Rock". Living water poured forth from that fountain that never runs dry. The Landmark was there when the children were dying from the bite of the poisonous serpents. The serpents are Satan and his cohorts. Yes, when they feel that their sins will finally cast them into the lake of fire that burneth forever, they are given grace to look by faith to the cross where the Lamb of God hung as He was dying. They are given to say, "He is my all and all."

All glory to His great and matchless name! And in that death He made complete atonement. Every sin they ever had committed, and every sin they will ever commit was covered therein. When they reached the stormy waters of Jordan, the Landmark was there. The word "Jordan", as I understand it, means death. Everyone that has been given faith to see the true Church of God has seen it on the "other side". Yet, they must pass through this river of death. Solomon said, "That which has been is now; and that which is to be hath already been." So, the church today is traveling through a wilderness of woe, as foretold in the Book of Hosea. (See Hosea 2:15.) When she

could no longer find her lover, the Lord said, "I will give her her vineyards from thence, and the valley of Achor for a door of hope." The word Achor means TROUBLE, according to my understanding. The door of hope is the Lord Jesus Christ, the Savior of sinners, "of whom I am chief."

If it be God's will, I hope we may meet again. I greatly desire to visit your association in Georgia, and I hope the gracious Lord will grant me that blessed privilege. "By grace ye are saved through faith and that not of yourselves: it is a gift of God." Eph. 2:8 Remember me in prayer for I stand in the need of it.

In love and fellowship of the Lamb of God,
 Sam L. Gilbert
 P.O. Box 4391
 Winston Salem, N.C. 27105
 December 20, 1974

**DREAMED OF BEING
 BROUGHT TO THE CHURCH**

Dear Brother Mewborn,

I hope all of you are well. I feel very well, and I get awfully lonesome sometime. I live alone, and feel so cast down. I have lost both of my parents. A brother and sister passed away last March, 1974. They were all so good to me.

I use to go to another faith, but I was shown that I was wrong. Before my dear old Daddy passed away, I was shown that I had to go to the Old Baptist. I did not feel like I was fit to be with you precious ones. In 1956 I had an operation in Martinsville, Va., Hospital. I dreamed I saw a pretty row of sheep. They were all traveling west. In 1964 I just could not stand it any longer. I was made willing to offer my unworthy self to them. On the third Saturday in

September, I was made willing to go and to ask a home with them, if the Lord saw fit to give them a mind to take me. I was baptized the third Sunday in October by Brother Sam Gilbert and Brother Puckett. I dreamed they would be the ones who were to baptize me twelve years before. Dear Brother Puckett always came to Pleasant Grove, my home church, when he could to be with my pastor, Brother Gilbert.

I love all of you, if not deceived. I want to live with you, and I want to die with you. If you can be brought low enough, please pray for this poor sinner. I do not feel worthy to write, and I did not intend to write so much.

A sister in Christ, I hope,
 Beulah Mabe
 Stuart, Va. 24171
 Rt. 5
 December 19, 1974

**Taken From —
 "DIVINE ARITHMETIC"
 BY ELDER PHILPOT IN LONDON,
 AUGUST 3, 1845**

The word "Temptation" has two significations; first, that which we particularly understand by "temptation;" and secondly, that which is conveyed by the term "trial."

There are several points of difference between temptation and trials. For instance, all temptations are trials, but all trials are not temptations. Temptations spring from Satan, our own hearts, and a world dead in wickedness. Trials spring from God, "for the Lord trieth the righteous". Temptations are connected with and act upon our carnal nature. But trials are connected with and act upon our spiritual nature: because they try faith, hope, love, and all the other

graces and fruits of the spirit.

Temptations are, more or less, connected with sin; but trials are not necessarily so connected. There is a broad line of distinction between temptations and trials.

Now, all the Lord's family have to pass through each of these. They all have a sinful nature, and, therefore, must know temptations as springing out of that sinful nature. And as all the Lord's people have a spiritual nature, so they must be conversant with trials, for these are adapted to, and spring from the very existence of that spiritual nature.

Everyone who is possessed of both a carnal and a spiritual nature, in other words, every quickened child of God must know temptations and trials in his own personal experience. For the same reason, every child of God will, from time to time, be discouraged and cast down by these temptations and trials; and yet he will one day or other, when he reaps the spiritual profit, (for he cannot do it at the time) "count it all joy" that he has fallen into these "divers temptations."

Submitted by
Sister Mabel Hager,
New Bern, N.C.

ENJOYS PAPER

Dear Brother Mewborn,

We do hope you and your family are well, and are not having the influenza.

Our subscription ends with this February issue. We are sending a check for ten dollars to cover for two years.

We do enjoy the paper. We are so sorry about Brother Fulk's vision problem. He is a good writer, and his editorials are enjoyed by many people. Mrs. Elizabeth Edwards,

who seems like a precious sister, is also blessed in writing so well. We do not know Elder Jacobs, but hope he can be a great help to you.

In love and sweet fellowship,
(Elder) James and Floy Jones
Marshville, N.C. 28103

LANDMARK A BLESSING

Dear Elder Mewborn,

Enclosed you will find a money order for nine dollars to renew the Zion's Landmark for two years. I surely do enjoy reading the good letters and articles from all the brethren and sisters. I can truly say that the Landmark has been a blessing to me. It has given me more strength and courage to press on. So, I ask the prayers of you and His people everywhere. Please pray for me.

Your sister in Christ, I hope,
Mrs. J. T. Evans
307 Garrett St.
Roxboro, N.C. 27573
May 5, 1975

**LOVES THE PRIMITIVE
BAPTIST DOCTRINE**

Dear Brother Mewborn,

I am enclosing \$11.00 for two years renewal to the Landmark. I enjoy the paper very much.

These scriptures are often in my mind, and I am made to rejoice in the beauty of their meaning. Paul said, "If God be for us, who can be against us?" Roms. 8:31. Concerning this same blessed number whom He loved from or before the foundation of the world, the same writer also said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." I Cor. 2:9. This

same family or chosen ones of God are promised and enabled to possess this faith that the same apostle described, "We know that all things work together for good to them that love God, to them who are the called according to His purpose." Roms. 8:28. What more can He say to poor, needy sinners?

From a little sister in Christ, I hope, if one at all,

Piety Summerlin
1508 McDonald Avenue,
Garner, N.C. 27529
May 7, 1975

APPRECIATES THE PAPER

Dear Elder Mewborn,

I received the March Zion's Landmark that you mailed to me from your desk. Thank you so much for your kindness. I have read it twice. (the Editorial). It is very good. I feel you explained every thing so plainly. I also enjoyed the article by Elder Carraway on "Gleanings in Ruth", and "Cast Thy Burden Upon the Lord" by Mrs. Elizabeth Edwards.

I feel at times I am so backward and unlearned; yet, what little I hope I am given to know and understand of God's word, I would not exchange for the wealth of the U.S.A.

Thanks for the good paper and your kindness.

Best regards,
Maerean O. Bowen
Route No. 3, Box 64,
Virgilina, Va. 24592
May 10, 1975

CHURCH ACTIVITY CURTAILED

Dear Elder Mewborn,

Enclosed you will find a check. Please enter my subscription to the

Landmark for one year, and use the balance for any purpose you desire. I hope I am thankful I can read your paper and go to church, although my activity is somewhat curtailed.

I believe all things were fixed in the mind and purpose of God from and before the foundation of this world, and neither men nor devils can change it.

May you be blessed to continue the task laid upon your shoulders for the benefit of those who have been given understanding hearts, who are the called according to His love and purpose. Surely, these are the ones who have tasted, handled, and felt in some measure the good things to come.

Bessie Stanley
409 E. 5th St.
Tabor City, N. C.
April 3, 1975

ENJOY GOOD WRITINGS

Dear Elder Mewborn,

I am almost late with my renewal to the Zion's Landmark, but I surely enjoy reading all the good writings. I do not want to miss any of them. I am enclosing an \$8.00 check. Six dollars is for the paper, and do as you please with the balance.

May God bless you with good health. We all love and appreciate you and your labors. Remember me in your prayers.

Vercelle Fleming
Rt. 1
Comer, Ga. 30629
May 13, 1975

DESIRES WRITING ABILITY

Dear Elder Mewborn,

I just cannot say in words how much I do enjoy the Zion's Landmark. When I start reading each issue, I do not want to stop until

I have finished reading all of it. I read them over and over, and I do not want to miss a single one.

I am sending \$7.00 to renew my paper. The extra \$1.00 is for the two copies that you sent to me back in 1972. I wish I could write like they all do in the good paper.

I am acquainted with Elder Lynwood Jacobs. I surely do like to hear him preach. I also enjoy his writings in the Landmark.

I am so sorry about Brother Fulk's eye condition. I truly hope his eyes can get well.

Your sister in hope,
Mrs. Bennie Welch
Montalba, Texas
March 13, 1975

WELL WORTH PRICE

Dear Elder Mewborn,

Enclosed please find check for \$6.00 for which continue my subscription to Zion's Landmark for another year. You can never know how much the Landmark means to me, and I do not want to miss a single one, even in these high (cost of living) times. It is well worth \$6.00 a year. I do believe there is a large number of people who believe in God's predestination, and they do not know where to go to hear it proclaimed, or preached. I like to hear it preached, and I do go when I have an opportunity. The nearest church of Old Baptists to me is Mt. Zion, at Athens, Ga., about thirty-five miles from me.

My deep desire is for you and yours to continue with the good work. I desire your prayers.

Mrs. D. K. Phelps
139 Forest Avenue
Elberton, Ga. 30635
April 12, 1975

SIGNS OF TIME

Dear Elder Mewborn,

I am enclosing a small contribution to help on the rising cost of the publication of Zion's Landmark that I receive each month. I enjoy reading it. I think it is the best of all the Primitive Baptist papers that I get, and I receive three or four each month. I am, more or less, a shut-in and seldom am able to attend church as I once could.

Our times are evil and even wicked. According to scripture the wicked will wax worse and worse until the end. It looks like all the signs are pointing to the soon coming of Christ.

Yours in hope,
Pearl Martin
Box 217
Crab Orchard, W. Va.
March 7, 1975

LANDMARK HOLDS THE TRUTH
Dear Elder Mewborn and Associate Editors:

Please find enclosed check for \$11.00 for a two year renewal of Zion's Landmark. I have enjoyed reading it so very much. I do not want to be without it. I hope you will continue to be blessed to publish it as I know so many look forward to receiving the Landmark and the truth it advocates.

In bonds of love, a little sister in hope,

Mrs. Maude Carlisle
903 9th St.
Carrollton, Ky. 41008
March 6, 1975

WORLDLY CHURCHES

Dear Elder Mewborn,

Please add me to your mailing list for a year's subscription to Zion's Landmark. A dear friend and, I hope, a sister in Christ gave me a

couple of papers to read recently. I enjoyed them so much. The experiences I read touched mine to a "T". In so many ways they expressed my experience better than I can. I do not get to church very much now. The nearest Old Baptist Church is over twenty miles from here. These worldly churches are all around me, but I do not care for what they teach. No food is there for a hungry soul. Please find enclosed \$5.00 for the paper.

A little one, I hope,
Mrs. Maerean O. Bowen
Rt. 3, Box 64
Virgilina, Va. 24598
March 6, 1975

A RENEWAL

Dear Brother Mewborn,

I am sorry for the delay in renewing our subscription to Zion's Landmark. I was aware that it ran out with the December issue. We enjoy the paper, and want to continue our subscription. Enclosed is a check for \$9.00 for two more years.

We have had a good deal of sickness, especially my wife and son, Bobby, since the first of the year. We hope everything is going to get better.

I think about you quite often, and hope to see you again in the near future.

Sincerely,
Eugene and Mary Ann Gardner
Rt. 1, Box 166
Palmetto, Ga. 30268
Feb. 23, 1975

WONDERFUL BLESSINGS

Dear Elder Mewborn,

Enclosed you will find a postal money order for six dollars for my renewal for the Landmark. Please forgive me for being late in sending

it. My memory is very short.

I enjoy reading the editorials very much, and I feel the wonderful blessings from God that are manifested in these dear writers. I feel that I love them, although there are many of them whom I have never met in person in this life. I am trying to pray that it is God's will that we meet some day according to His blessed providence.

A sister in hope,
Clara Harris
Box 68
Stacy, N. C.
May 15, 1975

APPRECIATE FRANKNESS

Dear Elder Mewborn,

I am sending you a check for two years' renewal of the Landmark. I think my subscription expired in January, 1975. Please use the \$12.00 for my two years' renewal, and the other three as your judgment directs. The paper is worth much more than the price. I feel we readers appreciate your frankness in letting us know about the need.

We are regretful that Bro. Fulk is having trouble with his sight. We trust that he will continue to enjoy his spiritual sight for many more seasons to come.

We do enjoy Elder Jacob's editorials, and we are also trusting that you will be enabled to keep the Landmark going.

Our very best regards to you and yours, and also to dear Sister Adams.

Most sincerely and humbly
yours,

Annie Lea Nance
(Mrs. C. S. Nance)
Rt. 9, Box 21
Reidsville, N. C. 27320
April 27, 1975

Zion's Landmark

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

Editor

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

Associate Editors

GEORGE A. FULK
Pilot Mountain, N. C. 27041

ELDER LYNWOOD JACOBS
Orange, Texas 77630

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May, 1975

EDITORIAL

"And He gave some, Apostles; and some, prophets; and some, evangelists; and some pastors and teachers." (Eph. 4:11)

Sister Grace Jefferson of Lake Isabella, California, has asked me to write my thoughts on the gifts mentioned in the above scripture, "that is, if God sees fit to lead your mind to write on it." Our beloved sister indicates in this statement that God has taught her, as he has taught me, I trust, that all edifying thoughts must come from Him.

God in His infinite wisdom and perfection has ordained all things needful for the perfecting of the Saints in every age. (See Eph. 4:12) "He is before all things, and by Him all things consist." (Col. 1:17) The Apostle James tells us that every good and perfect gift is of God. "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." (Jam. 1:17) I believe that the good gifts are the natural gifts that God has ordained for elect and non-elect alike. I believe the perfect gifts are the spiritual gifts that God has ordained for the elect only.

Spiritual gifts are given to fulfill His declared purposes. "This people have I formed for myself, they shall shew forth my praise." (Isa. 43:21) Not only do God's elect shew forth his praise, they also glorify God in Spirit and in Truth." ... 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. 43:6, 7) "For all things are for your sakes, that the abundant grace might through the thanksgiving of many, rebound to the glory of God." (II Cor. 4:5)

The word Apostle means "one sent forth." The Apostles were chosen men of God sent forth unto the lost sheep of the house of Israel and unto the Gentiles of their day, who were ordained unto eternal life. (See Joh. 6:70, Acts 13:48 and 22:21) The work of the Apostles is set forth in this commission of Christ to the Apostle Paul, "To open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts 26:18) To carry out this charge, these chosen men of God received the greatest power from on high that God has ever given to a group of contemporaries. (Mark 16:17-18)

I believe the Apostle Paul, as the apostle to the Gentiles, received the greatest diversity of spiritual gifts ever given to any member of the

body of Christ, except the Head. He was gifted in faith, hope, charity, prayer, preaching, teaching, writing, healing, humility, wisdom, knowledge, understanding, working of miracles, speaking in tongues (other languages), interpreting tongues, discerning of Spirits, etc. He was set forth by God as a great example to the church. (Phil. 3:17).

The Apostle Paul endured much suffering and hardship, and each time he was blessed of God to press on to the mark of the prize of the high calling of God in Christ Jesus. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city ... In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." (II Cor. 11:25-27) I am amazed at the effrontery of the pompous, pampered, and egotistical clergy of this day, who sit in their beautifully appointed offices, in their great brick and glass edifices, and set themselves above this blessed Apostle of God who suffered so much for the church's sake. There has been none since his day who has been given the great diversity of Spiritual gifts that God gave to him, to my knowledge.

I believe that eleven of the original Apostles (Matt. 10:12) plus the Apostle Paul are the twelve spoken of in Rev. 21:14, "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Judas Iscariot's bishoprick was taken by another as prophesied, "Let his days be few; and let

another take his office." (Psa. 109:8) The eleven remaining Apostles chose Matthias by lot to take Judas' place, but I believe God chose Saul of Tarsus (Paul) to be the twelfth Apostle before the foundation of the world. (Gal. 1:1)

The Bible says that the Spirit divides to every man severally as He will. (I Cor. 12:11) This scripture has a twofold meaning to me. God may give to one servant a diversity of gifts as He did to the Apostles. Or He may send out words by a servant that may have different spiritual effects. The same words may be teaching to one hearer or deeply inspirational to another and have little effect on a third. Ears hear, eyes see, and hearts understand as they are gifted by God. (Matt. 13:16) His doctrine astonishes. It is with power. (Luke 9:32) It accomplishes that whereunto He sends it. "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). God creates the fruit of the lips that brings forth good tidings and great joy in the church in every age. (Isa. 57:19)

Prophecy is a declaration of that which is to come. In olden times Holy men of God spake as they were moved by the Holy Ghost. (II Pet. 1:21). I believe that the work of the prophets has ended. Three scriptures tell us that the law and prophets have ended; that a greater than the prophets has come; that He has replaced prophecy, and that further active or new prophecy is not needful for the church. Christ said, "The law and the prophets were until John; since that time, the kingdom of God is preached ..." (Luke 16:16) In his letter to the

Hebrews, the Apostle wrote, "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 ..." (Heb. 1:1, 2) Christ told the apostles, "It is not for you to know the times or the seasons which the Father hath put in His own power." (Acts 1:7)

When one is inspired to speak about, or write about the prophetic promises of God contained in the Bible, this is enough for the church. The believing children of God have been promised Eternal Life through the Holy will of God, and He will raise them up at the Last Day. (John. 6:40) Christ prophesied that He would come again, "... and received you unto myself; that where I am, there ye may be also." (John. 14:3) The place "where I am" is far above all heavens (Eph. 4:10) where He dwells in the presence of the God and Father of all those that Christ called "His brethren." (John 20:17) He has suffered, bled, and died, but now has been glorified with the glory He had with the Father before the world was. (Joh. 17:5) Christ has given His bride the same glory which God gave to Him, that the bride may be one with herself, her Husband, and her God. (John. 17:22, 23) When the bride is of age, all things have been prepared for the wedding. The veil of the law has been removed by her Husband. The wedding gown of His righteousness is prepared. Her love is now in flower, but the full aroma of her love is not yet equal to Her husband's. When the love in each part of the bride is finally totaled, I believe her love will equal her Husband's love when He comes again and bears her in His Everlasting arms across the portal

of Glory into that Home that shall never end.

I believe that God does reveal unto His children certain events that are coming to pass, but these are for the individual. They are God's way of lifting up and casting down, of teaching and revealing, that He might shew forth His grace and power.

Those who are blessed to speak in types and shadows from the Old Testament are not prophets. Their hearts, minds, and souls are so filled with His presence that they see Christ in everything they read in the Old Book. They see Him in the Tree of Life, or in Joseph as a great deliverer, or maybe in Isaac about to be offered as a sacrifice unto God. I love to hear brethren speak who are gifted in this field.

I don't believe that those who are enabled or blessed to delve into the beauty of the Book of Revelation are prophets. Their hopes are centered in the prophetic promises of God contained therein. This book was not given to the church to speculate on the times and seasons, which God has put in His own power. It was given to the Church for an understanding that must come through the same Spirit that inspired the Apostle John to see and to write that which was revealed. (Rev. 1:10) I believe there is a greater simplicity in the words of this revelation than I have ever been given to understand, a simplicity that is in Christ Jesus our Lord. (See II Cor. 11:3)

The words evangelist and gospel both mean good tidings. I believe that the Apostle Paul used the word evangelist in reference to the writers of the four Gospels. Each of their memoirs of the life of Christ is referred to as "The Gospel

According to Matthew, or Mark, or Luke, or John." These four writers were the true evangelists. Using this term to describe someone who goes around holding "revivals" is, to say the least, a misnomer.

Inspired speaking or writing that comes from, or is in agreement with, the four gospels is evangelical. Every book in the New Testament is in strictest accord with the four gospels and are evangelical in this respect. Thus, all the doctrines taught in the New Testament are good tidings to the church. The doctrines of salvation by God's Grace, His Election, and Predestination, original sin, and the principles of the doctrine of Christ are all in harmony with and come from the New Testament.

The doctrines of salvation by man's work, man's free will, man's acceptance of Christ rather than being made acceptable in Christ, man's ability to "born himself" again, and man's innate ability to know the things of the Spirit of God without possessing the Spirit of God are all the commandments of men. (Matt. 15:8, 9) Since these doctrines sell, some modern groups have cast aside the King James version of the Bible, and have written their own private interpretations of the New Testament that has this mish-mash woven throughout. These "living bibles" are living only to those who are alive to the world, but dead indeed unto the God of this Universe. I am in accord with Elder U. V. Wallace who said, "I'm glad they have their own bible, maybe they'll leave ours alone."

The word pastor means to pasture or feed. Christ commanded Peter to feed His lambs and sheep. The great questions then are, what is food for the church and from whence

does it come? I have been made to believe that the only spiritual food the church has ever needed is TRUTH. Since Christ is the very essence of the Truth, one must have the spirit of Christ to bring forth spiritual food for the church. In the very purest sense, He is the only pastor the church has ever had, needed, or wanted. Sometimes I am caught up in the vanity of my own mind in wanting to preach or teach God's people the Truth. I had to learn through experience that this is impossible with man. Every word of Truth that has ever been uttered or that shall ever be spoken was ordained in God's Holy will and purpose before the world began. His spirit creates the fruit of the lips which are the only sacrifices acceptable unto Almighty God. "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name." (Heb. 13:15) If we were blessed to fulfill this scripture to a jot and tittle, there would be no time in the church for anything but the expressions of thanks to His Holy name.

God alone knows the spiritual needs of His people, and He alone can fulfil those needs. When Christ commanded Peter to feed His lambs and sheep, this was a commandment with power. The Apostles received power from on high to keep His commandments. "And behold, I send the promise of my Father unto you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49)

Just as Christ is the only pastor the church has, so is He the only teacher. One of the principles of the new covenant written in His blood is this: "And they shall not teach every man his neighbor, and every man

his brother, saying, know the Lord: for all shall know me, from the least to the greatest." (Heb. 8:11) Prophecy foretold how. "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." (Isa. 54:13) Christ referred to this very scripture, "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me." (John. 6:45)

The Apostle Paul sums up teaching in this way. "... even so the things of God knoweth no man, but the spirit of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth ..." (I Cor. 2:11, 13) It is not by the spirit of the world that we speak or receive the things of God, but by the Spirit of God, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are FREELY given us of God." (I Cor. 2:12) This is our hope, that we have received these things which are of God.

"Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same Lord which worketh all in all." (I Cor. 12:4-6) The church is His. He has supplied her every need in every age. "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:21)

Lynwood Jacobs
March 6, 1975

INDIGENT FUND

Mrs. W. C. Sutherland, Va.	\$ 1.00
Elder Thomas L. Huff, Ga.	8.00
Mrs. Bessie Jo Pittman, N. C.	1.00

Miss Hettie Beam, N. C.	1.00
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Guy Owen, N. C.	1.00
Mrs. Ernest Clayton, N. C.	2.00
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R. Vernon Furr, N. C.	1.00
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W. T. Adcock, N. C.	1.00
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J. C. Adams, N. C.	1.00
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Mrs. W. C. Brown, Va.	2.00
Mrs. Nellie C. Prince, N. C.	1.00
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M. H. Furr, N. C.	1.00
George I. Clour, Okla.	5.00
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Mrs. Pearl Martin, W. Va.	5.00
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Mrs. Charlie H. Allen, N. C.	1.00
Burlington Peacock, N. C.	1.00
Mrs. Nellie G. Snider, N. C.	1.00
Elder A. F. Langston, N. C.	3.00
Mrs. Howard Puckett, N. C.	1.00
Elder U. V. Wallace, Texas	3.00
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Wilma C. Johnson, N. C.	2.00
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H. C. Johnson, W. Va.	1.00
A Friend	1.00
Mrs. Faye Pridgen, N. C.	9.00
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Miss Irene L. Griffin, N. C.	2.00

Dora Ferrell, N. C.	1.00
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Mrs. Ada Sears, Ohio	1.00

Continued next issue

HASSELL'S CHURCH HISTORY NOW AVAILABLE AGAIN

The initial printing of Hassell's Church History last year was rapidly sold out. A second printing has been completed of the 1973 edition, and is now ready for mailing. It was necessary to increase the per copy price to \$9.40.

Orders may be sent to:
Old School Hymnal Company, Inc.
3310 Grant Road
Conley, Georgia 30027

OBITUARY OF BROTHER BEN PIPKIN

It is with great sadness that I attempt to write of the passing of my precious father, Benjamin Pipkin. He was called home September 23, 1974, at the age of sixty-three years, leaving behind a loving wife, Ruth, and four children. They are: Bennie Johnson of Athens, Texas, Sue Johnson of Nederland, Texas, Lou Redfearn of LaPorte, Texas, and Sam Pipkin of Houston, Texas. He was a devoted "Papa" to Larry, Daryl, and Scott of Athens, Texas, Melinda of Nederland; Kay, Debbie and Lee of LaPorte, and Melissa of Houston.

Funeral services were held September 25, 1974, at the Glendale Funeral Home by Elders Lynwood Jacobs and Carl DuBose who officiated. Graveside services were conducted by Elder Neel Luce. Burial was in the San Jacinto Memorial Cemetery.

Ben was clerk of Zion's Rest Primitive Baptist Church, Hufsmith, Texas, where he had been in sweet fellowship since February, 1957. He was also ckerk of the Union Association, the oldest Association of Primitive Baptist, as well as all other faithes and orders, (except Catholic) in Texas.

Daddy was a strong believer in the Primitive doctrine, and was made to sit in heavenly places in Christ when he was among his brethren and sisters whom he loved so dearly. He had a great love for his church and

for his Creator that was manifested daily in his life. How evident did that love shine and was made manifest in the sweet talks that I had with my dad. Tears often streamed down his cheeks when he would try to talk of spiritual things. He had a sweet hope of a home in glory. I believe Dad never feared the cross he had to bear before his death; for it is not in man that walketh to direct his steps, but the will of God must be done. Dad had that sweet peace and faith to believe that God was directing his every step.

Death came peacefully as he slipped away to meet his Savior. His sweet presence has been taken from us, and it has left our hearts so empty and lonely. God has promised He would never tempt us above that which He would make us able to bear, and His grace has been sufficient to sustain us.

Difficult as it has been to give him up, we realize we must submit to God's will. How thankful we hope to be for the years God gave us with our daddy. Our memories are sweet and precious of him. My father's great faith, and his love and devotion to his blessed Lord and his beloved church have all been left as a rich legacy to his family.

Written in loving memory by his youngest daughter who sadly misses him.

Louise Pipkin Redfearn
LaPorte, Texas

DELLA GOODWIN EMORY

We, the members of Cedar Island Primitive Baptist Church, Carteret County, N. C., bow in humble submission to the will of our Heavenly Father, who called from this life our beloved sister, Della Goodwin Emory, eighty-seven, on February 16, 1975. She united with the church the first Saturday in August, 1924, and was baptized Sunday afternoon at 4:00 o'clock by her pastor, Elder W. W. Styron.

Her funeral was conducted at the Cedar Island Primitive Baptist Church by her pastor, Elder Horace Bryan, assisted by Elder J. B. Pollard, both from Jacksonville, N. C. She was laid to rest in the Community Cemetery on Cedar Island.

She is survived by six daughters, Mrs. Martee Lupton, Mrs. Alvah Goodwin, Mrs. Harliss Styron, Mrs. Rupert Styron, all of Cedar Island, Mrs. Wesley Goodwin of Atlantic, Mrs. Walter Goodwin of Beaufort, N. C.; three sons, Leon Emory of Newport, Royce and Stephen Emory of Cedar Island; a sister, Mrs. Dorothy Styron of Cedar Island; a

brother, Cicero Goodwin of New Bern, N. C.; twenty eight grandchildren, forty six great grandchildren and six great great grandchildren also survive.

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

Approved by the church in conference on the first Saturday in April, 1975.

Elder Horace Bryan,
Moderator
Alton Goodwin, Clerk

SISTER LIZZIE L. PERRY

We, the members of Fellowship Church, hope to bow in humble submission to the will of God who, in His wisdom and tender mercy, saw fit to remove from our midst a dearly beloved sister in Christ, Sister Lizzie L. Perry.

Sister Lizzie was born June 17, 1904, and departed this life March 30, 1975. She was the daughter of the late Mr. and Mrs. Aulcy Keen. She first married Alonza Langdon, and he died a number of years ago. To this union were born three children: a son, Herbert Langdon of Columbus, Ohio; two daughters, Mrs. Catherine Jones of Raleigh, N. C., and Mrs. Lorain Kelly of Durham, N. C.

Sister Lizzie joined Fellowship Church, and was baptized the first Sunday in July, 1933. She was a faithful, loving member, and she attended the church regularly as long as her health permitted.

Her funeral was held at Fellowship Primitive Baptist Church April 2, 1975. Officiating were Elder Curtis Parrish and Mr. J. T. Turnage. Her body was laid to rest in Fellowship Community Cemetery beside the grave of her first husband.

She is survived by her son and two daughters as mentioned above, with one stepdaughter, Mrs. Mozelle Clifton of Raleigh. Her second husband, Mr. Perry, is also now deceased. Three half sisters: Mrs. Helen Godwin of Fayetteville, N. C., Mrs. Esther Henderson of Chicago, Illinois, and Miss Ada Keen of Lillington, N. C.; two half brothers, Jeff of Lillington, N. C., and Winston Keen of Fayetteville, N. C.; seven grandchildren and seven great-grandchildren also survive.

We extend our sympathy to the family. May they ever be given to look to the Lord for comfort and guidance. Therefore, be it resolved, that a copy of this obituary be

placed on the church record, a copy be sent to the family, and a copy sent to Zion's Landmark for publication. Done by order of the church in conference April 5, 1975.

Elder Curtis Parrish, Moderator
Brother E. H. Dupree, Clerk
Sister Clyda Parrish, Committee

**OBITUARY OF BROTHER
ARCHIE B. McLAMB**

God, in His infinite wisdom and mercy, was pleased to call from our midst Brother Archie B. McLamb.

He was the son of the late Daniel and Susan Morgan McLamb. He was born March 27, 1900, and departed this life February 16, 1975, making his stay on earth seventy-four years, ten months, and twenty days. He was married to Sister Lettie Noles on October 2, 1921. He leaves to survive his passing, his wife, Sister Lettie Noles McLamb, one daughter, Mrs. Reba McLamb Horne; two sons, Gordon and Jerald McLamb. He, also, leaves three brothers: Lonnie, Edgar, and Johnnie McLamb; two sisters, Mrs. Martha McLamb Barefoot, and Miss Lillie McLamb, to mourn his passing.

Brother Archie joined the church on Monday afternoon, January 30, 1950, and was baptized the same day. He was set aside as deacon at Mingo Church, Sampson County, N. C., the second Sunday in September, 1951.

Brother Archie was blessed to contend and stand for the principles of the doctrine of salvation by grace and the order for which the church contends. He could say and, we feel, witness with Paul in II Timothy 7:8: "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 that love His appearing." Brother Archie loved to attend the various churches and would do so except when providentially hindered.

His funeral was conducted at Skinner-Drew Funeral Home, Dunn, N.C., by Elder J. W. Hawkins. He was buried at Devotional Gardens, Dunn, N.C., where his body awaits that call to enter that eternal home on the resurrection morn.

Therefore, be it resolved, that the church at Mingo bow in humble submission to the will of God, extend our sympathy to his dear wife and family as well as others who were near and dear to him.

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

Done by order of Mingo Church in conference, March 9, 1975.

J. W. Hawkins, Moderator

Laylon McCullen, Church Clerk

LOWER COUNTRY LINE ASSOCIATION

The Sixty-Ninth Annual Session of the Lower County Line Primitive Baptist Association will be held, the Lord willing, commencing on Saturday morning at 11:00 on July 5, 1975, at the permanent meeting site near Surl Church, Person County, N.C. The association will continue through Monday, July 7, embracing three days, July 5, 6 & 7. The permanent meeting site is located about five miles East from Roxboro, N.C., just off U.S. Hwy. 158. The Church at Rougemont has agreed to entertain at this session.

Elder E. H. Birchette was appointed to preach the introductory sermon, and Elder L. P. Martin was appointed as his 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. Especially do we desire to invite our ministering brethren to come and be with us.

Reuben Bowes,
Association Clerk

MILL BRANCH UNION

The next session of the Mill Branch Union is to be held at Pireway Church, Columbus County, N.C., the fifth Saturday and Sunday in June, 1975, if the Lord will.

Services are to begin at 11:00 A.M. on Saturday, and 10:30 A.M. on Sunday. Pireway Church is about eighteen miles South from Tabor city, N.C., beside N. C. Hwy. 904.

The ministering brethren along with all brethren and sisters and our dear friends are invited to visit and worship with us.

L. M. Vaught, Union Clerk
Route 2
Loris, South Carolina

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the Church at New Chapel, Wayne County, N.C., beginning Saturday before the fifth Sunday in June, 1975, and will continue through Sunday. Elder A. F. Langston is appointed to preach the introductory sermon, and Elder Delbert Carraway as his alternate.

New Chapel Church is located on U.S. 70 Hwy., about five miles west from Goldsboro, N.C., in the Rosewood Community.

We invite our brethren, sisters and friends to come and be with us in our union meeting with a special invitation being extended to our ministering brethren.

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

LOWER COUNTRY LINE UNION

The Lower Country Line Union is appointed to be held with Mount Lebanon Church beginning Saturday before the fifth Sunday in June, 1975, and will continue, the Lord will, through Sunday. Elder Earnest Burchett was chosen to preach the introductory sermon, and Elder L. P. Martin was chosen as his alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with the Church at Seven Mile, Sampson County, N.C., the fifth Saturday and Sunday in June, 1975. Elder Delbert Carraway was appointed to preach the introductory sermon, Elder W. C. Noles was chosen as his alternate.

Seven Mile Church is located about four miles east of Newton Grove, N.C., near McLamb's Crossroad.

We invite our brethren to come and visit with us, especially our ministering brethren.

Alonzo Barefoot, Clerk
Newton Grove, N.C.

ANGIER UNION MEETING

The Angier Union Meeting is appointed to be held with the Church at Middle Creek, the Lord will, the fifth Sunday and Saturday before in June, 1975. Elder S. J. Sauls is appointed to preach the introductory sermon, and Elder Allen Johnson is his alternate.

We invite all lovers of the truth to meet with us. Services are to commence on Saturday at 11:00 A.M. (EDT.), if the Lord wills.

E. T. Jones, Union Clerk
Route 3,
Fuquay-Varina, N. C.
Telephone A.C. 919-552-5845 or 552-4605

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ISAIAH CHAPTER 64

OH that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence.

As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!

When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.

For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.

Thou meetest him that rejoiceth and worketh righteousness; those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those in continuance, and we shall be saved.

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.

And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

GOOD ARTICLE BY THE
LATE ELDER GEORGE W. HILL
Dear Brother J. M.,

Sister Phronia Phelps of Burlington, N.C., gave me an old issue of the Signs of the Times, February 1938, with one of the very few articles written by the late Elder G. W. Hill, Greensboro, N.C. I feel that all of our dear brethren who knew and were blessed to have his God-fearing acquaintance would be glad to read it. I enjoyed it very much. I still miss him greatly.

In love and sweet fellowship,
Burch Wray
Cedar Grove, N.C.

ROMANS VIII. 31

“What shall we then say to these things?”

For several days this scripture has been of much comfort to me. Paul was not asking that question of the unbelieving world, nor was he soliciting the opinions of the “beloved of God,” who were in Rome, as to what they might say to these things. What shall we say to these things? was his direct and pointed question. People, even God’s people, have different things to say about many things, but there shall be a certain, definite response to these things that God has appointed to be said, and that only a certain kind of character has ever, or will ever, be inspired by the grace of God to say. What things are under consideration? The things which pertain to the kingdom of God. These are the foreknowledge, predestination, calling, qualifying and

glorifying of the chosen and peculiar people of God. Paul was inspired to say to these things what every one of God’s children has said in their hearts since he began to reveal Himself to them in the work of His grace and to implant His truth in their hearts. “If God be for us who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Roms. 8:31, 32. In this response to the work of grace, God’s children acknowledge and confess His supremacy and sovereign rule in the earth. This is what He has ordained they shall do, for He has chosen them and called them out of darkness into His marvelous light, that they should show forth His praise. What greater glory could a mortal man render to the name of God than to acknowledge Him in His supremacy and absolute sovereignty over all things? Carnal reason has ever flouted its accusation of injustice, partiality, no chance, and many other vain and unscriptural accusations against the sovereignty of God and the doctrine of grace or unconditional salvation. But there are those who shall say, “If God be for us who can be against us?” Grace teaches and inspires us to make such answer, and only when God abundantly fills the heart with His sublime truth will the lips of poor, dependent and finite mortals speak the truth. Of God’s people it is declared, “Ye shall know the truth, and the truth shall make you free.” Jno. 8:32. We need not expect those

who have not the truth in their hearts to speak it with their mouths. If the heart believeth not unto righteousness, the mouth cannot and will not make confession of the righteousness of God. When we are given faith to say of a truth, "If God be for us not anything can be against us," the same faith reveals Him to us in His divine and sovereign greatness. Knowing Him as He is, our hope of ultimate salvation and glory is found to be rooted and grounded in that fact, and so we joyfully receive His word that says, I, even I, am the Lord, (See Deut. 32:39), and besides Me there is no Savior. Belief in the fact of salvation by grace alone is builded upon the fact that God is our absolute Sovereign, who doeth according to His will in the army of heaven, and none can stay His hand. (See Dan. 4(35.)) The belief in conditional salvation is builded upon a conditional god that cannot and does not do according to his will either in heaven or in earth, but must have the cooperation and assistance of men to do his work. Such a god is not a sure foundation. Such a god cannot inspire the hearts of his children to say, "If God be for us who can be against us?" Yet, dear brethren, when troubles and afflictions come upon us as stormy clouds, and we are enveloped in the darkness, there are times when our spirits are overwhelmed within us, and in the gloom of such dispensation, we become fretful and cannot feel that God is for us. But when God's strong arm delivers us, He shows us again that afflictions and trouble are in His Hand, and not of Satan, except so far as God puts them into his hands. The first chapter of Job proves this. Who is it that knows and trusts God would

have it different? Job rejoiced that it was so. Never once did he credit the devil with his affliction. It was the testimony of his lips that the Lord gave and the Lord took away; that the God who gave good to man also gave evil to him; that these were a part of His ways, and the Lord was but performing the thing which He had appointed for him. Job's friends said these things were the product of his sins, but Job with clear faith said, "It is the Lord." It is sure that our God bestows nothing upon us that shall work us harm. If God is for us who can be against us? He is for us in tribulations and gives us faith and hope. He is for us in our distresses and gives us the grace of patience that we patiently wait for the salvation that is in Jesus. Having this blessed assurance that God is for me all the time, I can say with Paul, "For I am persuaded that neither death, or life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Roms. 8:38, 39.

Yours in hope,
G. W. Hill
Greensboro, N.C.

Since it is definitely known that Elder Hill did but very little writing, it will be appreciated if any of our brethren who might have any of his pieces or articles would send them to us for publication. We republished a Circular Letter which he wrote at the time of the Salem Association in the early nineteen-thirties. This was about two years ago. Elder Hill was dearly loved by many as an uncompromising standard-bearer of

the truth and doctrine of God our Saviour for many years. The Lord truly blessed him with a wonderful gift. We are grateful to Elder Wray for sending this article for republication.

Editor

CONSIDER THE LILIES

(Matt. 6:28)

My Dear Sister Thomas:

Your words "but how quickly all the sweetness left me! sank right into my heart. We go through the valley, then we are raised to the hills, but again we fall into the valley. All these things — which we so often cry out are against us — are necessary for our teaching and our good, and are right in the sight of the Lord and Savior. His ways are not our ways, nor are His thoughts our thoughts! Human reason is sure to err, and scan His work in vain!

Please read the 14th chapter of Hosea, verses 5-7. "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return, they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon." That is only a part of the chapter, but it shows what is meant. It is filled with "I will" and "he shall"; there is no free will; there is no wavering or shadow of turning; only the greatest assurance. That assurance is backed and founded in the omnipotent power and predestinated purposes of a Triune God! The dew is that which waters and feeds; he says, I will feed and support my little ones. "AS thy days, so shall thy strength be." Deut.

33:25. He shall grow —", yes, every one of His little ones shall grow while they travel this "forty year dispensation" through the wilderness, but how shall they grow? How shall the child of grace grow? "He shall grow as the lily, and cast forth his roots as Lebanon".

In the first place "growth" is not in my hands or yours, nor in the hands of any man to handle or change in any fashion. Rather it is the result of life; and what man can in any way touch life? The Lord God breathed into the nostrils of man the breath of life, and he became a living soul. God removes that breath of life at His appointed time, and that man ceases to live; life is gone out of him. No man can give life, and no man can take life; it is God who giveth and who taketh away. See Job 1:21.

Consider the lily as a type of spiritual growth. The lily is a white, pure, beautiful, fresh and fragrant flower. It grows out of a black, wet, mucky and most undesirable soil. The seed of any plant must first grow roots downward. These roots penetrate the soil, wound it and break it apart. The roots grow in a soil where there is no light, but utter darkness; and the deeper they penetrate the soil, the darker the place, and the firmer the soil becomes. After the roots grow a bit, the leaf or the bud appears above the surface. The deeper the roots penetrate, the greater the leaf and the bud and the fruits become.

Now the soil may represent the flesh out of which the plant of grace and the blossom of hope grow and have their being. The roots are the thoughts that tear through your mind and heart in the dark hours of the night. When we are enabled to

look within ourselves, what do we find? What do we see? All of the evils, lusts, temptations, doubts and fears that beset us; all of the weaknesses of the flesh to combat these great evils; what desperate condition and what blackness we do find; how deep we are sunk into the mire of the pit, and how helpless we are to even turn one finger to get ourselves out! But out of this blackness, the Lord gives us that thing that we call spiritual life and growth. He lifts us up and out, and He places us again upon a rock and gives us a song of praise unto His Name! So, out of the blackness of this flesh grows the tender and pure plant of grace and hope.

The pure white lily must be ashamed of the black mud out of which it grows. The pure, holy grace and fruits of the Holy Spirit look down upon the sinful flesh out of which they grow, and we are filled with Godly sorrow for our sins. If there is no root growth, there is no plant growth; likewise, if there is no searching thoughts and bitter pangs of sorrow, then there can be no spiritual growth and no increase of hope. If we are never carried into the deep valleys, we will never reach the high mountains of hope and love. Paul says that all of our suffering here is not worthy to be compared with the great riches that are stored up for His little ones. In Acts 14:22 we read, "—we must through much tribulation enter into the kingdom of God." We are promised tribulations and trials and are told that we shall learn through such experiences.

My dear Sister, take courage; we learn of the sweetness of deliverance by being in the valley and in the pit, and by being lifted from greater and greater depths by the loving Arm of

Jesus. Now, if we are not in that trouble, we can never experience that sweet deliverance! And then, how shall we ever know and prove the lovingkindness and merciful salvation of our Redeemer and Savior? When we are down in troubles of soul and temptations and doubts and fears and apprehensions, we groan and cry and try to call upon and plead the promises of our Savior; we are impatient, we feel that we are lost forever, our former hope is all gone, and we are ready to give up in utter despair. But, then, our dear Savior reaches forth His hand and bears us up again and fills our heart with songs of praise. It is then that we know and can cry "All flesh is as grass, and all the godliness thereof is as the flower of the field. The grass withereth, the flower fadeth: but the word of our God shall stand forever." Isa. 40:7, 8. It is then that we are enabled to "Behold your God! See Job 37:24. It is then that you know that His promises shall stand forever; you have had an occasion to prove His love and His mercy and His faithfulness in your keeping.

All of His little ones shall have these doubts and fears and trials and afflictions to keep the flesh cut down and weak and cultivated, so to speak, in order that the plant of hope and grace may live and grow; in order that our experience and knowledge of Him and His sovereignty may be given us. When the gardener plucks his flower, he looks at its beauty and its purity and sweetness; he does not look upon the ground out of which it grew, nor does he pluck any part of the ground with the flower — that is all left behind. So when our Lord and Master looks upon His, He looks

upon the pure beauty and holiness that came out of the growth and life put into the seed of the earth by the Son and Savior, and watched over and cultivated by God the Holy Spirit. Yes, flesh is black with sin but the holy plant and flower and fruit that grows out of it, by the power of God, is comely in His sight!

May the dear Lord and Savior give you comfort and encouragement, faith and patience and knowledge that He is God, and beside Him there is none other!

Yours in His love.

A. D. Alston
Georgia Military District
P. O. Box 1736
Atlanta, Ga.
September 14, 1949

**EXPRESSION OF SOUND
DOCTRINE FROM YOUNG
ELDER IN THE MINISTRY**

520 S. Astell Ave.
W. Covina, Calif. 91790
May 27, 1975

Dear Elder Mewborn,

I received the enclosed article from Elder Pete Hendrix. We have shared this good writing with several of the brethren. If it could be pleasing to you, please have it printed in *The Zion's Landmark*. This dear brother is a precious gift among the Old Baptist. I surely hope it is the will of our God that we can be together in the near future, as we were at Mobile, Ala. My hope is in a merciful God. May this God of mercy keep you in his truth and love.

(Elder) Walter B. Wilson

**"FOR WHOSOEVER SHALL
CALL UPON THE NAME OF THE
LORD SHALL BE SAVED." —
ROM. 10:13.**

This is a portion of scripture that

has bothered me for sometime, as from time to time it would come into my mind. I have heard it quoted so many times by the denominations of other faith. Reading of the letter, it looks as if it is an open invitation to the world. As the worldly churches teach, all you have to do is call on Him and He will save you. If not, you are doomed for eternal damnation. I knew this was not in harmony at all with other scriptures, for we know that God has a particular people that he chose in Himself before the beginning of time. Them that He chose He predestinated to be conformed to the image of His son, Jesus Christ; and them He predestinated, He also called; and them He called He also justified; and them He justified, He also glorified. (See Rom. 8:29-30) I do not believe there will be one left out, for Christ says all that the Father giveth me shall come unto me, and he says I will not cast them out but shall raise them up on the last day. No where can we find where our creator left it up to man to make a choice, but on the contrary, the Holy Scriptures embrace salvation by Grace and predestination of all things. All mankind fell as Adam did. King David said, "In my mother's womb was I conceived in sin and brought forth in the bonds of iniquity." (See Psa. 51:5) Therefore, according to this, we were dead in sin and without life as it is in Christ when we came into the world. As Paul says, being carnal and sold under sin, and the carnal mind is not subject to the law of God neither indeed can be. Having nothing but a carnal mind, how can we call upon the name of the Lord? We find in Romans that the gifts and calling of God are without repentance.

Now back to the text. I hope that God through the revelation of the spirit of Jesus Christ has revealed the true meaning of this to me. In my meditating on this scripture, it seems someone told me, "Son, your problem is this. You have been reading it wrong." If the Lord has willed, I'd love to write my thoughts on this.

First, let's see how it reads. "For who so ever" meaning that there would be some that would be made able to do this. It does not say "if any one" but who so ever. Next we see the word "shall" which is very positive. We hope to believe in a shall and will God and doctrine. God says, "I will be to them a God, and they shall be to me a people." He calls His people out of darkness into the glorious light of Christ. This is a calling that is irresistible. It is not a carnal calling but a Holy calling. As Pauls says, "Whereby He hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace that was given us in Christ before the world began. To Titus Paul says, "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. (See Tit. 3:5) Now notice in his writing here he speaks in past tense as it has already been done.

We will read some more of the text, leaving shall and going on to call. We have already determined according to the scriptures that it is impossible for the carnal mind to call upon the name of the Lord. It is not subject to the Law of God, neither indeed can be, and is enmity against God. (See Rom. 8:7) Therefore, we will have to conclude

that it is not an open invitation to the world. I do believe that every child of Grace will call upon the name of the Lord, but only after he has received the spirit of adoption, as Paul says, "Whereby we cry, Abba Father." When His chosen have been born into the new generation of life in Christ, and have received the knowledge of the very truth as it is in Christ, then they are made to cry as the old publican did (and not by choice), "Lord, have mercy on me a sinner." If you will notice, the Pharisee that prayed before the publican, did not call upon the name of the Lord, but rather on his own name. Christ said, "He stood and prayed thus with himself." (See Luke 18:10-14) So, brethren, you don't call upon the name of the Lord to be saved, but because you are saved.

Now we'll move a little farther with the text, going to name. What is the name of the Lord? Notice just how the scripture reads. It does not say call upon God, but rather on His name. We find in the writing of one of the old prophets, where he says, "I am God, there is none other God before me, or none after me." He says, "The Lord is my name." Now at this point we find it somewhat confusing to call upon the name of the Lord when he says, "The Lord is my name." So now let's see what the word Lord stands for. We know when anyone has power over another substance he is called Lord over it. The word stands for master. Back in slavery time the servants addressed their masters as Lord. When we rent a house here or a portion of land, the owner is called the landlord, as he has power to command us to vacate the property or to remain. So now, God is not our master's name but

rather He is God, and His name is Lord which stands for His mastership, His works, His declaration, His grace and mercy, His everlasting love. He has for His elect; and the power He had to give His chosen ones the gift of eternal life before they were ever spread out upon this earth; and the power to declare the ending from the beginning, and to place His fear in the hearts of His people; and to make them to know that if they have any salvation, it is exclusively of the mercies and grace of the one true and living God. If they have any good work at all, it is God that worketh in them both the will and to do of His good pleasure.

I believe we have covered the balance of this text, but the remainder reads shall be saved. We find in Romans "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." (Rom. 10:9) Brethren, we first have to believe before we can make this confession, and the belief surely comes from the heart. If the heart has not been prepared to make the confession, then the works will prove it to be a lie and that they never knew God as He is. As Christ says, "They worship me with the lips but their hearts are far from me." In connection with this in Titus 1:16, "They profess that they know God, but in works they deny Him being abominable and disobedient and to every good work reprobate." Now this is simply because their hearts have not been prepared. We cannot prepare ourselves, it is a gift of God. King Solomon says, "The preparation of the heart in man and the answer of the tongue is from the

Lord." Now this scripture alone is enough to kill the doctrine that the Armenians teach.

Lets read the verse following our text. "How then shall they call on Him in whom they have not believed?" Yes, how shall they? "And how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher." (See Rom. 9:14) We have already covered the fact that it is impossible to believe except the Lord prepare the heart. If the heart has not been prepared, neither have they been given a hearing ear. This preacher the apostle is talking about here is not a man-made preacher. It is the Spirit, the Holy comforter, Jesus Christ. He gives them an ear to hear, eyes to see and hearts to understand and preaches to them the very truth.

You take a piece of ground that has never been under cultivation. It will not and cannot bring forth any fruit except wild fruit such as briars, thorns, all kinds of wild weeds. It is no good for anything but a dwelling place for the wild life. Now why does it not bring forth good fruit? Simply because it has not been prepared to do so. No good seed has been sown. What do we do when we attempt to put new ground under cultivation? Do we sow the seed first and then prepare the ground? Of course not. The first thing is to clear away and destroy all the wild substances. Then we toil the soil over and under, turn it upside down, soften it, drag it down, and level it. Then it is ready for good seed. So it is with man. He will not and cannot bring forth any good fruit until it pleases God to put him under cultivation just like the ground. God comes in and first destroys all his desires of the wild

life he has been living, takes all the cares of this world away from him, toils him about, drags him down on his knees, and turns him as the ground, up side down. God makes him to love the things he once hated and hate the things he once loved, makes him to see himself as nothing and, yea, less than nothing, and at this point he is ready to receive the seed. But unless the Lord make the preparation of the heart, it will be like the seed sown by the wayside and on stony ground, but the good ground that Christ was speaking of here is the heart that He, and He alone, had prepared.

“For whosoever shall call upon the name of the Lord shall be saved.”

A sinner in hope of salvation and eternal life forever with the Lord through Christ Jesus,
(Elder) Elbert F. (Pete) Hendrix

3005 N. E. 25th Court
Ocala, Florida, 32670

We feel that Brother Hendrix has been blessed in setting forth the wonderful truth of sound doctrine in this article. It is our hope that he will be favored to write again. He was ordained to the ministry last April, 1974. His membership is with Mt. Zion Church, Mobile, Alabama.

Editor

“THE JOY OF SALVATION”

Fields, La. 70641

May 12, 1975

Dear Brother Mewborn:

The world around me is clean and beautiful this morning, for last night it had a bath. This time it was a gentle one and not the beating, banging kind we have been having.

Curtis and I are fine. We both

stood the trip to Alabama like the old troupers we are.

I have been reliving in memory the wonderful time we had there.

I hope that all is well with you and yours.

There has been something on my mind for sometime, and I hope I can put it into words that may mean something to someone. The theme of my thoughts is the “Joy of Salvation.”

I shall begin by quoting stanza one, two, and four of number 200 in the Lloyd’s Hymn Book.

1. Come we that love the Lord,
And let our joys be known.
Join in a song of sweet accord,
And thus surround the throne.
2. The sorrows of the mind
Be banished from this place;
Religion never was designed
To make our pleasures less.
4. The hill of Zion yields
A thousand sacred sweets
Before we reach the heavenly fields
Or walk the golden streets.

This was one of my mother’s favorite songs, and it embraced the philosophy by which she lived. I never knew another, in those days, who recognized and savored to the fullest the joy of her religion. To her it was not a once-of-the-month week end thing; it was a way of life.

The song above sums it up and needs very little explanation. I’m sure that in stanza two the poet was not thinking of the church house when he used the word “place”. It is this bodily temple that God has prepared, through the sacrifice of His Son, as a dwelling place for the Holy Ghost.

"Religion never was designed to make our pleasures less" — but different. Now we walk in a newness of life, hating some of the things we once enjoyed, and glorying in the things we did not understand when we were walking in the darkness of Egypt. Unlike Paul I cannot say that I ever hated the church. Even as a very small child, I loved it in a natural way.

Notice that stanza four says "Before we reach the heavenly fields". That has to mean here in this low ground of sin and sorrow; where, amidst all our troubles, trials, and tribulations our hearts can exult with the thought that God is!

It is easy to feel joy when we are at church feasting on a banquet of spiritual food and natural as well as spiritual fellowship. I don't believe there is any greater pleasure for God's people, but it is a wonderful blessing when that pleasure carries over into our everyday world, yielding as a "thousand sweets". Christ, when He prayed for His disciples, did not ask God to take them out of this world, but to keep and protect them in it.

Please do not think that I am always on the mountain top. I make my trips through the "Valley of Icky" just like all of God's people must. Memories of what I enjoyed on the "Hill of Zion" sustain me when I feel so low. Otherwise, how could I remember that I had once possessed a joy for which I am seeking renewal.

Even in the valley, God is with me. (David told us that.) Recently I was grieving that I cannot overcome my weaknesses. Then a presence surrounded me, and a soft, sweet voice said, "You have me. That is

why I died." A great peace filled my soul.

The very act of presenting myself as a candidate for membership proclaimed to the church that I am a sinner, lost and undone without hope in anything except through Jesus Christ my saviour; that of myself I am nothing, but through Christ I can accomplish all things. That means they must come through Him as the will and decrees of God who controls my destiny.

I have never repeated that proclamation. In fact, I have done everything in my power to keep from calling attention to it. You see, I don't need to repeat it. My human frailties are ever with me, betraying me from every direction, and revealing what I would be if left to my own devices. I can only pray and hope my brothers and sisters will see in me some sign that bears witness to my hope that I am one of God's elect. Therein lies my joy.

If it be truly a God-given joy, it will express itself openly by making of me a "Martha" to serve my brothers and sisters and my natural family — a service that considers their well-being and happiness above my own. It will express itself in secret by making of me a "Mary" to commune with God through the Holy Spirit.

Therein lies my hope of joy "Before I reach the heavenly fields or walk the golden streets."

Love to you and yours from
A sister in hope,
Gladys Jacobs

Sister Gladys Jacobs is the beloved mother of our Associate Editor, Elder Lynwood Jacobs.

"BY THE LAW IS THE KNOWLEDGE OF SIN"

(Romans 3:20)

God is a triune God, an everywhere present, no where absent God, having all power and wisdom. He rules in the armies of heaven and among the inhabitants of the earth. He is an unchangeable God and a covenant keeping God.

In John 1:3, we find this scripture. "All things were made by him; and without him was not anything made that was made." We read in Gen. 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; And man became a living Soul."

Now after God formed man, he placed him in the Garden of Eden. Then God commanded him not to eat of the tree of knowledge of Good and Evil. The fruit of this tree, to me, represents the law. Now there was also in the garden another tree, and that was the tree of Life. I believe this tree to be, or represent, Jesus Christ.

Eve was deceived and partook of the forbidden fruit. Why was she deceived? In Romans 8:20, we find out why. "For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in Hope." When they partook of the forbidden fruit, this made manifest what they were by nature. It was for this same reason that they did not eat of the tree of life, because the nature of man is away from God. Had God not made the man subject to vanity, then man would have eaten of the tree of life and lived forever. I don't believe that Adam and Eve had to be shown their nakedness to beget Cain and Abel. "Wherefore, as by one

man sin entered into the world and death by sin. So death passed upon all men, for that all have sinned." (Rom. 5:12) So then we find all men are sinners by nature.

If sin brings forth death, how does one gain eternal life? Matt. 1:21 says, "And she shall bring forth a son, and thou shalt call His name Jesus; For He shall save His people from their sins." So His people have a saviour that has saved them. They are no more debtors to the law, but have been taken from under it. "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." We find that God's people are dead to sin, but alive unto righteousness. (I Peter 2:24)

No one can accept Him, nor come to Him of their own accord. "No man can come unto me, except the Father which hath sent me draw him." (John 6:44) The Apostle Paul had this to say. "To the praise of the glory of His grace, wherein He hath made us accepted in the beloved." (Eph. 1:6) So we see that man doesn't accept God, that if we have not been made accepted in the beloved, we cannot have eternal life.

So in Adam all men die, but in Christ God's people live. They have been washed by the blood of Jesus Christ, the only begotten Son of God. They have been called and chosen. God has loved them and does love them with an everlasting love.

Alfred DuBose
Silsbee, Texas

EVIDENCE MADE MANIFEST

Dear Elder Mewborn and Brother Fulk,

As many before me have also said, I too do truly enjoy reading the

wonderful Landmark. It contains such good writings of the Baptist people. Truly do I feel indebted to all of you and to our good Lord for even the liberty in reading them. I am made to feel, if I only had the wonderful evidence that some appear to have as is made manifest in their writings, then in some small way I could feel worthy in attempting to write to people like you. I hope in truth that I do love the Primitive Baptist people and what I feel that they in truth are given to uphold, or stand for. I was raised in a Primitive Baptist home. We were, I feel taught to know right from wrong, and also to love and respect the power of the good Lord and His teachings.

Elder Mewborn, I did not intend to write so much. I shall bring this to a close.

I hope I am a friend to all His dear people,

E. G. Wilson
Beulaville, N.C.

REASONS FOR CLOSED COMMUNION IN THE TRUE CHURCH

Dear Elder Mewborn,

I am enclosing a letter which I recently wrote to my son in answer to a question he asked me about closed communion as practiced among the Old School, or Primitive Baptist Churches. He asked that it be published in the Zion's Landmark, if you judge it to be sound in the truth and also have the available space to accommodate publication.

(Elder) Charles R. Ball
1420 S. Askin Street,
Martinsville, Va. 24112
March 30, 1975

THE LETTER

Mr. Leonard F. Ball and family
Dear Leonard,

I will try to write and let you know how we are getting along. We are some better than we were sometime ago. We have been going to church for some time now. We sincerely hope you are all well and happy.

Leonard, you and Clarice asked me a question when you were here last summer. This question was asked to know why our church held closed communion. I said that it was their rule. This answer was all that I knew to say at that time, but the last time I served at the communion table I believe the true answer was revealed to me.

I will try to explain what I feel I was blessed to see in a related scripture that came to me. It will be found in Exodus 2:3: "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house." This lamb was to be perfect without any blemish. To my understanding, this is pointing to the perfect Lamb of God who was to come. This lamb, spoken of in Exodus 10:3, was to be roasted with fire, and they were to eat all of it. This, to me, means that Jesus Christ is a whole, complete, and personal Savior to each of His children. The eleventh verse reads, "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover." To me this has reference to being born again or the new birth, being clothed with the robe of righteousness of the Lord Jesus Christ, our shoes on our feet, and

Jesus as our staff to lean upon in time of trouble. Surely, it is He who saves us from all sin.

Now we find in the 43rd verse, "And the Lord said unto Moses and Aaron, This is the ordinance of the passover: THERE SHALL NO STRANGER EAT THEREOF." I truly feel that this is where our scriptural closed communion comes from. The passover or the last supper which was eaten by the Savior and the disciples just before He was crucified was changed to the bread and wine. This change took place at this supper. The children of Israel were all who had a right to eat the passover supper. There is no scriptural record where any of the Egyptians ate at any time of the passover supper. So, when the Savior ate the last supper with His disciples, Judas was there. You might say that Judas ate of the supper, and rightly speaking he did eat of it. The Savior said, "He that dippeth his hand with me in the dish the same shall betray me." Matt. 26:23. Judas was an Israelite, naturally speaking, and had a perfect right to eat, or partake of, the last supper, for all of the Israelites were to eat the passover supper. Since this was the last supper, let's quote the 23rd verse of the 26th chapter of Matthew again: "And He answered and said, He that dippeth his hand with me in the dish, the same shall betray me." I Corinthians 2:29 reads, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Now the eating and drinking at the supper did not make him (Judas) a devil. He was a devil from the beginning. For Jesus said, "Have I not chosen you twelve, and

one of you is a devil?" Jno. 6:70. We do not find at any place where Jesus gave the bread and wine to any other than His disciples. He did not constrain the five thousand nor multitudes to get into the ship that passed by to the other side at Gennesaret. Only the disciples entered the ship at His command. See Matt. 14:22. The lepers who were cleansed did not follow Him. Only one leper was healed, and it was he, (he alone), who turned and gave God the glory. See Luke 17:12.

Jacob, like Judas, was a lineal, or natural, descendent of Abraham. When the Angel of the Lord had wrestled with Jacob until the breaking of the day, he touched the hollow of his thigh. The hollow of Jacob's thigh was out of joint, as he wrestled with him. It was then that the Angel said, "Thy name shall be called no more Jacob, but Israel." Gen. 32:28. There is no record where Judas ever encountered such an experience. He was still Jacob's cousin by nature, and when the Lord's time had come and His purposed was to be fulfilled, the unclean spirit entered into his own house. (Satan entered into Judas' heart to betray Christ). Jesus described the state of unregeneration well when He said, "Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." Matt. 12:45. So, the Lord had as much purpose in Jacob's regeneration as He did in Judas' state of unregeneration. There is a natural Israel and there is a spiritual Israel. Well did the Apostle Paul say, "For they are not all Israel, which are of Israel: Neither,

because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called." Roms. 9:6, 7.

Your Dad,
Charles R. Ball, Sr.

**DELIVERANCE FROM THE
"TWO SEED IN THE SPIRIT"
DOCTRINE**

Dear Brother Mewborn and family,
I hope this finds you and yours well and able to go about your daily chores. My wife and I are doing fairly well at present.

I am ashamed that I have waited so long to answer your much appreciated letter, but I cannot write anything but foolishness, only at times.

I was admitted to the hospital January 29th and dismissed February 13th. I haven't answered all my cards and letters yet. Also, I received several phone calls. Brother Langwell called me from Compton, Calif. That did me a lot of good. Elder U. V. Wallace came to see me. Of course, all this made me forget I was in the hospital for the time being. My wife and I wanted to be at the Alabama meeting but thought it best to not try to go. Brother Wallace wrote us about it, and Elder and Sister Neil Luce and Sister Ruth Pipkin came to see us and spent the night on Tuesday night after the Alabama meeting. We surely enjoyed their visit, and it made us feel that we had been to the meeting.

I remember that you asked me one time on the phone, "if I believed that God made the devil," and I said, "Yes." Let me tell you about a trap I fell into years ago. While in my teens, I felt like I might have to stand before God's people and speak

of the wonderful works of God. I said to myself that I could not do it and would not do it. Coming home from France in World War I, we were in a ship and in a severe storm. I thought my time had come. I asked God to let me live and get home and lead me to the truth, and I would attempt to stand before His people and speak of God and His mercy. My father and mother joined the Old Baptist when I was 15 years old. I had been around Old Baptists all my life, but I couldn't understand about Jacob and Esau, or how God could love one and hate the other, before they were born or having done either good or evil. That just did not look right to me. A life time friend with whom I was corresponding came to see us and brought with him a two-seed preacher. This was after my wife and I were married. Well, I heard this: to-wit, the eternal God and eternal children of God, and eternal devil and eternal children of the devil. That fixed it about Jacob and Esau. My wife and I joined, as there was a church about 25 miles from where we lived. I thought I had been led to the truth. I began talking and was ordained to preach that stuff. I said in the stand that if I ever got to where I didn't believe two-seed doctrine I would put my Bible in the fire, which proves that I am a liar before God. In a few years we moved away and I sent the church my ordination papers and told them I didn't believe that doctrine anymore. I said again that after making a fool of myself, I surely would not stand before another congregation. Again, I lied before God. After spending a few years in hell, I was made willing to unite with the people with whom I am now identified.

Psalms 110 says, "The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of Thy power." That is some encouragement to an unworthy sinner, but giving up that God didn't make the devil was a bitter pill. (See letter following this article - Editor.) "The Lord hath made all things for himself; yea, even the wicked for the day of evil." Pvo. 16:4. The first chapter of John tells us that God made everything that was made. And, again, we are told that God made all things, visible or invisible. See Col. 1:16. His hand formed the crooked serpent. See Job 26:13. These were all made for His pleasure. The 29th chapter of Ezekiel tells us, "Thus saith the Lord God: Behold I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales." Romans 9:17 reads, "Even for this purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth."

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

Isa. 46:10. Now, if there was none other beside God, where was the devil? "Known unto God were all of His works before the creation of the world." Acts 15:18. In God's creative mind the devil was just as plain to Him as he is now. "I am the Lord and there is none else, there is no God beside me." Isa. 45:5. "I form the light and create darkness, I make peace, and create evil; I the Lord do all these things." Isa. 45:7. It seems to me these scriptures should convince anyone that the devil is not eternal, and that God made him.

"My substance was not hid from thee, when I was made in secret and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance yet being unperfect, and in Thy Book, all my members were written, which in continuance were fashioned, when as yet there was none of them." Psa. 139:15, 16. If there was none of them, where is your eternal children? As it is one eternal now with God in His mind, it was just as plain before Him as if it was the last day. And so was the devil and all of his imps, and everything that was to take place, everything that has come to pass, and everything that will ever come to pass. "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. "Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass, I have purposed it I will also do it." Isa. 46:11.

I have heard in my lifetime a lot of controversy about this ravenous bird. With all due respect to any brother who might disagree, I

believe this ravenous bird is the devil. And from the east is from the beginning. Ravenous wolves in this part of the country destroy sheep and goats. We have ravenous birds here, also. They will eat the eggs and young of other birds. To me the man from a far country was our Lord and Saviour Jesus Christ. "There is no power but of God, and the powers that be are ordained of God." Roms. 13:1. Now it seems to me the scriptures prove that the devil isn't eternal and that God made him. God made the wicked for the day of evil, then He must have made the devil, for who would contend that he is righteous? And David said all of Christ's members were written in His Book "when there was none of them." Psa. 139:16. Then where is your eternal children of God? And to use their substance is Christ Himself. "Ye have in heaven a better and enduring substance." Hebs. 10:34. That is God's people. That was written for our comfort, if I can include myself. I can only hope, but sometimes it seems like a good hope and a strong consolation.

"The Lord will not suffer the soul of the righteous to famish; but He casteth away the substance of the wicked." Pro. 10:3. This scripture has been on my mind for over a year. I have asked several of the brethren their opinion, but none satisfied my mind. May I give my opinion? Is this substance of the wicked eternal? I say no. God is the only eternal being. I believe God made this "substance of the wicked". Do we deny that all things are possible with God? And if we say that He didn't or couldn't, we deny that all things are possible with Him. I say He did. God made the "vessels of wrath fitted to destruction". And

He did the fitting and He will do the destroying. "The beast and the false prophet shall be cast alive into the lake of fire." Rev. 19:20. This, to me, is the destruction of the vessel of wrath or the bodies of the wicked. The devil isn't going to get away with anything. But what about this everlasting punishment? Where "this worm dieth not and the fire is not quenched." Mark 9:44. That fire to me is the power of God. It cannot be quenched and that worm to me is the substance. And for it not to be everlasting of eternal damnation, God would have to forget, wouldn't He? Or it would not be one eternal now with God. God's work is a perfect work in every detail. He is just, righteous and perfect and can't make a mistake. He is the Creator and Maker of all things. And by Him all things consist. He is the Creator and the upholder, and He righteously disposes of all things. Christ asks, "Is it not lawful for me to do what I will with my own?" Matt. 20:15. And who will deny that "the earth and the fullness thereof is the Lord's". So you see, I believe in the resurrection of all men. They that have done good unto the resurrection of life, they that have done evil unto the resurrection of damnation. See John 5:29.

The most beautiful part of the scriptures to me is the final consummation of all things, when Christ shall say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. That is when "the riches of His glory" will be made known unto the "vessels of mercy" afore prepared unto glory. See Roms. 9:23. That, to me, is when the adoption takes place. That is what

we, if I am included, wait for; even the "redemption of our body". Roms. 8:23. Let us remember that it is sown a natural body; it, the same it, is raised a spiritual body. "There is a natural body and there is a spiritual body." See I Cor. 15:44. Do we deny this? We had just as well deny some other part of the scripture. Brethren, it is my hope to be numbered among those who will hear, "Come, ye blessed of my Father." Matt. 25:34.

An unworthy sinner in sweet fellowship, I hope,
(Elder C. U. Landers and wife,
Lucille

801 E. 9th St.
Coleman, Texas
April 22, 1975

801 E. 9th St.
Coleman, Tex.
April 26, 1975

Dear Bro. Mewborn:

I have been worried about a statement I made in the letter I sent you this week. I don't remember how I worded it. But the thought I meant to carry was "that the devil was not eternal" was a bitter pill for me to swallow. If that isn't the meaning of the statement, please strike it from the letter and insert it as I have just said, if you print the letter. And use your own judgment as to printing it.

Sometimes in writing, my mind gets ahead of my pen. So please overlook the imperfection of an unworthy sinner, saved by the grace and mercy of God if saved at all.

In hope of life eternal where His children will see Him and be like Him, forevermore

(Elder) C. U. Landers

GOD

He's on the ocean and He's riding the waves,
He's on the mountains and He's in the caves,
He's in the forrest and He's in the fields,
He's on our head and He's at our heels.

He's on the pathes and He's on the roads,
He's ever ready to carry our loads,
He's on the moon and He's in the sky,
He's always watching after you and I.

He's up in Heaven and He's on the Earth,
He was ruling at our lowly birth,
He condemns all things that are of the devil,
He's against all vanity thats not on the level.

He's the King of Kings and His counsels stand,
He's the ruler of every woman and man,
He made His will before the world began,
He didn't leave it part done for any man.

He created the earth and it was not in vain,
He created Heaven for the lowly man,
He gave His Son that we might have life,
After we are through in this trouble and strife.

Thomas W. Moon,
Route No. 1,
Bowman, Georgia 30624
(Written July 4, 1971)

I HAVE BEEN BLESSED

Dear Brother Mewborn,

As I have been away from home for six weeks and my Landmark has run out, I am sending you a check to renew it for another year. I love to read the letters from the dear brethren and sisters. I am one of those who has been blessed to have a name among the Primitive Baptist for over fifty years, and I hope to continue to be one the rest of my life. I will be eighty-one years old if I live until the ninth of April. I hope this will find you and your family well.

Sincerely,
Ina M. Hedge
Route 1,
Radford, Va.
April 1, 1975

LOVING MEMORIES

Dear Brother J. M.,

I am enclosing an obituary I have written in memory of my daddy, Elder S. T. Atkinson, Sr., for your consideration for publication in the Landmark. I have hesitated in sending it because of the inadequacy of my writing and the length of the article. Please know, Brother J. M., if for any reason you choose not to print, I certainly will understand.

It surely was good to see you again last Tuesday night at Lamm's Grove, and to hear Elder Jacobs, you, and the others proclaim once again that beautiful doctrine that I hope I have been made to love. I believe that Holy dove returned once again. How sweet and marvelous it is when He blesses us with that love from above. Oh, how unworthy I do feel to be privileged to be numbered among such a great and wonderful people! What a most gracious and merciful God He is!

I can recall as a very young boy when my sister had a pet shepherd dog. I shall never forget the humbleness in that dog. Many times I have left my precious parents' house feeling to be too unworthy to be in the same house with them. I had a certain place which I would usually go. I suppose the dog would see me leave the house, and he would come to where I thought I was hiding. I can see his sad eyes now, looking up at me while I was sitting there, crying over my troubled soul. He would come to me whining, as if to try to comfort me. Don't tell me that God doesn't have a purpose in everything. As a child I could relate to that dog, and he did comfort my sad and heavy heart. I can remember thinking that I was not even as good as the dog, and felt even unworthy to be around him.

I still feel to be a child when it comes to the knowledge of the mercy, grace and power of God; still feeling to be just as unworthy to be among His precious saints. My hope and continual begging is, that He will ever keep me that I may be at my brethren's feet, and that He will make me worthy in Him to wash their precious feet.

Brother J. M., if I could I would thank God for sending to us people like you, Brother Jacobs, and Brother Fulk, who will carry on the publication of the Landmark which is a comfort to so many, and for the sweet and wonderful understanding you have been given of the scriptures. I shall never forget the first time I recall meeting you. It was during a trip with my mother and daddy to the Little River Association. This was about twenty five years ago. We went to Brother and Sister E. B. Pearce's home in

Willow Springs, N.C., for supper. You were there, along with a host of others. After we had eaten, everyone was sitting around while talking. You were blessed to relate some of your feelings and experiences. I was carried high in my feelings after hearing you talk so wonderfully. I recall remarking to my daddy how much I had enjoyed hearing you talk. We both agreed then you had a calling to the ministry. (This was about 1956.)

I have loved you from that time with a love I hope was given to me from above. I think you know that you always had a special place in Daddy's heart.

May God ever keep you strong in the doctrine as He has all these many years. When you are brought to the throne of grace to beg for mercy, may you be given to remember this sinner who feels to be so alone.

I hope, a brother saved by His grace,

W. I. (Bill) Atkinson
605 Sherbrook Drive
High Point, N.C. 27262
June 6, 1975

(See obituary of Elder S. T. Atkinson, Sr., in this issue)

A GLIMPSE OF HIS MIGHTY POWER

Dear Elder Mewborn,

You asked me once to write for the Landmark. I am not able, neither am I worthy. But, this morning my heart is so filled with love. I had felt this love was gone forever. Last night I dreamed I had been working so hard in this building. It was as large as a warehouse. Inside it was rather dark. I had stepped outside under a little stoop on the side of the

building. I was in the bright, warm sunshine. A handsome young man took me in his arms and embraced me. I felt a great lifting up as He embraced me, but I did not see His face. Oh, the love I felt from that embrace! It melted my soul and filled me with so much joy. That is the only way I can go on. I hope and am made to believe it was Jesus, if I am not deceived. I told Him I was looking for Him at noontime. This had been shown to me in my dream

My check is enclosed for my subscription of the Landmark (\$6.00).

I wish you could come to Rock Hill Church, Asheboro, N. C., and visit us sometime.

May God remember us all in that beautiful embrace from time to time.

I am so unworthy,
Dixie P. Eaton
Route 6
Asheboro, N. C. 27203
May 17, 1975

A LITTLE SEASON OF REJOICING

Dear Brother Mewborn,

The service tonight at Angier Church, Angier, N.C., helped me. Also what you said to me about writing something for the Landmark. I feel so unworthy. I feel to be so sinful and vile, so far away from God, so much of the time. I try to do good but so much of the time I do the opposite; but, Oh, again tonight, I felt that love, and my hope is strengthened. Oh, if not for unmerited grace then I am lost. Thank God, it is the way it is.

I sat in the church service tonight and listened to Brother Lynwood Jacobs. Oh, how he was blessed in speaking the truth! Such a strong

truth! I knew it was the truth, but I felt to be far, far away. Yet, at the same time I knew and felt very strongly that the Lord was blessing him in a wonderful way to preach the truth.

My mind kept going back to a dream I had about two years ago. In the dream the preachers were rejoicing. Now, as it was here in reality, I could see the joy on their faces. I thought how I wished I could rejoice, too, but I know that unless God caused me to rejoice that I could not. It had been so long since I had felt that joy. I listened and I heard the truth, but still I felt to be far, far, away. Then, we began to sing "Amazing Grace", and the preachers began to embrace one another in love. It was so beautiful! I just wanted to sing right on. I wanted simply to say, "let's sing some more," but I didn't. Now I am home, and it is late. I do not want to lose this sweet happiness. So, I am writing to you at once. I want to tell you how beautiful it was. How sweet the dear Old Baptist are! They are, I feel and hope, my true family. This love is beyond any love a natural family can feel for one another. Brother Mewborn, it is given by God, the free gift of His grace, and if it is not given by Him then it is not there. I know this for a fact because for such a long time now I have been away, just somewhere away. Now and again, I feel that love and happiness, and it is greater than anything I have ever experienced. Oh, the matchless splendor of it all! Mere words cannot express this beauty.

I asked you to pray for me. I hope you will. Somehow, I feel that a new season has come for me, one of great joy. Oh, I can only hope it is true.

I want to tell you that I am so glad that Brother Jacobs has consented to join your editorial staff. I love to hear him preach, and I enjoy reading his writings in the Landmark. I believe he is greatly favored by God to possess a wonderful gift that brings us the truth. Thank God for sending him to do such a good and great work as this. How blessed are we to have such able ministers! How blessed we are of Him to be enabled to walk among such as these and to have this sweetness brought to us even in the Landmark! How God has blessed us that we may hope, even those in their old age, even in sickness and in bad health, to read the truth and also to see the beauty of His blessed, divine and Holy truth as it is in our precious Zion's Landmark.

Oh, Brother Mewborn, the way is so hard. I said earlier that I felt a season of joy had begun. Now, as I attempt to close this letter, I do not know. I can only hope. This journey through life is so long and tiring. There are so many fences to cross, (hard times), so much to endure.

Brother Mewborn, I need your prayers, and the prayers of the brethren and sisters. I have felt so low so much of the time of late. I am heartsick at times. I get to church so rarely now. I wish it could be like it used to be. I WISH I could go to church more often. It helps so much to see the dear precious ones, just to see that love on their faces. I do love them so much, if I know my heart. I long to hear the preaching, too, when the Lord opens my ears so that I can hear. Please pray for me. I feel to be sinking back down in the valley already, but I shall remember this Sunday night at Angier. A meeting like this truly helps along the rugged

way. If it were not for this hope, I do not think I could love. Please pray for me that I can be enabled to accept life as it is, for the Lord giveth and the Lord taketh, Blessed be the name of the Lord.

A little sister in hope of glory,
Joan Crenshaw (Mrs. Lonnie)
611 St. Mary's St.
Garner, N.C. 27529
June 1, 1975

**ORDINATION OF BROTHER
MOSES PAUL TO THE FULL
WORK OF THE GOSPEL
MINISTRY**

Dear Brother Mewborn,

As I have stated on other occasions, I am not a qualified writer. But, if God will direct my mind to do so, I would like to pen down the proceedings of a most enjoyable meeting with the Pee Dee Church, near Conway, South Carolina, in the Mill Branch Association on Sunday, June 15, 1975.

It was conference time at this church, and during the business session a presbytery was formed for the purpose of ordaining Brother Moses Paul to the full work of the gospel ministry.

Brother L. M. Davis presented Brother Paul to the church for this ritual which was presided over by Elder J. H. Carter, who was elected to serve as moderator. Elder L. G. Mishoe gave the ordination prayer, and the charge of office was given by Elder H. G. Cox. Brother Davis then presented Elder Moses Paul back to the church as a fully ordained minister of the gospel, to serve wherever called upon within the bounds of our correspondents and

those of like faith and order.

Respectfully submitted by one who feels most unworthy to do so, but am respecting the wishes of those whom I hope are my brethren in Christ.

W. G. Brown,
Route 4, Box 93
Darlington, S. C. 29532
June 18, 1975

RULES ALL THINGS

Dear Elder Mewborn,

Please renew Zion's Landmark for two years. Use the balance as you see fit. I always find the Landmark a great comfort to such a poor sinner as I feel to be. I hope (with the blessing of the Lord) to feel within myself that I can do nothing without that great guiding Hand of Him who rules all things, both in heaven and in earth from the greatest to the smallest of all things.

I had a cancer operation of the throat two months ago. I am doing very well now. The doctors said it would take six months or longer to get over it.

Remember this poor worm of the dust when at the throne of grace.

In hope of eternal life,
P. V. Caudill, Sr.
Box 5
Ether, N.C. 27247
June 3, 1975

IN GOOD HANDS

Dear Elder Mewborn,

Enclosed please find check for renewal of Zion's Landmark. I enjoy it very much, and I feel the editing and publication of it is in good hands.

Thank you,
Mrs. Alonzo Somes
Reidsville, N.C.
March 15, 1975

ETERNAL LIFE

Dear Elder Mewborn,

I see that my subscription has expired, so I shall pay for a two year term of the Landmark that I enjoy reading so very much, especially the experiences of other people. I have a very limited experience and knowledge to tell in regard to hope of my salvation. Somehow, I wish for these things that take place in my life to be different from those that I hear talked. Is it possible for me to almost wish and pray that I might tell the people, especially the Old Baptist, that this is the way of the children of Christ? Many of our ministers say they have fought against the fact that they had to tell it as it is or as it is with God and believed by the Old Baptists, whereas, I wish I could. I think I know that "little ol' me" would have an impossible task to tell any of those with whom I attend church, "Laurel Springs Association", that they are right or wrong. After all, they have their own mind. I realize that all things are fixed. What can I or any one else do, knowing that it is all fixed and will come to pass as He has purposed? All I can do is hope in the faith that through His mercy and amazing grace my name was placed on the Book of Life for an eternal life with Jesus beyond this veil of tears.

Sincerely,

Roger Lowe

138 Bank St.

Mount Air, N.C. 27030

April 4, 1975

A FRIEND, NOT SERVANT

Dear Elder Mewborn,

Please forgive me for being so late in renewing my subscription to the Zion's Landmark.

I would like to try to express some thoughts on paper concerning some scripture that has been on my mind for several days. I believe that I will not be able to do so without it being the will of Almighty God, the Ruler of all things who ever has been, or ever will be. I hope I believe in the true and living God who created all things for His own pleasure. Surely He made the tallest tree of them all, and the smallest blade of green grass. I have been made glad that He is the Ruler, and little man has no control over any of it.

Elder Mewborn, I have heard many people say that they are a servant of the Lord (meaning that they are out doing work for Him). If I may say, without hurting anyone's feelings, I would like to call their attention to the fifteenth verse of St. John, chapter fifteen, "Henceforth I call you not servants, for the servant knoweth not what His lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you."

I hope He has called me "friend".

Yours in humble hope,

Ferrell R. Martin

Route 13, Box 258

Lexington, N.C. 27292

June 3, 1975

LOVES TO READ LANDMARK

Dear Brother Mewborn,

Enclosed you will find a Post Office money order. Please renew my subscription to Zion's Landmark for one more year. I love to read it, and I want to keep it coming as long as I live.

A sister, I hope, of a better world,

Mrs. Virginia Pendleton

Rt. 2, Stuart, Va.

Zion's Landmark

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

Editor

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EDITORIAL

"Thine eyes shall see the king in
his beauty, they shall behold the
land that is very far off." Isa. 33:17

"But there the glorious Lord will
be unto us a place of broad rivers
and streams; wherein shall go no
galley with oars, neither shall
gallant ship pass thereby." Isa.
33:20-21

When we visited in North
Carolina during this past summer,
(1974), I had just undergone a
wonderful experience. It was still so
deeply impressed in my soul, that I
could speak on little else. It started
two days after a season of love and
rejoicing that God granted us during
the three-day meeting at my home
church of Mt. Pisgah, Fields, La. As
I tried to write a letter about the
meeting for publication in the
Landmark, the above two scriptures
came to mind. The vision became so
bright that tears filled my eyes, and
I had to close the letter.

For three nights as I lay trying to
sleep, scriptures that tied in with
these two kept coming, but in a most
unusual way. They were extremely
beautiful in their simplicity. God
willing, I would like to relive and
recall as much of this experience as
He has ordained.

I saw a great ship sailing across
the sea of Eternity coming, it
seemed, from some where far
beyond all worlds. As it came closer,
the ship began to slow. It came to a
halt and dropped anchor just off the
mouth of a river called Time. The
ship was empty save one lone figure,
the Captain. I saw emblazoned in
huge letters along her side the name
— Ship of Zion.

Nearby was another ship, larger
in size even than the Ship of Zion.
There was no name on this ship. It
had many long oars sticking out of
each side. A thought came to my
mind, "There is no harder work than
rowing a boat."

The Captain of the Ship of Zion
embarked, and He traveled a short
distance up the river called Time by
walking on the water. He had come
to purchase a full cargo for the
return voyage home. I saw Him then
in a body of flesh. Strangely, men
hung Him on a cross there on the
bank until He died. "Don't they
know that He is the Captain of their
salvation come to take them home?"
I thought. But wonder of wonders,
He is not dead, but liveth! He walked
to the mouth of the river of Time and
boarded His ship again. There was
love and satisfaction on His
countenance.

There was a great shout, as the
voice of an archangel, as the trump
of God. Fear was in the face of many
there on the bank of the river of
Time, as they stood gazing into the

heavens. Suddenly, an angel of the Lord appeared. Standing with one foot on the bank of the river of Time and one foot on the sea of Eternity, he said, "Time is no more."

The Ship of Zion now has her gangplank lowered. Her Captain is standing on deck at the head of the gangplank. He is covered with a great flowing garment that covers Him from neck to foot. It is the garment of a High Priest. In the bridge of the Ship of Zion is a pulpit on which is a large book that is closed. Across the cover of this book is written, "Passenger List." The Captain seems to know the names of all who are written therein. I see that the seal of the book has been broken, and it is hanging from a banner down the front. The banner has LOVE written across the seal in gold letters.

As the passengers come aboard, they touch the hem of the Captain's garment and are made whole. The first to board is a man called Adam and a woman called Eve. Since time is no more, I can see the ship both loaded or loading, which ever way my vision is led. I see twelve men sitting in a circle toward the front of the boat.

I see Abraham and Isaac, but not Ishmael. There is Jacob with them, but not Esau. Walking up the gangplank is the strangest sight yet. There are those who are carrying their heads under their arms. As they pass the Captain and touch Him, they are no longer headless. There is a soft, a strangely serene, and beautiful light coming from the face of those on board. Quiet reigns. Not a word is spoken.

I hear a great noise coming from a short distance away. The galley with oars has its gangplank lowered

also. The galley's bridge is crowded and a loud argument is in progress to determine who will be the ship's captain and who will man the oars. There are many books scattered about. On each is written, "Judgment Book." As the names are read from these books, the passengers board the galley, slapping one another on the back. There are smiles all around.

Now the two ships are moving across the sea of Eternity. The Captain of the Ship of Zion has set a course that is straight and true. There is another great argument on board the galley with oars. Some are saying we must go this way, and some say we must go that way. The oars are not being manned with rhythm, and the galley with oars is fading in the distance. As she disappears from view, I notice that she is now going round in circles first this way, then that.

Suddenly the glory of God fills the universe as His being appears before the Ship of Zion. His Glory and being blots out the light of the sun and stars; yet the light is seven times brighter than before. There is at His feet a tiny being with saddened countenance. He seems to be waiting for a ship that is lost at sea. His face is horrible to behold. I wonder when he will go off to seek his own.

Now the Ship of Zion is in her home port, and no gallant ships pass by. The gangplank is lowered. I hear the first sound from the great Ship. As her passengers embark, I hear them singing with great joy upon their heads. There is no sorrow, only joy and gladness. As they move forward in a body, they come to a river whose water is clear as crystal, and each stops to drink

therefrom. But strangely, they drink as a dog would lap water. They arise and take fruit from a tree whose beauty is simple, but whose fruit they greatly desire. When they have finished eating, the tree still has the same amount of fruit.

Now I hear the voice of one saying, "Thine eyes hath seen the King in His beauty." Isa. 33:17. You have come to the land that was once very far off. Oh, Jerusalem, a quiet habitation, and Zion the city of our solemnities, thou art ours forevermore. See Isa. 33:20. "Oh God, rejoice forever in that which thou hast created, for thou hast created Jerusalem a rejoicing and her people a joy. Rejoice forever in that which thou has created, Oh God, for we shall sing praises to Thee, and Thy Son, forever and ever. Amen."

Lynwood Jacobs

April 14, 1975

**HASSELL'S CHURCH HISTORY
NOW AVAILABLE AGAIN**

The initial printing of Hassell's Church History last year was rapidly sold out. A second printing has been completed of the 1973 edition, and is now ready for mailing. It was necessary to increase the per copy price to \$9.40.

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**IN LOVING MEMORY OF MY
PRECIOUS DADDY AND
DEVOTED PASTOR,
ELDER S. T. ATKINSON, SR.**

For as long as I can remember I have had a most precious, loving, and devoted daddy, and now that he is gone I feel an emptiness that I have never known before. I trust that the same God that I have heard Daddy preach about so many times has reconciled me to the fact that his battle is finally over, and he is now in that beautiful place that was shown to him so many years ago.

As I have heard Daddy talk so many times, he received a hope at the early age of thirteen. He carried his hope and a calling to the ministry for many years — running, trying to seek peace for his troubled soul in many places. He was brought before the church at Flat Top in Surry County, North Carolina, the third Saturday in July, 1931, at which time it was said by many there that he was blessed to preach the gospel and tell of his loving Father who had brought him through so many dangers and fears. Daddy's calling to the ministry was felt by many, and he was ordained the third Saturday in October, 1931.

Daddy's membership remained at Flat Top, which was in what was known then as the Fishers River Association, but now known as the Laurels Springs Association. He served that church as pastor for several years, also walking and serving many other churches in that association.

In 1939 we moved to the Piedmont North Carolina area, and Daddy moved his membership to a church called Pine, which was then in the Abbotts Creek Association, and which he served as pastor. Later he helped to erect a new church, and the name was changed to Oak Grove, Davidson County, N. C. He remained as pastor there for approximately 20 years.

It was at Oak Grove Church that this sinner was brought before the church and made to ask for a home. On the second Sunday in May, 1956, my precious daddy held his hand over me and said, "I baptize this my son and this my brother in the name of the Father and of the Son and of the Holy Ghost." Oh, if I could only express what joy I received in that experience that I had so long desired. On that same Sunday I was blessed, as I was many times thereafter, to wash my Daddy's precious feet, another experience and joy for which I hope I am made thankful to my Heavenly Father, and one that I shall never forget so long as God affords me sanity.

In 1958 the church of Mount Shepherd was organized, and there Daddy placed his membership, and was called as pastor. His membership remained there, and he served us as a faithful pastor until his death. He also served as pastor at Lamms Grove and Gaines Grove Churches of our association.

In 1950 Daddy was called to serve as moderator of the Abbotts Creek Association, where he was blessed to serve with love and to stand for the doctrine we all love so much.

Daddy was a strong defender of the doctrine of absolute predestination, and a firm believer in salvation by the grace of God. He was blessed to preach and stand for this doctrine as long as he lived.

Daddy was born June 3, 1900, in Surry County, North Carolina. He was the youngest child of Elder and Mrs. W. H. Atkinson. In 1921 he married the former Callie Beamer, and to this union was born two daughters, Rachel A. Beck and Virginia A. Lisenby, and two sons, Samuel Tipton Atkinson, Jr., and William I. Atkinson.

I trust that God has caused each of we children to realize how wonderfully blessed we have been all the days of our lives to have had such a wonderful, loving, and God-fearing Daddy. I feel that our love for him, and in like manner, his love for us was so strong that it did not stop at the grave, but will live forever. We do not feel that God has forsaken us, but instead He is so merciful to us in leaving in our midst our most precious mother — one who has been so kind and loving to us all the days of our lives, Mother was a faithful companion to Daddy for 53 years. She was not only a loving wife, but faithful to the doctrine Daddy stood for.

Although Daddy's health was poor the last few years of his life, he was blessed to attend his churches and visit his corresponding associations until his death. I have often heard him say if it was God's will, he hoped when death came he could be in the pulpit and he could leave this sinful world in the arms of his beloved brethen he loved so much. This was not God's will, but I believe the day that death came to him, he was viewing that beautiful city, but he could no longer tell us about it.

Daddy passed into his eternal home September 27, 1974, making his stay in this life 74 years. His funeral was conducted by Elders Calvin W. Harward, George W. Flippin, and C. S. Farmer. His precious body was laid to rest in Floral Garden Cemetery, High Point, North Carolina.

Daddy had one of the greatest capacities for love of any man I have ever known. He liked to show his affection for others, and have others love him. I have never doubted that he was truly loved by many people. Never have I felt the love or seen so many acts of kindness shown to anyone as was bestowed upon us during Daddy's death, or seen a more beautiful floral tribute.

Although I shall always miss his sweet smiling face and his good council, I hope I have a Heavenly Father that will always lead, guide, and keep me in His loving care, and keep me strong in the faith and doctrine that I so loved to hear my Daddy preach.

Submitted in love, I hope,

Bill Atkinson

605 Sherbrook Drive,

High Point, N. C. 27262

LULA WATKIN (MRS.)

Our precious sister was taken away by death on April 30, 1975. We hope she has entered into that eternal rest where she will never again know the anguish and sorrow of this life. Seemingly, she had a great share or portion, so to speak, while here in this world.

She has left to mourn her absence an afflicted husband, Mr. Lawrence Watkin and eight children. This is a lovely family who did for her comfort all that mortal hands could do with the most tender love and devotion.

May the dear Lord continue to bless them, and bring forth evidences of a tender mother's love, even after her departure. Soloman said: "Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. 11:1. May they, her children, be blessed to receive this bread at God's own appointed time to be gathered for strength and sweetest memories of a precious mother's love as well as the dear church which she so dearly loved.

Written and submitted by one who loved her.

Minnie Jones,
Richlands, N. C.

OBITUARY

God, in His infinite wisdom, saw fit to remove from this life our sister, Rosella Reaves, who was born on January 12, 1889, and departed this life March 10, 1975. Sister Reaves was married to William A. Reaves March 23, 1905. To this union was born nine children, five boys and four girls. Two girls died in infancy.

Sister Reaves united with the church at

Black River, Dunn, N. C., in 1917, and was baptized by Elder William G. (Bill) Turner. She was received into the church at Angier, N. C., on confession of faith November 3, 1956. Ill health prevented her from attending meetings regularly, but her faith was strong in the doctrine of salvation by the grace of God.

We, the church at Angier, desire to extend our heart-felt sympathy to the family. May they be made reconciled to the will of God, and be enabled to say with one of old, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

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 May 3, 1975.

Elder R. L. Fish, Moderator

Brother D. T. Adcock, Clerk

Brother Avery Beasley, Ass't. Clerk

Sister Meta Belle Rohrbaugh,

Sister Annie Bell Jones, Committee

IN MEMORY OF SISTER
MOLLIE J. O'BRIANT LONG

Our hearts are saddened by the departure of one so dear, who also has meant so much in her church and the Bushy Fork community, Person County, N. C. for so many years. Her life was such an inspiration to all that knew her.

Aunt Mollie, as she was affectionately known, was born October 3, 1879, and passed away at Person County Memorial Hospital, Roxboro, N. C., on May 3, 1975, after being stricken with a stroke about five weeks previously. It was so hard to see her in this condition; yet, we do not believe that she suffered greatly, as she was so calm and motionless prior to the end.

She offered and was received at Wheelers' Church at the October communion meeting, 1908, and was baptized the same afternoon. We are told she received borrowed clothing for her baptism, administered by Elder J. J. Hall who put on his wet clothing and carried her in the water after a previous baptismal service the same morning. We have heard her tell so many times that she felt she could not leave the place before following the command that had been laid upon her. What relief she received after doing so. The church was her life which was proven in her attendance as long as she was permitted. She was such a

cheerful giver, not only in worldly goods, but in the loving kindness she expressed to everyone she met. To know her was to love her.

She was married to the late David Long on December 25, 1902. He passed away about 1930. She was widowed for such a long time; yet, we never heard her complain, always greeting her friends with a gentle smile. To this union was born one daughter, Mrs. Lottie L. Hovatter, who survives, along with five grandchildren and seven great grandchildren who dearly esteemed her and cared for her so tenderly to the end, "noting that love begets love."

Her funeral was held at the home at 3:00 P.M., on May 5th, by Elder L. P. Martin and Mr. Ben Gault. Her body was laid to rest in the Long Family Cemetery beside her husband to await the second coming of her Lord.

It is needless to say just how much she will be missed, but we feel she is now resting from her labor. The church wishes to extend to her family our sympathy while being made to look to the God of all Grace for reconciliation in our behalf. She was, indeed, blessed with a personality that made her many friends in her long life. Yet to us, there was something much more special about Sister Mollie. It was Christ, the Son of the true and living God, who was formed in her the hope of heaven and immortal glory. What a wonderful manifestation of the mystery of Godliness as she often spoke of her love for her God and His people.

Done by order of Wheelers' Church and approved in conference this 7th day of June, 1975.

Elder Burch Wray, Moderator
Brother Reuben Bowes, Clerk

OBITUARY

God, in His infinite wisdom, saw fit to remove from this life our sister, Katie Adams, who was born on April 10, 1899, and departed on March 10, 1975. Sister Adams united with the church at Angier on September 6, 1924, and was baptized the following day by her pastor, Elder C. B. Hall. She was a faithful member as long as her health permitted. The church has lost an humble sister, and we feel that our loss is her eternal gain.

Survivors include one daughter, Mrs. Madeline Womack; three sons, Norwood J. Adams, Remus Adams and J. C. Adams; six grandchildren and two great grandchildren.

Her body was laid to rest under a beautiful mound of flowers at the Primitive Baptist Cemetery, Angier, N. C. The funeral was conducted by her pastor, Elder R. L. Fish and Mr. Joe Zimmerman.

Therefore, be it resolved: that a copy of this obituary be given to the family, one recorded in the church record and one sent to Zion's Landmark for publication.

Done by order of Angier Primitive Baptist Church in conference on May 3, 1975.

Elder R. L. Fish,
Moderator
Brother D. T. Adcock, Church Clerk
Brother Avery Beasley,
Ass't. Church Clerk
Sister Vada Cobb)
Sister Ruth Dupree) —Committee

OBITUARY OF BROTHER JOHN QUINCY ADAMS

On April 11, 1975, the Lord saw fit to take from our midst our beloved brother in Christ, John Quincy Adams. He was born in Walton County, Georgia, December 11, 1898, to the late Elder and Mrs. J. M. Adams. His father was pastor of several Primitive Baptist churches in Georgia, and was moderator of the Oconee Association for many years.

Brother Adams was married January 20, 1918, to Miss Pansy Garrett, who survives him. They were blessed with seven children. Six survive, along with eighteen grandchildren and thirteen great grandchildren. Also, one brother and one sister survive.

Brother Adams united with the Primitive Baptist Church in Monroe, Georgia, at an early age. He served as clerk of this church until it disbanded. Then he moved his membership by letter to East Atlanta Primitive Baptist Church in 1949. He was elected clerk of this church in 1954, and served faithfully until ill health caused him to ask to be relieved of this duty in August, 1974.

Funeral services were held on Sunday, April 13, 1975, at Ward's Chapel in Decatur, Ga., at 2:00 P.M. His pastor, Elder T. L. Huff, was unable to attend. His co-pastor, Elder Eugene Gunter, assisted by Elder W. C. Edwards, conducted the service, surrounded by many floral offerings. A large crowd was in attendance which was evidence of the love manifested by his friends and loved ones. Grandsons were active pallbearers and the deacons of the several churches of the Yellow River Association were an honorary escort.

Burial was in the Adams Cemetery near Mansfield, Georgia, with Elder Gunter concluding the service at the graveside.

Brother Adams filled his seat faithfully at church, and he will be missed so much. Yet, we feel our loss is his eternal gain for he is at rest in that house not made with hands, eternal in the heaven. May his family be reconciled to know that the Lord doeth all things well. We shall all miss him, but his memory will be with us always. We would not call him back into this world of sin and sorrow. The Lord giveth and the Lord taketh away, blessed be the name of the Lord.

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

Done by order of East Atlanta Primitive Baptist Church while in conference May 17, 1975.

Elder Eugene Gunter,
Moderator
Rachael Breedlove Chandler,
Clerk

**OBITUARY OF BROTHER
A. ERNEST PEEDIN**

On August 28, 1974, God in His infinite wisdom saw fit to remove from our midst and take unto Himself our dearly beloved brother, A. Ernest Peedin.

He was born July 12, 1892, making his stay here 82 years and 1½ months. He united with Little Creek Church on Saturday before the third Sunday in March, 1949, and was baptized the third Sunday by Elder T. Floyd Adams. He remained there until January, 1970, when he was received by letter at Bethany Primitive Baptist Church of Pine Level, N.C.

He was united in marriage January 23, 1916, to Daisy Adams of Willow Springs, N.C. He is survived by his wife, Sister Daisy A. Peedin and seven children: three sons, Rev. Kenneth Peedin, David A. Peedin, Rev. Robert Peedin; one foster son, Robert Sellers; four daughters: Reba Stanley, Inez Thompson, Lola Thompson and Carolyn Watson, sixteen grandchildren and nine great grandchildren.

Brother Ernest was unable to attend church his last few years due to declining health, but he was, indeed, a faithful member. We, the members of Bethany Church, humbly extend our heartfelt sympathy to the family.

His funeral was held at Bethany Church,

Pine Level, N.C., conducted by Elders S. J. Sauls and J. M. Mewborn. Burial was in the family cemetery, Route 3, Selma, N.C.

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

Done by the church in conference Saturday, January 25, 1975.

Elder S. J. Sauls, Moderator
Brother Verlon Brady)
Sister Beatrice Brady)—Committee
Brother Troy C. Thompson)

**SISTER R. W. (INDIA)
GURGANUS PASSES**

Dear Brother Mewborn,

I would appreciate it if you would state in the Landmark that my grandmother, Mrs. R. W. (India) Gurganus, passed away on Friday night, May 9, 1975, at the New River Nursing Home, Jacksonville, N.C. Her funeral was held the following Sunday, May 11, 1975. My grandfather and her husband, the late Elder R. W. Gurganus, was moderator of the White Oak Association from 1930 to about 1954, when he was killed in an automobile accident near his home at Jacksonville, N.C. He was also pastor of a number of churches in the White Oak Association. She was faithful through all of these many years. The Lord will, an obituary will follow later.

A sister in hope,
Alice S. Hill,
Newport, N.C.

**OBITUARY OF BROTHER
E. STREET JONES**

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. He has seen fit to call from our midst, Brother Street Jones. Brother Jones was born August 25, 1889, and departed from this life August 25, 1974. He was married to the late Lorennia Godwin. He is survived by three sons: Winford, Norwood, and Street Jones, Jr., with several grandchildren to mourn his passing.

He united with Bethany Church, Pine Level, N.C., February 26, 1917, and his funeral was held there by his pastor, Elder S. J. Sauls. He was a true and faithful attendant of his church as long as his health permitted.

Therefore, be it resolved, that three copies be made, one for the family, one for the

church record, and one to be sent to Zion's Landmark for publication.

Elder S. J. Sauls, Moderator
 Brother Leland Oliver)
 Sister Edith Oliver)—Committee
 Sister Callie Oliver)

MOLLIE STONESTREET

My mother, Mollie Stonestreet, who had been in the hospital or Nursing Center, for the past year in Elkin, N. C., passed away May 17, 1975, about 4:00 A.M. She had private duty registered nurses with her the night she died. She told the family she was in no pain. One of the nurses was sitting beside her, and she said she just turned white. She had the family called immediately, but she was gone before they arrived at the hospital. She was buried May 20, 1975. All of her children were at the funeral. Elder Troy Hill and her pastor, Elder Sam Gilbert, conducted the funeral service. She had been a member of State Road Church in the Laurel Springs Association for many years. She was a pretty corpse, and looked so pretty to me. I know I will miss her here on earth, but I believe she is in a better world where there is no sickness, sorrow, pain, or death.

I hope the Lord will reconcile me to my loss in due time. She was very dear to me as she was my natural mother as well as a precious sister in the Lord, but now that she is across the river of death, away and out of all her intense suffering and sorrow of this world, I cannot wish her back. She was a most precious mother as well as a faithful member of the church.

Written by a daughter, and sister in Christ,
 I hope,

Esther Parsons
 Boomer, N. C.

ELDER B. L. GODWIN PASSES

Elder Blaney L. Godwin, Coats, N.C., passed away June 24th, 1975, at Wake Memorial Hospital, Raleigh, N.C. Elder Godwin was an ordained minister of the Seven Mile Association for the past thirty years. He was pastor of Primitive Zion, Reedy Prong and Mingo Churches in this association, and had served other churches in recent years in the White Oak Association. He was a faithful minister of the gospel, and never wavered during his ministry in the doctrine, faith and order, and practice of the Primitive Baptist Church. He will be greatly

missed. Lord will, an obituary will follow at a later date. May the Lord reconcile Sister Godwin and his family to their loss.

Editor

WALTER C. KIRBY

I shall attempt to write the obituary of my dear husband, Walter C. Kirby. We, who remain in the family, desire to pay special tribute to our loved one, husband, father and grandfather, who died on April 14, 1975. He was born June 22, 1906, making his stay on earth sixty-eight years, ten months, and eight days. He married the former Lennie Simpson on January 21, 1928. He was a beloved husband and father for forty-seven years. He joined the church at Upper Black Creek, Wilson County, N. C., on September 23, 1973. He was the father of six children; three boys and three girls. All are living today to honor his name.

DO NOT BE SAD

Do not be sad that he is gone,
 His love endureth forever on.
 Where he is going there is now sorrow,
 There is no worry of tomorrow.

Do not be sad for his sake,
 What the Lord giveth that He will take.
 Desire to live as though he were here,
 Have no doubt, cast away all thy fear.

Do not be sad or sorrow bound,
 Be happy that he his Lord has found.
 Look on his face, there is no pain,
 His soul dwelleth where there is no rain.

Do not be sad now that he's at rest,
 He is at peace near his Savior's breast.
 Press gently forward while we are here,
 May He ease the pain of ones you hold dear.

Do not be sad, not for an hour,
 As a rose blooms, so does it flower.
 Its beauty spent, it fades away,
 Leaving a sweet scent at the close of day.

Do not be sad, for God is love,
 God prepared a place for him above.
 Lifting him from a world of sin,
 God opened His arms, and He took him in.

Copied in remembrance of my dear husband, who passed away April 14, 1975,
 By his wife, Mrs. Walter Kirby
 Route 1, Box 332
 Lucama, N. C. 27851

**MOLLIE YARBOUROUGH
SHOTWELL**

Our beloved sister was the daughter of the late William David and Ester Chandler Yarborough. She was born August 9, 1896. Sister Shorwell united with Roxboro Primitive Baptist Church September 1, 1934. She was baptized by her pastor, the late Elder J. A. Herndon. On October 21, 1916, she was married to Mr. Zannie Shotwell. To this union were born seven children. Her husband and two children preceded her in death. Sister Shotwell passed away April 4, 1975, in Person County Memorial Hospital Annex, Roxboro, N.C., after many years of declining health.

We, the Church at Roxboro, extend our heartfelt sympathy to the surviving children, daughter-in-laws, and grandchildren. We feel that all of Sister Shotwell's suffering is over, and she is sleeping that sweet and blessed sleep from which none ever wake to weep.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13.

Funeral services were conducted from the home of her son and daughter-in-law, Mr. and Mrs. Marshall Shotwell, by her pastor, Elder L. P. Martin, and the Mr. Stanley Carver. Her body was laid to rest in Person County Memorial Cemetery along beside the resting place of her husband to await the coming of our Lord and Saviour, Jesus Christ, who shall descend from heaven with the voice and shout of the archangel, declaring that time shall be no more. We feel that this was the hope of our sister.

Be it resolved that a copy be sent to the family, a copy spread on the church book, and a copy sent to Zion's Landmark for publication. Done by order of Roxboro Primitive Baptist Church while in conference May 3, 1975.

Humbly submitted by request,
Nettie H. Long
Roxboro, N.C.

**OBITUARY OF
BROTHER KENNETH HILL**

It is with a sad, heavy heart that I attempt to write this obituary. Brother Hill was an uncle in the flesh to me, but if not deceived I feel he was something much more closer than anything this world could afford. I felt he was

a father in Israel to me. He loved his church and the brethren and sisters with whom he was able to meet along life's journey. He was one that always wanted peace and love as he went about his Father's business. Brother Hill was a loving brother, one who believed that everything is in the Hand of the Lord. Also, he was a firm believer in the doctrine of salvation by the grace of God. He told me a few days before he passed away, while in the hospital, how he missed the meetings when he could not be at church. He said he knew he was not any good to the church but he wanted to be there just the same. He was greatly loved by his church, and there is an emptiness in our hearts since he has gone from our midst into that sweet peace and blessed sleep. But, we are longing and hoping to meet him on yonder's shore in that golden city where the streets are paved with gold, where His people will be forever satisfied.

Brother Hill was born on November 9, 1900, the son of Charlie and Francis Oakley Hill. He departed this life on April 26, 1975, making his stay on earth seventy-four years. He leaves his wife, Sister Mary, three daughters, and one son to mourn his passing. They are: Miss Virginia Hill, Mrs. Myrtle Cash of Durham, N.C., and Mrs. Mildred Satterwhite of Lumberton, N.C., and K. B. Hill of Youngsville, N.C.; two sisters, Mrs. Velma Goss of Durham, N.C., and Mrs. Alma Blalock of Stem, N.C.; also, the brethren, sisters, and friends where he traveled in visiting among the churches through life.

Brother Hill and his wife united with Ross Church, Durham, N.C., May 14, 1967, and were baptized June 11, 1967. He was ordained deacon of Ross Church on July 9, 1972.

His funeral service was held at White's Funeral Chapel, Louisburg, N.C., by his pastor, Elder E. H. Birchett and Elder Jack Hawkins. Burial was in the Highland Memory Gardens near Louisburg, N.C., beneath a beautiful array of flowers.

We, at Ross Church, miss him so much, but we feel our loss is his eternal gain. We feel he is now resting in that wonderful peace.

Be it resolved, that a copy be sent to the family, a copy to Zion's Landmark for publication, and a copy placed in our church record.

Done by order of Ross Church in conference on Sunday, May 11, 1975.

Elder E. H. Birchett,
Moderator
George Blalock, Ass't. Clerk.

SEVEN MILE ASSOCIATION

The Ninety-Fifth Annual Session of the Seven Mile Association will convene, the Lord will, with Bethsaida Church, on Friday before the third Sunday in September, and will continue through Sunday, the dates being September 19th, 20th, and 21st, 1975.

Those who desires traveling directions may use as follows: Those who will come from north or south on U.S. 301 or Interstate 95, turn west on Hwy. 50 at Benson, N.C. Those who use Hwy. 50 from the east as well as the west will follow same to intersection o. Hwy. 27 at Benson, N.C. Follow Hwy. 27 to the west from Benson, N.C. Go approximately 1½ miles, and turn left, ½ mile to church. Those who are traveling east on Hwy. No. 27 will turn right 1½ miles west of Benson, N.C., on state road No. 1709. Watch for pointers.

We invite all of our brethren, sisters and friends to come and meet with us. We thank God for His mercy in keeping us in peace, love and sweet fellowship, and pray that He will continue this divine blessing with us.

Carol W. Wood, Clerk
Route No. 1, Box 425,
Spring Lake, N.C. 28390
Telephone: 919-497-3577

LITTLE RIVER ASSOCIATION

The One Hundred and Forty-Sixth Annual Session of the Little River Primitive Baptist Association will be held at Middle Creek Primitive Baptist Church, Wake County, N.C., to be entertained by the Oak Grove Primitive Baptist Church, Wake County, N.C., beginning Friday, September 26th and continuing through Sunday, September 28th, 1975, if it be the Lord's will. Elder T. Allen Johnson was appointed to preach the introductory sermon, Elder S. J. Sauls, alternate.

Those coming by way of Smithfield, N.C., take Highway 70 going north to Clayton, where Highway 70 intersects Highway No. 42. From Clayton take Highway No. 42 going west and follow same about 11 miles to a marker reading "Association." At this point turn right to Middle Creek Church, only a few hundred yards. Those traveling north on Highway 50 from Benson, turn west on Highway 42 where those two highways intersect and travel about 2½ miles to the "Association" marker.

Those coming to the Association by way of Fuquay-Varina, take Highway 42 from Fuquay-Varina and travel east about 8 miles to the marker, turn left at this sign; the

church is only a few hundred yards.

Those coming by way of Raleigh, N.C., take Highway 401 going south. Follow same about 5 miles to the intersection of the Old Stage Road; follow the Old Stage Road about 7 miles to Rockside Grocery (Save on Gas) which is just beyond Ferrell's Garage and on a sharp curve. There turn left on the road that goes directly to the Association at Middle Creek Church — about 3 miles.

A cordial invitation is extended to all lovers of the truth to come and be with us during this session of our Association.

John R. Green, Clerk
2825 Barmettler St.,
Raleigh, N.C., 27607

NEW RIVER ASSOCIATION

The New River Association, the Lord will, will convene with Little Vine Church on Friday before the second Sunday in September, 1975, and will continue through Sunday, being September 12th, 13th, and 14th.

Little Vine Church is located about twelve miles from Hillsville, Va., in Carroll County. Those coming from the North on No. 100, turn right in Sylvatus on No. 749. Those coming from the South on No. 52, take No. 221 in Hillsville, Va., to the right. Follow to Truck Stop at No. 100; turn left on No. 100 to Sylvatus. Then turn left on No. 749, and continue about two miles to Little Vine Church.

We invite and extend a cordial invitation to our brethren, sisters and friends to come and be with us. We desire your presence at the New River Association.

Elder J. S. Sechrist, Moderator
Gervase E. Duncan, Clerk

ABBOTT'S CREEK ASSOCIATION

The Abbott's Creek Association will be held, the Lord will, with Tom's Creek Church, beginning on Friday before the fourth Sunday in August, 1975. The church is located in Davidson County, N.C., about one mile East of Denton, N.C., just off Hwy. 109.

Those coming from the East will follow U.S. Hwy. 64 west of Asheboro, N.C., to junction with Hwy. 109. Turn left on Hwy. 109. Watch for pointer on No. 109 about one mile East of Denton, N.C.

We hope our brethren, sisters and friends will visit us in this session of our association.

Calvin Harward, Clerk
Route No. 7, Box 866,
Sanford, N.C. 27330
Telephone: 919-776-1806

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JULY, 1975

NO. 9

ISAIAH CHAPTER 64

But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.

Be not worth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.

Wilt thou refrain thyself for these things, O LORD? wilt thou hold thy peace, and afflict us very sore?

ISAIAH CHAPTER 65

I am sought of them that asked not for me: I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;

A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

EDITOR

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

ASSOCIATE EDITORS

GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A SOUND DEFINITION OF THE TRUE MINISTER'S CALL AND SOME OF HIS SUBSEQUENT FEELINGS

Mrs. Elizabeth Edwards,
Raleigh, N.C.

Dear Sister in Christ Jesus the Lord,

I received your good letter. May I acknowledge in the outset that I do not know how to answer it without being led and given light and liberty for which I don't know that I have ever been so blessed. I have heard the remark by others that they have preached at this place or that place, and that they were blessed with good light and liberty. Perhaps this is true enough, for I do believe that one of God's little servants must be so blessed before he does any preaching. Yet, from some cause I am afraid to venture that far. I do not know that I have ever had any light and liberty to preach. I mean by this to say that I do not know as I have ever preached. That verdict rests strictly and solely with those who have heard me. It is in much doubt and fear that I attempt to declare His Name. It seems to me that I have read of some from the scripture whom God did not send. How do I know that I am not one in this category? I have read of others who seemed to be in a hurry — one in particular — to make himself known and spread the news, but it also appeared that the brethren could see no evidence of his having been called. So, he was told he had no message. How do I know but what I am one like this?

May I describe some of my sinful

thoughts as follows. How can one be so wicked, vile, and corrupt as I see myself to be, and then preach the unsearchable riches of our Lord and Saviour? I find that I am looking for more evidence. I can't become satisfied. Then, it is possible that I am one of those whom the Lord has deceived. "And if the prophet be deceived when he hath spoken a thing, I, the Lord, hath deceived that prophet." Ezek. 14:9. So, let's not be too hasty to preach, for as one of the writers said, "Where the Spirit of the Lord is, there is liberty." II Cor. 3:17. The Lord will surely make room for the gift, for His word shall not return to Him void or in vain. Rather, it shall prosper in things of His choice, and accomplish that whereto the Lord sends it. This shall be done in the one whom the Lord calls out to preach the gospel of the Son of God. The God of Heaven will prepare him for the work to be performed. Of course, they have to go to school before God sets them at liberty to preach: first, they have to go through the School of Experience; secondly, they attend the School of Revelation, in which no man has ever taught or can teach, for they shall all be taught of the Lord. These two schools are in Heaven, and they are taught by One and the same Teacher, and He teaches but one and the same lesson unto all whom He enrolls into the schools. There is no natural textbook used in His school.

I am caused from some cause to have my doubts that I have ever been a student of either one of those

schools. Perhaps, it is only a dream or an impulse of mind that has given birth to an imagination of my mind. So it be with me when at the same time there is no reality in it. Such are my thoughts at times, and they are very serious with me. I read the Bible some, not nearly as much as others, but in all my reading I have found nothing that would serve as sufficient evidence to qualify me in telling you that I was a preacher of the Gospel of the Son of God. Without fear of contradiction, I have evidence to satisfy me with the truth of that fact. I have been begging for forty-three years, and that is not as long as many others with whom I have talked and read after. Yet, I am still begging, but I have read enough and searched enough to the extent that I am absolutely convinced that no man will ever learn to preach the Gospel of the Son of God "by merely reading and quoting the Bible". The Bible will never learn anyone how to preach, call one to preach, or give one the true desire to preach but; but, on the other hand, it will cause one to do everything in his power in rebelling against it that he can muster strength. One has to be whipped into it. What suffering is involved here! There is not a volunteer in the Gospel Vineyard, but they are all conscripts. They stand arrested and convicted for life. God gives them the retirement at His appointed time. Neither is there a discharge or pardon for them. They are all sentenced unto death. When one tells you that he has returned from delivering a message or sermon, he has never been called of the Lord to preach the gospel of the Son of God. God pardons and forgives His people for their sins, but He repeals none of

His laws. To do so would force a change of mind, and none can change Him. What His soul desires, eventually He doeth.

I believe in a God with one mind, one will, and one eternal purpose in, of, and for all things. He is unconditional in every sense of the word. Yet, some of the brethren preach "a two-will God". They say one is known as a secret will, the other as that of a revealed will; whereas it is a revealed will unto His chosen people, and a secret will unto those who are not His chosen, or elect people. But it is one and the same will. This will is consistent with the divine teachings of the scriptures. They will not support any other conclusions. Such doctrine is just as poisonous to one as the doctrine advanced by some that God made Adam able to stand but liable to fall. They say that Adam violated the law upon the violation of his own free will and accord. Such doctrine is as full of conditions as a rotten log filled with wood ants.

Perhaps I am writing at random and that I am all in the dark. If this be the case, it can be of no interest to any of God's people. You said something about me writing sometimes for publication in the Landmark, etc. I have had such thoughts and will when once I am given a mind, but for the last long while I have had no light on anything spiritual. I have been closed up, and God says when He closes one up, one cannot come forth.

I shall hope to hear from you again. I prize all of your letters, as well as the letters I receive from the brethren and sisters. These, together with my Zion's Landmark are all my meeting. I attend those in my home (many times alone with

myself), and occasionally the preaching that I have a chance to feast on. These are all the company that I have so far as the Old Baptist are concerned. I am too old now, and my children will not allow me to go alone.

Yours in bonds,
W. A. Little
3926 Carnation St.
Ft. Worth, Texas

A good article! Editor

**HEZEKIAH TURNED HIS FACE
TOWARD THE WALL" Isa. 38:2.**

Mr. J. H. Austin
Chantilly, Va.

My dear Friend in hope of His love and mercy:

I would extend to you a warm handclasp of brotherly love and sympathy, and hold up your hand to point toward the Lord and Savior, if I could. I would direct your eyes unto the Heavens, if I were able; I would ask that the Lord, Who is able, to cause you to look up, and through all the clouds that cover your skies to see through them and find the image of His Face. "Oh that thou wouldst rend the heavens, that thou wouldst come DOWN, that the mountains might flow down at thy presence", that our eyes might be cleared to see Thee, our minds might be enabled to understand and our hearts to receive, the things that Thou, in Thy wisdom and mercy, seest fit to send in our paths. These clouds cover our skies because of our sins and our short-sightedness, our finiteness. We see only the present moment that is before us, and we can judge only by human reason. Our Lord and Master is omnipresent, and He sees all things from the beginning to the end and at one time; they are ever before Him, and He knoweth His will

and that which is best for those little ones that He loves. Jesus prayed for Peter, even as Peter denied Him three times, and this prayer was "that thy faith fail not". In John, 17th chapter, Jesus prayed the Father for every living soul that was His, and was His from before the foundation of the world, "I pray for them — Holy Father, keep, through thine own name, those whom thou hast given me, that they may be one as we are. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

Yes, His prayer was not that we be taken out of the world, but be kept from the evil; not that all of our burdens and our troubles and trials be removed from us, but that we be strengthened and enabled to withstand every storm that is sent upon us to bear. What is this evil? Our Savior prayed the Father that we be kept from the evil. I guess the evil could never be fully defined, but our greatest enemy is this body of flesh, this carnal mind, this natural reasoning, the old tabernacle of clay in which we live, the old man of this flesh. This natural tabernacle with all of its infirmities and failures is the world which we are to remain in for a little season. But the prayer of our Savior is that we be kept from the evil of this world; from our doubts and fears, from our natural reasonings, from our turnings to the right and to the left when we no longer can see His Face, from our backslidings and our denyings, even from all our turnings away from the gold. Now, dear Friend, what is more powerful than the prayer of our Lord and Master? And His prayer is that every one of His little ones be saved from these evils, and

in the last day be brought to sit with Him upon the throne, to sing praises more perfectly in that everlasting day of eternity.

About two days ago I had the letter from Carolyn telling me of the passing of your dear one, your earthly mate, and she with whom you have been thus far privileged to walk this path of life. Dear Friend, there is no man able to remove your burden. A brother's comforting word might be spoken, an arm might be put about your shoulder, and a sympathizing tear may fall, but the Lord has spoken! And where is he that can question the Lord or ask, Why doeth Thou? Job said, "Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and the Lord hath taken away; blessed be the name of the Lord." How do you think Job was able, in the presence of all of his bereavement, to make such a statement? It was not by the strength of the flesh, but by strength given from the Lord. Job also said, after he had suffered much and learned much in the valley of his troubles; "he knoweth the way that I take". Dear Friend, do you know the way that you travel? Do you know what tomorrow will bring? Do you know what you will do in this situation and that? Have you sat down and determined your ways and your reactions and your goings and comings? Then, how do you know what abilities and strengths and what blessings you must have to make the journey set before you? Job said, "He knoweth the way that I take"; as if to say, I do not know my way, I do not know my troubles and trials, I cannot see the path before my feet, but there is One that does know my path, and every obstacle

set in it, and every need of strength to bear each trial, and each burden and each lesson to learn. How, then, tell me, can I know how to pray or what to pray for; Lo, dear Lord, only Thou knoweth my path, do tell me; do put in my mouth the very words of prayer that I may again plead them unto Thee with hope that they shall be granted according to Thy promises. O Lord Thou knoweth what each of us must have; do enable us to fall at Thy feet, and to plead with Thee, or unto Thee, for those things which we must have to live, and to live spiritually. "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

Hezekiah came to the place that he could not go any further; he could not take one single other step forward; (Isa. 38) He "turned his face toward the wall, and prayed unto the Lord." Oh, what a blessing that he had been shown that there was a Lord. So many people everywhere call the name, "Lord, Lord", and yet give no evidence that they have ever known Him or seen the image of His face at any time. But Hezekiah had known the Lord, and he prayed unto Him: "— I reckoned until morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make and end of me. Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me!"; Isa. 38:13. Hezekiah saw his very end; he knew that he could go no further, no, not even another step. He turned his eyes heavenward even until they failed, as if to say, If I must die, let me die with my eyes upon Thee. Oh, but he prayed unto the Lord of Life,

and it was by the power of the Spirit that he prayed. What he said was promoted from on High, and it was heard. It was most assuredly answered. Hezekiah said, "What shall I say? He hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul." The Lord of mercy sent the sentence of conviction upon sinful man, but also sent the pardon when the cry was heard coming out of his very soul. What shall I say, He has sent both the conviction and the pardon. The pardon does not remove the sins or the guilt within me, but the pardon gives me a hope. What shall I do? Shall I rail out at my burdens? Shall I complain at my sorrows? Shall I question the judgments of my Lord? O Lord do Thou enable me and you and all of us to do as Hezekiah said here: to "go softly all my years in the bitterness of my soul!" Tread softly in the courts of the Lord and in the face of His judgments. Dear Friend, this flesh cannot do that; the flesh is wounded and hurt and sick and sore, but Oh, may the Lord of Mercy enable the new man of the spirit, the living hope that burns within the soul, to rise up as the "stronger man" and take the reigns and carry on. Lord, grant us reconciliation, grant us pure understanding; grant us, dear Savior, the fear of Thee, the Holy fear which is true wisdom and understanding.

Excuse me for rambling so much, but I think of the words of Jesus in Mark 6:50, spoken to His disciples, "be of good cheer, it is I; be not afraid." On this occasion Jesus had sent them out upon the sea; He had sent the contrary winds, and the storm' He had removed

Himself from them. In their weakness, they were sore afraid, and they doubted and feared, thinking surely they would perish. When He came to them in the midst of the storm, walking upon the waters, they saw Him and were afraid and cried out. The storm was present, yes, indeed, it was present; but Jesus came walking upon it. He had it under His feet; He was above it and over it, and every wind was in His hand. I want to emphasize the fact that He sent the disciples away upon the sea, that He loosed the winds, and that He caused the waves to rise high, and the ship to be tossed to and fro, that He removed Himself from them and allowed them to cry out in despair. He knew the end from the beginning; He saw the finish before the beginning was sent. Now, look again at His words: "Be of good cheer, it is I; be not afraid." It is I! all of it is I! Not just the coming to the ship in the midst of the storm, but the sea and the ship and the winds and the storm and the doubts and fears — all of it is sent by Jesus and for a purpose! All of it was in His hands, and in His will and a part of His salvation to those that are His.

"And when even was come, the ship was in the midst of the sea, and he alone on the land." At the evening, comes darkness; the light of day departs and darkness covers the earth, and no man can see his way. And when even was come, the ship was in the midst of the sea; It was in darkness. The ship was in the midst of trouble and burdens and trials that would surely take our lives and bring us to an end. Oh, but every heaven-born soul finds himself often, it seems, at even in the midst of the sea of trouble, and at this time where is Jesus? The

scripture says that He was alone on the land. When we find ourselves in the depth of the valley in darkness and in trouble, we cannot find Him. But look at the next verse: "And He saw them toiling in rowing—". Oh, what a blessed thought that He sees us in our toiling and rowings! What a comfort to feel that He sees and that He cares when we are under great trials and burdens! He knoweth the way that I take; He seeth me in toiling and rowing! Now, He speaks, "Be not afraid, it is I"; Be of good cheer, be at peace. I will not remove the storm, but I will make the storm a calm. I will speak "peace be still" in thine heart; I will cause thee to trust and cause thy faith to fail not. I will give thee understanding and wisdom and Godly fear. I will enable thee to know that all these trials and sorrows are in my hands and comfort, also, will come from Me; and that I am sufficient unto all of thy needs; indeed, a Savior from all thy troubles! I have prayed that thy faith fail not, be of good cheer, it is I! I am thy God and beside Me, there is none other!

Excuse these scattering remarks. I am so very imperfect. May the Lord comfort your heart, give you strength and courage, and direct your every step, and cause you to persevere to the end, and soon to inherit that which is promised. Your dear one has gone to a better shore; at peace in His Arms. May His grace and comfort and love abide and keep you all who are bereaved of your wife and mother.

Yours in hope of His love and care,

A. D. Alston

January 20, 1952

A GOOD COMPARISON OF THE TRUE DOCTRINE OF GOD WITH THE TEACHINGS AND COMMANDMENTS OF MEN

Dear Brother Mewborn,

For several months I have felt led from time to time, to make the attempt to pen down a few thoughts on Atheism versus Acceptance, the latter of which is the doctrine or teachings of the world.

As you know in addition to my farming endeavors, I do some work on a part time basis, as a statistical enumerator for the joint (Federal-State) departments of Agriculture. This work requires a considerable amount of travel across the central and eastern areas of North Carolina, and when I am traveling the highways alone I spend most of the time listening to radio. Most of my listening time is spent tuned to one of the older and larger stations of the area, and I find that one of the more publicized programs of the time is the so called talk show, on which the listening public is invited to call the station and discuss certain topics on the air. There are several of this kind of shows on each day, and sometimes the caller may discuss a topic of his own choosing.

Even though my listening is quite frequently interrupted due to the many stops that I am required to make, I find that seldom if ever a broadcast day passes that at least one caller does not call, and though the topic of discussion may be far removed from anything pertaining to religion, he will find a way to twist the topic or either the response of a previous caller, and say in a somewhat boastful manner, "I am an Atheist and I do not believe there exists or ever has existed any power superior to that of man!"

Then during a given broadcast day, one may hear as many as five so called devotional or religious type programs, the theme of which will almost invariably be, "accept Christ as your personal saviour," or to use a different phraseology, "let Christ come into your heart and rest assured that Heaven will be your home!"

I sometimes wonder which of these two theories is deeper in the dark. But, may I hasten to say that I am not claiming to possess any light on the matter. However, if, indeed, I do have any glimmer of light on such matters, I am sure that it had to come by no other way than through and by the Creator and Giver of all light, both natural and spiritual.

If a man born without eyes (natural eyes), and all through his life none of his associates ever mentioned light or revealed to him in any way that there was natural light, he would go to his grave never knowing that light exists.

Likewise, the spiritually blind man will go to his grave in complete spiritual darkness, if at sometime it does not please God to reveal a little light into his heart.

Not long ago I heard a man say that he did not believe there was a true Atheist in all of the world. He said, "I believe, if the most devout Atheist in all of the world was put to the test, he would have to admit that surely there has to exist a supreme power. For a very brief moment I was almost persuaded to say "me too." But wait! What is the test, and who is going to administer it? Who is going to devise a method by which he can change the intent of another man's heart? But a little ray of spiritual light can and does melt the hard and stony heart.

Sometimes, I walk out in a beautiful starlit night, and behold the great galaxies of countless little stars, some seemingly so small, yet maybe several times larger than the earth on which we live, and some so far away that it takes that little ray of light literally hundreds of years to reach our vision. When I behold the architectural beauty and the engineering skill, which designed and set into motion each revolving and orbiting to a precision to within the one hundredth part of a second and requiring the architectural and engineering skill that far exceeds the combined skill and ability of all the architects and engineers who have ever lived throughout all the annals of history. Then, I am made to wonder how it could be possible that one could behold this great sight without fearing the power that put it all there. However, the atheist, who believes that the creation is the result of scientific happenstance, cannot understand that science is also a part of the divine creation.

Now, in searching the scriptures we find that the verb to accept appears therein (in some form) a total of forty-one times: accept-thirteen; accepted-nine; acceptist-one; accepteth-four; accepting-one; acceptable-ten; acceptably- one; and acceptation - one. But, not once does it say or even remotely indicate that the creature should, must or even can accept anything which is essential to his salvation. On the other hand, it does imply throughout the scripture, and, if, indeed, I have any experience, it verifies the fact that whenever it pleases God to bestow something on one, whether it be in the form of a joyful blessing or bitter chastizement, he will accept it,

because he has no power to reject it.

About two years ago I heard three Armenian preachers conduct a funeral. The first closed his talk by saying, "Salvation is so easy and simple, if you will just let Christ come into your heart and take charge of your life." The second closed with an identical statement except he used the word "permit" instead of let. At this time I had a little vision, whether it be natural or spiritual I have no idea. You may draw your own conclusion.

It was a very cold day, with much ice on the ground, but what I saw was a hot, sunny day about noon time. There was a tiny, little black ant crossing a hot asphalt highway, carrying a crumb of bread about three times his own size. He would go backward a little ways, dragging his crumb' then he would go around to the other side and push a while, when suddenly he heard a big clump, clump, and dropping his crumb, he looked up at a huge three ton elephant, and standing on his four hind legs, he began frantically waving with his two forelegs, commanding the elephant to stop and "wait until I can get my lunch across the street and then I'll let you proceed on your way." Surely, this is absurd, but to me not nearly as absurd as poor, puny, depraved man to believe that he can let God do anything. Yes, if God so fit, He is able to give the ant power over the elephant, but the ant cannot do it on his own. Likewise, before man can let God into his heart or either hinder Him from entering, God has to first grant him the power. So for man to let God into his heart is one of the few impossible occurrences in the world, because, before man can

let God into his heart, he has to be granted the power; therefore, God is already in his heart.

Brother Mewborn, I realize this is getting rather lengthy and that I have waded in far over my head, but I would like to close with this little poem which I copied from the State magazine. The editor said he first heard a little mountain girl sing it but he had no idea what its origin was.

I wonder as I wander out under the sky,
How Jesus the Savior did come to die;
For ornery people like you and like I,
I wonder as I wander out under the sky.

When Mary birthed Jesus, twas in a cow's stall,
With wise men and farmers and shepherds and all;
But high from God's heaven a star's light did fall,
And a promise of ages it then did recall.

If Jesus had wanted for any wee thing,
A star in the sky or a bird on the wing;
Or all of God's angels in heaven to sing,
He surely could have had it, cause
He was the King.

Humbly submitted,

Layton DuPree

Route 1, Box 122

Angier, N. C. 27501

March 21, 1975

LOVE FOR THE HOUSEHOLD OF FAITH

Dearly Beloved in Christ,

Unworthy though I be, my heart's desire and thoughts are towards you, each and every one, continually and without ceasing, lest I am deceived, the Lord knoweth.

In my many travels throughout the world I have met many persons, or individuals, for whom I have a high regard, deep love, and much esteem. For surely the Lord hath blessed me with a love for His people, and though the desire is in me to be thankful, I am not, nor can I be, lest I am enabled by the Higher Power who is the source of all power. It is written and, also, I believe, that prayer is the sincere desire of the heart; therefore, I must confess that prayer is continually within me, although I am the least worthy of all, if, indeed, I am one of His. Doubt and fear linger with me all the days of my life; not doubt of the precious children with whom, I trust, I have been made to call kindred according to my hope. I honestly feel that I have awked and talked with the people of God; yet, that does not give me cause to feel that I am one! Even so, I must profess that I delight in the presence of you in whom the Light is made manifest. For it, surely, is by the grace of God that He has given me to know your truth, in that I have even a great, great confidence, even so I have nothing whereof to glory nor to boast save in Christ Jesus in whom and by whom are all things whatsoever and forever. I speak, I trust, not in wisdom or knowledge by any confidence in this flesh, nor by carnal lust, for the carnal mind is enmity against God, not subject to

the law of God, neither indeed can be. My knowledge, as it were, is counted as nothing, save charity has entered therein. Now though I have all knowledge and understand all, even to the point of prophecy and great mysteries and have not charity (Christ, who is perfect love) I am less than nothing and have no profit. Nor does it profit you. Yet, it pleased our God, the Creator, that every knee shall bow and every tongue shall confess that Jesus is the Christ. I believe in one God. I do well. At Him the devils also believe and tremble. How marvelous and how wonderful it is that, if in this life only, I have been witness to the glory of God (Christ), and if I have been given to love His, it is more than I should hope for. Even so, wonderful as it is, if in this life only I have a hope in Christ, I am of all men most miserable, for my hope must go beyond this life. Yes, even beyond the grave. That is, my hope, for my hope is in Christ, I hope. For Christ is the Resurrection, life everlasting, or whatever it may appear in language of this world. God hath set the world in their heart (mine included) so that no man can find out the work that He hath done from the beginning to the end.

When I recount my trials, tribulations, experience, and travels, I find that it is not only hard, but impractical for me to say that the brethren whom I was once with and love even now, if I have ever loved them at all, are conditional, in error or any other judgement, for I am not judge over any, nor of mine ownself. For we are all judged of the Lord. I feel anguish tearing at my very being that we no longer walk together, in that it is God who maketh us to differ. Now, beloved, I

am speaking not of the world but of those who have been called out of the world. We do well, as it were, to love, exhort, admonish, but in the Spirit of love, if so be that the love of God (Christ) be in us. Surely, there are some that have been led into deeper waters moreso than others. I am not the measurer nor the standard for that measurer. Christ is the measure and being the measure He is all in all. He is the reed like unto a rod. He spanned all creation by His own Hand. Therefore, the Lord will, let us walk in all lowliness and meekness in this life, looking only to Jesus as the Author and Finisher of our faith, not faultfinding or backbiting, but laying aside every weight and guilt and entertaining our beloved kindred in Christ according to the measure of His grace. May this not be to the falling away for the sake of peace among men, but rather to the gathering together for love in Christ for His sake. Hold your peace, the Lord will so perform when reviled and accused falsely. The Lord God omnipotent reigneth. Love the brethern, regard not harsh or contemptible words by brethren, for we are all guilty and finite, fallible and subject to error. Pray, the Lord will, that we remain, or be kept, submissive to one another. One interpretation of scripture to one may not be the same to another, "Let God be true and every man a liar." The doctrine is one, true, and unchangeable, even as is the Lord Himself. There is one truth (Christ, but many interpretations thereof. Though the doctrine is true, what is truth is in word, if not in deed. The gospel is the power of God unto salvation. In the gospel is the doctrine; however, the doctrine may

be preached among men without gospel, but when the gospel is preached it is never without the doctrine. The gospel is preached only in power and by Christ in you. The doctrine is proclaimed by men, but the gospel is preached to men. The doctrine may be received by all, but the gospel is received to all for whom it is sent and to whom Christ is revealed. The gospel is declared throughout all the world, and it is the sustenance of the household of faith who are kept by the power of God through faith, ready to be revealed in the last time. If the gospel were preached to me and I received it not, then I have no food, as it were, heavenly manna that rains upon the earth. Were I to gather it up and attempt to store it until the morrow, worms would get in it and eat it up. What worms? Worms of the dust. "O wretched man that I am, who shall deliver me from the body of this death?" I thank God, through Jesus Christ. So then with the mind, or my mind, do I serve God, but with the flesh the law of sin and death.

One sure, certain thing is that no man receiveth the things that are of the Spirit of God save the man Christ Jesus. We, then cannot glory in ourselves lest we be deceived by the lust of the flesh. My heart's desire, even as I have to believe is yours also, is that the brethren dwell together in unity and in love. Not in this world, for this world is not your home. For ye are strangers and wayfaring pilgrims in a strange land, a waste and howling wilderness wherein there is no peace for your soul save from time to time you journey into an oasis where ye are raised up to sit together in heavenly places in Christ Jesus. There is a sweet haven of rest for

wearly souls from time to time. For He promised you that He would never leave nor forsake you, and where He is there you cannot go, though He be not far from you. He said if I go away the comforter will come and take the things that are mine and teach them unto you. So, then, ye are all taught of the Lord, not of man, nor by man. Ye are not taught to know the Lord, for all shall know Him, but are taught of the Lord the things that are His. Neither are ye taught to know the scriptures, for you have known the scriptures from a child, and they are given by inspiration. For what cause, or correction, were they given? For reproof, instruction in righteousness, for doctrine that ye might be thoroughly furnished unto all good works.

We are, the Lord will, of one hope, one calling and one baptism. There is only one grace, one gospel, one God unchangeable. He is of one mind. He is the Father, the Son, and the Holy Ghost. This hope where in ye are called is one hope — all members are one in one body, the bride in Christ, in Spirit in the Father of us all. Though there be many members, are they not all members of one body, even Christ who is the church, also?

I find no fault with you, if you believe differently than I must, or have to. For I believe what I must and also ye likewise believe what ye must for the same Lord is over all, and He gave to all what they have. What we have is not ours, nor may it be discerned of our own discretion, for we have no discretion. The unbeliever sees and believes as it was given, for God sent a strong delusion to the natural world that they might not know the truth, but

rather believe a lie. Now the truth is of no lie, and a lie is not of the truth. The truth is the word of the Lord (Christ), and the word of the Lord endureth forever.

My home is your home, the Lord will. I have nothing here to call my own for everything is the gift of God. Man should do good and enjoy the fruit of his labor for it is the gift of God, and we know that whatsoever God doeth is done forever. Nothing can be put to it, nor can any thing be taken from it, and God doeth it that men should fear before Him.

I cannot promise you anything, nor even one thing, but if you come to California, do not pass me by. My number is not listed in the telephone director, but it is Area Code 213-630-1130. My address is 7350 Howery St., South Gate, Calif., in the section called Hollydale. I am not worthy of your notice, indeed, but you are welcome to visit us anytime, day or night.

My prayer, if I have one, is that God be merciful to me, a sinner, and that His will be done.

Your humble servant in Christ, I hope,

(Elder) B. K. Smith

GOD STRENGTHENS

Dear Brother Mewborn,

I hope these few lines will find you and family well. We think of you often and how wonderfully blessed we were in the association last year at Little Hope Church near Jasper, Texas. I surely do like to hear one when he is blessed to declare the riches of God's mercy and love.

It is wonderful how God strengthens the weak knees and loosens the tongue and makes one stand before those he hopes are his brothers and sisters. God makes one

go before his brethren that he knows are blessed more in the knowledge of the scriptures than he. It makes one feel to be the very least, if one at all. He knows that he is weak and unworthy to even be among the brothers and sisters and certainly not worthy to stand before them. But God works these things according to His good pleasure. I believe David experienced some of these things when he said, "I am poor and needy, yet the Lord thinketh upon me." Psa. 40:17. God spoke through the Prophet Zephaniah and said, "I leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord thy God." (See Zeph. 3:12) It is brought to mind what Paul said, "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner, but be thou partaker of the affliction of the Gospel according to the power of God. (See II Tim. 1:81; I surely believe we are given to know a little about the afflictions of the Gospel. I believe we feel some of this when we are among some friends of the flesh.

But I don't believe we can help it when one asks us for a reason for what we believe. We have to try to give them a reason with a "thus sayeth the Lord" to back it up, not for purpose of contention or argument, for I certainly have no argument with the world and have no desire to force or try to force my belief on anyone.

If we are, indeed, God's people, then we are His workmanship and have a sincere desire to feed the flock the truth as it is in Christ Jesus. But we know where that food comes from. It certainly doesn't originate in this old flesh. It has to come from the preacher who is Jesus Christ, that precious gift that

God gave to the church, even Jesus Christ who is the only begotten of the Father and who is full of grace, truth, love, and mercy.

Brother Mewborn, I hope I haven't bothered you with my comments. Just a few thoughts that were on my mind. I know you are busy, but I just want to say that I believe your labor is a labor of love. I received a precious letter yesterday from an old soldier if I'm not deceived, Elder T. R. Jefferson and Sister Grace. They were expressing to me their joy of the good writings in the Landmark and especially the writings of Bro. Lynwood Jacobs. We thank our God for him and for the precious gift we believe he is blessed with. We were blessed the past weekend with a wonderful meeting at Corinth Church near Athens, Texas. Bro. Carl DuBose was wonderfully blessed to speak of a wonderful God and a blessed Saviour that has saved His people and has finished the work the Father sent Him to do. I just couldn't start to tell you how much Bro. Carl and Sister Louise DuBose mean to us. I sure did enjoy Sister Gladys Jacobs' article in the Landmark. It had lots of spiritual content. Bro. Curtis and Sister Gladys Jacobs are like a mother and father to us. We love them very much.

I hope to see you in Mobile, Ala. second weekend in April. Bro. Horace Shumock and Bro. R. S. Bell of that church were at Corinth Church the past weekend. They are sure looking forward to seeing all of us. Bro. Mewborn, I was just going to write you a few lines and send in a subscription to the Landmark for Sister Lottie Thompson. You know this precious sister. She was at the

church at Jasper, Texas when you were there. She had to use a walker to get around. Bless her heart, she had bought some handkerchiefs and was giving all the preach brethren one. She is a precious sister in Israel if I'm not deceived. Enclosed is \$6 for a one-year subscription.

In bonds of love and
fellowship,
U.V. Wallace
3514 Oscar Avenue
Fort Worth, Texas 76106
March 25, 1975

**"FOR ALL THE PROMISES OF
GOD IN HIM ARE YEA,
AND IN HIM AMEN, UNTO THE
GLORY OF GOD BY US." II Cor
1:20.**

In I Peter 1; 5, we read, "we are kept by the power of God," and in Romans 1:16, "The gospel of Jesus is the power of God unto salvation to everyone that believeth" (already), and, further, "For the preaching of the cross is to them that perish foolishness; but unto us (His children we hope) which are saved it is the power of God." I Cor. 1:18. And, we read on: "And they were all amazed at the mighty power of God," etc. Oh, dear children, how powerful is our Lord and Saviour Jesus Christ; the Supreme Ruler, the Redeemer of sinners; the Creator of ALL things both in Heaven and in earth. The dictionary defines power as authority; the ability to act; strength, force — a NATION. Our Redeemer in whom we trust, has all these qualifications. He and He alone, "rules and none can stay His hand; He alone can point "the way;" He, and He alone, can give "eternal life." Christ is the way, the truth and the life." Indeed, "How Great Thou Art," and, indeed,

"What a Friend we Have in Jesus!" A true and trusted Friend to His Chosen generation; those He has loved from all eternity. His love is free; "Heavenly Jerusalem is free." And, we read; "The reward is not to him that worketh, but to him that worketh not." It is not by works, but by faith and hope that God's children reach the City. These are the attributes that point the way to Zion.

He says of the false prophets: "They do always err in their heart, and they have not known My ways; unto whom I swear in My wrath that they should not enter into My rest." Psm. 95: 10-11. And, my dear reader, if you are one of His elect, think for a moment how blessed you are to be protected and kept throughout all your uneven journey of life by One so powerful; One who has been with His children from everlasting ... no beginning and no ending; One who made the promises Himself and whose promises were made for you. One who said; "My promises are sure and stedfast," and they never can be broken.

Your first blessing, if you are His, was His choice of you; which choice He made BEFORE you were born; before you had done either good or evil. So, you see what a blessing it is, if you are His, to have received the glorious hope of the inheritance of such a thing as eternal life; a free and unmerited gift from One so powerful. He neither needed, wanted, or expected anything in return from those He chose. The promise is sure and so glorious it is hard for the carnal mind of man to comprehend. It is almost unbelievable to sinners such as we feel to be, and, who, in ourselves, have no power except it be given to us by that Supreme Power on High.

We are only putty in the Hands of the Great Potter who molds us as it pleases Him; in a mold that seems good in His sight. You wonder why He would choose you? And the answer is, because He loved you with an everlasting love; and, for reasons known only to Him. He chose You (the fewest of all people) from the numberless creatures that have inhabited the earth throughout the meanders of time. "God has a purpose in all things", and His choice of you was included in that purpose. "I will have mercy on whom I will have mercy." O, how thankful we poor sinners should be if we are numbered among those on whom He had mercy and who He included among those "few."

God not only chose certain people for His kingdom, but He continually looks after and protects those He calls, "Mine." When He chose them, according to scripture, He purposed that they believe, hear, and see, differently from the rest of the masses of mankind — the non-elect — whom, for reasons of His own, chose not to include. He gave His elect faith, not as a condition of salvation, but as a gift from Him. The faith He gave to His children is internal and spiritual — a testimony of the spirit of God. He made them "a poor and peculiar people", and separated them from the external and natural mind of the non-elect. There is a vast difference in God's chosen generation, who believe in a doctrine of salvation by the grace of God, and those who believe in the works of men; those who say and believe they can work themselves in the favor of God. God's children do not believe they can, on their own, do anything spiritual without the will and shall (working in you that which

is well-pleasing in His sight) of the Great I Am. They, in times past, tried and failed so, they know from experience they cannot do it.

God is ALL power and "nothing is impossible with Him." Look at the, seemingly, impossible miracles He has performed. He fed the children of Israel by the day as they went through the Red Sea when they were being delivered from the Egyptian bondage. He fed them with "manna from Heaven." And, "They drank water which flowed from a rock." He divided the water of the sea for them to walk through "dryshod." "He supplied their need" as they needed supplies and "Gave them strength by the day," as they needed strength. And, until this day, God does for His children the very same things He did for them in times past. "He sustains them." He is their protector, their shield, their support and their hope. He says, "Take no thought of tomorrow, for tomorrow may never come." His glorious promises are all we sinners will ever need, if we only have faith to believe them. Faith is the gift of God. "O, ye of little faith." Remember, as we have been reminded before; "Ye shall be persecuted, but not forsaken." "I will give thee peace" (when we need it most). "I will remember your sins no more" (when beset and burdened with them). "I will defend your cause" (when it needs defending). And, when you feel your burden is too heavy, He says; "Look unto Me all ye that are weary and heavy laden and I will give thee rest." Yes, He will give it to you for He said He would. "I will take vengeance for thee" (if you need vengeance). Have patience and wait upon Him. O, what a Shoulder His

little children have to lean on! It will support every child He chose! "In His hand is the soul of every living thing and the breath of all mankind." Job. 12:10. "All nations before Him are less than nothing and vanity." He not only made Heaven and earth but He controls such minute things as the air we breathe. "He gives life and He takes it are numbered." And, "It is appointed unto you but one time to appointed unto you but one time to die," (and we can die at no other.)

It is impossible for man to upset His sovereignty. "If it be of God, ye cannot overthrow it." Acts. 5:30. "I am the first and the last, and besides Me there is no God." Isa. 46:10. "His mysteries are past finding out;" but His everlasting love is no secret to His children. His promises are as sure as the noonday sun.

The "Way" is through MUCH tribulation but His furnace leads to the throne of majesty. Yes, we believe the weary "Way" of His children ends in Zion, and the Mighty One who redeemed you and led you every step of the "Way" will be There waiting when you reach the Shore; waiting to give you the "rest" He has promised. Yes, rest, joy, peace, love, and, most of all, life eternal. Then, as He promised, "Ye shall be like Him and be satisfied."

All of these promises belong to the chosen children of God. He alone made them, and He alone can keep them. Trust them to be true, dear reader. "Blessed is the man that maketh the Lord His trust." Psm. 40:40.

If you are one of His you will say as did those of old; "I have trusted in Thy mercy (and, I humbly hope) my

heart shall rejoice in Thy salvation." Psm. 13:5.

My only hope is in Him.

Elizabeth C. Edwards

417 South Boylan Avenue

Raleigh, N. C. 27603

April 4, 1975

THE OLD TESTAMENT SCRIPTURES

Dear Elder Mewborn,

It is time now to renew my subscription to the paper in June. Since the price had to be raised, as every thing else has gone up, you will find enclosed my check in the amount of eleven dollars for two more years. I cannot go much to hear the brethren. I love to read and hear from the brethren through the paper as long as my eyesight does not shut me out.

I would love to get your, or any other brother's, view on the Old Testament scriptures. We hear so much about the Old Testament scriptures being fulfilled. I believe all of them have been fulfilled in the mind and purpose of God, and they must be fulfilled in all of His little ones who make up the church of God. In my feeble mind and way of trying to express my feelings, it is my belief that every object of His love and mercy cannot come to Christ until the works of the law of God to Moses has been subdued in him, and this is one done until we have been given that gift. Then we begin to search and work until we see that all our work is in vain. Somewhere we read that the law is our schoolmaster to bring us to Christ. (See Gal. 3:24.)

In the very beginning in Genesis, first chapter, first through the 5th verses, we find "In the beginning

God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night." Now, I feel that most all of my time is in darkness. Yet, I would be afraid to say that I do not have a precious hope in the Lord through His Son, the Lord Jesus Christ.

The fifth verse is strongly on my mind. It appears to me that there is a two-fold meaning in this scripture. Let us remember that God called the light day, as we poor mortals are given to understand, when the sun rises and crosses to the west and goes down, then the night comes upon us. That is what we call day. Yet, there is spiritual light that God called day. I read where He said, "Thy people shall be willing in the day of thy power." Psalm 110:3. This power that is under consideration or this Day that shines in the darkest of dungeons and the darkest night and places on or in all of this world is in our sinful hearts. He says that He will not begin a good work in our hearts without performing it until the day of Jesus Christ. See Phil. 1:6.

All through both the new and old scriptures this day is spoken of many times. Hosea 2:19-22: "And I will betroth thee unto me forever; Yea I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord. And it shall come to pass in that day, I will hear, saith the Lord, I

will hear the heavens and they shall hear the earth; and the earth shall hear the corn, and the wine, and the soil, and they shall hear Jezrell."

May God give us all a forgiving spirit to look over my rambling mind. May He enable us to receive it in the spirit that I hope it has been written. I know that wisdom belongs to God and revelation to His people. The whole of all the scriptures will be understood by the entire household of faith through the run of time. God divideth such portions among us as pleases Him for us to undersand from time to time.

May God bless you in your efforts with the paper, and bless all of yours is my prayer. If I have one prayer, it must first come down from above.

Yours in hope of eternal life in Christ Jesus our Lord,

G. B. Hawks, Sr.
Route 1, Box 590
King, N.C. 27021
April 26, 1975

**THE TRIAL OF ONE'S
FAITH BRINGS HUMBLENESS**
Dear Brother Mewborn,

I am sending eleven dollars to renew my subscription for one year. You may use the rest as you wish. I enjoy the Landmark very much since I am not able to attend church. I am crippled with arthritis. It is all over my body. I, also, had an accident in which I broke my leg, and injured my spine. I had surgery on my leg, and my spine, also. I still have a lot of pain. I am awfully nervous and depressed. My husband is an invalid. He has had two strokes which affected him mentally. He lost his sight in his left eye. He can see a little bit out of the right eye.

I stay so low and feel so depressed. I wonder why all these

things take place. Yet I know God is just, and I cannot question Him. If I am His, everything is working for my good. He is a merciful God, too wise to err, and too good to be unkind. In my weak way, I am made to beg Him to make me reconciled to His blessed will and give me grace and strength to bear all my burdens. There are many sweet promises in His word. One of the most precious ones to me is that He said He would never leave nor forsake us, but would be with us all the way, even to the end of the world. Surely, that will be enough.

I do miss the dear brethren and sisters, their friendship, fellowship, and most of all their love. If I am one whose name was written in the Lamb's Book of Life, there is no one who can erase it. I believe that with all my heart.

I hope it may be God's will that my family can get better, and myself, also, to the extent that I may go to church again. If they will just allow me to sit on the doorsteps, it will be good enough for me. If I know my heart, I love every one of God's dear children. I hope, with a spiritual love, for Christ's sake.

I think you are doing a wonderful job in publishing the Landmark. Brother Lynwood Jacobs and Brother Fulk are wonderful writers. When I have read their editorials, I feel like I have heard a good sermon. I have tried in my weak way to ask God, if it could be His will, to restore Brother Fulk's eyesight, so he may be able to write again.

I did not mean to make this so lengthy. I just had to talk to someone. I hope to see you again, and hear you preach that glorious doctrine you were blessed to preach so wonderfully well at Wolf Island

about two years ago. Your text was about Noah's building the ark.

The best of everything to you and your family.

I hope I am your
sister in Christ,

(Mrs. Claude) Ollie Southard
901 Lawsonville Ave. Ext.
Reidsville, N.C. 27320
June 6, 1975

GREATLY ENJOYED SISTER ERMA GODFREY'S LETTER

Dear Elder Mewborn,

I am enclosing \$11.00 for two years' renewal of Zion's Landmark. I am so sorry I let my subscription expire. But due to a long, serious spell of illness, it was overlooked.

I enjoy the Landmark so very much. Some of the writers are so wonderfully blessed in writing good letters. I especially want to mention the good letter that Sister Erma Godfrey from Timberlake, N. C., wrote in the April issue of the Landmark. Brother Mewborn, when I get to feeling better, and if the good Lord is willing, I hope to write you a few lines on just what her letter mean't to me. Oh how I wish I could meet her, and embrace her in my arms!

Please know that it is my deep desire for you, Elder Jacobs and Brother Fulk to be enabled to carry on with the Landmark. I think you are blessed in doing a wonderful job. Please remember me in your prayer.

Mrs. J. V. Smith
214 Dogwood Drive,
Elm Grove, Louisiana 71051
July 30, 1975

**BLESSINGS BESTOWED
UPON ME**

I know not why I take pen in hand with the attempt to write anything in reference to God's love and the blessings I feel He has bestowed upon me from times past until the present day. I feel to be the most unqualified one of all in making this effort and the most unworthy to even mention His Great and Holy Name.

Brother Mewborn, it is my intention to try to express my joy and thanksgiving at being permitted to attend the three-day meeting with the Mt. Zion Church, near Mobile, Ala., in April. Just the fact that you were there more than fulfilled my greatest expectations. My personal satisfaction of this visit was complete, and I feel my spiritual compensation was beyond measure. I have never felt so unworthy to be in the company of, yet I believe I was given an ear to hear, preachers with such a divine gift to expound the gospel to the point of filling my cup to overflowing.

At no time, from my first entry among the Mt. Zion brethren until my last exit, did I feel to be a stranger in a foreign land. Although many hundreds of miles away from home and having never met any of the brethren in attendance excepting you, Elder Bud Smith and Elder John Simpson, there were still no strangers there. Any time you can attend such meetings as this one was, it surely has to be a joyous occasion.

May God continue His blessings on you and all the brethren, sisters and friends who attended this meeting, is my prayer — amen.

Hoping most of the time to have a hope, I am for sure the very least of those with whom I try to keep

company.

W. G. Brown
RFD 4, Box 93
Darlington, S.C. 29532
June 21, 1975

P.S. — Since writing the above, I have read Elder Lynwood Jacob's article in the Landmark pertaining to this same meeting.

I concur wholeheartedly with everything he had to say, and I consider him a very able writer, a highly gifted speaker and, personally, a prince of a man. Though with all the attributes I could praise him and all the other ministers that were present with, I still find that he, like myself or any other man, cannot express in mere words the true feeling of the love and sweet fellowship that was made manifest there. My chiefest praise, however, is, I hope, unto the giver of all gifts and the blesser of all blessings, the Lord of Lords and Kings of kings.

W. G. B.

TRUE LOVE NEVER DIES

Dear Brother Mewborn,

I am so sorry I have not paid my dues for Zion's Landmark. I have not been well during the entire spring. I hope this finds you and all the dear saints of God in the best of health. I have been blessed to work and enjoy it in the past. Now my doctor tells me to stay off my feet. All I can do is sit around and read my Bible or the dear old Landmark. I get so lonesome; I feel to be one alone in this world. It doesn't seem there could be anyone else like me. Although I know my children love and care for me, and I have been greatly blessed to have them as my children. I have four boys and two girls who have never given me any

trouble. I say I can thank my God for that. They all work, but they come to see me when they get home.

What hurts mostly is that I cannot go to church as I wish, but when I was able I went every weekend to the churches of our faith in this area. I will be seventy-two years old next month and most of these years have been filled with aches and pain. I hope I can have all my suffering in this life. The Bible tells us that it is through much suffering and trials, troubles, temptations that we enter the Kingdom of Heaven. I just only hope they were purposed for my good. If I only knew I was one of His, but sometimes I am afraid I don't have a Hope. I am afraid it is just a want. Yet, I do know that something has taken place with me that I did not do for myself. I would not, at times, trade my little hope for all that this old world has to offer. I feel as the hymn reads, "I am so vile, so prone to sin, I fear that I'm not born again." This old world holds no charm for me. I just hope I can be kept low at my brethren's feet. If I should be one for whom Jesus died, surely I am the least and the worst of all. I cannot help those evil thoughts. I would if I could. God knows in my heart that I do not want anyone mad at me. I do not want to hurt anyone's feelings. I believe as Jesus said, "The spirit indeed is willing, but the flesh is weak." I want to get out and go as I have in the past, but I realize those days will never be again. I am just a poor, old, vile sinner. I often think of the song that reads, "I want a heart to pray, to pray and never cease; never to murmur at my stay, or wish my suffering less."

I have wanted to write for a long time, but it was just not the Lord's

will. This probably will be my last, but I hope you all will remember me, and when you have a heart and mind to pray, remember this poor sinner who needs your prayers and your love. If I know my heart, I love all of you for Christ's sake, I hope. I want all of you to know that the division of churches has not changed my love for you. I still think of the old days that are past and gone and want you all to know I love you. And, if on earth we meet no more, I hope we will meet on the other shore where parting is no more. It is so wonderful to think about our heavenly home.

I am sending my renewal for the Landmark. I hope I can get it and read it as long as I live. Sometimes, it is more to me than the Bible. This is true when someone can tell my experience better than I could tell it myself.

A little sister, I hope, saved
by grace, if saved at all,
Mrs. Bessie M. Foy
Route 1, Box 168
Richlands, N.C. 28574
April 14, 1975

THE LORD IS NOT SLACK CONCERNING HIS PROMISES

Dear Brother Mewborn,

Please renew my subscription to the Landmark for one year. I am enclosing a check for \$6.00. I do not want to be without the Landmark for any reason. It means so much to me and my wife, Charlotte, also, as we do not get to go to church as often as we would like to attend. My health is not the best, and I have been under the doctor's care for over three years. It is one hundred thirty-five miles to the church of our membership. We asked for a home at Pine Level Primitive Baptist Church, near Elba, Alabama, the

first Sunday in July, 1974, and we were both baptized that afternoon. On the first Sunday in August, 1974, the church saw fit, unworthy though I feel to be, to ordain me to the office of deacon. My father in the flesh (and brother, I hope, in the spirit), Elder M. J. Allen, is pastor of our church.

The above named church to my knowledge is the nearest one to us of our faith that stands for the doctrine of absolute predestination of all things. There are some, or so they claim, Old Baptist Churches near us that preach the doctrine of predestination of some things, but not all things. I just cannot find it in my heart to fellowship these churches. I am especially made to feel glad in this day and age of the nuclear bomb that our Lord left nothing to chance.

Brother Mewborn, there are times with me when I feel to be so cast down, that even life itself just is not worth living. But, I will have an experience that renews my little hope for a season. I had such an experience just this past Saturday. My wife and I had gone fishing. I had never felt so alone and, seemingly, downcast. Suddenly, I found myself singing some of the old hymns, and something came over me. I do not know what it was. I had never felt the love of our blessed Lord more strongly! Once again, my hope was renewed, and I was made to remember, "The Lord works in mysterious ways, His wonders to perform."

Brother Mewborn, I did not mean to take so much of your time. Please excuse this poor writing and spelling. I only made it to the sixth grade in school. Remember me and

mine when at the throne of grace.

Sincerely,
 Roland G. Allen
 309 15th Ave., South
 Phoenix City, Alabama 36867
 June 23, 1975

**EXPLAINS SCRIPTURES
 WONDERFULLY**

Dear Brother Mewborn,

I am sending six dollars for the renewal of the Landmark. Thank you for sending it on to me when I was in arrears, for I surely do like to read it. The brethren and sisters can explain the scriptures so wonderfully well. I reread them over and over. I think it is a wonderful paper, and I hope and trust you can keep on printing it.

Brother Mewborn, I am sending a letter to you which I had written to Brother Sam Gilbert and Blanch, his dear wife. If it is not asking too much, I would like to have it published in the Landmark.

Your sister in Christ, I hope,
 Mrs. Dora Roberson
 Route 5
 Stuart, Va. 24171
 June 20, 1975

THE LETTER

Dear Brother Sam and Blanche,

I thought I would write you a few words to tell you how much I enjoyed your being in our home last Sunday, including all the others who were here, also. I truly did enjoy the preaching. It will be a day remembered by me as long as I live. I think Thomas enjoyed it, too. He asked our oldest daughter which she thought was more highly favored in attempting to speak. She said it lay between Brother Puckett and Brother Hutchens. I wish it could have been the Lord's will that you

could have been blessed to preach, too.

Brother Sam, if I know my heart I love every one of the dear Old Baptist. I want to live with them, and I want to die with them. One certain person thought I would leave Pleasant Grove, but I was shown to go there. That is where I hope to stay as long as I live. I am very sorry that every thing is the way it is in some of our churches. Thomas is still in a pitiful condition. I hope when the Lord's time comes for him that he will be gone to rest.

Come to see us again when you can.

Your sister in Christ, I hope,
Dora Robertson

SUBSCRIPTION RENEWAL

Dear Elder Mewborn,

Please renew my subscription to the Zion's Landmark. I really do enjoy the writings of different people who are blessed to write for the paper. I am not a member of the Primitive Baptist Church, but I know without a doubt that the doctrine they preach is the truth.

Sincerely, I hope,

G. M. Lockey

837 Reed St.

Cary, N.C. 27511

June 26, 1975

LOVES AND BELIEVES THE DOCTRINE OF ELECTION AND PREDESTINATION

Dear Elder Mewborn,

I have a mind to write a few lines. I do not know why, but they are enclosed in this letter. If you feel they are worth printing, you have my permission. If you do not print them, I shall understand.

I enjoy reading the Landmark very much. I am enclosing a check

for \$6.00 to take care of the subscription for another year. I hope that God will bless you to keep the Landmark in print even with the recent increased cost of printing.

Yours in the blessed hope in Christ,

Lonnie H. Pardue

Route 1, Box 278

Thurmond, N. C. 28683

June 9, 1975

LUKE 1:1

“Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us.”

It does not seem that one as myself should take pen in hand to undertake such a task as to write about the Word of God, but be as it may, I hope to be enabled to pen down those things that I feel the God of Heaven has blessed me to think upon and I hope to believe. I hope that my thoughts about the word of God will not be of any hurt to anyone, and I hope that, most of all, what I say with pen will not do any hurt or harm to the blessed cause as it is in Christ Jesus, our Lord.

Genesis 1:1: “In the beginning. God created the heaven and the earth.” GOD! It is not needful that I or anyone should attempt to prove that God exists. This is one of the things of faith. In the book of Hebrews, Chapter 11, and verse 3 it says, “Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.” So, through faith these things are understood. I hope that I can say that it has pleased God to give me this faith. To believe in gods is not the same thing as to have faith in the true and living God who made heaven and earth, who has all

knowledge and wisdom, and who knows the end from the beginning, who works His will both in the armies of heaven and amongst the inhabitants of the earth.

The things that I hope I can say I believe are these: that God exists, and that God is through the Lord Jesus Christ a saviour of men. I believe, as it is written, that there was a child born into the world who was God manifest in the flesh. That a Son was given to save sinful men. As to whom these were, I nor anyone else cannot say. But all that were given to the Son by the Father are the ones that the Son received. I believe that there has never nor shall there ever be one of God's little ones lost, except the son of perdition that the scripture might be fulfilled. I believe that this child was born, grew, and became a man. This man came into the world not do His own will, but the will of the One who sent Him, and this One is the God of Heaven and earth. I believe that this man, while on the cross, suffered, bled, and died, although there was no guilt in Him. That His unblameable life while here in the world, death, burial and resurrection from the dead, were that which met all that God required for the salvation of the church, His bride. By the church I mean to say that she includes or embraces all those who have believed and have been by the power of God brought to that faith that was once delivered to the saints. I should, also, say at this time that the church is from among every kindred, tongue, people, and nation. That this Man loved the church and gave Himself for it. I believe that this Man, after that He died, was laid in a tomb and on the third day He was resurrected from

the dead and did go back to heaven from whence He came, and is now at the right hand of God. I have, a number of times, said, "I believe." In attempting to write these things I say I believe, in hope, that it has pleased God to give me this belief, and that it is not a work of my own mind. I wish to say of God and the things that are believed of Him that God, who knows the end from the beginning, knows them because He has predestinated whatsoever comes to pass. I believe that God is all knowledge, is all wisdom, is all powerful, and that He is everywhere present and nowhere absent. I am made to believe all things were created by Him and for Him, and without Him was not anything made that was made. He made it all for His own glory, a design that man has never seen.

Only this faith (and I hope that I possess it) gives to God the rightful place, and that place is that He is an absolute God, and, if an absolute God, then absolute in all things, and, if an absolute and predestinating God, then I hope I can say I believe in the absolute predestination of all things.

I have been enabled to find in this belief more comfort than in any other thing that has been contained in my mind, heart and soul. There are many more things that are most surely believed, but I feel that I have already become too long in my comments. May His blessed name be rightfully praised!

Yours in hope,
Lonnie H. Pardue

MANNA FROM HEAVEN

Dear Brother J. M.,

I see it is about time to renew my subscription to the Landmark, so I

am enclosing a check for ten dollars with which you may renew my subscription for one year. Please use the remaining amount in any manner you see fit. I remember so well the many years when we were far from any church of our faith and order, and the dear old Landmark was our only means of the doctrine of truth. We always were anxious for its arrival, and I still look forward to it each month.

I have been back in Williamsburg a week, and I am still enjoying the sweet memory of the wonderful preaching I was blessed to hear during my stay in North Carolina with relatives and friends. I wish you could have been with us to hear Elder (Woodrow) Lake. He was greatly blessed to preach at Sisters Vara Hardee and Brookie Stewart's home, then at Sandy Grove on Saturday. What a wonderful gift the Lord has bestowed upon him, to declare the whole counsel of God to the comfort and edification of those who love and feast on this wonderful doctrine.

I stay so low down most of my time, neither worthy to be with the children of God, nor worthy of the least crumb that comes down from the storehouse of God's love and mercy. But, Oh, how sweet when blessed to feed upon the Manna from heaven. It is sweet IN TASTE and satisfying to the hungry soul. As our bodies require a well balanced diet of natural food, so must our souls be fed spiritual food, the true doctrine of our God. Some are satisfied with the milk, or experience, some prefer the meat, or strong doctrine. I may be greedy, but I desire the complete meal. I believe all of it is necessary.

Brother J. M., I did not intend to wander out in that direction. I much

prefer hearing you talk, or preach, as I have been blessed to hear you so many times in the past. I hope you and your family are well. Give Susie my love. You both are, indeed, dear to our hearts.

I plan, the Lord will, to be down for both Seven Mile, and Little River Associations in September. Hope to see you then.

In fellowship and love,
Meta B. Rohrbaugh
125 Cooley Road
Williamsburg, Va. 23185
July 29, 1975

WOULDN'T WANT TO MISS
A COPY

Dear Brother Mewborn,

I am writing to renew my Zion's Landmark. I do not want to miss a single copy, as I enjoy reading them. I get a lot of pleasure from every copy I get. I am old, and I can't do so very much work. I will be seventy-eight my next birthday, and the only pleasure for me is reading, going to church, and having my children come to see me. I live by myself since I lost my husband, and my children are all married and have moved away. I am enclosing a check for ten dollars for a one year's subscription of Zion's Landmark. You may use the rest to help in any way you see fit.

If ever you are given the mind to pray for me, I would be glad, as I feel the need of prayer from all of God's little children in His grace. I hope you can read this as I cannot write too well.

A sister in hope,
Mrs. Gara Day
Route 3
Roxboro, N.C. 27573
July 15, 1975

Zion's Landmark

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

Editor

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

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July, 1975

JOHN THE BAPTIST AND CHRIST

What two women were ever favored like Elizabeth and her cousin, Mary? The former to be the mother of John, the Baptist, the latter to be the mother of the Lord Jesus Christ. Elizabeth had become well stricken in years, and she had given up all hope of ever having a son. But, while Zacharias was performing his service in the priest's office in the temple, the angel of the Lord appeared unto him and said, "Fear not, Zacharias, for thy prayer is heard; and thy wife, Elizabeth, shall bear thee a son, and thou shall call his name John." Luke 1:13. Zacharias did not believe it, and was made dumb and could not speak until John was born. Then he asked for a writing table, and he wrote that his name is John.

Luke 1:26-28 reads, "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee

named Nazareth, to a virgin espoused to man whose name was Joseph, of the House of David; and the virgin's name was Mary. And the angel came in unto her and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women."

Luke 1:30, 34, 36, and 38 reads, "And the angel said unto her, Fear not, Mary, for thou hast found favor with God."

"Then said Mary unto the angel, How shall this be, seeing I know not a man?" The angel informed her that the Holy Ghost would come upon her, and that the one who should be born of her should be called the Son of God.

"And behold thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren."

"And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her."

So Mary was so happy that she set out immediately to visit her cousin, Elizabeth, and to tell her the wonderful news that the angel had appeared unto her and had told her that she was to be the mother of her Lord. And as she entered the room, and Elizabeth also heard the salutation of Mary, the babe leaped in the womb of Elizabeth, and she was filled with the Holy Ghost.

Luke 1:42, 43, 44, 46, 47, 48: Elizabeth answered, "And she spake with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in my ears, the babe leaped

in my womb for joy.”

“And 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: for, behold from henceforth all generations shall call me blessed.”

Mary abode with her about three months, and returned to her own house. Who has ever read of such a wonderful meeting of two women as this was?

At the birth of John the Baptist there was great rejoicing by his mother, her cousins, and neighbors. They all said what manner of child shall this be? And the hand of the Lord was with him.

Mary now, in a few months, gave birth to one far greater than John the Baptist. While Mary and Joseph were in the city of Bethlehem, the time was fulfilled that she should be delivered, “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.” Luke 2:7.

Luke 2:25-35: “And, behold, there was a man in Jerusalem, whose name was Simeon;” “And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord’s Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes hath seen thy salvation, Which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his

mother marvelled at those things which were spoken of Him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed.”

The reader will notice that the fall has to come before the rising of the many in Israel. There has to be death before there is a spiritual life. Paul said he died daily. I Cor. 15:31. Well, if he died daily, he also lived daily. Spiritual death precedes spiritual life; one is in direct proportion to the other. One has to suffer before he can reign. The reigning is also in direct proportion to the suffering. “It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him.” II Tim. 2:11, 12. Therefore, one is in proportion to the other. Where there is no suffering, there is no reigning. And where there is no death, there is no life. The one is in proportion to the other. You will notice that Simeon said. “Yea, a sword shall pierce through thy own soul also; that the thoughts of many hearts may be revealed.”

The next account we have of Jesus is when He goes with Joseph and his mother to Jerusalem at the time He was twelve years old. Here He tarried behind his mother a day’s journey, and they found Him in the temple sitting in the midst of doctors, both hearing them and asking them questions. And all that heard Him were astonished at his understanding and answers. He replied to Joseph and his mother, “How is it that ye sought me? Wist

ye not that I must be about my Father's business?" Mary kept all these sayings in her heart. "And Jesus increased in wisdom and stature, and in favour with God and man." He also learned obedience by the things He suffered. See Hebs. 5:8.

Now John the Baptist did many wonderful things. These were preaching (as His forerunner) Jesus and baptizing in the name of Jesus with the people coming to him in great numbers, even to the extent that he told them on one occasion to "bring forth therefore fruits worthy of repentance." Luke 3:8. Christ came to him and demanded baptism of him, but he did not feel worthy. Christ said to him, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Matt. 3:15. Then John was given the great honor of baptizing the Lord. One would think that he would never doubt again, but later John the Baptist sent two of his disciples while in prison to ask Jesus, "Art thou he that should come, or do we look for another?" Christ said, "Go and shew John again those things which ye do hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt. 11:4, 5.

Many of the patriarchs and saints in the scripture had to suffer many persecutions, but none worse than John the Baptist and Christ. Matthew 14: 3, 4, 6: "For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John had said unto him, It is not lawful for thee to have her." "But when Herod's birthday was kept, the

daughter of Herodias danced before them, and pleased Herod. Whereupon he promised to give her whatsoever she would ask." "So she asked for John Baptist's head in a charger." "And he sent, and beheaded John in the prison." Christ said concerning John the Baptist, "Among those that are born of woman, there is not a greater prophet, but he that is least in the kingdom of God is greater than he." Luke 7:28.

Now, there is not much mentioned in the scripture concerning Jesus after He was twelve years old until He came to John to be baptized. After His baptism, He is healing the sick and afflicted, performs many miracles, chooses the twelve disciples, whom He also named apostles, and ministers unto great multitudes, raises the dead, and preaches the gospel to the poor, calms the storms, feeds the five thousand, and the seven thousand, cleanses the ten lepers, eats the passover with His disciples, and does many miracles, all of them too numerous to mention, since space would not permit.

After He had gone into the garden of Gethsemane and prayed three times that the cup might pass from Him, He said, "Nevertheless not my will, but thine be done." He was denied by both Peter and Judas. Peter was forgiven. Then He was mocked, scourged, and beaten. St. Luke 22:64, "And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? They carried him before Pilate and before Herod. They sentenced him to be crucified. St. Luke 23:39-46, "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 not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, today shalt thou be with me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost."

Joseph of Arimathaea begged the body of Jesus and buried Him in the new tomb that was hewn in stone. On the first day of the week He arose from the grave. He walked with the two to a city called Emmaus, and they talked with Him. Later He appears to the eleven disciples. Luke 24:39-41, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as you see me have. And when He had thus spoken, He showed them His hands and feet." Luke 24:50, 51, "And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven."

Now this Greatest of the great lay nine months in the womb of the virgin Mary, a poor woman, as shown by the fact that she was willing to lay her first born son in a

manger. He was made of a woman, (See Gal. 4:4) yet she, herself, was made by Him, as John says all things were made by Him. See Jno. 1:3. His body was made subject to hunger, fatigue: His soul was made subject to sorrow, grief, and sadness. He passed through the stages of infancy and youth as other men do. He hung upon his mother's breast as other infants do. The second Adam had to bear the first man Adam's curse. Oh, what a low estate our Lord was brought on our account!!

Immediately after His baptism, Christ was harassed by the temptations of Satan. "And He was in all points tempted like as we are, yet without sin." Hebs. 4:15, "He had no corruption and lust within Him for Satan to stir up as we have. See Acts 2:27. He had the power to resist Satan. This power we do not have, but the Savior (the last Adam) had to suffer the trials and humiliations that the first man Adam went through with, but Satan could find no sin, corruption, or lust in Jesus or any weakness of any kind upon which he could lay hold upon. Yet Christ in his human nature could be and was made subject to his (Satan's) harassments; and distresses; they are a part of his humiliation.

Finally, Christ told Satan to get behind Him, and Satan left Him. Indeed, it appears that Christ humbled Himself, and made Himself of no reputation. "He humbled himself, and became obedient unto death, even the death of the cross." We cannot humble ourselves. Only Christ can do that. Yet, Christ did not lay aside His Deity. Every perfection that goes with His Deity was asserted by Him

in His humiliation, His omniscience, His omnipresence, and His omnipotence. John 2:24, 25 and 3:13 and Rev. 1:8. In the nature He took from His natural mother, He lived the life similar to the first man Adam, but the Divine nature made Him equal with God. (Hence, He is the second Adam, the quickening Spirit). He came down to this earth and lived as humbly and lowly in nature as the first man Adam, but He retained in His Divine nature the same power as God, because on one occasion the disciples said, "Lord, show us the Father and it sufficieth us." He replied, "Have I been so long time with you, and yet hast thou not known me, Phillip? He that hath seen me hath seen the Father." So He was both God and man.

The reason Judas had for his act was the thirty pieces of silver. The Jews had for their reason jealousy, hatred, and envy, but the main reason for it was the determinate counsel and foreknowledge of God that He should be taken by wicked hands. Herod, Pilate, the Jews, nor the Gentiles could do nothing to Him but what God had by His predeterminate counsel determined before should be done (before the foundation of the world.) See Acts 2:23 and 4:27. Hence all things were overruled by the providence of God in time to bring about what God had decreed should be done. Pilate had no power over Him except what was given him from above. God so loved His people that He was willing to bruise His only begotten Son, have Him hang between earth and Heaven with the nails driven through His hands and feet, holding His outstretched body to bleed and die from the sixth to the ninth hour with great agony and pain to the

body. They could cause death to come to the body by the determinate counsel of God, but they had no power over His soul. He said, "Father into Thy hands I commend My Spirit." God awoke the sword of justice to be used against His only begotten Son to satisfy Divine justice for the sins of the elect.

From the beginning the Son in covenant agreement had agreed to go through this shameful and painful death, a death so shameful that many of the Jews thought it should be abolished and never be used again. Christ had "come (in the volume of the book it is written of me) to do Thy will, O God." He did it willingly. He even delighted to do His Father's will. Man, the offender, had offended God, and Divine justice had to be paid. God was not willing to let it go unpaid. Man was unable to pay it, and he had nothing with which to pay. So, God was willing to sacrifice His only begotten Son, the Son of His handmaiden, Mary, on the cross that Divine justice might be satisfied and the debt paid. This precious Son had to come all of the way down to where the sinner is and where the sinner lives. Here He took up His abode with him and became the sinner's elder Brother. Christ reconciled the sinner and God. Otherwise, he would have been eternally separated from God both here in time and eternity. But Christ came to serve as Mediator between God and man that reconciliation between God and man might be achieved. Christ could pray to the Father and always be heard. He could reconcile the offender, man, and God, the offended One. Paul said, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By

whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Roms. 5:1, 2. Without this reconciliation man would never have had any access to God, neither in time or eternity. Christ is still the only access the offender has to the offended One. The only avenue of prayer is still through the Mediator, The Lord Jesus Christ. Christ came down from the height of bliss to the lowest state of humiliation that has ever been recorded in history to suffer from the very beginning, and lived His entire life here in suffering, the crucifixion being the climax of His suffering. It is said that He learned obedience by the things He suffered. He learned obedience even unto death on the cross. And it is a certain fact that if the elder Brother learned obedience by the things He suffered, His brethren will learn obedience the same way. The more one suffers the more obedient he becomes, and the smaller he is made, the more humble he becomes. There is no obedience except through Jesus, the humble One, and the more suffering the more humble the sinner becomes, because he becomes (is made) more like his elder Brother, the Lord Jesus Christ.

Humbly submitted,
Geo. A. Fulk
February 28, 1974

APPRECIATION

Our family would like to take this opportunity to express our humble appreciation (as we hope) to God, the gracious bestower of all blessings unto His people, for His blessing through you in remembering us in everyway in the loss of our mother and father's home

on March 21, 1975, when fire (from which they barely escaped) destroyed the entire dwelling and a majority of the contents enclosed therein. This same sentiment is expressed to each of you for the loving kindness that was so beautifully expressed in the last sickness and subsequent death of our beloved husband and father, Elder Joshua E. Mewborn, on July 3, 1975. May His tender mercy ever enshroud all of you, and finally take you to a better home.

(Sister) Emma T. Mewborn

J. M. Mewborn

August 2, 1975

ORDINATION

Persuant to the request of Seclusia Primitive, or Old School, Baptist Church, Compton, California, by the grace of God, while in conference during their regular meeting on February 23, 1975, a Presbytery was formed for the ordination of Brother Noble Edgar Smith, Sr., to the office of deacon. Elder Walter B. Wilson was elected as Moderator, Elder B. K. Smith, Clerk, with Deacons Tom C. Simpson, and L. W. Langwell being asked to assist.

The Presbytery was called together. Brother Noble Smith was delivered into the hands thereof by Deacon Tom Simpson. It then proceeded with the ordination by prayer, delivering of the charge by Elder Wilson, laying on of hands by the brethren and prayer by Elder Wilson. Then the Deacon Brother Smith was presented back to the church by Deacon L. W. Langwell. Brother Smith was then received by the church by giving him the right hand of fellowship. The presbytery was closed with hymn of praise.

Elder Walter B. Wilson, Moderator
Elder B. K. Smith, Clerk

JULIA RUTH SMITH

(June 3, 1910-May 26, 1975)

In accordance with the will of God in Jesus Christ, it pleased Him to take our beloved sister, Julia Ruth Smith, wife of (Deacon) Brother Noble E. Smith, Sr., from the earthly scene on May 26, 1975. She was born on June 3, 1910, the eldest daughter of Mr. and Mrs. O. E. Cruikshank in Ligemore, W. Va. She was married to Brother Smith on March 30, 1929, and of this union were born six children who survive her: Two sons, Elder B. K. Smith and Noble E. Smith, Jr., of South Gate, Ca.; four daughters: Sisters Lila Ann Osborne and Nancy Jane Clay of Bell, Ca., Lois Jean Thaxton of South Gate, Ca., and Linda Lou Milam of Garden Grove, Ca.; twenty five grandchildren (16 grandsons and 9 granddaughters); two brothers, O. L. Cruikshank of Charleston, W. Va., and John W. Cruikshank of Dixie, W. Va.; two sisters: Ruby C. Baker of Florida and Iris Cruikshank of Bell, Ca.

Sister Smith was a faithful member of the Old School Primitive (Presdestinarian) Baptist Church for more than thirty-five years, having been baptized by Elder Harvey J. Bird into our faith and order.

She was more than just a loving mother and sister in the church. She was a loving person, being enabled to live, as it were, her belief. When she spoke of anyone, she never had less than a kind word. The Lord blessed her to have a deep concern for the church and the welfare of her members. She was always considerate, caring for all, regardless of who they were or what they had to profess. She was enabled to see that they were what they were by the grace of God.

As long as I can remember, I have heard her go about singing the hymns held so dear by our brethren. She was an able gift to the church, and will long be remembered therein. She professed the hope in the belief that God is Sovereign. She preferred to be known as one of the absoluters of the Old School. These last few years she was nearly blind, and she did finally lose her sight in her left eye. She never complained of her ailments, and it was only on the Saturday night before she was stricken, while on the way to our regular meeting, that she told this writer of losing her sight. She was my mother in nature for forty-two years and one day.

She was laid to rest in Rose Hills Memorial Park, Whittier, Ca., after church services and preaching by Elders T. R. Jefferson, Austin Tipton, Walter B. Wilson and B. K. Smith.

Brethren, believe what you may, but we have no funeral service, but rather a meeting,

for we find no scriptural evidence for a funeral. "This is the day which the Lord hath made; we will rejoice and be glad in it." Psa. 118:24.

Resolved by the church in conference that a copy of the foregoing be sent to the Zion's Landmark and the Signs of the Times for publication, if so be the Lord's will, and a copy furnished for the church record, this June 21, 1975.

B. K. (Bud) Smith, Writer
 Elder B. K. Smith, Moderator
 Deacon N. E. Smith, Sr., Clerk

**RESOLUTION OF RESPECT FOR
 BROTHER BAXTER R. DUNCAN**

Brother Baxter Duncan was born July 21, 1903, and departed this life April 28, 1975, making his stay on earth a little less than 72 years. He was first married to Rachel Lee Duncan to whom were born two sons and one daughter. The sons and daughter, along with ten grandchildren and two great-grandchildren survive this union. Also, his last wife, Mrs. Sue Clayton Duncan, survives, whom he was blessed to have with him for a few months prior to his death.

His funeral was conducted by his pastor, Elder L. P. Martin, two days after his passing in the Surl Primitive Baptist Church, Person County, N.C., where he was blessed in having membership. He was buried in the Roxboro Cemetery, there to rest, we feel, in a peaceful bed until the Great Reaper shall come and call for the purchase of His shed blood, to come home to be with Him in the world of perfect blessing forever. Brother Duncan will not have to go with a troubled breast and be lonely, as he told me once which was his lot here in this world. That was the way he seemed to feel most of the time.

Brother Duncan believed that, if heaven were his eternal home, it was by the "Gift" of God. He loved His Lord and Savior, I feel, and he believed it was not anything he had done that caused him to possess this love.

May the God of Heaven give the sons and daughter and grandchildren and his wife to feel their father is sleeping a peaceful sleep, awaiting the second coming of Christ, the Saviour of His people.

We hope that Mrs. Sue Duncan will be given to know that he was not hers, but God's, who blessed her to live with and comfort him for a while.

Many words could be said, but may God cause the family to know that we loved Brother Baxter Duncan. We would only say to

him, "sleep on dear one," we hope by the free and unmerited gift of God that we will join you in that peaceful sleep when the call is given to us to come Home, we trust.

We desire that four copies of this obituary be made, one for the sons and daughter, one to Mrs. Sue Duncan, one for Zion's Landmark for publication, and one be recorded on the church book.

Done by order of the church in conference June 7, 1975.

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

YELLOW RIVER PRIMITIVE BAPTIST ASSOCIATION

The One Hundred Fiftieth Annual Session of the Yellow River Primitive Baptist Association will be held, the Lord willing, on September 26, 27, and 28, 1975. This session is to be held with Bethel Church, Fulton County, Georgia, which is located on Stone Road just off West Washington Street about one and one-half miles from East Point, Georgia, which is southwest from Atlanta.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Jeffie Fitzpatrick,
Association Clerk
Route 4
Commerce, Georgia 30529

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at South West, the Lord willing, beginning on Saturday before the fifth Sunday in August, 1975, and will continue through Sunday. Elder J. B. Pollard was chosen to preach the introductory sermon, and Elder Horace Bryan was chosen as his alternate.

All lovers of the truth are cordially invited to come and be with us, and a special invitation is given to our ministering brethren.

H. A. Young,
Union Clerk

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with Harnett Church, Sampson County, N.C., beginning the fifth Saturday in August, and will continue, the Lord will, through Sunday. Harnett Church is located about fifteen miles South from Dunn, N.C. Those who come from the North follow Hwy. 421 to the point where Hwy. 242 intersects with No. 421. Turn right and follow Hwy. 242 for about one mile to first crossing. Turn right for about three hundred yards to

church. Those who come from the East and South will come to Clinton, N.C. Follow Hwy. 421 for about twelve miles to intersection with Hwy. 242. Turn left to church which is about one mile. Turn right at first crossing.

Elder J. M. Mewborn was appointed to preach the introductory sermon, and Elder J. W. Hawkins was appointed as his alternate. We extend a cordial invitation to our brethren to come and be with us.

Alonzo Barefoot, Clerk

ANGIER UNION MEETING

The next session of the Angier Union Meeting will meet with the Church at Raleigh, the fifth Sunday and Saturday before in August, 1975. Elder R. L. Fish was appointed to preach the introductory sermon; Elder Curtis Parrish was chosen as his alternate.

We invite all lovers of the truth to meet with us.

E. T. Jones,
Union Clerk
Route 3,
Fuquay-Varina, N.C. 27526
Telephone: 552-5845

MATES CREEK ASSOCIATION

The next session of the Mates Creek Association will convene, the Lord will, with Samaria Church, Ransom, Pike County, Kentucky, beginning Friday before the first Sunday in September, 1975, the dates being September 5th, 6th, and 7th.

Visitors will take Hwy. 52 to Taylorsville, W. Va.; turn left on Route 49 to Matewan, W. Va. Turn left at junction No. 68 at caution light. Cross bridge and go about seven and ½ miles (7½); turn left at marker to church, which is only a short distance on your left.

We invite all lovers of the truth to come and be with us.

Elmer Smith, Clerk,
P. O. Box 150
Ransom, Kentucky 41558

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union was appointed to be held with Rougemont Church, beginning Saturday before the fifth Sunday in August, 1975. Elder Burch Wray was chosen to preach the introductory sermon, and Elder E. H. Burchette was chosen as his alternate.

We wish to invite all lovers of the truth to meet with us, especially the ministering brethren.

Clyde Satterfield, Union Clerk

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AUGUST, 1975

NO. 10

ISAIAH CHAPTER 65

Which remain among the graves, and lodge in the monuments; which eat swine's flesh, and broth of abominable things is in their vessels;

Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.

Behold, it is written before me; I will not keep silence, but will recompense, even recompense into their bosom.

Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills; therefore will I measure their former work into their bosom.

Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.

And I will bring forth a seed out of, Ja'cob, and out of Ju'dah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

And Shar'on shall be a fold of flocks, and the valley of A'chor a place for the heads to lie down in, for my people that have sought me.

EDITOR

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

ASSOCIATE EDITORS

GEORGE A. FULK PILOT MOUNTAIN, N. C. 27041

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

SWEET MEDITATIONS

Dear Brother Mewborn,

Enclosed are two letters from Sister Marjorie Whitescarver who is a member at Old Pilgrim Church in Texas where Elder and Sister Adams visited. In the first letter she asked a question in which the answer was revealed to her by God, as witnessed by her second letter. I had thought I would try to write any thoughts I might be given on Luke 22: 36-38, after reviewing her first letter. However, I believe her letters are beautiful in their sufficiency which is of God by inspiration. He supplied her questions, and He supplied the answers.

Lynwood (Jacobs)

July 30, 1975

THE LETTERS

Dear Brother Lynwood,

Let me tell you again how much we enjoyed having you and Brother Carl and your folks with us at Pilgrim. It is always a feast when you come to visit with us.

You may not remember, but I told you I had something bothering me, and would like to write you. If the Lord gives you anything on this scripture, and if you have the time to write me about it, I will appreciate hearing it. I know your time is taken up with the summer meetings, and, if you do not have the time, I will understand.

The only hope I have that I might be numbered with God's children is that I sincerely believe that I believe the Old Baptist doctrine as that, to me, seems the only right doctrine I

have ever heard. When I look at the Old Baptist members and see so much fruit of the Spirit and see none of it in myself, I feel like I must be wrong to even think I could be one of them, but I keep going back. In fact, that is the only preaching I want to hear, and the singing and the fellowship is the only kind I want. I am so critical of the worldly "religion" it is best for me to stay away from it. I know they are serving God's purpose, just as all things on earth, but I still don't care to hear them talk about their god out there behind a stump begging them to help him.

I'm sorry, I didn't intend to make this so long and rambling. Please remember me when at the throne of Grace, and give my regards to your family.

Yours in hope,

(Mrs.) Marjorie Whitescarver,
1301 Delmar

Palestine, Texas 75801

June 23, 1975

COMMENTS ON LUKE 22:36-38

"... he that hath no sword, let him sell his garment, and buy one."
"And they said, Lord, behold here are two swords. And He said unto them, It is enough."

While He was with them, the disciples needed no sword, purse or script, but now that He is going away they will need them, but two swords are "enough" for all of them. What two swords? In Eph. 6:17 Paul says "... and take the helmet of salvation, and the sword of the Spirit, which is the word of God." In

St. John 1:1 In the beginning was the word, and the word was with God, and the word was God." (Christ)

Matt. 10:34 "Think not that I come to send peace on earth; I come not to send peace, but a sword." (word of God)?

Luke 2:35 (Yea, a sword shall pierce through my own soul also), that the thoughts of many hearts may be revealed." and, Heb. 4:12 "For the Word of God is quick and powerful, and sharper than any twoedged sword ... and is a discerner of the thoughts and intents of the heart."

Rev. 1:16 "... and out of his mouth went a twoedged sword ..." Rev. 19:15 "And out of his mouth goeth a sharp sword, that it might smite the nations ..." From this and interpreting the sword as the Word of God, but back to Luke 22, why two swords?

And back again to Luke 22:36 "sell his garment, and buy one." This part of the scripture has bothered me a lot. In the gospels Matt., Mark, and Luke are the parables of the new cloth put on the old garment. In Matt. 22:11, 12 is the wedding garment which the wedding guest did not have on (the righteousness of God) In Rom 10:1-3 we find the garment of self-righteousness and the righteousness of God (the wedding garment of the Bride?) Then in Luke 24:4 there are "two new in shining garments."

In Rev. 3:4 in the church at Sadis are "a few names who have not defiled their garments" and in Jude 23 ... "hating even the garment spotted by the flesh."

These are some of the scriptures I have run on the text, and I am so unlearned in the scriptures I am afraid of misinterpreting or

misunderstanding. I love to study the word, but sometimes I get off the track there is so much to read, and with me, so little understanding. In reading the above scriptures, I have just jotted down my thoughts or inquiries. Wouldn't it be wonderful if you could know that some day you would wear that wedding garment?

1303 Delmar
Palestine, Tex.
July 27, 1975

Dear Bro. Lynwood:

"Wait on the Lord, be of good courage, and He shall strengthen thine heart: Wait, I say, on the Lord." (Isa. 27:14)

We strive and fret to work out things for ourselves, forgetting the above admonition, and then when we fail so miserably, we are reminded.

I don't want to tire you or take up your time with my rambling, but I did want to write you one more thing on this matter and then close it. I could see at Corinth you were near exhaustion, and I know all our Elders are tired from so many meetings, and yet we all (including the Elders) do enjoy the season of rejoicing so much. I was disappointed that I didn't get to go back on Sunday, but I hope I was thankful for the time I did get to go, as I know that was all that was meant for me.

Sunday night, these thoughts came to me and I got up and wrote them down. Now, I know revelation must come from God, whether it be to you or me or anyone else. I believe you are one chosen to have beautiful Truths revealed to you.

Here are the thoughts I had that night on Luke 22:36-38. In verse 35 He said "When I sent you without purse, and scrip and shoes, lacked ye anything?" They lacked nothing,

the Lord was with them. "The Word was made flesh, and dwelt among us ..." Now He says, in effect, the scriptures concerning Him are to be fulfilled, that He is going away, and they will need the purse and scrip and shoes and sword (or the Word and the Spirit) to go out and preach the gospel. He has taught them and they know they have the swords, and He says, and they know, "It is enough." He didn't say "they are enough" (plural). He said it is enough. The Word and the Spirit is enough for His disciples, and when he dwells among them (in their bosoms), "it is enough" for their lives, their satisfaction and their redemption as Paul said in Eph. 6:17 "... and the sword of the Spirit," which is the Word of God."

There are so many scriptures, one leading into the other, and all so beautiful but all looking to Him as the author and finisher of our faith. He is the Way, the Truth and the True Light, the Word, the True Vine. I could go on and on, but you know what I mean.

I enjoyed so much your editorial this month and also Sister Gladys' article. The way she brought out the Martha and Mary meaning. But that is another story and I won't get started on that.

Give my love to all your family and I hope to see all of you soon.

A sister in hope,

Marjorie Whitescarver

**AN ACCOUNT OF A GOOD
TRIP AND GOOD
MEETINGS IN CALIFORNIA**

August 3, 1975

Dear Brother Mewborn,

Weldon and I were blessed to go on an 8-day visit beginning July 10, among the brethren in California.

Elder Bud Smith, his son Steve, and his father Deacon Noble Smith met us at the airport. Thursday evening we visited with the wonderful Noble Smith family (except one daughter who was on vacation in West Virginia). Brother Noble's daughters, Sister Lila Osborne and Sister Nancy Clay, were there along with Brother Bud. We spent the night with Brother Noble who lives with his daughter Jean and her husband Jerry. The Smiths are a close knit family who are blessed to live close together.

Friday, Steve and sister Lila's daughter Debbie carried us to Disneyland which was a thrill for both Weldon and me. Friday night we had church at Brother L. W. Langwell's home where we spent the night. Brother Tom Simpson and wife drove up from San Diego to visit with us but returned home that night. Elder Walter Wilson was with us both Thursday at the Smiths and Friday at Brother Langwell's.

Early Saturday morning we drove to Lake Isabella with Jean and Jerry. Weldon stayed with them at Elder T. R. Jefferson's home Saturday night while I drove Brother Jeff and Sister Grace to Bakersfield. We had church Saturday night and Sunday at Sister Bertha Wright's home. She is a blessed sister who makes her home available for meetings since they have no church building.

Elder Powell Wheat drove down to the meeting. Brother Bud Smith and his lovely wife Tachi, Brother Walter Wilson, Brother Langwell, Sister Lila Osborne, and Sister Sally Drum drove up from the Los Angeles area. Deacon Troy Smith and his wife Sister Alma were there. He is doing very well physically and

is back at work.

Sunday a good crowd was present. It seemed that during this two-day meeting, I was blessed to hear some of the ablest preaching I have ever heard. Though few in number, the brethren in the Compton and Bakerfield churches have been greatly blessed by God. Love is without dissimulation and Grace abounds in their midst. What a joy it is to visit them.

Sunday afternoon Brother Powell Wheat went with us to Lake Isabella. For nearly seven hours Brother Jefferson talked to us about his past life among the old Baptists. It was one of the most enjoyable sessions I have ever had. Brother Jeff is a truly remarkable person with a marvelous recall of events that occurred during his travels among the churches all over the United States. Sister Grace is a gracious hostess and a wonderful inspiration to me.

Jerry, Jean, and their children, as well as Sister Lila's daughter Janet and Brother Bud's son John, spent Sunday night nearby. Monday they drove us up the Kern River Valley about 25 miles to a beautiful spot on the river where we spent the day.

Tuesday Brother Jeff and Sister Grace drove us to Bakersfield. Brother Wheat left for home, and we rode the bus to Los Angeles where we spent the night in the home of Brother Walter Wilson.

Wednesday, Brother Walter's lovely wife Elaine carried us to Knott's Berry Farm. He met us there after work, and we ate supper there. Afterwards we drove to Brother Bud's home where we spent the night. I enjoyed the time with him, Tachi, and their four sons,

Keith, Steve, Ricky, and John. He has bought a comfortable home near the rest of the Smiths.

Thursday, Weldon and I flew home on the same wings of love that carried us to California. Bennie was glad to see us.

Lynwood (Jacobs)
Orange, Texas

SYMPATHY IN ELDER

MEWBORN'S BEREAVEMENT

Dear Brother Mewborn,

Elder Simeon Sauls told me of the death of your father. I wish that I could write some words of comfort, as I have you on my mind. I went to bed but could not sleep, so I will try to write to you. Unless the Lord directs me I know I will not be able to write one word of comfort to you. I cannot stop wanting to write to you so please have patience with me and forgive me if I say the wrong things.

As I was resting in bed, the words of the following poem kept going through my mind.

A PERFECT DAY

Passing out of a shadow
Into a pure light,
Stepping behind a curtain
Getting a clear sight.

Tired of all earth's playthings,
Heartsick and ready to sleep,
Ready to bid our friends farewell,
Wondering why they weep.

Passing out of the shadow,
Into a perfect day;
Why do they call it dying,
This sweet, passing away.

Brother Mewborn, this poem was quoted to me by a lady whose name was Mrs. Nannie Riggs. She was very old, and was in a rest home when I met her. It seemed to mean a

lot to her. She was almost blind. She quoted it as though she meant every word of it. I believe she died soon after I met her. I love to think of her in heaven at rest. I believe she was one of God's little children. That was the strong feeling I had of her. I think she had read a portion of this poem somewhere, but I believe that a part of it was her own words and feeling. She seemed to be waiting for that "perfect day".

Brother Mewborn, when I was a small child my mother read to me in the Bible where it said, "Better is the day of death than the day of one's birth." "Better is the end of a thing than the beginning thereof." Eccl. 7:1 & 8. This scripture is often quoted out of context in the following manner, "Weep at the coming in, or birth, and rejoice at the going out." I wondered why the scripture said, "Better is the day of death," or as it is commonly said, "cry when one is born." A baby is such a sweet little thing! Also, I wondered why "rejoice" at one's death for it is so hard to give a loved one up. I think I really began to understand this scripture when my mother died. Also, a little along, as I grew up, and experienced more and more the heartaches, disappointments, tribulations and sufferings of this life here on earth.

My mother died at fifty-eight. I had thought that she would live to be old, but she suddenly became ill and died of a heart attack. I was called home. They said Mama was very ill. I went to the hospital. Daddy and the others were gathered in a small room, waiting and hoping. The preacher from Mama's church was there. He stayed and prayed continually that Mama would live. Daddy said, "If only God will let her

live, I will crawl on my hands and knees to look after her." He wanted her to live so badly, so very much, but then he said, "I am so afraid she is going to leave me for she said, Norman, I am going home, either to my house, or my Lord is going to take me home." Daddy seemed to know that the prayer for Mama to live would go unanswered (in this world) for soon after she had said this her condition worsened. I think Daddy knew that these things were already predestined to be. Oh, how very much he wanted her to live, but he seemed to know that she would not.

I slept at my brother's house that night. In the early morning hours, God sent me a vision, or dream. I saw my mother's face. She was beautiful — at the very best I had ever seen her. No longer was she pale and sick, but she was well and happy. I could see it on her face. She was beautiful. It was as though I saw her through something, as though there was something between her and me, separating us. I wondered later, "was it the veil?" I had looked upward and saw her. Then, suddenly, I was awake.

When I sat in the church at her funeral, the memory of her in the vision came strongly on my mind. I smiled and thought, "My mother is not there in that box, she has gone home to be with her God. Happy beyond words is she in that land where she will never grow old." I knew, if anyone saw me smile, they must have wondered why. But, Brother Mewborn, my mother's troubles were all over. She had gone the last mile, and was at last at home with her God. This is what I believe, and it has been a great comfort to me.

Mama said something else, too. I have to go back a little for you to understand. When my grandmother lay near death in the hospital, my mother stayed with her a lot. One day, she turned to Mama and said, "Laura, you can have part of my star." She said, "It is right over there," and pointed to a spot in the room. Mama told me of this later, and I thought, "How very kind of grandmother to give Mama part of her star."

During the next day following Mama's departure from this earth, her sister said to me, "Joan, I knew that your mother was not going to live for she (my mother) said to me, 'Dorothy, I have my star that Mama (my grandmother) gave to me.'" So, I have a hope that Mama has, as she said to Daddy, been taken home to be with her Lord. We cry for the living and rejoice for the dead in Christ. "Oh, death, where is thy sting? O grave, where is thy victory?" "Death is swallowed up in victory." I Cor. 15:54,55. Brother Mewborn, I am persuaded to believe this star of which she spoke was a manifestation of her hope in Christ Jesus and Heaven and immortal glory. I believe they were blessed in sharing the same blessed hope!

May God bless you and keep you, and may He reconcile you to His will is my prayer.

With much love, a little
sister in Christ, if one at all,
Joan Crenshaw
611 St. Mary's Street
Garner, N.C. 27529
July 13, 1975

**"THE SEAMLESS COAT
OF JESUS"**

Dear Elder Mewborn,
Having been with you in several

meetings, I have learned to love you as a brother, I hope, in the Spirit, along with all of the brethren, if I be a brother, indeed. I have been to several of our three-day meetings over the last several months, and I have been lifted up. I enjoy reading the articles of the writers of Zion's Landmark. I fully believe that they are inspired by the Holy Spirit to write.

A couple of passages of scripture have been on my mind for the past several days. I do not seem to be able to dismiss them from my mind. "Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part, and also His coat. Now, the coat was without seam, woven from the top through-out. They said therefore among themselves: let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did." John 19:23, 24.

Now, they took the garments and made four parts. It looks like I see the four gospels of Jesus Christ, (Matthew, Mark, Luke and John), representing the whole truth as it is in Christ Jesus our Lord. The coat is without seam, woven from the top through-out. "Let us not rend it but cast lots for it." I see the coat to mean the righteousness of God that can neither be destroyed or rent. No one can put on this coat. The coat has to be put on by the Lord and Savior Jesus Christ. This is after the land is cleared, cleaned off, and plowed. (This process is referred to in the scriptures as regeneration.) Then it is ready to be seeded. This

land is the heart and mind of man, and no one can clear and plant it except the Lord and savior Jesus Christ. In other words, the coat of righteousness of the Lord is put on the child of God. The Lord has manifested His great Love in him. He is given the hope that he is a child of God. If man could put this coat on himself, then God would not be an all wise, all powerful God.

Let me declare here that I believe that God is a Sovereign being, or Spirit, and that He has all power both in heaven and on earth. I do not believe that the finite mind of man can comprehend the power, height, and depth of the true and ever-living God, the one that stood as a Lamb slain before the world was.

Dear Elder Mewborn, do what you like with this. After all, these are just a few thoughts of a poor sinner.

If one at all, your little brother in hope,

Denver D. Cryer
Rt. 1, Box 156
Merryville, La. 70653
July 29, 1975

REPUBLICATION OF SISTER MOLLIE LONG'S EXPERIENCE

Dear Brother J. M.,

I am enclosing the obituary of dear Sister Mollie Long, who was a member of Wheelers' Church since the year 1909, for publication in the Landmark. She had been with the church for many years. If it would not be asking too much, would you have her experience republished from the April 15, 1909, issue. It was rich to me to have read the copy, and I feel many others would enjoy it again.

Yours in hope,
Reuben Bowes,
Route 4,

Roxboro, N. C. 27573

June 12, 1975

EXPERIENCE FROM THE APRIL 15, 1909 ZION'S LANDMARK

Elder P. D. Gold, Editor

Dear Brother,

I am sending the experience of this dear sister for publication. It was such a treat to a poor sinner like me I feel as if it would be a comfort to God's people to read it. With best wishes to you and the dear old Landmark, I remain,

Your brother, I hope, if one at all,
J. M. O'Brient
Roxboro, N. C.

Dear Cousin Melvin,

I will try, in my weak way, to answer your good letter for I felt it was good for me when I received it, and although I don't feel worthy to write to God's children and feel to be the least of all, still, I have been made to love them. All this week has been a time of rejoicing with me. I want to talk all the time. Cousin Melvin, I have wanted to tell you my feelings for a long time, but when I would begin to talk I would get so full I couldn't do anything but cry, but it seemed to me you were the loveliest people I ever saw. I wanted to live with the Baptist, but I was such a sinner I did not feel that they could fellowship me. I went to preaching Saturday night, and I felt like I could witness everything Brother Hall said. I feel so unworthy to say "brother". He came home with us Saturday night, and told me next morning I had better go and talk to the church that day. I told him no, I was unworthy. I determined not to go, but it seemed I had to. So, I went and tried to tell them what good

things I hoped the Lord had done for me when, much to my surprise, they received me, and I enjoyed baptism. I felt strong and good and wanted to go through with it, and, when I came out of the water, I wanted to cry aloud! I now felt a peace and satisfaction of soul I had not felt before.

I have been in trouble for several years, but tried to keep it to myself. I would go on in gay company and try to have a good time, but it seemed all my troubles would go with me. Sometimes, it seemed I had more than I could bear. And I was so disobedient last summer, when my poor father and mother were so sick, I felt I wanted to suffer for them. I felt like their sickness was trouble for me for my disobedience. I came home and after retiring that night, I was in so much trouble I tried to beg God for mercy on me, a poor vile sinner, that I would try to do better. I cried nearly all night, and I felt as if I would never see the sun rise again. I had an inward feeling that, if I died in that condition, I was lost forever. But, I felt like it would be just, and I did not feel worthy of any of God's blessings.

I lay there and thought I would go to sleep and not disturb my dear husband. I shut my eyes and saw three men standing by my side; One said the middle Man is Jesus. It seemed to me everything was lighted up, and you don't know what a good feeling I had. It seemed all my troubles were gone. But, in a few days they came back, and I thought maybe it is imagination. Something tried to tell me. "You are deceived." It seemed my troubles were greater than ever.

I feel so much better since I joined the church, only feel just too

unworthy to mingle with the little ones. I dreamed last night I went to Wheelers to join, but when the time came to be baptized I couldn't get ready. I felt that that was an evidence I was not fit to go. I told Brother Hall about it, and he said he felt like that was an evidence that I was fit to go. I have wanted to join a long time, but felt too mean and I would look around and see so many outside who were so much better than I that I couldn't feel like I could go.

While I was at the water Sunday, something said to me, "Some more will soon follow you." I believe my father, mother, and Mr. Long will soon join, and oh, how glad I would be to see them come. I hope the good Lord will bring them in.

Cousin Melvin, I feel like I am worrying you with this letter, but the half has never been told. If you were here, I feel I could talk all the time. "I want to live a Christian here, I want to die rejoicing." Those words have been on my mind for a week. I have felt for some time, if I didn't joint the church, some of my people would be taken from me. The night Brother Simpkins and Brother Hall stayed with us, last November, I was miserable. I felt so mean and so unworthy to have such good people with me. I felt like I wanted to fall at their feet and ask them to pray for me, but I felt too unworthy to ask them. I didn't feel like they would have any confidence in me at all.

Cousin, I didn't think of writing this much when I began the letter. Please pardon and pray for me, if you feel that you can pray for such an unworthy creature as I feel to be. May God bless, guide and direct us is my prayer. Please excuse me for writing so much, but I felt like I was

bound to tell it. I enjoyed your letter, and am glad you thought enough of me to write. Write again for I certainly appreciate your letters, but I feel like they are too good for me. I am going to stop. Give my love to Cousin Maud, and come to see us real soon.

Your unworthy sister and cousin,
Mollie Long

Bushy Fork, N. C.

(See obituary of Sister Mollie Long in the June, 1975, issue of Zion's Landmark, page 251. Editor)

THE RIGHTEOUS AND THEIR AFFLICTIONS

A sermon preached by Mr. Munns, at Beulah Chapel, 79, Harrow Road, Edgware Road, on Sunday Morning, Oct. 22, 1882.

"Many are the afflictions of the righteous; but the Lord delivereth him out of them all." Ps. XXXIV: 19.

We will endeavour to look at this portion of God's Word this morning, and take notice, 1. Of the character, the righteous; 2. What these afflictions are, for they are various; and, also, try to show how "the Lord delivereth him out of them all."

1. The righteous and the wicked are spoken of in God's Word. They are both classed separately, and their destinations. We shall endeavour to show the distinction between them, and try and point out what the afflictions of the righteous are. We know, friends, that the word righteous, in God's Book, implies those that are made righteous by One who is able to make them so; for the Scripture declares, "There is none righteous; no, not one." We read that a wicked man saw the blessed state of the righteous, and had a desire to have a part in that

state; yet he never had a part therein. You might say, "Was not that desire righteousness?" Certainly not. There is a prepared place for a prepared people. The righteous are to dwell with their righteous Head, the Lord Jesus Christ, throughout the countless ages of eternity; but the wicked are to dwell with their companions; that is to say, with those that are under the influence of Satan, who seduced our first parents. All that die in that service will most assuredly be where their king is, whom they served on earth. There requires to be a separation made in a portion of Scripture like our text. The Lord Jesus Christ says, "I will set my sheep on my right hand, and the goats on my left;" and we must never be ashamed to declare the same truth that Christ preached.

There are the fruits and effects of a righteous man, and the fruits and effects of the wicked. Balaam had a desire that he might die the death of the righteous, that his last end might be like theirs. Here you see the possibility of a wicked man absolutely seeing what the end of the righteous is, and having a desire to share the same things with them. The Word of God says, "By their fruits ye shall know them," and if your fruit day by day exhibits no separation from the world, it will end where Balaam's did; and that was in hell.

Now, we must be brought to prove how we came into possession of that righteousness. Well, the Word of God says, "There is none righteous; no, not one;" and those people that are made righteous are so made by the imputation of the righteousness of the Lord Jesus. What they are as sinners is

transferred to Him who bore their sins, and transferred His righteousness to cover them; for by nature we are "the children of wrath, even as others." But Paul saith, "God hath not appointed us unto wrath, but to obtain salvation." Here we see the sovereignty of God in taking one and leaving others. In regeneration a change takes place in the soul, called in the Word of God quickening: "And you hath he quickened, who were dead in trespasses and sins." I understand this to imply a sensation of life and light. Now, by this the child of God is made manifest from the child of the devil. We read, "Christ was in the world, and the world knew Him not;" but His people are brought to know Him. He was made known to those that were brought by the blessed Spirit to receive Him: "And to as many as received Him, to them gave He power to become the sons of God." If you read on, he tells you, "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Therefore the work is of God, and not of man.

Wherever there is light conveyed into the soul, it is as Hart says:

"An unctuous light to all that's right,
A bar to all that's wrong."

Here lies the distinction between a nominal profession, and that which is wrought by the Spirit. The child of God feels the eye of God is upon him; and he moves in filial fear; and when sin is presented, he says, "How can I do this wickedness and sin against God?" But the nominal professor receives the truth in his head, and feeds upon doctrine, and calls everyone legal that witnesses for the unction of grace in the soul. There are thousands that believe

they work for God. Solomon saith, "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." They will say, "Stand by thyself, for I am holier than thou." People in that state can know nothing of Jesus in a way of salvation. So living and dying, they must be left in the hands of divine justice without a Mediator; because they plead their own good works, and despise the righteousness of Christ.

Now for a man to be a righteous character, he must be brought to feel that he is everything that is vile and base as he is born into this world; and he must have the power of the blessed Spirit to convince him of that state; or else he would begin to say, "I have not been so great a sinner as some." I say that all are sinners in the sight of God from the fall of Adams to the winding up of the last day. But God foresaw and knew everyone of the chosen people, and gave them into the hands of His dear Son, who would undertake to be found in fashion as a man, to be their righteousness. They are born into this world in sin, and must be washed in the fountain opened for sins and uncleanness. If God the Holy Spirit shows you your vileness, he will make you to feel the necessity of being washed from all your filthiness. Now, when the blessed Spirit convinces the poor sinner of sin, can he believe God intends to carry him into eternal glory? O no. Can he believe it is the work of God upon his soul? O no; but it is, for he is afflicted with sin in his soul.

2. I come now to show the afflictions of the righteous. They are various. There is affliction of soul; and we read in one place, "Is there

evil in the city, and the Lord hath not done it?" In the Hebrew it reads, "Is there affliction in the city, and the Lord hath not done it?" And Jeremiah says, "He doth not afflict willingly, nor grieve the children of men." Then God sees there is a needs-be for these afflictions. We shall not confine ourselves to outward afflictions, but to the afflictions of the soul; for Job says of all men, that "Man is born unto trouble, as the sparks fly upward." We shall speak only of the afflictions of those that are quickened into life by the power of the Spirit of God. In the Psalm I read to you this morning, David speaks of the enemies that rose up against him. There are enemies within and without, enemies on the right hand and on the left. These afflictions belong to such as are brought to feel that they have not a thing to present before a holy and a just God, that they are sinners in the sight of a heart-searching God, and must have a righteousness to cover them. Well, if it is so in your feelings, you are clean in the sight of God; and you can say with Hart,

"Of all the creatures God has made,
There is but man alone,
Who stands in need to be arrayed
In coverings not his own."

Man is born into this world naked, and naked he must return; and if we have not the righteousness of Christ imputed to us, we must die, and die under the curse of a broken law.

"Many are the afflictions of the righteous." All God's people, more or less, will have to come into a smoking furnace; He will be sure to bring them there. The Lord says, "I have chosen thee in the furnace of affliction." The saints are afflicted

so as to feel that none but God can deliver them. This the Spirit doth that they may show forth His praise; that the poor sinner may be blessed with some little confidence that he is one of those righteous characters.

In the first place, there is affliction of the mind. Can you recollect when sin was charged home upon your conscience? Can you find any natural affliction of your body so painful as sin was when it was charged home upon your conscience. When you felt that hell would be your portion, what pangs there were in your soul! "Ah!" say you, "If you talk like that, you will leave me behind." God grant it may be the means of bringing you forward. There are many who talk of regeneration, and know nothing whatever about it. You may depend upon it, a child is not brought forth into this world without some pangs of the body; and I am sure the life is not manifested without some pangs in the soul of a poor sinner. I desire to stand as God's mouthpiece, whether men will hear, or whether they will forbear. You know the Word of God tells us that afflictions are not joyous but grievous; but afterwards they yield the peaceable fruits of righteousness to them that are exercised thereby. (Heb. XII.11.) The righteous man is exercised to know whether his affliction will bring forth the peaceable fruits of righteousness. Now the weight of sin upon your conscience will afflict your soul; and before that, your soul was never afflicted.

"Many are the afflictions of the righteous." Say you, "How do you come at the afflictions of the righteous? I come at them by an experience in my own soul; and if

God opens the eyes of your understanding, you will discover what you never saw before. If a blind man's eyes are opened, he will see what he never saw before. Say you, "You are coming to natural things to prove spiritual." Yes, I am' for I know that spiritual are greater than natural. I often smile when I hear men preaching, saying, "Give Christ your heart." Give him your heart! What! A stinking, vile heart? Why, you feel that you are nothing but sin, and can he receive that? No, he cannot receive sin. You may say that the man of God, Solomon, says, "Son, give me thy heart." Yes, but you must remember that it is a son who is addressed, not all the world. The poor sinner has to come and give the Lord what he first gave him, — pure desires in his soul after Jesus Christ. God gives His people a new heart; He does not mend the old one. It is a new life and a new principle; it is nothing patched up in the old man. And lest you make mistake here, and take a license for sin, allow me to tell you that this new man of grace is to reign over the old man. It is a new principle, a divine life, that causes thy soul to cry out.

When sin was charged home upon my conscience, I found there was a hell; and there I felt I must go; and this became a burden to my soul. I stood in need of the Lord to come. I stood in need of the invitation, "Come unto me, all ye that labour and are heavy laden; and I will give you rest." And O how weary I was of sin! How I wished that I had never been born! I grew worse and worse; for "many are the afflictions of the righteous." Pharaoh afflicted the children of Israel; and the Lord said, "I am come down to deliver my people." I tell you, you will feel the

temptations of Satan something harder than Pharaoh. The soul that God has convinced of sin is afflicted. David cried out under this, and said, "Bring my soul out of prison that I may praise thy Name."

You see there is something that must afflict the soul. It is not God's righteous law that afflicts thee; it is the sins that thou hast committed under that law. You remember the law says, "Eye for eye, and tooth for tooth." The Holy Ghost is not the Author of darkness in the man's soul that is quickened into life. Sin is the cause of darkness in us, and if the Holy Spirit chooses to suspend His blessing from that soul, he is afflicted, and he knows that sin is the cause. It may have been brought on when the Holy Spirit has not kept us and we have had neglect of reading the Word of God, or prayer, or worldly-mindedness, and little thought of the love of God or of Christ or the Spirit; and now he cries for the help of the Spirit, and the Spirit hears, and takes of the things of Jesus, and reveals them unto him, and humbles him. Then a Three-One Jehovah gets the glory, and the poor sinner rejoices that God is of one mind, or he would have been consumed. He says this darkness and affliction have purged my dross, and made me to feel the value of everlasting love.

It is said that the children of Israel, in their afflictions, cried unto the Lord, and the Lord heard them and came down and delivered them. How did he do it? Just in the same way he does now. Let us see how the Lord relieved those afflicted souls. It was in a singular way He brought them out of Egypt. The lamb was to be slain, and the blood had to be sprinkled on the doorposts, but not a

drop was to be on the threshold. Why? Because those that are sprinkled with that blood could not tread on the blood of the everlasting covenant, which was shed for them. It was holy; not to be trodden underfoot by man. Remember the eye of God is always upon that blood; for he says, "When I see the blood, I will pass over you." So if this blood is in thy house, thou wilt not be destroyed; and this will have a constraining power over your outward walk. Therefore, there is a coming out of your affliction through the efficacy and power of that blood. And what does Christ bring forth for the afflicted soul but the blood of His own Son? He says, "I will undo all that afflict you." There is a bundle tied up that you can't undo; but the Lord says, "I will undo all that afflict you." The Lord undoes it sometimes in a moment. So he says, "When I see the blood, I will pass over you," over all your sins, and all that you have been complaining about; all will be gone in a moment.

Now the enemy will try all that he possibly can to bring your soul into bondage again. He says, "If that blood had been applied to you, you would never have an unholy thought." He will tell you, "It was not from the Lord; it was from me. I have deceived you." Here is another affliction; and it will bring you, poor sinner, to Jesus, who is the Way, the Truth, and the Life. And can that affliction be wrong that brings thee from an ungodly world to cling to Christ? I recollect when I had my soul blessed, the enemy set in again; and I had to prove what Hart says,

"When all this is done, and his heart is assured

Of the total remission of sins,

When his pardon is sealed, and his peace is procured,

From that moment his conflict begins."

What is the reason of this? Why, because the devil knows that the Lord has taken you out of his kingdom, that you have no love for his service; and he is determined to blow clouds upon your old man. Sometimes, he will cause you to put forth an angry word. He will be sure to work against that holy principle that God has planted in your soul. David was not only afflicted in body, but in soul; and when his body was afflicted it brought about a prayer for his soul. He says, "O Lord, take me not away in the midst of my days." "O spare me, that I may recover strength, before I go hence, and be no more;" for he felt he was not ready to die.

"Many are the afflictions of the righteous." Now, the child of God cannot always understand why the Lord has been pleased to lay His afflicting hand upon his family, perhaps upon his partner in life. "My children and my business all go wrong. Afflictions seem to be rolling in, one upon another; and I cannot get a word." You know, friends, as I have said before, you go to God to ask Him to do things for you, while in your own conscience you know you want your own way. Can you always come and say, "Lord, this affliction that thou hast laid upon me, if it please thee to let it remain till the day of my death, 'thy will be done'?" It is a hard task to come there, friends. You know when the disciples asked Jesus how to pray, he said, "When ye pray, say, Our Father, which art in heaven,

hallowed by thy Name. Thy kingdom come. Thy will be done, on earth as it is in heaven." You see what things to pray for, as the Holy Spirit witnesses that you have a Father in heaven, both temporarily and spiritually. But what a time it is before the child of God can take the first words into his lips. You see there are subjection and submission in heaven. They bow before God; and He makes us to bow to His sovereignty. It is one thing to talk, but another to come into the trial; but you shall find it sweet to give all up, as Abraham gave up his child, and received Christ. For Jesus said, "Abraham saw my day, and was glad."

"Many are the afflictions of the righteous; but the Lord delivereth him out of them all." Now I understand this "him" to mean the Lord; and why? Look at the next verse: "He keepeth all His bones; not one of them is broken;" and again, "In all their afflictions He was afflicted. In His love and in His pity He redeemed them." Now, for myself, I never did really and truly, get a sanctified affliction until I have been led by precious faith to see Jesus in our nature as our representative Head in all His afflictions. "It pleased the Lord to bruise Him; He hath put Him to grief." O friends, here is a wonderful thing that He should be bruised and smitten for us.

But what is thy affliction? Is it affliction of body or soul? "Well, say you, "I have both; and I feel if the Lord would but speak one word to my soul, and say, 'I have loved thee with an everlasting love,'" it would be enough." This affliction has worked for your good; for it has worked faith in you to believe He is

able to speak the word to deliver your soul. The Lord puts this desire in His poor saints, and they bring honour and glory to His Name. Affliction of body and mind often go together. "O," says the poor sinner, "I should be glad to leave this afflicted body behind, if He would but speak the word to my afflicted soul." But our text says, "Many are the afflictions of the righteous." Now sin afflicts the righteous soul; and when the poor sinner has been blessed by the Lord's visits, he feels that he should like to depart to be with Christ, which is far better. But alas! Alas! Another affliction comes; the poor sinner now says, "I feel I am in such a lukewarm state; what is this for?" It is to show you that you stand in need of His Spirit; for "when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against Him." Sometimes, he pours a little oil into thy soul, and then the poor sinner says, "I don't think I shall ever doubt Him any more;" and believes what Paul says, "Being confident of this very thing that He hath begun a good work in you, will perform it unto the day of Jesus Christ." Then, poor sinner, if thy soul is afflicted in consequence of sin, it is a good work that he has begun in your soul; and if the Lord chooses to suspend His blessing, perhaps for 20 years, He will still keep thee groaning and crying; and in this, my friends, you are brought to honour your God.

"Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Now, what does God intend to bring about by all the afflictions of thy soul? Thy sins are the cause of thy afflictions. Every one of your sins was a wound in the body and soul of Christ. Then,

I say, if they lead thee to Jesus, the Sin-bearer, God has accomplished what he purposed to accomplish; and He will answer the cry of the destitute. The Lord heareth the sighing of the needy; and He will bring thee, poor sinner, to know that he is God, and that you have to appear before Him.

The terror of death, too, is often an affliction to a child of God; and he is afflicted with the thought, because he cannot read his title clear. This works rightly; it deadens him to the things of time and sense, and sets his affections on things above. O, friends, what a mercy it is if we find death stamped on everything below, and cry, "Give me Christ, or else I die!" If this be so, thou shalt never die; for thou hast a living faith in Christ, who is the Resurrection and the Life.

"The Lord delivereth him out of them all. He keepeth all his bones; not one of them is broken." Whatever bruises sin has made in you, whatever bones thou hast broken since thou hast been called by grace, has He made you to mourn over them? You will find that the grace and the recovery is because not a bone of Him was broken. Not a member of Him could be missing or imperfect. God purposed to lead His people into this truth.

I saw in a sermon the other day that a man said, "Look, my friends, how Christ sank under the weight of His people's sins." I say it was false. He never did sink under the weight of their sins. If he had, you and I must go to hell. And another thing I saw in it was this, that God was angry with His Son. There were to blank falsehoods; for God could never be angry with His Son. He says, "This is my well-beloved Son

in whom I am well pleased." We do well, my friends, when we are blessed of Him to take heed to what we read in the Word.

Another thing, friends. You may think it is your duty to pray for God's protection over you; and perhaps you have got into that sort of form without any real feeling in the matter. But, my friends, God is not mocked; and when He has afflicted you, He will make you to feel that you have been sowing to the flesh. Perhaps you will go to business without bending your knee to God. "Ah!" says the devil, "you thought more of losing an hour's work than of praying to God." Here the devil comes in, and he causes thee to mourn and groan, and your mind becomes afflicted. There are none of you but know that I am speaking the truth. I have felt these very things; and we have to remember that our God keeps a rod for those that forget him. These words have followed me very much lately, "Forsake not mercy and truth; bind them about thy heart." Why? Because "mercy and truth have met together, and righteousness and peace have kissed each other." O friends, I feel at a loss to set this forth as I should like; but what I have said, I hope may be the means of life to your souls. God will wean you from yourselves, and make you to feel your strength is in him.

May the Lord continue His blessing for his own Name's sake. Amen.

Republished from the March, 1883, issue of the Gospel Standard, London, England, at the request of Sister Awine McLamb, Crofton, Maryland, 21113.

**ENJOYED JUNE ISSUE OF
THE ZION'S LANDMARK**

Dear Brother J. M. and family,

This evening when I came home, I found the June, 1975, issue of the Landmark lying on the coffee table. I picked it up and read some, then I went over and visited with my dad for a little while. When I arrived at his home, I found him reading the same Landmark. He asked me if I had seen it. I told him my copy had come today. When I returned home, I picked it up again and read it through. Brother George Hill's letter was especially appropriate, and I hope I am thankful, the Lord knoweth, that Brother Burch Wray was enabled to pass it on to you, not to the praise of man. I hope that I write pertaining to this issue, and in harmony with the kindred do I rejoice, the Lord will. Most of the authors had names whom I know or had known personally. My thoughts were, and are, how wonderful it is that these blessed ones of the faith of the Lord have been, and are, personal acquaintances of mine. Not to my glory, God forbid, but rather how blessed am I, who oft times feel to be so alone, have to be shown again and again that I am not left altogether alone in this precious hope, but the Lord liveth and endureth forever in the hearts of His people. When they shall be no more on the earth they shall continue with Him forevermore, for in truth He bore them and they shall never die for He hath given them the promise, and He is the promise, Eternal King, beyond comprehension to this feeble, finite, carnal and corruptible mind. Each of the letters and articles are of one mind, and how often have these same thoughts that were expressed also have come to be

borne in me. How often, it is beyond even my comprehension! I am so weak. I can freely express "that which I do, I hate and what I would, I do not, but that which I would I do not."

I have, in times past, written many letters. Some were by pen in hand and many more were never to be penned in ink. Yet, they were written in my mind, lest I am deceived. Many of them I have put on paper even as now, but for fear of becoming exceedingly bold in the eyes of my beloved brethren has caused me to refrain from ever mailing them. I have nothing to tell the household of faith because He hath already told them all that they should know.

I delight in the sweet morsels that are left on record in the heart of this peculiar people, in whom is all knowledge. For they have all been taught by the Holy Comforter even as their great Head, the Lord Jesus Christ, verily promised would come again when He, in body, went away. Away from where? From the natural and returned to the right hand of the Father. He did not go away from His people, for He is ever with them, and He sent the Comforter to come and teach (bring to their remembrance), all things that He had said. Christ is revealed in all of them, and the Holy Comforter teaches them all things in Him. He instructs them in righteousness (Christ) that they might be throughly furnished unto all good works. The scriptures are a testimony of Him. It is by the Spirit of Him that they receive instruction in righteousness and not to righteousness. The scriptures have not brought any to Christ, but rather by inspiration were they written and

by inspiration are they received unto Himself.

My feeble thoughts are thusward — We do not worship those precious kindred that have gone on before us. Yet, we loved them and in love honor their memory of the sweet hope that was in them. Such is manifested even unto this day. Sweet are the memories and precious are the thoughts I have of them in the few and many hours I have been blessed to sit in the presence of Brother George Hill, Brother Sam Atkinson, Brethren B. L. Godwin, Floyd Adams, Harvey Birch, J. R. Lane, J.C. Hammond and countless others who have gone on, as well as those who yet remain. I often think of Elder Barham and Elder Layton Wingfield, precious brethren, and many, many others who were all near and dear to this poor sinner's heart. Time is of no importance nor are names of the brethren in the ministry more precious to me than those other precious brethren and sisters of whom I am given to call to mind of whom it was my unworthy privilege to meet here so many times in my life. Each is a gift meted out by the measure of His grace which encompasses all things. There is one Christ in all, and all of them (His children) are in Christ. Too great, too precious are these thoughts unto me!

The Lord will, we are made acceptable unto the things that must come to pass, by His divine decree or will. He is above all. Brethren, my hope and thoughts are always toward all of you. Divisions among men are ordained of God from the foundation of the world. Love continues. Love never dies. Love is everlasting. Love is God, Christ, the Lord forevermore.

The order of men is after the flesh and requires the penalty according to the law. The law is not dead, but is fulfilled. Where Christ is, grace reigns. Therefore, my beloved, the condemnation of the works of the flesh is in the flesh, but the love of God is Christ. Brethren, suppose that offense requires that brethren apologize for their misdeeds according to fleshly measure. This is worldly, carnal, and timely. Time shall be put away and be remembered again no more, even so shall timely creatures also pass away even forevermore. The lion shall lie down with the lamb and peace shall become apparent with those to whom the Lord is revealed.

I hope I love you,
(Elder) B. K. (Bud) Smith
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South Gate, Ca. 90280
July 22, 1975

A SWEET, TOUCHING EXPERIENCE

Dear Elder Mewborn,

I want you to know how much I enjoy the Zion's Landmark. I read them over and over, and can hardly wait for the next one to come.

I was brought up in a church of another faith, and afterwards joined three different churches before I finally found "the church". I started attending Goodwill Primitive Baptist Church in the Lower Mayo Association, with my husband. At first the preaching was so different that I didn't pay much attention. On August 6, 1972, I went, and, as I entered the door, I felt to be entering into the most sacred place I ever was in. The singing was beautiful, and, for the first time, I really listened to the preaching. A voice spoke to me and said, "This is

right." I felt such a calmness! I did not want anyone to move, for I was afraid, or for fear, the calmness would leave. When they started singing at the close of the service, I got up and left the building. As I went through the door, a terrible burden was laid on my shoulders. I felt it to be so heavy I could hardly bear it. I had to go back inside, and before I realized what I was doing, I was begging for a home with the dear children of God. Somehow, they accepted me! I had nothing to offer the church — our righteousness and our works are only filthy rags in the sight of God. We are fully dependent on Him because we are nothing without Him.

I have had more peace of mind in the past three years, and I have been the happiest I have ever been in all of my life before. I feel that my life is in God's hands. My greatest pleasure in life is going to church, and hearing the praises of God, and being with God's little children. Hearing the dear message of salvation by the grace of God, and God alone, fits my feelings and I have no desire to ever attend a church again where they praise man, and preach what man can do. I have been made to know that man can do nothing. We are all helpless creatures with many burdens, doubts and fears, If we are saved it is only by the grace of God, before the foundation of the world. I realize I am only a sinner, and I am made to know I cannot do anything to save myself. I am fully dependent on the all-powerful God and His mercy and sovereign grace.

Our pastor, Elder A. A. Doss, is blessed in preaching God's word in such an humble, sweet way that even a little child could understand

it, I feel. He, his family, and all the dear brethren and sisters in hope mean so much to me. I love everyone (all of those) who have been made to believe in God's word and salvation by His grace alone.

A sister in hope,
Mrs. Elaine S. Cassell
July 22, 1975

ASSURING AND
COMFORTING WORDS

I wrote this sometime in March, 1970. Do with it as you wish.

One morning, recently, I opened my Bible, and read about Judas, and how he betrayed Christ for thirty pieces of silver. Jesus called him "friend". Then I thought, "Am I no better friend to Him?"

Then, I went on to read of His nail-pierced hands, how they mocked Him and scorned Him. I could hear Him cry, "My God, My God, why hast thou forsaken me?" The full impact of how He suffered weighed on my soul. I fully realized His precious blood was shed for me, and I felt so unworthy! Truly, this was the Son of God! Lord, forgive my unbelief.

I am a mother, I could feel in my own heart what Mary must have felt as she slowly walked with the other women, who loved Jesus, to His tomb that morning so long ago. Now, I feel the joy she felt when hearing the angel say, "Fear not. He is not here, He is risen, as He said." They ran to tell the others of the good news.

Now, He speaks to me, and I realize I had been like Thomas, before, I doubted — until today. Today, I can hear Him speak to my heart, and I am comforted. He says, "I am with you always, even until the end of the world." Today, I

realize He died, that I may have life, and have it more abundantly. Today, I have a new hope I never had before.

Elaine S. Cassell
Route 2, Box 787
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"FOLLOW ME"

MATTHEW 9:9

I do not believe Christ ever spoke an idle word as He walked and taught here on earth, while He was here in the flesh. Every word that proceeded out of His mouth was in Spirit and Truth and was with power, a power that no man can resist.

We see here where Christ came to Matthew, to whom later it was manifest that he was one of the twelve whom He chose to be one of His apostles. He did not choose Him because he had checked out his reputation and he had a good, clean record, and that he believed he would make a good man for the job, but rather he was chosen, set aside, ordained and qualified before the world began. He was only brought to a manifestation of God's preordained purpose at the appointed time. I understand that Matthew had a very important natural position there in the city as a tax collector. I am sure he was highly thought of by the people. No doubt, his natural wealth was good, but now this man called Jesus, as He passed by, showed no evidence of having anything, not so much as even having a place to lay His head. The world would look on Him as being a pauper. However, when He looked on Matthew and spoke the words, "Follow Me" it was in such a manner that Matthew could not resist. I am sure Matthew could not

have had an explanation as to why he could not resist the calling. Christ did not forewarn him that this calling would take place, so as to let him, more or less, make ready for the situation at hand. Neither did Matthew stumble at the calling, but rather, according to the scripture, he arose immediately and followed Him. It would not have made any difference how badly Matthew would have wanted to have followed Him. This would have been utterly impossible without the calling of the power of God Himself. Christ said on one occasion while talking to His apostles, "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." Matt. 13:17. We have scripture where some tried to offer themselves to Christ as the world's doctrines proclaim today. This is when they teach people that they should repent (within themselves) and give themselves to Christ, and accept Him as their personal Saviour. St. Matthew 8:19 reads, "And a certain scribe came and said to him, Master, I will follow thee whithersoever thou goest." Let's notice who this man was and what he was. I understand that a scribe was a writer of law. He was equally named with the hypocrites, the Sadducees and Pharisees. Nevertheless, notice here he called him Master. I believe he was given to know that he was a master, but he only thought he wanted to follow him with his natural mind. The sacred, only calling had not come into his heart to cause him to have a desire from inside to follow Him. Christ answered and said, "The foxes have holes, and the birds of the air have

nests; but the Son of man hath not where to lay His head." Matt. 8:20. The scribe wanted to follow Him through a greedy heart, thinking he would get gain, for he had seen the miracles He had performed.

Now, also, we see right here in the scripture underneath this same one where there was one who tried to resist his calling. For it reads, "And another of his disciples said unto Him, Lord, (notice he called him "Lord"), suffer me first to go and bury my father. But Jesus said to him, Follow me; and let the dead bury their dead." Matt. 8:22. You know, in this time world it doesn't make any difference what kind of job or profession a person might have, he can always get relief to attend the funeral or last rites of a relative or loved one. Even a prisoner can have freedom or liberty, long enough to attend the funeral of a relative, but there is nothing, absolutely nothing, that can stand in the way of the calling of the power of God. We cannot find in the scriptures where anyone walked ahead of Jesus. It is always "follow me". "The sheep hear His voice: and He calleth His own sheep by name, and leadeth them out." Jno., 10:3.

There were at times great multitudes who ran behind Him for different reasons. Some did for the sake of their bellies, and some did for other reasons. Christ made this fact plain on one occasion when He told them they had come because of the miracles He did with the loaves of bread. Jesus answered them and said, verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." Jno. 6:26. This proves most definitely to

me that some of them were not His people. This scripture signifies they had not received the true calling. We read in another place where His own disciples turned and would not walk with Him any more. See Jno. 6:66. For when He began to expound the very truth, they could not endure it. Why? Because their hearts had not been prepared to receive it. They had not received the words spoken in power and in truth, "follow me". He turned to the twelve and said, "Will ye also go away?" Peter said. "Lord, to whom shall we go? thou hast the words of eternal life." Jno. 6:68.

My precious brethren, sisters, and the beloved household of faith, there is a calling going out to the world every day. I would say, every minute of the day and night, for somewhere in the world there is a preacher or religious organization continuously calling the people to come and accept Christ and choose Him to go to heaven instead of hell. The scriptures are an open book to the world, and they use them and describe them as an open calling to whomsoever will receive it. But, it is a sealed love letter to His people, and He is the only power strong enough to break the seal to His people's understanding. He is the same Lamb that John saw in the Revelation as One being slain before the foundation of the world. See Rev. 5:6. To my understanding these people who have an outward calling (but no inward calling) have to do with the scripture, when Christ says, "Many are called but few are chosen." See Matt. 22:14. The same power that breaks the seal of knowledge is the power that also says, "follow me".

God has a chosen people whom

He chose in Himself before the foundation of the world, and He also has predetermined their every walk and way, even down to their hairs on their heads and their very thought. This not only applies to His chosen people, but also all things from the least insect to the greatest beast. As an example, He gave the leopard spots, and the camel his hump. You will not see the camel's hump on an elephant, neither will you hear a cat bark like a dog. God created the first man Adam from the dust of the earth, and all the human race was disseminated from Adam. Every one came into this world under the condemnation of the transgression of Adam. They are all born in darkness, born in weakness, born a stiffneck, rebellious people, a hard-hearted people. They by nature worship the creature instead of the Creator. Today, they are still in the darkness of the wilderness. They are worshipping themselves, "the creature".

Now, did they have a choice in the matter, and did they choose this way? God forbid! They were made this way by the Creator, as Paul says, "the creature itself was made subject to vanity. not willingly, but by reason of Him who hath subjected the same in hope." Roms. 8:20. My brethren, they were and are not in darkness because they chose (of themselves) to be there. Neither will they ever be in the light of everlasting, eternal life in Christ until they truly hear the word spoken in power and in truth and spirit, "Follow Me." Matt. 9:9.

(Elder) Elbert F.
(Pete) Hendrix

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**ENDORSES ELDER JACOBS'
WRITINGS IN FEBRUARY 1975
ISSUE OF ZION'S LANDMARK**

Dear Brother Jacobs:

Your letter that was published in the Feb. 1975 issue of the Zion's Landmark is very good, and I have heard good reports from brethren in this section. I really like your thoughts on love. If we do not agree on our understanding on certain scriptures, may our difference be in love.

In connection with the good thoughts that God blessed you to present in your letter, I call your attention to Rev. 12:12: "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." God has given Satan the power to trouble the churches. Is not it true that Satan could not afflict Job until God gave him permission? (See Job 1:8-12). "And the Lord God said unto the serpent, Because thou hath done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:14, 15. We believe the woman (Eve) is a type of the bride of Christ, or the church, elect, sheep, etc. We cannot rise up against Satan on our own strength, because we find that we are too weak and helpless. If not deceived, we know what Jesus was talking about when He said, "Without me ye can do nothing." John 15:5. May God bless us to look at the bright side. "I can do all

things through Christ which strengtheneth me." Phil. 4:13. It is only through the Lord that we can stand. "No weapon that is formed against thee shall prosper —" Isaiah 54:17. This scripture gives one comfort when he is in trouble and does not know which way to go nor which way to turn. He feels like Abraham when he went to a far country not knowing where he was going. He finds comfort in these scriptures: "The Lord is my light and my salvation: whom shall I fear? the Lord is the strength of my life: of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell." Ps. 27:1, 2. If the Lord is on our side, who can be against us? Is not the grace of God sufficient for us?

If not deceived, I trust I have felt the guiding hand of God during trying times. The sweetest peace and joy I have received was during the darkest hours. I must conclude that these firey trials were necessary and that they were directed by the wise providence of God." — Now for a season, if need be, ye are in heaviness through manifold temptations." I Peter 1:6. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of our faith worketh patience." James 1:3, 4. Since God teaches His people, we advocate that it is necessary that we fall into divers temptations and experience tribulations in order to learn patience." "— We glory in tribulations also: knowing that tribulation worketh patience." Rom. 5:3.

We quote part of hymn 305 (Lloyd Hymn Book): "Ye fearful saints,

fresh courage take, the clouds you so much dread, are big with mercy, and shall break in blessings on your head." — "For there is no power but of God: the powers that be are ordained of God." Rom. 13:1.

Satan may have the power (from God) to trouble us, but he cannot separate us from the love of God. "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.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." I Peter 5:8, 9. I really love this expression: "the same afflictions are accomplished in your brethren that are in the world." This reminds me of song 695 (Dark and thorny is the desert) "Fiends, loud howling through the desert, make them tremble as they go: and the fiery dart of Satan often bring their courage low." My precious brother, it would be wonderful if we would be blessed to meet and discuss the glorious things of God! If not deceived, I feel that we would realize that our afflictions were similar, and that we both know something about the harassments of Satan. For some time I have read these scriptures often and used them as a plea to God in my prayers. (It is only through the Lord that we can stand.) "Finally, my brethren, be strong in the Lord, and in the power

of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:10-12.

Brother Jacobs, I believe this expression of yours on page 119 is correct: "We are to judge no man, but we are to judge the fruits of every man whether they be of God, or the flesh." It is written, "judge not, lest ye be judged." Yet, Jesus said that ye shall know false prophets by their fruits. We quote Matt. 7:15, 16: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. —" I hope and pray that God may bless you to write an article on that text.

I believe that God has blessed you to know something about the works of the flesh and the works of the spirit. Please consider Gal. 5:15-26 in some future article.

May God direct either you or Brother Mewborn to write on Joshua 24:13. "And I have given you a land for which ye did not labour, and cities which ye built now, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat." Please consider Joshua 23:13: "—but they shall be snares and traps unto you, and scourges on your sides, and thorns in your eyes —" I have had sweet meditations on this subject in time past, but it is gone and I cannot bring them back.

My yoke, brother in the ministry, may the Lord bless both of us to earnestly contend for the faith which

was once delivered unto the saints. (Jude 3)

Yours in hope,

(Elder) W. W. Hudson, Jr.

208 Frederick St.

Bastrop, La. 71220

July 4, 1975

P. S. I have not been given a mind to comment on Rev. 12:12, as quoted on page 1. I wonder if this scripture shows that God's people will suffer severe persecutions just before the second coming of Jesus.

W.W.H.

COPIED FROM MY DIARY

Truly the poet could say, "Nothing in my hand I bring, Simply 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."

This one, who is made to cry as such, is the one spoken of in Rev. 3:18. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve that thou mayest see. As many as I love I rebuke and chasten: be zealous therefore, and repent."

When the spiritual command of this scripture is demanded of a poor sinner and the great command of God pricks his heart, there is an earthquake. Oh, what weeping and wailing there is within the breast. What an awakening! What great extent of lightning, heavy thunder, rain and heavy hailstorm beats

down when one is driven to seek relief in a low place even beneath the Master's feet with nothing to plead before a just and holy God. If this has been the case with you read these lines, then remember He has said, "As many as I love I rebuke and chasten." "Be zealous therefore, and repent. Behold I stand at the door, and knock: If any man hear my voice and open the door, I will come in to him, and will sup with him and he with me." Rev. 3:20. "If any man hear His voice." Well, poor doubting sinner friend, that voice is the one crying in the wilderness. There is a crying both felt and heard in the one who fears God. The fear of God is that voice. The heavy thundering is speaking into the heart, rending it to pieces. God's voice is heard, and judgment is begun. This man is condemned before Him. He has no righteousness to plead. He is now naked, hungering, fearing, pleading. "Vile I to the fountain fly, wash me, Saviour, or I die." "Behold I stand at the door and knock." Have you felt that knock? Did it knock you down, even on your knees with your face in the dust, lest haply there might be hope? "If any man hear my voice." Oh, sinner friend, was ever there a voice like unto this Voice? "Prepare ye the way of the Lord, make His path's straight." Matt. 3:3. Yea, Lord, thou art the only one. Thy voice is the one that is heard out of the 'dungeon of hell, thou art the righteousness of thy saints. Thou art the straightness of their footsteps. Thou art the purifier and cleanser of their unrighteousness. Thou art the only one who robes them in white raiment. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and

am set down with my Father in His throne. He that hath an ear, let him hear what the spirit sayeth unto the churches." Rev. 3:21, 22.

(Mrs. Isaac) Minnie
Jones
Richlands, N.C.
April 1, 1958

NOT ASHAMED OF THE TRUTH
Dear Elder Mewborn,

You will find my check to pay for our subscription. You may use the rest of the check as you wish. I have not given you any money for Zion's Landmark recently. I love and enjoy the writing of God's little ones and the doctrine they write, preach, and stand for. I feel Brother Floyd left the paper in good hands when he gave it to you. I enjoy the historical writing also for it expresses the same doctrine and order of the church.

Down through the ages (and I love it), we have been called "Hardshell". I do not feel I am anything, but if I am anything, let me be a "Hardshell".

I hope your mother is doing well. I remembered your father from my girlhood days as well as hearing him preach. I would love to see you and your mother. My health is very poor, and I do not get about as I once did. I have arthritis and use a walker to do my work. I miss seeing you all in the church meetings. We would love to have you come to Roxboro to see us. Florence and George (Walker) are well at this time for them. I hope God will be with all of you.

In love and fellowship, I hope.
A little unworthy sinner,

Mamie P. Adams
Roxboro, N.C.

Zion's Landmark

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

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**"A LITTLE LEAVEN
LEAVENS THE WHOLE
LUMP." GAL. 5:9**

I believe that God purposed that the Apostle Paul sound this great warning, not only to the Galation churches, but to the Church in this day too. "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.) Whether or not God purposed that we in this day heed this warning remains to be seen. His will directs our thoughts and actions. "... I have purposed it, I will also do it." (Isa. 46:11) For this scripture to bear fruit in our lives, God must have purposed that we obey from the heart His warning to the Church — a little leaven leavens the whole lump.

Christ warned His disciples to

take heed and beware of that leaven that had nothing to do with bread. "Take heed and beware of the leaven of the Pharisees and of the Sadducees. How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees. Then understood they how that He bade them not beware of the leaven of bread, but of the Pharisees and Sadducees." (Matt. 16:6, 11, 12.)

My hope is that God will bless me to write about some of the leaven that can or has crept into our own doctrine and practice. (I am not concerned here with the Campbellites, conditionalists, free willers, etc. who could not heed the Truth, even if I was blessed to declare it.) If we have been ordained to see and to omit or cast out this leaven, then we will not come under the condemnation, "O foolish Galations, who hath bewitched you, that ye should not obey the truth ... " (Gal. 3:1)

I believe the Apostle Paul used the term leaven to describe false beliefs that lead to false teachings or doctrine and to empty practices in the church. In this context, the scope of this one scripture becomes overwhelming. It reaches from Genesis to Revelation in the Bible and covers our daily lives whether in the church or out. For this reason, I hope this writing will be bathed in the light of the Apostle Peter's admonition, "If any man speak, let him speak as the oracles of God ... " (I Pet. 4:11) The enlightened scriptures must be our guide, Christ must be our way, and experience must reinforce our learning, if we are to contrast the unleavened bread of the Truth with the old leaven of

the law and of malice and wickedness. (See I Cor. 5:8).

The Apostle warns that a little leaven leavens the whole lump. If we look about us we can see the astonishing results of this truth. Watch a church that has had a little leaven creep into the doctrine of predestination. Absolute predestination becomes limited predestination as God's sovereignty becomes limited sovereignty. Then predestination in any form becomes a forbidden subject. Man's works soon become mixed with God's Grace. The congregation is exhorted to exercise the Spirit, rather than hope and pray that the Spirit of God will exercise the congregation. The doctrine of God's electing grace soon fails to stir their hearts though the words may be mouthed occasionally. Good works become the fruits of the innate ability of man and not the the fruits of the Holy Spirit of God. "Water salvation" in the waters of this world soon replace eternal salvation found only in the River of Life.

In time, the last old mother and father in Israel pass on. Any restraints they may have been given to exercise are gone. Then the whole barrel rots before your eyes. Rather than die a merciful death, the church begins to "revive" as warm bodies, and not warm hearts, are added to the membership. Money demands increase. Vanity rules the day as the flesh is satisfied in doctrine and practice, and the shepherds feed themselves. (See Jer. 34:1-6)

Christ's words perfectly describe this new church, " ... for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's

bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." (Matt. 23:27-28)

From the above picture, it should be easily understood why even this lowly sinner hopes that God will bless him and those he has been given a love for to heed this great warning. A little leaven can and does leaven the whole lump. The severity of the results from not heeding this clarion call to solidarity in love, doctrine, and practice, removes any fear that I may step on someone's toes. I have found that the Truth not only pinches my toes, it crushes my very being. It explodes my notions and ideas, and they become myths in a vapor that soon pass away. But the Truth shall stand forever. It is the same yesterday, today, and forever.

**Love The Foundation —
Doctrine The Food**

God's everlasting love is the foundation upon which He has built His church, not doctrine. It is His love that draws the saints to God, to Christ, and to one another. "Yea, I have loved thee with an everlasting love: therefore, with loving kindness have I drawn thee." (Jer. 31:3) "We love Him, because He first loved us." (I John 4:19) "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God and knoweth God." (I John 4:7)

Doctrine feeds the child of God that has been born of God and drawn to the church by love. The only food that nourishes one is the Truth. "I am the bread of life; he that cometh to Me shall never hunger ..." (John 6:35) Love is the one ingredient that can never be missing if we are to obey from the heart that form of

doctrine which Christ delivered to the church. (See Rom. 6:17) "If you love me, keep My commandments. If a man love me, he will keep My words." (John 14:15, 23)

The beginning of God's love in a sinner's heart is the new birth. This must come before precept upon precept of His ways can be heard with a hearing ear, seen with a seeing eye, or understood with an understanding heart. Otherwise, words of truth fall on deaf ears, blind eyes, and a stony heart, there to wither and die without root. We must be rooted and grounded in love to comprehend with all saints and to know the love of Christ, which passeth knowledge, that we might be filled with all the fullness of God. (See Eph. 3:18, 19)

My belief that love for the brethren, for Christ, and for God precedes true love for doctrine is based not only on the scriptures, but on experience. I once went into the water and baptized a brother who knew nothing about Primitive Baptist doctrine and belief. One day he came to visit a church that I served, seemingly because of a promise that he had made to himself two years before. This little church was basking in God's love and peace after a period of great trial. When a song was sung at the regular time for the reception of members, this brother came forward. We were surprised, of course, but not nearly so much as the brother himself. When asked to speak to the church, he couldn't. What was he to say, "I don't know why I am here?" When I asked him if he wanted a home in the church and to be a candidate for baptism, he could only shake his head to say, "Yes." By faith, the church was blessed to grant his

wish.

Today, this brother serves that church and two others and is one of the ablest gifts we have ever had. Over the years, God has taught him the doctrine we rejoice to hear, and he has been blessed of God to preach the truth in love. Yet, he would be the first to testify that it was Grace, Love, and Mercy that brought him home, not doctrine.

At one time, I believe I liked doctrine more than I did the brethren and worshipped doctrine more than I did God. It was a head knowledge of words and not the heart knowledge of Christ that I desire today. I have argued the doctrine of predestination with the Devil himself, not realizing at the time that it was a case of Satan bearing witness to Satan.

Experience has taught me that doctrine alone is not enough. Love must be the bond that unites us. It is the Rock upon which our doctrine and practice stand unswerving. Love for the brethren, for Christ, for God, as well as for sound doctrine is the completeness of God in Christ that I need. Hopefully, God has removed from my heart the leaven in that most beautiful and precious commandment that has become all my salvation and all my desire — to love and be loved as Christ loved.

Love draws people to the church. Doctrine feeds them after they have come home.

An Elder Is a Servant and Brother and Nothing More

In the mind of some, calling a pastor is like a marriage between him and the church. This is a concept that I believe is in error and that can cause serious trouble. Every true church is married to Christ, the King of Kings and Lord of

Lords. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." (Rom. 7:4) Why should any church commit adultery by marrying her servant? According to Elder Calvin Harward, the late Elder Sam Atkinson of High Point, N. C., expressed my belief in what might be called the hierarchy of the church — the elders are at the bottom, the deacons next, the church is over both elders and deacons, and Christ is over all of it.

Look at the results of turning this order around. If the elder is at the top, Christ is at the bottom. This is not in keeping with my beliefs or understanding. Yet, I have seen, not only churches, but whole associations that have drifted dangerously close to this latter order. "That's Elder _____'s church or association." Any church or association that follows some man as their head is not going to die. I believe it is already dead. The church belongs to Christ. He is the head and no other. "And hath put all things under His feet and gave Him to be the head over ALL things to the church, which is His body, the fullness of Him that filleth all in all." (Eph. 1:22, 23) "And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him, for they know His voice. And a stranger will they not follow, BUT WILL FLEE FROM HIM: For they know not the voice of strangers." (John 10:4, 5)

I believe each church owes their elder a two fold measure of love — as a brother and as a servant — nothing more. I have never known a

true church that could not pay this debt. This double measure of love is my great need and desire in the church. May Almighty God keep me from mistaking it for anything but what it is — love and not obedience.

By experience I have learned to trust in the collective judgment of a church over my own judgment. God has given me a deep trust in the Spiritual judgment He reveals unto those I hope are my brethren. Any elder or member who thinks he is smarter than the church is exalted and shall be abased. I speak from experience. This belief does not stop me from expressing my feelings about matters, but it does make me respect the wishes of the church over my own wishes when they differ.

I believe that God ordained elders to serve His church. They are servants to the church, not God. He does not need to hear the truth declared, He is the Truth. God does not need to have the ordinances of the church administered to Himself. The church serves God, and elders serve the church. If elders are servants to God alone, they are beholden to Him only. But I believe that they are servants to the church, raised up by God's will for this purpose, and they are beholden to the church. I believe this concept is of great importance to peace in Zion.

Individual Churches — The Only Ecclesiastical Authority On Earth

I have heard it said that the individual churches are the highest ecclesiastical authority on earth. The truth is that individual churches are the ONLY ecclesiastical authority on earth, established as such by the highest ecclesiastical authority in heaven, Almighty God.

“And if he shall neglect to hear them, tell it unto the church: but if he neglects to hear the church, let him be unto thee as an heathen and a publican.” (Matt. 18:17)

The question arises then, how many does it take to constitute this ecclesiastical authority? The answer is two or more. “Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.” (Matt. 18:17, 19)

Once a problem has been presented to a church of two or more members, the collective judgment of that church is the only pertinent ecclesiastical authority to deal with that problem. This authority can not be delegated to another body. If it is usurped by some other group, it is done so contrary to the Holy order established by Almighty God. “Let all things be done decently and in order.” (I Cor. 14:40) I believe this means to let all things be done in love following God’s order and not in strife following man’s notions. When wrath enters the door of a church and it is met head on by greater wrath, nothing but vain jangling can follow. When wrath walks in the door and it is met head on by the collective love of a true church, there is nothing for wrath to do but flee. “And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.” (I Pet. 4:8) “For the wrath of man worketh not the righteousness of God.” (Jam. 1:20) “Submit yourselves therefore to God. Resist the devil, and he will flee from you.” (Jam. 4:7) The only power that can resist Satan is the love of God shed abroad in a heart by the Holy Ghost, which is given of

God. (See Rom. 5:5)

Go to an association in which the ecclesiastical authority of the individual churches is being usurped by the association. There is no peace and little joy in such a meeting for me. Then go to an association where no ecclesiastical authority is exercised. Joy abounds for me, love is without dissimulation to me, and a peace prevails that passes all understanding. Does this not tell me something? Or am I so correct in all my thoughts and ways that I dare reject the words of the precious One who bought me with His blood, if I am His. A little leaven leavens the whole lump. May God bless us to recognize and follow His ways.

This brings up the question, how do we deal with problems between sister churches? Follow Matt. 18:15-20, but do so outside the annual associational meeting. These were set up by our forefathers as an ingathering of churches to rejoice together in song, prayer, preaching, and fellowship one with the other. One of the most despicable things to me is for my association to issue a general invitation to brethren of like faith and order to meet with us and then present them with the spectacle of the association exercising ecclesiastical authority that it does not have or carrying on some dogfight that should be omitted altogether, if possible, or at least held at some other time and place, if it must occur.

If a problem arises between two churches, let them meet as outlined in Matt. 18:15. If their problem cannot be reconciled, let them follow Matt. 18:16 by bringing in a sister church or two. If reconciliation still is not made, let all the churches directly involved meet to consider

the matter with the entire membership being present or by delegates. (See Matt. 18:17) **BUT LET THESE MEETINGS BE SPECIAL** and not be a part of the annual association.

My prayer to God is that when brethren from near and far visit the annual South Louisiana, Primitive and Union Associations of Texas, that they will find love, good food, wonderful singing, able preaching, great joy and delight in one another, **AND NOTHING MORE.** I have lost any desire that I might ever have had to promote the Devil's work at our associations.

Lynwood Jacobs
(To Be Continued)

**OBITUARY OF ELDER
WILLIAM GERALD PATE**

We, the members of Upper Black Creek Church, hope to bow in humble submission to the will of God who, in His wisdom and tender mercy, saw fit to remove from our midst our beloved brother and pastor, Elder William Gerald Pate, on April 29, 1975. He was seventy-two years of age.

Brother Pate joined the church at Upper Black Creek, Wilson County, N.C., on April 26, 1932. He was liberated to speak wherever called upon September 20, 1940, and was ordained to the full work of the gospel ministry the fourth Sunday in July, 1941. In conference, March 27, 1954, he was called as pastor of our church. He, also, served as pastor of Contentnea, Goldsboro, and New Chapel Churches. We miss Brother Pate, but we know our loss is his eternal gain.

He leaves to mourn his passing his dear companion, Sister Artie Newsome Pate, who stood by him faithfully to the end; four children: Dr. W. H. Pate of Pikeville, N.D., Mrs. Roscoe Ballance of Fremont, N.C., Mrs. Denny Wheeler of King, N.C., and James Pate of Norfolk, Va.; also, ten grandchildren, two sisters, and four brothers, along with a host of friends are left to mourn his passing.

His funeral was conducted at the Goldsboro Primitive Baptist Church, May 1, 1975, by Elder H. E. Mann and Elder A. F. Langston. His body was laid to rest in the

Pikeville, N.C., Cemetery beneath a mound of beautiful 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 put on our church records.

Written by,
Brother Adrian L. Hooks, Clerk
Sister Inez Hooks
Sister Belva Lamm

**OBITUARY OF
BROTHER C. L. SCARLETTE**

We, the church at Oak Forest, bow in humble submission to the will of Almighty God, who has called our beloved brother and deacon, C. L. Scarlette, from this life. We believe that our loss is his eternal gain.

Brother Scarlette, who was known among his brethren and friends as "Sykes", was the son of William E. and Josephine Scarlette. He was born January 11, 1893, and was called from his life on August 14, 1974. His life here on earth was eighty-one years. Brother Scarlette's wife passed from this life a number of years before his departure. To this union were born four sons: Lee, Clayton, Billy and Herbert; two daughters: Frances Scarlette and Mrs. Betty Osborne. Also, several grandchildren and great-grandchildren are left to mourn this passing.

Brother Scarlette was faithful to his church, and filled his seat with his brethren as long as his health permitted. He believed in the doctrine of salvation by the Grace of God, and predestination of all things. He loved the order in which the household of faith is embraced. We feel this brother could say what the Apostle Paul was given to feel within himself: "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." II Tim. 4:7.

We believe that our beloved brother is sleeping the peaceful sleep along with all of the saints of God who have passed from the shore of time to await, the coming of their blessed King, when He shall come the second time without sin unto salvation to carry His chosen ones, His bride, the elect lady to that blissful home on high, to be like Him, to be satisfied, to sing everlasting praises in that world that has no end.

Brother Sykes' funeral was conducted at Oak Forest Church by Elders J. G. Gardner

and Hugh D. Wray. May God reconcile those who loved him with the words, of Job, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." Job 1:21.

Approved by the church in conference on the fourth Saturday night in June, 1975, with the request that a copy be sent to the family, one for publication in the Landmark, and one for the church records.

C. L. Allen,
Elder Hugh D. Wray,
Committee

WHITE OAK ASSOCIATION

The White Oak Association was appointed to convene with the Church at Davis Memorial on Saturday, October 18, 1975, at 11 a.m., and continue through Monday, October 20, 1975. Elder H. A. Young was chosen to preach the introductory sermon, Elder I. W. Shepard, as his alternate.

Directions to Davis Memorial Church are as follows. Those coming from the North will follow U.S. Hwy. 70 to Kinston, N.C. Take U.S. 258 at Kinston, N.C., and follow same to a point about six miles East of Richlands, N.C. Turn right on County Road No. 1001. Follow four miles to marker on County Road No. 1206. Then go about five miles to church. Those coming from the West use Highway No. 24 or 258 to the above point. Then follow the above directions. Those coming from the South take Hwy. U.S. 17 to Jacksonville, N.C. Take No. 258 West for about eight miles to marker. Turn left on County Road No. 1001 and follow above directions.

All of our correspondence and brethren are invited to come and be with us.

M. M. Gray,
Association Clerk
Route 2, Box 176,
Jacksonville, N.C 28540

LOWER MAYO ASSOCIATION

The Lower Mayo Primitive Baptist Association will convene, if the Lord will, with Goodwill Church, Henry County, Va., located on Road No. 622, beginning on Friday, October 3, 1975, and will continue through Saturday and Sunday, October 4th and 5th.

Directions are as follows: Those coming from the South and East, take Hwy. No. 14; go two miles North of Eden, cross river on the Dr. John Ray Bridge. Go under next overpass, take right, then left on 1700. Go three miles to dead end. Take right on 622½ mile to church. Those traveling from North or West

take No. 87 at Ridgeway, Va. South to No. 14. Continue No. 14 until you see overhead. Then take left, then take another second left on 1700. Go three miles to dead end, turn right on No. 622. Go ¼ mile to church.

The association will meet at Goodwill Church on Friday, the 3rd of October at 11:00 A. M. The association will be held Saturday and Sunday in the Ridgeway School Building, Ridgeway, Va., beginning at 10:00 A.M., Saturday morning, October 4th, 1975. Ridgeway, Va., is located on U. S. Hwy. 220, about nine miles South from Martinsville, Va. Traveling from the South or East, follow No. 220, about to sign, "Ridgeway Business." Turn right and follow through business section of town to school building on your right.

We invite our brethren and sisters to meet with us, and also our ministering brethren. If further information is needed, contact either of the undersigned.

Elder James Gardner
Stoneville, N.C.,

Telephone 573-9406, or

Sam L. Gilbert,
P.O. Box 4391,

Winston Salem, N.C.

Telephone 767-0917

NOTICE OF PRIMITIVE BAPTIST ASSOCIATION OF TEXAS

Dear Brethren:

The Ninety-Second Annual Session of the Primitive Baptist Association will convene, the Lord willing, on Friday before the first Sunday in October, 1975, and will continue through Sunday.

It will be held at Little Hope Primitive Baptist Church, on Farm Road 1669, near Huntington, Texas.

We invite our brethren and sisters to come and be with us; with a special invitation to our ministering brethren. This invitation extends to all who have a desire to come.

We hope and trust we will be favored with your presence at this time.

Elder Carl D. DuBose,
Moderator

Ruth Denman,
Clerk Protem

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VOL. CVIII

SEPTEMBER, 1975

NO. 11

ISAIAH CHAPTER 65

But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

That he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth; because for former troubles are forgotten, and because they are hid from mine eyes.

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

PREDESTINATION

Elder Samuel Trott was born in 1783 and died in 1866. He lived during the period of time in America when the Primitive Baptists were separated from the movement of foreign missions that eventually led to those who set up the Missionary Baptist Church. He firmly opposed all departures from the doctrine and practice of the apostolic church. This dear Elder wrote on the above subject in connection with the original Prospectus or beginning principles which chartered the Signs of the Times. These four divisions were published in this paper during the year 1834.

Your editor felt that the subscribers of the Zion's Landmark would enjoy reading this excellent writing on the above subject inasmuch as we believe that this paper is today standing for this same doctrine as is expressed in his writing. We hope we have been made to stand in fear of the same God who inspired this Elder to write as he did, and the editors of this paper are not ashamed for this article to appear in our columns.

Articles Nos. One and Two will be published in this (September) issue, and three and four will appear, if the Lord will, in the October issue.

Editor

NO. I

This sentiment as expressed in the Prospectus of the "Signs of the Times," has called forth so much invective from some, and so much ridicule from others of the popular Baptists of this region that one

would conclude some strange and absurd idea had been advanced; some absurd whim daringly promulgated as a part of the secret things of God.

It, therefore, may not be amiss to re-examine the subject, and enquire whether it be a revealed truth of God, or a visionary notion of man, which is calling forth such malicious sneers from those who profess to be the servants of God.

Predestination is the same in meaning, with fore-ordination or fore-appointment; and is with God, one with pre-determination; for as God declares, so He determines, the end from the beginning; saying my counsel shall stand, and I will do all my pleasure. Thus the pre-determination of God, to admit sin into the world embraced in it the decreeing of the time, manner, result, etc. of that event. And his pre-determination to bruise his Son in the place of sinners included in it the instruments, time, place and manner of his death. Compare Acts II, 23 and 4th, 25-28, and John XIII, 1, and Heb. XIII, 11,12. The doctrine of predestination, then, is this, that God has so predetermined every event, as to fix with such precision its limits and bounds, its causes and effects, that with him it is divested of all contingency. This, Brother Beebe, is the monstrous doctrine, which you engage to maintain, in your paper, and which we Old Fashioned Baptists, some of us, profess to believe, and which is drawing down upon you and us the reproaches and contempt of all the

learned gentry among the Baptists.

The term absolute, has been prefixed by yourself and others to the world predestination, to distinguish the doctrine you hold from the idea of a conditional predestination. Strictly speaking, however, this is an unnecessary appendage. A conditional predestination, is no predestination; for the predestination of an event conditionally is but a predetermination to leave the event undetermined, and therefore excludes predestination altogether.

Having thus briefly explained what we mean by predestination, I will proceed to show that it is a doctrine taught in the Scriptures. In relation to the salvation of the Elect we have the doctrine of predestination expressed in direct terms, as in Rom. VIII, 29, 30, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son etc. —" Moreover whom he did predestinate, them he also called &c." And Eph. I, 5, "Having predestinated us unto the adoption of children by Jesus Christ &c." and verse 11, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." In these passages we have not only the word predestination used in the translation, but in the original the Greek word employed is of a corresponding signification; being *Proorizo*, formed of *Pro.*, before, and *Orizo*, to bound, or limit, to determine, to define &c., and is derived from the theme, *oros*, a bound or limit, or the end of a thing. Hence the literal signification of the word, used is, a fixing before, the bound or limit, of a thing or event.

If we look at the connection, we shall find the idea conveyed by the word, fully sustained by its use in these cases. In Rom. VII, 29 and 30. The whole of the Apostle's argument in these and the following verses of this Chap. are in support of the declaration he makes, verse 28; "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." To this the enquiry might be made, how, Paul, can we know this? "For, or because," is the answer, "whom he did foreknow" that is as the objects of His purpose and call, "he did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." Did decree that they should be like Christ, should partake of His image; should as His brethren participate in that life that is in Him, in a justification from the demands of the law, in the Father's peculiar love and care, in the resurrection, and in that glory which the Father gave Him &c. And this was no inefficient purpose, "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." Paul, now retorts some enquiries to those, who might doubt the assertion made in vs. 28; he asks in vs. 31, "what shall we say to these things? If God be for us, who can be against us?" Or more emphatically "who against us," that is who is it, that is against us? — He goes on to confirm his position by a series of enquiries in which he shows that the predestination of God, is firm against all the assaults of tribulation or distress —&c. and against death and life, and angels and

principalities, and powers, and things present, and things to come, and height and depth &c. Thus we see that the predestination of God in this case, not only secures the leading purpose, that the Elect shall be conformed to the glorious image of His Son, but also fixes the limits, and determines the end of all things which transpire in relation to them.

Again if we refer to the use of the word in Eph. we shall find that the predestination, and the determination or purpose of God, go together. Thus Chap. I, verses 4-6, according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us to 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." Predestination is here represented to be according to the good pleasure of His will, and is a decreeing of the objects of His choice unto the adoption of children by Jesus Christ, before the foundation of the world; but determines at that early period, their being accepted in the Beloved; and of course decides with certainty, their repenting, believing, and being sealed with the Holy Spirit of promise; things necessarily embraced in their experimental acceptance in Christ. Again in Vs. II, the Apostle speaks of having obtained an inheritance as the result of that predestination of God which is according to the purpose of Him who worketh all things after the counsel of His own will. Here then, we have in these and the connecting verses every part of salvation

brought to view as the predestination of God. For he worketh all things, not according to the caprice of fallen men, nor according to any fortuitous circumstances which may transpire, but according to the counsel of His own will. If then it is a fact, as the Apostle declares that God worketh all things after the counsel of His own will; then does the counsel of God's own will not only determine with certainty all the parts of salvation and fix the whole chosen race, blameless before Him in love in the possession of their inheritance, as heirs of God and joint heirs with Christ, but also decrees the result of all events according to His good pleasure.

If all persons with whom we have to do were disposed, cheerfully to submit to the decision of Divine Revelation, there would be but one question more to decide in order to determine whether all things, absolutely, or things in a limited sense, are predestinated, or worked according to the decision of the counsel of God's own will, and that question is, how far does the government of God extend? If His government extends universally over matter and mind, then there is no movement either of matter or mind but what God works after the counsel of His own will, or determines the result thereof according to the good pleasure of His will, King Nebuchadnezzar evidently thought that God's Dominion was universal, over Heaven and earth, for he says of Him, "He doeth according to His will in the army of Heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, what doest thou?" Dan. IV,

35. And the King was certainly correct in this, for Christ assured His disciples, Math. XXVIII, 18, that all power was given to Him in Heaven and in earth; that is, as Mediator. If so, God had it in His own hands to give. Again, Christ says, John XVII, 2, "As thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him." Hence, His power is over the wicked as well as over those to whom He gives eternal life: and it being all power, it must extend to both matter and mind, as there can be no disposing influence, or power besides, and, therefore, the devices both of men and devils as well as their actions, must be under His control.

Still, however, many persons are unwilling to believe that the predestination of God has anything to do with the wicked actions of men or devils. They, in order to be consistent with themselves, ought to believe that wickedness is under the control of an opposite power, and that God exercises no control over wicked actions or thoughts, to limit their extent, or to overrule their results in accordance with his purposes; lest thereby he should be charged with being the author of sin.

I think, however, I shall be able to bring from the Scriptures of truth, several facts which go to prove that the predestination of God determines the results, fixest the limits and so controls the actions and devices of wicked men and devils, so as to cause them to terminate in the furtherance of His own glorious purposes.

But, as I wish not to be tedious, I

will leave the further consideration of this subject for another number.

S. Trott
Fairfax Court House, Va.
Dec. 18, 1833

NO. II

Brother Beebe:

I proposed at the conclusion of the preceding No. to show from the Scriptures of truth, that the predestination of God, extends to the wicked actions of men, that is, that God has decreed or predestinated every wicked act, which he permits man to perform so that man does not act out any part of the enmity or corruption of his heart, farther than God has predestinated to permit him, and so that every act, however vile, has its allotted place in the government of God, and accomplishes the very purpose for which it was designed in the eternal council. The first proof I shall bring in support of this position is the declaration of the Apostle relative to the crucifixion of Christ as recorded in Acts II, 23, "Him being delivered by the determinate council and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." I know there are those who say that the event accomplished by the death of Christ was so glorious, and of so great magnitude as to justify the making use of wicked men or predestinating their acts relative to it. But this is measuring the mind of God by our little contracted views. We are apt to be so dazzled by splendid events as to overlook the means by which the event may have been accomplished; whereas, if the event had been less splendid we should have condemned those means. But let us beware of

attaching such imperfections to God. As great as was the benefit accomplished by the death of Christ, it did not lead God to overlook the perpetrators of the act. Judas received his marked punishment, and went to his own place, and the Jews are to this day receiving the punishment of their crime, as denounced upon them by Moses. Deut. XXVIII. As great as was this event, there were many circumstances connected with it which were done with wicked hands and yet were foretold of God, and of course had been determined. He was delivered up, that is, to be slain, by the determinate council and foreknowledge of God. Jesus says of his life, "No man taketh it from me but I lay it down of myself." John X, 18. Yet, in this laying down of his life was involved the wicked act of Judas in betraying him to the Jews, of the Jews in delivering him to Pilate, of Pilate sending him to Herod, and his being sent back, and of Pilate's delivering him up to be crucified though he found no fault in him. Judas' act was evidently predestinated for Christ said to his disciples, "one of you shall betray me," and when asked of John who it was, he designated Judas by a sign: And after the sop Satan entered into him." John XIII, 21-27. And, even farther back than this, it was designated, compare Acts I, 15-20, with Psalm XLI, 9 and CIX, 8. Thus also Herod and Pilate's combining to deliver up Christ as also the Jews and Gentiles being united in that act, was predestinated of God. See Acts IV, 25-28, compared with Psalms II, 1, 2. The circumstance of the Jews' wagging their heads at him and mocking him, &c., their parting his garments among them were

prophesied of, see Ps. XXII, 7, 8-18, and that these circumstances were not foretold upon the mere ground of God's foreknowing that they would do these things. See the circumstance of their giving Christ gall mingled with vinegar, as prophesied of, Ps. LXIX, 21, and the fulfillment as recorded in John XIX, 28-30; from which it is manifest that the prediction governed the event, hence, that the prediction might be fulfilled, Jesus says, I thirst. Indeed, it is altogether idle to attempt to separate the foreknowledge of God from his predestination; for how could God foreknow that certain persons would give to Christ vinegar and gall unless he had predestinated to bring those very persons into existence, to persevere them alive to that time, to give them health and strength sufficient to attend on the crucifixion to leave them to the enmity of their hearts, and to give them the occasion to act out this enmity by Christ's saying. I thirst, and then to suffer them to offer that insult? So is every event foreknown of God. If God then foreknows all things, all the circumstances necessary to bring those things to pass, must have been predestinated of God. It is said by the apostle relative to what Herod and Pilate, with the Gentiles and the people of Israel did to Christ, that they did "Whatsoever thy hand and thy counsel determined before to be done." Acts IV, 27, 28.

Another proof in support of the doctrine that the wicked actions of men are predestinated of God is found in Isa. X, 5, 6, "O Assyrian; the rod of mine anger, and the staff in their hand is mine indignation, I will send him against an hypocritical nation and against the

people of my wrath will I give him a charge, to take the spoil and to take the prey, and to tread them down like the mire of the streets." Here God, in the clearest manner, declares what use he will make of the Assyrian. Can any say that he did not predestinate the Assyrians taking the prey &c? Yet, these were acts of violence and cruelty in the Assyrians as is manifest from the connection, verse 7. Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off nations not a few." And verse 12, "Wherefore it shall come to pass, that I will punish the fruit of the stout heart of the King of Assyria and the glory of his high looks." In perfect accordance with what God says of the Assyrians relative to their ambitious, murderous course, that they are the rod of his anger. The Psalmist in praying to be delivered from the wicked that opposed him, and from his deadly enemies, says, "Deliver my soul from the wicked which is thy sword, from men which are thy hand, O Lord &c." Psalms XVII, 9-13, 14. Can the wicked thus be God's sword and God's hand, and He not determine and govern their acts? And if their acts were foreknown to God, did he not predetermine or predestinate those acts? Hence it is said in Proverbs XVI, 4, "The Lord hath made all things for himself, yea, even the wicked for the day of evil." Some may suppose, that by the day of evil, for which the wicked are made, we are to understand their own destruction. But such is not the faith of the Old School Baptists. They do not believe that God, in bringing the wicked into existence, had no higher object in view than their destruction. By the

day of evil, we understand, the day in which God brings evil upon His people or upon others. It has pleased God to bring His church and people through great tribulations; from whence are their tribulations to arise but from the persecutions of the wicked? If God will give those blood to drink, who have shed the blood of Saints and Prophets, by whom will He do it? Not by the righteous. He has made the wicked for this day of evil; and so has He prepared instruments for every evil day. "Thus says the Psalmist, Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." Ps. LXXVI, 10. What is this but a predestination, that limits and bounds even the wrath of man, letting it go just so far as to accomplish the purpose of God, and no further?

If the above is not sufficient to establish the fact that God predestinates the evil acts of men, we have additional proof from the history of Joseph and his brethren.

Joseph says to his brethren, "Be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life." Again, "God sent me before you to preserve you a posterity in the earth and to save your lives by a great deliverance. So now it was not you that sent me hither, but God." Gen. XLV, 5-7, 8. And in Gen. L, 20, "But as for you, ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people alive." Thus we see that whilst Joseph's brethren thought evil against him, and wickedly devised means to put him out of the way, in order to disappoint his dreams, God had determined that this very

wickedness of theirs should be the means of bringing about the fulfillment of those dreams, and to terminate in his and their good. So, also, he employed the wickedness of Potiphar's wife, to bring about the ultimate exaltation of Joseph, and consequently to fulfill the purpose for which God sent him into Egypt. So full was Joseph in the belief, of the predestination of God in this thing, from the manifestation he had received, that he said plainly to his brethren. It was not you that sent me hither, but God. And as full proof that this affair was determined on beforehand, or predestinated of God, we have not only the thing revealed to Joseph in dreams, but the dwelling of Israel in Egypt, and the length of time they should be there was foretold to Abraham. See Gen. XI 13-16.

These several proofs which I have brought forward, are not to be considered as so many peculiar instances in which God's government is exerted over the wicked actions of men; but rather as special illustrations of the universal government of God. They show how surely He will cause the wrath of man to praise Him, and the remainder of wrath He will restrain. The soldiers must not break the legs of Jesus though so commanded, but they pierced His side, that the Scripture might be fulfilled, that is, that the foretold purpose of God should stand. See John XIX, 31-37. So Joseph's brethren could neither kill him nor leave him to perish in the pit, nor could Reuben deliver him; but the company of Ishmaelites must needs come along at that juncture of time and they sell him to be carried down into Egypt. These several instances which are thus

particularly recorded of God's making the wickedness of men and devils, subserve His purpose. They are only sure pledges, that in spite of the combined malice and rage of both, He will roll on His gracious purposes, accomplish all His promises, and fulfill every prophecy. He that could make the enmity of Joseph's brethren, and the desire of gain in the Ishmaelites, the wickedness of Potiphar's wife and the ingratitude of Pharoah's steward, all combined to accomplish the exaltation of Joseph. The purpose God had in view, will, while he causes judgment to begin at the house of God, surely accomplish at the appointed time the complete destruction of the man of sin, in all his branches.

And, dear child of grace, however much men may revile you and hate you, or Satan may desire to have you, you have a sure pledge both from the declaration of God, and from what you have seen of His overruling providence, that all things work for your good, as they did for the good of Joseph, when taken from his father, and for the good of David when hunted as a Partridge upon the mountains. For as it is said, Prov. XVI, 9, "Man's heart deviseth his way, but the Lord directeth his steps."

In another No. I purpose noticing some of the objections brought against this doctrine.

S. Trott

Fairfax Court House, Va.

Jan. 7, 1834

(To Be continued)

**SOUND WRITING ON
PRINCIPLES
OF THE DOCTRINE**

Recently, while going through some of my late father's old minutes and other papers since his passing on July 3, 1975, I came across a minute of the Virginia Corresponding Meeting of the year 1939. In this minute was a Corresponding Circular Letter that was written by the late Elder H. H. Lefferts, of Leesburg, Va. It is the humble judgment of your editor that Elder Lefferts was wonderfully blessed in setting forth fundamental principles of the truth as believed by sound Old Baptist, even until this day. For this reason it is my mind to have same republished in the Zion's Landmark which is being done in this issue.

Elders or ministers who were in attendance at this session, held with the Mount Zion Church, Loudoun County, Va., from North Carolina were: G. W. Hill, Greensboro, N.C., T. F. Adams, Willow Spring, N.C., J. E. Mewborn, Snow Hill, N.C., and M. F. Westbrook, Newton Grove, N.C. Also, from Virginia were J. E. Herndon, Danville, Va., T. W. Walker, Ringgold, Va., L. A. Harris, Indian Valley, Va., and G. P. Harris, Indian Valley, Va. Elder D. L. Topping, from Linthicum Heights, Md., was also in attendance.

It is interesting to note that all four ministers, who were present from North Carolina at this meeting, died in full fellowship with each other, while believing the same truth as has been set forth in this article. This blessing came only through the mercy and goodness of the Lord. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest

from their labours; and their works do follow them." Rev. 14:13.

Editor

**CORRESPONDING CIRCULAR
LETTER**

The Virginia Corresponding Meeting, in session with the Mount Zion Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 11th, 12th and 13th, 1939, to the churches composing the same, and to the associations and meetings with which we correspond, sends Christian greeting.

Dearly Beloved in the Lord:

Inasmuch as our printed Minutes of these meetings from year to year do not contain a statement of doctrinal principles for which we, as an association, stand, it may be well at this time for us to embody in this letter an affirmation of our doctrinal position. First, then, we believe in the one true and living God, that God is not merely a Being but a Person. The Scriptures so reveal Him. In the Godhead there are three: Father, Son and Holy Ghost. These are not simply official titles of the one God, but three distinct Persons, yet not at all a plurality of Gods, but one God subsisting in three co-eternal Persons. This is very sublime, a subject to be handled (inspired or caused by the Spirit of God; only with deep reverence, and with a very keen sense of our humility in being not able to grasp it comprehendingly in any measure farther than it pleases God to reveal Himself in His word and by His spirit.

Second, the scriptures of the Old and New Testament are the revealed written word of God, the one and only infallible record which God has been pleased to commit to

writing. Those men by whom the scriptures were written were so handled by the Holy Spirit that they were inspired not merely with the substance to be recorded by them, but were equally inspired as to the manner and words in which that record was to be given. The scriptures are for the people of God principally, being for their indoctrination, for their reproof, their correction and for their instruction in righteousness. In order to be savingly believed the scriptures have to be applied by the Holy Spirit to the individual for whom God in His grace has purposed. The truths and promises contained in Holy Writ cannot be rightfully and savingly appropriated to one's self at one's own pleasure by one's own will and intelligence. There must be an experimental inwrought work of grace in the conscience and soul before one can savingly and faithfully and hopefully embrace divine truth.

Third, we believe in what is generally known as the "absolute" predestination of all things, that the omnipotent and omniscient Jehovah did freely and independently and absolutely predestinate before time all things that ever transpire in time. No event in all human history has ever occurred exclusive of the Divine Will. The eternal purpose and will of God embrace all things, yet so that, by no means, is God the author of sin.

Fourth, God the Father made choice of all those whom He designed to save. He made this selection before time began. He chose them in His Son, Jesus Christ, and He chose them not merely with regard to their souls, but inclusive of their whole persons: body, soul and

spirit. This election of His people by the Father was wholly and entirely of His own good pleasure, the reason and cause of this election being altogether in God Himself and in no wise with respect to any foreknown principle of virtue or merit that might thereafter be in any of the elect. In other words, this choice of God in which He chose His people in Christ before the foundation of the world was wholly an act of sovereign grace, without regard whatever to anything there might, or might not, be in His people thereafter.

Fifth, Jesus Christ, the eternal Son of God, was made flesh, born of a woman, having been properly and holily conceived by the Holy Ghost, in order to purchase with His own blood all those whom the Father entrusted to Him before time began. What the Father determined, the Son accomplished. He finished the work which the Father gave Him to do. He saved perfectly and forever, by the one offering of Himself, by the one sacrificial atonement which He made Himself, all for whom the Father had constituted Him Head and Surety in the everlasting covenant ordered in all things and sure, which covenant was made, signed and sealed by and with and in the three eternal Persons in the Godhead before the foundation of the world.

Sixth, the Holy Spirit effectually calls to repentance, quickens, regenerates and experimentally saves all those chosen unto salvation by the Father before time, and redeemed by the Son in time. The Holy Spirit brings the elect of God to the belief of the truth and maintains the believer in the bonds of the truth. The Holy Spirit is the impartor of divine life, the nourisher and

maintainer of that life. The Holy Spirit convicts the sinner of his lost and ruined state of death and condemnation in the first man Adam, and when this conviction has been enough deepened in the sinner's conscience, then the Holy Spirit reveals to and in the stricken sinner the marvelous salvation accomplished for him in the last Adam, the Lord Jesus Christ. Not only this, but the Holy Spirit abides with and in the believer as the Guide, Counsellor and Teacher and Comforter unto the future appearing of Christ Himself, at which time the Holy Ghost will deliver into the embrace of the heavenly Bridegroom all the members of the bride, the elect church.

Seventh, the obedience of the child of God unto any or all the gospel precepts of Christ is alone by the grace of God equally as much as the believer's first induction by the Spirit into a state of grace. Obedience to the gospel can never be acceptably rendered to our Redeemer in the energy of the flesh because the body is declared to be dead because of sin. It is alone in the energy and by the enablement of the Holy Spirit that any believer can walk acceptably in obedience before God. In other words, salvation is wholly of grace, whether it be in the first instance of the soul's being quickened into divine life, or afterward in the maintenance of that life into the day of Jesus Christ. All is of God, wholly of grace. The believer has no part in it save to be the blessed recipient of an already accomplished work yet to be revealed and made known in its fullness.

Eighth, this association believes in the resurrection of the dead, that

is the resurrection of the bodies of the saints at the future coming of the Lord Himself from heaven when the dead in Christ shall rise first, at which time those who are alive and remain unto the coming of the Lord shall all be caught up together to meet the Lord in the air and so forever be with the Lord. This is the "blessed hope" of the church of God toward which the faithful in Christ Jesus look, unto which we are rapidly hastening: the "appearing of the great God and of our Savior Jesus Christ." The scriptures plainly teach that there will be a future or second personal appearing of Christ. As He once came in His own blessed Person, but in humility, to transact the atonement through suffering, blood and death, to redeem His people and to justify them from all iniquity, so will He verily come in His own exalted Person, in outshining and wondrous glory, the second time, yet future, that He may (1) consummate the complete salvation of His elect in taking from the grave its victory by bringing from the dead the bodies of His redeemed ones, changing them into the likeness of His own glorious body; and then (2) later to raise from death unto judgment all those denominated the wicked, or non-elect, that these latter may receive their just sentence from Him, the great Judge, from whose sentence there can never be an appeal, and be sent away by Him into the lake of fire of the second death.

Brethren, these are weighty and solemn truths. We have not enumerated in this Letter a single truth but which has ample scriptural foundation, yet each of these principles no man can or will believe until he is brought to the belief of it

by the Holy Spirit. Carnal argument or human logic cannot convince men of the truth of God. At every step, Satan opposes the believer's growth in grace and in the knowledge of the truth. Yet the "righteous shall hold on his way," because the Person of the Holy Spirit maintains the believer in the way.

It is expected the next session of this Corresponding Meeting will be held with the New Valley Church, Loudoun County, Virginia, to begin on Wednesday following the second Sunday in October, 1940, and to continue the two following days. At that time, we desire our sister churches and associations to meet with us again that we may have a continuance of their love and fellowship in bonds of the truth of God as it is in Jesus Christ. We crave a continuance of your correspondence with us, and that you may, not merely by letter and message, but by messengers and members from your several bodies come and sit down with us in these meetings and participate in all our deliberations and partake of such entertainment in our homes as the Lord has blessed us with that we might pass it on to you.

H. H. Lefferts, Mod.

G. C. Spindle, Clerk

WRITING OF ELDER G. W. HILL

Dear Brother Mewborn,

In the October 1, 1972, issue of the Landmark, you republished a Corresponding Letter that was written by the late Elder G. W. Hill at the 1934 session of the Salem Association. It has been requested that you publish again this Corresponding Letter. It is very

good and very fitting for the times in which we are living.

Yours in bonds,
George A. Fulk
Pilot Mountain, N.C.
July 11, 1975

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 Baptist 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 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 will and purpose of God, 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, Sanctification 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 loves; 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 casts 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 nonfellowship, 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 WOUNDED CONSCIENCE FOR THE TRUTH'S SAKE

Dear Brother Mewborn,

Hunger is a way of the demonstration of God's power in us. We had severe thunderstorms here last night. I enjoyed the lightning and thunder until midnight. The house shook at times. The lights went out twice. I waited for a third time. The resurrection seemed very near. Christ lay in the heart of the earth three days and three nights. He arose a conquerer over death, hell, and the grave for as many as His Father gave Him. Christ is meat and drink for God's chosen. If we be in Christ we, like Him, will also suffer. Paul was made to relinquish

all for Christ's namesake. The natural, or carnal, mind cannot receive the things of God's Spirit, being enmity thereof.

I hear at times, God's power evilly spoken of. This hurts me inside. I hear so much. I pray to be kept quiet. I hope to thank God I am shown where I stand in the eyes of an unbeliever, should it be. I desire the strong meat of the gospel that I may be enabled to withstand the fiery darts of Satan. I desire relief at His own appointed time. God is my refuge, whom shall I fear. See Psa. 46. I seek no other. I am made to believe God purposed my affliction, and He gives enough light to keep me in these evil days.

Except for the grace of God, I stand desperate. Surely, this world is not my home, I'm just passing through.

God bless you and your loved ones now and always. He is our everything.

The least of sinners,
Miriam Lee
Morganton, N. C.
May 18, 1975

ENJOYS ATTENDING GOOD MEETINGS

Dear Brother Mewborn,

I am enclosing a check for another year's subscription for the Zion's Landmark. My illness, as you are aware, has been hard with me, and I am not myself as yet. I have not been able to attend many of our services at Seven Mile Church, but did get able to attend the union meeting there on the fifth weekend in June. Yesterday, I was able to get out to the baptismal service of Brother John G. Best at the lake at House's Mill. Elder Allen Johnson was faithful in coming to fill our

pulpit on Sunday afternoon when our dear pastor, Elder D. F. Carraway, was called away to perform a wedding ceremony in Sanford, N. C. We surely did have good preaching. We still miss you as our pastor here at Seven Mile Church.

It is my hope to be able to go to our association at Bethsaida at least one day. I hope to see you there. Also, I hope to attend our union at Harnett this weekend, if the Lord will.

I do love the Zion's Landmark. It has mean't so much to me in my sickness when I was not able to attend meeting. I read the good writings of the brethren from both far and near. The good news always perks me up!

May these few lines find you and your family well. Remember, we still love you and your sweet family.

From an unworthy sister in sweet fellowship,

Murtie A. Tart

Newton Grove, N.C.

August 18, 1975.

THE MIRACLES, MYSTERIES AND MERCIES OF GOD

My unworthy mind has been led to the miracles, mysteries and mercies of God. In John 11:47, we read in part; "this man (Jesus) doeth many miracles." And, we read, also, "God's mysteries are past finding out." The miracles and mysteries belong to God, and scripture states ... "for no man can do these miracles that thou doest except God be with him." John 3:2. God directs our steps.

A miracle, according to the dictionary, is "An event beyond the power of any known physical laws to produce, a supernatural occurrence

produced by the power of God; a marvel, a wonder." Only the workings of God fits any of these descriptions and only the power of God can perform one of them. "Mysteries," we read, are "something secret, hidden, not known to all" ... but we believe that they are visible and known to God at all times. "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments and His ways past finding out." Rom. 11:33.

God's whole creation is a mystery to my finite and unworthy mind and a miracle beyond comprehension. "In the beginning was the Word and the Word was with God and the Word was God." John 1:1. "In the BEGINNING was God! Is not that a great mystery to our limited mind and an awesome wonder that such a thing could possibly take place; that there "was no beginning with God and there will be no ending?" Let us just try to visualize how powerful God is and the magnitude and scope of the miracles He has and does perform. So powerful He could create a whole world and the fullness thereof. And with a word He could say; "Let there be light and there WAS light." And a miracle that the scriptures, which sustain His people throughout all their uneven journey of life in earth, were written for their comfort by worldly, uneducated, but inspired, men with words spoken to them by the great, powerful God, Himself. And, He chose to hide these things from the "wise and prudent" and, for a purpose known only to Him, "reveal them to a poor, peculiar and afflicted people;" not the masses of mankind but "the fewest of all people."

"His promises are so sure and stedfast" that it is a mystery that anyone in the world could possibly deny the existence and power of God and see, visibly, His great handiwork: Namely: The earth, the sky; the moon and stars; a sunrise and sunset; night and day; a storm, a hurricane, a tornado; a rainbow, with its brilliant colors; rain and sunshine; the ocean, rivers and lakes, a wilderness; the mountains and deserts, and all the wonderful, miraculous miracles only God could possibly cause to be. And, in the face of this great work, how could anyone, anywhere, in this sinful earth believe he could, under any circumstances, help God with His work? Yet, man could perform the immense and extraordinary handiwork God performs just as easy as he can save his own soul. Either and all are far beyond the power of mankind. Man's power goes only as far as God extends it. "God has all power in Heaven and earth." "He speaks and it is done." How could anyone doubt the existence of One so powerful or believe He needs assistance in His great work? If we never read a word in the Bible, just plain, common sense would have to tell us there is a power beyond man.

According to scripture, there are four things God does not need from the creature "He formed from the dust of the ground." **MONEY**: He has all there is; everything is under His jurisdiction. He says; "If I were hungry I would not tell thee." Of course not; without Him there would be no food. **POWER**: "God is ALL power and nothing was made without Him." **ACCEPTANCE**: God does the "accepting and choosing." (Man cannot "accept God and be

saved," as the world would tell us). **WORK**: God's creation cannot work for Him. "He finished His work" before He created them. Where does this leave the worldly professors? Out of it, it seems to this unworthy writer. Scripture states; "God ordained the way;" He predestinated our activity and fate. And this is a blessing to the child of God. "He is perfect in all His works and Ways."

The fact that mankind is in this world is a miracle and a mystery. A miracle that man was formed from the dust of the ground and woman was made from his rib. And to prove that God needed no help from these creatures He formed; He did not breathe life into man's nostrils for several days after he was formed; nor did He even form him until His whole creation was finished. "Man is nothing, yea, less than nothing." How could we ever feel exalted in view of this GREAT POWER?

If man feels he has power, let him try to cause it to rain, or stop it; cause thunder or lightening to cease or the stars to shine forth in the skies. Yes, we forget how powerless we are and, often, not mindful enough of the many miracles God has performed. Nor, are we thankful enough for the abundant mercies the Great Ruler, who holds our destiny in the palm of His mighty hand, has done for His elect. It is a mystery that He chose to go before His people and lead them down a road of trials and tribulations before they enter The City—His Kingdom. His "Way" prepares their heart and humbles their spirit. He says, "The meek and lowly shall inherit the earth" and this inheritance is for those "who are kept by the power of God THROUGH FAITH unto salvation to

be revealed in the last times." I Peter 10:05.

It is a mystery that God sent His only begotten Son to die on the cross for those certain people He chose for His own BEFORE He formed them and, by doing so, freed them of sin in His eyes forevermore. "Jesus died that they might be free." What a mystery! What mercy! And, what LOVE and compassion! "As far as the east is from the west, so far hath He removed our transgressions from us." Psm. 103:12. "He hath cast their sins, as a stone, into the depths of the sea." Read on: "I have blotted out as a thick cloud thy transgressions and, as a cloud, thy sins; return unto me for I have redeemed thee." Isa. 44:22. "I know that the Lord will maintain the cause of the afflicted, and the right of the poor, (in spirit). Surely, the righteous shall give thanks to Thy Name; the upright shall dwell in Thy presence."

It is a mystery that God's work was so thorough that He says; "But even the very hairs of your head are numbered." Luke 12:7. "Not even a sparrow falls to the ground without Him." And these things occur or take place at His foreordained time.

Everything God created serves a purpose for Him and for the elect; both in a literal sense and in a spiritual sense. How could His people know when they are lost in a wilderness (in spirit) if they had never beheld one visibly — their mind shrouded in sin and sorrow — and confusion like the mangled growth of the wilderness enmeshed in its snarls and entanglements? How could they feel the absence of God, lost in a desert land, barren, lonely and undone if they had never seen a sandy, dry expanse of arid

land, devoid of all living things? Or, how could they know what God meant when we read; "He found him in a desert land; and in the waste howling wilderness; He led him about, He instructed him; He kept him as the apple of His eye." Deut. 32:10. Dear Child of God, have you ever wandered in a waste howling wilderness and on into a desert land before God favored you with His presence and assured you He had been there all the time, keeping you as the apple of His eye? Yes, instructing and guiding you all the weary way! And, have you not often felt fear, tossing, turning and turmoil in your mind and soul as the raging waves of the mighty sea when God whispered encouragement: "Be not afraid; it is I; Be still and see the salvation of the Lord; Be of good cheer; I will never leave or forsake thee." Ah, child, have faith; "Commit thy way unto the Lord; trust in Him, and He SHALL bring it to pass; and He shall bring forth thy righteousness as the light, and thy judgment as the noon day." Psm. 37:5-6 Why would He do these things for you; you, who feel so undeserving? Why? Because He loves you with an everlasting love; He chose you for His own and He calls you "Mine." With His presence, the angry waves in your soul can be calmed and His mysteries and miracles enjoyed; "the desert land can become springs of water and the crooked paths made straight." What would poor sinners do without the promises of a merciful God? Oh, the mysteries and miracles of One "Whose ways are unsearchable!"

It is a mystery (and, oh, how grateful I am for it!) that God, for reasons known only to Him, (I hope

for His infinite and abundant mercy for this unworthy writer) caused me to believe the doctrine of His church (the Primitive Baptist) when I am daily surrounded by people who do not believe it because they do not understand it. It is a mystery to them. And how sadly and regretfully it is that I cannot give a better daily performance because of my belief and show some signs of the workings of the spirit in me. It was not to be. Since it is as it is, I have to assure myself again, "All Thy children shall be taught of the Lord," and, to realize the sinfulness or goodness of mankind will not stand in the way of God's teaching (revealing) if it is His will to do so. Clothed in a spiritual mind, (if, indeed, I ever am) I certainly am aware of the fact that I am neither qualified nor worthy to do it. Some say they are a mystery to themselves. I cannot witness with that. I think I know myself well and my unworthiness is ever before me.

It is a mystery that it takes "MUCH tribulation" for God's servants to preach with conviction and feed His sheep with words of understanding. And, He alone can put the words in their mouth and open ears to hear them. Yes, it takes sorrows, trials and troubles before His people can hear with meaning and a thankful heart what those servants are telling them. It takes a "fiery furnace" to pave the way to Zion ... Why was Jonah cast in the belly of the whale; Job stripped of all His worldly possessions; why was Paul struck down on his way to Damascus? Why are the saints of God tossed about in a raging sea and found stranded in a barren desert? Do you not believe it is for the very same reason God led His saints of

old along the rugged paths of experience that were appointed to them before the beginning of time? Paths that qualified them to point "The Way" to God's Kingdom, and to others groping their weary Way, hopefully, to the same Destination. The worldly professors do not believe this because they have not been "struck down on their way to Damascus..." "Those that are whole need no physician."

Oh the miracles God has performed: He raised Lazarus from the dead; healed the lepers; opened the eyes of the blind and unstopped the ears of the deaf. He arose from the tomb in spite of all, seemingly, impossibilities, and ascended into Heaven in a cloud. Yes, performed miracles and mysteries that only the great power of our Supreme Ruler and Creator of all things could perform. Such wonders strengthen the faith and hope of His chosen children who, long ago, realized that within themselves they could do nothing but "With Him ALL things are possible." They have felt His presence when they needed it most and they can say with conviction "Thou hast known my soul in adversity," and that, "I know, O Lord, that Thy judgments are right, and that Thou in Faithfulness hast afflicted me." Psm. 114:75. (Oh, if I could be reminded of this more often!)

Oh, how marvelous are the miracles, mysteries and mercies of our Almighty Saviour, Who says of Himself; "I am the Lord that healeth thee." Exod. 15:26 and whose chosen children can say, with feeling, when lifted up; "Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy

diseases." Psm. 103:2-3. "Gracious is the Lord, and righteous, yea, our God is merciful." Psm. 116:5. "Thou hast granted me life and favor, and Thy visitation hath preserved my spirit." Jo. 10:12.

Written by an undeserving sinner who is not worthy to write what you read. In me, that is in my flesh, I see no good things, but the faces of you, the elect of God, shine forth like a lighted candle in a dark night. I would, if I could, "praise the Lord," for I do sincerely believe in Him and His promises. "For His merciful kindness is great toward us, and the truth of the Lord endureth forever." "God moves in a mysterious way,

His wonders to perform;
He plants His footsteps in the sea,
He rides upon the storm."

Elizabeth C. Edwards
417 S. Boylan Avenue,
Raleigh, N.C. 27603
July 22, 1975

**NOT ASHAMED OF THE
LORD'S PEOPLE**

Dear Elder Mewborn,

I hope all is well and you are experiencing good feelings. It seems at times I feel cut out of it all. I seem to be so weak, and I do and say things I feel uneasy about. It seems I am caught up in things before I know it, and I am made to wonder if I have done wrong or hurt any of the church members. I do not wish to offend any of the dear people in the church. If I know my feelings, I am not ashamed of the Primitive Baptist, which stand for the doctrine of grace, election, and the predestination of all things. Proverbs 20:24, "Man's goings are of the Lord; how can a man then understand his own way." Due to this carnal mind, I seem to

search and try to understand, but never do I understand. Jeremiah acknowledges, "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. I can't help from wondering of which seed am I? Proverbs 16:4 reads, "The Lord hath made all things for Himself: yea even the wicked for the day of evil." All we have is hope, and as it was expressed in an article in the Landmark recently, I hope my hope is not confused with want.

We had a most wonderful association this past weekend. I wish you could have been with us. I feel after our Abbotts Creek Association this past weekend this scripture is befitting. Is. 52:7 reads, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that published salvation; that saith unto Zion, Thy God reigneth!" Oh, how wonderful it is to be blessed, or enabled, to look to a Sovereign God.

I am enclosing a poem which my mother wrote. Elder Gaines, in preaching, mentioned the church and her beauty. You may publish it if you desire. May God's richest blessings abide with all who love to hear the truth preached.

In love,
Nancy Spivey
Route No. 9,
Sanford, N.C. 27330
August 27, 1975

A LITTLE OF MY EXPERIENCE

Elder J. M. Mewborn

Dear Brother, I hope,

Since you were so kind to bring me Elder T. Floyd Adams' book, I desire to tell you how much I appreciate it. I have read and reread it, and have enjoyed it so much. It

brings back to me so many sweet memories. I have always felt too little and too unworthy to write some of my experience, but I hope, at this time, to write just a little. I have felt led to attempt to write many times.

I joined Middle Creek Primitive Baptist Church in September, 1917, and was baptized by Elder J. A. T. Jones, our pastor at that time. That experience to me was the happiest day I ever had. That happiness lasted for a while. Then it left me and was replaced with so many doubts and fears. I wondered if I was deceived in it all, and, more than all, felt I had deceived the dear ones in the church. Such has been my experience all along this life since that wonderful day nearly sixty years ago. One thing that took place with me I shall relate as follows since it has been on my mind many times. I have felt too unworthy and unfit to make the attempt.

One morning my husband went to see how a neighbor was getting along who was sick. She died that same afternoon. She was a Mrs. Sauls. I saw a cloud, the blackest I ever saw, coming up. The wind was blowing very hard, and I looked out to see if I could see my husband coming home. I thought my mother-in-law and my youngest brother were in another room. I said, "Oh, I wish we were all here together." A voice spoke so plain and said, "You will be separated here, but you will be joined together in heaven. You will see Jesus, be with Him, and be like Him and will be satisfied." These precious words have never left this poor sinner.

Brother Mewborn, my health is very good, and I feel so thankful to the dear Lord for He has been so good to me. As you know, since I fell

and broke my hip I can't go and do as I once did, but I am blessed to be in a good, nice, clean Rest Home. Everyone here is so good and kind to me. My family and friends visit me very often. I do enjoy and appreciate company so much.

I desire to be made patient and not complain, as I have so much for which to be thankful. The dear Lord has blessed me with a precious family and friends.

Come to see me if you ever can, but I know you are a busy man. Give my love to Susie, the girls, and John. You have a precious family.

Your unworthy sister,
Alice Perry
Blalock Rest Home
6814 Fayetteville Road
Raleigh, N. C. 27603

I am sure Sister Perry will appreciate any card or even a short note that any of her brethren and sisters might write.

Editor

THE CHURCH

In the Bible we are told about Christ and men of old.

Men who have been touched by the Savior to make them whole.

My plea has been for the touch of this One.

The One who can draw me and cause me to run.

Run the race down life's rough road,

Until I finally reach my abode.

Sometimes I'm like a weary traveler,

Watching for signs to give direction. Going down a lonely road, seeing

I'm all imperfection.

Although, sometimes there's a fragrance so sweet,

And flowers oh, so many, then I feel
 I surely have plenty;
 Not of wealth, nor of gold, but Grace
 enough to travel on.

Sometimes, in sublime sweet
 meditation,
 The Church appears as a Crown of
 Glory in a strange land,
 Then I almost stop and ask her, will
 you take my hand?
 My travel is on the outside, watching
 her tranquility,
 And peace as of still water. Seeing
 her beauty,
 As of a flower and hoping to enjoy its
 fullness later.

There are scenes of beauty all
 around;
 Scenes in the heavens that reflect
 even in dry land.
 But the sweetest scene of all is the
 bringing,
 Of the little children into Zion's fold.
 Then they can sing, "Glorious things
 of thee are spoken,"
 And, surely, His promises cannot be
 broken.

Ruth Sharpe
 1975

THE FOLDED LEAVES

'Tis better to have a dinner of herbs
 And in contentment dwell,
 Than have a feast on the stalled ox
 Midst strife as bitter as hell.

For illusive and light as the silvery
 spray
 Which the restless ocean heaves,
 Is the food we get, when we wander
 astray
 And attempt to pray between the
 leaves.

What matters it whether this body
 arise

Years after the spirit has flown;
 When we'll see as seen with spiritual
 eyes
 And shall know as we are known.

For in His image, His Saints shall
 awake
 And be like Him, we are told,
 To dwell in His love where He'll
 never forsake
 Where the streets are as shining
 gold.

Why should we insist that this prison
 of clay
 Long after the spirit has fled,
 Shall assemble again, to encumber
 our way
 From the dust, where the worms it
 has fed.

This body is like a garment that's
 worn
 Full of sin and corruption and guile;
 We'll lay it aside on that glorious
 morn
 And abide in the light of His smile.

It is written in God's holy word,
 which is true
 "We shall in a moment be changed"
 And a spiritual body shall clothe us
 anew
 God's wisdom it's form has
 arranged.

Then let's be content with the word
 He has given,
 For contention but saddens and
 grieves;
 The mystery will clear when we
 meet Him in heaven
 Where He'll open the long folded
 leaves.

Alfred E. Titus (Dec'd.)

R.D. 1
 Trenton, N.J.

Zion's Landmark

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

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EDITORIAL (Continued)

**"A LITTLE LEAVEN
LEAVENS THE WHOLE
LUMP." GAL. 5:9**

**Absolute Predestination—The
Foundation of God's Doctrine**

Just as love is the foundation upon which God built His church, I believe absolute predestination is the foundation upon which He built His doctrine. Remove the foundation of the omnipotent power and absolute will of God in all events in time and eternity and the rest of the doctrine will crumble into a confused rubble. All things then become a mish-mash of happenstance, rather than an orderly occurrence of events ordered in all things and sure by the perfect will of a perfect Workman. "... He is the rock, His work is perfect." Without absolute predestination, eternal life is an empty hope, election becomes man's

choice, grace is a sometimes thing, and the principles of the doctrine of Christ are nothing more than fuel for debates.

God is omnipotent, which means He is unlimited in power and authority. "... for the Lord God omnipotent reignth." Rev. 19:8. His reign is unlimited in heaven and earth and is not subject to the will, desire, or understanding of any creature in heaven or in earth. "... and He doeth His will in the army of heaven and among the inhabitants of the earth and none can stay His hand or say unto Him, what doest thou?" Dan. 4:35.

God is absolute. He is free from limit, restriction, and qualification. He either predestinated all things or nothing. His sovereignty is absolute or non-existent. Being absolute, He could not will some events in time and eternity and not will all events. (Some say He chooses to wait around to find out what is going to happen next. How foolish.)

To me, the greatest leaven ever placed in the doctrine of absolute predestination is found in the London Confession of Faith. This Confession of Faith is one of the most remarkable collections of truth and error that has ever been compiled in the name of religion. Though fact outweighs fiction, and profound understanding tends to hide the myths and notions therein, yet its true beauty shines out of darkness, and its clarity is marred by confusion. God alone knows why such a potentially great work contains so much leaven. It has some of the most beautiful and profound statements outside the Bible so that many of the writers must have been inspired by the Holy Spirit. It also contains some equally

profound contradictions so that Satan must have been at the writer's table also. Many of our churches and associations took their articles of faith directly or indirectly from the London Confession of Faith. I believe that in a few cases some tares were pulled with the wheat.

The Confession states that God decreed all things, then states that He did not decree anything.

Truth: "God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever come to pass;" Art. 1, Chapt. 3 (in part).

Error: "Although God knoweth whatsoever may or can come to pass upon all supposed conditions, yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions." Art. 2, Chapt. 3. (It is one eternal now with God.)

In the above two statements, I believe the writers of the truth worshiped an absolute God, and the writers of the error worshiped a limited God. Hopefully, I worship the one only living and true God who is absolute. No limited god can reach my case, so I have no desire to worship such, or be identified with those who do. Their god is not my God. Even so, I hope and deeply desire that this is spoken in love from a broken and contrite heart.

The writers listed many of the divine attributes of God stating emphatically that He is most absolute and works all things according to His own immutable will and council. Then they attempted to limit and restrict His immutable council and will.

Truth: "The Lord our God is ... most absolute, working all things

according to the council of His own immutable and most righteous will ..." Art. 1, Chapt. 2 (in part).

Error: "...yet, so as thereby is God neither the author of sin, nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree." Art. 1, Chapt. 3 (in part).

Of all the leaven in the London Confession of Faith, probably none exceeds that contained in this last statement. Men have gone to great lengths to defend the statement. "...yet so as thereby is God neither the author of sin.." I once heard a man say that he had worried about the statement until he was given this thought, "God is not the author of sin, because He is under no law, so He cannot sin." Such a thought is so superfluous as to be little short of being foolish. Who in the church has ever accused God of sinning? I can't find where even Satan has accused God of sinning. His beloved Son, yes, but not God the Father. Why then is a statement required that says God is not a sinner, if indeed that is what the words mean.

The word *author* means creator which is the only way the word can be reasonably applied to God the Creator. "For by Him were ALL things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or principalities, or powers; ALL things were created by Him, and for Him:" Col. 1:16

To create means to bring into existence or being. For sin to come into existence, a weak, vain, and

lustful human being subject to a law and a liar had to be created. For sin to continue, it requires the same things. God created every human being weak, vain, and lustful in nature. I find it impossible to believe that He would expect such a creature to be Spiritually strong and free from covetousness. God gave the law, and He formed the liar. Did He do so blindly, wondering at the results, and "hoping" that His purpose would ripen fast? How foolish the thought! The truth is that every weak, vain, and lustful human being is the perfect creation of a perfect God — for the purpose that they were created.

I am a sinner and need to be forgiven for my sins, one who is ten thousand talents in debt without a farthing to pay. My need to be forgiven for my sins is not the end of my need for Christ. Rather it is the beginning of my total need for Him.

Sin is the outward manifestation of my inward weakness. I not only need forgiveness for sins, I need inward strength. My need for Christ is not based on sin alone, if I am a child of God. He has forgiven the sins of His people. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:12. My need for Christ is because of my stony heart.

Sin is the stench that flows from my corrupted being. I not only need forgiveness for sin, I need incorruption. My need for Christ is because of my corruptible being.

Sin measures my inability to resist Satan's temptations. I need to be delivered from the power of Satan into the glorious liberty of the children of God.

Sin shows the midnight darkness

of my blind soul. I need light to shine out of that darkness and eyes to see that light in others.

I need Christ to change my soul, spirit, and body; to put off the old man and put on the new. I need strength, incorruption and wisdom from above. I need Him to shod my feet with preparation of the gospel of peace, to girt my loins about with truth, to be my breastplate of righteousness, and my helmet of salvation. I need Him to be my way, my stay and staff, my husband, friend, and brother.

Above all I need Him to be the Lord my Righteousness, my all in all, that I might love and be loved as He loved. "Forgive me, Oh Lord! Then deliver me from the body of this death. Save me or I perish!" is my cry.

I have at this moment no desire to deny my very being nor ask of Him, "Why hast thou made me thus?" My hope is that He has given me a desire to understand a revealed measure of His works, not question them nor try to limit Him in anything. God is not now, nor has He ever been, nor will He ever be a begging, pleading, restricted, limited, or conditional God. All events in time and eternity are the orderly disposal of the will and desire of a perfect Creator. May He bless me to rest my case on this foundation.

There is but one cause—Almighty God. The rest are results.

Because God formed man weak in the flesh, the result is that man is weak in the flesh. Because God gives His people inward strength through Jesus Christ, the result is their strength through Him.

Because God made man subject to vanity, the result is that the natural man has a soul that is empty

and without Spiritual fruit. Because God frees His people from vanity by the gift of the Holy Spirit, the result is that they that have the Spirit do manifest the fruits of the Spirit.

Because God formed man mortal and corruptible, the result is that man is mortal and corruptible. Because God gave His people the victory through Jesus Christ, the result is that they shall put on immortality and incorruption.

Because God gave man a holy law that none could keep to a jot and tittle, the result is that all are lawbreakers. Because Christ kept and fulfilled the law to a jot and tittle, the result is that His brethren are not under the law, but under grace.

Because God formed Satan to lie and to tempt, the result is that Satan lies and tempts. Because God gave Christ the power to destroy Satan and His works, the result is that Christ destroyed the power of Satan over His people. I believed Satan's lies, not because I thought they were the truth, but because I knew nothing else. With the Apostle Paul, I did it ignorantly, and in unbelief. Now, if I am what I hope I am, that excuse has ended. If He keeps me by faith, no longer do I yield to every temptation. If His strength is mine, by measure of the gift of Christ, it is sufficient.

Because God made man subject to a carnal mind, the result is that all are carnal, sold under sin. Because God gives His people a Spiritual mind, the result is that they have life and peace and freedom from sin in Jesus Christ.

Because God created every human being to sin, the result is that all have sinned and come short of the glory of God. If God was not the

creator of sin, who was? It shows me my total need for Jesus Christ, for which hopefully I am thankful.

I don't know what the writers of the London Confession of Faith meant when they stated that God has no fellowship for sinners. The truth is that those who are dead in sin have no fellowship with God. When quickened by Him, even when dead in sin, by faith, hope and charity we find peace with God and the end everlasting life.

"God's wisdom in disposing all things, and power and faithfulness in accomplishing His decrees," does not appear in second causes, but appears in the MANIFESTED decrees, promises, and gifts of a covenant keeping triune Godhead. There is no such thing as second causes or other causes, which are nothing more than the results of God's Holy purpose which He purposed in His righteous will and Self before the world was.

.....

The Spirit exercises the child of God. The child of God does not exercise the Spirit.

"The doctrine of this high mystery of predestination is to be handled with special prudence and care; that men, attending the will of God revealed in His word, and yielding obedience thereunto, may from the certainty of their effectual vocation be assured of their eternal election: so shall this doctrine afford matter of praise, reverence and admiration of God, and of humility, diligence and abundant consolation to all that sincerely obey the gospel." Art. 7, Chapt. 3.

This whole article is so foreign to my understanding, and contrary to my belief that I fear to even try to comment on it. Hopefully God will

give me the great measure of charity I need to do so.

My only comment on the world handled is that the power of God "handles" the doctrine, not man.

Mankind does not attend the will of God, but does the will of God. His people do the will of God revealed in their heart and experience, and attested to by the Bible, not vice versa.

There is no certainty in anything in this life with reference to my effectual vocation. The only certainty is that what God doeth, it shall be forever. Nothing can be put to it, nor anything taken from it.

I have no assurance of eternal election, but I hope to have a hope in an eternally electing God. I cannot volunteer humility. If so, it would be a voluntary humility that every child of God could see through and know it for what it was — the fruits of the flesh. If I am humble, it is because God has abased me. I have exalted myself as high as the eagle and made my nest among the stars, but He has abased me, I hope.

Doctrine does not afford praise, admiration, and reverence of God. They that worship God in Spirit and in Truth praise, honor, and glorify Him.

God's people do not obey the gospel; they obey love in Christ. The new commandment is with power. It does not beg for obedience, but the will of God demands obedience and the power of God grants both the faith and the obedience of faith to His people.

The Lord Jesus Christ Himself and God even the Father has given everlasting consolation and good hope through grace unto His people. This is a living hope in a living God given to a living people who are alive unto God through Jesus Christ. May

I be counted in that number!

The doctrine of absolute predestination was given by God to His Church for understanding. The unregenerated who use it only as a stump to hide their foolishness do so to the just condemnation to which they were ordained.

"Teach me, O Lord, the way of Thy statutes; and I shall keep it to the end. Give me understanding, and I shall keep Thy law: yea, I shall observe it with my whole heart. Make me to go in the path of Thy commandments; for therein do I delight. Incline my heart unto Thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in the way." Psa. 119:33-37.

Lynwood Jacobs

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IN MEMORIAM TO ELDER W. G. PATE

"Its Joy unspeakable and full of Glory!"
In the hearts of all who knew our precious pastor, Elder Gerald Pate, this phrase will always echo within us and stir memories of a

man of God so highly favored to expound the gospel of an omnipotent God. Our memories will be many, varied, and beautiful of our loving brother who was blessed to live a life which far excels, in beauty, any words we may use to attempt to describe it now.

Elder Pate was born in rural Wayne County, N.C., in 1902, one of eight children of the late Brother and Sister H. T. Pate. His courtship to Artie Newsom Pate culminated in marriage in 1923, and continued until his death on April 29, 1975. Countless are the blessings of these two dear people who were later to be united in spirit to serve God's humble poor in a most loving manner. Those who know them well, realize the impossibility of writing about our deceased brother without also writing about our beloved Sister Artie.

Their marriage was blessed with four children: namely, Dr. W. H. Pate, Sister Geraldine Ballance, Lenore Wheeler and Jimmy Pate, and ten grandchildren, all of whom brought much joy in their lives.

God made Himself manifest in Brother Pate at an early age and blessed him to unite with the Upper Black Creek Primitive Baptist Church at the age of thirty. His burden of the ministry was great; exercising his gift first in 1939, and in 1940, began exercising regularly. The church recognized his calling, and liberated him to speak wherever his mind led him in September of 1940. He was ordained to the full work of the Gospel ministry in July of 1941.

His natural companion, Sister Artie, had also been blessed to unite with the Upper Black Creek Church, and, we believe, also had a calling to be the help-mate of our pastor in all his undertakings.

Goldsboro Primitive Baptist Church was the first to call Elder Pate as pastor in September, 1941, followed by New Chapel, Dudley, Contentnea, Bethany, and Upper Black Creek churches. Elder Pate was faithful to all his churches; his love for the brethren was exemplified by his early arrival to greet and talk to each as they arrived. Our churches prospered under his pastoral care as evidenced by increased membership and active attendance and an abundance of love and sweet fellowship one for another. The love of our God and Savior emanated from Brother Pate, not only through his preaching, but through his smile, his talk, walk, handshake and his embrace; it was that pure and undefiled love which flowed from heart to heart and breast to breast. Never was there a more loving brother; one who was

unashamed to speak of what God had done for him and for all His children — his walk reflected his talk.

He never deviated from the sound doctrine of Salvation by Grace, and was able to feed many of God's sheep and lambs through his understanding of the scripture, in doctrine, and the wonderful experiences with which God had blessed him.

His last years were spent in a semi- or unconscious condition, having suffered both mental and physical affliction. Though it was hard to understand, we believe as our Pastor believed, "To everything there is a season, and a time for every purpose under the heavens." God's grace to him was evidenced in his affliction as there were times when he was unable to communicate anything naturally; yet, he would quote a scripture and preach as he had for low the many years — clearly and distinctly—then lapse back into an unconscious state. We believe that God, fulfilled His promise to never leave or forsake one of His little ones; even in Brother Pate's affliction, he would often respond with a grasp of the hands or a smile; he was blessed not to suffer physical pain. As he often spoke so beautifully from the scripture, "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..." Isa. 41:17.

Our dear Brother was blessed with a companion who lovingly cared for his every natural need. We could always feel assured that every possible comfort was provided for him. Sister Artie's great desire was to be blessed to live, love, and care for her precious companion to the end — God granted that prayer for them both. His family was close by his side until he was laid to rest in the cemetery at Pikeville, N.C., on May 1, 1975. His family, friends, and brethren will always hold his memory near and dear, to often think of this man of God who meant so very much to all of us in many, many ways.

We believe his spiritual needs were also supplied, and when the time came to cross the chilly river of death, we can hear our dear Brother saying as the beautiful Angel of Death approached, "Its joy unspeakable and full of Glory."

Humbly submitted by

Sister Barbara Carraway

September 6, 1975

IN MEMORIAM
(Resolution of Creechs' Church
for Sister Edith Stallings)

Sister Edith Stallings was born October 4, 1891, and died June 26, 1975, making her stay on earth 83 years, 8 months and 22 days. She was married to William C. Stallings who preceded her in death. Born to this union were nine children, three of whom were deceased prior to her death. Surviving are six children who mourn their loss. In addition to the six children, she is survived by one sister, Mrs. Ora Creech, several grandchildren and great grandchildren.

Sister Stallings united with Creechs' Church the first Sunday in April, 1967, and was baptized by her pastor, Elder J. B. Williams. She was very faithful and loyal to her church, always filling her seat and also supporting her church.

The funeral rites were conducted at Creechs' Church by her pastor, Elder W. T. Barham, assisted by Elder J. B. Williams. Her final resting place was beside her husband in the Antioch Church Cemetery.

Sister Stallings was a much loved member of the church, as well as by all that knew her. She is missed by all of us, yet we feel that our loss is her eternal gain, for she expressed a wonderful hope in the Lord as being her Savior. This hope was given her as an anchor of the soul both sure and steadfast, and is reserved in heaven for all of His people by Him who liveth and abideth forever. God blessed her to rejoice in that wonderful hope, being a foretaste of that heavenly inheritance which God has prepared for His children. There is much that could be said pertaining to the great love we had for this sister, but it is very difficult to express in words.

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

Done by order of Creechs' Church in conference the first Saturday in August, 1975.

Elder W. T. Barham, Moderator

Brother C. A. Creech, Clerk

Elder W. T. Barham,

Mae C. Barham, —Committee

RESOLUTION OF RESPECT
FOR SISTER DOCIE DUNCAN

Sister Duncan was born in the year of 1899, and departed this life May 12, 1975. She was baptized into the fellowship of Surl Primitive Baptist Church on September 12, 1954. Her funeral was conducted by her pastor, Elder L. P. Martin, on May 14, 1975. Mr. Romie Lee Duncan, her son, survives, who resides in the Roxboro, N.C., area. Also, two brothers and five sisters, survive. Sister Duncan was sick approximately fifteen years prior to her passing.

The scripture records, "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." It was by this One who showeth mercy that Sister Duncan was born into the world, that she was given a hope and a desire to live with those that know the joyful sound. On that day when time shall be no more she had hope that she would hear the call to come home. It is by this One that showeth mercy that can reconcile you to the passing of your loved one. May the God of heaven give you to feel that she is just sleeping, awaiting the call to come home to be at peace forever. We would, if we could, say a comforting word in the loss of your loved one, but only God maketh the storm a calm. We love those with whom we can witness, for it is of God that showeth mercy, and by Him who rules all things are they controlled by His power. May He comfort you in the loss of Mother and those of loving kindred ties.

We desire that three copies of this obituary be made. One 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 on July 12, 1975.

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

OBITUARY OF SISTER
MELISSA STEPHENSON PARTIN

Sister Partin was born August 2, 1890, the daughter of the late Haywood and Betsy Parrish Stephenson of Johnston County, N.C. On November 25, 1907, she was married to Mr. Waylong King, also of Johnston Co., who died many years ago.

On October 12, 1930, she married Brother

G. W. Partin of Harnett Co., who died November 10, 1950. On Sunday, May 21, 1967, she came before the church at Sandy Grove, related her experience and was received. On Sunday morning, June 18, she was baptised by her pastor, Elder C. T. Harward, and Elder T. F. Adams.

During the last few years of her life, she was confined to the rest homes due to declining health, and she was not able to attend church regularly. However, she always loved to attend when her health would permit.

God, according to His predetermine wisdom, on March 25, 1975, called her out of this land of misery and trouble into a state of rest to await that glorious morning when He shall say, "Come ye blessed of my Father; Inherit the kingdom prepared for you from the foundation of the world."

Her funeral was held at Sandy Grove Church March 27, 1975, conducted by her pastor, Elder C. T. Harward, and Mr. James L. Atkins, and her body was laid to rest in the church cemetery under a beautiful mound of flowers.

She is survived by one daughter, Mrs. Irene King Johnson of Coats, N.C., one son, Wilbur Partin of Angier, N.C., and four sisters, Mrs. Nannie Woodall and Mrs. Agnes Johnson of Willow Springs, N.C., Mrs. Floy Stephenson of Benson, N.C., and Mrs. Bertie Barnes of Angier, N.C., and also several grandchildren and great grandchildren.

We, the church at Sandy Grove, wish to bow in humble submission to the will of Him who doeth all things well.

Done by order of the church in conference, June 14, 1975.

Elder C. T. Harward, Moderator
 Bro. Layton Dupree, Church Clerk
 Sister Leah Smith)
 Bro. Layton Dupree)-Committee

**OBITUARY OF
 SISTER ZILPHIA GOODWIN**

We, the members of the Raleigh Primitive Baptist Church, Raleigh, N.C., bow in humble submission to the will of our Heavenly Father who called from our midst our beloved sister, Zilphia Stanfield Goodwin on April 12, 1975.

She was born May 6, 1899. She was the daughter of the late Mr. and Mrs. Thomas Ruffin Fulgham. She was first married to Mr. Walter L. Stanfield, who preceded her in death in 1946. She later married Mr. F.N. Goodwin of Raleigh, N.C., who preceded her death in 1967.

There were no children born to either marriage. She and her first husband adopted a son, Walter L. Stanfield, Jr., who survives her passing, along with her four grandchildren. She is also survived by four sisters: Mrs. C. C. Driver, Raleigh, N.C.; Mrs. C. L. Richardson, Selma, N.C., Mrs. J. A. Cox, Fayetteville, N.C.; and Mrs. M. A. Biggs, Fayetteville, N.C.; one brother: Mr. V. H. Fulgham, Shreveport, La., and two step-daughters: Mrs. L. G. Cox, and Mrs. G. D. Aiken, both of Raleigh, N.C.

Funeral services were held Sunday afternoon, April 13, 1975, in the Chapel of Parrish Funeral Home, Selma, N.C. Elder R. L. Fish officiated at the service. Her body was laid to rest by the side of her first husband at Sunset Memorial Park, Smithfield, N.C.

Sister Zilphia was a devoted member and a firm believer in salvation by the grace of God. We will greatly miss her, along with her family and many friends.

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

Done by the order of the church, August meeting, 1975.

Elder John Lee, Moderator
 J. M. Raper, Clerk
 Ailene Perry,
 J. M. Raper, Committee

**OBITUARY OF
 BROTHER ALTIE COCKMAN**

We, the members of Oak Forest Church, desire to bow in humble submission to the will of our Heavenly Father. Whereas, it pleased our Lord to call from our midst our beloved brother and deacon, Altie Cockman. We feel that our loss is his eternal gain. Brother Cockman, we believe, was one who, by the Grace of God, was rooted, grounded, and blessed to stand firm in the decorum and articles of Faith which have ever embraced the True Church of God. The doctrine of salvation by the Grace of God is what he loved to hear. He was blessed in traveling from the mountains to the sea coast to be with his brethren of like faith, ever acknowledging that surely the goodness and mercy of God had been with him all the way. He would often confess, or acknowledge, that what he had was not his own, but that it was a gift of God.

Brother Cockman, in his latter days, went from place to place in a wheel chair. His daughter, Julia, was so faithful to her father

She would carry him to the meetings every weekend. Yet, she complained not that her lot was to care for him.

His presence among us is greatly missed, but we feel he will continue to be remembered among those that loved him. He was born on December 8, 1897, and departed this life on July 10, 1975, thus making his life on this earth 77 years, 7 months, and 2 days. He was the son of Thomas and Indiana Brown Cockman. He was married at the age of 18 to Rosie E. Hawks on December 9, 1915. She was to him and to us a faithful sister in Christ. To this union was born one daughter, Julia Cockman; two sons, Posey and Bennie Cockman; eight grandchildren, five great grandchildren are left to mourn his passing along with one sister and three brothers.

Brother Cockman united with the church on the third Sunday in February, 1939, and was baptized the following third Sunday in March by his pastor, Elder G. W. Hill. These brethren, along with a host of others, organized Oak Forest Church in 1951, and in June, 1952, Brother Altie was ordained a deacon, serving his brethren faithfully. He was one who was not blown around with every wind of doctrine, but was steadfast in the faith even til death.

His funeral was conducted at Oak Forest Church, near Summerfield, N.C., BY Elders cliff Farmer and Hugh Wray. Brother Richard Barham, Brother Wallace Oakley and Elder O. J. Wray spoke comforting words. He was laid to rest next to his wife in Green Hill Cemetery beneath a beautiful mound of flowers to await the coming of the Lord and Saviour to gather His jewels home. May God reconcile us all.

Done by order of the church in conference the fourth Saturday night, July, 1975.

Julia Cockman,

Hugh D. Wray, - Committee

ANGIER UNION MEETING

The next session of the Angier Union will be held, the Lord will, with Bethany Church, Pine Level, N.C., the fifth Sunday and Saturday before in November, 1975. Elder S. J. Sauls was chosen to preach the introductory sermon, Elder T. Allen Johnson as his alternate.

We invite our brethren to come and be with us in our union meeting.

E. T. Jones, Union Clerk

Route No. 3,

Fuquay-Varina, N.C.

Telephone: 552-5845

UNION MEETING IN CALIFORNIA

The Predestinarian Old School Baptist Churches in California desire to announce their union meeting, the Lord will, the first Sunday in November, beginning Friday, October 31, and will continue through Sunday, November 2. The meeting is to be held with Little Flock Church in Bakersfield, California.

We desire to extend an invitation to our brethren. May they be enabled by the Lord to visit with us.

Further information can be obtained from Elder B. K. (Bud) Smith, telephone 213-630-1130, or Elder Walter Wilson, 213-331-5210.

Nancy Clay,

6846 Corona Avenue,

Bell, California 90201

MILL BRANCH ASSOCIATION

The next session of the Mill Branch Association is appointed to be held with the Church at Pleasant Hill. The association will be held on the grounds of the Simpson Creek Church, Horry County, S.C., beginning Friday before the first Sunday in November, 1975, the dates being October 31st, November 1st & 2nd.

Directions to Simpson Creek Church are as follows: Those coming by way of Loris, S.C., take S.C. No. 9 East about four miles to Goretown; turn right on paved road, four miles to church. Those coming by way of Little River, S.C., turn left on S.C. No. 9 to Goretown; turn left on paved road, four miles to church. Look for pointers at Goretown, S.C.

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

(Elder) M. B. Paul, Assn. Clerk

Route No. 2, Cypress Creek,

Myrtle Beach, S.C. 29577

NEW RIVER—FIFTH SUNDAY MEETING

A fifth Sunday meeting is to be held with Indian Creek Church on the fifth Sunday in November, 1975, if the Lord will. Services will begin at 10:00 A.M.

Indian Creek Church is located in Floyd County, Va., on Hwy. 787, at Indian Valley, Virginia.

We invite our brethren, sisters and friends with a special invitation extended to our ministering brethren to meet with us.

Norman H. Quesenberry,
Church Clerk

Route No. 1,

Willis, Va. 24380

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ZION'S LANDMARK

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ISAIAH CHAPTER 65

For behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind.

But be ye glad and rejoice for ever in that which I create: for, behold, I create Je-ru'sa-lem a rejoicing, and her people a joy.

And I will rejoice in Je-ru'sa-lem and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed.

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the LORD, and their offspring; with them.

And it shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear.

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

PREDESTINATION

(By Elder S. Trott, Continued
from September, 1975, issue)

Brother Beebe:

I will now notice some of the objections, which are made to the doctrine under consideration.

The objection most frequently made is that this doctrine represents God as the author of sin. Most of those who make this objection will allow that God governs the world, and that no event takes place but by His permission. Where is the difference between them and us? It appears to be something like this. We believe that God worketh all things after the counsel of His own will; that He has a wise design in every event which He either permitteth (See I Cor. 16:17 & Hebs. 6:3.) or causeth to take place, that each event and all the transactions of men, even the vilest, are as so many links in the great chain of that providence by which the eternal purposes of God are connected together, and drawn on to their ultimate and glorious consummation; that from eternity God drew the wondrous design of His government, saw through the operations and bearings of every event, and assigned to each its place and use, in the dispensation of His providence, His justice, or His grace. They, if I can comprehend their views, believe that God has not beforehand determined the wicked actions of men, that merely as a spectator He suffers the wicked to go on according to their own wills. Of course, if God has had no previous

determination relative to their acts, He can have no design in permitting them, unless it be, simply, the general design of leaving those persons to aggravate their condemnation. Now, it would seem to me that if either of these systems makes God the author of sin, it is the latter for it makes God to be, in a most wanton manner, accessory to the vices of men. But why is such a system preferred? Surely, only because it takes the government from God and gives it to the will of man.

But says one in the case of an assassin's waylaying a man and murdering him, it would be horrid to suppose that God had predestinated this barbarous act. Where is the preacher who talks thus, if called to preach on this funeral occasion, that would tell the afflicted relatives that God had nothing to do with this affair, and, therefore, instead of exhorting them to eye the Hand of God in it, and to be submissive to His will, would direct them to regard only the hand of the assassin? And, yet, he ought thus to tell them to be consistent.

The Master said to His disciples, "Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father? But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." Math. 10:29-31. Christ had been telling them not to fear them that kill the body & c. in reference to persecutors, and then brings in the case of the sparrows.

Would not the disciplines naturally be led to think of the sparrows as exposed to the ravages of birds of prey? And when thus assured that the hawks could not seize their prey but by the will of God, they would feel such confidence in the care of their heavenly Father, as to believe that their bloody persecutors could not take their lives until His gracious purpose was accomplished, and He, for wise purposes, saw fit to suffer them to be put to death.

If God thus taketh care for sparrows, can it be supposed that any human being will be left to fall by the hand of an assassin without our heavenly Father? If any can find comfort in believing that men's lives are thus left to the sport of chance, I envy them not in having that comfort.

Let us take another view of this subject — I think it more consistent with what God has revealed of His universal government to suppose that the days of this murdered man were numbered, that the designs of God in his existence on earth were accomplished, and the period had arrived for his being taken from it; and that God had determined to leave him who was the assassin thus to manifest the enmity and depravity of his heart, to be a warning to others, and to receive that open punishment which his depraved principles merited. Also, that such afflictions as attended this affair, God had seen fit to appoint unto the relatives, if not to result in their good, yet for wise and good purposes.

I do not see that this view of the subject, any more makes God the author of sin, than any other system would short of that, of the Magii which supposed the existence of two

Gods, the one good and the other evil. Nor any more than the Lord's having appointed to Peter the death by which he should glorify God, made him the author of the sin of His persecutors. See John 21:18, 19.

But to give, if possible, a clearer illustration of this subject, I will offer a few remarks on the text Luke 13: 4, 5: "Or those eighteen upon whom the tower of Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish." I have said in a former No. there is no movement either of matter or mind but what has been so fixed by the counsel of God is to work for His glory. In the text above quoted I think there is an illustration of this fact. In the case of the eighteen being slain by the fall of the tower of Siloam are the following circumstances to be noticed.

First, the passage gives no statement of the special cause which produced the fall of the tower; neither is there any intimation that it was occasioned by any thing miraculous. The whole account appears clearly to imply that it was what would be termed at this day a mere casual event. Second, the Jews, having been taught by their lively Oracles, to acknowledge the hand of God in every event, considered this a special visitation of God upon those who were slain, and accounted for it by supposing that they were sinners above others. This latter idea the Master evidently designed to correct, and to impress upon the minds of His audience that they were sinners equally with those eighteen, and, like the, exposed to the judgments of God unless they repented with that repentance which

their law required of them as national Israelites.

Whilst we are left ignorant of the direct cause of the tower's falling, whether it was carelessness in building, negligence in repairing, the wear of time, or some other circumstances, the fact is evident that the materials of which it was built, having been undermined or in some other way removed from their proper balance one upon another, fell by the regular operation of the law of gravitation, and in their fall killed eighteen persons. Can any be so hardended in opposition to the sovereignty of God as to contend that He, by whom alone the sparrow falls, had no hand in the death of these persons? Yes, is it not manifest from the improvement which the Saviour made of the event that it was designed as a warning to the inhabitants of Jerusalem, of the impending judgments which hung over their heads? These impending judgments of which the Jews were thus warned were brought upon them, as the event shows, by the instrumentality of the Roman arms. That these impending judgments were limited and bound by the predestination of God, is evident from Matt. 24:15-28, and Luke 21:17-24. It is equally manifest that it was the ambition and pride of the Romans which impelled them forward to the destruction of this devoted people.

Now if in the one case God could accomplish His purpose of cutting off those eighteen persons, by the instrumentality of the effect of the law of gravitation upon the materials of the tower in Siloam, without diverting that law from its regular course of operation, why could He not in the other case bring

His threatened and defined judgments upon the Jews by the instrumentality of the Roman's thirst for conquest and blood, without being the author of their sin, or without infringing upon their free-agency in the act? Some may say that God was the author of the law of gravitation. True, God did establish it in the original creation of matter; and so did He originally purpose sin to enter into the world and man to become so depraved as that it is as natural for him to sin as it is for a heavy body to fall to the earth. And there was no more necessity for God, in the one case, to produce a new principle of depravity in the hearts of the Romans than, in the other case, to produce a new principle of gravitation or give a new bias to that heart. In the one instance God had only to permit the interposition of certain occasions to bring the law of gravitation into effect upon the materials of the tower, and to bring those eighteen persons within its reach to accomplish His purpose concerning them. So, in the other case, He had only to permit the Jews, by their turbulency and rebellion, to provoke the resentment of the Romans to be the occasion of their acting out their bloody cruelty, so far as God had determined to permit them.

What I have said upon this subject is probably not sufficient to satisfy the minds of some who may think they are honest inquirers after truth. But it is not dependent on me to vindicate the revelation and ways of God from the charge of sin. Let those who charge that doctrine, which God has revealed, with a sinful tendency answer to Him for it.

I will offer a few remarks for the consideration of those who think that

God has too great affairs to manage to concern Himself with the smaller particles of matter, such as are seen floating in the air, for such professors there are. I would ask them whether they believe in the resurrection of the body? If so, whether they believe that God will raise the bodies of all or only of such whose bodies He can find on the resurrection morn? We know that the bodies of many have been burned to ashes, and those ashes scattered towards the four winds of heaven; the bodies of others have been left to moulder to dust on the surface of the earth; the graves of many have been opened and the dust that once composed the bodies mingled with other particiles of earth, not to insist upon the continual process through which matter is passing through the state of decomposition and new organizations by which that which was once the component part of an animal body becomes incorporated in a vegetable substance, & c. How can any person with these facts in view believe that God will, or can, raise the bodies of all persons unless they believe that He exercises that infinite knowledge, and that universal disposal of all things, that every particle of matter is present to His notice, passing through what process it may, filling by His direction the very place, and accomplishing the very object He designed? Is this knowledge too wonderful for your comprehension? So it is for mine. But is it too extensive for our God whose understanding is infinite?

Other objections I leave for another No.

S. Trott Jan. 21, 1834
Fairfax Court House, Va.

(To Be Continued In Next Issue)

HISTORICAL

In recognition of the current bicentennial movement of the founding of our country, July 4, 1776, it is fitting and proper to mention some facts concerning the oldest Primitive Baptist Church organized in the United States of America with emphasis upon the steadfastness and spiritual fortitude, the robustness of devout faith in God and the enduring vigor of perseverance of the founding members who gave rise to an important part as played by the Hopewell Old Baptist Church in the American Revolution or War for Independence.

The church, composed of twelve members, five of whom were Stouts, was organized at the residence of Joseph Stout, April 23, 1715. Another early family who had close, intimate ties with the founding of the church was the Hart family. Among them was John Hart, a signer of the Declaration of Independence for the State of New Jersey, and who also is said to have given the land where the ancient meeting house and cemetery now stand. Elder Oliver Hart, a cousin to John Hart, led the colonists of Charleston, S.C., where he had previously come from New Jersey, against the British Army at that place. His leadership was so effective that he had to take to the swamps of South Carolina and North Carolina to return to New Jersey for the sake of his own life. The church was organized upon these eight fundamental principles: 1. The Three-Oneness of God; 2. His Self-Existence and Sovereignty; 3. The Total Depravity of the natural man; 4. The Eternal, Personal, Unconditional Election of all the Members of the Body of Christ;

5. The Specialty and Definiteness of the Atonement; 6. The Necessity of a Spiritual Birth in order to Worship God in Spirit and in Truth; 7. The Sovereign and Efficacious Operation of Divine Grace upon all the Vessels of Mercy; and 8. The Baptism of Believers by Immersion.

These early members had severe suffering and hardship, both at the hands of the Indians and savages which inhabited the east coast on their arrival, and afterwards at the hands of the British Army. Some of it is retold as follows.

One of the three families who helped constitute the church and who first settled in the tract, now called Hopewell, was that of Jonathan Stout. The church was organized in the residence of his son, Joseph. The place was then wilderness and was full of Indians. Mr. Stout's wife was Ann Bullen, by whom he had nine children.

History has recorded the following concerning Jonathan Stout. "The family of the Stouts are so remarkable for their number, origin, and character, in both church and state that their history deserves to be conspicuously recorded; and no place can be so proper as that of Hopewell, where the bulk of the family resides. We have already seen that Jonathan Stout and family were the seed of the Hopewell Church, and the beginning of Hopewell settlement. Of the original membership that founded the church, nine were Stouts. This notable family sprang from one woman, and "she as good as dead". See Hebs. 11:11. Her history is in the mouths of most of her posterity, and is told as follows: She was born at Amsterdam, Holland, about the year 1602; her father's name was

Vanprincis; she and her first husband, (whose name is not known) sailed for New York, (then New-Amsterdam) about the year 1620; the vessel was stranded at Sandy-Hook; the crew got ashore, and marched towards the said New York; but Penelope's (for that was her name) husband, being hurt in the wreck, could not march with them; therefore, he and the wife tarried in the woods; they had not been long in the place before the Indians killed them both, (as they thought) and stripped them to the skin; however, Penelope came to, although her skull was fractured, and her left shoulder so hacked by the tomahawk that she could never use that arm like the other; she was also cut across the abdomen, so that her bowels appeared; these she kept in with her hand; she continued in this situation for seven days, taking shelter in a hollow tree, and eating the excrecence of it: the seventh day she saw a deer passing by with arrows sticking in it, and soon after two Indians appeared, whom she was glad to see, in hope they would put her out of her misery; accordingly, one made towards her to knock her on the head; but the other, who was an elderly man, prevented him; and throwing his matchcoat about her, carried her to his wigwam, and cured her of her wounds and bruises; after that he took her to New York, and made a present of her to her countrymen, viz: an Indian present, expecting ten times the value in return. It was in New York that one, Richard Stout, married her. He was a native of England, and of a good family. She (Penelope) was now in her 22nd year, and he in his 40th year. She bore him seven sons, one of them

being Jonathan, the founding member of old Hopewell Church, the oldest Primitive Baptist Church ever to be constituted in America."

Just a little over a century later, the suffering of the descendants of this same family of Stouts and others of this church was not long ended when on an April Sunday morning in 1775, Colonel Joab Houghton, an officer in George Washington's Continental Army, climbed to the top of a large boulder near the old Meeting House of Hopewell Old Baptist Church, and announced to the frightened congregation, "Men of New Jersey," he called, "the Redcoats are murdering our brethren in New England! Who follows me to Boston?" Every male member responded and in a short while the distraught women watched their menfolk vacate the town to rush to the aid of Lexington and Concord. Little could they have known that the battle to which the men hurried would become legendary as the one in which the shot "was heard around the world."

Colonel Houghton's announcement had not come to the congregation unexpected. A member of the church, John Hart, had been active in resistance to the English Crown and was well aware of the approaching storm of conflict. His name was destined to be added later to the most famous document of all time? "The Declaration of Independence." Significantly, John Hart became the most harassed of all the signers, like his Cousin Oliver, and had to flee to the swamps to hide from the British.

Six years before the attack on Lexington and Concord, Hopewell Church was given a Charter by King

George III of England. This document, dated December 11, 1769, as well as all of the original church records, are in the safe keeping today of the Hopewell, New Jersey, Museum.

John Hart's tall grave marker can be seen to the right of the church's front entrance. Not far away are the long rows of graves of soldiers killed by the British during the Hopewell massacre. Many of these men died in the Meeting House where they had formerly worshipped — the building having served as an emergency hospital for the wounded. At the end of each row of graves a native Sycamore was planted and a field stone placed upon every burial site. Three of these ancient trees with massive trunks and widespread limbs still stand in their silent vigil. There is a special beauty in knowing that the seven acres of land upon which the church and cemetery repose was a gift from a young man who loved the Kingdom of God. He was the same who in his later years loved the young nation enough to risk his life for it—John Hart.

Hopewell Church was favored of God in other special ways. One of Colonial America's great preachers, Elder John Gano, was a member here and is buried near the Meeting House. Other families who established Hopewell Church were of unexcelled character.

Some of our readers of the Zion's Landmark will remember the late Sister O. E. C. Robinson (Mrs. Florence Willard Robinson of the Southampton Church, Penn., who visited in the home of the late Elder T. F. Adams and Sister Adams, and attended the Little River Association in 1961 and again in 1966.

Her mother was a Stout, a direct descendant of this same family. This dear sister was a very remarkable woman, unrelenting and uncompromising in principles relating to the Church of the true and living God. The Hobensack family of the Southampton Church, Pa., and who reside at Ivyland, Penn., are immediate, direct descendants of the Stout family. (Bro. Wm. Hobensack married the former Mary Ann Stout.) One of the last members to unite with the Hopewell Church is Sister Marion Mulholland, Lambertville, N.J., who is well known today among many of our brethren and sisters in the South. She has visited amongst us on different occasions, and is much beloved for the truth's sake.

After reading the above narrative and seeing in a very small bird's eye view of some of the immense suffering and sacrifice made by those whom God led to a country and place where they might worship Him without the molestation of civil authority and monarchical persecution, one might well understand the price that was paid, "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:), etc." Hebs. 11:37, 38. When it comes to the point of being made to suffer in the great Cause of all causes, ever known in this time world, are we any better to suffer than they?

Today, 1975, the doors of old Hopewell Church are closed. Elder Sylvester Hassell recorded in his church history on page 555 that this church, less than a century ago, had

the largest membership of any Primitive Baptist Church in the United States of America. He went on to say that Elder Wm. J. Purrington, the then pastor on April 23, 1882, "delivered in their meetinghouse, a sermon from Psalm lxxxiii. 1-4, and a historical sketch of the church, afterwards printed, demonstrating, from the original records, that old Hopewell had never been moved at all, even by the stormiest winds of doctrine, from the faith of the fathers, nor from the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner stone." In looking back over the long, continuing, useful history of this grand old church, one cannot but help pondering in his mind and heart the reason for the extinction of this body. This question comes to mind at times. Could it have been that it was in the purpose and Holy Will of the Lord that she was moved away or off the original foundation of eight fundamental points or principles as were set forth in the outset of this article, and in so doing, the Lord purposed that she be allowed to die a merciful, natural death, rather than re-arise and prosper in the doctrine of conditionalism, that which is for the glorification of men in their corrupt minds and nature and of the world? We cannot say, but as we are given to look back over her wonderful record, a direct blessing from God, we must faithfully admit that she had been in the Lord's Hand as a member of His precious Body.

Editor

(J. M. Mewborn)

Acknowledgement is herein made for the following sources which were used in the preparation

of this article: Article by Elder Charles Carrin, "Hopewell Church And The American Revolution," July, 1975, issue of the Banner-Herald, History Of The Baptists, David Benedict, Volume I, pages 571 & 573, Hassell's Church History, Page 555.

**"HAVE SALT IN YOURSELVES,
AND HAVE PEACE ONE
WITH ANOTHER"**

(St. Mark 9:50)

Dear Sister Thomas,

Your good letter was received some weeks ago. You see that I am not prompt in writing, rather I am so weak that I have to write just whenever I feel that I must try. How the Lord did bless our past pastor in writing letters. He did write so many and so promptly. It seemed that he was enabled by our God to say the comforting things and the proper things at the proper time or the time when they are needed, but in the wise counsel of God. He has been called home, and we must go on through the journey of this life until our days are fulfilled. It seems that during the past two months or so, I have felt to miss Elder Lefferts more than ever before, not just his face and his sermons, but his counseling and directing hand in our affairs of the church body. In this connection I opened to a scripture a day or so ago in Job 6:6: "Can that which is unsavory be eaten without salt? or is there any taste in the white of an egg?" I feel that the latter sentence was given to cite an example and to make clearer what is meant in the first sentence. Job here was in bitter distress; he had much that was distasteful and unsavory so to speak. His trials were multiplied; his troubles seemed

endlessly multiplied. All of his possessions had been taken, even his children. His own friends turned against him, and his servants would not bear him. His afflictions were truly unsavory!

Now he prayerfully complained to the Lord in these words: "Can that which is unsavory be eaten without salt?" Salt is that which seasons and gives taste to food, it is that which makes food palatable and acceptable. Salt represents the seasoning of the Holy Spirit. Afflictions seasoned with this spiritual salt, can be borne, even the bitterness can be more easily borne, and we can sometimes be made to rejoice in afflictions. When the children of Israel came across the Red Sea and into the wilderness of Shur, they found no water. It became a great trial to them, for they surely felt that they would die of thirst. Then they came to the waters of Marah. But alas! when they would have satisfied their thirst, they found the waters so bitter and so unsavory that they could not drink of it. Truly in bitterness they cried unto the Lord. So was the condition of Job here, he cried in great bitterness: "Lord, how can I eat this tribulation without the seasoning of Thy of Thy Holy Spirit?"

In the wilderness of Shur, the Lord showed Moses (He is in this instance a type of the law) a tree, and told him to cut it down. (The tree represents the Saviour, cut down for His people.) Moses cast it into the pool, and the waters would be sweet to the taste. Now why were they sweetened? It was because there had been a seasoning from that which had the wherewith to season. The salt had been cast, and the

bitterness could no longer be tasted. That which was so unsavory, so bitter before was now salted and seasoned and made savory with the blessed Holy Spirit of God. Before this spiritual salt was added, the children could not drink of the water, even though they were thirsty indeed. Without this spiritual salt, Job could not drink of his unsavory trials and afflictions and thus he cried to the Lord, "Can that which is unsavory be eaten without salt?"

Salt also preserves. In Ezek. 47:11 we read, "But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt." These spots may represent the injections of the flesh with which the child of God is often subjected to, but the salt has a healing quality, a preserving faculty as does the Spirit of the living God. These spots may represent the filthy condition of the flesh or that which brings us into trials and afflictions. They shall not be done away with, but they shall be given to salt. The preservative is that which keeps all the body from spoiling and decaying. Trials without the presence of the Spirit make us grow hard and cold, resentful and rebellious, but that same affliction seasoned with the spiritual salt even preserves us. But says one, "In what way does affliction preserve us?" If the Spirit is present the affliction keeps us from growing proud. It humbles us, it makes praying characters of us, it causes us to recognize the source of our spiritual strength and we are made to acknowledge that without God we can do nothing and are nothing. Oh, that we may be blessed with the indwelling of the Spirit of God, the blessed Savior of poor sinners.

Without the affliction we would not have the salt; we would not have the preservative, and the old body by nature would decay and be no more. Without the affliction we would not know the taste of this salt; we would not know what it is. Once having tasted this salt, one cannot go on without it; all is unsavory without it. When Jacob wrestled with the Angel and the Angel touched the hollow of his thigh, it is said that no more did the children of Israel eat of the sinew upon the thigh—never again was it savory; never again can the child of grace love and feast upon the riches of the world and of this life; indeed, such things have shrunk in the eyes of the reborn soul. Can you anymore find life and food from the idle forms of the worldly religious ceremonies? Can you eat such as that, which is totally without the salt that seasons and preserves?

Job asks the question, as if to say, Lord, Thou knowest we cannot eat of it, that is unsavoury; Lord, Thou knowest we must have the salt, the spiritual food which makes it savory. Then Lord, wilt Thou not give the salt to me this day? It is not just a question, rather it is a prayer to the Lord for that which He has already given a taste of and given a taste for and—a desire, a longing, even a necessity to have. We cannot live without that salt; we cannot eat that which is unsavory. Oh how flat and tasteless and lifeless is the white of an egg, naturally speaking! How necessary for us to have a little salt with which to season it to make it good to our taste. How much the little salt does do! And how little salt it takes! So with spiritual seasonings—How powerful is that Spirit! How potent and far reaching it is! Faith the size of a grain of

mustard seed can move mountains of troubles! It can season mountains of trials.

With Job, let us cry, O Lord, give us that salt that is necessary for our lives! Thou hast a bountiful storehouse; do season all that we do and say and think with that spiritual salt of love and peace and reconciliation and communion with each other, and above all with Thee. Oh Lord, thou knowest how necessary is Thy Holy Spirit to keep alive our souls; do salt our foods and feed us with that which is savory.

My dear Sister, I would thank you for your good letter. I would thank you for your thoughts of us for, indeed, we are as nothing in the sight of God. Yet our little hope is that in our Lord and Savior Jesus Christ, we are looked upon and if such could be so, then we are great in His Son and our Saviour, an Elder Brother, our Advocate, Prophet, Priest and King! In Him we have all, outside of Him, we have and are nothing indeed! He is the only Savior, the only Door, the only Way. Unless our sins come against Him, we have no pardon. If our sins came against the Holy Ghost, then there is no forgiveness; then if our sins come against the Savior, there is forgiveness for He bears them in our stead. In other words, unless we have Him as our Way and as our Door of entrance, there shall never be an entrance for us into the Haven of Rest and Peace and Love, eternally in the skies.

Dear Sister, we beg your prayers for us and we pray that you and all of our people in the church there may bear with us in all things.

Yours in love and fellowship,
Douglas and Carolyn Alston
(A. D. Alston)

(Written June 27, 1950, while in

military service and stationed in Atlanta, Ga.)

LONGING FOR THAT GLORIOUS DAY

Dear Brother Mewborn,

It was good to be at Willow Springs Church today. The preaching was good and I very much enjoyed singing "Amazing Grace". When we sang the fifth verse, "Yes, when this flesh and heart shall fail, and mortal life shall cease, I shall possess, within the veil, a life of joy and peace", my eyes filled with tears and my heart with hope. There was the promise, "A life of joy and peace". In this life joy and peace are present with us only from time to time, but in that world that will never end (heaven) we will have joy and peace continually and without interruption FOREVERMORE. Oh, for that day I, forever, wait. So impatient, I wait! At times I think I cannot wait — at times I think I cannot continue to live in this world, but I have neither the power to live nor to die, to eat or to starve. It is all in God's hands, and His alone, and He has not let me starve yet. Nor has He let me die yet. I do not know that this Heavenly Home awaits me. I can only hope it does, but still when I despair, I beg. If it were not for this hope, I feel I could not go on. Whatever is true, whether heaven awaits me someday or not, it was ordained before the world began. Somehow, that makes me feel better, for I know I cannot save myself. I remember today you said in the pulpit at Willow Springs that you had more evidence that you were not a child of God than that which favored you. Oh, Brother Mewborn, I, also, have more evidence that I am not a child of His

than that which would be in my favor. But, I must believe, I must hope, hope, hope, hope. Oh, I must or else, I despair. Life here on this earth, so much of the time, is not enough. It is too hard. There are little of the earth's playthings that attract my attention anymore. I wish I could spend all of my time at church and be blessed to be with the dear loved ones.

I think of Mary, how she sat with Jesus and He talked with her. How lovely that must have been. If we truly reach heaven and immortal glory, it will be by His mercy and it will never end. This lovely fellowship, this love, it will go on and on and on, world without end. We will never tire of it. We will be made satisfied. We will never grow old. Oh, for that day we wait. No more sickness, no more pain, no more loneliness, and no more unhappiness! It will be a lovely day for all of the children of God, the chosen ones. All of God's children will be present when the Book of Life is opened. Not one of them will have been lost or left out. No, not one. It will be just as it was declared to be in that great election in God's eternal mind, even as it was ordained before the earth was formed. There will not be one too many present. Only those will be there who were called by God in His Son before time began. It is so final. We cannot change what was ordained to be. If we could change it, all of it would end in failure. I know this is true. I am glad it is just the way it is.

I have not written at all what I meant to write. I wanted to tell you of an experience I had with a letter I wrote to the Landmark. I wrote it one night and then I tried to rewrite

it the next night. I added some thoughts and also removed some other things. Finally, I thought I would just tear it up and throw it in the trash, but I could not quite do that. There was so much in it I wanted to say. I could not seem to get it written to my satisfaction.

That night I had a dream. In this dream I was making a cake on someone else's stove. The lady came home. She took an instrument and cut through my cake. It made lovely swirls. It was then a lovely cake.

When I remembered the dream the next day I still had not thrown away the letter. Becky, my dear sister in the church and close friend, called me. I told her I had written the letter, but could not get it together. She said to bring it to her house and let her read it. When she read it (at this point it was two letters — the first one and the one I rewrote), she said that we must leave this in the letter, and we must take this out. She edited my letter for me. I told her about the dream, and we decided that it had meant that she would edit my letter. There were many things (I cannot remember it all now) that fitted the situation. We knew that that had to be what the dream was all about. You entitled that letter, "Christ's Presence Clears the Soul, and Smooths the Rugged Way". It even comforts me to read that letter now. I remember the time when "my cup runneth over."

In that letter the expression was made "Wars without and Fears within, I come to Thee for rest." How beautiful and how good is this thought. Surely, that is the way it is, "Wars without and fears within." That rest He gives is so wonderful. Without it we could not go on.

I dreamed once, just before my first letter was ever sent to the Landmark, several years ago, that I had a sack of candy. It had turned partially over and was spilled on the ground. I picked it up and said, "I will clean it up, and then the children can eat it." Brother Mewborn, I have wondered if the meaning of the dream meant that the candy was this joy, joy running over, joy to be shared with the dear children of God. I have wondered many times. I just hope I will be enabled to write for it. It is a comfort to me when the Lord gives me the spirit of meditation and the mind to write. The Bible and the Landmark are made beautiful to me from time to time, beyond words of expression. I pray I will always have them. If there is any worthiness within this poor sinner, it is given of God. If there is a ray of light or glimmer of the truth in my writings, then the credit is all God's. My eyes and ears are ever closed except whenever He chooses to open them. I so realize my weakness and ignorance.

With much love, a little sister in Christ, I hope,

Joan Crenshaw
611 St. Marys Street,
Garner, N.C. 27529
July 27, 1975

**A GOOD WORD FROM
ELDER CARL DUBOSE**

Dear J. M.,

As you requested, I am forwarding the letter I received from Elder Carl DuBose on to you. I do not feel worthy to even read the letter, much less of the kind things he said about me. But, knowing myself as I do, I hardly believe anyone could say anything that would exalt my flesh. However,

since I am human, and sinful, it is comforting to know those who are appointed, or chosen, to preach the truth and comfort His people, believe as I do.

I like that word, "Hard Shell". My shell would be pretty hard to crack, so, I think, it might be made of cast iron. My hope is dim, but my belief is strong. I try to remember to thank God often for blessing me to believe as I do. His promises are my food and drink, Even if they do not include me, I believe them just the same.

Yours in His love, I hope,
Elizabeth C. Edwards
Raleigh, N. C.

THE LETTER

Dear Sister Edwards,

I have wanted to write you a line or so for some time now to tell you how much my wife and I enjoy your articles in the Landmark. We haven't been counted with the Old Baptist very long; but thanks be unto our God for bringing us among them. If we know our hearts, we love them for Christ's sake, we hope. They are a very peculiar people, and I believe, surely, they must be numbered among the elect. Oh, what a blessing to walk with them and to be identified with them.

It seems when I get the Landmark I always thumb through it first to see who has an article in there, and yours is one I always look for. I hope God will continue to bless you to write and declare His mercies.

Yes, I surely hope to believe in an all-powerful, all-wise God who hath declared all things and caused them to come to pass. Surely, I have no confidence in a God that can be moved around by man to suit his

desires. The Old Baptists are not middle roaders or fence riders; they believe there is no such thing; for either you are a son and believe the truth or you are not a son and believe a lie.

A man once told me if the Hard Shells weren't right, surely, they had to be the wrongest people in the world. But, you know, even if I am wrong in what I believe, I would still desire to thank God for the comfort and peace there is in this belief.

What a great comfort it is for me to believe and understand that Christ paid the debt owed by His people and to be blessed with a precious hope that maybe I am one of those chosen. It seems to me this is sufficient for me, and a blessing beyond measure to believe in this God whom I understand and hope to know, works all things after the council of His own will; and all things work together for good to them who love God; to them who are the called.

I don't want to worry you with my rambling; but it seems the must write overcame the want to write, and I just had to try in my weakness to drop you a line and let you know I hope to witness with you in your sound belief of the doctrine in which I hope to believe.

I have met a few people from up your way: Brother J. M. Mewborn, Brother Delbert Carraway, and Brother Paul Carraway, and their wives. Surely, they were a pleasure and blessing to meet and talk with. We love them if we know our hearts. We hope maybe next year to be able to come visit out there (in N. C.), and our prayer unto God is to meet you in person. Surely, it would be a blessing to us.

I don't guess you could call me a

newcomer among the Old Baptist as my dad was a Hard Shell preacher for many years in this country. But, you know, when I was a child I told myself never would I be an Old Hard Shell. I thought they were about the most ignorant and ugliest people in the world, and, surely, I would never wash anyone's feet but my own and then, surely, I wouldn't wash them anymore than necessary. But, you know, when I was brought among them, desiring to be with them, they were, then, the wisest and prettiest people I have ever seen and, surely, my desire is to wash every one of their feet; but not have them wash mine. For, I am so unworthy to even be allowed in the same house with them, let alone, for them to wash my feet. I hope to have a heart of thanksgiving for God's blessing me to talk with them.

I have already worried you enough. Please forgive me in my weakness of the flesh. Again, I hope your God and, I hope, mine, will continually bless you to write that which is comforting to us. May God bless and keep you in His ways is my prayer in hope,

In bonds of love, we hope,

Carl and Lou DuBose

Route 3, 355 Neel

Silsbee, Texas 77656

September 28, 1975

A TREASURE FROM YESTERYEAR

Dear Brother Mewborn,

I am enclosing a letter which I received in the year 1932, from the late Sister Elgie Williams Collier. At the time she wrote this letter to me she had not married the late Elder J. T. Collier, who was a faithful minister of the Gospel. She was his second wife, and passed away last

year, 1974. I want this letter to be published in her memory. I have carefully kept this letter over these many years as a token of the confidence and love that I was given for her. She was a very precious sister to me, and her loving memory in my heart will never die. Her dear husband and minister of God baptized Sister Pauline Adams, our precious sister and wife of our beloved, late moderator of our association, Elder T. Floyd Adams.

Give my love to your sweet wife and children. I am, I hope,

Your unworthy sister in bonds
of sweet fellowship,

Mrs. Linnie D. Dupree

Rt. 1

Willow Spring, N.C. 27592

September 10, 1975

My very dear sister in the Lord,

This beautiful, bright, sunshiney day I will, after so long a time, try in my weak way to write you a few words. I have wanted to write to you for a good while, but feeling my unworthiness so much, especially in writing to the dear saints of God, I know that within myself I cannot write or say anything that will be a comfort to you. But trusting alone in the great I AM, who has all power in heaven and earth, I feel to know that if we are blessed to follow the Lord and He is with us, we will fear no evil, for we are promised a blessing in obedience. It is my greatest desire to humbly follow our blessed Saviour. But, dear sister, it seems impossible for poor me. Oh, why do I have so many dark seasons of gloom and despair? Why is my path so rugged and steep? But why should I murmur and complain? Just think what the dear Saviour of poor sinners did suffer without a murmur. Sometimes, it seems I

have more than I can bear. The clouds gather so thick and heavy, surely I must sink by the way. Then the sweet thought comes that the dear Lord will not put more on me than He will enable me to bear for I know He has cared for me all the days of my unprofitable life. He has shielded and protected my life through danger, both seen and unseen by me. Then, I want to say, Oh, Lord, increase my faith that I may trust Thee more. But, dear one, I am so weak, sinful and vile, I fear I can't ask Him in an acceptable way. I fear that my feeble cry He will not hear. Yet, if we can't go to Him, Oh, where or who can we go to while in our lonely and desolate feelings, when all earthly friends fail to comfort? Thus, by His divine grace, we are enabled by an eye of faith to look to Him, the Author and Finisher of our faith, for the beautiful rays of sunshine to light us on our sad and lonely journey. When He shows His smiling face we then can say with one of old, "The Lord is my shepherd; I shall not want." And, again, He says, "If God be for us who can be against us?"

That is so consoling to our wearied souls. His is a perfect work, and it is not left for man to fix. God will bless in obedience. But, Oh, how unworthy and imperfect I am to even write my dear brethren and sisters. But I do want you and all the rest to know I so much appreciate your kindness in writing to me. It is so much comfort to me. Oh, how could I go through these fiery trials if it were not for you dear people of God speaking sweet words to comfort to this poor lonely sinner. I hope to be reconciled and submissive to my lot until He sees fit to call me. Then, it is my hope to

meet my loved ones that have gone on before, and all the redeemed of the Lord, where there will be no more sad farewells, no pain, no sorrow, no more tears to be shed, but never ending praise to our dear Saviour.

Dear Sister, please, if you ever have a mind to write me again, don't do as I have, wait so long, for your letters bring so much comfort. May the dear Lord bless you and your loved ones. Hope you will have a mind to remember this poor lonely one when at a throne of God's rich grace.

In sweet fellowship,
 Elgie Williams
 Route 1
 Garner, N.C.
 Feb. 9, 1932

**“HE KNOWETH WHAT WE STAND
 IN NEED OF BEFORE
 WE ASK IT”**

“But my God SHALL supply ALL your need according to His riches in glory by Jesus Christ.” Phil. 4:19. ALL of it, dear reader!

And in Matthew 6:8, we read: “Be NOT ye therefore like unto them (hypocrites) for your Father knoweth what things YE have need of BEFORE ye ask Him.” “Therefore, take no thought, saying what shall we eat? or what shall we drink? (For after all these things do the Gentiles seek) for your Heavenly Father KNOWETH that ye have need of all these things.” Mat. 6:32. Read on: “For all these things do the nations seek after; and your Father KNOWETH that YE have need of these things.” Luke 12:30.

So, God knows what His children need, and He says, “He will supply it.” I believe, if His children need trouble, they will get trouble, and if,

and when, they have suffered enough and need peace, they will get peace. He is our best judge, and He is fully qualified. HE IS OUR NEED! Trust Him. We are prone to complain of His choice of what we need, but we should accept it as a favor from Him whatever it is. (Regretfully, this sinner complains).

Not only does He promise to “supply your need”, but listen to what He says He will eventually do for those He calls “Mine.” “Fear not, little flock; for it is your Father's good pleasure to GIVE you the Kingdom.” Luke 12:32. Think of it! It is His GOOD PLEASURE to do this for you. What generosity, mercy, love and compassion your Saviour has for His poor sinners who, of themselves, can do nothing without Him. They cannot supply their need because they do not know what is best for them. Their carnal mind often wants the very thing they need less. Want and need are not compatible.

We know there is much tribulation in the world today, and many of God's little children tell us they are burdened with trials, troubles and sorrows. Some say they rarely feel the presence of God, and sometime despair less “He has clean gone forever.” Everyone feels cast down at times, and it is then we have to remember God's blessed promises. “He neither slumbers nor sleeps; He is EVERYWHERE present. He knows your every thought, and ALL things are possible with Him.” Read on for more assurance. He asks: “Is MY hand shortened at all that I cannot save?” The answer; “Behold the Lord's hand is NOT shortened that it cannot save, neither his ear heavy that it

cannot hear." Isa. 50:1. Read on, less you fear you have gone too far; "If any of THINE be driven out unto the OUTMOST (farthest outward) parts of Heaven, from THENCE will the Lord thy God gather thee, and from THENCE will He fetch thee." Deut. 30:4. O, Dear Child, your Saviour has the POWER, and W I L L I N G N E S S , and EVERYTHING it takes to fetch HIS people from WHEREVER they are. When your NEED is to be gathered to HIM, He will be there. HE has gone NOWHERE! Be patient, and wait upon the Lord." And, trust HIS judgment. Do NOT rely on man; he will disappoint you. Read this; "Cursed be the man that trusteth in man and maketh FLESH his arm, etc." Jer. 17:5. "Thus saith the Lord; BLESSED is that man that MAKETH the LORD his trust." Ps. 40:4. Never fear; YOUR best Friend (Jesus) has NOT forsaken you. And, be assured He NEVER will. Why? Because, "HE sticketh closer than a brother." Do you believe it? Past experience tells you this is true. The very thought of such a Friend brings assurance and comfort to a poor sinner who has often felt forsaken by the world. Do not despair; He is there. "I in you and you in me." If you are one of His, you are a part of that Holy Body, and YOU WILL BE throughout ALL Eternity. Does this sound too good to be true? Then, read the scriptures; you will find proof. Do you feel too sinful to be included as a recipient of His GREAT Gift of eternal life? "God came to save sinners remember? "Those that be whole need no Physician (Jesus)." Is your hope concealed, covered with a cloud? What do we read about that? "Hope

that is SEEN is NOT hope." So, cheer up. Do you often wonder if your evidence is sufficient for you to be a child of God and within the FOLD? Hear this: "He that belieTH (already) on Him SHALL be saved." Do you have any doubt in your mind that you believe on Him? Of course not. Do you love your brethern and sisters in the faith? Than, from reading and believing the scriptures you must, surely, be one of those "He chose BEFORE the foundation of the world." Remember, He said; "I will GIVE you the kingdom." His children do not have to work for this Heavenly Place. It is YOURS because YOU are HIS. And, fear not, He will gather you up and take you to IT some sweet day. Then, your travels through the entanglements of the wilderness of life will have ended. You never will again be stranded in the barren desert; the fiery furnace will have become pools of clear water, and your path will be crooked NO MORE. Darkness will not ever overtake you, no NEVER again, because it will be light THERE .. sorrow will be joy and "ALL tears will be wiped away." The sun will shine in all its Glory, and the veil will be lifted so you can "see Him as He is and be satisfied." We know this is true because His OWN words tell us it is. "His promises are sure and stedfast" and NOT ONE will ever be broken. So," Be of good cheer," Dear Reader, and trust in your Supreme Ruler, "Whose arm is NOT shortened that He cannot encircle you, or His ear heavy that he cannot hear your cry." Be assured your NEED reaches His ear. "I will supply ALL your need." He says He will, and He will. Draw on this promise as often as you need to, and "Be patient and

wait upon the Lord." Read backwards, it says, "Be PATIENT and WAIT upon Him." He promises never to leave you, but will go with you to the "ends of the earth." What more could a poor sinner want? What a comfort to know this Truth when you are cast down and your burden gets heavy and the WAY weary. Remember, also, "The night is NOT forever," and NOTHING lasts forever, either. Your merciful God never will close the door and leave it closed. Light follows darkness and, soon, He will open the door and the light will shine forth with His presence forever and forever.

Dear Reader we are the most blessed of all people on the face of the earth. Why? because we believe in a living God (NOT a living Bible) and His church. The ONLY one there is. Just suppose you believed like many people you know who see things so differently ... dear people of different beliefs. I was reading about this young girl who decided to resign from her job and go out and "work for the Lord." She went to tell a preacher the good news, and she asked if she could work with him at his church. He questioned her about her qualifications. One question was; "Are you saved?" She explained she was not positive, so the preacher told her he could not employ her as God would not want anyone working for Him who might not be saved! One friend told me she did not understand how I could go and hear the Primitive Baptist preach, as she had heard them, and they all admitted they were sinners. She said she could not figure out how they could "save" others if they were NOT saved themselves! Well, we cannot figure that out, either! O,

how thankful we should be for our belief? We believe the truth. Another friend told me she never would be able to sleep at night if she believed any such "STUFF" as I did! (If I believed what she did, we would be even on that score). She said, if she thought she could not "help God" get her to Heaven, she would be slack in her duty! Elder Woodrow Lake said a man told him they were going to have a big job "digging" up all those people in the graves when Jesus comes the second time. Where would we be if we believed such things as these? Think of sinful, dependent, unworthy PEOPLE LIKE WE FEEL TO BE HELPING THE ALL POWERFUL God with ANYTHING! Well, some of the above is not scripture, but it is a fact of life, and being made to believe the TRUTH as it is makes us feel more grateful for God's ABUNDANT mercy toward us. Just thinking of this helps us over the rough spots. Be happy that you have been blessed to believe it. If some have not been blessed to believe "God did the choosing," that "eternal life is a gift of God," and that "His work is finished," they are to be pitied and since we have been blessed to believe it, we have no reason to boast — just deeply grateful to the only ONE who could possibly do this for us. O, the length of the saving arm of Jesus, and the strength and power that is in HIS MIGHTY HAND. It will reach and protect EVERY child He chose. Trust Him and be FREE ... Jesus set you FREE when He hung on the tree of the cross.

In-hope of His mercy.

Elizabeth C. Edwards
417 South Boylan Avenue,
Raleigh, N. C. 27603
September 5, 1975

**FOUND LOVE AND TRUE
FELLOWSHIP IN CALIFORNIA**

Dear Elder Mewborn,

I talked with your wife last night about sending the Landmark to our son for two years beginning with the January, 1975, issue. I shall appreciate it very much if you will send any spare back issues on hand for the year 1975, as I have received more substance of God's doctrine out of reading these issues than previously. I hope they will be of some comfort to him. His address is: Byron W. Smith, 1314 N. Chestnut Ave., Rialto, Calif. 92376.

As I spoke of to your wife, I visited our son this summer, and while there I met and visited in the home of Elder Walter Wilson and his dear wife, Elaine, in West Covina, Calif. I was privileged to attend the Old Baptist meetings with Elder Wilson on several occasions where I met Elder B. K. (Bud) Smith, his father, Deacon Noble Smith, his brother and sisters, Mrs. Nancy Clay and Mrs. Lila Osborne and others who meet regularly at the home of dear Brother Langwell in Compton, California.

I, also, met and enjoyed the company of Elder and Mrs. Thomas R. Jefferson and Elder and Mrs. Powell Wheat, along with the members and friends who meet regularly at Bakersfield, California. I attended the fifth Sunday meeting in June, held in the home of Deacon Tom Simpson and his wife, Thelma, at Lake Elsinore, Calif. Words can't describe the joy of fellowship I experienced, just being with these good people. Although I am not a member of the Old Baptist or any church group, I felt a kindred tie and comfort with these dear people, the very same as I find in the Primitive

Baptist Churches where my husband, R. C., and I attend regularly here in North Carolina.

I want to say again how much we enjoy the Landmark. I hope we appreciate the time and effort it takes for these Elders (you included) who, we feel, have been taught of the Lord, to send their thoughts concerning the scriptures to the Landmark where they can be a comfort (many times over and over again) to so many of us who feel to be so poor in spirit. I hope the extra effort of compiling, editing and getting the Landmark ready for print each month that you, your dear wife, and others who are burdened with it, can in some way receive full measure in return of joy and satisfaction to your hearts while knowing that it means so very much to so many. May God continue to bless you in all your undertakings. Elder Walter Wilson spoke often of you and the others from back here who have made the effort to come out and visit with them. They are so few, and seem so humble that anyone would bother to visit with them.

In hope of the resurrection,
Vance V. Smith
(Mrs. R. C. Smith)
1455 Union Cross Rd.
Kernersville, N.C. 27284
September 1, 1975

**PLEASE REMEMBER SISTER
LILLIE THOMAS, DANVILLE, VA.**
Dear Elder Mewborn,

Enclosed is my renewal for two years to Zion's Landmark. I enjoy reading it very much. I am also giving ten dollars to you to help in whatever way seems best in your judgment.

You may not remember me. I am

Mrs. Charlie Thomas' eldest son by her first husband, Oscar N. Link. My mother is always mentioning you and the others down your way when we get together. She would like to write, but her health is so that she has difficulty in writing. Lately she has been down with leg trouble, and she can hardly walk. She has to use a wheelchair a lot. She talks a lot about the people at Willow Springs and in that area. She would like to hear from some of them, those whom she and Elder Thomas knew in his lifetime.

Hoping that you and yours are well, I am

Yours in hope,
O. Thornton Link
P. O. Box 996,
Danville, Va. 24541

Will our brethren, sisters and friends everywhere who knew and loved Elder Charlie Thomas write a few words to dear Sister Lillie Thomas, his dear companion. She is not able to go amongst her loved ones anymore, and we know that a few words, if only a postal card, would be highly appreciated by her. Her address is as follows, Mrs. C. J. Thomas, 50 Morris Avenue, Danville, Va. 24541. Editor

SENDS HEARTFELT SYMPATHY

Dear Brother Mewborn,

I am enclosing a check for \$8.00 to renew my subscription to the Zion's Landmark. You can use the remainder in any way you see fit. I enjoy it very much.

I was sorry to hear about your dear father's passing away. I believe he is resting in that home where the Lord said, "I go to prepare a place for you." John 14:2.

I enjoyed the June meeting at Fremont Church. You were blessed

to preach, and I enjoyed it very much at the communion service. Your talk at the communion was wonderful, particularly in the way you were blessed to bring the meaning of it out to my poor understanding. Remember me when you pray.

Your sister in Christ, I hope,
Minnie Boswell
Box 96
Black Creek, N.C.
September 21, 1975

WHICH GOD IS YOURS

Which God is yours, the one who stands,
Entreating you with outstretched hands;
And sees you coldly turn away,
Filling his heart with deep dismay?

A God of weakness you confess,
Man's will the greater, God's the less;
Would you thus thwart God's greatest hand;
And boast, — Salvation rests on man?

Or, is your God the One who spread,
The starry curtain o'er your head;
That God who designed and wisely made

A million worlds, then calmly bade
Them all revolve their little rounds,
Who made the sun and set its bounds;
Who made the sunshine and the mists;
Who holds the winds within His fists.

Who made the sea and formed the sands,
And in the hollow of His hands
He holdeth them.
Who gave to man life's golden hour,

Put Heaven's beauties in the flower,
And unfoldeth them.

His power is infinite and none
Can e'er undo what He hath done.
No sinner's will can e'er withstand,
The firm decrees He has in His
Hand.

For God hath said, "I am the Way".
"I give you strength from day to
day."

The God of power does not entreat
But on the Rock will place your feet.

Though you like Jonah disobey.
You'll find He has prepared the way.
And when He speaks to you or me
Just as thy days thy strength shall
be;

We'll know with all our heart and
mind

He ne'er will err or be unkind.
The boisterous waves obeyed His
will,

When Jesus said to them be still.

No sinner then, though tempest
tossed,

Whom He has chosen, can be lost.
The God of Wisdom, Love and
Power,

Will guard His chosen flock each
hour.

And every sheep shall know His
voice

And in their Shepherd's name
rejoice.

Oh Lord! remind us, day by day
Thou art Salvation and the way.

That o'er the hosts of earth's domain
And Heaven's armies thou doest
reign;

No height, nor depth, however great
Can e'er divide or separate

Us, from the love of Jesus Christ.
His grace has for each sin sufficed.

When God commands all things
stand fast,
Infinite, Supreme, The First and
Last.

Alfred E. Titus (Dec'd.)
Route 1, Trenton, N. J.

ENJOYS PAPER

Dear Brother Mewborn,

Seeing that my subscription to
Zion's Landmark expires next
month, I am enclosing check for six
dollars for another year. I do not
want to miss a copy. I enjoy the
excellent writings of the brethren
and sisters. I read and reread them.
Hope you may be blessed to continue
in your editing this good paper for
many years to come.

Yours in hope,
Hattie E. Hopkins (Mrs. Eli)
Route 1
Stanfield, N.C. 28163
August 25, 1975

**FEELS TO BE CAST
DOWN MOST OF THE TIME**

Dear Brother Mewborn,

I am sending a check for \$17.00
for my renewal subscription for
Zion's Landmark. Please renew for
two years. The extra \$6.00 you may
use in the Indigent Fund.

I love to read the Landmark so
much, when the Lord sees fit to give
me an understanding heart. I am so
much of the time deep down in the
valley, begging the Lord to be
merciful to me a poor sinner.

Pray for me when it is well with
you.

A sister in hope of eternal life.

Norma Moore
P.O. Box 92
Oakwood; Texas 75855
August 5, 1975

THE SECRET OF THE LORD

The children of the kingdom of God,
Have a glorious secret within;
None can ever know it aright,
Except they who are taught by His
might.

With Me ye can do all things well,
Even subdue the fiery darts of hell;
Put to flight the armies of Satan,
And overcome the greatest
temptation.

The world will look on you and gaze,
And scorn them because they
behave;
In a quiet decent way, they humbly
obey,
The voice of their Saviour and King.

This secret is so quiet and so gentle,
Takes care of them all of the way;
And soon He will take them to glory,
To praise Him in an endless day.

This secret is by His family kept,
None ever can know it but them;
He teaches it them, through fire and
affliction,
To serve and obey only Him.

Submitted in love for the cause of
Christ, I hope,
Minnie Jones
April 4, 1975

**DESIRES CONTINUANCE OF THE
PAPER**

Dear Brother Mewborn,

I noticed that it is time to renew
my subscription for the Landmark. I
am enclosing a check for another
year. You may do as you see fit with
the rest.

I hope you and the associate
editors will be blest to continue with
the good work of the paper as you
have done in the past. May the good

Lord continue to bless me to receive
them. I would hate to be without a
single copy. I read them over and
over, waiting for the next one to
come. I enjoy reading them the
second time, as if reading them for
the first time.

I do not know you, but I am still
hoping, the Lord will, to see you one
day and hear you preach.

Love and best wishes to you and
yours,

Mary O. Jones
P. O. Box 93
Pinebluff, N. C. 28373
September 16, 1975

**SISTER BROOM ABLE
TO ENJOY THE LANDMARK**

Dear Elder Mewborn,

Please renew my subscription to
the Landmark. I enclose a check for
ten dollars for another year. Do as
you wish with the other. I look
forward to reading the dear old
Landmark. It is always a precious
visitor to my poor soul. I am one who
loves the true doctrine of our Lord
and Savior. I am just waiting for my
dear Father to call me to come
home.

A little one who feels to be the
least of all, trusting alone in the
Lord.

Flonnie Broom
(Mrs. Oscar Broom)
Route No. 5, Box 70
Monroe, N.C. 28116
October 6, 1975

We are glad to hear from Sister
Broom, and to know that she is still
able to enjoy the writings and
companionship of her brethren and
sisters. Elder Broom was dearly
loved amongst the Old Baptist for
many years, and his memory is
precious to all of us who knew him.

Editor

**ENJOYS BROTHER
FULK'S EDITORIALS**

Dear Brother Mewborn,

I am so sorry I am late in sending my subscription. I enjoy the Zion's Landmark so much. I hope Brother Fulk will continue to write. I have enjoyed the editorials that he has written. Particularly, did I enjoy the editorial he wrote in the November, 1973, issue of the Zion's Landmark (Part one and Part Two) on THE CHURCH. I have received so much comfort from just that one article. I have read it over and over.

My love to all of you.

A little sister, if one at all,
Annie Martin
Rt. 1, Box 372
Bassett, Va. 24055

ALONE AND NOT ALONE

Dear Brother Mewborn,

I am sending \$6.00 to renew my subscription for another year. I enjoy reading the Landmark so much. It has meant so much to me as I have not been too well this year. My sister passed away the 13th of June. She was the one that my mother, Mrs. Lougenia Cummings, lived with. Now, there is no one left in my family but me. I have no sisters, no brothers, no mother, and no father. But I would thank God that He has kept me, as my Heavenly Father, here a little longer. He said He would be a Father to the fatherless and a husband to the widow. See James 1:27. I can truly say He has been every thing to me. I do wish to thank God for my three wonderful children. None of them has ever given me one minute of trouble.

I ask that you try to pray for me. My husband and I would be glad to

have you visit us here in our home whenever you can.

Yours in Christ, I hope,
Mrs. Lougenia Bushnell
P. O. Box 1214
Reidsville, N.C.
September 16, 1975

**BEEN IDENTIFIED WITH THE
OLD BAPTISTS FOR
SIXTY-TWO YEARS**

Dear Elder Mewborn,

I see I haven't sent anything to help in keeping the good paper, Zions Landmark, going into the homes of those who are unable to pay and who still love the truth, in a long time. My excuse is that I am not a well person. I am not young as I once was. I never seem to get done what I would like to. I would like to visit the sick. I would like to go to church (not, churches). I live mostly in sight of four churches, and could go, sometime, but I have no desire. I do not know the voice of strangers.

I have been with the Primitive Baptist people since I was seventeen. Now, I am seventy-nine. I thought they were the most lovely people I had ever known.

Dear Elder, it seems we are living in a wicked time. If I understand scripture, there are signs now pointing to the appearing of the end.

If I write anything you think would be worth publishing, you are free to do so. I often feel like the dying thief who said, "Lord, remember me."

Pearl Martin
P. O. Box 217
Crab Orchard, W. Va.
September 25, 1975

**ENJOYS BEING AMONG
THE LORD'S PEOPLE**

Dear Elder Mewborn,

I am sorry to be late in renewing my Landmark subscription. I did not realize it had expired. I enjoy the articles so much, especially the experiences of the people. I desire to praise the Lord for letting me live in a country where God's word and Love can be expressed so beautifully.

My family was privileged to visit at the June meeting at Red Banks Church in Greenville, N.C. We attended both days with my sweet mother and a precious aunt who are members there. Elder A. L. McKinney preached both days. He is such an humble man, and the Lord blessed him with saying the words our hearts longed to hear.

My husband and I are members of another Baptist Church, but we love the people and teachings of the Primitive Baptist Church. The Lord has blessed my family so greatly. Each day I try to thank Him for sending His Son, Jesus, to die for our sins and for the hope He has given us. Without Him we have no hope.

In Christian love,

Carolyn Moore

Pensacola, Fla.

September 16, 1975

LOVES THE LANDMARK

Dear Elder Mewborn,

I am sending six dollars to renew my subscription for one year. I enjoy reading every word in it.

Sincerely,

Mrs. Thomas Inman

Tabor City, N.C.

August 27, 1975

**DESIRES FOR THE
LANDMARK TO CONTINUE**

Dear Elder Mewborn,

I hope this finds you and your family well. As I did not get to see you at the Lower Mayo Association and renew my subscription to the Zion's Landmark, I thought I would write to you and send a check so I would not miss a copy. I enjoy the writings of the dear Old Baptist people and friends.

We were blessed to have a good association and we missed your presence. I hope you can visit us sometime in the near future. May God bless you to keep the good paper in circulation.

Yours in hope,

Mrs. Sanford Rhodes

Rt. 3, Box 154

Stoneville, N. C.

September 23, 1975

PSALM 139

O Lord, thou hast searched me, and known me.

Thou knowest my downsitting and mine uprising; thou understandest my thought afar off.

Thou compassest my path and my lying down, and art acquainted with all my ways.

For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.

Thou hast beset me behind and before, and laid thine hand upon me.

Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

Whither shall I go from thy spirit? or, whither shall I flee from thy presence?

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

Zion's Landmark

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

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EDITORIAL

Dear Elder Mewborn:

If the Lord directs you, please write an article on Rom. 10:13-17. Notice this expression in the 14th verse: "And how shall they hear without a preacher?" If not deceived, I believe that Jesus Christ is the Preacher who gives His people the ear to hear.

As the Lord leads you, please comment on this expression: "And how shall they preach, except they be sent?" Does this have reference to the ministers that God calls and qualifies, and sends to the appointed places? Notice that the Spirit of God told Philip to go and preach to just one man. (Read Acts 8:29-39).

"So then faith cometh by hearing, and hearing by the word of God." Some take this to mean that one must hear a sermon before he can receive faith, or that a sermon imparts faith to one. That sound is

an uncertain one to me. (I Cor. 14:8). One must be given the ear to hear, and I believe that the Spirit of Jesus preaches to one whether it is through the direct operation of God, or through the mouth of a minister.

Do you believe this Scripture has reference to Jesus preaching to one by the direct operation of God? "And came and preached peace to you which were afar off, and to them that were nigh." Eph. 2:17.

What is the purpose of preaching? What is the effect of preaching to God's people? Is it necessary for one to go to church before he can be fed? If so, what about the case of those who are not physically able to go? They are fed by the direct operation of God, are they not?

Yours in hope,
W. W. Hudson, Jr.
208 Frederick St.
Bastrop, La. 71220
July 20, 1975

In an endeavour to answer Elder Hudson's request, or in making the attempt to comply with same, I shall quote the entire scripture from Romans 10:13-17: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?"

The ear is the vital organ of the body of any being. The ear receives the signals of sound so necessary in the body's guidance and well-being. The inability to hear leaves the body of that being in almost an incapacitated condition or state of being so that it cannot function

without the assistance or help from some other source of power independent of same. The lack or inability to hear leaves that subject almost (and in some instances) completely dependent on another source of strength for its maintenance or continued existence. This proves that the elect children of God, who are yet unborn of the Spirit, and in their sins are under the ever watchful eye of God Himself.

God's elect people are given a hearing ear just as they are given a seeing eye. These people in nature are born blind as to spiritual understanding from the natural birth by reason of the transmittal of the sentence of death upon them by reason of the fall of their forefather, Adam, in the Garden of Eden. We read in the New Testament of the man who was born blind. "And as Jesus passed by, He saw a man which was blind from his birth. And his disciples asked Him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Jesus, according to the scripture, made a spittle from the clay, anointed his eyes, and after washing in the pool of Siloam, received his sight. The Pharisees were not satisfied with the operation since the miracle of Jesus had been performed on the Sabbath day. They asked the man's parents, saying, "Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind." The parents feared the Jews for being put out of the synagogue, so they said, "he is of age, ask him?"

This man, when asked of the Pharisees, responded by saying, "one thing I know, that, whereas I was blind, now I see." Those who have had the deaf ears unstopped have identically the same experience as the man whose eyes were opened in the above instance. One has never seen the kingdom of God without the eye of faith. Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." John 3:3. Neither can a man hear of the things of this same kingdom unless he be given the "ear of faith". Job said, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." Job 42:5. The hearers and doers of the law have ever stumbled at this magnificent and glorious truth. To attempt to hear without THIS PREACHER (of which Elder Hudson has inquired) is as the Apostle said, "that the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed." Roms. 9:30-33. The prophet Isaiah prophesied and also made manifest in the same prophecy that seeing is hearing and hearing is seeing, synonomous, if you please, as used in the above context. He said, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." Isa. 35:5. "And in that day shall the deaf hear the words of the book, and

the eyes of the blind shall see out of obscurity, and out of darkness." Isa. 29:18. All of these scriptures are sufficient evidence to show or prove that Jesus not only opens the blind eyes and unstops the deaf ears, but that, also, He is the Eye and the Ear of faith in His people. When they have an Eye to see, they also have and Ear to hear. Further proof of this truth is found in this scripture, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." Psalm 89:15. The hearing and walking in this instance are linked together.

"And how shall they preach, except they be sent?" Elder Hudson asks, "Does this have reference to the ministers that God calls and qualifies, and sends to the appointed places." We will all admit that the one and only gift of eternal life, not only is in the Lord Jesus Christ, but He is the gift Himself. Paul said, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged out sins, sat down on the right hand of the Majesty on high." Hebs. 1:1-3. When He had sat down on the right hand of the Majesty on high, He had also "led captivity captive, and gave gifts unto men." Eph. 4:8. Paul said, "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When He ascended up on high, He led

captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things')" He is called by Timothy, the "only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light." I Timothy 6:15, 16. This one, marvelous, glorious, and eternal Gift gave all gifts. They are enumerated as follows: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers; For the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ." Eph. 4:7-11. This is the giving of the above gifts to those whom He calls "some", (and these can be none other than the various gifts (His servants) to the churches, and they are truly and surely sent of the Lord. "And He sent them to preach the kingdom of God." Luke 9:2. They are told by the one and only Preacher what to preach, for Jesus said, "What I tell you in darkness, that speak ye in light: and what ye HEAR IN THE EAR, that preach ye upon the house tops." Matt. 10:27. Those who do appear and are not sent by Jesus necessarily have to fall in the category that John outlined, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." I Jno. 4:1. There is quite a difference in being "sent" and just "going". The only way that the spirits are tried is by a Godly wrought experience of Grace. And this experience is exactly the same

one that Jesus had reference to when He said, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah: For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:39. Those that have been with Jesus in His birth, life, death, burial and resurrection, surely know the route of Jonah, and with this experience (and it is truly a free, unmerited gift of God) can surely try the spirits without any mistake, for it is a precise and accurate measurement.

"So then faith cometh by hearing, and hearing by the word of God." Elder Hudson says, "Some take this to mean that one must hear a sermon before he can receive faith, or that a sermon imparts faith to one." May I answer this question by saying that nothing could be farther from the truth. To say that one can "receive faith in the delivery of a sermon" is the same thing as saying that man can exercise the spirit, or that we can reach out, pick up faith, get the Spirit, get the Holy Ghost, as they say, and then give it a good workout. The idea or belief that a man could not have faith until he first heard a gospel sermon leads into the field where "God will, if you will." This doctrine or teaching is not of faith. And, "whatsoever is not of faith is sin." Roms. 14:23. This belief is surely found in the field of conditionalism where we have a limited or restricted god, who cannot do his will without the cooperation of man. In the true Gospel field He said, "I will be to them a God, and they shall be to me a people." Hebs. 8:10. The true and

living God does not operate in the Gospel of Grace with a contract or covenant filled with conditions as under the old law. As it was with Jacob so it is true today that there is no strange god to be found with the true Israel. Moses said, "they have forsakened God who made them," "and lightly esteemed the Rock of His salvation. They provoked Him to jealousy with strange gods, with abominations provoked they Him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the rock that began thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, He abhorred them, because of the provoking of His sons, and of His daughters. And He said, I will hide my face from thee, I will see what their end shall be: for they are a very forward generation, children IN WHOM THERE IS NO FAITH." Deut. 32:15-20.

Where is the Word of God, and what is its origin? John said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." Jno. 1:1, 2. Now here is a hint to the wise. The same ones that hear the wind that Jesus said, "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," are the same ones that hear by faith, and this hearing was foreordained, predestinated, and determined for them in THIS WORD, Jesus Christ, the Lord of Glory, before the foundation of the world, for the same was in the beginning with God. Their belief (as believers) was ordained

before the foundation of the world, even as the apostle said, "as many as were ordained to eternal life believe." Acts 13:48.

If it is the mere, outward excitement and manifestation of the enticing words of men's wisdom that imparts faith, then what the Apostle said, "For therein is the righteousness of God revealed from FAITH TO FAITH: as it is written, the just shall live by faith," is all in vain. Faith could not be a gift. See Roms. 1:17. Those who believe such doctrine are the ones of whom the same apostle said, "hold the truth in unrighteousness," for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. They are without excuse, he said, and professing themselves to be wise, they became fools. See Roms. 1:22. Like the foolish Galatians, they have been bewitched. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the HEARING OF FAITH? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Gals. 3:1-3.

Our inquirer has said, "I believe that the Spirit of Jesus preaches to one whether it is through the direct operation of God, being put to death in the flesh, but quickened by the Spirit: By which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." See I Peter 3:18, 19. In this

instance the Spirit of God comforted Noah, as he was seen as the only righteous man in this generation (the whole world at that time.) "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." Gen. 7:1. What a powerful God is this who can reach and comfort His children without the aid or assistance of any outward, fleshly ministry of men.

Preaching, in a sense, is comparative to the "wheel in the midst of a wheel." Ezek, 10:10. The outward wheel (the mere, spoken words of the elder or minister) are no more than foolishness to the unbeliever or carnal mind. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1st Cor. 1:21. It is THE VOICE within a voice that reaches the inner man, the deep calling unto deep at the noise of thy waterspouts. This waterspout, the Lord Jesus Christ, is the well of water springing up into everlasting life. It reaches the inward man in the heart. He then rejoices in God His Saviour, and His praise rebounds to Heaven. It is the inner man that hungers and thirsts after this righteousness.

In closing this article, I would like to attempt to answer the remaining portion of our brother's request by pointing out an incident that was very recently mentioned in our Zion's Landmark. I would ask that you readers go back and reread the July, 1975, issue, the first article (first one in paper) by Elder W. A. Little. Elder Hudson asked, "What is the purpose of preaching? What is the effect of preaching to God's people? Is it necessary for one to go

to church before he can be fed? If so, what about the case of those who are physically able to go? They are fed by the direct operation of God, are they not?" Elder Little said to Mrs. Elizabeth Edwards, "I shall hope to hear from you again. I prize all of your letters, as well as the letters I receive from the brethren and sisters. These, together with my Zion's Landmark, are all my meeting. I attend those in my home (many times along with myself), and occasionally the preaching that I have a chance to feast on. These are all the company that I have so far as the Old Baptist are concerned. I am too old now, and my children will not allow me to go alone. Yours in bonds, W. A. Little, Ft. Worth, Texas." So, the Holy Comforter is yet visiting the Lord's people, even the spirits in prison. If this is not the work of the Comforter, then what purpose did Jesus have in sending Him (the Comforter) when He said, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Jno. 16:7.

In my unworthy, unlearned and dependent feeling, I acknowledge that I have hardly scratched the surface of this wonderful subject matter at hand. It has been only as He has blessed me. He has the praise in all things.

J. W. Mewborn

OBITUARY

It has pleased our Heavenly Father to remove from our midst Sister Ethel Pate Pleasant. She was born March 28, 1904, and passed away June 3, 1975, making her stay on earth 71 years, 2 months and 5 days. She was married to Mr. Lexie Pleasant at the age of 17

years. To this union was born seven children; three boys and four girls. All are living to mourn their loss, along with their father.

She asked for a home with the Angier Primitive Baptist Church, relating her experience, and was gladly received on September 2, 1939. She was baptized the following day by her pastor, Elder T. Floyd Adams. To know Sister Pleasant was to love her. She suffered much in afflictions, especially the last years of her life. but she was blessed to bear them with much patience, never complaining at her lot.

She loved her church, and attended regularly as long as her health permitted. We believe that she is now basking in the sunshine and love of her Saviour, where none will ever wake to weep, no more afflictions, pain, or trouble. We hope the family will be made reconciled to God's will, Who has never made a mistake nor erred in all His ways.

Her funeral was held at Overby-Johnson Funeral Home, Angier, N. C., conducted by her pastor, Elder R. L. Fish, and Elder J. M. Mewborn. Her body was laid to rest beneath a beautiful mound of flowers to await the coming of Jesus; then to be awake and be like Him and be satisfied. She was buried in Lake Side Cemetery in Harnett County, N. C.

We desire that a copy be sent to the family, one to Zion's Landmark, for publication, and one be placed in our church record.

Done by order of Angier Church in conference on Saturday, August 30, 1975.

Elder R.L. Fish, Moderator
 Brother D.T. Adcock,
 Sister Ruth Dupree,
 Sister Earnie Prince, Committee

RESOLUTION OF RESPECT

On July 1, 1975, our Heavenly Father reached down and took from our midst a dear and beloved sister, Sister Iola Fish. Sister Fish was born September 19, 1904, and died on July 1, 1975, making her stay here on earth 70 years, 9 months, and 12 days.

She united with the Primitive Baptist Church at Bethsaida, Harnett County, N.C., on the first Saturday in December, 1932. She remained a true, devoted member, always 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: three sisters, one brother, grandchildren, relatives and a host of friends.

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 be sent to the bereaved family, and third, that a copy be sent to the Zion's Landmark for publication, and fourth, that a copy be spread on our Church Book.

Done by the order of Bethsaida Church in conference on Saturday before the first Sunday in July, 1975, and approved by the church while in conference on the first Saturday in August, 1975.

Elder W. C. Noles,

Brother T. B. Barefoot,

Cleo Noles,

Committee

SISTER CLIDIE LILLIAN JONES

We, the members of Oak Grove Primitive Baptist Church, Wake County, N. C., bow with humble submission in the death of our much loved and esteemed member, Sister Clidie Lillian Jones.

She was born and reared in Wake County, Raleigh, N. C., Rt. 4, and lived at her old homeplace as long as she was able to look after herself. But, due to her failing health, she was carried to a rest home at Fuquay-Varina, N. C., where she spent several months. Also, she spent several weeks at Apex Hospital, Apex, N. C., where she passed away.

She asked for a home with the Church at Oak Grove (Primitive Baptist), July 22, 1962, and was gladly received. She was baptized in August following by Elder W. D. Barbour.

She was born June 1, 1888, and died June 25, 1975. She was eighty-seven years old. She was never married. She leaves to mourn her death several nices, nephews and many friends. Her funeral was held at Apex Funeral Home by her pastor, Elder T. Allen Johnson, and Elder S. J. Sauls. She was buried in the family cemetery at her old homeplace, beneath a mound of beautiful flowers.

It was agreed that a copy should be sent to Zion's Landmark for publication, one sent to the family, and a copy to be put in the church book.

Done by order of the church in conference the third Sunday in September, 1975.

Elder T. Allen Johnson,

Moderator

Sue Adcock, Clerk

JOHN BERNIE SHUMOCK

Brother John Bernie Shumock of Route 2, Pascagoula, Mississippi, was born April 1, 1928, and passed away August 19, 1975, after an illness of approximately six months. He was 47 years of age at the time of his death. He leaves to mourn his passing, his beloved wife, Sister Toshiko T. Shumock; two sons, John Forest and Michael Kane of the home; two daughters, Mrs. Mary Margaret Slider, Durham, N. C., and Miss Kathy Ann Shumock of the home; three sisters, Mrs. Ora Mae Mills, Eight Mile, Alabama, Mrs. Beatrice E. Hopson, Helena Mississippi, and Mrs. Mora Wilks, Portland, Oregon; four brothers, Horace C. Shumock, Big Point, Mississippi, Howard J. Shumock, Mobile, Alabama, Jessie A. Shumock, Mobile, Alabama, and Woodrow R. Shumock, Rose Hill, Mississippi, together with one grandchild.

To know this precious brother and his dear companion was to love them. He had manifested a strong interest in the Lord's people and the Mount Zion Primitive Baptist church, Mobile, Alabama, for several years. He was always interested in the meetings, and showed a loyal support in every respect with regard to the church. He and his dear companion were present at our April meeting, 1975, and it was in May following that they both came to the church. They asked this unworthy one to administer the sacred rite of baptism. Realizing my own worthiness and, yet, the worthiness and love in Christ I felt I could see in them, it was a burden on me. I did not feel worthy to be in his presence. I was made willing, however, to enter the water with them, and while baptizing them, I saw the Angel of the Lord. I ask some of them after coming out of the water if there was such a thing as seeing an Angel in the flesh. I believe I saw this Angel in the countenance of this dear brother.

His funeral service was held at Mount Zion Church on August 20, 1975, with burial being in the church cemetery. May the Lord reconcile his dear companion, children, and the brothers and sisters to their loss, which we believe surely is his gain. We loved him and will miss him in our midst.

Pete Hendrix

Ocala, Fla.

OBITUARY OF SISTER CALLIE SHAW

On July 5, 1975, God in His infinite wisdom called Sister Callie Shaw, widow of the late Elder E. A. Shaw, from our midst. She was

born on July 3, 1883, the daughter of the late Asberry and Emma Smith Edwards. Many precious memories of Sister Shaw remain with her step-children, nieces, nephews, brothers and sisters of her faith, and a host of friends.

Sister Callie Shaw and her first husband, Brother T. S. Lord, were received by experience at Blacks Creek Church, Oconee Association, Madison County, Georgia, on September 9, 1916, with Elder L. M. Chandler, Moderator. They were baptized on Sunday morning, September 10, 1916.

Sister Callie was a faithful member at Blacks Creek. She attended regularly, and enjoyed the services and visiting with the brethren and sisters. Remembering their experiences was food to her as she pursued her daily work.

On July 29, 1956, Sister Callie Shaw asked for a home at Mt. Zion Primitive Baptist Church, Clarke Co., Ga., and was received in full fellowship. She loved her brethren and sisters, and was ever interested in their welfare.

For several years before her death she had been confined to BJC Nursing Home at Commerce, Georgia. Even though she was unable to attend services, she always awaited news from her church. She desired that peace dwell with them. Many of the Elders, members, and friends of her faith have attested that they received a blessing to hear her tell of what she felt the Lord had done for her.

Her funeral was conducted by Elder W. C. Edwards and Elder E. H. Gunter. She was buried at Black Creek Church Cemetery, there to await the resurrection when Jesus comes for His own.

Written by request of Mt. Zion Church in conference, September 14, 1975.

Elder W. C. Edwards,
Moderator
Jeffie Titzpatrik, Clerk

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with the Bethsaida Church, Harnett County, N.C., beginning the fifth Saturday in November, 1975, and will continue, the Lord will, through Sunday following. Bethsaida Church is located near Benson, N.C. Follow Highway No. 27 from Benson for one and one-half miles. Turn left, go ½ mile to church on your left.

Elder W. C. Noles was appointed to preach the introductory sermon, and Elder J. W.

Hawkins was appointed as his alternate.

We extend a cordial invitation to our brethren and sisters to come and visit with us, especially our ministering brethren.

Alonzo Barefoot,
Union Clerk

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the Church at Sapony, beginning on the Saturday before fifth Sunday in November, 1975. Sapony Church is located just off No. 58 Hwy., about half-way distance between Wilson and Nashville, N.C. Turn West at Mr. J. W. Bone's Store. The church is about one-half mile on your left, facing the road.

Elder H.E. Mann was chosen to preach the introductory sermon, and Elder J. B. Williams as his alternate. We wish to invite our brethren, sisters and friends, and a special invitation is extended to our ministering brethren.

J. B. Williams, Union Clerk
225 Braswell Street,
Rocky Mount, 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 November, 1975, and will continue, the Lord willing through Sunday. Elder L. P. Martin was chosen to preach the introductory sermon, and Elder E. H. Burchette was chosen as his alternate.

We wish to invite lovers of the truth to meet with us, especially our ministering brethren.

Clyde Satterfield,
Union Clerk

MILL BRANCH UNION

The Mill Branch Union will be held, the Lord willing, with the Tabor City Church, beginning the fifth Saturday and continuing through Sunday in November, 1975. Services are to begin at 11:00 A.M. Saturday and at 10:30 A.M. on Sunday. Tabor Church is located on U.S. 701 in the city limits of Tabor City, N.C.

We invite the ministering brethren along with our brethren, sisters and friends to come and be with us.

L. M. Vaught,
Route No. 2,
Loris, S.C. 29569



